

Talking with Jesus

by John Cortright

In a majority of Christian churches, songs, prayers, and communication with Jesus are common place. In our church, a monotheistic church, we believe in one God the Father, and in His son, our Lord Jesus Christ. Through the years we have always acknowledged Jesus' importance as Lord and Christ, but we are aware that the church as a whole has been deficient in giving honor, glory, and praise due the creator, the Father of our Lord Jesus Christ, the LORD God Almighty, whose name is Yahweh. It is our desire to always keep these priorities in line with the reverence due our God, as recorded in Scripture. This in no way diminishes our love, respect, admiration, and glory due our Lord and Messiah, Jesus. Rather, we desire to magnify our God, and be sure to give Him the glory He deserves.

Scriptural Truths

- There is one God the Father who is above all. His name is Yahweh.
- Jesus is the Son of God, the Messiah, the Christ. He is seated at the right hand of God, above all principality, power, might, and dominion. He is the head of the body of Christ, our high priest, the mediator between God and man, our advocate, and our intercessor. He is our Lord.
- Jesus is not physically present on earth, but rather, through the spirit, he walks among the churches, and talks with his disciples.
- Through the holy spirit, God and Jesus abide in his disciples.
- The scriptures contain the words of Jesus. His words are to abide in us.
- As our Lord, Intercessor, high priest, and advocate, we can go to Jesus in time of need.
- We can offer thanksgiving to God, and we can offer thanks to Jesus.
- Prayer (Gk- *proseuche*) is to be directed to God the Father in the name of our Lord Jesus Christ.

God is one. His name is Yahweh. (Deuteronomy 6:4).

This is what Jesus taught. (Mark 12:28-30)

There is one God. There is no other (Is 46:9)

There is one God the Father who is above all. (I Corinthians 8:6; Ephesians 4:6)

He is worthy to receive honor, and glory, and power, for He created all things. (Revelation 4:11)

Jesus is the Son of God. He is the Messiah, the Christ. (John 20:31)

He is a descendent of David. He died and God raised him from the dead. (Romans 1:3-4)

He is the prophet like unto Moses that would come. (Acts 3:20-22)

He is now seated at the right hand of God. (Psalm 110:1; Heb 10:12)

He is now above all principality, power, might, and dominion. (Ephesians 1:20-21)

He is the head of the body of Christ. (Ephesians 1:22)

He is our high priest. (Heb 4:14)

He is the mediator between God and man. (I Tim 2:5)

He is our advocate. (I John 2:1)

He intercedes for us. (Romans 8:34)

He is the way, the truth, and the life. No man comes to the Father, but by him (John 14:6)
 He is our Lord, and this is what every person must confess. (Philippians 2:11)
 Jesus now functions at the right hand of God in these positions of Authority: Lord, Head of the body of Christ, Prophet, and High Priest. He is the Messiah, and will soon be coming back to earth to reign as King of kings and Lord of lords.

Jesus is second in command to His father God.
 Examples of acting as lord, a vice regent, second in command, having received all authority and power:
 Joseph as lord in Egypt-Gen 41:39-44; 45:8-9; 44:14,18;
 David as the lord King and anointed of Israel – I Chr 29:20

Jesus is not physically present on earth, but rather he has ascended to heaven at the right hand of God.
 We no longer see Jesus in the flesh. (II Cor 5:16; II Peter 1:8)
 But rather, by way of the spirit, we communicate with him, and he communicates with his church. (John 16:5-7, 13-14)

Through the spirit, he walks among the churches, and talks with his disciples.

Revelation 1:10-20; 2:1ff; 3:1ff

| Church | Description at beginning of Jesus speaking | Description at end of the one speaking |
|----------------------------|--|---|
| Ephesus Rev 2:1-7 | The one who holds the seven stars in his right hand, the one who walks among the seven golden lamp stands | ...hear what the spirit says to the churches |
| Smyrna Rev 2:8-11 | The first and the last, who was dead, and has come to life | ...hear what the spirit says to the churches |
| Pergamum Rev 2:12-17 | The one who has the sharp two-edged sword | ...hear what the spirit says to the churches |
| Thyatira Rev 2:18-29 | The son of God, who has eyes like a flame of fire, and His feet are like burnished bronze | ...hear what the spirit says to the churches |
| Sardis Rev 3:1-6 | He who has the seven spirits of God and the seven stars | ...hear what the spirit says to the churches |
| Philadelphia Rev 3:7-13 | He who is holy, who is true, who has the key of David, who opens and one will shut, and how shuts and no one opens | ...hear what the spirit says to the churches |
| Laodicea Rev 3:14-22 | The Amen, the faithful and true witness, the beginning of the creation of God | ...hear what the spirit says to the churches |

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The holy spirit, the spirit of truth is called the Helper (Comforter, Counselor, Paraclete). Through the spirit, both God and Jesus abide in his disciples. Jesus departed from this earth, but sent the spirit, to guide, to bring his words to remembrance, and to show things to come. (John 14:17, 19-20, 23,26)

Confusion arises when we don't keep straight, who's who. The Apostles were very clear and concise in communicating God the Father and our Lord Jesus Christ.

Example: "Grace and peace from God our Father and the Lord Jesus Christ" –Ephesians 1:2

God, Yahweh the Father, and His son, Jesus, are not one in the same. The scriptures reveal clear differences (i.e. – Yahweh is not a man, Jesus was a man; Yahweh cannot be tempted, Jesus was tempted in all ways, Yahweh cannot die, Jesus died; the Father knows when the end shall come, but the son does not know, Jesus said, “The father is greater than I”, etc.)

The father and son share similar characteristics. Here are just a few similarities:
Yahweh is called Lord of lords (Deu 10:17); Jesus is called Lord of lords (Rev 17:14)
Yahweh is king (Ps 47:2); Jesus is king,
Yahweh is called Savior (Isa 45:21); Jesus is called Savior
Yahweh is called Shepherd (Psa 23:1); Jesus is called Shepherd (John 10:11)

Yahweh is the Lord God; Jesus is the Lord Christ. The fact that the name of God, Yahweh, and the Hebrew titles of *Adonai* (Lord) and *adone* (lord) were all translated by one Greek word *Kurios* (lord), adds confusion to this understanding. In reading the words “lord” in the New Testament, the context reveals to whom the word “lord” is referring.

Jesus’ will is never at cross purposes with God’s will. Jesus is in a position of authority over all power, might, and dominion, but he is in subjection to God. He always did the Father’s will while on earth, and he is still doing the Father’s will today at His right hand. There is nothing that Jesus, by way of the holy spirit, would communicate to the church, that would be contrary to the will of God. They are one in purpose. (John 10:30, John 17:22-23a)

Biblical records of God, Jesus, and the holy spirit at work within the early disciples:

Saul & Ananias – Acts 9:1-17; 26:14-15, 19 – Jesus spoke with both Saul & Ananias in a vision.

Peter – Acts 10:1-20, 28

Paul’s missionary journey leading him to Macedonia – Acts 16:6-10.

The scriptures contain the words of Jesus.

The revelation given to Paul came from Jesus. (Galatians 1:11-12)

Jesus spoke with the Apostle John in the book of Revelation. (Rev 22:16)

The Apostles of Jesus, in the First Century, wrote down what Jesus communicated and we have these words today in the bible. The testimony of Jesus is the spirit of prophecy (Rev 19:10).

His words are to abide in us. (John 15:6)

If we truly say that Jesus is Lord, then we are to live according to what he has commanded. (Luke 6:46)

Our practice for Christian living, as disciples of Jesus, should come from the words of the apostles. Our speech and vocabulary should emulate the scriptures. Certain phrases are common in Christian churches, and though not necessarily inaccurate, are not biblical phrases – (i.e. – “Praise Jesus”, “Thank you, Jesus”). And there are other phrases used in some Christian circles which are not biblically accurate (i.e. – “God the son”, “Father God Jesus,” “Everlasting Jesus,” “Jesus Almighty.”)

The writings of the apostles are very deliberate and accurate in their communication.

Example –

Ephesians 5:20

always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father;

Colossian 3:17

Whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks through Him to God the Father.

II Thessalonians 2:16

Now may our Lord Jesus Christ Himself and God our Father, who has loved us and given us eternal comfort and good hope by grace,

As our Lord, Intercessor, high priest, and Advocate, we can go to Jesus in time of need. (Heb 4:14-16)

He is with us until the end of the age. (Mt 28:20)

When two or more are gathered in his name, he is there. (Mt 18:20)

He said come to him, all that are heavy burden, and he will give us rest. (Mat 11:28)

Paul sought the lord's help. (II Corinthians 12:7-9)

Stephen upon seeing the vision of Jesus called upon Jesus and asked him to not hold their sin against them. (Acts 7:56-60)

Upon Jesus saying I am coming quickly, John says "Amen, come Lord Jesus." (Rev 22:20)

We can offer thanksgiving to God, and we can offer thanks to Jesus.

In most of scripture references, offering of thanksgivings are offered to God the Father, through Jesus Christ. (Of all New Testament scriptures references to "giving thanks", 47 times thanks is directed to God, four times thanks is directed to another person, seven times we are told to have an attitude of thanksgiving, and two times thanks is directed to Jesus.)

I Timothy 1:12

I thank Christ Jesus our Lord, who has strengthened me, because He considered me faithful, putting me into service

Prayer (GK- *proseuche/proseuchomai*), is to be directed to God, the Father, in the name of our Lord Jesus Christ. This is how Jesus instructed us to pray, and this is the standard set forth in the church epistles. (Matthew 6:5-13; Luke 11:1-2; Acts 4:24-31; 12:5; 16:25; 27:35; Romans 1:8-10; Ephesians 1:15-17; 3:14-15; Philippians 1:3-4; Colossians 1:3; I Thessalonians 1:2)