

Introduction:

In his earlier ministry Jesus says little about Himself; He speaks of the Father, and of the Kingdom of God.

Yet in these earlier days He quietly claims things that would be most astonishing if coming from any other person.

1. He sets his authority even over the sacred writings of the O.T. (Mt. 5:22, 28, 34, 39)

2. He claims to be greater than the Temple, and greater than Johah or Solomon (Mt. 12:6, 41, 42)

3. He says that John the Baptist was the greatest of the prophets, but with Himself there has come a new age so much more wonderful that the least in the kingdom of God is greater than John. (Mt. 11:11)

COUNTLESS TITLES have been applied to Him; Messiah, Son of God, Redeemer, Savior, Lord, Lamb of God, Word of God, Emmanuel, Prince of Peace, Light of the World, Good Shepherd, King of Kings.

Each title is an attempt to describe some phase of his life or work,

but, taken separately or together, titles cannot capture the feelings of those who have known him.

There are several aspects of his teaching about Himself that stand out like mountain peaks in the scenic landscapes of the gospels.

LET US THINK OF

((Little greek boy named "Christos on the ship.."))

I. JESUS AS THE MESSIAH.

A. This was the thought that dominated the early church.

B. He was the Anointed one, the long-expected Deliverer.

C. This is why He is called the Christ, which means "Anointed One" or "Messiah"

D. According to Mark's gospel, he gradually unfolded his own Messianic claim as his followers grew in understanding:

1. To Jesus alone at his baptism, Mk. 1:11

2. To the Mentally Ill early in his ministry. 1:24

3. To Peter at Caesarea Philippi. 8:27-33.
4. To the disciples as a group, 9:31 & 10:33.
5. To the crowd during the Triumphal Entry, 11:1-10
6. To everyone present during his trial before the high priest when he said "I am." 14:61-62.

E. The most shocking and unacceptable aspect of his messianic teaching was his conviction that the Messiah would suffer and die.

Every time the disciples spoke of recognising Jesus as the Messiah, Jesus tried to tell them that this meant suffering and death - - -

Redemptive Suffering.

II. Jesus as the SON

A. His first visit to the Temple. Lk. 2:41-52.

B.1. Shows his sense of the Father's presence

2. Shows his devotion to the Father.

B. His Baptism

1. "Thou art my beloved Son;

In thee I am well pleased."

2. This is God's claim of the Son as His own.

C. He claimed to be the UNIQUE Son of God.

1. Not just "a" Son of God.

a. Jn. 3:16 in French version: "son Fils unique"

b. The first reaction of some toward

The Dead Sea Scrolls.

Jesus is not just another Teacher of Righteousness like the one of the Essenes at the Dead Sea.

c. He seeks to lead men into the same life of sonship

that He lives, and yet it is always apparent

that He is the source of this life

and they take it from Him.

2. The Great Invitation in Mt. 11:25-30.

a. Jesus knows that he stands in a special relation to the Father -- verse 27.

b. Because of this unique relation to the Father, he has a special mission to men;

and so he calls men to himself for life, rest, & peace.

I Jn. 5:20, "We are in his Son Jesus Christ.

This is the true God."

Mt 26:63, 64, "Tell us if you are the Christ, the Son of God."....."You have said so."

"He has uttered blasphemy."

D. Jesus thought of himself as "The Son of Man."

1. This phrase occurs 80 times in the gospels.

2. This does not refer especially to the Humanity of Jesus.

3. It probably is closely associated with "Messiah", although it did not have the political and earthly and materialistic connotations which the Jews generally associated with "Messiah." (See Dan. 7:13)

4. Why did Jesus use a phrase whose meaning would not be clear and definite to those who heard it?

a. Because this title, so humble and so human, of all the Messianic names, had the least suggestion of the claim of earthly royalty & power. It fitted in with the whole spirit and life of Jesus, - with his ministry of service.

b. It was possible for Jesus to fill it with his own meaning, a meaning full of the glory of love and sacrifice.

c. It is an exalted name, but it does not rest on thoughts of earthly glory or external power.

III. JESUS as SAVIOR, LORD, and MASTER.

A. The Sonship of Jesus is always to be connected with his Saviorhood.

1. Luke 19:10, "For the Son of Man came to seek and to save the lost."

2. Mark 10:44, "For the Son of Man also came not to be served but to serve, and to give his life as a ransom for many."

B. He is Lord because He saves.

1. Men follow Him and obey Him because of what he has done for them.

2. Because he has given us life, we cry out:

"Lord, to whom shall we go?"

Thou hast the words of eternal life."

C. Because he has the truth of God, he asserts his authority to speak.

1. His authority as teacher. Mt. 23:8-10

2. He quotes no scribe or rabbi.

3. He does not even say "Thus says the Lord," but simply "I say unto you."

D. Because He brings LIFE

he asserts his right to command.

1. He does not levy taxes over men,
or put a sword into their hands;
but he claims a sovereign authority
in the sphere of conscience & will,
and he rules as Lord of men's souls.

2. He does not ask for only a little.

He is not satisfied with 1/10th of a man's income,
or with 1/7th of his days & time;

he demand the inmost spirit, the inner thought.

He demand the total allegiance of a man's
personality, talents, and devotion.

He puts all of his astonishing claim in two words
and says, "FOLLOW ME."

CONCLUSION: You have all probably heard of
William Booth, the founder of the Salvation Army.

During his life's work he gathered an army of
human direlicts from the gutters of London
and turned them into near saints.

Someone asked him how he did it.

He said, "I don't know;

all I know is that Jesus Christ has had
all there is of me."

This is exactly what Jesus Christ asks of you today:

Give Him all there is of you, and Follow Him as
the Anointed Unique Son of God and Son of of Man,
as your Savior, Lord, and Master.

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