COGMA

Church of God Mission Academy

STUDY GUIDE 36
7 OF 10

One God in Jesus Christ

STUDY GUIDE 7 OF 10:

The Son's Humiliation, Exaltation And Reign

An overview of Christ's path from suffering to reigning glory.



Equipping and empowering for effective service
2 Timothy 2:2

INSTRUCTIONS FOR THE STUDENT

My Study Plan

Preparing a Study Plan before starting this Study Guide will assist you in completing it within a designated timeframe. It also helps in developing the discipline required for studying God's Word effectively.

Proverbs 16:3:

> *Commit thy works unto the LORD, and thy thoughts shall be established.*

My Study Guide Journal

Keep a record as you progress through your Study Guide, including the Personal Responses for each section, for future reference and goal setting.

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Important Points

- COGMA does not claim to be infallible or the authority.
- Infallibility and authority belong only to God and His Word.

COGMA therefore strongly advises that you prayerfully study the content of each Study Guide with the heart of a Berean (**Acts 17:10–12**).

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PREFACE

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The previous Study Guide established that the Son's obedience, growth and human limitations belonged to the genuine humanity of Jesus Christ, while the Father remained the eternal Spirit dwelling within Him. It also showed that the God revealed in Jesus Christ is eternal, that the Father sent the Son in the fulfilment of His saving purpose, and that the genuine human will of Jesus remained perfectly submitted to the one divine will of God.

We now follow the man Christ Jesus from humiliation into exaltation and reign. The same Jesus who learned obedience, lived in dependence upon the Father and experienced genuine human limitation also humbled Himself unto death, was raised from the dead, exalted in glory and given authority.

Jesus said in **John 14:28**:

> *"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."*

These words do not establish two divine persons of different rank. Jesus spoke from within the genuine human condition He had accepted, while the Father remained the eternal and unlimited Spirit dwelling within Him. The distinction is between genuine humanity and eternal Deity, not between a greater God and a lesser God.

Paul describes the movement from humiliation to exaltation in **Philippians 2:8-9**:

> *"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:"*

The One who humbled Himself and became obedient unto death was afterwards highly exalted. His humiliation was real, but it was not the end of His story. The man Christ Jesus who suffered and died was raised, exalted and given authority.

This Study Guide will examine why Jesus said, *"My Father is greater than I,"* what it means that He *"made himself of no reputation,"* why God *"hath highly exalted him,"* and why the risen Jesus spoke of ascending to His Father and His God. We will also examine the meaning of the right hand of God, Christ's continuing work as mediator and intercessor, and the reign of the Son until every enemy is subdued.

That reign has an appointed purpose. Scripture carries us through the destruction of the last enemy, the delivering up of the kingdom and the final declaration that *"God may be all in all."* The exaltation and reign of the Son therefore belong within the saving purpose of the one true God.

Throughout these Scriptures, one foundation must remain unchanged: there is one God, the Father is the eternal Spirit, Jesus Christ possessed complete and genuine humanity, and God was in Christ. The Jesus who humbled Himself is the same Jesus who rose, was exalted and now reigns.

Personal Response

Key Truth

How do Jesus' humiliation, exaltation and reign belong to one saving purpose?

Personal Reflection

Have you treated the suffering Jesus and the reigning Lord as though they were different in identity?

Action Step

Trace His humiliation, resurrection and reign through Philippians 2. Explain how this changes your confidence in that same Jesus.

INTRODUCTION: FROM HUMILIATION TO EXALTATION

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The previous Study Guide established that the Son's obedience, growth and human limitations belonged to the genuine humanity of Jesus Christ. We now follow that same Jesus through humiliation, death, resurrection, exaltation and reign, while keeping the same Scriptural foundation clearly in view.

There is one God. The Father is the eternal Spirit. Jesus Christ possessed complete and genuine humanity, and God was in Christ. These truths do not change when Scripture begins to speak about His humiliation, resurrection or exaltation.

Paul wrote in **1 Timothy 2:5**:

> *"For there is one God, and one mediator between God and men, the man Christ Jesus;"*

Paul begins with the declaration *"there is one God"* and identifies the mediator as *"the man Christ Jesus."* That genuine humanity remains important after the resurrection. The Jesus who suffered and died is the same Jesus who was raised, exalted and continues in His mediating work.

Scripture does not replace the man Christ Jesus with another divine being after His resurrection. Neither does exaltation mean that Jesus ceased to be man or became divine only after being raised from the dead. The one eternal God had already been fully revealed in Him, while His genuine human life passed through suffering, death, resurrection and exaltation.

Paul describes this movement clearly in **Philippians 2:7-9**:

> *"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name:"*

The order is important. He took the form of a servant, was found in fashion as a man, humbled Himself and became obedient unto death. Paul then says, *"Wherefore God also hath highly exalted him."* Humiliation came first, and exaltation followed.

The One who humbled Himself is the same One who was exalted. The genuine man Christ Jesus who obeyed unto death was raised from death and exalted in glory and authority.

The Same Jesus Through Humiliation and Exaltation

The language of Scripture changes as the Son moves from humiliation into exaltation, but the identity of Jesus Christ does not. Before the cross He is described as servant, obedient and mortal, while after the resurrection He is described as risen, exalted, glorified and reigning. These are not different beings or different Sons. They describe the same Jesus Christ at different stages of the saving work of God.

His humiliation was genuine because His humanity was genuine. His exaltation is meaningful because the One who entered suffering and death is the very One whom God raised and honoured. The movement from humiliation to exaltation therefore belongs to the genuine human life of the Son within the saving purpose of God.

This must not be used to create separate divine persons. The Son's humiliation belongs to His genuine human condition, while the Father remained the eternal, invisible and unlimited Spirit dwelling within Him. His exaltation concerns the risen man Christ Jesus being raised from humiliation into glory and authority after His obedience unto death.

This same distinction will guide our understanding of the words *"My Father is greater than I."* Jesus spoke those words from within the humbled human condition He had willingly accepted. They do not describe one greater divine person and another lesser divine person.

The resurrection and exaltation also do not erase the humanity of Jesus Christ. The One who was crucified is the One who rose, the One who rose is the One who was exalted, and the One who was exalted continues as mediator, intercessor and reigning Lord.

Throughout this Study Guide, we must therefore keep both truths together. Jesus Christ remained genuinely man, while the one eternal God was fully revealed in Him. His humiliation, resurrection, exaltation and reign must all be understood within that same Scriptural foundation.

With that foundation established, we can begin with the statement that introduces the subject of His humiliation: *"My Father is greater than I."*

Personal Response

Key Truth

Why does the risen and exalted Christ remain the same Jesus who suffered?

Personal Reflection

Have you thought Jesus' exaltation meant His genuine humanity disappeared?

Action Step

Compare His resurrection testimony with His mediating work. State how you will honour the risen man Christ Jesus.

MY FATHER IS GREATER THAN I

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Jesus made a statement that has often been misunderstood. His words must be read within the genuine human condition He had accepted and the Scriptural truth that the Father, the eternal Spirit, dwelt within Him.

Jesus said in **John 14:28**:

> *"Ye have heard how I said unto you, I go away, and come again unto you. If ye loved me, ye would rejoice, because I said, I go unto the Father: for my Father is greater than I."*

These words do not place the Son beneath the Father as though two divine persons existed in different ranks. Jesus was speaking as the man Christ Jesus from within the genuine conditions of human life, while the Father remained the eternal and unlimited Spirit dwelling within Him.

The Statement Belongs to His Humiliation

Jesus spoke these words before the cross, while He was living within the humbled condition of genuine humanity. He experienced hunger, weariness, sorrow, suffering and mortality as a real man. His dependence upon God, His obedience and His submission all belonged to that genuine human life.

Paul wrote in **Philippians 2:7-8**:

> *"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Jesus had taken *"the form of a servant"* and was *"found in fashion as a man."* His statement that the Father was greater must therefore be understood within this humbled human condition.

A servant lives in submission and dependence. Jesus genuinely occupied that human position before God. He prayed, obeyed, submitted His human will and lived in complete dependence upon the Father because His humanity was real. His servanthood was not an outward appearance.

The writer of Hebrews also describes the position He accepted. The writer of Hebrews wrote in **Hebrews 2:9**:

> *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*

Jesus was *"made a little lower than the angels"* for the purpose of suffering and death. This cannot describe the eternal Deity, because the eternal God is not lower than angels. It describes the genuine human condition of Jesus Christ.

He accepted the weakness and mortality of genuine human life so that He could suffer and die. His humiliation therefore placed Him within a condition in which suffering and death were possible, while the eternal Spirit remained immortal and unchanged.

Personal Response

Key Truth

How does Jesus' humbled human condition help explain 'My Father is greater than I'?

Personal Reflection

Have you interpreted 'my Father is greater than I' as a comparison between a lesser and a greater God?

Action Step

Reconsider **John 14:28** *in the light of His humbled humanity. Correct what needs changing in your understanding.*

The Father Remained the Eternal Spirit

The contrast becomes clearer when we remember who the Father is. Jesus said in **John 4:24**:

> *"God is a Spirit: and they that worship him must worship him in spirit and in truth."*

The Father is the eternal Spirit. He is not limited by hunger, weariness, physical weakness, distance or mortality. The man Christ Jesus, however, genuinely lived within those human conditions.

Therefore, when Jesus said, *"my Father is greater than I,"* He was not comparing two Gods. He was distinguishing the eternal and unlimited Spirit from the humbled human condition of the Son.

This distinction becomes even clearer when Jesus explains where the Father was. Jesus said in **John 14:10**:

> *"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."*

Jesus said *"the Father that dwelleth in me."* The Father was therefore not another God standing apart from Jesus Christ. The Father was the eternal Spirit dwelling within the genuine humanity of the Son.

The greatness of the Father must therefore be understood as the greatness of the eternal Spirit in relation to the humbled human condition through which He was being revealed. The distinction is real, but it does not divide God into separate divine beings.

Greater Refers to Condition, Not Divine Rank

When Jesus said *"My Father is greater than I,"* He was not describing a hierarchy between two divine persons. The contrast is between eternal Deity and genuine humanity.

The Father was unlimited, while the Son experienced limitation. The Father was immortal, while the Son could suffer and die. The Father was eternal Spirit, while the Son lived within the conditions of genuine human life.

At the same time, nothing belonging to Deity was absent from Jesus Christ. Paul wrote in **Colossians 2:9**:

> *"For in him dwelleth all the fulness of the Godhead bodily."*

All the fulness of Deity dwelt bodily in Jesus Christ. His human limitation therefore did not mean that the Deity revealed in Him was inferior. The limitation belonged to His humanity, not to the eternal Spirit dwelling within Him.

The one God was fully revealed in Jesus Christ while His genuine humanity remained dependent, limited and mortal. This is why the statement *"My Father is greater than I"* must not be used to create a greater divine person and a lesser divine person.

The difference is one of condition between Deity and humanity, not one of divine rank between two Gods.

His Humiliation Was Moving Towards Exaltation

Jesus also connected the statement with His departure when He said, *"I go unto the Father."* His earthly humiliation was approaching its completion. The suffering, weakness and mortality associated with His human life were moving towards their appointed end.

His humbled condition was not the final stage. Paul shows that humiliation would be followed by exaltation.

Paul wrote in **Philippians 2:9**:

> *"Wherefore God also hath highly exalted him, and given him a name which is above every name:"*

The same Jesus who took the form of a servant and became obedient unto death was afterwards highly exalted. His words *"my Father is greater than I"* therefore belong to the humbled human condition in which He lived before the cross.

His humiliation was real because His humanity was real, yet the one eternal God remained fully present in Him throughout that humiliation. Jesus was not saying that the Father was one greater divine person while He was another lesser divine person.

The Father is the eternal Spirit, while Jesus Christ was speaking from His genuine human condition as the Son. Jesus Christ was truly man, and the Father, the eternal Spirit, dwelt within Him.

His words do not divide God. They reveal the humbled human condition through which the one eternal God was made known.

This leads directly to Paul's description of that humiliation: *"He made himself of no reputation."*

Personal Response

Key Truth

Why do Jesus' words about the Father being greater not make Him a lesser God?

Personal Reflection

Have you confused Jesus' genuine human weakness with the Deity revealed in Him being inferior?

Action Step

Read **Colossians 2:9** *with* **John 14:28**. *Explain how both truths should govern your trust in Him.*

HE MADE HIMSELF OF NO REPUTATION

BACK TO CONTENTS

We have seen that Jesus could say *"My Father is greater than I"* because He was speaking from within the genuine human condition of the Son. Paul now gives us one of the clearest descriptions of that humiliation and shows how fully Jesus Christ entered the condition of a servant.

Paul wrote in **Philippians 2:5-8**:

> *"Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."*

Paul moves from *"the form of God"* to *"the form of a servant,"* and then through genuine human obedience to the death of the cross. These verses describe voluntary humiliation. It does not divide God into separate divine persons, nor does it suggest that the one true God ceased to be God.

The Form of God and the Form of a Servant

Paul begins by saying that Christ Jesus was *"in the form of God."* This must remain joined to the Scriptural truths already established throughout this module: the Word was God, God was manifest in the flesh, God was in Christ, and all the fulness of the Godhead dwelt bodily in Him.

Jesus Christ was not simply an ordinary man through whom God occasionally worked. The one true God was fully revealed in Him. Paul then says that He *"thought it not robbery to be equal with God,"* before moving immediately into the language of humiliation and servanthood.

Then comes the contrast: *"But made himself of no reputation, and took upon him the form of a servant."* To make Himself of no reputation did not mean that Deity was removed from Jesus Christ. It did not mean that God became less than God or that the fulness of Deity ceased to dwell within Him.

Paul wrote in **Colossians 2:9**:

> *"For in him dwelleth all the fulness of the Godhead bodily."*

The fulness of Deity remained in Jesus Christ. His humiliation therefore concerned the genuine human condition through which the one eternal God was being revealed. The Father remained the eternal Spirit, while the Son genuinely entered weakness, dependence, service, suffering and mortality.

Personal Response

Key Truth

What does taking the form of a servant mean in Jesus' genuine human life?

Personal Reflection

Have you thought of Jesus' servanthood as an outward performance?

Action Step

Examine **Philippians 2:5–8** *and identify how His genuine humility should influence your understanding of service flowing from Christ within.*

He Took the Place of a Servant

Paul says that Christ *"took upon him the form of a servant."* A servant does not live in self-directed independence. He occupies a position of submission, obedience and service.

That description helps us understand the earthly life of Jesus Christ. He prayed, obeyed, submitted His human will and lived in complete dependence upon the Father who dwelt within Him. These things were not signs of defective Deity. They belonged to the genuine human life of the Son.

His servanthood was real because His humanity was real. The Son was not the physical body of Jesus alone, but the complete and genuine human life of Jesus Christ, including a real body, soul, mind, emotions and will. The Spirit within the man Christ Jesus was not a separate created human spirit alongside God. The Spirit within Him was the Father, the eternal Spirit, the one true God Himself.

Paul continues by saying that Christ *"was made in the likeness of men"* and was *"found in fashion as a man."* He truly entered human life and experienced its conditions. His servant condition therefore belonged to genuine humanity, not to an outward appearance.

Jesus described the purpose of that servant life in **Mark 10:45**:

> *"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."*

He came *"not to be ministered unto, but to minister."* The One in whom the one true God was revealed accepted the position of service rather than seeking earthly honour and human greatness. The man Christ Jesus genuinely served.

His Humiliation Reached Unto Death

Paul does not stop with service. He writes that *"he humbled himself, and became obedient unto death, even the death of the cross."* The humiliation of Jesus reached its fullest expression in suffering and death.

He accepted rejection, shame, pain and the death of the cross while remaining perfectly obedient to God. His obedience and humiliation therefore belong together. Jesus did not obey only when obedience was easy. His human will remained surrendered to God even as His obedience led through suffering and into death.

At the same time, the death of Jesus must not be spoken of as though the eternal God ceased to exist. God is eternal and immortal, so death belonged to the genuine humanity of the man Christ Jesus. Yet God was not absent from the saving work accomplished through His death.

Paul wrote in **2 Corinthians 5:19**:

> *"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."*

The man Christ Jesus genuinely suffered and died, while *"God was in Christ, reconciling the world unto himself."* Both truths must remain together. His suffering and death were genuinely human, while the saving work accomplished through Him belonged to the one true God.

This also helps us understand the language already examined concerning the Son. He learned obedience because His humanity was genuine, lived in dependence upon the Father because He had taken the condition of a servant, and experienced limitation because He truly lived as man. He could say *"My Father is greater than I"* because He spoke from within that humbled human condition.

None of these statements reveal a lesser divine person beside a greater divine person. They reveal the voluntary humiliation of Jesus Christ in genuine humanity.

Humiliation Was Not the End

Paul does not leave Jesus in humiliation or at the cross. The movement of Philippians 2 is deliberate: Christ was in the form of God, took the form of a servant, was made in the likeness of men, humbled Himself, became obedient unto death and went to the cross.

Then Paul writes, *"Wherefore God also hath highly exalted him."* The word *"Wherefore"* joins the exaltation directly to the obedience and humiliation that came before it. The One who humbled Himself is the One who was exalted.

Jesus did not cease to reveal God when He made Himself of no reputation. He willingly accepted the low condition of genuine human life and the position of a servant in complete obedience to God. He accepted weakness while the fulness of Deity remained in Him, human limitation while the Father continued to dwell within Him, and death in the flesh while the eternal Spirit remained God.

His humiliation was genuine, but it did not remove the Deity revealed in Him. His servant condition was real, but it was not His final condition. Suffering would be followed by glory, humiliation by honour, and death by resurrection and exaltation.

Paul's next words therefore become especially important: *"Wherefore God also hath highly exalted him."*

Personal Response

Key Truth

How does Jesus' obedience unto death preserve real human suffering while God remains in Him?

Personal Reflection

Have you regarded Jesus' suffering as a display rather than real human obedience unto death?

Action Step

Reflect on the cross and name how His willing sacrifice should deepen your gratitude and surrender to Him.

WHEREFORE GOD ALSO HATH HIGHLY EXALTED HIM

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Paul has taken us from the humiliation of Jesus Christ through His obedience unto death. He now turns directly from the cross to resurrection, exaltation, glory and authority.

Paul wrote in **Philippians 2:9-11**:

> *"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

The One who humbled Himself is the One who was highly exalted. The man Christ Jesus who became obedient unto death was not left in humiliation or held by death. He was raised and exalted into glory, honour and supreme authority.

Wherefore Connects Exaltation With Obedience

Paul begins with the word *"Wherefore."* That word connects the exaltation directly with everything that came before it. Jesus took the form of a servant, humbled Himself, became obedient and went unto death, even the death of the cross.

Paul then says, *"Wherefore God also hath highly exalted him."* Humiliation and exaltation must therefore be read together. The same man Christ Jesus who humbled Himself unto death was afterwards raised and exalted.

This distinction is important because the eternal God does not need to be promoted into a higher position. God is already supreme. The eternal Spirit cannot become more divine, gain a higher degree of Deity or receive an authority that He previously lacked.

The One who experienced humiliation, suffering and death was the man Christ Jesus. His exaltation therefore concerns the risen Christ and the glory and authority connected with His completed obedience and mediating work.

The writer of Hebrews connects these two conditions directly. The writer of Hebrews wrote in **Hebrews 2:9**:

> *"But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man."*

The same Jesus who was *"made a little lower than the angels"* for the suffering of death is afterwards described as *"crowned with glory and honour."* Humiliation was not His final condition. The One who suffered as man was crowned with glory, and the One who entered death was raised into resurrection life.

Personal Response

Key Truth

Why does Paul connect Jesus' exaltation with His obedience unto death?

Personal Reflection

Have you seen exaltation mainly as reward without considering the obedience that preceded it?

Action Step

Read **Philippians 2:8–11** *and explain how the whole saving work should change your worship of the risen Lord.*

The Same Jesus Was Raised and Exalted

Exaltation cannot be separated from resurrection. Jesus genuinely died, so the One who was exalted is first presented as the One whom God raised from the dead.

Peter declared in **Acts 2:32-33**:

> *"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."*

Peter first says, *"This Jesus hath God raised up,"* and then says that He was *"by the right hand of God exalted."* The sequence is clear: Jesus died, Jesus was raised, and Jesus was exalted.

His resurrection did not erase His identity or replace Him with another being. The One who was crucified is the One who rose, and the One who rose is the One who was exalted.

Jesus later declared in **Revelation 1:17-18**:

> *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

The risen Christ says that He *"was dead"* and also declares, *"I am alive for evermore."* The One who now lives is the same One who died. His mortal condition ended, but His identity as Jesus Christ continued.

Peter declared in **Acts 2:36**:

> *"Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."*

The words *"that same Jesus"* are important. The Jesus who was crucified is the Jesus who was raised, and the Jesus who was raised is the Jesus who was exalted. Peter does not present another being after the resurrection. He deliberately preserves the identity of the One who suffered, died, rose and was exalted.

A Name Above Every Name

Paul says that God has *"given him a name which is above every name."* The name of Jesus is therefore associated with supreme authority. The One who had been rejected, mocked and crucified is now openly confessed as Lord.

Paul continues, *"That at the name of Jesus every knee should bow."* He includes things *"in heaven, and things in earth, and things under the earth."* The language is universal, showing the authority of the exalted Jesus Christ over all creation.

The One who bowed Himself in obedience is now the One before whom every knee must bow. The One who took the form of a servant is now confessed as Lord.

Paul continues, *"And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."* The confession of Jesus Christ as Lord does not take glory away from God. Paul says that it is *"to the glory of God the Father."*

This remains consistent with everything Jesus had already taught. The Father was the eternal Spirit dwelling within Him, and God was in Christ. The exaltation of Jesus Christ therefore glorifies the one God who was revealed through Him.

Peter declared in **Acts 5:30-31**:

> *"The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."*

Again the sequence is unmistakable. Jesus was slain, God raised Jesus, and God exalted Jesus. The One who was killed is the One who was raised and exalted.

His exaltation also has a saving purpose. Peter identifies Him as *"a Prince and a Saviour"* and connects His exalted work with repentance and forgiveness of sins. His work did not end at the tomb.

Exaltation Means Authority, Not Increased Deity

When Scripture says that God exalted Jesus, it does not mean that Deity became greater or that God became more divine. The eternal Spirit cannot be promoted into a higher degree of Godhead. The exaltation concerns the risen man Christ Jesus and the glory and authority connected with His completed saving and mediating work.

Paul wrote in **Ephesians 1:20-22**:

> *"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church,"*

The risen Christ is described as *"Far above all principality, and power, and might, and dominion."* All things are put under His feet. The language is one of supreme authority.

The One who occupied the low position of a servant is now exalted above every opposing rule and power. His humiliation ended, His suffering ended, and death was overcome. The risen man Christ Jesus was raised into glory and invested with supreme mediating authority.

This does not create another God beside the Father. There remains one God. Neither should we go to the opposite extreme and say that the man Christ Jesus disappeared after His resurrection. Scripture continues to identify Him as the One who was crucified, raised, glorified, lives for evermore, mediates and reigns.

The humiliation ended, but His identity did not. Philippians 2 therefore presents a powerful movement from servanthood, obedience and death to resurrection, exaltation, Lordship and authority.

The One who accepted the lowest condition of human servanthood is now raised into supreme authority. The One who bowed in obedience is the One before whom every knee bows. The One who accepted shame is crowned with glory and honour, and the One who entered death is now alive for evermore.

The meaning of *"God also hath highly exalted him"* can therefore be stated clearly. It does not mean that a lesser divine person was promoted into a greater divine person. It means that the man Christ Jesus, having completed His obedient suffering and death, was raised from the dead, glorified and invested with supreme authority in the accomplishment of God's saving purpose.

The humbled Christ is the risen Christ, the risen Christ is the exalted Christ, and the exalted Christ is still *"that same Jesus."*

This now prepares us for the words He spoke after His resurrection: *"I ascend unto my Father, and your Father; and to my God, and your God."*

Personal Response

Key Truth

How does exaltation give the risen man authority without increasing God's Deity?

Personal Reflection

Have you thought the exaltation meant God became more divine than before?

Action Step

Consider the distinction between eternal Deity and the risen man's authority. Correct that assumption in your own words.

I ASCEND UNTO MY FATHER AND YOUR FATHER

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After His resurrection, Jesus spoke words to Mary Magdalene that must be understood within the same foundation already established. His resurrection did not erase His genuine humanity, nor did it create another divine identity. The risen Jesus remained the same Jesus who had suffered and died.

John recorded in **John 20:17**:

> *"Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."*

Jesus had risen from the dead, yet He still spoke of *"my Father"* and *"my God."* These words do not divide God into separate divine persons. They show that the resurrection did not erase the genuine humanity or mediating identity of Jesus Christ.

The Risen Jesus Was Still the Same Jesus

The One speaking to Mary was the same Jesus who had been crucified. His resurrection did not replace Him with another being, and His genuine humanity did not disappear.

Jesus said in **Luke 24:39**:

> *"Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have."*

Jesus said *"it is I myself."* He deliberately identified the risen Christ with the same Jesus who had suffered and died. His condition had changed from mortality to resurrection life, but His identity had not changed.

This continuing humanity helps us understand why the risen Jesus could still speak of *"my Father"* and *"my God."* His mortal suffering had ended, death had been conquered and His humiliation was finished, yet He remained the man Christ Jesus.

Paul wrote in **1 Timothy 2:5**:

> *"For there is one God, and one mediator between God and men, the man Christ Jesus;"*

Paul still identifies the mediator as *"the man Christ Jesus."* The risen Christ did not cease to be the man who represents humanity before God. His genuine human and mediating identity continued beyond the resurrection.

Therefore, when Jesus said *"my God,"* He was not denying the Deity revealed in Him. The truths established before the cross remained true after His resurrection. The Father was the eternal Spirit, God was in Christ, and the risen Jesus continued as the genuine man through whom the one eternal God had been revealed.

Personal Response

Key Truth

How do Jesus' words 'my Father' and 'my God' after resurrection show His continuing human identity?

Personal Reflection

When Jesus says 'my Father' and 'my God' after resurrection, do you assume His humanity had ended?

Action Step

Read **John 20:17** *beside* **Luke 24:39** *and explain how this changes your understanding of the risen mediator.*

My Father and Your Father

Jesus carefully said *"my Father, and your Father."* He did not simply say *"our Father,"* because His relationship to the Father is unique. Jesus is the only begotten Son, while believers become the children of God through the new birth.

John wrote in **John 1:18**:

> *"No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."*

Jesus Christ is uniquely *"the only begotten Son."* His Sonship belongs to His miraculous conception and genuine human life in which the invisible God was fully revealed. Believers do not share that unique place in the Incarnation.

John wrote in **John 1:12-13**:

> *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."*

Our relationship to God is therefore real, but it is not identical to the unique Sonship of Jesus Christ. His Sonship belongs uniquely to the Son in whom God was revealed, while believers become the children of God because they are born of God.

Although the relationships are different, the God is not different. Jesus said *"my Father, and your Father; and to my God, and your God."* There is not one God for Jesus and another God for believers. There is one God, while Jesus relates to Him as the only begotten Son and mediator and born-again believers relate to Him as His children.

Paul explains the believers' relationship to the Father through the Spirit of adoption. Jesus Christ is the only begotten Son, God manifest in flesh; those who receive Him are born of God and are His children by grace. These are different relationships to the same one God.

Paul wrote in **Romans 8:15**:

> *"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."*

Paul also wrote in **Ephesians 2:18**:

> *"For through him we both have access by one Spirit unto the Father."*

Believers therefore cry *"Abba, Father"* through Christ and by one Spirit. Jesus does not become an adopted son like His people, and His unique relationship to the Father is not the same as theirs. Yet through the finished work of Christ, those born again truly know the one God as their Father.

The Ascension Was Real

Jesus said *"I ascend unto my Father."* His resurrection was not the final visible event witnessed by His disciples. The risen Jesus remained with them for a time and was then taken from their sight.

Luke wrote in **Acts 1:9**:

> *"And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight."*

The One who ascended was the same Jesus who had been crucified and raised from the dead. His ascension was real and marked the transition from His visible ministry among the disciples into the exalted glory and authority that followed His humiliation.

We must not say that Jesus ascended and then ceased to be the risen man Christ Jesus by returning to Spirit in such a way that His human identity disappeared. Scripture continues to identify Him as the risen Jesus, the man Christ Jesus, the mediator, the Lord, the One who was dead and the One who is alive for evermore.

Jesus had also said in **John 16:28**:

> *"I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father."*

His earthly mission was reaching its appointed completion. He had been born into genuine human life, revealed the Father, obeyed God, suffered, died and risen from the dead. Now the risen Christ was ascending into the glory and authority associated with His completed work.

Before the cross, Jesus had also prayed concerning the glory that would follow His humiliation. Jesus said in **John 17:5**:

> *"And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was."*

These words must remain within the one-God foundation already established. They do not require an eternal divine Son-person existing beside the Father before the world began. The genuine human life of the Son began in history, while the God revealed through Him is eternal.

The glory was purposed in God and manifested in the exalted Christ. The man Christ Jesus who had accepted the servant condition was now entering the glory associated with the completion of His obedient work.

The words *"I ascend unto my Father"* therefore do not describe one God travelling to another God. They describe the risen man Christ Jesus entering the exalted stage of His mediating work while the one eternal God remained God.

His Ascension Led Into Exalted Mediation

Peter described what followed. Peter declared in **Acts 2:32-33**:

> *"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."*

Again Peter says *"This Jesus."* The same Jesus who lived, suffered and died was raised, and the same Jesus who was raised was exalted. His ascension did not end His ministry. It brought His mediating work into its exalted stage.

Although Jesus would no longer remain visibly with His disciples in the same earthly manner, He had not abandoned His people. Jesus had already promised in **John 14:18**:

> *"I will not leave you comfortless: I will come to you."*

His visible earthly ministry came to an end, but His presence with His people did not. Jesus Christ came to dwell within His born-again people by His Spirit. These truths must be held together carefully: the risen Jesus remains the man Christ Jesus and the mediator, while by His Spirit He dwells within His people.

When Jesus said *"I ascend unto my Father, and your Father; and to my God, and your God,"* He was speaking as the risen man Christ Jesus. His words do not deny the Deity revealed in Him. They confirm that His genuine human and mediating identity continued after His resurrection.

The Son who humbled Himself, obeyed, suffered and died had risen and was ascending into exalted glory and authority. His earthly humiliation was finished, His resurrection had occurred, and His exaltation had begun.

Scripture now repeatedly describes this exalted Christ as being at *"the right hand of God."* We must therefore examine what that expression means without turning it into a picture of two divine persons seated beside one another.

Personal Response

Key Truth

How does the ascension connect the risen Jesus with His continuing mediation?

Personal Reflection

Have you viewed the ascended Jesus as absent from His people rather than reigning and mediating?

Action Step

Examine the biblical teaching about His ascension and present work. State how this should strengthen your present trust.

THE SON AT THE RIGHT HAND OF GOD

BACK TO CONTENTS

After His resurrection and ascension, Scripture repeatedly describes Jesus Christ as being at *"the right hand of God."* This expression must be understood according to the way Scripture itself uses the language of the right hand.

It must not be turned into a picture of two eternal divine persons sitting beside one another as two separate divine beings. Throughout Scripture, the right hand represents power, authority, victory, honour and rule. When the risen Christ is described at the right hand of God, Scripture is declaring His exalted authority.

The Right Hand Represents Power and Authority

The Psalmist wrote in **Psalm 118:15-16**:

> *"The voice of rejoicing and salvation is in the tabernacles of the righteous: the right hand of the LORD doeth valiantly. The right hand of the LORD is exalted: the right hand of the LORD doeth valiantly."*

The Psalmist is not describing a physical hand existing separately from God. He is speaking about the mighty power and victorious action of the LORD. The expression *"the right hand of the LORD"* therefore has an established Scriptural meaning. It speaks of strength, authority and victorious power.

This must remain connected with what Jesus Himself said concerning the nature of God. Jesus said in **John 4:24**:

> *"God is a Spirit: and they that worship him must worship him in spirit and in truth."*

God is Spirit. He must not be pictured as though He were a physical divine being confined to a material throne with another divine being physically seated beside Him. The right hand of God is therefore Scriptural language of divine power and authority, and that meaning must govern the Scriptures describing the risen Jesus Christ at God's right hand.

David wrote prophetically in **Psalm 110:1**:

> *"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."*

This Psalm is repeatedly applied to Jesus Christ in the New Testament. Its emphasis is upon the exaltation and reign of the Messiah until His enemies are brought under His authority. The words *"Sit thou at my right hand"* therefore describe an exalted position of authority and rule rather than two eternal divine beings occupying two heavenly thrones.

Jesus Himself applied this Psalm to the Messiah. Jesus said in **Matthew 22:43-45**:

> *"He saith unto them, How then doth David in spirit call him Lord, saying, The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son?"*

Jesus showed that the Messiah was more than David's natural descendant. The One who came through David's line was also David's Lord. This again brings together the truths already established: Jesus Christ is genuinely man, yet the one eternal God was revealed through Him.

Personal Response

Key Truth

How does the Bible use the right hand to express power and authority?

Personal Reflection

Have you pictured God's right hand mainly as a second physical throne?

Action Step

Study one verse about the right hand and explain how its meaning of power and authority changes your worship of Jesus.

The Risen Christ Was Exalted Into Supreme Authority

Peter directly connected the resurrection of Jesus with His exaltation. Peter declared in **Acts 2:32-33**:

> *"This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear."*

Peter begins with *"This Jesus hath God raised up,"* and then says that Jesus was *"by the right hand of God exalted."* The right hand is therefore directly connected with exaltation. The same Jesus who had humbled Himself unto death was raised from the dead and exalted into authority.

Paul explains this authority even more fully. Paul wrote in **Ephesians 1:20-22**:

> *"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church,"*

Paul does not leave the meaning of the right hand unexplained. Christ is *"Far above all principality, and power, and might, and dominion,"* and all things have been placed under His feet. This is the language of authority and rule.

Peter gives the same explanation in **1 Peter 3:22**:

> *"Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him."*

Again the verse itself explains the meaning. Christ is at the right hand of God, and *"angels and authorities and powers"* are *"made subject unto him."* The right hand therefore speaks of supreme mediating authority.

The One who took the position of a servant has now been exalted over every authority and power.

The Exalted One Remains the Son of Man

We must continue to preserve the genuine humanity of the risen Christ. The One who was exalted is the same Jesus who lived, obeyed, suffered and died. His humiliation ended, but His identity did not disappear.

Stephen's vision makes this especially clear. Luke recorded in **Acts 7:55-56**:

> *"But he, being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God."*

Stephen saw *"the glory of God"* and *"the Son of man standing on the right hand of God."* This vision does not reveal two Gods. It presents the risen Son of man in the glory, authority and vindication of God.

Notice that Stephen still called Him *"the Son of man."* The genuine identity of Jesus Christ had not disappeared after His resurrection and ascension. The Son of man who entered humiliation is the risen Christ who now stands in exalted glory.

The risen Jesus also declared in **Revelation 1:17-18**:

> *"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

The One who now lives and reigns is the One who *"was dead."* He also declares, *"I am alive for evermore."* His identity as the crucified and risen Christ remains unmistakable.

He also possesses *"the keys of hell and of death,"* showing that His authority extends even over death itself. The crucified Jesus is the risen and exalted Lord.

The Right Hand Does Not Create Another God

The language of the right hand must never be allowed to overturn the repeated Scriptural declaration that there is one God. The Father is the eternal Spirit, while the risen man Christ Jesus has been exalted into supreme mediating authority.

These truths do not place two Gods side by side. The right hand describes the authority, honour and power given to the risen Christ in the accomplishment of God's saving purpose.

Paul wrote in **1 Corinthians 15:27**:

> *"For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."*

The language of all things being placed *"under his feet"* agrees directly with the imagery of the right hand. Both describe dominion and rule. Christ reigns in the authority given to Him until everything opposed to God's saving purpose is brought into submission.

The Father remains the one eternal Spirit, while the man Christ Jesus exercises the mediating authority into which He has been exalted. The right hand of God therefore brings together the Scriptural ideas of power, authority, honour, victory, dominion and rule.

When Scripture places Jesus Christ at the right hand of God, it declares that the One who humbled Himself has been exalted, the One who was crucified now reigns, and the One who entered death now possesses authority even over death.

The right hand is not a literal picture of two divine persons seated beside one another. It is Scriptural language declaring the triumph, glory and supreme authority of the risen Jesus Christ.

This exalted position now raises another important question. Scripture teaches that the risen Christ not only reigns, but continues to act on behalf of His people. He is our mediator and our intercessor.

That brings us directly to the next section: Christ our intercessor.

Personal Response

Key Truth

Why does Christ at God's right hand declare His exalted authority without adding another God?

Personal Reflection

Does speaking of Christ at God's right hand cause you to picture separate Gods?

Action Step

Compare the right-hand language with the Bible's one-God declarations and state what needs correcting.

CHRIST OUR INTERCESSOR

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We have seen that the risen Jesus Christ was exalted into supreme authority and is described as being at *"the right hand of God."* Scripture also teaches that the risen Christ continues to act on behalf of His people as mediator and intercessor.

This raises an important question. If there is one God, how should we understand Jesus Christ interceding for us? The answer remains within the genuine humanity and mediating work of Jesus Christ.

Paul wrote in **1 Timothy 2:5-6**:

> *"For there is one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time."*

Paul begins with the declaration *"there is one God"* and then identifies the mediator as *"the man Christ Jesus."* The existence of a mediator therefore does not introduce another God. The mediating role belongs to the risen man Christ Jesus who genuinely entered human life, gave Himself for humanity, rose from the dead and continues to live.

The Crucified and Risen Christ Intercedes

Paul brings Christ's death, resurrection, exaltation and intercession together in one portion of Scripture. Paul wrote in **Romans 8:34**:

> *"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."*

Paul's progression is clear. Christ died, rose again, is at the right hand of God and makes intercession for us. The One who intercedes is therefore the same Jesus who entered genuine human suffering, died, rose again and was exalted.

His intercession cannot be separated from the humanity through which He accomplished redemption. The man Christ Jesus who gave Himself for humanity is the risen Christ who now lives and continues His mediating work.

Christ is not trying to persuade a reluctant God to become merciful towards people whom God does not want to forgive. Scripture presents a very different picture.

Paul wrote in **2 Corinthians 5:19**:

> *"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."*

Reconciliation began with God. *"God was in Christ, reconciling the world unto himself."* The saving work of Jesus Christ was therefore not opposed to the purpose of the Father. It was the saving purpose of the one God being accomplished through Christ.

Christ's intercession must remain within that same truth. The mediator does not persuade God to become gracious. His continuing mediation belongs to the salvation that God Himself accomplished in Christ.

Personal Response

Key Truth

How is Christ's continuing intercession connected with His completed sacrifice?

Personal Reflection

Have you doubted that Christ's completed sacrifice is sufficient while He now intercedes?

Action Step

Read Hebrews' testimony about His once-for-all work and explain how this strengthens your confidence in Him.

His Sacrifice Is Complete, but the Mediator Lives

The writer of Hebrews connects Christ's continuing intercession with His risen life. The writer of Hebrews wrote in **Hebrews 7:24-25**:

> *"But this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."*

Notice again the words *"this man."* The writer then says that *"he ever liveth to make intercession for them."* The man Christ Jesus died, rose and now lives. His priesthood does not pass to another because He *"continueth ever."*

His continuing intercession does not mean that His sacrifice remains unfinished. The writer of Hebrews makes that equally clear.

The writer of Hebrews wrote in **Hebrews 10:12-14**:

> *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified."*

Again Scripture says *"this man."* He offered *"one sacrifice for sins for ever,"* and by *"one offering"* He perfected for ever those who are sanctified. Jesus Christ does not continue dying for sin, nor does He repeatedly offer Himself as another sacrifice.

His intercession rests upon what He has already accomplished. The sacrifice is complete, while the mediator continues to live. His priesthood and mediating work continue because the risen Christ lives for evermore.

This is why Hebrews can say that He is able *"to save them to the uttermost that come unto God by him."*

He Represents Humanity Before God

Christ's mediating work is meaningful because His humanity was genuine. He truly entered the human condition and experienced suffering, temptation, weakness and dependence.

The writer of Hebrews wrote in **Hebrews 4:15-16**:

> *"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."*

Jesus understands human weakness because He genuinely lived as man. Yet Scripture carefully adds *"without sin."* His ability to represent humanity does not depend upon personal failure. He experienced genuine temptation and human weakness while remaining perfectly faithful to God.

Because of this mediating work, believers are told to *"come boldly unto the throne of grace."* Christ's mediation does not keep God distant from His people. Through Jesus Christ, redeemed humanity is brought to God.

John describes the same continuing work by calling Jesus Christ our advocate. John wrote in **1 John 2:1-2**:

> *"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."*

Jesus Christ is *"an advocate with the Father."* John immediately connects His advocacy with the saving work already accomplished. The risen Christ acts on behalf of His people on the basis of His righteousness and completed sacrifice.

His advocacy therefore does not mean that salvation remains uncertain or unfinished. It means that the living Christ continues in the mediating role established through His completed work.

The Intercessor Also Dwells Within His People

There is another important truth that must remain clear. The Christ who represents His people is not absent from them.

Paul wrote in **Romans 8:9-10**:

> *"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."*

Paul speaks of *"the Spirit of God,"* then *"the Spirit of Christ,"* and then says *"Christ be in you."* The risen Christ therefore continues His mediating work while also dwelling within His born-again people by His Spirit.

These truths are not contradictory. The risen man Christ Jesus represents redeemed humanity before God, while Jesus Christ also dwells within His people by His Spirit. His mediating work and His indwelling presence belong to the same saving reality.

Paul also speaks of the Spirit making intercession from within the believer. Paul wrote in **Romans 8:26-27**:

> *"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God."*

Only a few verses later, Paul says that Christ *"maketh intercession for us."* These statements must remain within the foundation already established that there is one Spirit, and the Spirit of God is the Spirit of Christ.

They do not reveal several divine intercessors working independently. They reveal the complete saving work of Jesus Christ for His people and within His people by His Spirit.

His intercession does not require several divine persons acting independently. There is one God, and the Spirit of God is the Spirit of Christ. God was in Christ reaching humanity, and through the man Christ Jesus redeemed humanity is brought to God.

The Living Mediator Continues His Work

Our confidence therefore rests in Jesus Christ. He died, rose again, was exalted and now lives as mediator. Scripture says that He is able *"to save them to the uttermost that come unto God by him."*

Christ's intercession does not mean that one divine person continually persuades another divine person to show mercy. It means that the risen man Christ Jesus continues in His unique mediating role on behalf of those whom God reconciled to Himself through Him.

His sacrifice is complete, His priesthood continues, and the living mediator remains. The One who died is alive for evermore, and His completed work remains the foundation of His continuing mediation.

The risen Christ who intercedes is also the exalted Lord who reigns. That brings us directly to the next section:

Personal Response

Key Truth

Why does Christ's intercession not mean persuading a different God to become merciful?

Personal Reflection

Have you understood intercession as persuading an unwilling God to love or forgive?

Action Step

Read 'God was in Christ' alongside the intercession verses. Explain what needs to change in your view of God's saving purpose.

THE SON REIGNS UNTIL ALL ENEMIES ARE UNDER HIS FEET

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We have seen that the risen Jesus Christ has been exalted into supreme authority and continues His mediating work on behalf of His people. Paul now explains that the Son also reigns, and that His reign has a definite purpose within the saving work of God.

Paul wrote in **1 Corinthians 15:24-26**:

> *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."*

The central statement is *"For he must reign, till he hath put all enemies under his feet."* The risen Christ is not inactive following His resurrection and exaltation. He reigns in the authority given to Him until everything opposed to God's saving purpose is brought beneath His rule.

His Reign Follows His Exaltation

The reign of the Son belongs to the movement we have followed throughout this Study Guide: humiliation, obedience, death, resurrection, exaltation and reign. The One who bowed in obedience now reigns in authority. His present reign is the continuation of the exaltation that followed His completed obedience.

Paul wrote in **Ephesians 1:20-22**:

> *"Which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church,"*

Notice the progression. God raised Him from the dead, set Him in the position described as His right hand and put all things under His feet. The right hand speaks of authority, while the words *"under his feet"* speak of victory and subjection.

The reign of Christ is therefore the exercise of the authority into which the risen man Christ Jesus has been exalted. This is not the rule of another God beside the Father. There is one God, and the risen man Christ Jesus exercises the authority given to Him within His mediating role.

Personal Response

Key Truth

How does Christ's reign follow His resurrection and exaltation?

Personal Reflection

Have you treated Christ's reign as something that begins only at a future return?

Action Step

Consider the Bible verses that describe Him as already risen and reigning. Explain how His present authority should govern your obedience.

Under His Feet Is the Language of Victory

To place an enemy under one's feet is Scriptural language for conquest and subjection. The enemies of God's purpose are not presented as equal rivals to Christ, and Scripture does not describe an uncertain struggle whose outcome remains undecided.

David wrote in **Psalm 110:1**:

> *"The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool."*

The right hand and the footstool belong together. The right hand speaks of exalted authority, while the footstool speaks of enemies brought into subjection.

The writer of Hebrews applies the same language to Jesus Christ.

The writer of Hebrews wrote in **Hebrews 10:12-13**:

> *"But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; From henceforth expecting till his enemies be made his footstool."*

Again Scripture says *"this man."* The man Christ Jesus offered *"one sacrifice for sins for ever,"* and the same risen Christ is presented at the right hand of God while His enemies are brought beneath His authority.

His sacrifice is complete, but His mediating reign continues. Jesus Christ does not continue offering Himself for sin. Redemption was accomplished through His one sacrifice, while His reign carries the saving purpose of God towards its appointed completion.

His Reign Carries the Purpose of the One God

The reign of the Son must remain within the one-God foundation established throughout this module. It is not an independent kingdom competing with the Father, nor the rule of one divine person alongside another divine person.

During His earthly ministry, Jesus said in **John 14:10**:

> *"Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works."*

The Father worked through Christ during His earthly ministry, and the saving purpose of God continues through the risen and exalted Christ.

Paul wrote in **1 Corinthians 15:24**:

> *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power."*

Everything opposed to God's purpose must finally be put down. No rival authority can overturn what God is accomplishing through Jesus Christ. His reign therefore moves towards complete victory.

Paul says that Christ will put down *"all rule and all authority and power."* No opposing power is presented as equal to God. Christ reigns from an already established position of authority, while His enemies are the ones who are brought into subjection.

The reign therefore moves from established authority towards completed victory.

All Power Has Been Given to the Risen Christ

After His resurrection, Jesus said in **Matthew 28:18**:

> *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."*

Jesus said *"All power is given unto me."* These words belong to the risen Christ in His mediating role. The eternal God does not need to receive authority, because God is eternally sovereign. The language of authority being given therefore belongs to the man Christ Jesus who humbled Himself, became obedient unto death, rose from the dead and was exalted.

The One who took the form of a servant has now been given universal authority. Paul described the same triumph in **Philippians 2:10-11**:

> *"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

The contrast is powerful. The One who bowed Himself in obedience is now the One before whom every knee bows, and the One who took the form of a servant is now confessed as Lord. Yet Paul says that this confession is *"to the glory of God the Father."*

The glory of the exalted Christ does not compete with the glory of God. The Father was revealed in the Son, God was in Christ, and the reign of Jesus Christ carries forward the saving purpose and glory of the one God.

He Must Reign Until the Purpose Is Complete

Paul says *"he must reign, till he hath put all enemies under his feet."* The word *"till"* directs our attention to the appointed goal of His mediating reign.

It does not mean that Jesus will cease to be the risen Lord when that purpose is complete. Neither does it mean that His identity will disappear. It means that the particular mediating work of bringing every enemy into subjection has an appointed completion.

The reign is purposeful, the authority is established and the victory is certain. The risen Christ reigns until every rule, authority and power opposed to God's saving purpose has been subdued.

Jesus declared in **Revelation 1:18**:

> *"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

The One who reigns is the One who *"was dead,"* yet He now declares *"I am alive for evermore."* He also possesses *"the keys of hell and of death."* The man Christ Jesus entered death, rose victorious and now reigns in exalted authority.

His reign therefore belongs to the complete movement of God's saving purpose. The Son humbled Himself, obeyed, suffered, died, rose, was exalted and now reigns. When Paul says *"he must reign, till he hath put all enemies under his feet,"* he is describing the risen man Christ Jesus exercising His exalted mediating authority until everything opposed to God's saving purpose has been brought into subjection.

The One who humbled Himself now reigns, the One who obeyed unto death now exercises universal authority, and the One who was crucified is the risen and exalted Lord.

Paul then identifies one enemy in particular. It is the final enemy to be destroyed and therefore belongs directly to the completion of Christ's mediating reign: *"The last enemy that shall be destroyed is death."*

Personal Response

Key Truth

Why does Christ reign until the purpose of subduing every enemy is complete?

Personal Reflection

Do you sometimes live as though the enemies of Christ's reign are beyond His authority?

Action Step

Identify one fear or assumption and explain how His present reign changes your response to it.

THE LAST ENEMY IS DEATH

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Paul has declared that the risen Christ *"must reign, till he hath put all enemies under his feet."* He then identifies the final enemy that must be destroyed.

Paul wrote in **1 Corinthians 15:25-26**:

> *"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."*

Death is not presented as the final purpose of God for humanity. Scripture calls it *"the last enemy,"* and the mediating reign of Jesus Christ therefore moves towards complete victory in which even death itself is destroyed.

Death Entered Through Sin

Paul explained how death entered human experience. Paul wrote in **Romans 5:12**:

> *"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:"*

Death entered through sin and passed upon humanity. It was not the life of God given to mankind. The saving purpose of God therefore deals not only with sin, but also with the death that followed from it.

Jesus Christ brought the opposite reality into view. Paul wrote in **2 Timothy 1:10**:

> *"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:"*

Jesus Christ *"hath abolished death"* and has brought *"life and immortality to light through the gospel."* The Gospel therefore declares the triumph of life over death.

Christ did not overcome death by remaining outside the human experience of death. He entered death through His genuine humanity.

The writer of Hebrews wrote in **Hebrews 2:14**:

> *"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil;"*

Jesus genuinely shared our *"flesh and blood."* He entered the human condition so completely that He could truly suffer and die.

This distinction must remain clear. The eternal Spirit is immortal, while the man Christ Jesus genuinely died.

Paul wrote in **1 Timothy 1:17**:

> *"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen."*

God is *"immortal."* The death of Jesus therefore belonged to His genuine humanity, while the eternal Spirit remained God.

Personal Response

Key Truth

How do sin and death explain the need for Christ's victory over the last enemy?

Personal Reflection

Have you assumed that death will finally defeat God's saving purpose?

Action Step

Reflect on the promise that death is the last enemy to be destroyed. State how this truth should strengthen your hope in Christ.

The Man Christ Jesus Entered Death and Rose Victorious

Death did not hold Jesus Christ. Peter declared in **Acts 2:24**:

> *"Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."*

Jesus genuinely entered death, but death could not retain Him. The tomb was not the end of His story.

Paul wrote in **1 Corinthians 15:20-22**:

> *"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive."*

Paul places strong emphasis upon the humanity of Jesus Christ when he says, *"by man came also the resurrection of the dead."* Through Adam came death, while through Jesus Christ comes life and resurrection.

The man Christ Jesus therefore stands in victory where humanity had fallen. The One who learned obedience through suffering and entered death as a genuine man is now the risen Christ.

Jesus declared in **Revelation 1:18**:

> *"I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death."*

Jesus says that He *"was dead"* and also declares, *"I am alive for evermore."* Death no longer holds authority over Him.

Paul wrote in **Romans 6:9**:

> *"Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him."*

Christ *"dieth no more."* His resurrection brought Him permanently beyond the dominion of death. The One who entered death now lives beyond its power.

His Body Did Not See Corruption

David's prophecy concerning the Messiah declared that His body would not be left to corruption. This prophecy belongs to the resurrection of Jesus Christ and the unique purpose of the body in which God accomplished redemption.

David wrote in **Psalm 16:10**:

> *"For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption."*

This prophecy was not fulfilled in David, whose body returned to the grave. It pointed to Jesus Christ, whose body was raised from the dead and did not remain under the power of decay. His resurrection openly confirmed the completion of His saving work in genuine human flesh.

Life Is Already Present in the Born-Again Believer

The victory of Jesus Christ over death is not only demonstrated in His resurrection. The born-again believer already possesses spiritual life through Jesus Christ.

Jesus said in **John 5:24**:

> *"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."*

Jesus did not speak only of life at some distant time. He said that the believer *"hath everlasting life"* and *"is passed from death unto life."* At the new birth, the believer passes from spiritual death into spiritual life.

Jesus Christ Himself dwells within the believer by His Spirit, and His life within is the believer's present spiritual life. Physical death, however, still remains in the world. Paul therefore continues to call death *"the last enemy that shall be destroyed."*

The present possession of eternal life does not require us to deny the continued existence of physical death. Scripture holds both truths together: the believer possesses life in Jesus Christ now, while death itself still awaits its final destruction as the last enemy.

The First Resurrection: Passing From Death to Life

The resurrection life of Christ is received spiritually at the new birth. Jesus has already said that the believer *"is passed from death unto life"*. He also spoke of an hour which had already arrived, when the spiritually dead would hear His voice and live.

Jesus said in **John 5:25**:

> *"Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live."*

The words *"and now is"* show that this life is not postponed until physical death. Those who were spiritually dead hear the gospel, receive Christ and are made spiritually alive. This is the first resurrection, the new birth, in which the believer passes from spiritual death into the life of Jesus Christ.

Paul wrote in **Ephesians 2:6**:

> *"And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:"*

Paul describes believers as already raised up together in Christ. The first resurrection does not wait for a later experience of the Spirit or a future physical coming of Christ. It belongs to the new birth, when the indwelling Jesus Christ becomes the believer's life.

Our Earthly Bodies and the Believer's Eternal Hope

Our present physical bodies remain temporary and subject to death, even though believers already possess eternal life in Christ. The earthly body returns to the dust, but the person does not end with the grave. Scripture distinguishes the dissolution of the body from the continuing life of the believer.

Solomon wrote in **Ecclesiastes 12:7**:

> *"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it."*

Paul described the earthly body as a temporary dwelling. Paul wrote in **2 Corinthians 5:1**:

> *"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens."*

The earthly house is temporary. The believer's hope does not depend upon preventing the physical body from returning to dust, but upon the eternal life already received through Jesus Christ.

Paul also wrote in **2 Corinthians 5:8**:

> *"We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."*

When believers leave this physical body, they pass out of time into eternity, to be present with the Lord. They do not cease to exist, nor do they remain in a long sleep within time. Physical death is the entrance into the full reality of the eternal life already possessed in Christ through the new birth.

Death Will Not Have the Final Word

Paul describes that final victory in **1 Corinthians 15:54-55**:

> *"So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?"*

The final picture is not death ruling over humanity. Paul declares, *"Death is swallowed up in victory."*

Paul continued in **1 Corinthians 15:56-57**:

> *"The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ."*

The victory comes *"through our Lord Jesus Christ."* The One who entered death and rose again is the One through whom victory is given. The victory belongs to God and is accomplished through Jesus Christ.

This is why Paul places the destruction of death within the mediating reign of the Son. He first says *"he must reign, till he hath put all enemies under his feet,"* and then immediately declares, *"The last enemy that shall be destroyed is death."*

Christ's reign therefore moves towards the complete triumph of life. His mediating reign reaches its appointed goal when every enemy has been subdued, including death itself.

Death is an enemy, but it is not an eternal rival to God. It does not possess equal authority, and it will not continue forever. The risen Christ already possesses *"the keys of hell and of death."*

There is a powerful contrast in these Scriptures. Jesus says that He *"was dead,"* while Paul says, *"The last enemy that shall be destroyed is death."* The One who entered death and rose victorious now possesses authority over death, and the victory already demonstrated in His own resurrection moves towards its complete conclusion.

God is the source of life. Jesus Christ is the revelation of that life, the Gospel brings life, and the born-again believer possesses eternal life in Him. The purpose of God therefore moves from death to life and towards the complete triumph of life over death.

When Paul says *"The last enemy that shall be destroyed is death,"* he reveals the final direction of Christ's mediating reign. Sin has been answered through His sacrifice, death has been conquered in His resurrection, and the risen Christ now reigns until every enemy is completely subdued.

The last enemy will not remain. Death itself will be destroyed.

Paul then explains what happens when this mediating work reaches its appointed goal: the Son delivers up the kingdom to God.

Personal Response

Key Truth

Why will death not have the final word in Christ's reign?

Personal Reflection

Does the certainty of Christ's victory over death affect how you face loss or uncertainty?

Action Step

Name one fear to bring before the reigning Lord and explain how confidence in His victory should govern it.

THE SON DELIVERS UP THE KINGDOM TO GOD - THAT GOD MAY BE ALL IN ALL

BACK TO CONTENTS

Paul has shown that the risen Christ reigns until every enemy is brought under His feet. He has also identified death as the last enemy that must be destroyed. He now explains what happens when that mediating reign reaches its appointed completion.

Paul wrote in **1 Corinthians 15:24-28**:

> *"Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."*

These verses bring the whole mediating reign together. Every opposing power is subdued, death is destroyed, the kingdom is delivered to God, and the Son Himself remains subject. Paul then gives the great final purpose: *"that God may be all in all."*

The Kingdom Is Delivered in Victory

Paul begins with the words *"Then cometh the end."* He is describing the completion of a definite purpose. Christ's mediating reign is not an endless struggle between opposing powers. It moves towards an appointed goal.

Paul says that the Son *"shall have delivered up the kingdom to God, even the Father."* This does not describe one divine person possessing a separate kingdom and eventually handing it

to another divine person. There is one God, and the Son reigns as the risen man Christ Jesus within the saving purpose of that one God.

The kingdom has never been independent of God. Christ did not establish a competing rule or authority of His own. His reign carries forward the purpose of the Father until everything opposed to that purpose is overcome.

The kingdom is therefore delivered in victory. Every hostile rule has been put down, every opposing authority has been subdued, every enemy has been brought under His feet, and even death has been destroyed. The kingdom is not delivered unfinished or defeated. Christ's mediating authority has accomplished the purpose for which it was given.

Personal Response

Key Truth

What does delivering the kingdom to God show about the completion of Christ's mediating reign?

Personal Reflection

Have you mistaken the delivery of the kingdom for the end of God's own reign?

Action Step

Read **1 Corinthians 15:24–28** *and explain the conclusion you should hold concerning God's purpose being fulfilled.*

The Son's Authority Came From God

Paul says, *"For he hath put all things under his feet."* The risen Christ exercises extraordinary authority, yet Paul immediately adds, *"But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him."*

The One who gave that authority to Christ is not among the things subjected to Him. This does not reveal two competing Gods. It distinguishes the one eternal God from the mediating authority exercised by the risen man Christ Jesus.

Jesus Himself spoke of receiving authority after His resurrection. Jesus said in **Matthew 28:18**:

> *"And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth."*

Notice the words *"is given unto me."* The eternal God does not need to receive authority because He is eternally sovereign. The language of receiving authority therefore belongs to the risen man Christ Jesus in His mediating role.

The One who humbled Himself, became obedient unto death and rose from the dead was given universal authority in the accomplishment of God's saving purpose. His authority is real, and His reign is real, yet both remain within the purpose of the one God.

The Son Himself Shall Be Subject

Paul then makes another important statement: *"then shall the Son also himself be subject unto him that put all things under him."* These words must remain within everything Scripture has already established concerning the Son.

Throughout His earthly life, Jesus lived in perfect submission to God. In Gethsemane He said, *"not my will, but thine, be done."* He humbled Himself and became obedient unto death. His genuine human will remained perfectly submitted to the divine will of the Father.

The subjection of the Son in **1 Corinthians 15:28** therefore does not establish a hierarchy within Deity. It belongs to the man Christ Jesus in His mediating role.

Paul wrote in **1 Timothy 2:5**:

> *"For there is one God, and one mediator between God and men, the man Christ Jesus;"*

There is one God, and the mediator is *"the man Christ Jesus."* This same foundation governs the completion of His reign. The Son's mediating authority and His subjection belong to His role as the representative man through whom God's saving purpose is accomplished.

The Deity revealed in Jesus Christ was never inferior. The one eternal God dwelt fully within Him. The subjection belongs to the genuine human and mediating identity of the Son.

From beginning to end, the same pattern remains. He entered His earthly ministry in obedience, lived in obedience, submitted His human will to God and became obedient unto death. He reigns in the accomplishment of God's purpose and remains subject when that mediating purpose reaches completion.

His subjection therefore completes the pattern of perfect obedience that has marked the man Christ Jesus throughout His mediating work.

That God May Be All in All

Paul's final words reveal the purpose towards which these verses move: *"that God may be all in all."* This is greater than the transfer of a kingdom. It is the final declaration of the complete triumph and uncontested supremacy of the one true God.

Paul wrote in **1 Corinthians 8:4**:

> *"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one."*

Paul declares that *"there is none other God but one."* The same apostle who says *"that God may be all in all"* also establishes that there is only one God. Therefore, the conclusion of 1 Corinthians 15 cannot describe several divine persons finally occupying separate eternal positions, nor does it describe several divine persons merging together.

God has always been one. The words *"God may be all in all"* describe the complete fulfilment of His saving purpose. Nothing remains as an unconquered rival, every opposing authority has been put down, every enemy has been subdued, death itself has been destroyed, and the mediating work has reached its appointed goal.

God is all in all.

The Whole Saving Purpose Returns to God

Paul had already described the direction of reconciliation. Paul wrote in **2 Corinthians 5:19**:

> *"To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation."*

Notice the direction: *"reconciling the world unto himself."* The saving work began with God and moves towards God. God was in Christ reconciling humanity unto Himself.

Through Christ, sin was answered, humanity was reconciled, death was conquered, every enemy is brought into subjection, and the kingdom reaches its appointed completion. The Son's mediating work therefore does not lead humanity away from God. It brings God's saving purpose to fulfilment.

The glory of Jesus Christ also reveals the glory of God. Paul wrote in **2 Corinthians 4:6**:

> *"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."*

The glory made known in Jesus Christ is *"the glory of God."* Christ's exaltation does not establish another divine glory alongside God. The one true God is revealed and glorified through Jesus Christ.

The Risen Christ Does Not Disappear

The completion of the Son's mediating work must not be understood as though Jesus Christ ceases to exist, His risen humanity is erased or His identity is absorbed into Spirit. The same Jesus who lived, suffered, died and rose again remains the risen Christ.

His mediating mission reaches its appointed completion, but His identity is not destroyed. Neither is His saving work erased. He remains the One who humbled Himself, obeyed perfectly, suffered and died, rose victorious over death, and through whom God accomplished redemption.

What reaches completion is the particular mediating work of subduing every enemy and bringing God's saving purpose to its appointed goal.

Paul's final declaration can therefore be understood clearly. The one eternal God was revealed in Jesus Christ, and the man Christ Jesus obeyed, suffered, died, rose again, was exalted and reigns until every enemy is subdued. Death is destroyed, the kingdom is delivered to God, the Son remains in perfect submission, and the final purpose is *"that God may be all in all."*

The whole movement of humiliation, exaltation and reign therefore finds its completion in the triumph of the one true God. This brings the teaching concerning the Son's mediating reign to its appointed conclusion.

Personal Response

Key Truth

Why does the completion of this mediating work not mean that the risen Jesus disappears?

Personal Reflection

Have you thought the completion of mediation means the man Christ Jesus ceases to exist?

Action Step

Compare the continuing identity of the risen Jesus with the completion of His appointed work. State what must be corrected.

CONCLUSION: THE SON'S HUMILIATION, EXALTATION AND REIGN

BACK TO CONTENTS

Throughout this Study Guide, we have followed Jesus Christ from the humbled condition of genuine humanity through suffering and death into resurrection, exaltation, intercession and reign. At every stage, the same Scriptural foundation has remained unchanged: there is one God, the Father is the eternal Spirit, Jesus Christ possessed complete and genuine humanity, and God was in Christ.

Jesus could say *"My Father is greater than I"* because He spoke from within the humbled human condition He had willingly accepted. His words did not establish a greater divine person and a lesser divine person. They distinguished genuine humanity from the eternal and unlimited Spirit.

Paul then showed how fully Jesus entered that humbled condition. He *"made himself of no reputation,"* took the form of a servant and became obedient unto death. Yet humiliation was not the end.

Paul wrote in **Philippians 2:9-11**:

> *"Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."*

The One who humbled Himself is the One who was exalted. The One who died is the One who rose, and the One who rose is *"that same Jesus"* who now lives and reigns.

The Risen Christ Continues as Mediator

His resurrection and exaltation did not erase His genuine human identity. The risen Christ remained the man Christ Jesus, the mediator between God and men. His position at the *"right hand of God"* declares power, authority, honour, victory and rule rather than two divine beings seated beside one another.

The risen Jesus Christ has been exalted into supreme mediating authority. His sacrifice is complete, yet the living mediator continues. Christ intercedes for His people, not by persuading an unwilling God to become merciful, but as the risen man through whom the one God accomplished reconciliation.

His exaltation also leads directly into His reign. Paul wrote in **1 Corinthians 15:25-26**:

> *"For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."*

His Reign Reaches Its Appointed Goal

The mediating reign of Christ moves towards complete victory. Every opposing authority is subdued, every enemy is brought under His feet, and even death itself is destroyed.

When that work reaches its appointed completion, the Son delivers up the kingdom to God. His subjection does not reveal inferior Deity. It completes the pattern of perfect obedience that has characterised the man Christ Jesus throughout His mediating work.

Paul gives the final purpose in **1 Corinthians 15:28**:

> *"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."*

The whole movement therefore returns to the one God. Humiliation gives way to exaltation, death gives way to life, enemies give way to victory, and the mediating reign reaches its completed purpose. The final declaration is *"that God may be all in all."*

This completes our examination of the Son's humiliation, exaltation and reign. The next Study Guide will turn to Scriptures in which the Father, the Son and the Holy Ghost appear together, asking how these expressions must be understood within the unchanging Scriptural foundation that there is one God.

Personal Response

Key Truth

How do the humbled servant, risen mediator and reigning Lord remain the same Jesus?

Personal Reflection

Which stage of Christ's humiliation, resurrection or reign most needs to govern your present life?

Action Step

Identify one belief or attitude this guide has corrected and explain how the indwelling Christ should direct your trust, prayer or obedience.

SUBMISSION TO COGMA FOR APPRAISAL

Instructions

Complete this section after you have finished the Study Guide. It must be completed online.

The link is located at the bottom of the online Study Guide — https://cogma.com.au/study-guides/

Your answers should reflect your understanding, your personal response, and how you intend to live by the truth you have studied. Answer honestly and be specific.

1. Main Truth

Explain how Jesus' humiliation, obedience unto death, exaltation, present mediation, and reign form one saving work. Why does the sequence matter?

2. Understanding

How do 'My Father is greater than I' and Philippians 2 describe the Son's humbled life? Explain why His exaltation gave Him authority without increasing God's deity.

3. Personal Reflection

Has Jesus' willing obedience when it was costly corrected the way you thought about obedience? Explain what has changed in your understanding and why it matters to you.

4. Response to Truth

What does it mean to you that the risen Christ lives to intercede when you approach God? Explain how this truth helps you think about trust or prayer.

5. Action Step

What present fear or decision needs to be brought under the authority of the risen and reigning Jesus Christ? Explain the response you intend to make.

6. Early Response

Have you begun to respond to that fear or decision under Christ's authority? If so, what changed? If not, what has prevented you from beginning?

7. Ongoing Practice

What will help you continue to trust Christ's present reign and mediation when obedience is costly? Explain how the promise of victory over death strengthens that trust.

8. Doctrinal Clarity

How can the Son deliver the kingdom to God so that God is all in all while the risen Christ remains the same Jesus? Explain why this does not divide the one God.

9. Living the Truth

When death or another enemy seems more powerful than you, what does Christ's present reign mean for your thoughts and actions? Use a verse to explain the reason for hope.

10. Final Response

Bring together Christ's humble obedience, exalted intercession, reign, and final victory over death. What has become clearer to you, and what are you prepared to live by?