

A study of Jesus Christ

We looked at this degree of glorification of Christ, his sitting at the right hand of the Father, and determined that was necessary for the head of the church to sit there, in the flesh, ruling everything as the Father purposed before creation.

Having our Head sit in his full glory in command of all things means He pours out his gifts from heaven upon us, his members.

Act 2:33 Therefore having been exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear.

Eph 4:7 - 13 But to each one of us grace was given according to the measure of Christ's gift. ⁸Therefore it says, "WHEN HE ASCENDED ON HIGH, HE LED CAPTIVE A HOST OF CAPTIVES, AND HE GAVE GIFTS TO MEN." ⁹(Now this expression, "He ascended," what does it mean except that He also had descended into the lower parts of the earth? ¹⁰He who descended is Himself also He who ascended far above all the heavens, so that He might fill all things.) ¹¹And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, ¹²for the equipping of the saints for the work of service, to the building up of the body of Christ; ¹³until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fullness of Christ.

Also, by his power He defends us and keeps us safe from all our enemies.

Psalms 110:1, 2 A Psalm of David. The LORD says to my Lord: "Sit at My right hand until I make Your enemies a footstool for Your feet." ²The LORD will stretch forth Your strong scepter from Zion, saying, "Rule in the midst of Your enemies."

John 10:27 - 30 My sheep hear My voice, and I know them, and they follow Me; ²⁸and I give eternal life to them, and they will never perish; and no one will snatch them out of My hand. ²⁹My Father, who has given them to Me, is greater than all; and no one is able to snatch them out of the Father's hand. ³⁰I and the Father are one.

Rev 19:11 - 16 And I saw heaven opened, and behold, a white horse, and He who sat on it is called Faithful and True, and in righteousness He

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judges and wages war. ¹²His eyes are a flame of fire, and on His head are many diadems; and He has a name written on Him which no one knows except Himself. ¹³He is clothed with a robe dipped in blood, and His name is called The Word of God. ¹⁴And the armies which are in heaven, clothed in fine linen, white and clean, were following Him on white horses. ¹⁵From His mouth comes a sharp sword, so that with it He may strike down the nations, and He will rule them with a rod of iron; and He treads the wine press of the fierce wrath of God, the Almighty. ¹⁶And on His robe and on His thigh He has a name written, "KING OF KINGS, AND LORD OF LORDS."

So, we may rightly ask what are the fruits of His sitting at the right hand of the Father, which is our fourth point.

IV. What are the fruits of His sitting at the right hand of the Father?

The fruits of his sitting at the right hand of the Father include all the benefits of the kingdom and priesthood of Christ glorified. They are the following:

1. Intercession for us.
2. The gathering, governing and preservation of the church by His Word and Spirit.
3. The defense of the church against all her enemies.
4. The rejection and destruction of the enemies of the church.
5. The glorification of the church and the removal of all the infirmities it is subject to.

These fruits of Christ's sitting at the right hand of God naturally grow out of the office which He holds and are directed towards and for the sole purpose of His kingdom. To be a citizen in Christ's kingdom, of which we already have a foretaste today, have certain consequences and also have certain benefits. Let's look at some of the benefits of being a citizen of the kingdom of Christ:

1. He rules us through the ministry of His word and Spirit,
2. He preserves His ministry,

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3. He gives His church resting places,
4. He makes His word effectual in the conversion of the elect,
5. He raises them up at length from the dead,
6. He delivers them from all their infirmities,
7. He glorifies them,
8. He wipes all tears from their eyes,
9. He places them upon His throne, and
10. He makes them prophets, kings and priests unto His Father.

Christ as head of the church has three offices, namely, a prophetic office, a priestly office, and a regal office.

As head, as the One who bears the marks on his body having made that sacrifice by which his members have been set free from death, it is proper to say that not only does Christ have three offices, but He is the supreme commander in all three offices. He, therefore, not only holds a regal office but He is the King. He also not only holds a prophetic office, He is, through His Holy Spirit, the Christ. He not only holds a priestly office, He is the eternal High Priest according to the order of Melchizedek.

As members, each one of us also has three offices: king, prophet and priest. As kings we are expected to rule over sin and evil. As prophets we are to proclaim the gospel to the world. As priests we are to intercede for one another and empathize with others.

Christ's priesthood holds benefits for His members, as his other offices also hold benefits for his members. In particular, according to His priesthood, Christ appears and intercedes for us in heaven and prevails because He is the Son of God, having those credentials before the Father that He would never be refused. His virtue, the force of His intercession is so powerful and He is so intimately known to the Father as His Son, the Second Person of the Godhead that His intercessions always prevail.

With this knowledge, our comfort is absolute that He who is our King, our Head, our flesh and our brother, sits at the right hand of the Father.

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Therefore, we may conclude the following four things:

- a. He will grant unto us, his members, every good.
- b. He will grant unto us the Holy Spirit, so that we shall be quickened and glorified.
- c. He will bestow upon us heavenly gifts, such as a true knowledge of God, faith, repentance, and every Christian virtue, and
- d. He will accomplish all this for us as from the office which He sustains as our Head.

Because of what we know about our High Priest, because of the comfort we have in His sitting at the right hand of the Father, there is no reason why we should doubt our salvation. Even if we do not always understand everything that our Savior and King has done and is still doing, we know from the testimony and the faith given to us by the Holy Spirit that Christ will preserve us and deal with our salvation according to the price it cost to accomplish it: his precious blood and dignity.

Our lives have been snatched from the death sentence under which we lived before to become citizens of an eternal, glorious and holy kingdom. Our certainty that this is so lies not only therein that our names have been written into the book of life even before God created the world but what we see here is the foretaste of that eternal benefit of being a citizen of Christ's kingdom. We, therefore, have no doubt whatsoever that we already conquered evil in Christ and are able to live lives that glorify our King in this life -- which Christ will finally bestow upon us in the life to come.

John 10:28-30 I give them eternal life, and they shall never perish; no one can snatch them out of my hand. My Father, who has given them to me, is greater than all; no one can snatch them out of my Father's hand. I and the Father are one.

John 17:24 Father, I want those you have given me to be with me where I am, and to see my glory, the glory you have given me because you loved me before the creation of the world.

What, then, do I believe regarding Christ's sitting at the right hand of the Father?

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That Christ, having supreme and divine majesty, intercedes for me and all the elect, and that He applies to us his sacrifice, that the Father because of this, bestow upon me eternal life of which I can now already experience the presence in this life to sustain me that it will become mine forever at the end of time; that He also rule over me as a King who loves me with a love that transcends all understanding; that He defends me in this life against all evil and dangers and that He will at length glorify me with eternal life in his glorious presence forever. I am fully convinced that this is absolutely true.

Before we look at the last degree of Christ's glorification, the judgment, it might be an opportune moment to study the three offices of Christ, which are also in us his members, because we mentioned it earlier and clarity as to the meaning of these offices is appropriate.

The name "Christ" means anointed because He has been ordained by God the Father and has been anointed with the Holy Spirit (Luke 3: 21 - 22; Luke 4:14 - 19; Is 61:1; Heb 1:9; Ps 45:7) to be our chief prophet and teacher (Acts 3:22; Deut 18:15) who perfectly reveals to us the secret counsel and will of God for our deliverance, (John 1:18; John 15: 15) our only high priest (Heb 7:17; Ps. 110:4) who has set us free by the one sacrifice of his body (Heb 9:12; 10:11 - 14) and who continually pleads our cause with the Father (Rom 8:34; Heb 9:24) and our eternal King (Matt 21:5; Zech 9:9) who governs us by his Word and Spirit, an who guards us and keeps us in the freedom he has won for us. (Matt 28:18 - 20; John 10:28; Rev 12: 10 - 11)

Jesus is the proper name of the mediator while "Christ" is an additional appellation, for he is Jesus in such a manner that he is also the Christ, the promised Savior and Messiah.

Both titles designate his office, yet not with the same clearness for while the name Jesus denotes the office of the mediator in a general way, that of Christ expresses it more fully and distinctly. The name Christ expresses the three parts of his office, namely, Regal or King, Prophetical, and Priestly or Sacerdotal.

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The reason why these three offices are identified in the name of Christ is because prophets, priests, and kings were, in ancient times, anointed as an ordination to the office with the accompanying conferring of the necessary gifts for the proper discharge of the duties of the office.

Oil was used for anointing because there is an analogy between the sign and thing signified. Oil was considered to strengthen, invigorate, renovate, and makes firm dry and feeble members of our body; and renders them active and fit for the discharge of their functions. So, the Holy Spirit renews our nature, unfit in itself for the accomplishment of anything good.

Those who were anointed in the Old Testament were types of Christ and their anointing was imperfect and only a shadow of that of Christ. They received only part of the gifts and knowledge to fulfill their offices.

Christ's anointing was perfect, hence, "...in Christ all the fullness of the Deity lives in bodily form." (Col 2:9). He alone received the gifts of the Holy Spirit in the highest number and degree.

But nowhere in the Bible do we read of the anointing of Christ. How can we conclude, then, that Christ was anointed?

It is true that we nowhere do we read of a ceremony of Christ's anointing. However, He was anointed really and spiritually and received all that was signified by an anointing, which is the Holy Spirit. The Scriptures conclusively speak about Christ's anointing:

Psalm 45:7 You love righteousness and hate wickedness; therefore God, your God, has set you above your companions by anointing you with the oil of joy.

Heb 1:9 YOU HAVE LOVED RIGHTEOUSNESS AND HATED LAWLESSNESS; THEREFORE GOD, YOUR GOD, HAS ANOINTED YOU WITH THE OIL OF GLADNESS ABOVE YOUR COMPANIONS.

Is 61:1 The Spirit of the Lord GOD is upon me, because the LORD has anointed me to bring good news to the afflicted; He has sent me to bind up the brokenhearted, to proclaim liberty to captives and freedom to prisoners.

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Therefore, the Father is the anointer, the Son is the anointed, and the Holy Spirit is the unction, the substance, the anointing.

The three offices of Christ, or as some correctly refer to them as the three-fold office of the Mediator, prophet, priest and king, are as follows:

1. The prophetic office.

The function of a prophet is to publish and explain things that are to come. In general a prophet is a person called of God but there are many false prophets and the Bible teaches us when a prophet is of God and when not by discerning whether prophets speak about the Word of God and whether their forward-looking statements come true. (Deut 18:22)

Prophets were called to serve in the Old Testament and the New Testament; the chief of all prophets is Christ.

Old and New Testament prophets were immediately called by God. Old Testament prophets were sent to reprove the Israelites of their sins and declare punishment upon their transgressions. They also taught the people about God's will and true doctrine of worship. Their prophecies had to declare to them the coming of the Messiah so that their hope and comfort would be sustained and strengthened. They had to sustain certain relations with the state and perform civil duties; and foretell future events which strengthened their faith and prepared them for proper worship.

Prophets in the New Testament were furnished with the gift of prophecy to foresee and foretell things to come to declare the gospel to the world to further the kingdom of Christ. Paul and Peter were such prophets. (1 Cor. 14: 3, 4, 5, and 29.)

Christ is the chief prophet and was also immediately ordained by God from eternity for the purpose of revealing God's will to the human race. No one else has been sent by God as Chief Prophet and only Christ appoints and ordains other prophets. Therefore, when we say that the Old Testament prophets were immediately ordained by God, it is Christ the Second Person of the Godhead who ordained, inspired, and sent.

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The prophetic office of Christ is, therefore:

a) To reveal God and his will to angels and men, which could only be made know through the Son and to proclaim the law and keep it free from errors and corruption.

John 1:18 No one has ever seen God, but God the One and Only, who is at the Father's side, has made him known.

John 8:26 I have much to say in judgment of you. But he who sent me is reliable, and what I have heard from him I tell the world.

b) To institute and preserve the ministry of the gospel, to raise up and send forth prophets, apostles, teachers, and other ministers of the church; to confer on them the gift of prophecy, and furnish them with the gifts necessary to their calling. (Eph 4:11; Luke 11:49; Luke 21:15; 1Pet 1:11)

c) To effect in the hearts of the elect through his ministry an illumination of mind and a movement of their hearts to faith and obedience to the gospel, teaching and guiding them. (Matt 3:11; Luke 24:45; Eph 5:26; Mark 16:20)

It is clear, then, that all the prophets received their ordination from the Chief Prophet, Jesus Christ, and was taught, illuminated, and directed by Christ's spirit to say that which furthers the kingdom of God and prepares the congregation for the next phase or unfolding of salvation history.

Next week we will look at Christ's

2. Priestly office, and
3. Regal office.