


***THE CURRENT
WORK & ROLE
OF CHRIST***

***CHRIST - THE ROYAL
SON OF THE
FATHER***

PROPHECIES & PARABLES OF THE ASCENSION

 All the key aspects of Christ's role are wonderfully foreshadowed. His birth, growth, life, obedience, offering, death and resurrection are all subjects of Old Testament teaching. We would therefore expect the story of his ascension to be seen in prophecy and parable as well.

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- * Genesis 41:14, 37-43
 - * Exodus 24:12-18, 32:1
 - * Leviticus 16:2, 15-17 (Heb.9:24)
 - * Leviticus 23:5-12
 - * 2 Kings 2:9-12
 - * 2 Kings 20:5
 - * Esther 8:1-2, 8, 15
 - * Psalm 68:17-18
 - * Psalm 110:1, 16:8-11
 - * Isaiah 52:12
 - * Ezekiel 10:18-19, 11:22-23
 - * Daniel 7:9, 13-14

CHRIST - THE ROYAL SON OF THE FATHER

“ Christ that died, yea..., that is risen again, who is... at the **right hand** of God, who also maketh intercession for us.”

Romans 8:34

“ Which he wrought in Christ, when he raise him from the dead, and set him at his **right hand** in the heavenlies, For above all principality, and power.”

Ephesians 1:20-21

“ We have such an high priest, who is set on the **right hand** of the throne of the Majesty in the heavens, A minister of the sanctuary, and of the true tabernacle.”

Hebrews 8:1-2

“ Jesus Christ: Who is gone into heaven, and is on the **right hand** of God, angels and authorities and powers being made subject unto him.”

1 Peter 3:22

REASONS FOR THE ASCENSION OF CHRIST

Receiving the responsibility of command over the angelic host.

Obtaining the privilege of special access for priestly intercession.

Enjoying the intimacy of personal fellowship with the Father.

Assuming the position of the absent yet empathetic bridegroom.

Experiencing the exaltation of royal authority and honoured status.

***THE CURRENT
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***CHRIST - THE SOVEREIGN
COMMANDER OF THE
ANGELS***

CHRIST - THE SOVEREIGN COMMANDER OF THE ANGELS

■ " For the Father loveth the Son, and hath given all things into his hand."

John 3:35

■ " He ... set him at his own right hand... far above all principality and power... and every name that is named, not only in this world, but also in that which is to come."

Ephesians 1:20-21

■ " God hath... 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."

Philippians 2:9-10

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

1 Peter 3:22

ANGELS IN THE GOSPEL OF THE SOVEREIGN



The principle of delegated power in the speech of the centurion foreshadowed the future authority of Christ over the angelic host.

Caesar

Centurion

Servants

God

Christ

Angels

Matthew 8:5-13



This impending command of the angels is uniquely anticipated in Matthew - the gospel of the Sovereign.

* **Matthew 13:39**

* **Matthew 16:27**

* **Matthew 24:31**

* **Matthew 25:31**

* **Matthew 26:53**

THE SECRETS OF THE DIVINE TIMETABLE

■ " But of the that day, and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father."

Mark 13:32

■ " It is not for you to know the times or the seasons, which the Father hath put in his own power."

Acts 1:7

■ " For the Father loveth the Son, and sheweth him all things that he himself doeth: and he will shew him greater works than these."

John 5:20

■ " The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass."

Revelation 1:1

GIVEN UNTO CHRIST


CHRIST - THE OPENER OF THE SEALED SCROLL




“ The Father (greater than all) had reserved a knowledge of the times and seasons, and their events filling the interval between Christ's departure and returning. **Isaiah 29:10-11**. The sealed scroll in the right hand was a perfect symbol of the fact that the knowledge and control of the future was entirely in the power of the Father up to the moment that both were imparted to Jesus.

The opening of the seals may be taken as the attainment by the Opener of the knowledge of the Divine purpose, and the development of the events following as his carrying that knowledge into effect in causing the events to transpire.”


THE FATHER & THE SON IN THE THRONE ROOM

 "despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven."

Matthew 18:10

 " To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne."

Revelation 3:21

 " But to which of the angels said he at any time, sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister...?"

Hebrews 1:13-14

 " I charge thee before God, and the Lord Jesus Christ, and the elect angels."

1 Timothy 5:21

THE LORD'S CONTROL OF PROVIDENTIAL RESPONSE

■ " But I trust to tarry a while with you if the Lord permit."

1 Corinthians 16:7

" But I trust in the Lord Jesus to send Timotheus... but I trust in the Lord that I also myself shall come shortly."

Philippians 2:19-24

■ " Now God himself and our Father, and our Lord Jesus Christ, direct our way unto you."

1 Thessalonians 3:11-12

" Now our Lord Jesus Christ himself, and God, even our Father... comfort your hearts, and stablish you"

2 Thessalonians 2:16-17

■ " The Lord shall deliver me from every evil work and preserve me unto his heavenly kingdom."

2 Timothy 4:18

***THE CURRENT
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***CHRIST - THE PRIESTLY
INTERCESSOR FOR THE
SAINTS***

MESITES - THE ROLE OF THE MEDIATOR

“ 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. Only thus could he comprehend the claims of the one, and the needs of the other.”

Vines Expository Dictionary

‘A go between. A **mediator**, one who intervenes between two parties, who mediates for peace, and unites parties at variance. A word that does not occur in profane Greek, for they had no higher word than ‘dialactes’ - the arbitrator.”

Bullinger Critical Lexicon

“ Christ is called **‘mesites’** since he interposed by his death and restored the harmony between God and man.”

Thayer Greek Lexicon

CHRIST - THE MEDIATOR OF THE NEW COVENANT

“ For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all for a testimony in due time.”

1 Timothy 2:5-6

“ by how much also is he the mediator of a better covenant, which was established upon better promises.”

Hebrews 8:6

“ How much more shall the blood of Christ... purge your conscience... and for this cause he is the mediator of the new covenant... by means of death...”

Hebrews 9:14-15

“ And to Jesus the mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.”

Hebrews 12:23

CHRIST OUR MEDIATOR AND OUR INTERCESSOR

“ The purpose of God in reconciling the world unto Himself was worked out through the death and resurrection of the Lord. This twofold aspect is memorialised in both baptism and the rite of breaking bread. The twofold aspect of Christ as both our mediator and intercessor, is perhaps associated with the same idea.”

Romans 6:3-5

Christ's role as a mediator is intimately connected with his death as a representative offering. The sinner comes to God through the death of the mediator.

Christ's work as an intercessor is completely bound up in his life as a resurrected priest. The saint comes to God through the life of the intercessor.

THE SPIRIT & CHARACTER OF INTERCESSION



There are many examples of intercession in Scripture:

- * Abraham for Lot. **Genesis 18:23-33**
- * Eleazar for Abraham. **Genesis 24:12**
- * Isaac for Rebekah. **Genesis 25:21**
- * Moses for Israel. **Exodus 32:30-32**
- * Samuel for Israel. **1 Samuel 7:8-9**
- * Jonathan for David. **1 Samuel 19:4-6**
- * Job for his sons. **Job 1:5**
- * Daniel for Israel. **Daniel 9:4-20**
- * Christ for Peter. **Luke 22:31-32**
- * Paul for Philemon. **Philemon :1-6**

THE SPIRIT & CHARACTER OF INTERCESSION



A study of such passages reveals a common set of principles which permeate the theme of intercession and the spirit of the intercessor:

- * A perception to see the need
- * A desire to extend help
- * A relationship with those being interceded for
- * A position of righteousness on the part of the intercessor.

All these principles are involved in the work of Christ, whose role as intercessor operates independently of our prayers.

CHRIST - THE PRIESTLY INTERCESSOR

“ And if any man sin we have an advocate with the Father, Jesus Christ the righteous.”

1 John 2:1

“ Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.”

Hebrews 7:25

“ For Christ is not entered into the holy places made with hands which are figures of the true, but into heaven itself, now to appear in the presence of God for us.”

Hebrews 9:24

“ 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.”

Romans 8:34

THE SPIRIT & CHARACTER OF INTERCESSION



Our hymns help to capture this spirit.

Now let our humble faith behold
Our great High Priest above:
And celebrate his constant care
And sympathetic love.

Exalted to his Father's side,
With matchless honours crowned;
And Lord of all th' angelic host
Who wait the throne around:

The names of all the saints he bears,
Engraven on his heart;
Nor shall the lowliest saint complain
That he hath lost his part.

Hymn 261

***THE CURRENT
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***CHRIST - THE ABSENT
BRIDEGROOM OF THE
BRIDE***

FORMING A BOND WITH OUR ABSENT BRIDEGROOM

Seeking the
face of Christ
within our daily
readings.

Absorbing the
character of Christ
within our personal
devotions.

Remembering the
love of Christ
within our weekly
memorials

Praising the
greatness of Christ
within our
communal hymns

Engaging the
person of Christ
within our private
conversations

HYMNS TO CHRIST



An acclamation of praise.

105

2 Peter 3:18



An ascription of honour.

306

John 5:23



A statement of truth

214

John 6:68-69



An appeal to return.

266

Revelation 22:20



An expression of thanks

234

1 Timothy 1:12



A poem of reverie.

215

1 Timothy 3:16



A recital of scripture.

398

Ephesians 5:14

PUBLIC PRAYER SHOULD ARISE TO THE FATHER

- Christ's model prayer for the use of his disciples was clearly addressed to the Father. **Matthew 6:9-13, Luke 11:1-4**
- The Lord himself gave specific instruction concerning prayer, in the context of his impending departure to the Father. His unequivocal teaching was that they should pray directly to the Father in his name. **John 14:13-14, 15:16, 16:23-28.**
- The principal word for prayer in the New Testament is 'proseuche'. Apart from one probable exception in **Acts 1:24**, the word is reserved exclusively for prayer to God.
- The counsel of Christ was clearly the established custom and teaching of the apostles. **Acts 4:24-30, Ephesians 5:20, Philippians 4:6, James 1:5.**

PUBLIC PRAYER SHOULD ARISE TO THE FATHER



Prayer to Jesus is not exemplified in the scriptures or prescribed by him. The model prayer he gave to the disciples is addressed to the Father. Afterwards, he added, "ask the Father in my name." If we were to meet him as we hope to do at his coming, we should naturally address him in praise, as John heard the ransomed do. Those who approached him when he was on earth did this, and Stephen having clear vision of him by the spirit, addressed him individually "Lord Jesus receive my spirit." The danger in public prayers to Christ would lie in their tendency to conceal the Father. When, at the name of Jesus every knee bows and every name confesses it is "to the glory of God the Father."

Robert Roberts
The Christadelphian Vol 28, Pg 66

PRIVATE CONVERSATION WITH CHRIST

■ " We give thanks to God, through our Lord Jesus. **Romans 7:25, Ephesians 5:20.** Yet this need not exclude such prayer and thanks (subordinatedly permissible to him) as are illustrated in 'Lord Jesus come quickly' **Rev.22:20** 'Lord, save me ' **Matthew 14:30** ' I thank Christ Jesus our Lord ' **1 Timothy 1:12.**

If Jesus were on earth, and we were to meet him, would we not do homage and make request of his favour ? Undoubtedly. Well, he lives, and though we see him not, he sees us, and has all power for it is given to him **Matthew 28:18**, and symbolised in the seven horns and seven eyes of the slain lamb **Revelation 5:6.** He is able to succour those who are tempted, **Hebrews 2:18**, and shall we not make request ? "

PRIVATE CONVERSATION WITH CHRIST




There are several recorded instances of communication with the risen and ascended Lord.

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|-----------------|---------|
| ■ Acts 7:56-60 | Stephen |
| ■ Acts 9:3-6 | Paul |
| ■ Acts 9:10-17 | Ananias |
| ■ Acts 18:9-10 | Paul |
| ■ Acts 22:18-21 | Paul |
| ■ Acts 23:11 | Paul |
| ■ 2 Cor 12:7-10 | Paul |



Despite the closeness of these disciples to Christ, they nevertheless form an authentic prototype for the individual believer in their relationship with the Lord. Given these examples, it would seem clear that private communion with Christ is acceptable.

PRIVATE CONVERSATION WITH CHRIST

 " All the examples quoted... involved individual believers to whom the Lord spake or to whom he appeared in one way or another. The disciples knew the Lord was alive and working with them as they bore witness to his name. Rather than praying in the usually understood meaning of the word they were holding private conversation with him.

We too believe that Jesus is alive, and is at hand to comfort and to bless in time of need. He is not ashamed to call us brethren, and when we know him to be near, then it is difficult to see any scriptural obstacle to our communing with him in private. Public or corporate prayer in the ecclesia is by no means the same thing, as Scriptural precedent again shows "

REMEMBRANCE OF OUR ABSENT BRIDEGROOM

The Lord himself instituted the 'memorial supper'. The weekly sharing of the emblems is the means by which the bride continually remembers her absent Lord, makes time to dwell upon his virtues, and counts the cost of his loving sacrifice.

1 Corinthians 11:23-26, Luke 22:19

Our memorial hymns help to capture this spirit.

According to thy gracious word
Before thine agony
This will we do; our absent Lord
We will remember thee.

Thine absence now we daily mourn
We long thy face to see
No lasting joy till thy return
We do remember thee.

Hymn 224

***THE CURRENT
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***CHRIST - THE APPOINTED
JUDGE OF THE
NATIONS***

CHRIST - THE APPOINTED JUDGE OF THE NATIONS

■ " Out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth; and he shall give strength unto his king."

1 Samuel 2:10

■ " Arise, O God, judge the earth: for thou shalt inherit all nations."

Psalm 82:8

■ " Say among the heathen that the LORD reigneth... he shall judge the people righteously... for he cometh, he cometh to judge the world with righteousness, and the people with his truth."

Psalm 96:10, 13

■ " Because he hath appointed a day in which he will judge the world in righteousness by that man who he hath ordained."

Acts 17:31

CHRIST - THE JUDGE OF THE LIVING and the DEAD

“ And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of the **living and the dead.**”

Acts 10:42

“ I charge thee before God, and the Lord Jesus Christ, who shall judge the **living and the dead** at his appearing and his kingdom.”

2 Timothy 4:1

“ Who shall give account to him that is ready to judge the **living and the dead.**”

1 Peter 4:5

“ For to this end Christ both died, and rose, and revived, that he might be Lord both of the **dead and living...** for we shall all stand before the judgment seat of Christ.”

Romans 14:9-10

CHRIST - THE JUDGE OF HIS HOUSEHOLD FIRST



Even though he is the appointed Judge of the nations, there is a sense in which the Judge's most important work is the judgment of his own household . This then becomes the first sign of judgment to come.

The resurrection marks the beginning of the judgment epoch. This period of time marks a series of judgment events which will usher in the kingdom. The first stage of this epoch is the judgment of the household.

Isaiah 26:17-21

John 5:26-29

Revelation 11:18.

CHRIST - THE JUDGE OF HIS HOUSEHOLD FIRST

- Those with the greatest responsibility are held first accountable. This principle was seen in the judgment of both the Babylonian and Roman overthrows, and sets a precedent for the future.

Ezekiel 9:5-7

1 Peter 4:17-18

- Only those marked in the forehead as having the mental disposition of the truth will be saved by the Judge.

Ezekiel 9:4, 6

Revelation 14:1, 22:4

WRITTEN IN THE LAMB'S BOOK OF LIFE



The book of life is the Spirit's record of the woman's seed.

The idea is referred to in both the Old & New Testament records.

Exodus 32:32-33

Psalms 69:28

Daniel 12:1

Luke 10:20

Philippians 4:3

Hebrews 12:23.



In the Apocalypse it is revealed that the book of life belongs to the Lamb.
Revelation 13:8, 21:27.

As the Judge of his own household he is scrutinising the lives of the saints now. The judgment seat of Christ will reveal whether our names have remained written, or have been blotted out of the book. Our status however is already known to Christ as the appointed Judge. **2 Timothy 2:19**

***THE CURRENT
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***CHRIST - THE KING
DESIGNATE OF THE
WORLD***

CHRIST - THE KING

DESIGNATE OF THE WORLD

“ God... hath in these last days spoken unto us by his Son, who he hath appointed heir of all things.”

Hebrews 1:1-2

“ The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.”

Revelation 11:15

“ Thou... hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet”

Psalms 8:5-6

“ Thy king cometh unto thee: he is just and having salvation... and he shall speak peace to the heathen: and his dominion shall be from sea to sea, and from the river even to the ends of the earth.”

Zechariah 9:9-10

RECEIVING THE PATTERN OF THE KINGDOM

Samuel wrote the 'manner of the kingdom' in a book, and laid it up before the LORD. **1Samuel 10:25**. There are clues that he might have later handed this treatise to David. **1Chronicles 9:22, 27:26-28**. David may well have given the book to Solomon as king designate. David also received the entire detail of the temple by revelation, and gave the 'pattern of the house' to Solomon. **1Chronicles 28:11-19**.

Similarly Christ has received the instruction of his Father in preparation for the kingdom. Into the hand of the Son, the Father has given the book of the 'timetable of the kingdom' which Christ now comprehends, **Revelation 5:1-7**.

The Lord has also been given the 'pattern of the house' for the temple of the age to come. **Ezekiel 43:5-6, 10-12**.

SELECTING THE ORDER OF THE COURSES



The organisation of the kingdom under Solomon was based upon the selection of 24 courses by his father David.

- * 24 courses of priests 1 Chron 24:1-19
- * 24 courses of Levites 1 Chron 24:20-31
- * 24 courses of singers 1 Chron 25:1-31
- * 24 courses of porters 1 Chron 26:1-19
- * 24 civil rulers
 - 12 captains of months 1 Chron 27:1-15
 - 12 princes of tribes 1 Chron 27:16-22



The government of Christ is based upon this order of 24 courses. Closest to the throne are the 24 elders who are devoted to his cause. Revelation 5:8, 11:16, 19:4. The 24 elders display aspects of the priests, singers, and civil rulers. Revelation 4:4, 8, 5:8-10.

ABSORBING THE COUNSEL OF THE FATHER



Between the two anointings of Solomon, he received a cascade of spiritual advice and counsel from his father.

* A call to enthusiastic labour in building.

1 Chronicles 22:6-16

* A public exhortation to be faithful.

1 Chronicles 28:9-10

* A vouchsafing of the spirit revealed pattern.

1 Chronicles 28:11-21

* A warning to keep the charge of the truth.

1 Kings 2:1-4

* A guide to the discerning of different characters

1 Kings 2:1-4

* A handbook of practical maxims for governance.

Proverbs 1-9

* A soliloquy on the two seeds and their end.

Psalms 37



Into the Son's hand is being committed the entire blueprint of the kingdom age by the spiritual counsel of his Father.

John 5:19-20.

THE PREPARATION OF THE KING - DESIGNATE

Developing the commander's skill in approving of every angelic task.

Revealing the priest's spirit by interceding for every individual saint.

Absorbing the Father's mind by communing on every possible circumstance.

Showing the bridegroom's love in understanding every private yearning.

Learning the judge's discernment in overseeing every providential event.