

THE  
DISCIPLESHIP  
PLACE

Practicing Wesleyan-Holiness  
Spiritual Formation



**SESSION 6**

What Is So Special About Jesus?

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# What Is So Special About Jesus?

## SESSION OVERVIEW

**Jesus Identifies With Us**

**Cross Ways**

**Application**

**Exam**

**Discussion Guide for Mentor and Participant**

## LEARNER OBJECTIVES

At the end of this session, you should:

- gain a better intellectual grasp of contemporary, traditional, and biblical ideas about the person and work of Jesus Christ
- develop an understanding of the heart that welcomes Jesus as the Savior and Lord who identifies with us
- demonstrate in discussion, writing, and ministry knowledge of and appreciation for the Christ of the Bible

# What Is So Special About Jesus?

## INTRODUCTION

Jesus here, Jesus there. Everywhere you turn you see Jesus—on T-shirts, coffee mugs, posters, book covers, on talk shows, onstage, and bumper stickers. On television, you can view *Jesus of Nazareth*, *Jesus*, and *The Greatest Story Ever Told*. And, like it or not, televangelists hyping their brand of Jesus saves, Jesus heals, and Jesus prospers as if He were a brand of toothpaste or pain reliever.

On the cusp of the new millennium, *Time* magazine gave its cover (Dec 6, 1999) to Jesus. He had been there at least three times before. Jesus also made the cover of the *U.S. News and World Report* (April 24, 2000). In one year, He had appeared on the cover of *Time*, *U.S. News and World Report*, *Newsweek*, *Life*, and *Atlantic Monthly*.

So what is so special about Jesus? Who is Jesus anyway? Two thousand years ago, Jesus asked His disciples, “Who do people say I am?” The answers came back John the Baptist, Elijah, or maybe one of the prophets. Jesus then confronted the disciples with the question you and I must answer too: “Who do you say I am?” (Mark 8:27-29). Many have offered their opinions about that question. Here are several of those opinions cited by Stanley Grenz in *What Christians Really Believe and Why*.

- Norman Mailer, secular novelist, contributed a first person historical novel in which the lead character is Jesus. As the tale unfolds, He corrects some of the exaggerations produced by the Bible writers Matthew, Mark, Luke, and John.
- Marianne Williamson, a disciple of Helen Schucman, creator of *A Course in Miracles*, calls Jesus and other spiritually advanced avatars, “our evolutionary elder brothers.”
- Shirley MacLaine labeled Jesus an adept yogi who can teach us how to do everything He did.

Some of the deconstructionists of the Jesus Seminar imagine that Jesus was one of the Cynics, a band of ragged, longhaired, men who appeared in public places and tongue-lashed the people with loud preachments about getting back to nature and meditation as the cure for a sick society.

Others trying to build an ecumenical bridge between Buddhism and Christianity have come up with the notion that during His youthful years Jesus left the carpenter business to Joseph and strolled off to India. There He encountered the wisdom and compassion of the Buddha. He then went back to Galilee, they conjecture, burning to interpret the Buddha for His own kind.

No question could be more significant for spiritual formation than the one we explore in this module: Who is Jesus, and what is the meaning of His life, death, and resurrection?

## JESUS IDENTIFIES WITH US



### NOTES

“We do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are—yet was without sin” (Heb. 4:15).

Jesus, our High Priest, builds a bridge across the gulf that separates us from God. The Latin word for priest means bridge builder. We think of the Cross as the bridge to God, and it surely is, but in other important ways Jesus identifies with mere men and women like us.

*The Incarnation* itself is an astounding act of identification with the human race. The incarnation is the belief that in Jesus the eternal Word of God appeared in human form. God becoming human is a dramatic identification with sinners such as you and me. Incarnation means coming in the flesh with its chafing limitations. St. Ignatius of Antioch (martyred in AD 117) taught that Jesus took on human form not for 33 years here on earth, but for eternity. Seeing how Jesus so totally identifies with us mortals, who would want to deny what Ignatius taught?

*The Temptation* reveals how Jesus identifies with us. Jesus struggled with hunger, power and/or success, and worship issues. But He overcame the temptation to let physical needs elbow out spiritual priorities (Mt 4:2-4). Jesus declined the temptation to secure His following through the sensational. “Jump off the Temple turret and come floating down unhurt,” the devil suggests. “That will get their attention better than a sermon.” Satan then quotes a psalm to Jesus to make his point (see Matt. 4:6).

Jesus has the devil’s number. He knows his name: diabolus, the one who tears apart, the one who causes division. Here we see that Satan, the very antithesis of true religion, traffics in miracles and quotes scripture. Should one beware of those who constantly seek miracles and mumble proof text scriptures?

Further, Jesus withstood the temptation to strive for worldly success—not making a million dollars, not that kind of success, but something more sinister. Jesus rejected the power whereby Satan, the “prince of the power of the air” (Eph. 2:2, KJV), rules the kingdoms of the world. The deal the devil pitched was, “Submit to me, worship me, and I will share my depraved power over the world.” Jesus flatly refused the demonic; so should we.


**NOTES**

The Lord, who is our guide and judge, has also walked in our shoes. He knows the temptations that will bait you tomorrow and the burdens that weigh you down today. And He sympathizes with our human weaknesses (see Heb. 4:15).

*The Sacrificial Death of Jesus* is the ultimate act of identification. “He who knew no sin became sin for us so that we could be reconciled to God” (2 Cor. 5:19- 21). He felt the agony of the ultimate loneliness that surges into the soul when sin separates us from God. Christ so identified with our sinfulness that the sense of separation from God pierced Him to the core. Quoting Psalm 22, He cried out, “My God, my God, why have you forsaken me?” (Matt. 27:46). From “*Why Did Jesus Die?*” Illustrated Bible Life, March–May, 1996, 14.

Surely, God had not truly forsaken Christ, for where one member of the Holy Trinity is, all are present. And on the Cross “*God was in Christ*, reconciling the world unto himself” (2 Cor. 5: 19, KJV, emphasis added). Yet in the human depths of His being, Christ tasted death and separation on our behalf. As theologian Thomas A. Noble writes, “God himself, God the Son, became human in order that in our behalf He might complete the at-one-ment [atonement] from the human side too.” *From Reflecting God*, 60.

*The Baptism* dramatically signals Christ’s identification with unworthy sinner. It is a take-your-breath-away act of identification with us. Let me set the scene. In the murky waters of the Jordan, John the Baptizer is baptizing those who respond to his call for a “baptism of repentance for the forgiveness of sins” (Luke 3:3). “You brood of vipers!” John thunders. “Who warned you to flee from the coming wrath? Produce fruit in keeping with repentance” (Luke 3:7-8).

Those wearied with the weight of their wickedness step into the Jordan as an act of repentance. The word for repentance is *metanoia* that means to change your mind and turn in a new direction; that is, turn from your sins and to God. The men and women, in godly sorrow for their sins, wade out to meet John. He prays for them and then baptizes them. Somehow, they feel their sins wash away in the waters of the Jordan. *Metanoia* has happened. Forgiveness is received and those dripping with the baptismal waters no longer define themselves as sinners.

Who is that? It is Jesus the Nazarene. He is in line—in line with the repenting sinners. Why would the Son of God “who knew no sin” be baptized like this? There is no doubt about the invitation given by the preacher. This “baptism of repentance” is for guilty sinners. So why would Jesus Christ who has never sinned, not ever, not even once wade into the river as if He were just another sinful man?

 **NOTES**

According to scholars and teachers like Ralph Earle, Wesley Tracy, and John Shea, only one answer makes sense. Jesus so identifies with the transgressors whom He has come to save that He walks into the baptismal waters with them. He demonstrates His solidarity with lost sinners. “Christ so identifies with human need that He, who will one day bear our sins to Calvary, now experiences on behalf of all humankind the washing of baptism!” *From Reflecting God, 60.*

## CROSS WAYS



### NOTES

Dr. Wesley D. Tracy, the speaker, knew parts of this teaching sermon would challenge commonly held assumptions. Therefore, pastoral rather than confrontational language was used. He hoped to open minds and not use accusatory language that always produces defensiveness.

There are many quotations in the sermon. Most of the footnotes were not spoken in the preaching of the sermon. But the quotations from respected theologians let the hearers know that these ideas are not the preacher's alone.

“Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us *new birth . . . through the resurrection of Jesus Christ from the dead*” (1 Pet. 1:3, emphasis added).

What do you see when you look at the Cross? I mean really look at the Cross—not when you note the cross on the bell tower that lets you know the place you turn to get to the One Hour Photo shop, not the way you look at a cross-shaped locket to see how it sets off an indigo blouse. What do you visualize, feel, and think when you look at the Cross of Christ? I fear that the doctrine of the Cross, the doctrine of at-one-ment (atonement) has become a matter of assumption, an almost glib, been there done that, level of consideration.

But the *mysterium tremendum* of the atonement deserves more attention than that. Only in heaven will we fully comprehend all the dynamics of this miracle of love and grace. Sometimes our preachers and songwriters, even get a bit careless in slinging around “Cross talk.”

The ideas we preach, teach, and sing sometimes go down crossways to the person really seeking to know the God behind and the God on the Cross. We certainly will not probe all the sacred depths of the mystery of the atonement in this sermon today. I cannot answer all the questions. But let me ask some questions that evangelicals need to look at given the offhand “Cross talk” that abounds today.

*When you look at the Cross with the eyes of your heart, do you see primarily punishment?*

I spoke on the phone the other day to a young woman, a graduate of a Nazarene college. She is active in the youth program and conducts a Bible study in her home. She was complaining about her pastor's sermon—not so unusual, I know.


**NOTES**

It seems that her pastor had preached on the awfulness of sin. And he failed, according to the young woman, to tell them that, and I now quote her, “Jesus had taken the punishment for our sins.” This young woman is very dear to me (my granddaughter), but I had to stop her and ask, “Where in the Bible does it say that Jesus was punished for our sins?” Of course, she couldn’t come up with any reference. And you couldn’t either, because, as Nazarene theologian H. Ray Dunning says, the notion that “Jesus bears punishment for man’s sin is totally foreign to the New Testament” (*Grace, Faith, and Holiness*, 372).

J. Kenneth Grider, another Nazarene theologian who disagrees with Dunning every chance he gets, actually agrees with him on this point. The sacrificial death of Jesus was not an act of punishment—or if it was, the divinely inspired New Testament writers missed it. But evangelicals and fundamentalists often use that imagery.

Looking over the second grade curriculum of a leading evangelical publisher, I read this sentence—I mean, I held the paper in my hand and read it myself—“God killed Jesus for your sins.” Who could blame the little kids for feeling sorry for Jesus and being mad at God the Father?

That’s the problem with that kind of language; it impugns the good name of God the Father. It paints a picture of a dad enraged and outraged at life in general and at his kids in particular. He grabs one of his sons and flogs him, thrashes him to the door of death. His rage finally appeased, he announces, “I forgive you.” What? If the son could speak, he would say (and I quote theologian J. Kenneth Grider), the son would say, “No, you did not forgive me—you punished me” (*A Wesleyan-Holiness Theology*, 329).

Grider, my teacher at seminary, goes on to say, “If the Father’s justice must be . . . satisfied by punishment, then no forgiveness is possible. It is either punishment or forgiveness, surely, not punishment and forgiveness” (329). Clark H. Pinnock, Canadian evangelical theologian, reminds us, “God is not sadistically crucifying His beloved Son. . . Jesus did not die to change God’s attitude toward us but to change our attitude toward God. . . The Cross was not a sacrifice without which God could not love or forgive us; it was a sacrifice without which we would not have been able to accept forgiveness” (*Unbounded Love*, [InterVarsity Press, 1994], 103).

Another problem with punishment talk is that we separate the Persons of the Trinity and pit them one against the other as in “God killed Jesus.” The Trinity is a unity, a community of love that cannot be separated or divided. The Christian faith teaches that there is one divine essence, three distinct Persons, with the totality of the Essence dwelling in each Person.


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The God revealed in Jesus is one God revealed, as our Articles of Faith declare, as Father, Son, and Spirit. Baptist theologian Stanley J. Grenz says, “This God is one, for the three [Persons] share the same will, nature, and essence. Christians are not polytheists; for we do not worship three distinct Gods . . .we serve . . .the one God who is Father, Son, and Spirit” (*What Christians Really Believe and Why*, [Louisville, KY: Westminster John Knox, 1998], 71).

What does this mean? It means that wherever we find one Person of the Trinity we find them all. As the Bible says, “God [the Father] was in Christ [on the Cross] reconciling the world to himself” (2 Cor. 5:19).

If when you pray visualizing the Cross you see punishment, perhaps you are missing something. Have you conjured up a fierce God who is not about to offer any grace or forgiveness until somebody bleeds? Who could call that forgiveness? God the Father deserves better from us. Let us be careful how we use punishment language when we speak of the Father who is after all, according to St. Paul, “the Father of compassion . . .the God of all comfort” (2 Cor. 1:3).

*When you look at the Cross do you see a debt paid off?*

When you think of the Cross, do you think of a debt being paid? Think about this: Who paid what? To whom? And why?

I hate to blame the lawyers like everyone else does. But a lawyer got Protestants to think of the atonement as a legal transaction in which Jesus paid the debt for our sins. John Calvin was a great man, but he was a lawyer first and a theologian second. His “Cross talk” was legalese from beginning to end.

To Calvin, one of the greatest of the Protestant Reformers, God was a stern Judge who is mad at us and must be appeased. Jesus stepped up and paid the debt and that made God stop being mad and start loving and forgiving us. In his *Institutes*, brother Calvin makes it seem that God wanted Jesus to die and predestined Pilate and Caiaphas to make it happen. Surely not—Jesus is God’s beloved Son.

“The Father and the Son are not divided or in opposition” (Pinnock, 102). Nazarene theologian J. Kenneth Grider rejects the Cross as debt-paying. He says, “Even as one cannot punish and also forgive, one cannot accept payment for a debt and still forgive” (331). Grider points out that Scripture indeed says, “You are not your own; you were bought at a price” (1 Cor. 6:19-20). This no doubt means that we are bought with the price of Christ’s suffering, not the price of a debt being paid.


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The Bible does speak of one dimension of the atonement as a ransom, but even in those three cases no third party collecting accounts payable is noted. Grider goes on to say, “Neither a human being nor God, surely, can accept payment for a debt and still forgive the debt. And forgiveness, sheer forgiveness, is unique to Christianity, of all the religions, and must be protected” (331).

Put more simply: Suppose you owe me \$100. I demand full payment—with interest. You pay your tab in full. I then say, “I forgive you the debt.” How false. How oxymoronic. If the debt is paid, how can I say it was forgiven?

If the Cross was a payment to God, He could not forgive us. How could He accept payment and then say He forgives? If God accepted payment for all the sins of all the sinners, how could anyone at any time be condemned or end up in hell because of their sins? Not only does this create a logical problem, it puts a black mark on the character of God the Father.

To say that God the Father ordered Jesus to pay the penalty for sin not only divides the indivisible Trinity but makes of the Father a fierce ogre who belligerently refuses to forgive a single sin until the bill is paid in full. Some have actually taught that mankind was held captive by Satan, and Jesus was the ransom price paid to the kidnapper. Then, like a cagey lawyer, God tricked the devil and got His Son back. That kind of theology does not inspire confidence.

God the Father did not sit down at some cosmic bargaining table and strike a deal with the devil giving up Jesus like a slave trader. Nor was there some transaction whereby Jesus contracted to buy off a stubborn God the Father. Knowing the unity of the Trinity, we understand that where one Person is, all are present. Thus, the Bible says, “God was in Christ, reconciling the world unto himself” (2 Cor. 5:19, KJV). That is to say, God absorbed within himself the suffering needed to produce at-onement.

He did it not because someone finally met His price; He did it because He is love, holy love. When we say that God was in Christ reconciling us we mean that there was no third party in the wings writing out a paid-in-full receipt. God is at once the offerer and the offering for sin. “Every Person of the Holy Trinity acted in unison as God absorbed within himself the suffering required for our redemption” (Wes Tracy, *Reflecting God*, 46).

*When you see the Cross does it block your view of the Resurrection?*

Listening to some clergy, one would think that salvation was achieved, completed, finished, wrapped up when Jesus went to the Cross. The Resurrection then appears as a sort of light dessert—maybe angel food cake—at the end of a five-


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course meal at which the main entrée was the Cross. Even on Easter, many clergy cannot resist looking at the crucifixion. Next Easter in many churches clergy will almost certainly remind their congregation there is no Easter without Calvary.

Is the central human problem guilt or death? Those who think it is guilt often diminish the Resurrection in favor of the Cross. If the problem is essentially guilt and the atonement is about punishment and debt paying, then the Cross is all they need. The Resurrection has little or no saving value. But those of us who see the great human problem as essentially death know that the Resurrection also has great saving power.

St. Paul knew that, “For if . . . we were reconciled . . . through the death of his Son, how much more . . . *shall we be saved through his life!*” (Rom. 5:10, emphasis added). St. Peter knew that, “In his great mercy he [God] has given us new birth into a living hope through the resurrection of Jesus Christ” (1 Pet. 1:3). Peter also wrote concerning baptism, “it saves you by the resurrection of Jesus Christ” (1 Pet. 3:22).

Make no mistake; both guilt and death are great human problems. But in the Cross and the Resurrection both problems are fully dealt with. Forgiveness of sin and eternal life—what more could we ask from a loving Redeemer? Sometimes we need to be reminded that without the Resurrection we would probably have never heard of Jesus of Nazareth. No Resurrection; no Christianity! The bodily resurrection of Jesus stands as the cornerstone of the Church.

What about all those commandments, parables, and the miracles of Jesus? What about the crucifixion? Without the resurrection of Jesus, you would never have heard of any of those—not one! His life and death would have been anonymously buried by the sand of time. Not a footprint would have been left by the Nazarene without the Resurrection.

Josephus, the ancient historian, wrote that during the first century AD the Romans crucified 1.1 million Jews. When the Roman legions tore down the Temple, Josephus says the soldiers crucified Jews on every standing tree in Jerusalem. When they ran out of trees, they nailed them to walls. The blood of crucified Jews ran in rivers down the streets. Jesus would have been just one in a million—except for the Resurrection which validated His Incarnation, miracles, teachings, and His sacrificial death.

Today, Resurrection power fuels the experience of eternal life! What Jesus did had never been done before in the whole history of the universe. C. S. Lewis says, “He has forced open a door that has been locked since the death of the first man. He has met, fought, and beaten the King of Death” (*The Joyful Christian*, 65).


**NOTES**

Do not think that the resurrection of Jesus proves merely the immortality of the soul. The Resurrection is not about the survival of the human spirit. If that is all that happened, then Jesus simply did what all men do—the body dies, the soul escapes to a body free, ghostly existence in some never-never land. If that were the case, then the only thing new about Jesus' experience would be that we got to see it happen (C. S. Lewis, 66).

The Resurrection of Jesus included the resurrection of the body. We, too, then look forward to being “raised imperishable . . . For the perishable must clothe itself with the imperishable, and the mortal with immortality . . . Death has been swallowed up in victory” (1 Cor. 15:52-54). We do not know nearly all we would like to about that resurrection body but we know that we shall be like the risen Christ (1 John 3:2). For those first Christians teaching and preaching about Jesus was primarily proclaiming the Resurrection.

Paul wrote, “I passed on to you as of first importance: that Christ died for our sins . . . [and] he was raised on the third day” (1 Cor. 15:3-4). Truly, Jesus in His incarnation, crucifixion, and resurrection is our Light and our Hope. As you think of the Cross and all its redemptive truth, please notice that it is silhouetted by the redemptive glow of Easter.

*When you look at the Cross, do you see primarily agony endured or love outpoured?*

When we gaze upon the Cross, the agony endured on our behalf breaks our heart. That agony was intense, real, and greater than any pain I have volunteered to bear. But the Cross is much more than agony endured. It is love poured out. William Barclay, in the *Daily Study Bible*, reminds us, “There is something tragically wrong in any emphasis on the agony of the Cross which dimmed the brightness of the Resurrection, [something wrong with] any suggestion that it was *endured pain* rather than over-coming love that secured man's salvation” (*James and Peter*, 185).

Is the Cross more than endured pain for you? The physical pain that His murderers inflicted upon Jesus was not greater than many others endured. Those who have been butchered and burned at the stake or tortured to death in other ways have endured as much or more physical pain than Jesus did.

We need to know that Jesus voluntarily suffered intensely for us. Preachers like me sometimes leave the impression, however, that the Cross was all about agony. I remember when Jim Bishop's book *The Day Christ Died* came out. He described in authentic detail the excruciating death on the Cross. I developed a sermon on the agony of the Cross that shamed several people to an altar of prayer.


**NOTES**

Some Christians in the Catholic tradition have been so mesmerized by the suffering on the Cross that the epitome of spirituality for them was to so agonize with the pain of Jesus that the wounds of Christ would appear on their own bodies, blood would actually flow from their palms in sympathy with Jesus. While such devotion is not to be scoffed at, perhaps they saw the Cross as agony endured rather than love outpoured.

Our Eastern Orthodox friends are quick to tell us western Christians that seeing the Cross as primarily pain is a flaw in our spirituality. Instead they see the Cross as triumphant love. Some of you have read Kahlil Gibran. Gibran was the son of a Christian priest. In his book, *Jesus, the Son of Man*, he reports the experience of Simon of Cyrene, the man who was forced to carry the Cross when Jesus faltered and fell under its weight. Simon tells of the hammer and nails of the crucifixion. But looking at Christ hanging there he says, “My heart did not think to pity Him, for I was too filled with wonder” (Alfred A. Knopf, 1966, 202).

In one of Gibran’s devotional essays, written on Good Friday, he stands before the Cross and says:

If Humanity were wise, she would stand today and sing in strength the song of conquest and the hymn of triumph. . .

Thou art on the Cross, more glorious and dignified than one thousand kings upon one thousand thrones in one thousand empires. . .

Thou art in the agony of death, more powerful than a thousand generals in a thousand wars. . .

With Thy sorrows, Thou art more joyous than the Spring with its flowers. . .

Thy wreath of thorns is more brilliant and sublime than the crown of Bahram . . .

The nails piercing Thy hands are more beautiful than the scepter of Jupiter. . .

The splatters of blood upon Thy feet are more resplendent than the necklace of Ishtar. . .

Forgive the weak who lament Thee today. . .

Forgive them for they do not know that Thou hast conquered death with death, and bestowed life upon the dead. . .

Forgive them for they do not know that Thy strength awaits them.

From, *The Treasured Writings of Kahlil Gibran, Castle, 1975, 233.*

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George Hunter (111) tells a story about the First Methodist Church in Czechoslovakia. Czechoslovakia had more than 100 laws limiting what the church could do. They could not witness, evangelize, or even put up a church sign. Then came the day when Communism collapsed. All 100 antichurch laws were repealed at once. The elders at First Methodist, Prague, met to consider what to put on their very first church sign. The meeting lasted late into the night. They discussed, prayed, meditated, and voted. Next morning found this sign in front of the church: “The Lamb Wins” (*Herald of Holiness*, May, 1993, 4).

While not diminishing the agony of the Cross, you and I need to sometimes behold our crucified Savior and shout, “The Lamb wins!”

*This sermon was preached by Wesley Tracy, guest preacher, at the First Church of the Nazarene, Kansas City, MO, September 9, 2001.*

**CLOSING THOUGHT**

C. S. Lewis warns us how silly it is to say that Jesus was a great moral teacher but not the Son of God. “A man who was merely a man and said the sort of things Jesus said would not be a moral teacher. He would be a lunatic—on a level with the man who says he is a poached egg—or else he would be the Devil from Hell. You must make your choice.” *From Mere Christianity (Macmillan Co., 1970), 40-41.*

Lewis goes on to say, “Either this man was, and is, the Son of God: or else a madman or something worse. You can shut Him up for a fool, you can spit at Him and kill Him as a demon; or you can fall at His feet and call Him Lord and God. But let us not come up with any patronizing nonsense about His being a great human teacher. He has not left that open to us. He did not intend to.”

## APPLICATION



### NOTES

- Write a reflection paper on Wes Tracy's sermon, "Cross Ways." Be prepared to discuss your paper with your mentor. Following are some thought starters:
  - The most helpful part of the sermon was
  - The part of the sermon that needs more clarification is
  - One thing I think I disagree with is
  - One illustration I would suggest for the sermon is
  - How does this relate to my daily life?
  - One new insight I gained was
- Following is a list of biblical teachings about Jesus Christ. The list of scriptures references following these biblical teachings, bear out the truth they claim. Look each scripture reference and match the proper letter or letters with each teaching (there can be more than one answer for a teaching).

- \_\_\_\_\_ Jesus was preexistent with and is God.
- \_\_\_\_\_ Jesus is the Son of God.
- \_\_\_\_\_ Jesus had power to heal with a word.
- \_\_\_\_\_ Jesus is the Chief or Good Shepherd.
- \_\_\_\_\_ Jesus was truly human.
- \_\_\_\_\_ Jesus died for our sins.
- \_\_\_\_\_ Jesus was God's agent of reconciliation.
- \_\_\_\_\_ Jesus is our High Priest.
- \_\_\_\_\_ Jesus came to save, not condemn.
- \_\_\_\_\_ Jesus intercedes for us as our Advocate in heaven.
- \_\_\_\_\_ The new birth comes because of Christ's resurrection.
- \_\_\_\_\_ To crucify the Son of God afresh is very dangerous.
- \_\_\_\_\_ We are saved by the precious blood of Christ.
- \_\_\_\_\_ Jesus is the Lamb of God.
- \_\_\_\_\_ Jesus is the Son of Man.
- \_\_\_\_\_ Jesus has the power to forgive sins.
- \_\_\_\_\_ Jesus is the author of our eternal life.
- \_\_\_\_\_ Through Christ we have forgiveness of sins.
- \_\_\_\_\_ Through Christ we have justification and peace with God.
- \_\_\_\_\_ Jesus gives us a new start with a new heart through regeneration.
- \_\_\_\_\_ Believers in Jesus are adopted into God's family.


**NOTES**

- Jesus gave His life as a ransom for many.
- Jesus was crushed for our iniquity, pierced for our transgressions.
- Salvation is found in Christ and no one else.
- Jesus Christ is the expression of grace that saves us.
- Jesus Christ is the Foundation; the Cornerstone of the Church.

Find and match scriptures in the following list to the above teachings.

- |                      |                      |
|----------------------|----------------------|
| A. Luke 24:25-27     | U. Eph. 1:7          |
| B. John 1:1          | V. 1 Pet. 1:3        |
| C. Heb. 4:15         | W. 1 Cor. 15:53-57   |
| D. John 3:16-17      | X. John 17:1-2       |
| E. Matt. 16:16       | Y. Eph. 2:19-22      |
| F. Matt. 3:16-17     | Z. Mark 2:10         |
| G. 1 Pet. 3:18       | AA. 1 Pet. 2:25; 5:4 |
| H. Rom. 8:34         | BB. John 10:11       |
| I. John 2:1          | CC. 2 Cor. 5:19-21   |
| J. Isa. 53:3-6       | DD. Col. 1:22        |
| K. Eph. 1:5          | EE. John 1:14        |
| L. Rom. 8:14-17      | FF. 1 John 1:1-4     |
| M. Luke 7:7-10       | GG. Heb. 6:6         |
| N. Eph. 2:7-10       | HH. Col. 1:4         |
| O. 2 Cor. 5:17       | JJ. Eph. 1:7-8       |
| P. John 1:29         | KK. Rom. 5:1-2       |
| Q. Rev. 5:6          | LL. Mark 10:45       |
| R. Acts 4:12         | MM. 1 Tim. 2:6       |
| S. Matt. 12:8; 25:31 | NN. Rev. 1:13        |
| T. 1 Pet. 1:18-19    |                      |

## JOURNALING

*Note:* Throughout your work in this module, it is suggested you keep a journal. This is an important tool in the study of spiritual formation. Journaling is a tool to help you slow down in your studies and listen to your heart, soul, mind, and most importantly to God.

In response to this session, use your journal to:

- Note an idea or concept that had either a positive or negative impact on you.
- Record an emotion you experienced while processing the content of this session.

NOTES**SUGGESTED READING**

- H. Ray Dunning, *Grace, Faith, and Holiness* (Kansas City: Beacon Hill Press of Kansas City, 1988), chapters 10-12, 302-393.
- Stanley J. Grenz, *What Christians Really Believe and Why* (Louisville, KY: Westminster John Knox Press, 1998), 85-111.
- J. Kenneth Grider, *A Wesleyan-Holiness Theology* (Kansas City: Beacon Hill Press of Kansas City, 1994), chapters 11 and 12, 297-335.
- Wesley Tracy, et al., *Reflecting God* (Kansas City: Beacon Hill Press of Kansas City and Christian Holiness Partnership, 2000), 57-68.
- Wes Tracy, *Reflecting God Workbook*, 38-43.
- Wes Tracy, *Reflecting God Leader's Guide*, 17-18.

## EXAM



### NOTES

1. Jesus our High Priest builds a bridge across the gulf that separates us from God.  
A. True  
B. False
2. Satan quoted scripture to Jesus to prove a point.  
A. True  
B. False
3. C.S. Lewis is a supporter of Jesus as being a great moral teacher.  
A. True  
B. False
4. The Crucifixion of Christ is the one time when the Godhead was divided.  
A. True  
B. False
5. Jesus dealt with temptation but cannot relate to what we deal with today.  
A. True  
B. False
6. To Calvin, one of the greatest of the Protestant Reformers, God was a stern Judge.  
A. True  
B. False
7. The Resurrection is about escaping to a body free, ghostly existence.  
A. True  
B. False
8. *Metanoia* means to change your mind and turn in a new direction.  
A. True  
B. False
9. Jesus was God's agent of reconciliation.  
A. True  
B. False

 **NOTES**

10. Jesus is our High Priest.
  - A. True
  - B. False
  
11. Jesus came to condemn.
  - A. True
  - B. False
  
12. The Latin word for priest means \_\_\_\_\_.
  - A. gate keeper
  - B. servant
  - C. foot washer
  - D. bridge builder
  
13. Incarnation means \_\_\_\_\_.
  - A. God connecting with us
  - B. coming in the flesh
  - C. raising from the dead
  - D. turning from sin
  
14. Jesus is baptized because \_\_\_\_\_.
  - A. everyone is doing it
  - B. He wanted to speak with John
  - C. He wanted to preach from the waters
  - D. He demonstrates His solidarity with lost sinners

## DISCUSSION GUIDE FOR MENTOR AND PARTICIPANT

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NOTES

Be prepared to discuss the following with your mentor.

1. Prior to your meeting with your mentor, provide him or her a copy of the sermon, "Cross Ways" by Wes Tracy. Discuss Wes Tracy's sermon with your mentor. Incorporate other parts of the reflection paper you prepared. Cover the following items:
  - The most helpful part of the sermon was
  - The part of the sermon that needs more clarification is
  - One thing I think I disagree with is
  - One illustration I would suggest for the sermon is
  - How does this relate to my daily life?
  - One new insight I gained was
2. Choose some of the discoveries you made as you matched scriptures to teachings about Jesus and share these with your mentor.