

Counsel Jesus Christ

Isaiah 9:6

For a child will be born to us, a son will be given to us; And the government will rest on His shoulders; And His name will be called Wonderful Counselor, Mighty God, Eternal Father, Prince of Peace.

It is significant that one of the Biblical names of Christ is Wonderful Counselor (Isa. 9:6). He is the highest and ultimate One to whom we may turn for counsel, and His Word is the well from which we may draw divine wisdom. What could be more wonderful than that? In fact, one of the most glorious aspects of Christ's perfect sufficiency is the wonderful counsel and great wisdom He supplies in our times of despair, confusion, fear, anxiety, and sorrow. He is the quintessential Counselor.¹

Biblical Soul Care/Counseling/Discipleship is centered on the Person of Jesus Christ. We seek to place people in front of Jesus. Our role is to emphasize their relationship with Jesus and help them grow in the grace and knowledge of Jesus Christ. We want to help them connect Christ to their everyday lives.

God's goal for them is Christlikeness that glorifies God.

Mark 2:4

They couldn't bring him to Jesus because of the crowd, so they dug a hole through the roof above his head. Then they lowered the man on his mat, right down in front of Jesus.

- **The Deity and Majesty of Christ**

Majesty: the quality of a person or thing which inspires awe or reverence in the beholder; can be related to size, strength, power, or authority. I Chron 16:27; I Chron 29:11

- **John 1**

In this first chapter, John recorded seven names and titles of Jesus that identify Him as eternal God.

1. The Word

- a. John 1:14 Much as our words reveal to others our hearts and minds, so Jesus Christ is God's "Word" to reveal His heart and mind to us. "He that has seen Me has seen the Father" (John 14:9). A word is composed of letters, and Jesus Christ is "Alpha and Omega" (Rev. 1:8), the first and last letters of the Greek alphabet. According to Hebrews 1:1-3, Jesus Christ is God's last Word to mankind, for He is the climax of divine revelation.
- b. *Jesus Christ is the eternal Word* (vv. 1-2). He existed in the beginning, not because He had a beginning as a creature, but because He is eternal. He is God and He was with God. "Before Abraham was, I am" Exodus 3:14; John 8:58.
- c. *Jesus Christ is the creative Word* (v. 3). There is certainly a parallel between John 1:1 and Genesis 1:1, the "new creation" and the "old creation." God created the worlds through His word: "And God said, 'Let there be ... 'For He spoke, and it was done; He commanded, and it stood fast" (Ps. 33:9). God created all things through Jesus Christ (Col. 1:16), which means that Jesus is not a created being. He is eternal God.
- d. *Jesus Christ is the incarnate Word* (v. 14). He was not a phantom or a spirit when He ministered on earth, nor was His body a mere illusion. John and the other disciples each had a personal experience that convinced them of the reality of the body of Jesus (1 John 1:1-2).

2. The Light

- a. Light and darkness are recurring themes in John's Gospel. God is light (1 John 1:5) while Satan is "the power of darkness" (Luke 22:53). People love either the light or the darkness, and this love controls their actions (John 3:16-19). Those who believe on Christ are the "sons of light" (John 12:35-36). Just as the first Creation began with "Let there be light!" so the New Creation begins with the entrance of light into the heart of the believer (2 Cor. 4:3-6).

¹MacArthur, John. *Our Sufficiency in Christ* (p. 75). Crossway. Kindle Edition.

3. The Son of God. John 1:49

- a. John summarized what John the Baptist had to say about Jesus Christ (John 1:15–18). First, He is eternal (John 1:15). John the Baptist was born six months before Jesus (Luke 1:36); so, in this statement he is referring to our Lord’s preexistence, not His birth date. Jesus existed before John the Baptist was ever conceived.
- b. Jesus Christ has fullness of grace and truth (John 1:16–17). Grace is God’s favor and kindness bestowed on those who do not deserve it and cannot earn it. Fulness—Of Christ, the superabundance of grace with which He was filled and describing a plenitude/superabundance/full supply of divine attributes.
- c. In John 1:17, The Law revealed God’s truth. But in Jesus Christ, grace and truth reach their fullness; and this fullness is available to us. We are saved by grace (Eph. 2:8–9), but we also live by grace (1 Cor. 15:10) and depend on God’s grace in all that we do. We can receive one grace after another, for “He gives more grace” (James 4:6).
- d. Jesus Christ reveals God to us (John 1:18). He is “the image of the invisible God” (Col. 1:15) and “the express image of His person” (Heb. 1:3). We simply cannot understand God apart from knowing His Son, Jesus Christ.

4. The Lamb of God John 1:29

- a. In the four Gospels, the emphasis is “Behold the Lamb of God!” Here He is! After you have trusted Him, you sing with the heavenly choir, “Worthy is the Lamb!” (Rev. 5:12). This Lamb would shed His blood for the whole world!

5. The Messiah. John 1:41

- a. “We have found the Messiah!” (Psalm 2:2) was the witness Andrew gave to Simon. Messiah is a Hebrew word that means “anointed,” and the Greek equivalent is “Christ.” To the Jews, it was the same as “Son of God” (see Matt. 26:63–64; Mark 14:61–62; Luke 22:67–70). John 1:49 Nathanael answered Him, “Rabbi, You are the Son of God; You are the King of Israel.”
- b. The Messiah is God according to *Isaiah 44:6–8 This is what the LORD says—Israel’s King and Redeemer, the LORD of Heaven’s Armies: “I am the First and the Last; there is no other God. ⁷ Who is like me? Let him step forward and prove to you his power. Let him do as I have done since ancient times when I established a people and explained its future. ⁸ Do not tremble; do not be afraid. Did I not proclaim my purposes for you long ago? You are my witnesses—is there any other God? No! There is no other Rock—not one!”*
- c. *Psalm 2 is a Messianic Psalm that describes the nations against the Father and Son/Messiah.*

6. The King of Israel (John 1:43–49)

- a. When Jesus revealed His knowledge of Nathanael, where he had been and what he had been doing, this was enough to convince the man that Jesus indeed was “the Son of God, the King of Israel.”

7. The Son of Man (John 1:50–51)

- a. “Son of man” was one of our Lord’s favorite titles for Himself; it is used eighty-three times in the Gospels and at least thirteen times in John. The title speaks of both the deity and humanity of Jesus. The vision in Daniel 7:13 presents the “Son of man” in a definite messianic setting; and Jesus used the title in the same way (Matt. 26:64).
- b. The Jewish people knew that “Son of man” was a name for their Messiah (Jn 12:34; Matt 8:20).²
- c. Daniel 7:13-14 As my vision continued that night, I saw someone like a son of man coming with the clouds of heaven. He approached the Ancient One and was led into his presence. He was given authority, honor, and sovereignty over all the nations of the world, so that people of every race and nation and language would obey him. His rule is eternal—it will never end. His kingdom will never be destroyed.

² Wiersbe, W. W. (1996). *The Bible exposition commentary* (Vol. 1, pp. 288–289). Victor Books.

- d. Jesus claims to be the preexistent God. John 8:58 (Exodus 3:14); 17:5, 24
- From the following passages let's share our observations where we see the majesty and deity of Christ: Colossians 1:13-20; Titus 1:1-4; Hebrews 1:1-4; Revelation 1:8
Encourage a heart for Worship of Jesus.

What does your personal worship of Jesus Christ look like?

- **The Devotion and Ministry of Christ**

- **Jesus is devoted to us as seen in His faithful ministries to us.**
 - Jesus loves us sacrificially. Ephesians 5:23-25
 - Jesus loves us spiritually. Ephesians 5:26-27
 - Jesus loves us sensitively. Ephesians 5:28-30
 - Jesus intercedes for us. Heb 7:25; Rom 8:34; Heb 9:24
 - Jesus sympathizes with us, invites us to come boldly before Him asking for help then gives us grace and mercy in time of need. Hebrews 4:14-16
 - Jesus is our advocate when we sin and because of His life and death we can have our fellowship restored. I John 2:1
 - Jesus gives us everything we need: “Believers have in Christ everything they will ever need to meet any trial, any craving, any difficulty they might ever encounter in this life. Even the newest convert possesses sufficient resources for every spiritual need. From the moment of salvation each believer is in Christ (2 Cor. 5:17) and Christ is in the believer (Col. 1:27). The Holy Spirit abides within as well (Rom. 8:9)—the Christian is His temple (1 Cor. 6:19). “Of His fulness we have all received, and grace upon grace” (John 1:16). So, every Christian is a self-contained treasury of divinely bestowed spiritual affluence. There is nothing more—no great transcendental secret, no ecstatic experience, no hidden spiritual wisdom—that can take Christians to some higher plane of spiritual life. “His divine power has granted to us everything pertaining to life and godliness, through the true knowledge of Him who called us”³

Encourage a heart of dependence on Jesus.

How have you experienced Jesus' devotion and ministry to you personally?

- **The Desire and Manifestation of Christ**

- **God's presence Psalm 139:7; Acts 17:28**
 - **His universal presence:**
 - What now does the divine immanence mean in direct Christian experience? It means simply that God is here. Wherever we are, God is here. There is no place, there can be no place, where He is not. Ten million intelligences standing at as many points in space and separated by incomprehensible distances can each one say with equal truth, God is here. No point is nearer to God than any other point. It is exactly as near to God from any place as it is from any other place. No one is in mere distance any further from or any nearer to God than any other person is.⁴
- **His manifested presence: James 4:8; Psalm 27:8; John 14:21**
 - The Presence and the manifestation of the Presence are not the same. There can be the one without the other. God is here when we are wholly unaware of it. He is manifest only when and as we are aware of His Presence. On our part there must be surrender to the Spirit of God, for His work it is to show us the Father and the Son. If we co-operate with Him in loving obedience God will manifest Himself to us, and that manifestation will be the difference between a nominal Christian life and a life radiant with the light of His face. Psalm 27:8

³MacArthur, John. Our Sufficiency in Christ (p. 27). Crossway. Kindle Edition.

⁴Tozer, A. W. (Aiden Wilson). The Pursuit of God (p. 29). Kindle Edition.

- Disclose/manifest: to manifest oneself means to let oneself be intimately known and understood.
- Jesus desires intimacy/closeness with us. He desires to disclose Himself to us.
 - John 15:1-11; Matthew 11:28-30; Phil 1:21; John 17:22-26; John 14:16-23; Psalm 27:8; James 4:8
- Jesus offers us a love relationship and fellowship with Him.
 - I Peter 1:8; John 17:1; Phil 3:8; Col 1:9-12; Ephesians 1:15-21; 2 Cor 12:9; I Cor 1:9
- How to grow in intimacy with Jesus
 - **BE IN GOD'S WORD AND HAVE GOD'S WORD IN YOU! John 15:7; Col 3:16; Psalm 119:11; Psalm 119**
 - By grace through faith walk in loving obedience with Jesus.
 - Worship Jesus by beholding Him through the Scriptures. **2 Cor 3:18**
 - "We will know Him in increasing degree as our receptivity becomes more perfect by faith and love and practice." Tozer

Encourage a heart for fellowship with Jesus.

How have you experienced the manifested presence of Christ?

A.W. Tozer

Why do some persons "find" God in a way that others do not? Why does God manifest His Presence to some and let multitudes of others struggle along in the half-light of imperfect Christian experience? Of course, the will of God is the same for all. He has no favorites within His household. All He has ever done for any of His children He will do for all of His children. The difference lies not with God but with us.

Pick at random a score of great saints whose lives and testimonies are widely known. Let them be Bible characters or well-known Christians of post-Biblical times. You will be struck instantly with the fact that the saints were not alike. Sometimes the unlikeness's were so great as to be positively glaring. How different for example was Moses from Isaiah; how different was Elijah from David; how unlike each other were John and Paul, St. Francis and Luther, Finney, and Thomas à Kempis. The differences are as wide as human life itself: differences of race, nationality, education, temperament, habit, and personal qualities. Yet they all walked, each in his day, upon a high road of spiritual living far above the common way. Their differences must have been incidental and in the eyes of God of no significance. In some vital quality they must have been alike. What was it?

I venture to suggest that the one vital quality which they had in common was spiritual receptivity. Something in them was open to heaven, something which urged them Godward. Without attempting anything like a profound analysis I shall say simply that they had spiritual awareness and that they went on to cultivate it until it became the biggest thing in their lives. They differed from the average person in that when they felt the inward longing they did something about it. They acquired the lifelong habit of spiritual response. They were not disobedient to the heavenly vision. As David put it neatly, "When thou saidst, Seek ye my face; my heart said unto thee, Thy face, Lord, will I seek."

Let us say it again: The Universal Presence is a fact. God is here. The whole universe is alive with His life. And He is no strange or foreign God, but the familiar Father of our Lord Jesus Christ whose love has for these thousands of years enfolded the sinful race of men. And always He is trying to get our attention, to reveal Himself to us, to communicate with us. We have within us the ability to know Him if we will but respond to His overtures. (And this we call pursuing God!) We will know Him in increasing degree as our receptivity becomes more perfect by faith and love and practice.⁵

⁵Tozer, A. W. (Aiden Wilson). The Pursuit of God (p. 31). Kindle Edition.