

- I. The virgin birth of Christ was God the Son coming into the world as a man.
  - A. The Word became flesh (John 1:14).
    1. The Word was already existing in a beginning (John 1:1).
    2. The Word was facing the God (i.e. the Father) (John 1:1).
    3. The Word was Himself God (same God yet distinct from the Father) (John 1:1).
    4. The Word became flesh (John 1:14). This is the act of becoming human.
      - a) He tented out (it was a temporary stay of 33 years) among mankind.
      - b) He was seen by men.
        - (1) They saw His glory.
        - (2) They saw glory of One who was special, a unique one from the Father (A.V., NASB “only begotten”). He was unique because He is the only one from the Father who is also God. Angels and men sent from the Father were created beings and not gods.
    5. Conclusion: The Word is God the Son. He became human in addition to being God.
  - B. The One born by Mary was the Son of the Most High (Luke 1:32).
    1. His human nature was conceived in Mary by an act of the Holy Spirit (1:35)
    2. His human nature was conceived by the power of the Highest overshadowing her (1:35). There was not any normal human actions involved in the conception.
    3. His human nature was called the Son of God (1:35).
      - a) He did not originate with men but God.
      - b) He, the Son, was not conceived, but His human nature. The NASB “Child” in verse 35 is an articular neuter participle “the thing having been conceived.” The Son already existed, only His human nature (a spirit, a soul, a body) was conceived. The Son joined Himself to that impersonal human nature thus constituting it a real person.
    4. Conclusion: The Son of God became man, by joining Himself to a divinely conceived human nature within Mary.
- II. The virgin birth of Christ was necessary for His work on our behalf.
  - A. His human nature allowed Him to pay for our sins.
    1. He bore our sins in His body (1 Peter 2:24).
      - a) The word bore is *anaphero* meaning to bear up, or offer up.
      - b) His bearing our sins means that He carried them in His body when He died.
    2. He purchased the Church with His own blood (i.e. the price) (Acts 20:28).
      - a) His own blood indicates that this one was a man, as God does not have blood.
      - b) His becoming man allowed Him the ability to die and shed His blood.
    3. He was sent in the likeness of sinful flesh to free us from the sin nature (Romans 8:3).
      - a) The likeness of sinful flesh is because His human nature was protected from any taint of sin by the work of the Spirit and the overshadowing power of God. His human nature was “that holy thing having been conceived.”
      - b) He was in real flesh, so that He could bear our penalty, though He Himself was innocent, without personal sin.
- III. Jesus is the Mediator between God and man (1 Timothy 2:5).
  - A. The word God refers to all members of the God-head.
    1. God has no article (like our “the”).
    2. God without the article refers to the quality of being God, therefore it refers to all who are God, not just one person.
    3. As mediator, Jesus represents all three who are one God.

- B. The word man also refers to all of humanity (for the reasons outlined above).
- C. A mediator is a go-between.
- D. Jesus mediates salvation (1 Timothy 2:1-7).
  - 1. God desires all men to be saved (2:4).
  - 2. Jesus is the go-between (2:5).
  - 3. Jesus gave Himself as a ransom for all (2:6).
    - a) Ransom is *antiluron* a price to secure the freedom of others. 1 Peter 2:24 and Romans 8:3 describe this freedom based on Christ's death.
    - b) Paul was appointed to announce this ransom and resulting freedom (2:6b-7).
- E. Jesus mediated of a better covenant (Hebrews 8:6).
  - 1. It is a better covenant because it is enacted on better promises.
    - a) The believer is promised rest (Hebrews 4:1).
    - b) The believer is promised an anchor for his soul (Hebrews 6:18-19). A real man entered into the heavenly holy of holies.
  - 2. It is a new covenant based on Christ's death (Hebrews 9:15).
    - a) Christ entered a greater and more mature tent through His own blood (9:11-12).
      - (1) Animal blood and ashes cleansed physical defilement under the old covenant (9:13).
      - (2) Christ's blood cleanses the believer's conscience (9:14). A real man shed real blood to cleanse us.
    - b) Christ's death accomplished a redemption (*apolutrosis*) which paid for Israel's transgressions and now provides them freedom (9:15).
    - c) Christ's work has allowed the called to receive the promise of an eternal inheritance.
      - (1) It is eternal because it exists in the realm of eternity where the throne of grace is and the soul can be anchored.
      - (2) It is eternal because it includes the gift of eternal life which the believer can tap for use in time.
      - (3) It is eternal because it involves the ministry of the eternal Spirit (9:14).
  - 3. It is a new covenant involving a different mountain (Hebrews 12:22-24).
    - a) The believer does not approach mountain Sinai which was terrifying (12:18-21).
    - b) The believer approaches Mount Zion, the heavenly Jerusalem (12:22-24).
      - (1) This will be the believer's future home.
      - (2) This is where the believer draws near to God in Christ.
- F. Jesus Christ's work as mediator is the basis for many of the other benefits of His present ministry.

IV. Christ is our High Priest.

- A. Christ ascended (Hebrews 9:12).
  - 1. He ascended as a man.
  - 2. He did not need to ascend as God, for He remained omnipresent.
- B. Christ entered the greater tabernacle (tent) (Hebrews 9:12).
  - 1. He entered by means of His own blood, i.e. carried it in (cf. Hebrews 12:24).
  - 2. He entered into a temporary location.
    - a) It is called a tabernacle, a tent, and this means it is temporary.
    - b) It will be replaced by a temple made of people in the future (Revelation 21:22).
- C. Christ sat down (Hebrews 1:3, 13).
  - 1. He sat at the Father's right-hand.
  - 2. He is not yet on His throne, meaning, He is not yet ruling (cf Hebrews 2:8).
- D. Jesus is our High Priest.
  - 1. He became like mankind (Hebrews 2:17).
    - a) This allows Him to be a merciful High Priest.
    - b) This allowed Him to make a propitiation (satisfaction) for the sin of the people.
  - 2. He has passed through the heavens (4:14).
  - 3. He can sympathize with our weakness (4:15).
    - a) He was tempted like we are tempted: lust, consideration, temptation.
    - b) He was not tempted from a sin nature, only from Satan and the world.
  - 4. He was appointed a priest by God (5:1-2).
    - a) He was taken from among men. His priesthood depends on His becoming a man.
    - b) He is able to deal gently with those in spiritual need (5:2).
      - (1) He helps those who are ignorant.
      - (2) He helps those who are lead astray.
    - c) He did not become a priest of His own initiative (5:5-6).
      - (1) The Father has begotten (celebrated) Him as priest upon His arrival in heaven (5:5).
      - (2) The Father designated Him a priest after the order of Melchizedek not the order of Levi (5:6).
  - 5. He has entered inside the veil of the heavenly tabernacle (6:19-20).
    - a) He entered in and thereby has established the hope for us (6:19).
      - (1) That hope will anchor our souls (emotions and senses).
      - b) He is our forerunner, that is He has gone on ahead, but we are following (6:20).
  - 6. He has an unchanging (inviolable) priesthood (7:23-24).
    - a) Priests under the Levitical system died (7:23).
      - (1) They couldn't continue as priests because of death.
      - (2) They were many priests because previous priests had died.
    - b) He continues into the age (7:24).
    - c) He does not change, but remains the same (13:8).
  - 7. He is a distinct type of priest from the Levitical priesthood (7:26).
    - a) He is appropriate to the venue
    - b) He is superior to the Levitical priesthood, because Levi paid tithes to Melchizedek in his great-grandfather Abraham (7:7-9).
  - 8. He has a priesthood by which maturity may be achieved (7:11).
    - a) The change was due to the first system's (law) failure (7:11).

- b) The change of priesthood involved a change of law (7:12).
  - (1) The law specified a different tribe for the priesthood than that from which Christ descended (7:13).
  - (2) The law was weak and unprofitable (7:18).
  - (3) The law brought nothing to maturity (7:19).
- c) The change made maturity possible (7:25).
  - (1) Christ intercedes for the individual believer.
    - (a) The goal of intercession is the believer's maturity (Romans 8:26).
    - (b) The goal of intercession is the believer's conformity to Christ's image (Romans 8:28-29).
  - (2) The believer draws near to God through Christ His High Priest.
    - (a) The drawing near is for rest (cf. Hebrews 4:16).
    - (b) The drawing near and rest are necessary for maturity.
- 9. He provides believers many vital benefits as their High Priest.
  - a) He provides access to God (Hebrews 4:14-15; Romans 5:1-2).
    - (1) Access in Hebrews (4:1; 7:25; 10:22; 12:18, 22)
  - b) He provides us a means of anchoring our souls (Hebrews 6:19-20).
    - (1) That anchor is our access. If one can come and rest and talk with God, it will anchor a troubled soul.
    - (2) The Hebrews were experiencing trouble in their souls.
      - (a) 4:12 - The Word could discern.
      - (b) 10:38-39 - They needed to possess their soul.
      - (c) 12:3 - They were in danger of becoming weary in the soul.
      - (d) 13:7 - Their leaders watch for their souls.
  - c) He provides intercession for our growth (Hebrews 7:25).
    - (1) He knows exactly what we need to grow to Christ-likeness.
    - (2) He is the one who adjusted the ages, so He determined the believer to be at this point in time under these circumstances (11:3).
  - d) He provides us access to God-given strength by grace (4:16; 13:9-10).
  - e) He provides us access to God so we can offer sacrifices (13:15-16).
    - (1) We can praise God, tied to "confess" and "confession" in Hebrews.
    - (2) We can do good.
  - f) He provides an adjustment in every good work (13:21).

V. Christ our Advocate

A. Believers are righteous in Christ.

1. Christ has been made righteousness for us (1 Corinthians 1:30).
2. Christ is the location in which believers become God's kind of righteousness (2 Corinthians 5:21). "We might become God's kind of righteousness In Him."
3. Christ died for the believer's sins (1 Corinthians 15:3).
4. Christ died to the sin nature once for all (Romans 6:10).
5. Believers were placed into (baptized - not water) Christ's death (Romans 6:3-5, 8).
  - a) When Christ died, God counted the believer to have died with Christ Romans 6:11; Galatians 2:20) Colossians 2:20 adds that we died to the basics of the world system.
  - b) So, in Christ, the believer died for his sins.
  - c) So, in Christ, the believer died to his sin nature.
  - d) By grace in Christ, God counts the believer to have acted righteously regarding his sin nature and his personal acts of sin.

B. Believers sin.

1. Believers are redeemed (Colossians 1:14).
2. Believers are forgiven (sins are sent away) (Colossians 1:14).
3. Believers are freed from the sin nature (Romans 6:22).
  - a) Believers no longer have to serve sin.
4. Believers still sin (1 John 1:10).
  - a) Believers lie if they claim not to sin.
  - b) Believers make God a liar if they claim not to sin.

C. Satan accuses believers.

1. He stands before God's throne accusing believers (Revelation 12:10).
  - a) He accuses them day and night.
  - b) He accuses because believers sin.
  - c) He even accused the righteous behavior of Job. He accused Job of doing right only because God protected and prospered him (Job 1:7-12).
2. He accuses believers before God, because God is perfectly righteous. Satan uses God's children as an attempt to question God's character.

D. Jesus Christ *our* righteous one is our Advocate (1 John 2:1).

1. John wrote to his little children (spiritually) that they not sin (2:1).
2. John knew that they would sin (2:1).
3. John assured them that when they do sin, they have an Advocate (2:1).
  - a) Advocate translates the Greek word *parakletos* which is one called in to help.
    - (1) An advocate can be a friend come to help you.
    - (2) An advocate can be a friend who vouches for your character in a legal context.
  - b) The Holy Spirit is our advocate or helper present with us (John 14:16, 26; 15:26; 16:7).
  - c) Jesus Christ is our advocate facing [*pros*] the Father (i.e. in heaven).
  - d) As our Advocate, Jesus stands to represent us as our righteousness.
    - (1) He has satisfied God concerning our sins (1 John 2:2).
    - (2) He Himself is our righteousness.

VI. Christ is our Life (Colossians 3:4).

- A. God gave us eternal life (1 John 5:11).
  1. That life is in His Son.
  2. We have the life by having the Son (v. 12).
  3. Having the Son means that He indwells us (cf. Romans 8:9b), where πνευμα θεου οικει εν υμιν - πνευμα χριστου ουκ εχει, therefore to have is have Him indwell, comparable to the Spirit.
- B. Jesus revealed that “in that day” we would know that He was in us (John 14:20).
  1. That day was when He asked the Father to send the Spirit (vv. 16-17).
  2. That day was when He would not leave us orphaned (vv. 18-19).
    - a) He would come.
    - b) This is not the Rapture or Second Coming, for it relates to the disciples not being orphaned when they might feel orphaned.
    - c) This is the fulfillment of His words, “Because I live, you will live” (v. 19).
    - d) Seeing Him involves our living Him out. We have Him and we have His life.
    - e) Therefore, in “that day” The Spirit did something to join us to Christ.
  3. That day involved the day in which the Spirit regenerated the disciples (cf. Titus 3:5).
    - a) His life is abundant life (John 10:10).
    - b) His life is eternal life (John 10:28).
- C. Christ in us is the hope of glory (Colossians 1:27-28).
  1. This was a mystery. Therefore, it is more than the truth that we receive eternal life through Christ’s indwelling ministry.
  2. This is the fact that eternal life can be live out so that we can manifest glory now, not in some distant future.
    - a) The life of Jesus is made plainly visible in our bodies (mortal and clay pots; 2 Corinthians 4:10-11).
    - b) The life of Jesus is used as we operate in Him (Romans 6:23).
- D. He is our resurrection life (Romans 6:2-4).
  1. We died with Him (Romans 6:2).
  2. We were made alive and raised up with Him (Ephesians 2:5-7).
  3. We were resurrected by being placed into Him (Spirit baptism; Colossians 2:12ff).
  4. We are risen with Christ (Colossians 3:1).