

Therefore Jehovah Jehoshua Christos, the LORD JESUS CHRIST, or Jehovah's Anointed Savior - is the greatest redemptive name given in all scripture. All other redemptive names given lead to this name. It is the only Name that we are to have faith in. It is truly the Name above all names!

And I might add here – this is precisely why the Name of the Lord Jesus Christ is hated in the earth and in hell. Psalm 2 says, *“Why do the heathen rage and the nations plot in vain? The kings of the earth set themselves and the rulers take counsel together against the Lord and against His anointed, saying, ‘Let us burst their bonds apart and cast away their cords from us.’”*

2:1. the Lord of Glory, - James writes a direct ‘title of Christ’ in this passage, and it leads to an interesting discussion. The word ‘Lord’ refers to one as having supreme power and authority. The word ‘Glory’ is used of the supernatural aspect of God. It is the brightness of who He is. It is the tangible appearing of God, such as the appearing of the shekinah glory or presence in the Tabernacle of Moses

Therefore, as Christians we are to live a life that is neither blocking nor prohibiting the Lord of Glory to shine through. Our lives should be a continual striving to allow Christ’s glory and presence to shine in a darkened world.

2:1. do not hold [it] with partiality. – When James was writing his letter to the scattered tribes he had no chapter divisions. Instead he kept writing on about the Christian’s behavior in his response to God’s word. The previous two verses of the first chapter follow on very closely with this new chapter.

Instead of focusing on the new nature of being a Christian, a shift occurs and James now writes on the fruits produced by being a Christian.

The Authorized Version of this verse is read as, “have not the faith of the Lord Jesus Christ, the Lord of Glory, with respect to persons.” The Greek word for that phrase is captured in prosopolepsia. (Strong’s # 4382). Various dictionaries give a greater insight into the meaning of the word partiality.

Thayer The fault of one who when called on to give judgment has respect of the outward circumstances of man and not to their intrinsic merits, and so prefers, as the more worthy, one who is rich, high born, or powerful, to another who does not have these qualities”

Webster - Inclination to favor one party or one side of a question more than the other; an undue bias of mind towards one party or side, which is apt to warp the judgment. Partiality springs from the will and affections, rather than from a love of truth and justice.

Respect of persons – to show unfair and undue favor and acceptance to a person because of their influence, status, wealth or resources.

The **LORD JESUS CHRIST, JEHOVAH'S ANOINTED SAVIOR**, ever the one to lead by example, showed us in Mark 12:14 that he was not a respecter of persons. *And as he passed by, he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.*

Jesus chose, not the elite of his culture, but the lowest of the low. He chose shepherds to announce his birth, and fishermen to carry his gospel and chose as his friends tax collectors and harlots.

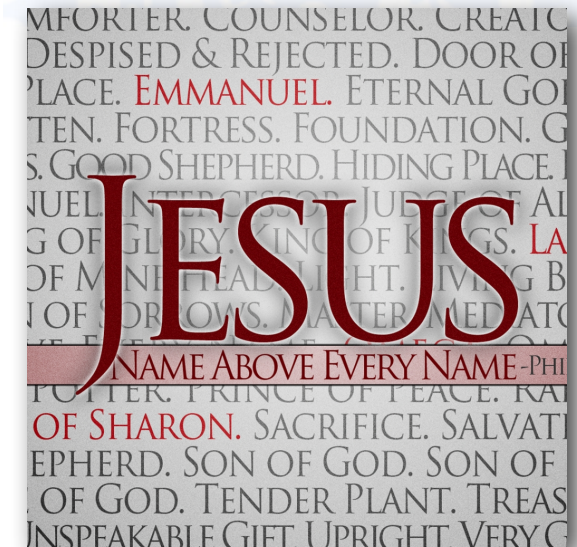
The problem many Jews faced was a selfishness that they, and they alone, should be the rightful children of God. Jesus came preaching a new Gospel, that all were loved and accepted by God – both Jew and Gentile as preached by Peter (Acts 10:34; see also Eph 6:8; Col 3:25).

Galatians 3:27-29 shows that all who have been baptized in Christ and heirs according to the promise given to Abraham. Jesus is in fact expanding on the old law of the Mosaic covenant where partiality was forbidden (Duet 1:17).

Jesus, establishing the new royal law of love, has turned it around so that no longer should the Jew be non-partial with another Jew but that everyone who is a Christian should not show partiality to anyone, Christian or not.

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The Name of Above All Names – JAS 2:1

It had been my intention to cover today the first 13 verses of James 2 which deal with the subject of the dangers of showing partiality. Its been a while since we've been together in our walk through the book of James. However, as I began to study and meditate on the passage, I was captivated by the first verse. There is SO MUCH in here that we need to unpack that I thought we would just camp around the first verse of James 2 this morning.

I actually thought we could do that, because talking about acceptance of the poor and needy at Agape would kind of like preaching to the choir. However, we may be going through this passage a bit slower than I had anticipated. So, let's look together at the first verse of chapter two of the book of James.

James 2:1 My brethren, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with partiality.

2:1. **My brethren**, - James was writing his letter to the community of Christians. They were his 'brethren'. As a leader in the church not only were they the people he was to care for, but also his 'spiritual' family as Jesus spoke of in Matthew 12:46-50.

"While he yet talked to the people, behold, his mother and his brethren stood without, desiring to speak with him. *Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*"

2:1. the faith of our Lord Jesus Christ, - Each Christian holds to the faith of the Lord Jesus Christ. It is this pivotal characteristic that is used to distinguish Christianity from all other religions. Salvation is through faith in the Lord Jesus. James uses the triune name for the Triune God, the Lord Jesus Christ. The words Father, Son and Holy Spirit are

titles. Like in a natural family there is a father, mother, daughter, son etc. These are titles, not names.

In the same way, God has given Himself titles, but revealed himself through His name.

The people of the Bible were well aware of the significance of names. They believed in a strong connection between the name of a person and a part of their lives, whether by circumstance or character. Parents gave names to their children based on a variety of reasons. They could be thankful to God for the gift. It could be reflective of the circumstances of the child's birth, or of the nature of the child. For example, Esau was so named because he was hairy (Gen 25:25-26). So too, the name of God as revealed throughout scripture is a significant describing name. It is the greatest redemptive name of God, and is the basis of all faith in God.

A. Lord – This is the name for the title of Father and is expressed by the Hebrew term Jehovah (or Yahweh).

- **The LORD God of your fathers**, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name for ever, and this is my memorial unto all generations. (Exodus 3:14-15)

- **The LORD is His name.** (Exodus 15:3)

- **Praise the LORD!** Praise the name of the Lord (Psalm 135:1)

- That they may know that You, whose name alone is the LORD, Are the Most High over all the earth. (Psalm 83:18)

- I am the LORD, that is My name; And My glory I will not give to another (Isaiah 42:8)

He is Jehovah.

B. Jesus – This is the name for the title of Son and is expressed by the Greek term Jehoshua.

- You shall call His name **Jesus** (Luke 1:31)
- And she will bring forth a Son, and you shall call His name **Jesus** (Matt 1:21)
- And when eight days were completed for the circumcision of the Child, His name was called

JESUS, the name given by the angel before He was conceived in the womb. (Luke 2:21)

- 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. For the law was given through Moses, but grace and truth came through **Jesus Christ**. (John 1:14,17)

He is the Saviour.

C. Christ – This is the name revealed for the Godhead – Father, Son and Holy Spirit and is expressed by the Greek term **Christos**. A study of the word Christ shows that the Father, the Son and the Holy Spirit all work together to enable Christians to hold on to their faith.

Without the work of the Holy Spirit within the working of the triune Godhead we would not be able to be a redeemed people.

Chrio – It means “**to anoint**” (See Luke 4:18, Acts 4:27; 10:38, Heb 1:9). The Father is the one ‘who anoints’.

Christos – It means “**the anointed one.**” Of Christ it is expressed as “His Anointed, in Acts 4:26. **Christ is ‘the anointed One’ of God.**

Chrisma – It means, “the anointing” and refers to holy anointing oil. It was used of the oil that anointed the high priest in the Old Testament (Exodus 29:7; 30:25). In the New Testament it speaks of the Holy Spirit and His work (2 John 2:20, 27). He is the oil of the New Covenant.

He is the Anointing.

In John chapter one we witness the work of the Christ – the anointing. The chrisma or the anointing (Holy Spirit) was sent by the anointer (The Father) to the anointed one, the Christos (Jesus).

The disciples took the name of Christ and were known as Christians (Acts 11:26) – or Christ-like ones. They were the ones who carried the power of the anointing (Holy Spirit) with them (Acts 2:33).