

The Difference Between the Son, Jesus, Christ, and Jesus of Nazareth

(This is a follow-on teaching of “The Kingdom Way to Refer to the Members of the Trinity”¹)

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Background

A lot of the terms (jargon words) we use today comes from our religious history, not from the body of believers that Holy Spirit set up in the mid-1st century. A lot come from the Roman Catholic (RC) system that the first *ekklesia* became. When church teachers refer to the “church fathers”, they are referring to the religious leaders of the church system that began to develop at the end of the 1st century.² This became a full-blown religion by the end of 2nd century,³ with what some call ‘The Lost Century’⁴ in between. We have scant written material from that period to tell us what really happened to turn a group that “turned the world upside down”⁵ into a ritualized organisation.⁶

What we do understand from history is that a church structure of plural overseers (bishops) existed in Rome until the middle of the 2nd century. At that time, the shift to a structure with a single bishop was instigated, creating an office which Catholic writers later on referred to as the "Bishop of Rome".

RC doctrine teaches that “the contemporary Catholic Church is the continuation of this early Christian community established by Jesus. Christianity spread throughout the early Roman Empire, despite persecutions due to conflicts with the pagan state religion. Emperor Constantine legalized the practice of Christianity in 313⁷, and it became the state religion in 380.”⁸

The RC organisation canonised what we know as the Bible in 393AD at the Synod of Hippo. In 400AD, Jerome produced the Latin version of the Bible which is known as the Vulgate. Based in Rome, where the language was Latin, the institution spoke only Latin. The mass was conducted in Latin and the Vulgate became their sacred book. From then on, Latin was used by the clergy throughout the centuries, until the Second Vatican Council in 1962 when it began to be faded out.

The Reformation⁹ was begun by the priest and monk Martin Luther in 1517 with his ‘Ninety-Five Thesis’ which he nailed to the door of Schlosskirche (Castle Church), Wittenberg. This movement challenged the infallibility of the Pope, made the Bible the source of spiritual knowledge, and re-installed salvation by faith (not by belonging to the RC organisation). The Lutheran Church which came from the Reformation modelled itself on the Roman one, so that much of what eventually became the Protestant churches had quite a bit of RC hidden in it. The upshot of this is that the evangelical churches of today still have some religion from the 2nd century existing within them. This is on top of them being an organisation rather than an organism¹⁰ which is a tell-tale sign that they have religious form.

Confusion with Titles

Because everything was Latinized by the “church of Rome”¹¹, we have a lot of Latin Christian terms still in use today. For example: ‘Christmas’ (Christ Mass), ‘liturgy’, ‘Bible’, ‘Pope’ & ‘catholic’. This has produced some confusion among modern-day Christians who believe that they should return to their Christian ‘roots’ – i.e. how the first believers operated as the *ekklesia*. This move back to fundamental

1 – canberraforerunners.org/wp-content/uploads/2019/12/The-Kingdom-way-to-refer-to-the-members-of-the-Trinity.pdf

2 – canberraforerunners.org/wp-content/uploads/2013/03/the-church-entered-into-religion-before-constantine-took-over.pdf and

3 – **IF YOU'RE GAME** – Read “Simon Magus” by G.R.S. MEAD [free e-book] www.gutenberg.org/files/12892/12892-h/12892-h.htm

“Simon Peter versus Simon the Sorcerer” by Dr. E.L. Martin [free e-book] www.reformation.org/simon_peter_versus_simon_magus.html

4 – www.thetrumpet.com/18285-the-lost-century-2018

5 – Acts 17:6

6 – “DID YOU KNOW: There’s a Lost Century”

canberraforerunners.org/wp-content/uploads/2013/03/DID-YOU-KNOW-theres-a-lost-century.pdf

7 – Known as The Edict of Milan

8 – en.wikipedia.org/wiki/Catholic_Church#History

9 – en.wikipedia.org/wiki/Reformation

10 – “The Ekklesia as an Organism - The Body”

canberraforerunners.org/wp-content/uploads/2019/06/The-Ekklesia-as-an-Organism-The-Body.pdf

11 – en.wikipedia.org/wiki/Church_of_Rome

Christian ‘roots’ has occurred in sporadic episodes in the history of the followers of Jesus, as far back as the Waldensians¹² around 1170AD. I used the word “confusion” because every proponent of these ‘return-to-roots’ movements has to decide what to keep of their Christianity, what to throw out, and what to exchange.

The movement today doesn’t need to face any confusion because our King is directing the process. All we have to do is allow him to de-program us from all religion and all legalism and then let him reprogram us with Kingdom knowledge and everything else he wants us to know. His purpose with this movement today is to produce his End Time Bride who is totally committed to him, not to any form of religion.¹³

There is, however, one area where some believers struggle with the Latinization and the influence of the RC system. This is the area of the titles we should use for our founder, Jesus. This confusion is further compounded by those who are resisting Replacement Theology and are supporting the modern-day state of Israel because they believe the Jews remain God’s chosen people. This, of course, keeps them with one foot in the Old Covenant (OC) and unable to move forward with our King, because their theology won’t allow them to.¹⁴

The Problem of Fear

So, how should we refer to Jesus by name when we are talking about him and to him? What is the correct protocol? After all, the Kingdom does run on Heaven’s protocols.

The key to this issue is primarily one of dealing with fear. Because evangelical Christianity has impressed on believers “the fear of the Lord”¹⁵, they are afraid to make mistakes once they decide to come out of religion because of the teaching that “It is a fearful thing to fall into the hands of the living God”¹⁶. It’s a pity that this has come about, but religion is to blame. Let me show you.

The archaic translations of the NT into English used the expression “fear of the Lord” and translators later on followed suit out of piety – more likely out of the fear of offending God by diminishing the ‘holiness’ behind the expression. Once *phoberos* (φοβερός) in the Greek NT became ‘fear’ it stuck in the translator’s lexicon and remained so for many centuries. What cemented this meaning of ‘fear’ in Christian vocabulary is the preponderance of OT teaching which demonstrated God’s wrath whenever people turned away from him. **BUT** this type of teaching is OC. We’re fully and completely in the New Covenant (NC). This is the reign of grace, not retribution. Jesus paid the price for all of Father’s wrath against humanity. Grace is in place now and forever, for anyone who comes “under the blood”.

Here’s the proper attitude for us to take with *phoberos* in “the fear of the Lord”:

Acts 9:31 (AMPC¹⁷) – *So the church throughout the whole of Judea and Galilee and Samaria had peace and was edified [growing in wisdom, virtue, and piety] and walking in the respect and reverential fear of the Lord and in the consolation and exhortation of the Holy Spirit, continued to increase and was multiplied.*

You see, we can’t properly relate to Father as a perfect, loving, adoring daddy if we hold onto the requirement to be terrified of him. The same goes for our King. We can’t relate to him intimately as our Beloved, our friend and big brother, if we are fearful of him in any way. Remember, God’s prime character is LOVE, not wrath. Legalism operates in the reverse of this reality.

See how the Message translates “the fear of the Lord”:

12 – en.wikipedia.org/wiki/Waldensians

13 – e.g. Lana Vawser (13-4-2020) “I Had A Dream And Heard The Lord Say 'I Am About To Deal With And Break The Spirit Of Religion” www.openheaven.com/2020/04/13/i-had-a-dream-and-heard-the-lord-say-i-am-about-to-deal-with-and-break-the-spirit-of-religion-lana-vawser

14 – “A Case Against Anti-Replacement Theology”

canberraforerunners.org/wp-content/uploads/2013/03/A-Case-Against-Anti-Replacement-Theology.pdf

15 – e.g. Acts 9:31

16 – Hebrews 10:31

17 – Amplified Bible, Classic Edition (See also CEB, GNT, PHILLIPS, MSG, VOICE)

Acts 9:31 (Message) – *Things calmed down after that and the church had smooth sailing for a while. All over the country—Judea, Samaria, Galilee—the church grew. They were permeated with a deep sense of reverence for God. The Holy Spirit was with them, strengthening them. They prospered wonderfully.*

Terms to Use

So, without any fear, how do we address or refer to Jesus by title or name?

Here’s a list of them with meaning and acceptability of use in the Kingdom – according to my understanding.

Son of Man ¹⁸	An ancient Hebrew symbolic title which Jesus used for himself. ¹⁹ This was an allusion to OT writings ²⁰ of a theophany ²¹ . It was also a common term for a human being. ²²	Irrelevant
The Son of God ²³	This is Jesus’ status within the Trinity, his divine title. ²⁴ Demon’s know that this is his divine position. ²⁵ It is useful in our statements describing who he is ²⁶ and in statements of our belief. ²⁷	Relevant
The Son ²⁸	A shorthand version of “The Son of God”. ²⁹ Was used by the ‘ascended Jesus’ of himself. ³⁰ It is useful in our statements describing who he is. ³¹	Relevant
Lord	Translated from the Greek word <i>kuros</i> (κοῦρος) meaning ‘supreme controller’ or ‘master’. <u>Not</u> a Kingdom family term. Useful only to indicate his status ³² in relation to us because we submit to him as the one who has all authority in Heaven and on Earth. ³³	Nominal
The King	Translated from the Greek word <i>basileus</i> (βασιλεύς) meaning ‘leader of the people’, ‘commander’, ‘prince’ or ‘king’. <u>Not</u> a Kingdom family term. Useful only to indicate his status ³⁴ in relation to us because we submit to his rule over the Earth. ³⁵ Also because he has a Kingdom ³⁶ , which he is King of, and we are his Kingdom citizens. As the King, he should be sitting on the throne of our heart.	Relevant

18 – Luke 6:22

19 – Luke 9:26; Mark 2:10

20 – Especially Daniel 7:13

21 – God manifesting as a man as he appeared to someone on Earth

22 – Job 25:6; Daniel 8:17

23 – Mark 1:1

24 – Mark 13:32; John 3:35; 5:19-23

25 – Mark 3:11

26 – 2 Corinthians 1:19

27 – 1 John 4:15 (Acts 8:37; 9:20)

28 – Mark 1:1

29 – 1 John 5:12

30 – 2 Corinthians 1:19

31 – 1 Corinthians 15:28

32 – Revelation 19:16; Romans 4:24

33 – Matthew 28:18; John 17:2

34 – Revelation 19:16

35 – Matthew 28:18; Revelation 1:5

36 – 2 Timothy 4:1; 2 Peter 1:11

King	A short-hand version of ‘The King’. Useful when speaking of his status to others and on occasions when acknowledging his kingship when conversing with him.	Relevant
Christ	From the Greek <i>Christos</i> (Χρῆστος) meaning “The Anointed One”. This is reference to his past function among the Jews as their messiah. Using it today is looking backwards to who he was, not who he is now.	Irrelevant
Messiah	From the Hebrew <i>Mashiach</i> , meaning “The Anointed One”. This is reference to his past function among the Jews. Using it today is looking backwards to who he was, not who he is now.	Irrelevant
Ha Mashiach	A Hebrew expression, meaning “the Messiah”. A Jewish term suitable to speakers of Hebrew only.	Irrelevant
Yeshua/Y’shua	The Hebrew name he was given by his parents as directed by Father. ³⁷ It was a man’s name prevalent in Israel, and means ‘deliverer’ or ‘saviour’. It was <i>Yeshu</i> in the Aramaic language of the Samaritan area Jesus grew up in. First century Greeks translated it as <i>Yesous</i> , from which the name Jesus is derived. ³⁸ A Jewish term suitable to speakers of Hebrew only. For more detailed information check out my article: “Jesus or Yeshua” canberraforerunners.org/wp-content/uploads/2020/05/Jesus-or-Yeshua.pdf	Irrelevant
Jesus	The Latin translation of the Greek name <i>Yesous</i> which is derived from the Hebrew name <i>Yeshua</i> . However, he has a new name ³⁹ which no one knows other than himself, so we are unable to address him properly. As he ascended into heaven as the man Jesus, ⁴⁰ and not as a spirit, this still identifies his humanity. This is the only friendship name we can use to talk to him.	Relevant
Jesus Christ	Stands for Jesus the Messiah (<i>Yeshu Ha Mashiach</i>). Used by early Jewish believers to identify his messiahship with his name. ⁴¹ Specifically used in this format to distinguish him from any one else who had the common name of Yeshua.	Irrelevant
Jesus of Nazareth	Jesus’ earthly identity as a rabbi and prophet of his day. ⁴² His other identity was Yeshua ben Yosef (Jesus son of Joseph). After his ascension, the term was <u>not</u> used by his disciples – according to its absence from the epistles. Useful in teaching to identify him as the fully human being who lived in Israel in the 1 st century, to distinguish him from who he is now as an ascended man in his glorified body residing in Heaven.	Relevant

37 – Matthew 1:21

38 – www.biblestudytools.com/bible-study/topical-studies/yeshua-deliverer-savior.html

39 – Revelation 2:17

40 – Mark 16:19; Luke 24:51 (John 3:13; Ephesians 4:10)

41 – Matthew 1:1; John 1:17; Acts 2:38; Romans 1:1 (Matthew 1:16)

42 – Mark 1:24; Acts 2:22 (Matthew 26:71)

The Man Jesus	Useful during teaching to identify him as the fully human being who lived in Israel in the 1 st century. This distinguishes him from who he is now as an ascended man in his glorified body residing in Heaven. A confusing term because he's still a man, but in his eternal body in Heaven. 'Jesus of Nazareth' is better.	Nominal
Ascended Jesus	It refers to him as our redeemer who ascended into Heaven as a man – a symbol that his payment for sin was the perfect sacrifice. Useful when referring to his lordship while teaching or writing.	Nominal
Ascended Lord	Useful when referring to his lordship when talking to others or when teaching. It indicates that he operates out of Heaven as the ascended man Jesus.	Nominal
Lord Jesus Christ	Used by early Jewish believers to unify his status and his messiahship. ⁴³	Irrelevant
Saviour	Translated from the Greek word <i>sōtēr</i> (σωτήρ) meaning 'deliverer'. ⁴⁴ He has this function for us today as he did for his first followers. As sons, our focus is on him being our King and on our partnership with him in the here-&-now. Useful only when talking about coming into the Kingdom	Nominal

So where do we stand?

Let's answer that spiritually, because we are spirit beings in a spiritual Kingdom. To be scared to use a particular title to address Jesus, or to think that he would be offended unless you use his Jewish name is purely a religious and legalistic mindset. This has no place in the Kingdom. We must address him with all reverence and respect, but as we are family, we have a great deal of latitude in the terms we use. In reality, he's more interested in our heart than our mind or what we think about which title to use. This is part of our freedom and liberty in the Kingdom.

Addressing the Jewishness that's now permeating Christianity, I must speak here against the current switch from Jesus to Yeshua.

It's actually irrelevant which one we use. Yes, irrelevant. The reason is that as spirit beings who are regenerated, we communicate with him spirit-to-Spirit, not with our mouths or mind. Whatever we say is immaterial because it's our spirit's communication which he receives. I'll say that again. As both of us (him and you) are spirit beings, we communicate spirit-to-Spirit, not verbally. Whenever we think or speak, it's our spirit that's communicating the content to the spirit realm. This is why it doesn't matter whether you use Jesus or Yeshua. Your spirit is communicating with him whichever one you use. This is why it doesn't matter what language you speak when you address him. You can use 'Jesus' translated into your own vernacular and he hears you. (*Check out: "The Names of Jesus in Other Languages"*⁴⁵) He's not Jewish (Yeshua) and he's not Greek (Jesus), and neither are we in the Kingdom – we're all spirit-sons.

This is why speaking in tongues (our personal gift from the Spirit) actually works. Glossolalia is incomprehensible to people who hear it, but it's perfectly understood by him. This isn't because he can translate it. It's our spirit that he's hearing because his spirit causes it to happen.⁴⁶

43 – Jude 1:4, 17, 21; Romans 5:1

44 – 2 Peter 1:11; Acts 5:30-31

45 – canberraforerunners.org/wp-content/uploads/2020/04/The-Names-of-Jesus-in-Other-Languages.pdf

46 – Acts 2:4

This is one of the areas of our thinking that needs reprogramming so we speak with full understanding of who we are and where we are.

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