

Module: The New Testament

Session 29 – Jesus Christ in the New Testament

When Jesus came to the region of Caesarea Philippi, he asked his disciples, “Who do people say the Son of Man is?” They replied, “Some say John the Baptist; others say Elijah; and still others, Jeremiah or one of the prophets.” “But what about you?” he asked. “Who do you say I am?” Simon Peter answered, “You are the Christ, the Son of the living God.” Jesus replied, “Blessed are you, Simon son of Jonah, for this was not revealed to you by man, but by my Father in heaven. And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades will not overcome it. I will give you the keys of the kingdom of heaven; whatever you bind on earth will be bound in heaven, and whatever you loose on earth will be loosed in heaven. Then he warned his disciples not to tell anyone that he was the Christ. (Matthew 16:13-20).

Jesus Christ is the key to understanding everything about the New Testament.

“...the Scriptures point to me!” (John 5:39)

THE NATURE OF CHRIST

Beyond all question, the mystery of godliness is great: He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory. (1 Timothy 3:16)

1. Son of God

The angel answered, The Holy Spirit will come upon you, and the power of the Most High will overshadow you. So the holy one to be born will be called the Son of God. (Luke 1:35, NIV)

The New Testament proclaims His deity.

- called God - John 1:1; 20:28; Romans 9:5; Titus 2:13
- called Son of God, even before His birth - Luke 1:35
- named Emmanuel, or “God with us” - Matthew 1:23
- called Lord - Matthew 22:43-45; Luke 2:11; Acts 4:33; 9:17; 16:31;
- worshipped as God - Matthew 14:33; 28:17; Luke 5:8; 24:52; John 20:28
- pre-existent - John 8:58

- self-existent - John 1:4; 5:26
- immutable (unchanging)- Hebrews 1:12; 13:8
- the fullness of the Godhead dwelt in Him - Colossians 2:9

He knew that He was God’s Son. At the age of 12, “I must be doing my Father’s business” (Luke 2:49). He was always called God’s Son, cf Acts 13:33; Hebrews 1:5.

This was confirmed at His baptism (Matthew 3:17). Satan challenged during the wilderness temptation (“If you are the Son of God”, Matthew 4:3). Confirmed by Peter (Matthew 16:15-17). Jesus taught that understanding this was divinely imparted. Declared during His trial before the Sanhedrin (Matthew 26:63-64).

Jesus claimed to have a special relationship with God the Father - Matthew 11:27; John 14:9-11; 16:28; 17:25; 20:21.

He made specific claims about Himself as the “I Am”.

John 6:51: "I am the living bread which came down from heaven. If anyone eats of this bread, he will live forever"
John 8:23: "And He said to them, 'You are from beneath; I am from above. You are of this world; I am not of this world' "
John 8:12 (and 9:5): "Then Jesus spoke to them again, saying, "I am the light of the world. He who follows Me shall not walk in darkness, but have the light of life'."
John 8:58 "Jesus said to them, 'Most assuredly, I say to you, before Abraham was, I AM'."
The Jewish leaders recognised that Jesus was addressing Himself with an expression only Jehovah could use; "I AM, the Eternal/Self Existent One, אהיה אשר אהיה; the response God used in the Hebrew Bible (the Torah) when Moses asked for His name (Exodus 3:14). Therefore they tried to stone Him - they knew exactly what He was saying.
John 10:9: "I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture."
John 10:11: "I am the good shepherd. The good shepherd gives His life for the sheep."
John 10:36: "do you say of Him whom the Father sanctified and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God?'" "
John 11:25: "Jesus said to her, 'I am the resurrection and the life. He who believes in Me, though he may die, he shall live'."
John 13:13: You call me 'Teacher' and 'Lord', and rightly so, for that is what I am.

John 14:6: “Jesus said to him, ‘I am the way, the truth, and the life. No one comes to the Father except through Me’.”
John 15:1: "I am the true vine, and My Father is the vinedresser."
John 19:2: “Therefore the chief priests of the Jews said to Pilate, "Do not write, 'The King of the Jews,' but, 'He said, "I am the King of the Jews' .”
Revelation 1:1: "I am the Alpha and the Omega*," says the Lord God, "who is, and who was, and who is to come, the Almighty." (A and Ω, the first and last letters of the Greek alphabet.)
Revelation 1:17: “I am the First and the Last.”

Jesus’ authority was demonstrated in His:

- teaching - Matthew 7:24; “I say” 49 times in the Sermon on the Mount (setting His teaching in the context of, and over and above, that of Israel’s founders and leaders)
- power over sickness and disease - Matthew 12:15
- command power over demons - Mark 1:24-27
- command power over nature - Matthew 8:27
- divine ability to forgive sins - Mark 2:10
- collaboration with the Father in producing miracles - Mark 6:41; John 11:41, 42
- power over death - John 11:43, 44; Acts 2:24
- authority to call people to abandon everything and follow Him

Jesus was fully God and fully human. He was tempted like us, but did not sin. He challenged His enemies to find sin in Him (John 8:46). His sinless did not come about because He was God, but because of His choices. Being man He was capable of yielding to temptation.

LORD = “*kurios*”; used for Jehovah in the Greek Septuagint.

According to the Jewish historian Josephus, the Jews refused to call the Roman emperor *kurios*, because this title was reserved for God alone.

Paul transfers to Jesus Christ passages in the Old Testament (eg Isaiah 45: 23) which refer to God. It is to the *Lord* Jesus Christ that every knee shall now bow and whom every tongue shall confess (Philippians 2: 10).

His Exaltation

Christ is the “Son of God” because of His eternal relationship with the Father (Philippians 2:9). Confirmed by the resurrection (Acts 2:36; Romans 1:4; 14:9)

His Sovereignty

He is our ruler. He has purchased us with a great price (1 Corinthians 6:20; 2 Corinthians 5:15).

2. The Word (λόγος , Logos)

“In the beginning was the Word (λόγος), and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; 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, but the darkness has not understood^l it. The Word became flesh and made his dwelling among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.” (John 1:1-5, 14 NIV)

Lit. “word”, “reason”. Featured in the writings of many Greek philosophers. For Christians, Jesus is the eternal Word, the expression of the Father’s character.

Many religions rely on the written word, eg the Koran in Islam and the Vedas in Hinduism (containing hymns, incantations, and rituals from ancient India, the Vedas have also influenced Buddhism, Jainism, and Sikhism).

By comparison, in Christianity the λόγος took on human flesh, came to earth and spoke to us personally (John 1:14). Jesus is the:

- revelation of God - Hebrews 1:2-3 - in human flesh
- image of the invisible God - Hebrews 1:3; 2 Corinthians 4:6; Colossians 1:15
- expression of God who relates to us (He does not hide from us, as many other religions teach)

3. Son of Man

Christ shared our human nature via what theologians call the “kenosis” (Philippians 2:5-11). He humbled Himself and took our human form on Himself. He was subjected to our weaknesses, temptations, limitations.

When applied to Jesus, the term “Son of Man” (Matthew 8:20; Mark 2:10, 28) had a connection with God. Jesus used the title to refer to His ministry to humanity (cf Luke 19:10), His sufferings (Mark 8:31) and His exaltation over mankind (Matthew 25:31). 1 John 1 describes the humanness of Jesus, while acknowledging Him as God. “Son of Man appears 82 times in the New Testament, in all but three cases Jesus used it, referring to Himself.

*“But when the time had fully come, God sent his Son, born of a woman, born under law.”
(Galatians 4:4, NIV)*

The humanity of Jesus Christ was evidenced as follows:

- had human ancestry - Son of Abraham (Matthew 1:1); Son of David (Matthew 1:1, 9:27, 12:23, 15:22, 20:30, 31, 21:9, 15; Romans 1:13)
- born to human parents - Matthew 1:1, 16, 18, 2:11, 13, 14, 20, 21, 12:47, 13:55; Mark 3:31, 32, 6:3; Luke 2:34, 48, 51, 3:23, 8:19, 20; John 2:1, 3, 5, 12, 6:42, 19:25, 26; Acts 1:14, Romans 1:3; Galatians 4:4
- started His human life as a baby - Luke 2:12, 16
- was a child - Matthew 2:11, 13, 14, 20, 21; Luke 2:17, 27, 34, 40
- was a boy - Luke 2:43
- submitted to His parents - Luke 2:51
- had a developed personality - Luke 2:40
- called a man and was recognized as such by the community - Matthew 8:27, 12:23, 24, 13:54, 56, 26:61, 72, 74, 27:19, 47; Mark 2:7, 15:39; Luke 5:21, 9:9, 15:2, 23:4, 6, 14, 18, 22, 41, 47; John 4:29, 6:52, 7:12, 15, 25, 27, 31, 35, 46, 9:11, 16, 24, 29, 33, 10:33, 41, 11:37, 47, 50, 18:29, 30, 40, 19:5, 12; Acts 2:22, 23, 13:23, 17:31, 25:19; Romans 5:15; 1 Corinthians 15:21, 47; Philippians 2:8; 1 Timothy 2:5
- had human siblings - Matthew 12:47, 13:55, 13:56; Mark 3:31, 32, 6:3; Luke 8:19, 20; John 2:12, 7:3, 5, 10; Acts 1:14
- had a human body - Matthew 26:12, 27:58, 59; Mark 14:8, 15:43, 45; Luke 23:52, 55, 24:3, 23, 39; John 1:14, 2:21, 6:51-56, 19:38, 40, 20:12, 20:25, 27; Acts 2:31; Romans 1:3, 7:4, 8:3; 1 Corinthians 10:16, 11:24, 27; 2 Corinthians 4:10, 5:16; Ephesians 1:23, 4:12, 5:30; Colossians 1:22; 1 Timothy 3:16; Hebrews 10:5, 10; 1 Peter 2:24; 1 John 1:1, 2, 4:2
- had a soul - Matthew 26:38; Mark 14:34; John 12:27
- had a spirit - Matthew 27:50; Mark 2:8, 8:12; Luke 23:46; John 13:21
- had a human name - Jesus = Joshua - Matthew 1:21

Jesus became a man through the “incarnation”, lit. taking on human flesh.

- experienced hunger Matthew 4:2, 21:18; Mark 11:12; Luke 4:2
- ate food - Matthew 4:2; 11:19, 12:1, 21:18; 26:17, 26; Mark 14:18, 22; Luke 7:34, 15:2, 22:19, 24:41-43 (NB this was after His resurrection); John 18:28
- experienced tiredness/slept - Matthew 8:24; John 4:6
- became thirsty - John 4:7, 19:28
- drank - Matthew 11:19; Luke 7:34
- tried to escape the crowds - Luke 4:42
- wept at the death of a friend - John 11:35 (cf Matthew 26:38; Mark 14:34; Luke 19:41)
- was tempted in every area - Luke 4:2-13; Hebrews 2:18, 4:15
- accepted limitations in His in knowledge - Mark 13:32; John 11:34 (some theologians believe Jesus’ knowledge and spatial limitations, ie he did not act as omniscient and was not omnipresent, were self-imposed)
- needed to depend on God for strength, prayed - Mark 1:35; John 6:15; Hebrews 5:7
- needed to depend on the Holy Spirit - for miracles (Matthew 12:28), teaching (Acts 1:2)

- experienced joy - John 15:11
- felt pain - Isaiah 53:3-4
- bled and physically died - John 19:30, 34; Hebrews 2:9

Jesus was called Himself a man by:

- Himself - John 8:40
- John the Baptist - John 1:30
- Peter - Acts 2:22
- Paul - Acts 13:38; 1 Corinthians 15:21; 1 Timothy 2:5

Jesus was identified as a Jew (John 4:9; 8:57). Still referred to as “man” in His ascension (1 Timothy 2:5). He will come again (Matthew 16:27, 28) and judge the world in righteousness (Acts 17:31) as such.

He experienced temptations as we do, but without sin (Hebrews 2:14-18; 4:14-16) Jesus was “perfected” through the things He suffered (Hebrews 6:8, 9).

Why did Jesus Christ Come in Human Flesh?

Part of God’s “mystery”. The incarnation was designed to:

- confirm God’s promises - Romans 15:8, 9
- reveal God in a way that mankind can understand - John 1:18; 5:19, 20, 10:38
- reveal God’s grace and truth - John 1:17
- save us - 1 Timothy 1:15 - by taking our place and offering Himself as an “atoning” sacrifice
- put away sin - Hebrews 9:26
- prepare the means for us to share God’s divine nature - 1 Corinthians 15:49; Philippians 3:21; 2 Peter 1:4; 1 John 3:2
- enable Him to be a “faithful high priest”, able to represent men and women (literally) - Hebrews 5:1, 2
- destroy the works of the Devil - 1 John 3:8
- give us a flesh and blood example of the holy life - 1 John 2:6

HIS TITLES

Christ

Jesus was his given name; Christ was His title = lit. “anointed one”, Luke 4:18, 19. He was the “Messiah” (the Hebrew equivalent) awaited since Old Testament times. The anointing came at his baptism in the Jordan River.

People in the New Testament times were looking for a political Messiah/king/deliverer, who would judge the world powers and restore Israel to her former greatness.

They were not looking out for a deliverer from sin (cf Luke 1:68-75). Jesus avoided political entrapment or involvement. He spoke of a “kingdom” that was spiritual in nature, but insisted that people also submit to earthly rulers. Even John the Baptist (after his arrest) seems to have had second thoughts until Jesus clarified with reference to the great works He was performing (Matthew 11:1-3).

There were many false Messiahs. The Jewish leaders rejected Jesus as the Christ. Those who initially recognized Jesus as Christ included:

- angels - Luke 2:11
- Andrew - John 1:41
- John the Baptist - John 3:28
- Martha - John 11:27
- John - John 1:17
- Peter - Matthew 16:16

Son of David

This was particularly relevant to the Jews (hence the genealogy in Matthew, the Gospel written to the Jews). Jesus was David’s descendant (cf Matthew 22:42-46). Why is that important to Gentiles? David was promised an eternal dynasty. The promise had to do with God’s long-term faithfulness and provision or atonement (at-one-ment) for the whole of humanity.

Saviour

Deliverance of the Israelites from Egypt typified spiritual salvation. God then sent Jesus = Joshua = Saviour deliverer (cf Matthew 1:21), in His timing (Galatians 4:4).

Judge

The first time Jesus came into the world He did so to be our saviour. The next time will be as a judge, at a time appointed by the Father - Acts 10:42; 17:31. It is important not to view Jesus just in terms of what He looked like during His earthly ministry, cf John the Apostles vision of Him in Revelation Chapter One.

HIS CHARACTER

Holy - Luke 1:35; Acts 2:27, 3:14, 4:27

Impartial - John 8:7

Just - Acts 3:14

Sinless - Hebrews 4:15

Obedient to the Father - John 8:29

Love - Mark 10:21; John 14:31, 15:9; Ephesians 3:19

Humble - John 13:13-15; 2 Corinthians 8:9; Philippians 2:5-8

Friend of sinners- Matthew 11:19

Faithful friend - John 15:13-15

Meek (πραῦς = gentle, mild, humble, strength under control) - Matthew 11:29, 12:20; 2 Corinthians 10:1

A man of prayer - Matthew 14:23; Mark 1:35; Luke 6:12; John 6:15; Hebrews 5:7

Motivated and focused to work incessantly for God, in line with His purpose and will (but also knew how to rest) - John 5:17, 8:2, 9:4 (His secret: Luke 4:18, 19; Acts 10:38

“Recklessly” generous, on our behalf- 2 Corinthians 8: 9

Compassionate - Matthew 9:36 - for the community; Mark 1:40, 41 - for individuals

Forgiving - Luke 23:24

HIS OFFICES

1. Creator

Jesus existed before creation - John 8:58, 17:24; Hebrews 7:3; Revelation 22:13. He was intimately involved in the creation - John 1:3; 1 Corinthians 8:6; Ephesians 3:9; Colossians 1:16; Hebrews 1:1, 2

2. Prophet

OT prophets were God’s representatives (Hebrews 1:1-3). “Prophet” meant one who “spoke/told forth”; God’s spokesmen. Also foretold (ie predicted). ¼ of the Bible is prophecy. Jesus was recognized as a prophet: Mark 1:27, 6:4; John 4:19, 6:14, 7:40, 9:17. He spoke with authority on God’s behalf and confirmed His message with miraculous power and signs. His denunciation of sin and false religion, the authoritative way he challenged the establishment of His day, His uncompromising call to repentance, reminded the people of the OT prophets (Matthew 16:14).

Jesus challenged the leaders of His day: “If you believed Moses, you would believe me, for he wrote about me.” (John 5:46, cf Luke 24:26).

(a) Proclaimed Salvation

God anointed Jesus (Christ = anointed) with the Holy Spirit, to preach the Gospel to the poor (Luke 4:18), to call sinners to repentance (Matthew 9:13; Luke 19:10). Jesus alluded to Himself as a prophet (Luke 4:24).

(b) Proclaimed the Kingdom of God

Jewish people were awaiting a Messiah, whom they assumed would establish a political kingdom. Some wanted to crown Him as their king, but Jesus would have none of it (John 6:15). Jesus did preach the coming of a Kingdom (Matthew 4:17, 6:33; Mark 1:15; Luke 9:11), but the Kingdom of God is a spiritual entity first and foremost (John 17:21). He was never going to raise an army or lead a political movement (cf John 18:36). See 3. below.

(c) Predicted the Future

Jesus foretold:

- His own betrayal and death - Matthew 16:21, 20:10 (even in the face of disbelief on the part of the disciples)
- the site of the last supper - Mark 14:13-15
- His resurrection - Matthew 12:40, 26:32; Mark 9:10; John 2:19, 21
- the fall of Jerusalem - Matthew 23:34-39
- conditions at the end of the world - Matthew 24, 25

3. Priest

Priests in the Old Testament were appointed to:

- stand between God and the people - Christ is our sole mediator (1 Timothy 2:5; Hebrews 7:25)
- go before the people - Hebrews 6:20
- represent the “humanness” of the people - Jesus experienced our humanity, so that He could empathize and legitimately represent us - Hebrews 2:17, 3:1
- offer sacrifices - Hebrews 8:3; not for Himself (Hebrews 7:27); He was offered to take away our sin (Hebrews 9:14, 26)
- present the blood of the sacrifice to God - Hebrews 9:13, 14
- model the kind of behaviour God expected from His people

Jesus’ sacrifice is good for all times, for all people (Hebrews 7:27). His priesthood is unchangeable (Hebrews 7:23, 28). There is no longer any need for the old system of sacrifices; they are redundant.

Jesus did away with the Levitical priesthood of the Old Testament, that existed only as a “type” of His ministry. He was a priest “after the order of Melchizedek”, who preceded Moses and the Law. See notes on Hebrews. Jesus is our “Great High Priest”, who has gone before us. Christians are part of a new “priesthood of believers”, who have the privilege of entering the presence of God unimpeded, offering sacrifices of worship and representing Him to the world.

4. King

The Kingdom He proclaimed would be ruled by Him.

- typified by Melchizedek = King of Salem (Peace) and Priest of the Most High God Hebrews 1:8
- King of Israel (Acts 2:30)

Jesus was first recognized as King by:

- the wise men - Matthew 2:2
- Nathanael - John 1:49
- ordinary people who met Jesus - Matthew 21:5
- the dying thief on the cross next to Him during the crucifixion - Luke 23:42

Jesus declared to Pontius Pilate that He was born to be king. Pilate misunderstood, thinking He was referring to an earthly kingdom - John 18:36.

He spoke of Himself as King - Matthew 25:34 (predicted a period when He would come as king - Matthew 25:31). Now He has all power in heaven and on earth - Matthew 28:18. He has been crowned in heaven - Ephesians 1:20-22; Revelation 3:21. One of the central themes of the Revelation is “the King and His Kingdom” (11:5, 12:10, 19:16).

HIS WORK

For what I received I passed on to you as of first importance: that Christ died for our sins according to the Scriptures, that he was buried, that he was raised on the third day according to the Scriptures, and that he appeared to Peter, and then to the Twelve. After that, he appeared to more than five hundred of the brothers at the same time, most of whom are still living, though some have fallen asleep. Then he appeared to James, then to all the apostles, and last of all he appeared to me also, as to one abnormally born. (1 Corinthians 15:3-8)

1. His Death

Its Importance

Jesus was born to be our Saviour - Matthew 1:21. To take away the sins of the world - John 1:29.

The cross is central to God's plan. It is foolish to the world (1 Corinthians 1:18), but Jesus said that taking up our cross and following Him is central to Christian discipleship.

The cross is the legal basis for:

- Jesus' victory over Satan - Colossians 2:15
- cancellation of the codified regulations that were set against us - Colossians 2:14
- victory in the Christian life, as we "reckon" (count, calculate) ourselves and our desires dead with Christ - Romans 6:11; Galatians 2:20, 24. Sin and Satan cannot exercise power over someone who is dead. The Devil's condemnation has no basis.
 - typified in baptism - Romans 6:1-10

God has taken the initiative. Christ died for us, when we did not know about, did not deserve it, did not ask for it. To bring us back into full fellowship with God and give us eternal life. Jesus took our sins in His body - 1 Peter 2:24. He was "made sin for us" = 2 Corinthians 5:21.

- Being made sin for us and experiencing separation from the Father were worse than the physical sufferings, which is often emphasized instead.

2. His Resurrection

The resurrection was written/reported by eyewitnesses (read 1 Corinthians 15). The earliest documentary evidences of those statements have been dated to within 20 years of the events.

If the resurrection had not occurred (Paul argues in 1 Corinthians 15:12-29):

- our preaching is pointless
- the faith of all Christians is in vain
- God's ministers are liars
- we are still in the legal and actual clutches of sin
- Christians who have already died are "lost" for eternity - the salvation they hoped (and often suffered) for was not true
- we should give up living right and abandon ourselves to sin as there is no "tomorrow" - it is all a figment of our imagination and there is no rationale for "living right"
- we are to be pitied more than everyone else

*"Do not be afraid. I am the First and the Last. I am the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades."
(Revelation 1:17, 18)*

Jesus was seen alive after His death by:

- Mary Magdalene - John 20:11-18
- other women - Matthew 28:9, 10

- Peter - Luke 24:33-35
- two disciples on the road to Emmaus - Luke 24:13-32
- ten disciples on the evening of the resurrection - John 20:19-23
- eleven disciples the following week - John 20:26-28
- seven disciples in Galilee - John 21:1-15
- apostles and others in Galilee - Matthew 28:16-20
- more than five hundred Christians at the same time - 1 Corinthians 15:6
- James, His brother - 1 Corinthians 15:7
- Paul, in subsequent experiences - 1 Corinthians 15:8, etc.
- John, on the Island of Patmos (Revelation 1)

(c) **Meaning of the Resurrection**

- gave the disciples joy, confidence, because it confirmed the reality of all Jesus said; gave them hope for eternity, for which they were prepared to die (and many did)
- made them bold in declaring the message, because Jesus was alive - Acts 2:22-24
- confirmed the Lordship and deity of Jesus Christ
- confirmed the effect of the death of Christ for sinners - Romans 4:25; 10:9, 10; Acts 5:30, 31
 - we cannot be genuine Christians without believing in the resurrection - Romans 8:11
- Christ offers us “resurrection” power beyond ourselves, that is able to make us “alive” now, as well as prepared for eternity - Romans 8:11
- confirmed there is life beyond the grave
 - superior to the resurrections Jesus carried out (and those elsewhere in the Bible), where all who were raised from the dead went on to die again
- gives hope of a personal resurrection for Christians - 1 Corinthians 4:14; 1 Corinthians 15; 2 Corinthians 4:4; John 14:19; 1 Peter 1:3
- sets Jesus Christ apart from every other human religious founder - Buddha, Mohammed and others are all dead; the grave of Jesus is empty
- “Because He lives, we will live also” - John 14:19; 1 Corinthians 6:14
- evidence that there will one day be a resurrection for all men and women - Acts 17:31

3. His Ascension and Present Ministry

Jesus ascended to heaven in front of His disciples - Mark 16:19; Luke 24:51; Acts 1:9.

Scripture says that He entered heaven (Hebrews 9:4), “led captivity captive and gave gifts to men” - Ephesians 4:8

Too often we see Jesus in terms of His earthly ministry. However, this was only a brief interlude in history. Jesus is eternal, the Alpha and Omega, Beginning and End. He is not limited to His bodily shape (read Revelation Chapter One). After the resurrection He had a spiritual body (cf 1 Corinthians 15:44). This is how He was able to appear/disappear, pass through closed doors, etc. Just because we cannot see Him does not mean He is not with us.

He has been exalted, and been given all power in Heaven and on earth - Matthew 28:18. He is Sovereign:

- He is seated in heavenly places, far above all principalities, powers, might and dominion - Ephesians 1:20-23; Colossians 2:10; Revelation 5:12
- seated at the right hand of the Father - Colossians 3:1
- angels, principalities and powers are subject to Him - 1 Peter 3:22; Romans 14:9
- He is the head of every man - 1 Corinthians 11:3
- He is the head of the Church - Ephesians 1:22, 5:23, Colossians 1:18
- He has been given a name that is above every name; at His name every knee will bow and every tongue confess that He is Lord - Philippians 20, 11
- we are seated together with Him - Ephesians 2:6
- we are subject / submitted to Him - Ephesians 5:22-33 (marriage analogy)

He is preparing the way for us. He has gone ahead - Hebrews 6:19, 20, so that we will be with Him - John 12:26. He is preparing a place for us - John 14:2, 3

He is Our Intercessor.

Jesus mediates/intercedes for us (1 Timothy 2:5; Hebrews 7:25; Romans 8:34). John tells us that He is our “advocate” (lawyer) when we sin (1 John 2:1). John 17 contains some key elements of Jesus’ intercession for the church.

He is Omnipresent

- He is not geographically bound “I am with you always” - Matthew 28:18
- He is with believers when we gather in His name - Matthew 18:20
- He lives in our heart by faith” (Ephesians 3:17)

I tell you the truth, anyone who has faith in me will do what I have been doing. He will do even greater things than these, because I am going to the Father. And I will do whatever you ask in my name, so that the Son may bring glory to the Father. (John 14:12-14, NIV)

Jesus is at the centre. All authority has been given to Him. He is the one and only Lord. He is preeminent.

“For everything comes from him and exists by his power and is intended for his glory. All glory to him forever! Amen.” (Romans 11:36)