

WHO IS JESUS CHRIST?



HIS MANY DESCRIPTIONS IN THE BIBLE!

About the Cover: Mark 15:18 states: “Then the veil of the temple was torn in two from top to bottom.” This occurred at the death of Jesus, symbolizing His opening the way for Christians to come to the Father. Being our great High Priest (Hebrews 4:14-16) is just one of the many-faceted descriptions of Jesus Christ—as this booklet will explain.

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Introduction

When reading in the Bible about Jesus Christ, we come across many names, descriptions, attributes, functions and references that apply to Jesus Christ. When analyzing those descriptions in detail, we find out much about the nature and character of Christ—who He was before His human birth, what He is now, and what He always will be.

In this booklet, we begin, in chapter 1, with the wrong concept that we must use Hebrew names to worship God—the Father and Jesus Christ; continue in chapter 2 with the question of what to call Jesus or how to address Him; and discuss in detail in chapter 3 the many descriptions and designations, as well as the roles and functions of Jesus.

Chapter 1

Must We Use Hebrew Expressions to Worship God?

The Bible nowhere commands or even suggests that we need to use Hebrew expressions in our worship of God. This idea is mostly propagated by those who belong to the “Sacred Name” movement or who have adopted the philosophy of the “Messianic Jews.” In doing so, they are also insisting on Old Testament rituals, which Jesus Christ abolished through His death. They might also teach rituals which are based on human traditions, invented by Pharisees and scribes, but which Jesus strongly condemned.

He even warned that many times, teachers with human traditions of Judaism (Paul referred to them as the “traditions of the elders”) might do away with the commandments of God, while upholding their own faulty reasoning and practices (Mark 7:1–13). Today’s insistence on wearing tassels or having a woman wearing a veil in Church services is just one example of how true Christians can become sidetracked by superfluous or even counter-productive concepts. For more information on these issues, please read our free booklet, *“Old Testament Laws—Still Valid Today?”*

Those who insist that we must worship God with Hebrew names mostly refer to God’s revelation in Exodus 3:15 (“LORD” in the *New King James Bible*) and conclude that God should somehow be worshipped as “Yahweh.” The problem is that no one really knows how the Hebrew letters for “LORD” were pronounced. Some even insist that they should be spoken as “Jehovah,” but most reject this concept as being clearly inaccurate. Also note that the word “LORD” is applied here to Jesus Christ, the God of the Old Testament. Our free booklet, *“God Is a Family,”* proves that the expression (in English: “LORD”) can refer to both the Father and the Son, even though in most cases, it does refer to Jesus Christ. In the New Testament, Christ would sometimes refer to Himself as the “I AM” (John 8:58).

A source from the Internet, as being representative for many other articles, tells us this:

"The Theological Word Book of the Old Testament... says... 'Actually, there is a problem with the pronunciation "Yahweh." It is a strange combination of old and late elements... The "w" of Yahweh, represents a pre-mosaic pronunciation but the final "eh" represents probably a post-Davidic form... we do not know what the pronunciation was; we can only speculate..."

But it is not necessary to speculate as it is immaterial as to how the expression was pronounced. The meaning, however, is clear: God is the Eternal One; the One Who has always existed; Who exists today; and Who will always exist for all eternity. God—the Father and Jesus Christ, the Son—were not created. Both can rightly say of themselves: "I AM WHO I AM," or "I AM" (Exodus 3:14).

Rather than focusing on how the Hebrew words for "LORD" MIGHT have been pronounced, it is much more important to realize what God IS and DOES; what His character is and what He stands for; and what His plan is for mankind. His "name" stands for what He IS. Psalm 138:2 tells us: "... You have magnified Your word above all Your name."

We stated the following in our free booklet, *"Teach Us to Pray"*:

"God has many names, each of them describing certain aspects of His character and of His being. One of God's names is 'the Almighty'; another one is 'the Eternal'; still another one is 'the God who heals us.' Then there is the 'God of hosts.' Note, however, that Christ did not say, 'hallowed be thy names,' but, 'thy name.' He is emphasizing the entirety of God—His entire being—everything He is and stands for.

"We read in Isaiah 29:22–23 that Jacob will hallow God's name and that he will hallow the Holy One of Jacob. God's name is identified here as the Holy One of Jacob. Likewise, Isaiah 8:11–13 identifies God's name, 'the LORD of hosts,' with God Himself. We read in verse 13: 'The LORD of hosts, Him you shall hallow.' God's name is identified here as the LORD of hosts. But even though God's name is mentioned, it is obvious that we are to hallow HIM.

"A name identifies a person. You may know a person, but can't, at that very moment, identify him. Then, when his name is mentioned, you immediately say: 'O yes, that's him.' His name identified the person to you. It's the same with God. His name identifies HIM. Both

mean the same. When we pray, 'Hallowed be thy name,' we are really saying: 'You, Holy Father, are to be hallowed.'

"The *Commentary on the Whole Bible*, by Jamieson, Fausset and Brown, states on page 905: 'God's name means "Himself as revealed and manifested."' "

We should also realize that David prayed to God in this way, without always using the Hebrew expression which is translated as "LORD" in English:

"Save me, O GOD, by Your name, and vindicate me by Your strength. Hear my prayer, O GOD..." (Psalm 54:1-2). In these cases, the Hebrew word for "God" is "*Elohim*."

When we turn to the New Testament, we can see that Hebrew words are normally not used when reference is made to God and His worship. An exception can be found, however, in Matthew 1:23, where a prophecy in Isaiah 7:14 is quoted in reference to Jesus Christ: "Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel," which is translated 'God with us.'"

On a few occasions, we read some Aramaic statements which Christ uttered, when speaking to the Father, for instance in Matthew 27:46: "And about the ninth hour Jesus cried out with a loud voice, saying, 'Eli Eli, lama sabachthnai?' that is, 'My God, My God, why have you forsaken Me?'" Notice that the word for "God" is "*Eli*" in Aramaic; and notice too that Matthew, in translating "*Eli*," used the Greek expression "*theos*." So, Jesus prayed to the Father, calling Him "*Eli*" in Aramaic. It is not reported in the New Testament that He used a Hebrew expression such as "Yahweh," "Jehovah" or anything of the sort.

In addition, note Mark 14:36 where Christ says: "Abba, Father, all things are possible for you."

On a few occasions, Paul refers to the Father with the Aramaic term, "Abba." In Romans 8:15 and Galatians 4:6, the terms "Abba, Father" are used.

The word "Abba" (the Aramaic word for "Father") is equated in these passages with the Greek word for "Father"; i.e. "*pater*." But we would not worship God the Father today in the English language, by using the words "Abba" or "pater." We would and should say "Father." But we should also remember Christ's warning against those who are religious figures and misappropriate in a religious context the name

“Father” or “Holy Father.” Compare Matthew 23:9: “Do not call anyone on earth your father (“*pater*” in Greek), for One is your Father (“*pater*” in Greek), He who is in heaven.”

The New Testament was mainly written and is preserved today in Greek (even though very few Aramaic statements are included).

The *International Bible Society* explains:

“... the New Testament authors wrote in Greek. They did not, however, use really high-class or classical Greek, but a very common and everyday type of Greek. For many years some scholars ridiculed the Greek of the New Testament because many of its words were strange to those who read the writings of the great Greek classical authors such as Plato and Aristotle. But later many records were uncovered of ordinary people, and amazingly there were the same common terms used in everyday speech! The ridicule dried up accordingly.”

When the New Testament quotes from passages in the Old Testament where the Hebrew term (in English: “LORD”) is used, the Hebrew expression for “LORD” is NOT quoted, but a Greek translation is given.

For instance, we read in Hebrews 8:8–11: “... ‘Behold, the days are coming, says the LORD, when I will make a new covenant... because they did not continue in My covenant, and I disregarded them, says the LORD. For this is the covenant that I will make with the house of Israel after those days, says the LORD: I will put My laws in their mind and write them on their hearts; and I will be their God, and they shall be My people. None of them shall teach his neighbor, and none his brother, saying, “Know the LORD, for all shall know Me, from the least of them to the greatest of them.””

This passage is a direct quotation from Jeremiah 31:31–34, where the Hebrew word for “LORD” is used. But in the letter to the Hebrews, Paul does not quote or reiterate the Hebrew word but he uses the Greek word for “LORD” instead, i.e., “*kurios*.” But we would obviously not worship God in the English language by addressing Him with “*kurios*.”

Christ commanded us to worship and pray to God the Father (Matthew 6:9), but we should do so in the name of Christ (John 16:24). Christ Himself prayed to the Father (John 17:1, 5, 11, 21, 24, 25). We need to understand, however, that Christ would not have prayed in Greek; still, His words have been preserved for us in the Greek translation, as used by the inspired authors of the New Testament.

We read in John 1:1: “In the beginning was the Word (Jesus Christ, “*Logos*” in Greek, who became flesh, verse 14), and the Word (Christ) was with God (“*theos*” in Greek), and the Word WAS God.” And so, we read in 1 Corinthians 14:25 that we are to worship God (“*theos*” in Greek), which is also confirmed in Revelation 19:10. It is the Father, the God of Jesus, and our Father and our God, whom we must worship (John 20:17; Ephesians 1:17; compare Ephesians 4:6 and 1 Corinthians 3:23).

But again, we would not address “God” the “Father” with “*theos*” and “*pater*” in the English language.

We don’t need to go back to the Hebrew or Greek languages to determine how to worship God (unless these languages are our native languages), because we are to worship God the Father, through Jesus Christ, in OUR language. If one is bi-lingual, he can of course worship God in either language.

When Peter addressed the devout Jews “from every nation under heaven” on the Day of Pentecost (Acts 2:1, 5), he spoke to them in Hebrew or perhaps in Aramaic but Luke wrote his words down in Greek, so his words are preserved and delivered to us in Greek. However, the persons in attendance heard Peter speak in their individual languages in which they were born (Acts 2:6–8). They heard Peter speak in their own “tongue” or language “the wonderful works of God (“*theos*” in Greek)” (Acts 2:11).

In his message, Peter spoke about God (“*theos*” in Greek; verses 17, 22, 23, 24, etc.) and the “LORD” (“*kurios*” in Greek; verses 20–21, 25, 34), quoting from the Old Testament. But the audience did not hear him in either Hebrew or Greek, but in their own native language, and the expressions for “God” and “LORD” were given to them in their own native language in which they were born. In addition, Peter also spoke in his sermon about “Jesus” (Greek: “*Iesous*”; Greek form of the Hebrew Jehoshua or Yeshua, meaning “The Lord Is Salvation,” or “The Lord Shall Save” or simply “Savior”; verses 22, 32). He also spoke about “Christ” (“*Christos*” in Greek; meaning, “The Anointed One”; verses 30, 31, 36; Messiah is the Hebrew expression, having the same meaning); but again, the audience heard him say these words in their own native language.

It is therefore totally appropriate for English-speaking Christians

to refer to God as the “Father” and to His Son as “Jesus Christ.” The concept that we must worship God by using Hebrew names is not biblical.

Chapter 2

How to Call Jesus?

The first thing that may come to mind is the debate about what and how to call Jesus. There are those who insist that it must be *Yeshua*. Many others disagree:

Let us consider the transliteration of *Yeshua* into the English name Jesus or its expression in other languages:

Hebrew/Aramaic	Yeshua
Greek	Ie-s-ous
Latin	Ie-s-us
English	Jesus
German	Jesus
French	Jésus
Spanish	Jesús
Italian	Gesù

In a *Newsweek* article from December 2018, we read the following: “Jesus Christ is celebrated [by] many Christians—but is that his actual name? Due to the numerous translations the Bible has undergone, ‘Jesus’ is the modern term for the Son of God.

“His original Hebrew name is *Yeshua*, which is short for *yehōshu’a*. It can be translated to ‘Joshua,’ according to Dr. Michael L. Brown.

“Though his name may actually be Joshua, the name ‘Jesus’ wasn’t born out of creativity but also translation. When *Yeshua* is translated into Greek, which the New Testament is derived from, it becomes *Iēsous*, which in English spelling is ‘Jesus.’

“While some religious groups, like Messianic Jews, believe in worshipping *Yeshua* instead of Jesus, there doesn’t seem to be a complete right or wrong way to do it. It is said in the Bible that anyone who calls on the name of the Lord [will be] saved... (Romans 10:13).

“Overall, the difference in names is due to translation. While a religious group may prefer one [or] the other, the Bible doesn’t explicitly

deem one translation more respectful.”

To clarify, much more is involved for salvation than just calling on “the name of the Lord,” as a “magical formula.” We must understand that only in Jesus, we can obtain salvation (Acts 4:12), but calling on and believing in Jesus is just the first step. It must be followed by repentance, believing in Jesus as our Savior for the remission of sins, believing in the gospel of the Kingdom of God, proper baptism, the receipt of the Holy Spirit, and living a life of obedience to God until the day we die.

We further read on the website *oneforisrael.org*: “It is true that his mother and friends called him Yeshua rather than Jesus, but if you know him as Jesus, does he mind that? Is it incorrect to call him Jesus? There are some who would argue till they’re blue in the face that it is critical to call him Yeshua and not Jesus, but Yeshua’s coming was also God’s time to take salvation to the gentiles... it was no accident that his name was disseminated in the international lingua-franca of the day: Greek. It was to go far and wide, to every nation on earth.”

On the website *gotquestions.org*, this matter is covered as follows (and we quote selectively for brevity):

“*Yeshua* is the Hebrew name, and its English spelling is ‘Joshua.’ *Iesus* is the Greek transliteration of the Hebrew name, and its English spelling is ‘Jesus.’ Thus, the names ‘Joshua’ and ‘Jesus’ are essentially the same; both are English pronunciations of the Hebrew and Greek names for our Lord. (For examples of how the two names are interchangeable, see Acts 7:45 and Hebrews 4:8 in the KJV [*Authorized Version*]. In both cases, the word *Jesus* refers to the Old Testament character Joshua).”

For clarification, the translation of the *Authorized Version (KJV)* of the word as “Jesus” in both places, cited above, is clearly wrong, as the Scriptures refer to “Joshua,” not “Jesus.” Still, the argument regarding the name as such is still valid.

Continuing:

“Changing the language of a word does not affect the meaning of the word. We call a bound and covered set of pages a ‘book.’ In German, it becomes a *Buch*. In Spanish, it is a *libro*; in French, a *livre*. The language changes, but the object itself does not. As Shakespeare said, ‘That which we call a rose / By any other name would smell as sweet’ (*Romeo and Juliet*, II:i). In the same way, we can refer to Jesus as ‘Jesus,’

'*Yeshua*,' or '*YehSou*' (Cantonese) without changing His nature. In any language, His name means "The Lord Is Salvation."

"The Bible nowhere commands us to only speak or write His name in Hebrew or Greek. It never even hints at such an idea. Rather, when the message of the gospel was being proclaimed on the Day of Pentecost, the apostles spoke in the languages of the 'Parthians, Medes and Elamites; residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya near Cyrene' (Acts 2:9–10). In the power of the Holy Spirit, Jesus was made known to every language group in a way they could readily understand. Spelling did not matter.

"We refer to Him as 'Jesus' because, as English-speaking people, we know of Him through English translations of the Greek New Testament. Scripture does not value one language over another, and it gives no indication that we must resort to Hebrew when addressing the Lord. The command is to 'call on the name of the Lord,' with the promise that we 'shall be saved' (Acts 2:21; Joel 2:32). Whether we call on Him in English, Korean, Hindi, or Hebrew, the result is the same: the Lord is salvation."

As mentioned above, we know that when we read the promise that "we shall be saved" when we call "on the name of the Lord," it is very much more than that. It has to become a Way of Life not just by a once-in-a-lifetime acknowledgement of Jesus Christ as Lord and Savior.

What we have covered so far is just one question about Jesus' Name. But there are so many more descriptions of Jesus.

Chapter 3

Descriptions and Designations of Jesus

In his book *Names, Titles, and Metaphors of the Lord Jesus Christ*, Donald W. Parry lists more than one hundred names, titles, and metaphors of the LORD, together with references from the Old Testament. And remember that the LORD is none other than the premortal Jesus Christ. Parry points out that each name or title serves to describe God's perfections, attributes, divine qualities, sacred character, or His mission to humankind. For example, "Beloved, Glorious Lord," "Righteousness," and "Wonderful" describe divine qualities. "Fountain," "Stone," "Star," and "Water" are metaphors that describe one or more aspects of His nature or character. "Advocate," "Judge," and "King" set forth some of His roles in the plan of salvation. "God of Heaven" and "King over all the earth" portray His exalted position, majesty, and omnipotence. "Redeemer" and "Savior" describe aspects of the atoning sacrifice.

A number of these names and titles appear only once in the Old Testament, but others are attested multiple times. The names *Holy One of Israel*, *God*, *Lord*, *Lord God*, *Lord of hosts*, and *Redeemer*, for instance, each appear a dozen or more times in the book of Isaiah. No doubt there are other names and titles that can be added to the list.

Another author attests that there are some 200 names and titles of Christ found in the Bible.

We will review just some of these descriptions and will refer, where applicable, to previous articles or booklets that we have available. While we may make quite a few comments under some headings, generally we will be brief and limit comments because of the number we will cover in this booklet. It might be worthwhile for readers to review each one in more depth at their own leisure.

We will underline the description or name that is attributed to Jesus.

1. Creator

The Scriptures show us the might and majesty of the One whom the Father used to create all things, as we see in Colossians 1:16–17 where Paul was writing about the pre-eminence of Christ: “For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him. And He is before all things, and in Him all things consist.” Also, see 1 Corinthians 8:6. At the instruction of the Father, He was Creator.

In our free booklet: *“Do You Know the Jesus of the Bible?”*, we quote two commentaries, as follows, on pages 4 and 5:

“Adam Clarke’s Commentary on the Bible points out, regarding Colossians 1:16:

“Jesus Christ is the Creator of the universe; of all things visible and invisible; of all things that had a beginning, whether they exist in time or in eternity... he was prior to all creation, to all beings, whether in the visible or invisible world... Now, allowing... Paul to have understood the terms which he used, he must have considered Jesus Christ as being truly and properly God... Jesus Christ is the Creator of all things, therefore Jesus Christ must be, according to the plain construction of the apostle’s words, truly and properly God.’

“Albert Barnes’ Notes on the Bible comments on John 1:3:

“In this place it is affirmed that “creation” was effected by “the Word,” or the Son of God. In [Genesis 1:1], it is said that the Being who created the heavens and the earth was God. In [Psalm 102:25–28], this work is ascribed to Yahweh. The “Word,” or the Son of God, is therefore appropriately called “God”... he was the agent, or the efficient cause, by which the universe was made. There is no higher proof of omnipotence than the work of creation; and, hence, God often appeals to that work to prove that he is the true God, in opposition to idols... The Being, therefore, that “created” all things must be divine; and, since this work is ascribed to Jesus Christ, and as it is uniformly in the Scriptures declared to be the work of God, Jesus Christ is therefore equal with the Father.’”

In our free booklet, *“God the Father Is the Highest,”* we read in our Introduction the following:

“There is a tendency in many churches to either under- or

overemphasize the role and position of God the Father and of Jesus Christ. It is of tremendous importance that we understand the Truth in this regard, as it is revealed in the pages of the Bible. This booklet will show that God is a Family and a hierarchy, and this means, God the Father is the highest in the Godhead; He and Jesus Christ are NOT equal in authority. This understanding has tremendous importance for our daily Christian life."

2. The Word

We read in John 1:1–3: "In the beginning was the Word [*"Logos"* in the Greek], and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made." And in verse 14: "And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

In Genesis 1:1, we read about the creation: "In the beginning God created the heavens and the earth." Later in the chapter, after much creation, we see that the Father and the Word created man: "Then God said, 'Let Us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.' So God created man in His *own* image; in the image of God He created him; male and female He created them" (verses 26–27).

God the Father created everything through Jesus Christ, the "Word" or the "Spokesman." God the Father gave the command to Jesus; Jesus as the Spokesman or Executor uttered the word (Psalm 33:6; first phrase), and through the power of the Holy Spirit, creation occurred (Psalm 33:6, second phrase; the word "breath," *ruach* in Hebrew, should be translated here as "spirit"; note also Psalm 104:30).

3. The "I AM"

Jesus was the God of the Old Testament. In Exodus 3:13, we read: "Then Moses said to God, 'Indeed, *when* I come to the children of Israel and say to them, "The God of your fathers has sent me to you," and they say to me, "What *is* His name?" what shall I say to them?'" In

verse 14 is a telling piece of information: “And God said to Moses, ‘I AM WHO I AM.’ And He said, ‘Thus you shall say to the children of Israel, “I AM has sent me to you.””

In the New Testament, in John 8:58–59, we read: “Jesus said to them, ‘Most assuredly, I say to you, before Abraham was, I AM.’ Then they took up stones to throw at Him; but Jesus hid Himself and went out of the temple, going through the midst of them, and so passed by.”

In our free booklet, “*Do You Know the Jesus of the Bible?*,” we read the following on page 5:

“When Jesus said, ‘I AM,’ rather than, ‘I WAS,’ the Jews understood that He identified Himself as God—as ‘Yahweh,’ the ‘I AM’ or Eternal of the Old Testament. That is why they ‘took up stones to throw at Him’ (verse 59).

“The *Jamieson, Fausset and Brown* commentary adds the following thoughts:

“‘Before Abraham was, I am’—The words rendered ‘was’ and ‘am’ are quite different. The one clause means, ‘Abraham was brought into being’; the other, ‘I exist.’ The statement therefore is not that Christ came into existence before Abraham did... but that He never came into being at all, but existed before Abraham had a being; in other words, existed before creation, or eternally... In that sense the Jews plainly understood Him, since ‘then took they up stones to cast at Him,’ just as they had before done when they saw that He made Himself equal with God [John 5:18].”

4. The Son of God

Jesus was and is the Son of God. We read in John 3:16–17 some of the most famous words in the Bible: “For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life. For God did not send His Son into the world to condemn the world, but that the world through Him might be saved.”

We read further, in John 10:36–38: “...do you say of Him whom the Father sanctified and sent into the world, ‘You are blaspheming,’ because I said, ‘I am the Son of God’? If I do not do the works of My Father, do not believe Me; but if I do, though you do not believe Me, believe the works, that you may know and believe that the Father is in Me, and I in Him.”

There are many other Scriptures that confirm that Jesus was and is the Son of God. Matthew 3:17 reads: "And suddenly a voice *came* from heaven, saying, "This is My beloved Son, in whom I am well pleased.'" Luke 3:22 also confirms this fact: "... and a voice *came* from heaven which said:, 'You are My beloved Son; in You I am well pleased.'" Also, Romans 1:3–4: "...concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, *and* declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead."

Jesus Christ was always the Son of God, but this passage explains to us that after His death as a human being, He was resurrected as the powerful Son of God—the Spirit being who He had been before He became the Son of Man.

Even a quick glance at a Bible Concordance will reveal many other references to Jesus being the Son of God.

5. *Immanuel*

In *Young's Analytical Concordance to the Bible*, they state the following under the heading "Immanuel": "'God (is) with us'. A symbolic name given to the child who was announced to Ahaz and the people of Judah as the sign that God would give them deliverance from their enemies. Matthew applies it similarly to Jesus the Messiah."

Wikipedia has this to say about Ahaz: "Ahaz was 20 when he became king of Judah and reigned for 16 years. Ahaz is portrayed as an evil king in the Second Book of Kings (2 Kings 16:2). The Gospel of Matthew lists Ahaz of Judah in the genealogy of Jesus. He is also mentioned in Isaiah 7 and Isaiah 14:28."

We further read at associationcovenantpeople.org:

"But God nevertheless gave Ahaz this sign, so strangely different from anything that might have been expected, 'Behold a virgin shall conceive and bear a son, and shall call his name Immanuel,' That is 'God with us'. The birth of Jesus was still 742 years away. How could this be a sign of victory for King Ahaz? Yet the name 'Emmanuel,' 'God with us', was a prophecy for that day and for all time, so far as the peoples were concerned, and the prophecy came true both for the immediate deliverance of Jerusalem and later for the birth of Emmanuel the Redeemer of the nation and Saviour of His people."

In Isaiah 7:14, we read:

“Therefore the LORD Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.”

We see in the book of Matthew that Jesus’ birth would be the fulfillment of Isaiah’s prophecy. Matthew 1:23 states: “Behold, the virgin shall be with child, and bear a Son, and they shall call His name Immanuel, which is translated, ‘God with us.’”

A further Scripture in Isaiah 8:8 is instructive: “He will pass through Judah, He will overflow and pass over, He will reach up to the neck; And the stretching out of his wings Will fill the breadth of Your land, O Immanuel.”

The *Matthew Poole’s Commentary* observes:

“Of thy land, O Immanuel; of the land of Judah, so called because the Messiah, who is called by God himself Immanuel, Isaiah 7:14, should certainly be born, and live, and die there. And this is added emphatically for the consolation of God’s people, to assure them, that notwithstanding this dreadful scourge, yet God would make a difference between Israel and Judah; and whereas Israel should be so broken by the Assyrian, that they should not be a people, as was threatened, Isaiah 7:8, Judah should be restored and preserved, for the sake of the Messiah, to be the place of his birth and ministry, according to that famous prophecy, Genesis 49:10.”

While the House of Israel never returned to the Promised Land and became known as the “lost ten tribes” (even though they have been found and identified in our time), the House of Judah did return to the Promised Land.

6. Redeemer

We read in Isaiah 44:24: “Thus says the LORD, your Redeemer, And He who formed you from the womb: ‘I am the LORD, who makes all things, Who stretches out the heavens all alone, Who spreads abroad the earth by Myself...’”

The Hebrew word for redeem is “*gaal*” which is to “free by avenging and repaying.” *Gill’s Exposition of the Entire Bible* explains: “Thus saith the Lord, thy Redeemer... These are the words of the Son of God, of Christ, the Redeemer of his people; and the following show him to be the mighty God, and so able to redeem them, and therefore was

appointed to this work, and undertook it."

There are a number of references in the book of Isaiah about our Redeemer, one of which is chapter 54:5, which reads: "For your Maker is your husband, The LORD of hosts is His name; And your Redeemer is the Holy One of Israel; He is called the God of the whole earth."

As an interesting observation, please note that in the Hebrew, the words for "your Maker" and "your husband" are in the plural, showing again that God the Father made everything through Jesus Christ.

Ellicott's Commentary for English Readers comments as follows: "The 'Redeemer' in this context suggests the idea of the next of kin (such, e.g., as Boaz was to Ruth), taking on himself the kinsman's duty of protection (Ruth 4:4-6)."

We read in the heading to Job 19, in the *New King James Bible*, that "Job Trusts in His Redeemer." Verse 25 is a very well-known verse: "For I know *that my Redeemer* lives, And He shall stand at last on the earth..." As Jesus Christ was the God of the Old Testament who dealt directly with the people, it would have been Him with whom Job was interacting.

7. The Christ

Quoting from *Young's Analytical Concordance to the Bible*, the comments under "Christ" read as follows: "The official appellation of the long promised and long expected Saviour, denoting his kingly authority and mediatorial position as the 'Servant of the Lord.'"

"Jesus" [meaning, "the Lord Is Salvation" or "the Lord saves"] was His common name among men during His lifetime as a human being, and He is generally so called in the Gospels, while "the Christ" or "Jesus Christ" is generally used in the Epistles. The meaning of "Christ" is the "*anointed one*" or "*the chosen one*." There are hundreds of references in the New Testament to Christ and Christ Jesus, and we will review just a few of these.

In *Wikipedia*, under the heading "Christ—title," is the following information:

"Christ, used by Christians as both a name and a title, unambiguously refers to Jesus. It is also used as a title in the reciprocal use 'Christ Jesus', meaning 'the Messiah Jesus', and independently as 'the Christ'. The Pauline epistles... often refer to Jesus as 'Christ Jesus' or 'Christ'..."

The word “Messiah”—derived from the Hebrew *Mashiach*—means, the “anointed one” or the “chosen one.” Therefore, the expression “Christ Jesus,” in using “Christ” first, teaches us that “Christ,” the “Messiah”—the chosen one or the anointed one by God the Father—is THE One—the ONLY One—through whom we can have salvation, reflected by the name “Jesus.” So, the Creator, the Word, the “I Am,” the Son of God and the Redeemer is the CHOSEN and ANOINTED One who saves us—through whom we can have salvation.

Continuing with *Wikipedia*:

“Christians believe that Jesus is the messiah foretold in the Hebrew Bible... Jesus was usually referred to as ‘Jesus of Nazareth’ or ‘Jesus, son of [J]oseph’... Jesus came to be called ‘Jesus Christ’ (meaning ‘Jesus the *Khristós*’, i.e. ‘Jesus the Messiah’ or ‘Jesus the Anointed’ by Christians, who believe that his crucifixion and resurrection fulfill the messianic prophecies of the Old Testament.”

In Matthew 16, Jesus asked His disciples, “Who do men say that I, the Son of Man, am?” (verse 13). It was interesting to hear the answers: “So they said, ‘Some say John the Baptist, some Elijah, and others Jeremiah or one of the prophets’” (verse 14). “He said to them, ‘But who do you say that I am?’ Simon Peter answered and said, ‘You are the Christ, the Son of the living God.’ Jesus answered and said to him, ‘Blessed are you, Simon Bar-Jonah, for flesh and blood has not revealed *this* to you, but My Father who is in heaven’” (verses 15–17). The revelation was from the Father.

Jesus also forecasted that there would be imposters. In Matthew 24:4–5, we read that He was answering questions about the sign of the times and the end of the age: “And Jesus answered and said to them: “Take heed that no one deceives you. For many will come in My name, saying, “I am the Christ,” and will deceive many.” This is specifically speaking about the time now but it is fair to say that there have been false christs down through the ages. In verses 23–24, the same theme is reiterated by Jesus: “Then if anyone says to you, ‘Look, here is the Christ!’ or ‘There!’ do not believe *it*. For false christs and false prophets will rise and show great signs and wonders to deceive, if possible, even the elect.”

Many have come and will come saying that they believe in Jesus and that Jesus was the Christ—even though their belief is mostly in a

false Jesus, not the Jesus of the Bible (compare 2 Corinthians 11:4)—but then there are those who claim that they themselves are Jesus. The Bible foretells of a coming apostasy or a falling away from the Truth and of the revelation or manifestation of a religious figure—the man of sin—who will sit in the Temple of God, claiming to be God (compare 2 Thessalonians 2:3–4). It appears that he will claim that he is Christ who has returned.

We can't say that we haven't been warned. There is only one person who has this Name and that is the Jesus Christ of the Bible.

8. The Son of Man

We saw above, that Jesus asked His disciples, “Who do men say that I, the Son of Man, am?” (Matthew 16:13). This is a Name that He used to refer to Himself.

Wikipedia states as follows:

“The expression ‘the Son of man’ occurs 81 times in the Greek text of the four Canonical gospels, and is used only in the sayings of Jesus. The singular Hebrew expression ‘son of man’ (*ben-‘adam*) also appears in the Hebrew Bible over a hundred times.”

One commentator on the internet made these observations: “In the gospels, there are more than 80 places where Jesus refers to himself in the third person as the ‘Son of Man’. In most of those places, he is associating it with one of two prophecies concerning himself; either that the Son of Man will suffer and be killed (Matthew 17:12, Mark 8:31, 9:12, Luke 9:22) or that the Son of Man will come again in glory and for final judgement (Matthew 16:27, 25:31; Mark 8:38; Luke 9:26, 21:27). Often the two images are linked, and in only a very few places he doesn't use ‘son of man’ that way.”

It would appear that, with the use of the phrase “Son of Man”, Jesus wanted to show everyone that when He dwelled among us, He was entirely human and that He was fully man. In the book of Ezekiel, the phrase “son of man” is used many times for the prophet Ezekiel, but he was just a man with no previous supernatural background. On the other hand, with Jesus, previously a supernatural Being from all of eternity, it was somewhat different. By using this phrase, He showed that He, who had been God, became fully human, but He also showed that He, the Person who had lived in the flesh and who had

died for us, would be resurrected and return as a glorified immortal and eternal God being—the King of kings and the Lord of lords—to rule over all mankind.

9. The Lamb of God

We read in John 1:29 that John the Baptist bore witness of Jesus: “The next day John saw Jesus coming toward him, and said, ‘Behold! The Lamb of God who takes away the sin of the world!’” And in verses 35–36, we read: “Again, the next day, John stood with two of his disciples. And looking at Jesus as He walked, he said, ‘Behold the Lamb of God!’”

Jesus was the perfect and ultimate Sacrifice for sin. In Isaiah 53, we read about the prophetic sufferings of the Messiah, and in verse 7 is a prophecy that Jesus fulfilled: “He was oppressed and He was afflicted, Yet He opened not His mouth; He was led as a lamb to the slaughter, And as a sheep before its shearers is silent, So He opened not His mouth.”

When Philip preached to the Ethiopian, he quoted Isaiah 53:7 and showed how this was fulfilled by Jesus, as we read in Acts 8:34–35: “So the eunuch answered Philip and said, ‘I ask you, of whom does the prophet say this, of himself or of some other man?’ Then Philip opened his mouth, and beginning at this Scripture, preached Jesus to him.”

When the ancient Israelites were preparing to leave Egypt, they were to put the lamb’s blood on the two doorposts and lintel of their house for the protection of their firstborn (Exodus 12:7) so that the death angel would pass over them (verse 13). In Exodus 12:5, we read: “Your lamb shall be without blemish, a male of the first year. You may take *it* from the sheep or from the goats.” God had Israel act out, in a physical way, a type of Christ who was the Lamb of God. Around 1,500 years later, Jesus would shed His blood, giving His perfect sinless life as a Sacrifice to pay the penalty for our transgressions of God’s Law.

The shed blood of lambs applied by the ancient Israelites to the doorposts of their houses protected their firstborn from the plague of death. Today, we can be protected from eternal death through the blood of Christ—the Lamb of God who was sacrificed for us on the day of Passover nearly 2,000 years ago. This perfect Sacrifice was where Jesus gave His life for the world as we read in John 3:16: “For God

so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life."

For more information on the tremendous importance of Christ's Sacrifice, please see our free booklet, "*The Meaning of God's Spring Holy Days.*"

10. The Light of the World

We read in John 8:12: "Then Jesus spoke to them again, saying, 'I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life.'"

Matthew Henry's Commentary on the Whole Bible (Concise) observes: "Christ is the Light of the world. God is light, and Christ is the image of the invisible God. One sun enlightens the whole world; so does... Christ... What a dark dungeon would the world be without the sun! So would it be without Jesus, by whom light came into the world. Those who follow Christ shall not walk in darkness. They shall not be left without the truths which are necessary to keep them from destroying error, and the directions in the way of duty, necessary to keep them from condemning sin."

In John 9:5, Jesus repeated that He was the light of the world, and as we are to be like Him we, too, should be the light of the world as He remarked in Matthew 5:14: "You are the light of the world. A city that is set on a hill cannot be hidden." Compare also Ephesians 5:8 and Philippians 2:15.

11. The Bread of Life

In John 6, Jesus spoke about the necessity of spiritual food, that which lasts (compare verse 27), and in verses 33–35, He stated: "'For the bread of God is He who comes down from heaven and gives life to the world.' Then they said to Him, 'Lord, give us this bread always.' And Jesus said to them, 'I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst.'"

In verse 48, Jesus again says: "I am the bread of life," and in verse 51, we read: "I am the living bread which came down from heaven. If anyone eats this bread, he will live forever; and the bread that I shall give is My flesh, which I shall give for the life of the world."

Jesus taught that "Blessed *are* those who hunger and thirst for

righteousness, For they shall be filled" (Matthew 5:6), explaining that "Man shall not live by bread alone, but by every word that proceeds from the mouth of God" (Matthew 4:4).

12. King of the Jews

Jesus is referred to as the King of the Jews in all four gospel accounts. For instance, in Matthew 2:1–2, we read that "wise men from the East came to Jerusalem saying, 'Where is He who has been born King of the Jews? For we have seen His star in the East and have come to worship Him.'" We see that even as a small Child, there was the acknowledgement that He was the King of the Jews.

In passing, the "star" went before them and showed them the way to the house where Jesus was staying. This was not an ordinary star, but an angel (compare for instance Revelation 1:20); the wise men did not visit Christ on His birthday, but much later, and by that time, Christ was no longer a baby in the manger, but a "young Child" (compare verses 9–11).

In Matthew 27, we see further evidence of Jesus being given this title of "King of the Jews." In verse 11, we read: "Now Jesus stood before the governor. And the governor asked Him, saying, 'Are You the King of the Jews?' Jesus said to him, 'It is as you say.'"

Pilate was amazed that Jesus wouldn't answer him further (verse 14). When the soldiers mocked Jesus just before His crucifixion, they used this description as we see in verse 29: "When they had twisted a crown of thorns, they put *it* on His head, and a reed in His right hand. And they bowed the knee before Him and mocked Him, saying, 'Hail, King of the Jews!'" Verse 37 reads: "And they put up over His head the accusation written against Him: THIS IS JESUS THE KING OF THE JEWS." We know from John 19:19 that it was Pilate who wrote this title and so Jesus must have made quite an impression on Pilate who was the fifth governor of the Roman province of Judaea. Pilate referred several times to Jesus as the King of the Jews when the crowd demanded His crucifixion (compare Mark 15:9, 12–13).

Zechariah 9:9 is prophetic: "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, your King is coming to you; He is just and having salvation, Lowly and riding on a donkey, A colt, the foal of a donkey." Matthew 21:4–5 shows that this was fulfillment of that prophecy.

13. King of kings

We read about ten European core nations of the beast power in Revelation 17 who make a move to wage war with the returning Jesus Christ. “These will make war with the Lamb, and the Lamb will overcome them, for He is Lord of lords and King of kings; and those *who are* with Him *are* called, chosen, and faithful” (Revelation 17:14).

In Revelation 19:16 is a prophecy showing Christ’s authority will be worldwide: “And He has on *His* robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.”

These titles imply complete authority and are well placed, as Jesus was the One whom the Father used to create all things (compare Colossians 1:16) and, at the time when it will be necessary at the end of the rule of man, such a strong and fair ruler will be vital. Gone will be the earthly rulers, royalty, prime ministers, presidents and all the other human leaders—leaders from the dawn of civilization until the present day who have brought us to the brink of extinction.

The return of Jesus Christ as King of kings will accomplish a complete revolution about how things should be, and only He can bring that about and implement it by and through the direction of the Father. Those “who are with Him,” “the called, chosen and faithful” (compare again Revelation 17:14), will rule under Christ as born-again members of the God Family for a thousand years (Revelation 20:6). Christ will be their KING and LORD, but they themselves will be kings and lords as well.

14. Rabbi

Wikipedia states that “The title ‘Rabbi’ occurs... in the books of Matthew, Mark and John in the New Testament, where it is used in reference to ‘Scribes and Pharisees’ as well as to Jesus.”

Jesus was referred to by His disciples as “rabbi” in the gospel according to John (1:38, 49, 3:2, 4:31, 6:25), and the term “rabbi” means “teacher” or “master” or “leader” in Arabic. “Rabbi” can also mean “my great one.”

We read in John 3:1–2 that “There was a man of the Pharisees named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to Him, ‘Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is

with him.” This clearly indicates that Nicodemus, a member of the religious establishment at that time, acknowledged that the term, Rabbi, was an appropriate name for Jesus.

But what we read in the gospels also emphasizes Jesus’ difference from normal Rabbis: “And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes” (Matthew 7:28–29).

It is fair to say that by the end of His ministry, the disciples would have realized who Jesus really was, which was very much more than just a Rabbi. Rather, He was their Master, teaching them with authority, and Christ had warned them that they should not be called “Rabbi,” “for One is your Teacher (Margin in the *New King James Bible*: “Leader”), the Christ, and you are all brethren” (Matthew 23:8).

As mentioned, the word “Rabbi” can mean, “my great one” (*The New Bible Commentary—Revised*). Christ emphasized the fact that even though He bestowed on His ministry certain functions and responsibilities toward “feeding” the flock, the ministers are to understand that they are not in any way “better” than others.

Christ specifically said that ministers are not to exercise “lordship” over the flock [Luke 22:24–26; compare 1 Peter 5:3]; and that they must not accept “superior” religious designations and titles which are reserved for God—including titles such as “the Anointed One,” “the Lawgiver,” “the Prophet,” “Doctor of Divinity,” “His Holiness,” “Father” or even “Holy Father.” The title “Reverend” should not be used by God’s ministers, either, as the Bible uses this word ONLY in reference to God (compare Psalm 111:9, *Authorized Version*). The same is true for the term, “Holy Father,” which is exclusively used for God (compare John 17:11).

15. Savior

There are a number of Scriptures that reveal that Jesus Christ is the Savior of mankind. In Luke 2:11, we read: “For there is born to you this day in the city of David a Savior, who is Christ the Lord.”

Right from the very beginning of His human life, it was revealed to a few people, His parents, the shepherds and later the wise men, that Jesus Christ was the Savior—the Lord. Remember that we explained earlier that “Jesus” means “*the Lord is salvation*” or “the Lord saves,”

while *Christ* means the “*anointed one*” or the “*chosen one*.”

The wording, “*a Savior*” instead of “*the Savior*” in Luke 2:11 is interesting. We know that there is no salvation in any other than Jesus Christ, and we read in Isaiah 45:21 that Jesus Christ, the God of the Old Testament, is the only Savior for mankind. Still, we need to understand that God the Father is also called our Savior (1 Timothy 1:1), in that it was He who gave His only begotten Son and the Savior for mankind, and God’s born-again children are also referred to as saviors (Obadiah 1:21), in that they will help Christ to bring about the salvation of all mankind.

Still, the emphasis in Luke 2:11 is on Jesus Christ, and in this regard, the *Living Bible* is correct when translating: “The Savior—yes, the Messiah, the Lord—has been born tonight in Bethlehem!”

In our free booklet “*Do You Know the Jesus of the Bible?*,” we read the following on page 9:

“The Bible teaches very clearly that Jesus Christ is God. For undeniable proof, notice Titus 2:11–14: ‘For the grace of God that brings salvation has appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in the present age, looking for the blessed hope and glorious appearing of our great God and Savior Jesus Christ, who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself His own special people, zealous for good works.’”

16. Great God and Savior

The *Jamieson, Fausset and Brown* commentary confirms that the entire phrase in Titus 2:13, “Great God and Savior” refers to Jesus Christ:

“There is but one Greek article to ‘God’ and ‘Savior,’ which shows that both are predicated of one and the same Being... Also... ‘appearing’ (*epiphaneia*) is never by Paul predicated of God the Father... it is invariably applied to Christ’s coming... Also... in the context... there is no reference to the Father, but to Christ alone... Also... the expression ‘great God,’ as applied to Christ, is in accordance with the context, which refers to the glory of His appearing.”

There is much information on the fact that the great God, Jesus Christ, is the Savior of mankind. For true Christians, this matter is irrefutable.

17. Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace

All five of these attributes are seen in Isaiah 9:6: “For unto us a Child is born, Unto us a Son is given; And the government will be upon His shoulder. And His name will be called Wonderful, Counselor, Mighty God, Everlasting Father, Prince of Peace.”

There is so much to think about and digest about the above attributes of Jesus that it would take much more than a brief section in this booklet to explain these. We can only wonder, at this time, how great a difference the Kingdom of God will make after the return of Jesus to the appalling state of society worldwide today. Man has simply no answer to the insurmountable problems that exist, so much so that at the end of this age it will take divine intervention to save the world from extinction: “For then there will be great tribulation, such as has not been since the beginning of the world until this time, no, nor ever shall be. And unless those days were shortened, no flesh would be saved [alive]; but for the elect’s sake those days will be shortened” (Matthew 24:21–22).

Christ spoke here about human survival; not spiritual salvation. Therefore, the meaning is that no human being and no animal would be saved alive; *no flesh* would survive.

The attributes in Isaiah 9:6 will be clearly seen when Jesus returns to this earth—something that all true Christians should be eagerly looking forward to.

Christ will indeed be “Wonderful” or full of wonders and true miracles, and He will usher in the wonderful world tomorrow. He will be a true Counselor by giving sound counsel and advice; and He will be the Prince of Peace as of “the increase of His government and peace There will be no end” (Isaiah 9:7). As we have seen above, He is also called the “great God” or, as Isaiah says, the “Mighty God,” “upholding all things by the word of His power” (Hebrews 1:3). He will also live for all eternity (compare Revelation 1:18; 4:9), so the designation “everlasting” is quite appropriate. But why is He also called the “Everlasting Father,” given the fact that He is not our Father, but that He is the Son of God the Father?

Since God [the Father] created everything through Christ, it is also said in Isaiah 9:6 that Christ will be called in the future—after

His Second Coming—the “Everlasting Father.” This statement proves, too, that Christ existed for all eternity. He is referred to here as the “Everlasting Father” or “the everlasting Source” of everything—the “beginning of the creation of God” (Revelation 3:14; note that the word “Beginning” should be translated “Beginner.”) However, when the Bible speaks of the “Father,” it normally refers strictly and exclusively to the highest God being in the God Family. Jesus, who as the Son was also a “Father” or better “Source” in the creation of mankind—especially for the people of Israel—acknowledged the ultimate authority of God the Father: “...My Father is GREATER than I” (John 14:28).

18. Chief Cornerstone

When Peter addressed the Sanhedrin as outlined in Acts 4, he made these important statements: “... let it be known to you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom you crucified, whom God raised from the dead, by Him this man stands here before you whole. This is the ‘stone which was rejected by you builders, which has become the chief cornerstone.’ Nor is there salvation in any other, for there is no other name under heaven given among men by which we must be saved” (Acts 4:10–12).

Wikipedia gives this information about what a cornerstone is: “The cornerstone (or foundation stone or setting stone) is the first stone set in the construction of a masonry foundation. All other stones will be set in reference to this stone, thus determining the position of the entire structure.” They go on to say: “cornerstone (Greek: *Ἀκρογωνιαίς* Latin: *Primarii Lapidis*) will sometimes be referred to as a ‘foundation-stone’, and is symbolic of Christ, whom the Apostle Paul referred to as the ‘head of the corner’ and is the ‘Chief Cornerstone of the Church’ (Ephesians 2:20).”

This is a vital description of Jesus Christ. As mentioned several times before, He is the only One through whom salvation is available.

Matthew Poole’s Commentary gives the additional explanation of the words “chief cornerstone”:

“The head of the corner; or the corner stone: Christ is frequently so called (Matthew 21:42; Mark 12:10), and that,

“1. Because he sustains and upholds the whole building.

“2. He is a rock or stone of offense (Romans 9:33); as many run

upon and are hurt by a corner stone.

“3. He is most precious (1 Peter 2:6), as the corner stones are usually the largest, firmest, and best.

“4. Christ is a light to lighten the Gentiles, as well as the glory of the people of Israel; and both Gentile and Jew are united in him, and saved by him, as the corner stone is equally necessary for both sides, which are united in it, and borne up by it.”

19. Apostle and High Priest

In Hebrews 3:1, we read: “Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus...”

According to *The New Unger’s Bible Dictionary*, an apostle is *one sent with a special message or commission*. We understand that Jesus came to preach the gospel of the soon-coming Kingdom of God (compare Mark 1:14–15).

Christ was *sent* by God the Father (John 6:57). Christ, as THE Apostle, sent His disciples or apostles into the world to proclaim the gospel message to all nations (John 17:18).

As we have seen, He is also referred to as our High Priest:

“Therefore, in all things He had to be made like *His* brethren, that He might be a merciful and faithful High Priest in things *pertaining* to God, to make propitiation for the sins of the people” (Hebrews 2:17).

On *biblehub.com*, we read: “Christ is called the High Priest of our profession. High Priest, because He stands for mankind before God: High Priest, because He has made one all-sufficient sacrifice for the sins of men: High Priest, because He does for men what they could not and cannot do for themselves. Christ’s priesthood means that we have a way by which we may approach the eternal and all-holy Father.”

He is the one who intercedes for us (Romans 8:34; compare also Hebrews 9:11–14, 24).

20. The Way, the Truth, and the Life

In John 14:1, when comforting His disciples, Jesus said: “Let not your heart be troubled; you believe in God, believe also in Me,” and then in verse 6: “Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me.’”

Jesus is *the way*, the only way to salvation (Acts 4:12).

In John 17:17 we read: “Sanctify them by Your truth. Your word is truth.”

It is only through Jesus that we can receive and understand the Truth and receive *eternal life*. There is no other way, and we read in 1 John 5:11–12: “And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has life; he who does not have the Son of God does not have life.”

Christ is THE Way, THE Truth and THE Life; and He shows us the Way, reveals the Truth to us, and leads us to eternal Life.

21. The Good Shepherd

Jesus told us: “I am the good shepherd. The good shepherd gives His life for the sheep. But a hireling, *he who* is not the shepherd, one who does not own the sheep, sees the wolf coming and leaves the sheep and flees; and the wolf catches the sheep and scatters them. The hireling flees because he is a hireling and does not care about the sheep. I am the good shepherd; and I know My *sheep*, and am known by My own” (John 10:11–14).

A shepherd’s main responsibility is the safety and welfare of his flock. The Church is the flock which Jesus tends and looks after. In Psalm 23:1, we read what David said: “The LORD *is* my shepherd; I shall not want.”

The *Jamieson Fausset and Brown Commentary* states:

“I am the good shepherd’—emphatically, and, in the sense intended, exclusively so (Isa 40:11; Eze 34:23; 37:24; Zec 13:7).”

The *Pulpit Commentary* adds:

“There may be many shepherds worthy of the name, but he alone justifies the designation... The good Shepherd layeth down his life for the sheep; not only does his work with his life in his hand, but he deliberately lays down his life and consciously divests himself of his life, and is doing it now. The Shepherd dies that the sheep may live (cf. 1 John 3:16; John 15:13). Elsewhere Jesus says, ‘The Son of man gives his life a ransom for many’ (Matthew 20:28). The thought is very grand, and is a strange addition to the claim to be the Shepherd of Israel, and gives intense pathos to the language of our Lord to Simon Peter (John 21:16), ‘Shepherd my sheep.’”

As Christ, as THE Apostle, sends out human apostles and other ministers to preach the gospel, so Christ, as THE Shepherd, uses human “shepherds” to feed the flock in a selfless and concerned way.

22. The Lion of the Tribe of Judah

In the Book of Revelation, we read in chapter 5 about the Lamb taking the scroll. We’ve already covered earlier that Jesus was the Lamb of God, and in Revelation 5:5 we read: “But one of the elders said to me, ‘Do not weep. Behold, the Lion of the tribe of Judah, the Root of David, has prevailed to open the scroll and to loose its seven seals.’”

In the following verses 6 and 7, we read that the Lamb (Jesus) took the scroll. The rest of the chapter is praise about the Lamb.

Barnes Notes on the Bible writes:

“This appellation [“Lion of the Tribe of Judah”] is not elsewhere given to the Messiah, but it is not difficult to see its propriety as used in this place. The lion is the king of beasts, the monarch of the forest, and thus becomes an emblem of one of kingly authority and of power... and as such the appellation is used in this place. It is because Christ has power to open the seals—as if he ruled over the universe, and all events were under his control, as the lion rules in the forest—that the name is here given to him.”

Matthew Poole’s Commentary writes:

“The Lion of the tribe of Judah; he is so called, undoubtedly, with allusion to Jacob’s prophecy, Genesis 49:9, 10, wherein Judah was compared to a lion’s whelp, because he should be victorious. Christ was to be born of this tribe, and was to be a great Conqueror.”

Gill’s Exposition of the Entire Bible reads:

“Christ, who, according to the flesh, was to come of the tribe of Judah; and certain it is, that our Lord sprang from thence: and he is said to be the lion of that tribe, in allusion to the prophecy concerning Judah in Genesis 49:9, where he is said to be a lion, an old lion stooping down and couching, and on whose standard was the figure of a lion.

“Christ may be compared to one, because of his great strength, he being the mighty God, the able Saviour, and strong Redeemer, and protector of his church and people, and the avenger of their enemies; and because of his courage and intrepidity when he engaged with Satan, and his principalities and powers, when he bore the sins of

his people, sustained his Father's wrath, and the terrors of death set themselves in array against him; and because of the fierceness of his wrath, and fury against the wicked, and for his generosity and lenity towards those that stoop unto him, and obey him..."

23. Head of the Church

We read in the Word of God that Jesus Christ is the Head of the Church, and human leaders themselves are to be subject to Jesus Christ as the spiritual Head of the true Church of God.

In our free booklet, *"Paul's Letter to the Ephesians—How to Understand It,"* we read the following on page 18:

"... Paul goes on to say that through God's power, Christ was placed above all 'power, and might, and dominion.' As we explain in our free booklet, *'Angels, Demons and the Spirit World,'* these expressions could refer to angelic ranks in the spirit world. Paul's point is that Christ was placed over anything and everything created. He has been given all authority in heaven and on earth (Hebrews 1:1–4). All things are placed under His feet, and He is the Head over all things, including the Church, the 'body of Christ' (Colossians 1:18)."

Ephesians 1:21–23 reveals more information about Christ being the Head of the Church: "... far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come. And He put all *things* under His feet, and gave Him *to be* head over all *things* to the church, which is His body, the fullness of Him who fills all in all."

Matthew 28:18 is revealing: "And Jesus came and spoke to them, saying, 'All authority has been given to Me in heaven and on earth.'" Since He was given this authority over all things, these would include His Church. Ephesians 5:23 says specifically: "Christ is the head of the church" (*Authorized Version*).

Beware of any man who may wish to take all authority to himself and ignore the Head of the Church, Jesus Christ, who is also the Word of God!

24. A Ransom for Many

Perhaps the most famous verse in the Bible gives testimony to the fact that Jesus gave His life as a ransom for many: "For God so loved

the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life” (John 3:16).

This is reinforced in 1 Peter 1:18–19: “...knowing that you were not redeemed with corruptible things, *like* silver or gold, from your aimless conduct *received* by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot.”

And we read in Ephesians 1:7 further confirmation of this: “In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

In addition, we read in 1 Timothy 2:5–6: “For *there is* one God and one Mediator between God and men, *the* Man Christ Jesus, who gave Himself a ransom for all, to be testified in due time...”

There are many other references to this in the Bible which are worth reviewing.

It is true that Christ gave Himself a “ransom for all,” potentially, but that is not to say that all would accept His Sacrifice. That is why we read in John 3:16 that only those who “believe” in Him would not perish. Also, Christ said in Matthew 20:28 that He would “give His life a ransom for many.” The ransom is for those who will repent and accept His Sacrifice. Christ did not give His life as a ransom for those who would reject His Sacrifice.

25. The Rock

We read in Matthew 16:18 one of the most famous verses in the Bible: “And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.”

The word “Peter,” i.e., “*petros*” in Greek, means “a little stone.” The “rock,” on which Christ would build His church, is “*petra*” in Greek, meaning a solid rock. Christ was not saying here that Christ would build the church on “Peter,” but on THE ROCK—Christ Himself. It is CHRIST who is identified as “THE ROCK” in passages such as 1 Corinthians 10:4. Peter, as well as the other apostles, in addition to the prophets, are part of the foundation, but Christ is the CHIEF cornerstone (Ephesians 2:20). The Church is built on Christ, who is the LIVING Head of the Church (Ephesians 4:15). That is why the “gates of Hades” or “Death” cannot overcome or defeat it. Christ, as the

LIVING Head of the Church—as the foundation of the Church—has overcome death, having the “key of Hades and of Death” (Revelation 1:18). Paul explains that no one can lay a foundation other than the one that is laid, which is Christ (1 Corinthians 3:11).

In 1 Corinthians 10:4, we read that The Rock, Christ, was the God of the Old Testament: “... and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ.”

Christ’s statement to Peter was never understood by the apostles to imply that Christ would build His church on “the rock” Peter.

Unger’s Bible Handbook agrees, as follows: “Thou art Peter [petros, a stone] and upon this rock [petra, great ledge of rock] I will build my church’ (cf. 1 Pet 2:4–6, where the apostle made it clear he was never to be thought of as ‘the rock.’”

The *Broadman Bible Commentary* points out:

“In the Greek text, two forms appear in ‘you are Peter’ [Petros], and ‘on this rock’ [petra]... The masculine form, Petros [and]... the feminine form, petra... If [Peter] is the rock, it is strange that the impersonal ‘this rock’ follows the personal ‘you are’... Although Peter and all the apostles (Eph. 2:20; Rev. 21:14) were in some sense the foundation upon which the church was built, the New Testament never allows this in an absolute sense. Jesus Himself is ‘the rock’ upon which the church is built... there could be a church without Peter, none without Christ. Peter is neither the head nor the foundation of the church. Jesus founded it; it stands or falls with him; and he is yet its living Lord and head.”

The *Geneva Study Bible* adds: “... in Greek... the different word endings distinguish between Peter, who is a piece of the building, and Christ the Petra, that is, the rock and foundation...”

When Jesus spoke to Peter, we can imagine the following exchange: Christ pointed at Peter, saying: “You are a little stone,” but then He pointed at Himself, continuing: “... and on this Rock (Jesus) I will build My church.”

26. Bridegroom

In John 3:28–30, we read what John the Baptist said about Christ: “You yourselves bear me witness, that I said, ‘I am not the Christ,’ but,

‘I have been sent before Him.’ He who has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices greatly because of the bridegroom’s voice. Therefore this joy of mine is fulfilled. He must increase, but I *must* decrease.”

In Revelation 19:7–9, we see the fulfillment of John’s words: “Let us be glad and rejoice and give Him glory, for the marriage of the Lamb has come, and His wife has made herself ready.” And to her it was granted to be arrayed in fine linen, clean and bright, for the fine linen is the righteous acts of the saints. Then he said to me, ‘Write: “Blessed *are* those who are called to the marriage supper of the Lamb!”’ And he said to me, “These are the true sayings of God.”

The Bible teaches about the second coming of Christ, and when He does return, He is to marry the Church.

Marriage today between a man and a woman (please review Ephesians 5:22–23) is an example of the marriage of Jesus Christ to the Church. Those of us in the true Church of God constitute the Bride of Christ, when we will, later, be joined “in marriage” to Him for all eternity.

We need to understand fully this spiritual analogy.

The New Covenant is a marriage agreement. The consummation of our marriage with Jesus Christ—the bridegroom and the Lamb—is still in the future. This is where the biblical concept of betrothal becomes important. In biblical times, the parties went through a period of “betrothal” before they actually consummated the marriage. Mary was already betrothed to Joseph when she was found to be with child (Matthew 1:18). Since they had not consummated the marriage, Joseph thought that Mary was guilty of fornication. But Mary and Joseph were already called, at the time of their betrothal, husband and wife (Matthew 1:19–20, 24; compare also Deuteronomy 28:30). Betrothal was a binding agreement or contract of marriage, and it could only be severed through a divorce. With this contract, the husband had promised his wife to consummate the marriage with her, after a certain period of time.

In the same way, we, when we became baptized, entered into a covenant with God, and into a contract of betrothal with Jesus Christ. The consummation of our marriage will occur, once Jesus Christ returns to establish His Kingdom. At that time, we will be immortal

Spirit beings—born-again members of the God Family.

Jesus Christ is the bridegroom who will marry the bride upon His return. Jesus spoke of Himself as the “bridegroom” (Luke 5:34–35). When Jesus was on this earth, He taught that He would be taken away and that no “marriage” would be consummated at that time. Note, as well, that Jesus gave a parable indicating that He, as the bridegroom, would return (compare Matthew 25:1–13). In this story, Jesus began His teaching with these very important words: “The kingdom of heaven shall be LIKENED to ten virgins who took their lamps and went out to meet the bridegroom” (Matthew 25:1).

The spiritual consummation of the marriage between Christ and His Church, as well as the spiritual “marriage supper” celebration [compare Revelation 19:9], will be ongoing. There will of course not be any physical consummation of the marriage agreement when Christ returns to marry His bride.

27. Alpha and Omega

It is probably appropriate to conclude our review of the names of Jesus in this booklet with Him being the Alpha and the Omega. There are several references in the Book of Revelation. Let us look at Revelation 22:12–13: “And behold, I am coming quickly, and My reward is with Me, to give to every one according to his work. I am the Alpha and the Omega, *the Beginning and the End*, the First and the Last.”

There are also the same references in Revelation 1:8 and 21:6. Alpha and Omega are the first and last letters in the Greek alphabet and mean the beginning and the end. We know that Jesus as the Logos (the “Word” or the “Spokesman”) was before all things, and He will be there at the end of this age setting up the eternal Kingdom of God. With Him creation began, and in the context of Revelation 22:12–13, He will end this present evil world and will usher in the wonderful world tomorrow.

He always existed and He will also exist for all eternity. He is the FIRST in everything (under God the Father), having in all things the pre-eminence (Colossians 1:18), and He will still exist when this physical world will have ceased to exist. It shows that He is ageless, immortal.

Barnes’ Notes on the Bible explains:

“It means that he is the beginning and the end of all things; that

he was at the commencement, and will be at the close; and it is thus equivalent to saying that he has always existed, and that he will always exist... There can be no doubt that the language here would be naturally understood as implying divinity, and it could be properly applied to no one but the true God. The obvious interpretation here would be to apply this to the Lord Jesus."

Having this information should be so helpful to us as we go through our tests and trials, knowing that we have a Savior who will be there for us at all times.

Conclusion

Author Warren Wilcox wrote: “Have you ever realized the Bible had so much unity? Fifteen hundred years, forty different authors, three [or four] different languages, five or six different countries. And yet with all of these variations, there’s still just one theme and it all harmonizes together. The Bible is a library of sixty-six different books, long and short, written in different languages (Hebrew, Chaldean and Greek; we might add: “and to a small extent Aramaic”), written in various countries (Judea, Babylon, Asia Minor, Greece and Italy), written in various times during a period stretching over about fifteen hundred years and with an intermission of about 400 years, written by about forty different authors, people with Egyptian culture, people with Jewish culture, people with Greek and Roman culture, people with no culture.”

The unity of all of the Bible is amazing, considering how it was assembled. Unity from the first word until the last word—a perfect piece of literature which shines through when you put all of the information together about Jesus Christ, the second member of the God Family, which we have looked at in this booklet.

The designations we have included are:

Creator, the Word, the I AM, the Son of God, Immanuel, Redeemer, the Christ (Jesus meaning “the Lord is salvation,” while Christ meaning “the anointed one”), the Son of Man, the Lamb of God, the Light of the World, the Bread of Life, King of the Jews, King of kings, Rabbi, Savior, the Great God and Savior, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace, Chief Cornerstone, Apostle and High Priest, the Way, the Truth and the Life, the Good Shepherd, the Lion of the Tribe of Judah, Head of the Church, a Ransom for Many, the Rock, bridegroom, and Alpha and Omega.

We have looked at just a few descriptions and attributes of the One who became Jesus Christ, our Lord and Savior. There are many others that we haven’t addressed in *this* booklet, including, for example, A

Friend of Sinners, Judge, Firstborn Over All Creation, The Holy One, Lord of All, Deliverer, Mediator, the Life, the Light, The Propitiation for our Sins, and many more.

In addition, there are other descriptions in Revelation 2 and 3. We will just list these which can be read at the beginning of each letter in these two chapters.

You may wish to personally review these in greater detail which are discussed in our free booklet *“Is That in the Bible? The Mysteries of the Book of Revelation,”* in chapter 1, “Christ’s Message to the Seven Churches,” on pages 5–13.

Some of the following descriptions may also be found in other parts of the Book of Revelation.

“To the angel of the church of Ephesus write, ‘These things says He who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands’” (Revelation 2:1).

“And to the angel of the church in Smyrna write, ‘These things says the First and the Last, who was dead, and came to life’” (Revelation 2:8).

“And to the angel of the church in Pergamos write, ‘These things says He who has the sharp two-edged sword’” (Revelation 2:12).

“And to the angel of the church in Thyatira write, ‘These things says the Son of God, who has eyes like a flame of fire, and His feet like fine brass’” (Revelation 2:18).

“And to the angel of the church in Sardis write, ‘These things says He who has the seven Spirits of God and the seven stars’” (Revelation 3:1).

“And to the angel of the church in Philadelphia write, ‘These things says He who is holy, He who is true, He who has the key of David, He who opens and no one shuts, and shuts and no one opens’” (Revelation 3:7).

“And to the angel of the church of the Laodiceans write, ‘These things says the Amen, the Faithful and True Witness, the Beginning of the creation of God’” (Revelation 3:14).

As we mentioned before, one author listed more than one hundred names, titles, and metaphors of the Lord Jesus Christ, together with references from the Old Testament; another author asserts that there are some 200 names and titles of Jesus found in the Bible. Therefore, we have only scratched the surface of this subject, and it shows the importance to the lives of everyone living today, and those who have

ever lived, with almost all of them not realizing how their future depends on the Plan of God which Jesus came to announce. He has been, is and will continue to be of vital importance to all that lies ahead of us. We are blessed indeed to have a loving Father and His Son who will return to this earth to set up the eternal Kingdom of God which all of God's faithful people will be a part of.

The following booklets are available, upon request:

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