

MASTER THE CONTENT

OF SCRIPTURE



DISCIPLESHIP 4

Jesus Christ

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Introduction

In an age of confusion and theological drift, the church must once again fix its eyes on the center of our faith: Jesus Christ. *Discipleship 4: Jesus Christ* returns us to the heart of Christian doctrine—not merely ideas about Christ, but the glorious reality of who He is. Drawing inspiration from R.C. Sproul’s *Essential Truths of the Christian Faith*, this workbook continues the pattern of rich, accessible teaching rooted in Scripture and aimed at transformation.

Through these eleven lessons, believers will explore the person and work of Jesus: fully God, fully man, sinless, born of a virgin, exalted in glory, and reigning as Prophet, Priest, and King. Each chapter is designed to lead us from doctrine to doxology—to stir not only conviction but affection. Whether you’re new to the faith or discipling others, this study will deepen your understanding and draw you closer to the Savior.

“To know Christ is to love Him. To see Him clearly is to worship Him rightly.”

TABLE OF CONTENTS

The Deity of Christ	1
The Subordination of Christ	5
The Humanity of Christ	9
The Sinlessness of Christ	13
The Virgin Birth	16
Jesus Christ as the Only Begotten	20
The Baptism of Christ	23
The Glory of Christ	26
The Ascension of Christ	30
Jesus Christ as Mediator	33
The Threefold Office of Christ	36

Book 4 – Jesus Christ

Chapter 1: The Deity of Christ

“The Stranger at the Altar”

It was a snowy Christmas Eve in a small village in Germany. As the church choir rehearsed for midnight service, a weary traveler entered the chapel. He listened quietly, then stepped forward during the hymn and asked, “May I say a word?” The pastor, cautious but curious, allowed it. The man began: “I have walked many miles tonight, not to see a tradition, but to proclaim a truth: Jesus Christ is not only the babe in the manger – He is the eternal Son of God.”

Many were moved, a few were skeptical. One man asked, “But how can you be so sure?” The traveler opened his Bible to **John 1:1** and read, “In the beginning was the Word, and the Word was with God, and the Word was God.” Then he whispered, “If Jesus is not God, He cannot save us.”

The chapel fell silent, and hearts awakened to worship – not merely a child – but the **Christ of glory**.

Overarching Question

What does it mean to confess that Jesus Christ is fully God, and why is that truth essential to our salvation?

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Major Points

1. How do the Scriptures affirm the full deity of Christ?

Example:

- *John 1:1-3* declares that the Word (Christ) “was God.”
- *Colossians 1:15-17* calls Jesus the “image of the invisible God” and says all things were created *by* Him and *for* Him.
- *Hebrews 1:3* says Jesus is “the radiance of the glory of God and the exact imprint of His nature.”

These are not poetic metaphors – they are ontological claims. If Scripture is authoritative, the conclusion is unavoidable: Jesus is divine.

2. What did Jesus claim about Himself regarding His divinity?

Example:

- *John 8:58* – “Before Abraham was, I AM.” (echoing *Exodus 3:14*).
- *John 10:30* – “I and the Father are one.”
- The reaction? The Jews picked up stones to kill Him – for **blasphemy**, because they understood He was claiming to be God (*John 10:33*).

Christ never said the words, “I am God,” the way a textbook might. He said it in a Jewish, first-century way – with bold actions and names reserved for Yahweh alone.

3. Why is the deity of Christ essential for our salvation?

Example:

- Only God is sinless and infinite. Only God can bear the full wrath due for sin.

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- *Isaiah 43:11* — “I, even I, am the Lord, and beside me there is no savior.”
- If Jesus were merely a man, He could not be our Savior (cf. *Psalms 49:7-8*).

Only a divine Christ can mediate between God and man (*1 Timothy 2:5*), for He alone is both.

4. What happens when we deny the deity of Christ?

Example:

- Denying Christ’s divinity is **heresy** (e.g., Arianism).
- *1 John 4:2-3* warns that those who deny the full truth about Christ’s person are influenced by “the spirit of antichrist.”
- A “Jesus” who is not God cannot justify, cannot intercede, and cannot reign.

Church history shows that every departure from this truth leads either to legalism (salvation by works) or mysticism (salvation by feelings). But never to **grace**.

Conclusion

To confess the deity of Christ is not optional – it is foundational. We do not worship a moral teacher or a spiritual guru. We worship the **Lord of glory**, who “being in very nature God, did not consider equality with God something to be grasped” (*Philippians 2:6*), but humbled Himself for our salvation.

The Deity of Christ is the cornerstone of Christian theology, the heartbeat of the Gospel, and the hope of all who believe. Deny it, and you lose the Gospel. Embrace it, and you embrace eternal life.

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Discussion Questions

1. Why is it insufficient to view Jesus as merely a great moral teacher?
 2. What passages most clearly convince you of Christ's divinity?
 3. How does the deity of Christ give you confidence in your salvation?
 4. What are the consequences of churches denying or minimizing this doctrine today?
 5. How would you explain the deity of Christ to a new believer or skeptic?
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Chapter 2: The Subordination of Christ

“The Lieutenant and the General”

During a battlefield campaign, a young lieutenant received orders to deliver a strategy report directly to the general. As he entered the tent, he saluted, bowed his head slightly, and stood at attention. When asked by a fellow soldier why he showed such deference, he replied, “He and I are both soldiers by nature — but in this mission, he outranks me.”

This respect for **role** without denying **equality of being** helps us understand something profound about Christ’s relationship to the Father.

Overarching Question

How can Christ be fully equal with the Father in His divine nature while at the same time submitting to the Father’s will?

Major Points

1. What is the difference between ontological and economic subordination?

Example:

- *Ontological subordination* would mean Jesus is **less divine** than the Father — a heresy refuted by *John 1:1* and *Colossians 2:9*.

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- *Economic subordination* refers to Christ's **role** in the Trinity's work of redemption, where He voluntarily submits to the Father.
- *Philippians 2:6-8* describes Jesus "being in very nature God" yet humbling Himself in obedience.

Just as a wife may submit to her husband without being inferior in worth, so the Son submits in role without being less divine.

2. Where do we see this subordination in Christ's earthly ministry?

Example:

- *John 6:38* – "For I have come down from heaven, not to do my own will but the will of him who sent me."
- *Luke 22:42* – "Not my will, but thine, be done."
- *Hebrews 5:8* – "Though he were a Son, yet learned he obedience by the things which he suffered."

His submission is real—but it is the submission of a Son who **shares the same divine essence** with the Father.

3. Does this subordination imply inequality or inferiority?

Example:

- No. The early church, especially in the Nicene Creed (A.D. 325), affirmed that Jesus is "very God of very God."
- *John 10:30* – "I and the Father are one."
- Any interpretation that makes Jesus "less than" God leads us back to Arianism, which the church rightly condemned.

A subordinate function does not equate to a subordinate **nature**.

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4. Why is this doctrine important for our understanding of the Gospel?

Example:

- The Son's submission was necessary for redemption. *Galatians 4:4-5* says He was "born under the law" to redeem us.
- Without His voluntary obedience, there is no atonement.
- *Romans 5:19* – "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Christ's willing subordination is not a theological embarrassment – it is a **glorious act of love**.

Conclusion

The subordination of Christ does not undermine His deity – it magnifies His love and obedience. It shows us the inner harmony of the Trinity: one in essence, diverse in roles. Christ's submission was not forced or reluctant; it was **the joy set before Him** (*Hebrews 12:2*). This eternal Son, equal to the Father in power and glory, became a Servant for our sake.

If we strip Christ of His authority, we lose His power. But if we ignore His submission, we miss His heart.

Discussion Questions

1. How do you explain the distinction between Christ's essence and His role?
2. Why is it wrong to say that Jesus is "less than" God?

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3. What are some practical applications of Christ's example of submission?
 4. How does this doctrine deepen your appreciation of the Trinity?
 5. Why must we preserve both the equality and subordination of Christ in our theology?
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Chapter 3: The Humanity of Christ

“The Carpenter’s Hands”

A young boy once asked his grandfather, “What did Jesus look like?” The old man thought for a moment and replied, “Well, He probably had strong hands – like a carpenter. Calloused. Worn. The kind of hands that worked with real wood. And those same hands were pierced for us.”

That boy never forgot it. Jesus was not some ghostly spirit floating through Galilee. He *sweated, bled, wept, and hungered*. He was **truly human**, even as He remained fully divine.

Overarching Question

What does it mean to say that Jesus Christ was fully human, and why is His true humanity essential to our redemption?

Major Points

1. What does Scripture teach about the real humanity of Christ?

Example:

- *John 1:14* – “And the Word became flesh, and dwelt among us.”
- *Hebrews 2:14* – “Since the children have flesh and blood, He too shared in their humanity.”

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- Jesus **grew** (*Luke 2:52*), **slept** (*Mark 4:38*), **wept** (*John 11:35*), and **hungered** (*Matthew 4:2*).

These are not illusions. Jesus did not merely *appear* to be human (as in the heresy of Docetism) – He **was** human.

2. Why did Christ need to be fully human to redeem humanity?

Example:

- *Hebrews 2:17* – “He had to be made like His brothers in every respect... to make propitiation for the sins of the people.”
- *Romans 5:18-19* shows that just as sin came through one man (Adam), so righteousness comes through one man – Christ.
- To represent us, He had to be one of us.

Only a true man could obey the law in our place, suffer in our place, and die in our place.

3. Was Jesus' humanity sinless, and why does that matter?

Example:

- *Hebrews 4:15* – He was “tempted in every way, yet without sin.”
- His humanity was real, but **unfallen**.
- Unlike us, He was born of a virgin, conceived by the Holy Spirit (cf. *Luke 1:35*), thus avoiding the inherited guilt of Adam.

If Christ had sinned, He would need a Savior too. But as the spotless Lamb (*1 Peter 1:19*), He is able to **save to the uttermost** (*Hebrews 7:25*).

4. How does Christ's humanity comfort and strengthen believers today?

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Example:

- *Hebrews 2:18* – “Because He Himself has suffered when tempted, He is able to help those who are being tempted.”
- When we suffer, we don’t pray to a distant deity – we cry out to a Savior who **knows pain**.
- He sympathizes with our weakness, not from afar but from experience (*Hebrews 4:15*).

In a world that devalues human life, Christ’s incarnation dignifies every soul. He took on our nature – not to crush it, but to **redeem and restore it**.

Conclusion

To deny the humanity of Christ is to destroy the bridge between God and man. Jesus is the *Second Adam* – the true man, who fulfills what the first Adam failed to do. He obeyed where Adam rebelled. He wept, walked, and died – not as an actor, but as a man. A **real Savior** for real sinners.

His divinity saves. His humanity sympathizes. Together, they make Him the only One qualified to redeem the world.

Discussion Questions

1. What evidences from Scripture confirm that Jesus was fully human?
2. Why would a non-human Jesus be unable to save sinners?

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3. How does knowing Jesus experienced sorrow, pain, and temptation encourage you?
 4. How does the virgin birth help preserve Christ's sinlessness?
 5. What does Christ's humanity teach us about the value of human life and bodily existence?
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Chapter 4: The Sinlessness of Christ

“The Flawless Lamb”

In a small village during Passover preparations, a father and son walked to the temple with their chosen lamb. The boy, eyes wide, asked, “Why do they check the lamb so closely?” The father knelt beside him and whispered, “Because only a spotless lamb can be offered. If it has even one blemish, it cannot take our place.”

Years later, that same boy, now a man, heard John the Baptist proclaim: “Behold the Lamb of God, which taketh away the sin of the world!” (*John 1:29*). And he understood.

Only a **sinless** Savior could bear the sins of others.

Overarching Question

Why must Christ be sinless in order to redeem sinful humanity, and how does Scripture affirm His absolute moral perfection?

Major Points

1. What does Scripture teach about the sinlessness of Christ?

Example:

- *Hebrews 4:15* — “Tempted in every way as we are, yet without sin.”
- *1 Peter 2:22* — “He committed no sin, nor was deceit found in his mouth.”

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- *2 Corinthians 5:21* – “He made Him who knew no sin to be sin for us...”

Christ’s sinlessness is not symbolic – it is **total and real**, affirmed by both His enemies and His friends (*John 8:46*).

2. Could Jesus have sinned? Was His temptation real?

Example:

- *Matthew 4:1–11* records Jesus' real, yet victorious, temptation in the wilderness.
- Though Jesus **was truly tempted**, He could not have sinned because His divine nature cannot sin (*James 1:13*).
- This is the mystery of the **hypostatic union** – He had a human nature that could feel temptation and a divine nature that could not fall.

The temptations were real, but the outcome was certain. His obedience was not staged – it was **earned**.

3. Why must our Savior be sinless to accomplish salvation?

Example:

- *Exodus 12:5* – The Passover lamb had to be “without blemish.”
- *Hebrews 7:26* – “Holy, innocent, unstained, separated from sinners.”
- Only a sinless substitute could bear the punishment due for **others'** sin.

If Jesus had sinned, He would need redemption Himself. But He was the **second Adam**, who succeeded where the first failed (*Romans 5:19*).

4. How does Christ’s sinlessness affect the believer today?

Example:

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- It gives us confidence in His **intercession** (*Hebrews 7:25*).
- It guarantees the perfection of His **atonement** (*1 John 2:1-2*).
- It becomes the pattern for our sanctification (*1 John 3:3*).

Because He is sinless, our salvation is **secure**. Because He is holy, we are called to be holy (*1 Peter 1:15-16*).

Conclusion

The sinlessness of Christ is not a theological accessory – it is the linchpin of our redemption. A sinful Jesus would be a powerless Jesus. But the **spotless Lamb of God** offered Himself once for all, perfectly obedient in life, and perfectly sufficient in death.

In a world of moral compromise, His purity is our hope. In a courtroom of guilt, His innocence is our plea.

Discussion Questions

1. What verses most clearly demonstrate the sinlessness of Jesus?
 2. How is Christ's sinlessness connected to His role as our High Priest?
 3. Why is it important that Jesus was not merely *mostly* sinless?
 4. How do Jesus' temptations help you in your own battles with sin?
 5. What would be the consequences if Christ had sinned even once?
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Chapter 5: The Virgin Birth

“The Impossible Announcement”

A young girl in Nazareth – perhaps no older than a modern teenager – was visited by an angel. The message was staggering: “You will conceive in your womb and bear a son, and you shall call his name Jesus.” Startled, she asked the obvious, “How can this be, since I am a virgin?” (*Luke 1:34*).

In a moment, the ordinary collided with the miraculous. God entered history not with chariots, but through a **womb**. And the world would never be the same.

Overarching Question

Why is the Virgin Birth essential to the person and work of Christ, and what does it reveal about God's plan of redemption?

Major Points

1. What does Scripture say about the Virgin Birth?

Example:

- *Isaiah 7:14* – “Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.”
- *Matthew 1:22-23* – affirms that Jesus’ birth from Mary, a virgin, fulfills Isaiah’s prophecy.

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- *Luke 1:35* – Gabriel declares the conception will be by the **Holy Spirit**:
“Therefore the child to be born will be called holy – the Son of God.”

This is not a poetic metaphor – it is **biological and supernatural** reality.

2. Why did Jesus have to be born of a virgin?

Example:

- To avoid **inherited guilt** from Adam (*Romans 5:12*), Jesus was not born by ordinary human means.
- *Psalms 51:5* reminds us that we are “conceived in sin.” Christ’s conception bypasses this corruption.
- The Virgin Birth preserves both His **full humanity** (from Mary) and **full divinity** (by the Holy Spirit).

It ensures that the **Second Adam** is unstained from the start (*1 Corinthians 15:45*).

3. Is the Virgin Birth necessary for orthodoxy?

Example:

- Yes. Without it, Christ cannot be both **God and man** – which destroys the Gospel.
- The **Apostles’ Creed** and **Nicene Creed** both affirm it explicitly.
- Denying the Virgin Birth often leads to denying Christ’s divinity, authority, and substitutionary atonement.

In short: **No virgin birth, no sinless Christ. No sinless Christ, no salvation.**

4. What does the Virgin Birth teach us about God’s ways?

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Example:

- God chooses the lowly (*Luke 1:48*) and works through means that appear foolish to the world (*1 Corinthians 1:27*).
- The miraculous nature of Jesus' birth reminds us that salvation is **God's work from beginning to end**.
- No man engineered the coming of the Messiah – it was God's sovereign initiative.

The Virgin Birth is a divine interruption of the natural order to restore the fallen order.

Conclusion

The Virgin Birth is not optional. It is the **divine fingerprint** on the incarnation of Christ. It affirms that salvation is from God, not from man. Jesus is not the result of a human decision, but a heavenly one. Born of a woman, yes – but not of the will of the flesh (*John 1:13*).

The birth of Christ was **miraculous**, but more than that – it was **necessary**. Without it, we lose the foundation of our faith. With it, we stand on solid ground.

Discussion Questions

1. How do the Gospels of Matthew and Luke affirm the Virgin Birth?
2. Why is it important that Jesus was not born by natural generation?
3. How does the Virgin Birth protect both Christ's deity and humanity?

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4. Why has the Virgin Birth been rejected by some, and what's at stake in denying it?
 5. How does this doctrine affect your understanding of salvation by grace?
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Chapter 6: Jesus Christ as the Only Begotten

“Not Like the Rest”

A family of adopted children were once gathered at the dinner table when the youngest asked, “Daddy, am I special too?” The father smiled, looked across the table at each child, and said, “Every one of you is precious to me – but there's one Son I never adopted. He was mine from the very beginning.”

That’s the distinction Scripture makes. Believers are adopted by grace, but **Jesus** is the **Only Begotten Son**, eternally generated from the Father – not created, not adopted, but of the same essence. Uniquely divine. Uniquely Son.

Overarching Question

What does it mean to confess Jesus as the “only begotten Son” of the Father, and how does that affirm His eternal divinity and uniqueness?

Major Points

1. What does “only begotten” mean in Scripture?

Example:

- The term comes from the Greek word *monogenēs*, meaning “one of a kind” or “unique” (*John 1:14, 1:18, 3:16, Hebrews 11:17*).

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- In *John 3:16*, Jesus is called the “only begotten Son,” not to suggest He was created, but to affirm that He is **eternally generated** from the Father.
- The Nicene Creed (325 A.D.) clarifies: “begotten, not made, being of one substance with the Father.”

This is not about birth in time – it’s about **relationship in eternity**.

2. How does the Only Begotten status affirm Christ’s full deity?

Example:

- *John 1:18* – “No one has ever seen God; the only begotten God, who is in the bosom of the Father, He has made Him known.”
- He shares the **nature**, not just the title, of God.
- Begotten of the Father means Jesus is of the **same essence** (*homoousios*), not a creature (*contra Arius*).

To be begotten by God is to be **God of God**, not God’s creation.

3. How is Christ’s Sonship different from the believers’ sonship?

Example:

- Believers are called sons and daughters of God by **adoption** (*Romans 8:15, Galatians 4:5*).
- Jesus is **Son by nature**, we are sons by grace.
- He is the radiance of God's glory (*Hebrews 1:3*) – we reflect His glory, but we do not possess it inherently.

He is eternally Son. We become sons through **union with Him**.

4. Why is this doctrine essential to the Gospel?

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Example:

- If Jesus is not the Only Begotten Son, then He is not fully divine.
- If He is not fully divine, His death cannot atone for sin.
- The substitutionary atonement works because the **eternal Son** gave Himself for us (*Galatians 2:20*).

Only the **Son of God** can make us sons and daughters of God (*John 1:12*).

Conclusion

To confess Jesus as the **Only Begotten Son** is to confess more than poetic language – it is to stand on the ancient and eternal truth that He is God of God, Light of Light, eternally proceeding from the Father, yet equal in power and glory.

No other “son” shares His status. He is not one among many – He is **one and only**. And because He is begotten, not made, we can rest in the truth that salvation is not a gift of creatures, but of God Himself.

Discussion Questions

1. What is the meaning of *monogenēs* and how does it apply to Jesus?
2. How does the “Only Begotten” status affirm the deity of Christ?
3. What is the difference between being a son by adoption and a son by nature?
4. Why is it important to distinguish between begotten and created?
5. How does this doctrine deepen your understanding of God’s love and Christ’s role in redemption?

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Chapter 7: The Baptism of Christ

“Why Are You in That Line?”

A father watched a documentary with his son about baptisms at the Jordan River. When the scene showed Jesus standing in line with sinners, the boy tilted his head and asked, “Wait—why is Jesus getting baptized with all those people? He didn’t do anything wrong.”

The father paused, smiled, and said, “Exactly. That’s what makes it beautiful. He wasn’t there because He *had* to be—He was there because *we* needed Him to be.”

Overarching Question

Why was Jesus baptized, and what does His baptism reveal about His mission, identity, and obedience to the Father?

Major Points

1. Why was Jesus baptized if He had no sin?

Example:

- *Matthew 3:13-15* — John tries to stop Jesus, saying, “I need to be baptized by you.” But Jesus replies, “Let it be so now, for thus it is fitting for us to fulfill all righteousness.”

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- Christ's baptism wasn't for repentance – it was for **identification**. He stood in **solidarity** with sinners.

This was a preview of the cross: the **sinless One standing with the sinful**.

2. How does the baptism affirm Christ's divine identity?

Example:

- *Matthew 3:16-17* – As Jesus came up from the water, the heavens opened, the Spirit descended like a dove, and the Father declared, "This is my beloved Son, in whom I am well pleased."
- This is a **Trinitarian moment** – Father, Son, and Spirit in perfect unity.
- The Father affirms the Son's mission; the Spirit anoints the Son's ministry.

The baptism reveals not only who Jesus is, but **whose He is**.

3. What does the baptism mark in the life of Christ?

Example:

- It marks the **beginning of His public ministry**. Right after this event, He is led into the wilderness (*Matthew 4:1*).
- In Jewish tradition, priests were consecrated around age 30 – Jesus is beginning His priestly work.
- This is His **commissioning**: the Lamb of God steps onto the stage of redemption.

He enters the river not to be cleansed, but to prepare to **cleanse others**.

4. How does Christ's baptism model our own baptism?

Example:

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- While His baptism is unique, it sets a **pattern**: obedience, identification, anointing, and commissioning.
- *Romans 6:3-4* – We are “baptized into His death” and “raised to walk in newness of life.”
- Just as He was publicly declared God’s Son, we are declared **children of God** through union with Him (*Galatians 3:27*).

His baptism reminds us that salvation is not about rising above sinners – it’s about standing in their place.

Conclusion

The baptism of Christ is not an odd footnote – it’s a blazing signpost. In those waters, Jesus identifies with sinners, receives the Father’s affirmation, and is filled with the Spirit. He begins the road to Calvary in humility and obedience.

He did not need baptism. But **we did**. And He gave us more than an example – He gave us a **substitute**, who entered the waters for us so that we might be washed forever.

Discussion Questions

1. Why was John the Baptist hesitant to baptize Jesus?
2. How does Jesus’ baptism fulfill “all righteousness”?
3. What does the presence of the Trinity at Jesus’ baptism reveal?
4. How does Christ’s baptism relate to His role as our High Priest?
5. How does understanding Christ’s baptism shape the way you view your own?

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Chapter 8: The Glory of Christ

“The Hidden King”

In a medieval legend, a king once disguised himself as a peasant and walked among his people. He worked beside them, shared their bread, and heard their stories. Some mocked him. Others ignored him. But one elderly widow looked into his eyes and whispered, “You’re not from around here, are you?”

Years later, when the king revealed his true identity, that same widow dropped to her knees – not from fear, but because she had once *seen a glimpse of glory* in the humility of his presence.

That’s what the disciples experienced on the Mount of Transfiguration. The veil was lifted. For a moment, the humble Nazarene shone as the **radiance of divine glory**.

Overarching Question

What is the glory of Christ, and how does it reveal His divine nature, His redemptive mission, and His eternal kingship?

Major Points

1. What does the Bible mean by “glory” when referring to Christ?

Example:

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- *John 1:14* – “And we beheld His glory, the glory as of the only begotten of the Father...”
- *Hebrews 1:3* – “He is the radiance of the glory of God and the exact imprint of His nature.”
- The Greek word *doxa* means weightiness, majesty, and brilliance. Christ’s glory is not borrowed – it is **intrinsic**.

He doesn’t just *have* glory – He **is** glory.

2. How was the glory of Christ revealed during His earthly life?

Example:

- *John 2:11* – The first miracle at Cana “manifested His glory.”
- *Matthew 17:2* – At the Transfiguration, “His face shone like the sun.”
- Yet, for much of His ministry, His glory was **veiled** by human flesh (*Philippians 2:6-8*).

He walked dusty roads with divine feet. His glory wasn’t gone – it was *hidden in humility*.

3. How is the glory of Christ uniquely displayed in His suffering and resurrection?

Example:

- *John 12:23-24* – “The hour has come for the Son of Man to be glorified... unless a grain of wheat falls into the earth and dies...”
- In the paradox of the cross, Jesus’ humiliation becomes His glorification.
- *Philippians 2:9-11* – “Therefore God has highly exalted Him... that at the name of Jesus every knee should bow...”

There is no crown without a cross. And no glory greater than **self-giving love**.

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4. How does the glory of Christ shape the believer's hope and worship?

Example:

- *2 Corinthians 3:18* – We are being transformed from “glory to glory” as we behold Christ.
- *Colossians 1:27* – “Christ in you, the hope of glory.”
- *Revelation 21:23* – In the New Jerusalem, “the glory of God gives it light, and its lamp is the Lamb.”

The more we behold His glory now, the more we are conformed to it – and the more we long for the day we will see it **face to face** (*1 John 3:2*).

Conclusion

The glory of Christ is not a future add-on or a temporary glow – it is the eternal brilliance of the Second Person of the Trinity. From His pre-incarnate majesty to His humble obedience, from the cross to the crown, Christ's glory has never faded. It has only grown more **astounding**.

We were made to behold it, to be changed by it, and one day to share in it. For now, we walk by faith. But soon, the Lamb will be our lamp, and glory will be our forever light.

Discussion Questions

1. How do the Gospels reveal both the hidden and revealed glory of Christ?
2. What does the Transfiguration teach us about Christ's divine nature?
3. Why is the cross described as a moment of glory?

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4. How does the glory of Christ give you hope in suffering?
 5. What does it mean that believers will one day “share in His glory”?
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Book 4 – Jesus Christ

Chapter 9: The Ascension of Christ

“When the Work Was Done”

After a long deployment, a soldier returned home. As he stepped off the plane, his family embraced him with joy. A news reporter asked, “What’s next?” The soldier replied, “Now that the mission is complete, I go home, take my seat, and stand ready for anything my country needs.”

The Ascension of Christ is the divine version of that return. The mission is complete. The Lamb has conquered. The King ascends – not in retreat, but in **victory**.

Overarching Question

Why is the Ascension of Christ essential to His redemptive work, and what does it reveal about His present reign and intercession?

Major Points

1. What happened at the Ascension, and where is it described?

Example:

- *Acts 1:9-11* – “He was taken up... and a cloud received Him out of their sight.”
- *Luke 24:51* – “While He blessed them, He parted from them and was carried up into heaven.”
- The disciples did not invent this story; they **witnessed it**.

Book 4 – Jesus Christ

The cloud isn't just meteorology – it's **theophany**. Christ is being **enthroned** in the presence of God.

2. What does the Ascension signify about Christ's finished work?

Example:

- *Hebrews 1:3* – “After making purification for sins, He sat down at the right hand of the Majesty on high.”
- In the temple, priests never sat because their work was never done. But Jesus **sat down** – because His atoning work was **complete**.
- The Ascension confirms the sufficiency of the cross.

Jesus didn't disappear. He was **exalted**.

3. What is Christ doing right now at the Father's right hand?

Example:

- *Romans 8:34* – “Christ Jesus... is at the right hand of God, who indeed is interceding for us.”
- *Hebrews 7:25* – “He ever lives to make intercession for them.”
- He is not inactive – He is our eternal **Advocate**, **High Priest**, and **Mediator**.

Every moment you pray, Christ is already **praying for you**.

4. What does the Ascension promise about Christ's return and our hope?

Example:

- *Acts 1:11* – “This same Jesus... will come in the same way as you saw Him go into heaven.”

Book 4 – Jesus Christ

- *John 14:2-3* – “I go to prepare a place for you... I will come again and take you to myself.”
- His physical return is as guaranteed as His physical ascension.

He went up with wounds in His hands – and He’ll return as **King of kings** with **every eye** beholding Him (*Revelation 1:7*).

Conclusion

The Ascension is not the end of Jesus' ministry – it is the **inauguration** of His heavenly reign. The Lamb who was slain now stands as our Priest and sits as our King. He is not absent – He is **above**, ruling all things, guiding His Church, and praying for His people.

The cross is where He died. The tomb is where He rose. But the **throne** is where He reigns. And from there, He will return.

Discussion Questions

1. What do the accounts in Luke and Acts teach us about the Ascension?
 2. Why is it important that Jesus “sat down” at the right hand of God?
 3. How does the Ascension confirm that Christ’s atoning work is finished?
 4. What comfort can we draw from Christ’s present intercession?
 5. How should the promise of Christ’s return shape our daily lives?
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Book 4 – Jesus Christ

Chapter 10: Jesus Christ as Mediator

“The Bridge in the Fire”

During a terrible forest fire, two villages were separated by a blazing river valley. The only way across was an old bridge – risky, unstable, and smoldering. One man ran across that bridge with water buckets and medical supplies, back and forth all night. By morning, the fire was out, the wounded were cared for, and the villagers called him “The One Who Stood Between.”

In a world ablaze with sin and judgment, Christ is our Bridge. He doesn’t just point us to God – He **brings us to God**, at the cost of His own life.

Overarching Question

What does it mean to call Jesus Christ our Mediator, and how does He fulfill this role in His person and work?

Major Points

1. What is a mediator, and why do we need one?

Example:

- A mediator stands between two parties to reconcile them.
- *1 Timothy 2:5* – “For there is one God, and one mediator between God and men, the man Christ Jesus.”

Book 4 – Jesus Christ

- We need a mediator because our sin has created a **moral chasm** between us and God (*Isaiah 59:2*).

Without a mediator, we have no access, no peace, and no hope.

2. How is Christ uniquely qualified to be our Mediator?

Example:

- Only **someone fully God and fully man** can mediate between God and man.
- *Hebrews 2:17* – “He had to be made like His brothers in every respect... to make propitiation for the sins of the people.”
- As God, He represents God perfectly. As man, He represents us faithfully.

No angel, priest, or prophet has ever stood in both worlds like Christ.

3. How does Christ fulfill His mediating work through His threefold office?

Example:

- **Prophet** – He speaks the Word of God to us (*John 1:18, Hebrews 1:1–2*).
- **Priest** – He offers Himself as the once-for-all sacrifice and intercedes for us (*Hebrews 7:27, Romans 8:34*).
- **King** – He rules and defends us, subduing our enemies (*Matthew 28:18, 1 Corinthians 15:25*).

These roles aren’t separate jobs – they are united in the One Mediator, Jesus Christ.

4. What does Christ’s mediation mean for the believer today?

Example:

- We have **access to God** through Him (*Hebrews 4:14–16*).

Book 4 – Jesus Christ

- We can pray with confidence, knowing He pleads for us.
- We live under a reign of grace, not wrath, because He has reconciled us (*Romans 5:1*).

To say “Christ is my Mediator” is to say, “I am not alone. I am not condemned. I am brought near.”

Conclusion

Jesus Christ as Mediator is not a theological ornament – it is the **beating heart** of the Gospel. He is the ladder in Jacob’s dream, the better Moses, the true Temple, the only High Priest who offered not a lamb, but Himself.

There is one God, and one Mediator – and He is enough. More than enough.

Discussion Questions

1. Why is a mediator necessary between God and man?
2. What makes Jesus uniquely qualified to be our Mediator?
3. How do the offices of prophet, priest, and king relate to Christ’s mediatorial work?
4. How does Christ’s ongoing intercession comfort and encourage you today?
5. How should knowing Christ as Mediator affect your view of prayer, worship, and salvation?

Book 4 – Jesus Christ

Chapter 11: The Threefold Office of Christ

“Three Hats, One Mission”

A small-town mayor once joked during a town hall, “On Monday I’m your fire chief. On Tuesday I fix potholes. On Wednesday I sign marriage licenses. Same guy – just different hats.”

Likewise, Jesus wears three “hats,” so to speak – but with infinitely more glory. He is not three different people doing three jobs. He is **one Lord**, fulfilling three vital roles to accomplish one mission: **our redemption and restoration**.

Overarching Question

What are the three offices of Christ, and how does each reveal His redemptive work on behalf of His people?

Major Points

1. What is the office of Christ as Prophet?

Example:

- A prophet speaks God’s Word to the people.
- *Deuteronomy 18:15* – “The Lord your God will raise up for you a prophet like me from among your brothers.”

Book 4 – Jesus Christ

- Jesus fulfills this as the final and perfect prophet: *“In these last days, He has spoken to us by His Son” (Hebrews 1:1-2).*

He not only speaks truth – **He is the Truth** (*John 14:6*).

2. What is the office of Christ as Priest?

Example:

- A priest offers sacrifices and intercedes for the people.
- *Hebrews 7:27* – Jesus “offered up Himself” once for all.
- *Hebrews 4:14-16* – He is our great High Priest who sympathizes with our weaknesses.

Christ is both the **Priest and the Sacrifice** – the Offerer and the Offering.

3. What is the office of Christ as King?

Example:

- A king rules, protects, and governs.
- *Matthew 28:18* – “All authority in heaven and on earth has been given to Me.”
- *1 Corinthians 15:25* – “He must reign until He has put all His enemies under His feet.”

Christ is not waiting to be King – He **reigns now**, and will come again to consummate His kingdom.

4. Why must Christ fulfill all three offices to redeem and rule over us?

Example:

- If He were only a Prophet, He could speak truth but not **save** us.

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- If only a Priest, He could offer atonement but not **reign**.
- If only a King, He could rule, but not **reveal** or **redeem**.

Only Christ—true Prophet, Priest, and King—**restores what Adam forfeited** and fulfills the roles no other could combine.

Conclusion

The Threefold Office of Christ is not theological trivia—it is the key to understanding who Jesus is and what He came to do. As Prophet, He **declares** the truth. As Priest, He **reconciles** us to God. As King, He **rules** over us with justice and grace.

Every need we have is met in these three roles. And every hope we hold flows from the One who fulfills them perfectly.

Discussion Questions

1. What are the biblical foundations for each of Christ's three offices?
2. How does Jesus fulfill the prophetic role in a greater way than Old Testament prophets?
3. In what ways is Christ both the Priest and the Sacrifice?
4. How do we experience the kingship of Christ in our lives today?
5. Why would our understanding of salvation be incomplete without all three offices?