

## "Freeing Jesus" Brown Bag Bible Study – Week 4

Oct 4, 2023

### CHAPTER 3, JESUS AS SAVIOR

#### BRIEF REFLECTION EXERCISE:

Keep this (tuck in the back of your book?)

[Get out a piece of paper and create 3 columns -- write  
Jesus of History          Jesus of Faith          Jesus of Experience

Names of people we know in these three categories.

What do you believe about the J of H? (an agnostic or atheist might agree with you)

What do you trust about the J of F? (an atheist would not agree with you.)

What have you experienced with Jesus? (we will cover/discuss later) or How do you experience Jesus?

*As siblings of Jesus, with different understandings... we all belong to one another and Jesus no matter what.*

#### LECTIO DIVINA: Luke 4:16-19

**<sup>16</sup> Jesus went to Nazareth, where he had been brought up, and on the Sabbath day he went into the synagogue, as was his custom. He stood up to read, <sup>17</sup> and the scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written:**

**<sup>18</sup> "The Spirit of the Lord is on me,  
because he has anointed me  
to proclaim good news to the poor.  
He has sent me to proclaim freedom for the prisoners  
and recovery of sight for the blind,  
to set the oppressed free,  
<sup>19</sup> to proclaim the year of the Lord's favor."**

#### TONIGHT'S CHAPTER

##### p.71, Getting Saved

Diana's family had moved and she was now attending the Bible Church in her teen years. Their favorite verse was John 3:16. (p 73). At her Methodist confirmation class the minister had asked, "Do you trust Jesus Christ as your savior?" *I had learned that means trusting in his grace and serving others. We had not really talked about sin and guilt or going to heaven in confirmation class.*

#### **BREAKOUT ROOMS / SMALL GROUPS:**

1. How does your faith community talk about Jesus as "savior"? How have you understood Jesus's role as "savior"?

*Read p. 74, read 3<sup>rd</sup> full paragraph*

##### p. 74, Born Again

Her boyfriend wanted to know if, when and where she had become born again. (My language in teen years was if, when and where a person had accepted Jesus Christ as their personal lord and savior. Or when they had "become" a Christian.)

I was not convinced I was a sinner in the ways my new friends seemed to expect...Maybe I was not bad enough to get saved. I was a good girl, helpful, kind... P. 75.

So, she answered her boyfriend, "yes, I'm born again, Jesus is my savior." READ last paragraph 75.

Read pp. 76-77

p.79, Sin and Death

The author's journey... and the history of theology around the topic of sin.

Q: Did anything in particular jump out at you?

p. 89, The Cross

Paul explores six different theological versions of Christ's work on the cross. P. 93. And there are even more than that in the history of theology. Most Catholics and Protestants are not aware of the variety. READ 10 lines from end of page 93.

Read p. 97, 2<sup>nd</sup> paragraph, Diane B-B's statement on salvation.

p. 98 End Times

Diana discusses what she learned about the "end times" from the Bible Church in her teens, and provides some history on the topic. She then shares what it was like when her mother was dying.

Read. P. 112, last 2 paragraphs.

**BREAKOUT ROOMS / SMALL GROUPS:**

1. What is occurring to you or what are you wondering about after reading and discussing this chapter?

Or (next page...)

2. "The word 'salvation' comes from the Latin *salvus*, which originally referred to being made whole, uninjured, safe, or in good health. *Salvus* was not about being taken out of this life; it was about this life being healed" (p. 76). How does this understanding of "salvation" square with your understanding of Jesus as "savior"?

**FYI:**

Not Every Spirit, by Dr. Christopher Morse

This is a very dense book written for seminarian theology students, but this brief description of the book raises questions that may be helpful for your own faith exploration.

"Professor Morse's meticulous scholarship in this book convinces Christians to examine not only what they believe but also to give attention to what they are called to disbelieve. In today's world of turmoil, distrust, and violence, Morse's work challenges Christians to reflect seriously on what they are to believe and what they are to do."

-Delores S. Williams, Union Seminary, NY

*AUTHOR: Christopher Morse retired from the Dietrich Bonhoeffer Chair in Theology and Ethics at Union Seminary, New York, and is the author of The Logic of Promise in Moltmann's Theology and The Difference Heaven Makes.*

*Description From Amazon Books: To believe in God is not to believe everything. To trust everything without awareness of what is untrustworthy is not genuine faith in God. In a biblical understanding of faith in God, then, what is the role of the call not to believe every spirit? What disbeliefs does faithfulness require? Are there some things that Christian faith refuses to believe? If so, how do we come to recognize what they are? "The presence of faithful disbelief in the church," Professor Morse suggests, "gives the church's teaching and practice its timeliness in every cultural situation." Part One of his book therefore explores the notion of Christian faith as disbelief and how the task of "testing the spirits" develops and comes to be understood within Christianity as a theological discipline called dogmatics. Part two focuses on uncovering disbeliefs of the Christian faith concerning the Word of God, the being of God, Jesus Christ, the Holy Spirit, creation, salvation, humanity, the church, and the life to come. Here, then, is a fresh and timely dogmatic text that will take its place as a standard work on Christian teachings.*