

## JESUS PPT #2

Welcome to the second presentation on who is Jesus in the reformed theology module. We hope you gain a better understanding of who Jesus is.

Reform Christians, understand Jesus to be fully human and fully divine. Even though how this can be is a mystery. While we have stories of the man Jesus, while here on earth, understanding the person of Jesus to be also fully.

God is often difficult to explain yet. Even from his conception, we know Jesus, the man was different from other human beings, helping us point to his divinity.

John chapter one verses one through three says in the beginning was the word and the word was with God. And the word was God.

He was in the beginning with God. All things came into being through him and without him, not one thing came into being here.

We are reminded that Jesus, the logos or word of God was present in the creation of the world. This word was preexistence to the human person of Jesus Christ, who was born of a human mother as the gospels of Matthew and Luke.

Describe John one 14 goes on to tell us the word became flesh and lived among us. And we have seen his glory, the glory as of a father's only son full of grace and truth.

The word became flesh is called in Carnation throughout John's Gospel, as well as in a, some of Paul's writings. We see references to a preexistence of God's son in his letters.

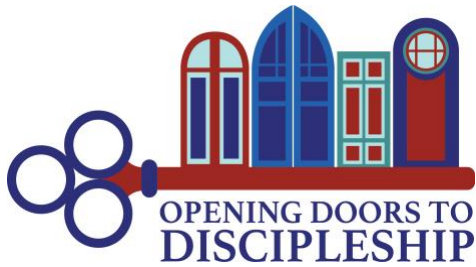
Paul refers to Jesus as Jesus Christ or as Christ Jesus. The term Christ is Greek for anointed one or Messiah in Hebrew.

Mashika Paul understood Jesus to be the fulfillment of God's promise to Israel. You had expanded to be the Lord and savior for the whole world in the gospels.

Jesus often refers to himself as the Messiah or ask those who recognized him as such to keep that to themselves until the time was right.

For example, in mark 14, verse 62, when asked if he is the Messiah, Jesus answered, I am yet earlier when Peter stated it bark chapter eight, that Jesus was the Messiah.

Jesus sternly ordered them not to tell anyone about him. Well, here on earth, Jesus tried to tell his disciples and those who followed him, that he and God were one throughout the gospel of John.



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The gospel writer tells us stories of Jesus using I am metaphors these metaphors unique to the gospel of John, give us a prism or a lens through which to understand who God was in Jesus.

You will see some of these. I am statements listed on this slide. I am the bread of life. I am the light of the world.

I am the good shepherd. I am the resurrection and the life. I am the vine. You are the branches often. Jesus followers did not understand these metaphors. Jesus tried to explain what was going to happen. That he was to suffer at the hands of people who felt threatened by him and would die a horrific death.

His death would not be the end. He would be with them again. He was trying to prepare them for the inevitable, but they still did not understand how was Jesus the fulfillment of the messianic promise.

First John chapter two says my little children. I am writing these things to you so that you may not sin.

But if anyone does sin, we have an advocate with the father, Jesus Christ, the righteous, and he is the atoning sacrifice for our sins and not for ours only, but also for the sins of the whole world.

In the Old Testament, God has, was understood to be the faithful partner in the covenant with Israel. Atonement was not a way to appease an angry God.

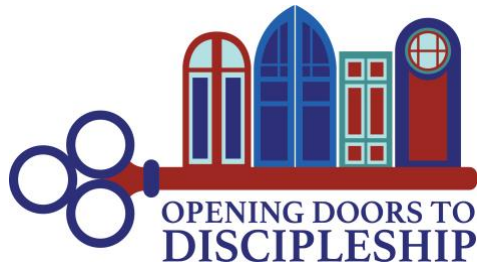
Rather it removed barriers to the covenantal relationship. Restoring the Israel light people to right relationship with God in the New Testament.

Atonement is understood through the ministry, death and resurrection of Jesus Christ. Through our relationship with the Christ. We are set into white, right relationship with God.

Once again, we cannot understand the crucifixion of Jesus without his resurrection. The Greek concept of resurrection understands that a person is completely dead, but then God brings that person back to life into a new life, through our new life in Christ.

We are promised eternal life with God, but that new life is not just at the end of time. Jesus speaks of resurrection in the present tense.

When he says I am the resurrection and the life resurrection, isn't just a doctrine. It isn't just a future fact.



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It's a person, the divine person of Jesus Christ. If someone asked you, if you were saved, what would you say?

Reformed Christians believe that salvation which provides reconciliation for God's people puts us into right relationship with God. It is God's action.

Not ours. We cannot save ourselves nor is there anything we must do to earn God's salvation and reconciling love. Salvation is a free gift offers to all by the grace of God, through Jesus Christ and available to all who have faith in Christ, Ephesians chapter two verses eight through nine, reminds us for by grace.

You have been saved through faith and this is not your own doing it is the gift of God. Not the result of works so that no one may boast.

This concludes this presentation about Jesus. Thank you for your participation. You are invited and encouraged to continue to explore the additional materials found in this module.