

The Names of Jesus:

**Knowing Who He Is
During Advent and
Beyond**



fhlm.org

Faith, Hope and Love Ministries



Faith, Hope, and Love Ministries

About Us

At FHLM, we are dedicated to nurturing faith, fostering hope, and spreading love. We provide both spiritual and practical guidance to Christians, students, and Christian leaders. We are not a church, and we do not offer financial support.

We are a small ministry with a simple hope: to put warm, thoughtful, Bible-centred resources into the hands of anyone who wants to grow closer to Jesus — whether you are gathering a group around a kitchen table or sitting quietly with a cup of tea and an open Bible. Everything we make is offered freely, in the hope that it will be a blessing and passed on.

Core Values

Our mission is grounded in the values of unconditional love and unity. We prioritise inclusion and diversity over dogmatism and division, reaching out to people right where they are, and trying our best to follow the example of Jesus.

Contents

This guide is organised into three main sections:

- Leaders Guide
- Bible Study Notes
- Worksheet

Note

This guide is formatted for double-sided printing, to save paper and make for a nicer reading experience.

Stay in Touch

We would love to keep walking alongside you. Explore our growing library of Bible study and reflection guides, and do get in touch to let us know how you are getting on.

License

© 2026 by Faith, Hope and Love Ministries (Ashley R. Deutschmann) is licensed under Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International. To view a copy of this license, visit <https://creativecommons.org/licenses/by-nc-sa/4.0/>

Leader's Guide

The Names of Jesus: Knowing Who He Is During Advent and Beyond

Introduction for Leaders and Solo Readers

Dear Friends,

Welcome to “The Names of Jesus: Knowing Who He Is During Advent and Beyond,” from all of us at Faith, Hope, and Love Ministries. Whether you are leading a group or making this journey on your own, we are so glad you are here. Advent is a season of waiting, and waiting is easier when you know who it is you are waiting for.

So over five sessions we take up the names Scripture gives to the child of Bethlehem. We have chosen names rather than the nativity story for a reason: a story can be heard once and set down again, but a name has to be used. When the angel tells Joseph what to call the child, he is not handing over a label — he is saying what God intends to do.

The first four sessions carry a group through the four Sundays of Advent, and the fifth is written for Christmas itself; if you meet only four times, sessions four and five sit together comfortably in one evening. Do make the guide your own — rearrange it, trim a discussion that isn’t landing, linger longer on one that is. Treat the suggested prayers the same way: pray them as they stand, reword them, or set them aside and pray from your own heart.

We have laid out the Bible Study sessions to fit on a single, double-sided page — notes and Scripture on one side, discussion and reflection questions on the other — so they are easy to photocopy and hand round. You can find out more about us, or say hello, at <https://fhlm.org>, or on Facebook, Instagram, and LinkedIn.

A word on copyright: everything we produce is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. In plain terms, you are welcome to share and adapt it, as long as you credit us, keep it non-commercial, and pass on any changes under the same terms.

A word on Scripture: the verses in this guide are taken from the Berean Standard Bible (BSB), used with kind permission. Please read along in whichever translation you love best — we are not endorsing any single one. What matters most to us is that you read for understanding, and meet the Lord in His Word.

Our prayer is that you would come to the manger this Advent knowing rather better who is lying in it — and find, when you say His name, that you mean a great deal more by it than you did before.

In the love of Christ,

Faith, Hope and Love Ministries

Session 1: Immanuel – God With Us

Opening Prayer:

"Dear Heavenly Father, as we begin this Advent journey, still our hurrying hearts. Slow us down, and let us hear again the promise that You have come to be with us. Amen."

Key Scripture:

Matthew 1:20–23 (BSB) "But after he had pondered these things, an angel of the Lord appeared to him in a dream and said, 'Joseph, son of David, do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit. She will give birth to a Son, and you are to give Him the name Jesus, because He will save His people from their sins.' All this took place to fulfill what the Lord had said through the prophet: 'Behold, the virgin will be with child and will give birth to a son, and they will call Him Immanuel' (which means, 'God with us')."

Supplementary Scripture:

- Isaiah 7:14 (BSB) "Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and give birth to a son, and will call Him Immanuel."
- Matthew 28:18–20 (BSB) "Then Jesus came to them and said, 'All authority in heaven and on earth has been given to Me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey all that I have commanded you. And surely I am with you always, even to the end of the age.'"

Discussion Points:

1. A Name Given, Not Chosen:

- Joseph is told what to call the child, not asked. What changes when a name is given rather than chosen?
- Matthew stops to translate Immanuel for us. Why might he have thought we needed it spelled out?

2. With Us to the End:

- Matthew begins and ends his Gospel on the same promise. What does that framing say to you?
- Where this Advent would you most like to know God is with you — present, not watching from a distance?

Desired Outcomes:

We hope everyone will leave with a clearer sense of what the season is about — an arrival more than a birthday — and with the comfort that the God who came near has not since gone away.

Closing Prayer:

"Lord Jesus, Immanuel, thank You that You did not stay at a safe distance. Be with us in the ordinary days of this week, and let us notice You there. Amen."

Session 2: Jesus – The Lord Saves

Opening Prayer:

"Heavenly Father, we say the name of Jesus so easily. Help us hear it this evening as if for the first time. Amen."

Key Scripture:

Luke 1:30–33 (BSB) "So the angel told her, 'Do not be afraid, Mary, for you have found favor with God. Behold, you will conceive and give birth to a son, and you are to give Him the name Jesus. He will be great and will be called the Son of the Most High. The Lord God will give Him the throne of His father David, and He will reign over the house of Jacob forever. His kingdom will never end!'"

Supplementary Scripture:

- Luke 2:21 (BSB) "When the eight days before His circumcision had passed, He was named Jesus, the name the angel had given Him before He was conceived."
- Acts 4:10–12 (BSB) "then let this be known to all of you and to all the people of Israel: It is by the name of Jesus Christ of Nazareth, whom you crucified but whom God raised from the dead, that this man stands before you healed. This Jesus is 'the stone you builders rejected, which has become the cornerstone.' Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved."

Discussion Points:

1. An Ordinary Name for an Extraordinary Task:

- Jesus was a common name in first-century Galilee — there would have been others in the village. Why do you think God chose so ordinary a name for His Son?
- Gabriel says what the child will be called before what He will do. What does that order suggest?

2. No Other Name:

- Peter tells the council that there is no other name given to us by which we must be saved. How do we say something so bold with humility rather than swagger?
- Is there a situation just now where you would find it hard to say the name of Jesus out loud? What makes it hard?

Desired Outcomes:

We hope this session will restore some of the weight to a name most of us have been saying since childhood — and that everyone will leave more aware that the name itself is a statement of what God set out to do, and did.

Closing Prayer:

"Lord Jesus, You bear the name that means the Lord saves, and You have made it true. Save us from ourselves this week, and teach us to speak Your name gladly. Amen."

Session 3: The Word Made Flesh

Opening Prayer:

"Father, John begins not in a stable but before the beginning of everything. Show us how far Your Son came to reach us. Amen."

Key Scripture:

John 1:1-5 (BSB) "In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through Him all things were made, and without Him nothing was made that has been made. In Him was life, and that life was the light of men. The Light shines in the darkness, and the darkness has not overcome it."

Supplementary Scripture:

- John 1:9-14 (BSB) "The true Light, who gives light to everyone, was coming into the world. He was in the world, and though the world was made through Him, the world did not recognize Him. He came to His own, and His own did not receive Him. But to all who did receive Him, to those who believed in His name, He gave the right to become children of God— children born not of blood, nor of the desire or will of man, but born of God. The Word became flesh and made His dwelling among us. We have seen His glory, the glory of the one and only Son from the Father, full of grace and truth."
- Colossians 1:15-17 (BSB) "The Son is the image of the invisible God, the firstborn over all creation. For in Him all things were created, things in heaven and on earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things were created through Him and for Him. He is before all things, and in Him all things hold together."

Discussion Points:

1. Before the Manger:

- John opens where Genesis opens. What difference does that make to the Christmas story?
- In Christ all things hold together. Does that comfort or unsettle you?

2. Received and Not Received:

- Why was He so easy to miss — then, and now?
- What did the incarnation cost Him, and what does that say about how He regards you?

Desired Outcomes:

We hope the group will hold two things at once: that the baby in the manger made everything, and that He is genuinely a baby.

Closing Prayer:

"Lord Jesus, eternal Word, You made the world and walked into it. Help us receive You, not merely admire You. Amen."

Session 4: Prince of Peace

Opening Prayer:

"Heavenly Father, we come to the last Sunday of Advent carrying whatever this year has done to us. Meet us here with the peace that You alone can give, and settle what we cannot settle ourselves. Amen."

Key Scripture:

Isaiah 9:6-7 (BSB) "For unto us a child is born, unto us a son is given, and the government will be upon His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of His government and peace there will be no end. He will reign on the throne of David and over his kingdom, to establish and sustain it with justice and righteousness from that time and forevermore. The zeal of the LORD of Hosts will accomplish this."

Supplementary Scripture:

- John 14:27 (BSB) "Peace I leave with you; My peace I give to you. I do not give to you as the world gives. Do not let your hearts be troubled; do not be afraid."
- Ephesians 2:14-16 (BSB) "For He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility by abolishing in His flesh the law of commandments and decrees. He did this to create in Himself one new man out of the two, thus making peace and reconciling both of them to God in one body through the cross, by which He put to death their hostility."

Discussion Points:

1. Four Names in a Single Breath:

- Isaiah gives four titles at once — Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. Which of the four do you most need this year, and why?
- Isaiah promises a peace with no end, spoken to a nation that had every reason to doubt it. What does it take to believe a promise like that in a hard season?

2. A Peace Unlike the World's:

- Jesus says He does not give as the world gives. How does the world tend to hand out peace, and where does that leave us?
- Paul writes that Christ Himself is our peace, and that He tore down a dividing wall. Is there a wall in your life He might be asking to take down?

Desired Outcomes:

We hope everyone will come away able to tell the difference between the peace the season sells and the peace the Prince of Peace gives — and with one honest place in mind where they would like Him to make peace.

Closing Prayer:

"Prince of Peace, quiet what is anxious in us. Where we have built walls, give us the courage to let You take them down. We wait for You gladly. Amen."

Session 5: Christ the Lord

Opening Prayer:

"Father, You told the shepherds first. Open our ears tonight. Amen."

Key Scripture:

Luke 2:8-14 (BSB) "And there were shepherds residing in the fields nearby, keeping watch over their flocks by night. Just then an angel of the Lord stood before them, and the glory of the Lord shone around them, and they were terrified. But the angel said to them, 'Do not be afraid! For behold, I bring you good news of great joy that will be for all the people: Today in the city of David a Savior has been born to you. He is Christ the Lord! And this will be a sign to you: You will find a baby wrapped in swaddling cloths and lying in a manger.' And suddenly there appeared with the angel a great multitude of the heavenly host, praising God and saying: 'Glory to God in the highest, and on earth peace to men on whom His favor rests!'"

Supplementary Scripture:

- Luke 2:15-20 (BSB) "When the angels had left them and gone into heaven, the shepherds said to one another, 'Let us go to Bethlehem and see this thing that has happened, which the Lord has made known to us.' So they hurried off and found Mary and Joseph and the Baby, who was lying in the manger. After they had seen the Child, they spread the message they had received about Him. And all who heard it were amazed at what the shepherds said to them. But Mary treasured up all these things and pondered them in her heart. The shepherds returned, glorifying and praising God for all they had heard and seen, which was just as the angel had told them."
- Philippians 2:9-11 (BSB) "Therefore God exalted Him to the highest place and gave Him the name above all names, that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father."

Discussion Points:

1. Good News for All the People:

- Saviour, Christ, Lord — why shepherds first?
- A baby in a feeding trough. What kind of God chooses that sign?

2. Telling It and Treasuring It:

- Mary pondered; the shepherds told. Which is more natural to you?
- How do you hold the manger and the name above all names together?

Desired Outcomes:

We hope everyone arrives at Christmas with these names gathered up and praising God.

Closing Prayer:

"Christ the Lord, we kneel with the shepherds. Make these names true in us. Amen."

The Names of Jesus: Knowing Who He Is During Advent and Beyond

Before the child in the manger was given a crown, He was given a name — and every name He carries tells us something we could not have guessed about God.

Session 1 – Immanuel: God With Us

Every Advent begins with somebody waiting, and Matthew begins his Gospel with a man who has stopped knowing what to wait for. Joseph is engaged, the wedding is coming, and then the news arrives that undoes it all. He is a decent man in an impossible position, and Matthew tells us he had been turning the thing over in his mind. It is into that quiet, sleepless turning that God speaks: “do not be afraid to embrace Mary as your wife, for the One conceived in her is from the Holy Spirit” (Matthew 1:20). Notice where the angel finds him. Not at prayer, not in the Temple — in bed, worn out with worrying. God is rather good at that.

And then comes the name. Two of them, in fact. He is to be called Jesus; and He will be called Immanuel, “which means, ‘God with us’” (Matthew 1:23). Matthew is quoting a promise seven centuries old. Isaiah had said it to a frightened king who was watching two armies march on his city: “Therefore the Lord Himself will give you a sign: Behold, the virgin will be with child and give birth to a son, and will call Him Immanuel” (Isaiah 7:14). A sign, Isaiah said. Not a rescue plan explained, not a strategy — a sign, and a child at that. God’s answer to fear has an unhurried quality about it that we do not always find comfortable.

It is worth sitting with how much that little word “with” is carrying. There are gods in the world’s religions who are above us, and gods who are behind us, and gods who watch. There is only one who is with. Not visiting, not looking in, not keeping an eye on the situation from somewhere safe — with. In the mess of an unplanned pregnancy and a small-town scandal and a census that dragged a pregnant woman eighty miles from home, God was not observing. He was arriving.

And He did not leave. This is the detail that catches me every time: Matthew closes his Gospel exactly where he opened it. The last thing Jesus says to His disciples, standing on a hillside before He goes, is “and surely I am with you always, even to the end of the age” (Matthew 28:20). Twenty-eight chapters apart, and the same promise, top and tail. Whatever else you take from this first session, take that. The name given to a baby in Bethlehem turned out to be a description of how God intends to deal with you for the rest of your life.

Discussion and Reflection Questions

Immanuel: God With Us

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. When you hear the word "Advent," what does it bring to mind — and is that closer to waiting, or to preparing?
2. Joseph receives his news while lying awake worrying. Where has God met you in a moment like that?
3. Why do you think the angel begins with "do not be afraid"? What was Joseph most likely afraid of?
4. Isaiah offered a frightened king a child as a sign. Does that strike you as a strange sort of reassurance?
5. Matthew pauses to translate Immanuel for his readers. What do you understand "God with us" to actually mean, in your own words?
6. Is there a difference, for you, between believing God exists and believing God is with you?
7. Where would you most like to know God's presence this Advent — and what has made that hard to feel?
8. Matthew opens and closes his Gospel with the same promise. Why do you think he framed it that way?
9. Jesus says He is with us "always, even to the end of the age." Which part of that promise do you find easiest to believe, and which hardest?
10. Who in your life needs to hear this week that God is with them — and how might you tell them?

Session 2 – Jesus: The Lord Saves

There is something almost disappointing about it, if we are honest. Gabriel comes to Nazareth with the greatest announcement in human history, and the name he brings is... Jesus. Yeshua. It was an ordinary name. There would have been two or three of them in any decent-sized village, boys answering to it in the street, men signing it on receipts. God chose for His Son a name you could shout across a marketplace without anyone turning to look twice.

But an ordinary name can carry an extraordinary meaning, and this one does. It means “the Lord saves,” and Gabriel makes sure Mary knows what she is being handed: “you will conceive and give birth to a son, and you are to give Him the name Jesus. He will be great and will be called the Son of the Most High” (Luke 1:31-32). And look at the order of things. He is told what the child will be called before He is told what the child will do — because in this case the name simply is what He will do. The task was written into Him before He drew breath.

Luke lets the moment pass almost without comment when it comes. Eight days after the birth, in a short and unremarkable sentence: “He was named Jesus, the name the angel had given Him before He was conceived” (Luke 2:21). No trumpets. A family doing what Jewish families did, keeping the law, naming their boy. The salvation of the world proceeding quietly through ordinary religious observance on an ordinary morning. It is very often how God works, and we miss it because we are watching the sky.

The name did not stay quiet for long. When Peter stood before the council in Jerusalem, a fisherman with no legal training being asked by what authority a lame man was walking, he did not reach for an argument. He reached for the name: “Salvation exists in no one else, for there is no other name under heaven given to men by which we must be saved” (Acts 4:12). That is a bold thing to say, and it can be said badly — there are ways of saying it that sound like triumph over other people rather than rescue alongside them. But said rightly, it is the best news there is. Not a name we chose. A name we were given, like Joseph, like Mary. And it means what it says.

Discussion and Reflection Questions

Jesus: The Lord Saves

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. How often do you say the name of Jesus in a week? Has it kept its weight, or worn a little smooth?
2. God chose an ordinary, common name for His Son. What do you make of that choice?
3. Gabriel tells Mary what the child will be called before what He will do. What does that ordering suggest to you?
4. "The Lord saves" — saves us from what, in your understanding? Has your answer changed over the years?
5. Luke records the naming in a single quiet sentence. Where have you noticed God working quietly rather than dramatically?
6. Mary was told her son would reign, and then spent thirty years watching Him do carpentry. How do you wait on a promise like that?
7. Peter says there is no other name by which we must be saved. How do we say that with humility rather than swagger?
8. Is there a place — work, family, friendship — where you find it hard to speak the name of Jesus? What makes it hard?
9. Peter spoke boldly to people who had real power over him. What would help you to speak more freely?
10. If the name means "the Lord saves," what would you like Him to save you from this Advent?

Session 3 – The Word Made Flesh

Matthew starts with a genealogy and Luke starts with an angel, but John starts before the clock did. “In the beginning was the Word, and the Word was with God, and the Word was God” (John 1:1). We are so used to those words that they slide past us; try reading them as though you have never met them. He is telling us that the person we are about to watch being born was not brought into being at all. He was there. He was there before there was there.

And John does not leave it as abstraction. “Through Him all things were made, and without Him nothing was made that has been made” (John 1:3). Paul says the same thing from another angle, and rather beautifully: “He is before all things, and in Him all things hold together” (Colossians 1:17). That is a startling sentence to put beside a manger. The hands that were being wrapped in swaddling cloths are the hands holding the whole thing together – every atom, every orbit, your own heartbeat this evening. He did not stop doing that while He was small.

Then comes the turn, and it is the hinge of the whole Gospel: “The Word became flesh and made His dwelling among us” (John 1:14). Became. Not appeared to be, not visited in the shape of – became. Flesh, with all that flesh means: hunger, tiredness, splinters, grief. The verb John chooses for “made His dwelling” is the one used for pitching a tent, which is a very homely word for a very enormous thing. God moved into the neighbourhood and put up a tent, and stayed.

What breaks your heart a little is what happened next. “He was in the world, and though the world was made through Him, the world did not recognize Him. He came to His own, and His own did not receive Him” (John 1:10–11). He was that easy to miss. He still is, frankly – particularly in December, when there is a great deal of noise. But John does not end there, and neither should we: “But to all who did receive Him, to those who believed in His name, He gave the right to become children of God” (John 1:12). Receiving is not a grand thing. It is the smallest possible action, the thing a child does with an outstretched hand. It is also, apparently, quite enough.

Discussion and Reflection Questions

The Word Made Flesh

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. John begins before the beginning. How does that change the way you picture the nativity?
2. "The Word was with God, and the Word was God." What questions does that sentence raise for you?
3. Everything was made through Him, and in Him everything holds together. Does that comfort you, or unsettle you?
4. What is the difference between God appearing as a human being and God becoming one?
5. "Made His dwelling among us" carries the sense of pitching a tent. What does that picture suggest about how God lives with us?
6. The world did not recognise Him. Why do you think He was so easy to miss?
7. "His own did not receive Him." Have there been seasons when you did not receive Him either? What changed?
8. Receiving Him is described as a small, simple act. Why do we so often make it complicated?
9. "Full of grace and truth" — which of those two do you find it easier to accept from Him?
10. What would it look like this week to receive Christ rather than merely admire Him?

Session 4 – Prince of Peace

By the fourth Sunday of Advent most of us are tired. The lists are long, the year is closing, and whatever we have been carrying since January is still, more or less, on our shoulders. It is a good week to hear Isaiah, because Isaiah was not writing to people having a lovely time either. He was writing to a nation under threat, and he handed them a sentence that has been read in candlelight ever since: “For unto us a child is born, unto us a son is given, and the government will be upon His shoulders. And He will be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace” (Isaiah 9:6).

Four names in a single breath, and each of them meets a different kind of need. A Wonderful Counselor for the ones who do not know what to do. A Mighty God for the ones who have run out of strength. An Everlasting Father for anyone who has been let down by the people who should have held them. And a Prince of Peace for the rest of us, who are simply weary. Isaiah goes further still, and promises what nobody in his day could have believed: “Of the increase of His government and peace there will be no end” (Isaiah 9:7). No end. Not a truce, not a good spell between bad ones.

Jesus took that word up Himself, on the worst night of His life, and gave it away to His friends: “Peace I leave with you; My peace I give to you. I do not give to you as the world gives” (John 14:27). That last clause deserves a moment. The world does give peace, of a sort. It gives it conditionally, and briefly, and usually by arranging for our circumstances to improve — which means the world can always take it back again. His peace is not a rearrangement of circumstances. It is a Person, standing in the room.

And here is the part we would rather skip. Paul says that “He Himself is our peace, who has made the two one and has torn down the dividing wall of hostility” (Ephesians 2:14). Peace with God, yes — but Paul is talking about peace between people who could not stand each other, and about a wall coming down. It is easier to sing about the Prince of Peace than to let Him near the one relationship we have quietly written off. If the name is true, though, He will want that wall too. He is rather good at demolition, and He has never yet knocked down something He did not intend to rebuild.

Discussion and Reflection Questions

Prince of Peace

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. How would you honestly describe the state of your heart as this year draws to a close?
2. Isaiah lists four titles. Which of the four do you most need this year, and why?
3. "The government will be upon His shoulders." What are you carrying that was never meant to be on yours?
4. Isaiah promised a peace with no end to people who had every reason to doubt it. How do you hold on to a promise in a hard season?
5. How does the world hand out peace? Where has that let you down?
6. Jesus offers His peace on the night before He died. What does that tell you about the kind of peace He means?
7. "Do not let your hearts be troubled." Is that a command you can obey, or only a gift you can receive?
8. Paul says Christ Himself is our peace — not that He gives it, but that He is it. What difference does that make?
9. Is there a dividing wall in your life that He might be asking to take down? What is holding it up?
10. What is one practical step towards peace — with God, with yourself, or with another person — that you could take this week?

Session 5 – Christ the Lord

It is worth asking who you would tell first. If you had the greatest news in the history of the world and one night in which to break it, you would surely choose your audience with some care — the palace, the Temple, someone whose word carried weight. Heaven chose shepherds. Men on the night shift, out in the cold with the animals, at the bottom of everybody's list. "And there were shepherds residing in the fields nearby, keeping watch over their flocks by night" (Luke 2:8). That is where the sky opened.

The angel gives the child three names in one sentence, and they are the summit of everything we have been gathering up these five weeks: "Today in the city of David a Savior has been born to you. He is Christ the Lord!" (Luke 2:11). Saviour — the one who does what the name Jesus promised. Christ — the Anointed One, the King the prophets kept pointing at. Lord — which in the mouth of a first-century Jew was not a courtesy title at all. And then, having said something that enormous, the angel adds a sign: "You will find a baby wrapped in swaddling cloths and lying in a manger" (Luke 2:12). The sign of the Lord of heaven is a feeding trough. God does like to make His point.

What the shepherds did next is the whole of the Christian life in two movements. First they went: "Let us go to Bethlehem and see this thing that has happened" (Luke 2:15). Then they told: "After they had seen the Child, they spread the message they had received about Him" (Luke 2:17). And beside them, quite differently, is Mary, who "treasured up all these things and pondered them in her heart" (Luke 2:19). Most of us are naturally one or the other — a teller or a ponderer — and most of us would be better for a little of what the other one has.

The last word belongs to Paul, who takes all these names and sets them where they finally belong: "Therefore God exalted Him to the highest place and gave Him the name above all names, that at the name of Jesus every knee should bow" (Philippians 2:9-10). The name above all names is the same one the angel gave a carpenter in a dream, the same one shouted across Galilean marketplaces. And the shepherds, having seen the Lord of glory in a feeding trough, went back to their sheep — "glorifying and praising God for all they had heard and seen" (Luke 2:20). Back to ordinary work, and never ordinary again. May it be so for us.

Discussion and Reflection Questions

Christ the Lord

Here are some questions to guide your discussion and quiet reflection. There's no need to rush through them all — linger wherever God seems to be at work.

1. If you had the world's greatest news and one night to tell it, who would you have told?
2. Why shepherds, do you think? What is God saying by choosing them?
3. The angel says this good news is "for all the people." Who might struggle to believe that includes them?
4. Saviour, Christ, Lord — all in one sentence. Which of the three do you lean on most, and which do you neglect?
5. The sign given is a baby in a feeding trough. What kind of God chooses that as His sign?
6. The shepherds went to see for themselves. What would going to see for yourself look like for you this Christmas?
7. They told everyone what they had heard. When did you last tell someone something God had done?
8. Mary treasured things up and pondered them. Are you more naturally a teller or a ponderer — and what could you learn from the other?
9. "The name above all names, that at the name of Jesus every knee should bow." How do you hold together the manger and that throne?
10. The shepherds went back to their ordinary work, praising God. What would that look like for you on the 27th of December?

Worksheet for “The Names of Jesus: Knowing Who He Is During Advent and Beyond”

For Group Leaders and Solo Readers

This worksheet is a supplementary resource for personal engagement with the study. Here’s how you might use it:

- **If you’re leading a group:** Hand out copies for people to take home. Explain that it’s meant for personal reflection and for putting the study into practice, and that finishing it is a blessing but never a requirement. When you gather, invite people to share whatever they’re comfortable sharing — what they’re learning, where they’re struggling, what God has been doing.
- **If you’re studying on your own:** Use it as a companion to help the study sink in and take root. It’s designed to help you sit with the themes a little longer and carry them into ordinary life.

A word for everyone: Advent is a busy season, and a worksheet is the last thing anyone needs added to an already crowded list. So please take these steps gently. They are ten small ways to let the names of Jesus settle into ordinary December days — not a test to pass, and certainly not another thing to feel behind on. One of them, done slowly, is worth more than all ten done in a rush.

Ten Steps to Know Him by Name This Advent

None of these steps is complicated, and you certainly don't have to do them all. Take them one at a time, lean on God's grace, and let them help you arrive at Christmas knowing rather better who it is you are celebrating.

1. Keep a name a day

Write one name of Jesus on a slip of paper each morning and carry it in your pocket. Take it out when you are queuing, waiting, or stuck in traffic, and say it once.

2. Light the candle slowly

If you keep an Advent wreath or a candle, light it without doing anything else at the same time. Two minutes is quite long enough to remember why it is lit.

3. Name Him where you are afraid

Take the thing you are most anxious about this month and pray about it using whichever of His names meets it most directly. Let the name do the arguing.

4. Say His name out loud once

Somewhere in an ordinary conversation this week, mention Jesus without apology and without a sermon. A sentence is plenty.

5. Read the Christmas story in one sitting

Sit down with a cup of tea and read Luke's account straight through, as a story rather than a lesson. Notice what you have never noticed before.

6. Make room for one person

Immanuel means God came near. Choose someone who will be alone or overlooked this month, and go near them — a visit, a call, a place at your table.

7. Take down one wall

Think of a relationship you have quietly written off. Take the first step this month, however small, and let the Prince of Peace do the rest.

8. Give something away quietly

Give a gift that nobody will trace back to you. Let it be a small imitation of a God who gave without waiting to be thanked.

9. Ponder like Mary, tell like the shepherds

Keep a few lines each week about what you are learning, and once before Christmas share one of them with somebody else.

10. Carry the names into January

When the decorations come down, choose one name to stay with for the year ahead. Write it somewhere you will see it in February, when Advent feels very far away.

May these steps help you come to the manger this year with your hands open and your heart unhurried. The One lying in it answers to every one of these names.

Stay Connected with Faith, Hope, and Love Ministries

Thank you for spending this season with us. We'd love to keep walking alongside you — so do stay in touch, and let us know how the study went.

Find Us and Say Hello:

- Facebook:
<https://go.fhlm.org/facebook>
- Instagram:
<https://go.fhlm.org/instagram>
- LinkedIn: <https://go.fhlm.org/linkedin>
- Website: <https://fhlm.org>
- Email: hello@fhlm.org



Scan here to see our other resources.

Copyright

This content is licensed under a Creative Commons Attribution-NonCommercial-ShareAlike 4.0 International License. In plain terms: you're free to modify and share this document, as long as you credit the original source, don't use it for commercial purposes, and pass on any adaptations under these same terms.

Scripture quotations are taken from the Berean Standard Bible (BSB), used with kind permission. We warmly encourage you to read alongside whichever translation you love best; we don't endorse any single one.

With Thanks

We're deeply grateful to everyone who has supported and prayed for these Bible Study and Reflection Guides.

Pass It On

We love working alongside anyone who shares our heart for serving others. If this guide has been a blessing, please consider donating, volunteering, or simply passing it on to someone else.