

Getting To Know Jesus - Intro To His Offices

Intro:

- A. IF ... Jesus Christ is our All in All - as we have studied over the past three weeks then - we will learn to appreciate what He is and what He does in our relationship with Him.
 - 1. In every relationship - the more we get to know the individual the more we learn to appreciate them - and that is no different to our relationship with Jesus the Christ.
 - 2. It is impossible to appreciate that which we do not know - so over the next few weeks and months I am “Lord Willing” going to focus our attention on Jesus.
 - 3. The reason for this is simply many have never moved on from their first date conversation ---- which if you recall your first date (was shallow, small talk not indepth at all) - to a lasting wonderful relationship in marriage.
 - a. In many ways this is so true with so many in their relationship with Christ - It is all about small talk and the relationship has never grown into anything deeper than just surface scratches.
- B. For many Jesus is the baby in the manger that died on a Cross - His name is used lightly and in many ways in profanity - because these do not “KNOW” Jesus the Christ.
 - 1. Even amongst some Christians Jesus is only known in what He has done for us - how selfish and self centered this knowledge is.
 - a. Their knowledge is simply “what He Has Done For Me....!”
 - b. Ask to identify What He demands from US because of Who He IS ---- and we stand with peanut butter in our pallets.
 - 2. This is not to say that What has been done for us by Christ - is of no importance but “Knowledge, brings Understanding and Understanding brings Wisdom”.
 - a. When we Know Jesus, we will UNDERSTAND Him, and therefore live our lives in Wisdom so as to not be condemned by Him in the end.
- C. Who IS This Jesus? I ask this question because IF we have a relationship with Him we will know the ANSWER!
 - 1. **John 7:12** - “And there was much murmuring among the people concerning him:...” (KJV)
 - a. “There was much whispering about him in the crowd...” - Good News Bible: Today’s English Version, American Bible Society, (1992: New York, NY) Holy Bible, New Living Translation.
 - 2. MANY HAD MUCH TO SAY!
 - a. “Some said, “He is good”;
 - b. others said, “No, on the contrary, He deceives the people.” – **John 7:12**
 - c. **John 7:20** – “...., “You have a demon. Who is seeking to kill You?”
 - d. John 7:40 --- “...,” “Truly this is the Prophet.”
 - e. John 7:41 --- “Others said, “This is the Christ.”
 - f. But some said, “Will the Christ come out of Galilee?”
- D. This morning lesson is an introduction into the many facets and offices of Jesus - we will “Lord Willing” investigate these in more detail from week to week - but my intention here today is to simply introduce each one to seeing that Jesus is so much more than that baby in the manger, that man upon a cross.
 - 1. Jesus is MY ALL IN ALL, and I want to get to know Him better and there is no better way to do this than to Understand WHO and WHAT He is to me.
 - 2. In this lesson today we are going to be considering the offices of Jesus the Christ – in getting to know WHO is our All.
 - 3. We are going to examine the Sons’ role while in His pre-incarnate state, His incarnate state & His post-resurrected state.

E. Let Us Now Begin our Study

II. **Office of the Pre-Incarnate Christ**

A. **Created all things** – (**John 1:1,2; Col. 1:15-16; Heb 1:1,2**).

1. **John 1:1** (NKJV) - 1 In the beginning was the Word, and the Word was with God, and the Word was God.
 - a. **John 1:2** (NKJV) - 2 He was in the beginning with God.
2. **Colossians 1:15-16** (NKJV) - 15 He is the image of the invisible God, the firstborn over all creation. 16 For by Him all things were created that are in heaven and that are on earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created through Him and for Him.
3. **Hebrews 1:1** (NKJV) - 1 God, who at various times and in various ways spoke in time past to the fathers by the prophets,
 - a. **Hebrews 1:2** (NKJV) - 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;

B. **Eternal & equal with the Father in nature** - (**John 1:1; 8:51; Phil. 2:6**)

1. **John 1:1** (NKJV) - 1 In the beginning was the Word, and the Word was with God, and the Word was God.
2. **John 8:51** (NKJV) - 51 Most assuredly, I say to you, if anyone keeps My word he shall never see death.”
3. **Philippians 2:6** (NKJV) - 6 who, being in the form of God, did not consider it robbery to be equal with God,

C. **The "Angel of Jehovah."** (**Gen 22:15,16; Exo. 3:2-6; [cf. Acts 7:30-38]; Josh. 5:14,15; Rev 19:10**)

1. **Genesis 22:15** (NKJV) - 15 Then the Angel of the Lord called to Abraham a second time out of heaven, 16 and said: “By Myself I have sworn, says the Lord, because you have done this thing, and have not withheld your son, your only son —
 - a. **Exodus 3:2-6** (NKJV) - 2 And the Angel of the Lord appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. 3 Then Moses said, “I will now turn aside and see this great sight, why the bush does not burn.” 4 So when the Lord saw that he turned aside to look, God called to him from the midst of the bush and said, “Moses, Moses!” And he said, “Here I am.” 5 Then He said, “Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground.” 6 Moreover He said, “I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.” And Moses hid his face, for he was afraid to look upon God.
 - (1) **Cf — Acts 7:30-38** (NKJV) - 30 “And when forty years had passed, an Angel of the Lord appeared to him in a flame of fire in a bush, in the wilderness of Mount Sinai. 31 When Moses saw it, he marveled at the sight; and as he drew near to observe, the voice of the Lord came to him, 32 saying, ‘I am the God of your fathers—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses trembled and dared not look. 33 ‘Then the Lord said to him, “Take your sandals off your feet, for the place where you stand is holy ground. 34 I have surely seen the oppression of My people who are in Egypt; I have heard their groaning and have come down to deliver them. And now come, I will send you to Egypt.”’ 35 “This Moses whom they rejected, saying, ‘Who made you a ruler and a judge?’ is the one God sent to be a ruler and a deliverer by the hand of the Angel who appeared to him in the bush. 36 He brought them out, after he had shown wonders and signs in the land of Egypt, and in the Red Sea, and in the wilderness forty years. 37 “This is that Moses who said to the children of Israel, ‘The Lord your God will

- raise up for you a Prophet like me from your brethren. Him you shall hear.' 38 "This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,
- b. **Joshua 5:14** (NKJV) - 14 So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" 15 Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.
 - c. **Revelation 19:10** (NKJV) - 10 And I fell at his feet to worship him. But he said to me, "See that you do not do that! I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy."
2. Observations from Commentators on these passages - Joshua fell on his face . . . , and did worship -- The adoption by Joshua of this absolute form of prostration demonstrates the sentiments of profound reverence with which the language and majestic bearing of the stranger inspired him. The real character of this personage was disclosed by His accepting the homage of worship (compare Ac 10:25, 26 Rev. 19:10), and still further in the command, "Loose thy shoe from off thy foot" (Ex 3:5).—**Jamieson-Fausset-Brown Bible Commentary**
- a. And he must have recognised him as something more than a created angel of superior rank, that is to say, as the angel of Jehovah who is essentially equal with God, the visible revealer of the invisible God, as soon as he gave him the command to take off his shoes, etc.—a command which would remind him of the appearance of God to Moses in the burning bush, and which implied that the person who now appeared was the very person who had revealed himself to Moses as the God of Abraham, Isaac, and Jacob. (On the meaning of the command to take off the shoes, see the exposition of Ex 3:5.) —**Keil and Delitzsch Commentary on the Old Testament**
 - b. Many Old Testament passages state that this angel is God. Thus, after being told that Hagar had been speaking with the angel of the Lord (four times in Genesis 16:7, 9-11), Genesis 16:13 informs us that Hagar "gave this name to the Lord who spoke to her: 'You are the God who sees me.' " Jacob's testimony in Genesis 48:15-16 is even more striking. He identifies the God in whose presence his fathers Abraham and Isaac had lived as "the God who has been my shepherd all my life to this day, the Angel who has delivered me from all harm." —**Hard Sayings of the Bible**
 - c. Exodus 3:2 - The angel of the Lord—Not a created angel certainly; for he is called **YHWH** Jehovah, Exodus 3:4, etc., and has the most expressive attributes of the Godhead applied to him, Exodus 3:14, etc. Yet he is an angel, **malach**, a messenger, in whom was the name of God, Exodus 23:21; and in whom dwelt all the fullness of the Godhead bodily, Colossians 2:9; and who, in all these primitive times, was the Messenger of the covenant, Malachi 3:1. And who was this but JESUS, the Leader, Redeemer, and Savior of mankind? See Clarke's note on Genesis 16:7. —**Adam Clarke's Commentary**
3. 13 And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" 14 So He said, "No, but as Commander of the army of the Lord I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" 15 Then the Commander of the Lord's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.
- a. Exodus 3:2-5 - Here, at Horeb, God appeared to Moses as the Angel of the Lord "in a flame of fire out of the midst of the thorn-bush" (**rubus**), which burned in the fire and

was not consumed. $\text{בָּרָא} \text{בְּעֵינָיו}$, in combination with $\text{בָּרָא} \text{בְּעֵינָיו}$ must be a participle for $\text{בָּרָא} \text{בְּעֵינָיו}$. When Moses turned aside from the road or spot where he was standing, "to look at this great sight" ($\text{בָּרָא} \text{בְּעֵינָיו}$), i. e., the miraculous vision of the bush that was burning and yet not burned up, Jehovah called to him out of the midst of the thorn-bush, "Moses, Moses (the reduplication as in Gen 22:11), draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground" ($\text{בָּרָא} \text{בְּעֵינָיו}$). The symbolical meaning of this miraculous vision,—that is to say, the fact that it was a figurative representation of the nature and contents of the ensuing message from God,—has long been admitted. The thorn-bush in contrast with the more noble and lofty trees (Judg 9:15) represented the people of Israel in their humiliation, as a people despised by the world. Fire and the flame of fire were not "symbols of the holiness of God;" for, as the Holy One, "God is light, and in Him is no darkness at all" (1 John 1:5), He "dwells in the light which no man can approach unto" (1 Tim 6:16); and that not merely according to the New Testament, but according to the Old Testament view as well, as is evident from Isa 10:17, where "the Light of Israel" and "the Holy One of Israel" are synonymous. But "the Light of Israel became fire, and the Holy One a flame, and burned and consumed its thorns and thistles." Nor is "fire, from its very nature, the source of light," according to the scriptural view. On the contrary, light, the condition of all life, is also the source of fire. The sun enlightens, warms, and burns (Job 30:28; Sol. Song 1:6); the rays of the sun produce warmth, heat, and fire; and light was created before the sun. Fire, therefore, regarded as burning and consuming, is a figurative representation of refining affliction and destroying punishment (1 Cor 3:11ff.), or a symbol of the chastening and punitive justice of the indignation and wrath of God. It is in fire that the Lord comes to judgment (Dan 7:9-10; Ezek 1:13-14, 27-28; Rev 1:14-15). Fire sets forth the fiery indignation which devours the adversaries (Heb 10:27). He who "judges and makes war in righteousness" has eyes as a flame of fire (Rev 19:11-12). Accordingly, the burning thorn-bush represented the people of Israel as they were burning in the fire of affliction, the iron furnace of Egypt (Deut 4:20). Yet, though the thorn-bush was burning in the fire, it was not consumed; for in the flame was Jehovah, who chastens His people, but does not give them over unto death (Ps 118:18). The God of Abraham, Isaac, and Jacob had come down to deliver His people out of the hand of the Egyptians (v. 8). Although the affliction of Israel in Egypt proceeded from Pharaoh, yet was it also a fire which the Lord had kindled to purify His people and prepare it for its calling. In the flame of the burning bush the Lord manifested Himself as the "jealous God, who visits the sins of the fathers upon the children unto the third and fourth generations of them that hate Him, and showeth mercy unto thousands of them that love Him and keep His commandments" (Ex 20:5; Deut 5:9-10), who cannot tolerate the worship of another god (Exo 34:14), and whose anger burns against idolaters, to destroy them (Deut 6:15). The "jealous God" was a "consuming fire" in the midst of Israel (Deut 4:24). These passages show that the great sight which Moses saw not only had reference to the circumstances of Israel in Egypt, but was a prelude to the manifestation of God on Sinai for the establishment of the covenant (Exo 19 and 20), and also a representation of the relation in which Jehovah would stand to Israel through the establishment of the covenant made with the fathers. For this reason it occurred upon the spot where Jehovah intended to set up His covenant with Israel. But, as a jealous God, He also "takes vengeance upon His adversaries" (Nah 1:2ff.). Pharaoh, who would not let Israel go, He was about to smite with all His wonders (Ex 3:20), whilst He redeemed Israel with outstretched arm and great judgments (6:6).—The transition from the Angel of Jehovah (v. 2) to Jehovah (v. 4) proves the identity of the two; and the interchange of Jehovah and Elohim, in v. 4, precludes the idea of Jehovah being merely a national God. The command of God to Moses to put off his shoes, may be accounted for from the custom in the East of

wearing shoes or sandals merely as a protection from dirt. No Brahmin enters a pagoda, no Moslem a mosque, without first taking off at least his overshoes (Rosenm. Morgenl. i. 261; Robinson, Pal. ii. p. 373); and even in the Grecian temples the priests and priestesses performed the service barefooted (Justin, Apol. i. c. 62; Bähr, Symbol. ii. 96). when entering other holy places also, the Arabs and Samaritans, and even the Yezidis of Mesopotamia, take off their shoes, that the places may not be defiled by the dirt or dust upon them (vid., Robinson, Pal. iii. 100, and Layard's Nineveh and its Remains). The place of the burning bush was holy because of the presence of the holy God, and putting off the shoes was intended to express not merely respect for the place itself, but that reverence which the inward man (Eph 3:16) owes to the holy God. - **Keil and Delitzsch Commentary on the Old Testament**

- b. The relation between the Lord and the "angel of the Lord" is often so close that it is difficult to separate the two (Gen. 16:7ff.; Gen. 21:17ff.; Gen. 22:11ff.; Gen. 31:1ff.; Exod. 3:2ff.; Judg. 6:11ff.; Judg. 13:21ff.). This identification has led some interpreters to conclude that the "angel of the Lord" was the pre-incarnate Christ. —**Vine's Expository Dictionary of Old and New Testament Words**

D. Was with Israel in the wilderness – (Acts 7:37,38; 1 Cor. 10:1-11)

1. **Acts 7:37** (NKJV) - 37 “This is that Moses who said to the children of Israel, ‘The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear.’ 38 “This is he who was in the congregation in the wilderness with the Angel who spoke to him on Mount Sinai, and with our fathers, the one who received the living oracles to give to us,
2. **1 Corinthians 10:1-11** (NKJV) - 1 Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, 2 all were baptized into Moses in the cloud and in the sea, 3 all ate the same spiritual food, 4 and all drank the same spiritual drink. For they drank of that spiritual Rock that followed them, and that Rock was Christ. 5 But with most of them God was not well pleased, for their bodies were scattered in the wilderness. 6 Now these things became our examples, to the intent that we should not lust after evil things as they also lusted. 7 And do not become idolaters as were some of them. As it is written, “The people sat down to eat and drink, and rose up to play.” 8 Nor let us commit sexual immorality, as some of them did, and in one day twenty-three thousand fell; 9 nor let us tempt Christ, as some of them also tempted, and were destroyed by serpents; 10 nor complain, as some of them also complained, and were destroyed by the destroyer. 11 Now all these things happened to them as examples, and they were written for our admonition, upon whom the ends of the ages have come.

III. **The Offices of the Incarnate Christ - While Here on Earth**

A. The Son of God

1. **John 1:14**

- a. NKJV **Jn 1:14** - Chapter 114 And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.
- b. NKJV **Jn 1:18** - Chapter 118 No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him.
- c. NKJV **Jn 3:16** - Chapter 316 For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.
- d. NKJV **Jn 3:18** - Chapter 318 He who believes in Him is not condemned; but he who does not believe is condemned already, because he has not believed in the name of the only begotten Son of God.
- e. NKJV **Heb 11:17** - Chapter 11:17 By faith Abraham, when he was tested, offered up Isaac, and he who had received the promises offered up his only begotten son,

- f. NKJV **1Jn 4:9** - Chapter 4:9 In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him.
2. **Matthew 17:5** (NKJV) - 5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, "This is My beloved Son, in whom I am well pleased. Hear Him!"
 - a. **Jesus Christ was the Son of God** (John 1:14). John declares that Jesus is the Son of God. There is a sense in which this title is unique to Jesus, as in the above text -- the only begotten Son (cf. John 20:17; Matt. 11:27). However, the phrase "Son of God" applies to a variety of individuals. Examining its use will reveal the character of the title, what office it designates in the Scriptures.
 - b. **Angels are "sons of God"** (Job 2:1; cf. Heb. 1:14) by virtue of their creation. Adam is "the son of God" since he was the first man God created and, thus, the head of the human family (Acts 17:25-29). The righteous of Adam's seed who marry the daughters of Cain are "sons of God" (Gen. 6:2). The nation Israel is the "son of God" (Exo. 4:22) because they are the object of God's special love and care chosen for His service (Hosea 11:1). The kings of Israel are "sons of God" as representatives of the chosen nation and as types of the Messiah (Psa. 2:7; 2 Sam. 7:14). Those who believe and obey the gospel are "sons of God" (John 1:12) equipped to serve Christ (1 John 3:1-10). In this designation there is a special relationship of service, devotion and obedience toward God and His people displayed.
 - c. **We learn the nature of spiritual "sonship" from passages that deal with literal sonship.** A son is under the authority of his father (Gal. 4:1, 2). Obedience is expected of a son (Heb. 12:5-8; Matt. 21:28-32). A son comes in his father's name and acts in behalf of his interests (Matt. 20:37). A son is beloved of his father (Luke 9:38; 11:11-13) and loves his father (Gen. 46:29). He is the heir of his father and serves faithfully in his father's house (Luke 15:12, 29-32; Matt. 21:38).
- B. **He Came as A Servant** - Our 1st Lesson this year focused on this -The Role of a Servant
 1. **Isaiah 53:11** (NKJV) - 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities.
 2. **Philippians 2:5-8** (NKJV) - 5 Let this mind be in you which was also in Christ Jesus, 6 who, being in the form of God, did not consider it robbery to be equal with God, 7 but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men. 8 And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.
 3. **Hebrews 5:8-9** (NKJV) - 8 though He was a Son, yet He learned obedience by the things which He suffered. 9 And having been perfected, He became the author of eternal salvation to all who obey Him,
- C. **He came as the Promised Prophet**
 1. **Deuteronomy 18:18-19** (NKJV) - 18 I will raise up for them a Prophet like you from among their brethren, and will put My words in His mouth, and He shall speak to them all that I command Him. 19 And it shall be that whoever will not hear My words, which He speaks in My name, I will require it of him.
 2. **Acts 3:21-23** (NKJV) - 21 whom heaven must receive until the times of restoration of all things, which God has spoken by the mouth of all His holy prophets since the world began. 22 For Moses truly said to the fathers, 'The Lord your God will raise up for you a Prophet like me from your brethren. Him you shall hear in all things, whatever He says to you. 23 And it shall be that every soul who will not hear that Prophet shall be utterly destroyed from among the people.'
 3. **Matthew 28:18-20** (NKJV) - 18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth. 19 Go therefore and make disciples of all the nations,

baptizing them in the name of the Father and of the Son and of the Holy Spirit, 20 teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Amen.

4. **Hebrews 1:1-2** (NKJV) - 1 God, who at various times and in various ways spoke in time past to the fathers by the prophets, 2 has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds;
5. **2 John 9** (NKJV) - 9 Whoever transgresses and does not abide in the doctrine of Christ does not have God. He who abides in the doctrine of Christ has both the Father and the Son.

D. **He came as The Apostle (one sent)**

1. **Hebrews 3:1-2** (NKJV) - 1 Therefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, Christ Jesus, 2 who was faithful to Him who appointed Him, as Moses also was faithful in all His house.
2. **John 20:21-22** (NKJV) - 21 So Jesus said to them again, “Peace to you! As the Father has sent Me, I also send you.” 22 And when He had said this, He breathed on them, and said to them, “Receive the Holy Spirit.
 - a. **Sent by the Father (John 17:3)** (NKJV) - 3 And this is eternal life, that they may know You, the only true God, and Jesus Christ whom You have sent.
 - b. **With a commission (Matthew 15:24)** (NKJV) - 24 But He answered and said, “I was not sent except to the lost sheep of the house of Israel.”
 - c. **With a message to reveal (John 8:28-29)** (NKJV) - 28 Then Jesus said to them, “When you lift up the Son of Man, then you will know that I am He, and that I do nothing of Myself; but as My Father taught Me, I speak these things. 29 And He who sent Me is with Me. The Father has not left Me alone, for I always do those things that please Him.”
 - d. **Gave Him the power necessary to reveal and confirm it (Luke 4:18; John 14:10; Acts 2:22; 10:38).**
 - (1) **Luke 4:18** (NKJV) - 18 “The Spirit of the Lord is upon Me, Because He has anointed Me To preach the gospel to the poor; He has sent Me to heal the brokenhearted, To proclaim liberty to the captives And recovery of sight to the blind, To set at liberty those who are oppressed;
 - (2) **John 14:10** (NKJV) - 10 Do you not believe that I am in the Father, and the Father in Me? The words that I speak to you I do not speak on My own authority; but the Father who dwells in Me does the works.
 - (3) **Acts 2:22** (NKJV) - 22 “Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—
 - (4) **Acts 10:38** (NKJV) - 38 how God anointed Jesus of Nazareth with the Holy Spirit and with power, who went about doing good and healing all who were oppressed by the devil, for God was with Him.

IV. **The Offices Of the GLORIFIED CHRIST**

A. **He is NOW - King of Kings (Over His Kingdom)**

1. **1 Timothy 6:15** (NKJV) - 15 which He will manifest in His own time, He who is the blessed and only Potentate, the King of kings and Lord of lords,
2. **Revelation 19:16** (NKJV) - 16 And He has on His robe and on His thigh a name written: KING OF KINGS AND LORD OF LORDS.
 - a. **Jesus was born to be King** - The angel Gabriel, “you will . . . bring forth a son, and you shall call His name Jesus . . . He will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David.³²” (**Lk 1:26-33**)

- b. Note - The wise men from the east – “Where is He who is born, King of the Jews?” – (Mat 2:1-6; cf Mic.5:2)
- c. Jesus said to Pilate – “I am a king, for this cause was I born . . .” (John 18:37)
- 3. To be the successor to the Throne of David (2 Sam 7:12-16; 1 Chro 17:11-15; Isa. 9:6; Luke 1:26-33, 69; John 18:37).
 - a. He is NOW on David’s throne - (Acts 2:30-36; Heb. 1:3, 8; Matt. 28:18; Rev 1:4,5; 17:14;19:16; Zec 6:12,13).
 - b. Jesus will return that authority to the Father after the Judgment (1 Cor. 15:27-28).
- B. He is NOW High Priest After the Order of Melchizedek
 - 1. Zechariah 6:12-13 (NKJV) - 12 Then speak to him, saying, ‘Thus says the Lord of hosts, saying: “Behold, the Man whose name is the BRANCH! From His place He shall branch out, And He shall build the temple of the Lord; 13 Yes, He shall build the temple of the Lord. He shall bear the glory, And shall sit and rule on His throne; So He shall be a priest on His throne, And the counsel of peace shall be between them both.” ’
 - 2. Hebrews 7:22-27 (NKJV) - 22 by so much more Jesus has become a surety of a better covenant. 23 Also there were many priests, because they were prevented by death from continuing. 24 But He, because He continues forever, has an unchangeable priesthood. 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them. 26 For such a High Priest was fitting for us, who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; 27 who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself.
 - a. Jesus fills a dual office respecting the atonement for sin. He is at once the sacrifice for sin and the High Priest who offers it to God (Heb. 7:26-27). Jesus' role as High Priest was promised to Him through the prophets and specifically rested upon the unique qualification that He was a sinless man always obedient to God (Heb. 5:1-10). His priesthood is an enduring one and, thus, superior to that of Aaron by virtue of His endless life (Heb. 7:15-25).
 - 3. Jesus' role as High Priest was prophesied - (Ps 110:4; Zec 6:12-13)
 - a. Appointed by God – (Heb 5:4-10)
 - b. After the order of Melchizedek – not Aaron – (Heb 5:6,10; 7:13-17)
 - c. He was sinless - always obedient to God (Heb. 5:1-10; 7:26).
 - d. An enduring priesthood by virtue of His endless life (Heb. 7:15-25).
 - e. Perfect sacrifice – once for ALL – (Heb 7:27; 10:10-14)
- C. He is Now OUR ADVOCATE with the Father
 - 1. Yet, Jesus serves not only as High Priest offering a sacrifice for our sins, but also as our Advocate, a Mediator or Pleader before God for mercy (1 John 2:1). He is ever before God making intercession for His brethren (Rom. 8:31-34). Having been reconciled to God by the forgiveness of our past sins we continue in fellowship with the Father through the ministry of Jesus in heaven (Rom. 5:10; 4:25).
 - a. Romans 5:10 (NKJV) - 10 For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.
 - b. Romans 4:25 (NKJV) - 25 who was delivered up because of our offenses, and was raised because of our justification.
 - c. This is what Jesus does for us now in heaven before the Father. How wonderful for all of us!
 - 2. 1 John 2:1 (NKJV) - 1 My little children, these things I write to you, so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous.
 - a. Advocate – Noun - <G3875> - pa?????t??, parakletos
(1) Usage Notes: lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective,

and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, John 14:16. In John 14:26; John 15:26; John 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah. - **Vine's Expository Dictionary of Old and New Testament Words**

3. **1 Timothy 2:5-6** (NKJV) - 5 For there is one God and one Mediator between God and men, the Man Christ Jesus, 6 who gave Himself a ransom for all, to be testified in due time,

a. Mediator - Part Of Speech: Noun - Strong's Number: <G3875> Original Word: παρὰκλῆτος, parakletos

(1) Usage Notes: lit., "called to one's side," i.e., to one's aid is primarily a verbal adjective, and suggests the capability or adaptability for giving aid. It was used in a court of justice to denote a legal assistant, counsel for the defense, an advocate; then, generally, one who pleads another's cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus. In the widest sense, it signifies a "succorer, comforter." Christ was this to His disciples, by the implication of His word "another (allos, "another of the same sort," not heteros, "different") Comforter," when speaking of the Holy Spirit, John 14:16. In John 14:26; John 15:26; John 16:7 He calls Him "the Comforter." "Comforter" or "Consoler" corresponds to the name "Menahem," given by the Hebrews to the Messiah. - **Vine's Expository Dictionary of Old and New Testament Words**

b. Mediator - <G3316> μεσῆτης, mesites

(1) lit., "a go-between" (from mesos, "middle," and eimi, "to go"), is used in two ways in the NT, (a) "one who mediates" between two parties with a view to producing peace, as in 1 Tim. 2:5, though more than mere "mediatorship" is in view, for the salvation of men necessitated that the Mediator should Himself possess the nature and attributes of Him towards whom He acts, and should likewise participate in the nature of those for whom He acts (sin apart); only by being possessed both of deity and humanity could He comprehend the claims of the one and the needs of the other; further, the claims and the needs could be met only by One who, Himself being proved sinless, would offer Himself an expiatory sacrifice on behalf of men; - **Vine's Expository Dictionary of Old and New Testament Words**

(a) (b) "one who acts as a guarantee" so as to secure something which otherwise would not be obtained. Thus in Heb. 8:6; Heb. 9:15; Heb. 12:24 Christ is the Surety of "the better covenant," "the new covenant," guaranteeing its terms for His people. In Gal. 3:19 Moses is spoken of as a "mediator," and the statement is made that "a mediator is not a mediator of one," Gal 3:20, that is, of one party. Here the contrast is between the promise given to Abraham and the giving of the Law. The Law was a covenant enacted between God and the Jewish people, requiring fulfillment by both parties. . **Vine's Expository Dictionary of Old and New Testament Words**

(b) μῆτορας, mesitōras

i) one who intervenes between two, either in order to make or restore peace and friendship, or to form a compact, or for ratifying a covenant: "a medium of communication, arbitrator" . . . i.e. every mediator, whoever acts as mediator, does not belong to one party but to two or more, Galatians 3:20. Used of Moses, as one who brought the commands of God to the people of Israel

and acted as mediator with God on behalf of the people, Galatians 3:19 (cf. Deuteronomy 5:5 . . .). Christ is called the μ , since he interposed by his death and restored the harmony between God and man which human sin had broken, 1 Timothy 2:5; also μ , Hebrews 8:6; 9:15; 12:24. - —**Thayer's Greek-English Lexicon**

4. **He makes Intercession on our behalf - Romans 8:34** (NKJV) - 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us.
- a. Part Of Speech: Verb Strong's Number: <G1793> Original Word: ἐπιτίθημι, entynchan
 (1) Usage Notes: primarily "to fall in with, meet with in order to converse;" then, "to make petition," especially "to make intercession, plead with a person," either for or against others; (a) against, Acts 25:24, "made suit to (me)," RV [AV, "have dealt with (me)"], i.e., against Paul; in Rom. 11:2, of Elijah in "pleading" with God, RV (AV, "maketh intercession to"), against Israel; (b) for, in Rom. 8:27, of the intercessory work of the Holy Spirit for the saints; Rom. 8:34, of the similar intercessory work of Christ; so Heb. 7:25. See DEAL WITH, PLEAD, SUIT. ---- **Vine's Expository Dictionary of Old and New Testament Words**
- b. **Hebrews 7:25** (NKJV) - 25 Therefore He is also able to save to the uttermost those who come to God through Him, since He always lives to make intercession for them.
 (1) **Hebrews 9:24** (NKJV) - 24 For Christ has not entered the holy places made with hands, which are copies of the true, but into heaven itself, now to appear in the presence of God for us;

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V. **In Conclusion**

- A. We have noted in brief the offices of the Pre-Incarnate, the Incarnate and the Exalted Glorified state of “Jesus The Christ”
- B. When we stop and consider all that Jesus has done, and is doing for us –
1. How much has Jesus done for sinful man?
 2. How much is He doing for us NOW?
 3. How marvelous is the wonderful love of God!

¹ *The New King James Version*. 1982. Nashville: Thomas Nelson.