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Doctrine Of The Son - Part 2

We're developing some of the positional truths provided by the 2nd Person, God the Son. We're going backwards through the Trinity, from the Holy Spirit back to the Son and then to the Father. The issue here is to define the unique features of the Church Age that are not the same as in other ages, not the same as Israel, etc. We've covered six things that the Holy Spirit has done, these are only a sampling. The Holy Spirit regenerates, He indwells, He baptizes, He seals, He makes intercession and He gives spiritual gifts. But all that, that work of the Holy Spirit to do these things, actually flows out of the work of the Son. So the work of the Holy Spirit, if you can look on it this way, implements the work that the Son produces. We really have approached this kind of backwards because we started with the implementation of God's program for the Church Age. And the Holy Spirit is the on-scene director of our lives; He is the one who is residing in us, He's omnipresent, obviously, but His place of operations on this planet, on this earth, is inside believers, which is a pretty flattering picture of history. Right now the center of history is the Church; we are the Holy Spirit's base of operation. The Church is not a building, the Church is not an organization; the Church is the set of believers in the Lord Jesus Christ.

We're at the 2nd Person and He's the one that provided the things that the Holy Spirit has brought into our lives. It's His work that had to be in place before the Holy Spirit could implement them, making them a part of our life. So if it helps you to have an analogy: The Father is the speaker, the Son is the actual message the speaker speaks and the Holy Spirit is the effect of the message, or the implementation of the message.

The first work of the Son we've seen is imputed righteousness. The righteousness that is imputed to our account comes from Jesus Christ; this is

the primary issue of the Reformation. The Reformation first had to do with Scripture and getting back to the Scripture. The result of getting back to the Scripture was the doctrine of imputed righteousness or justification by faith alone. The word alone is at the heart of the issue between Roman Catholicism and Protestantism. Are we justified by faith alone or are we justified by faith and works? The Protestant view based on the Old and New Testament, but particularly Romans and Galatians is that we are justified by faith alone in the finished work of Christ alone; the Roman Catholic view was that we are justified by faith in the ongoing process of good works by which God cleanses my heart. Once you grasp the difference you see why in Roman Catholicism there is no security, your salvation is kept away from you; you can't have it now because you're not there yet. In Protestantism you have security because you have a legal standing. It doesn't matter what your works are, it's Christ's works that matter, it doesn't matter how you feel today, it's not a result of your feelings, it's not anything like that. It's a legal standing before God. And it's not changed by how many sins I've committed today. God knew we were stinkers before He imputed Christ's righteousness to us, so we're not going to surprise Him when we blow it. The righteousness is once for all imputed and credited at the moment of faith alone.

We should mention, because we're trying to distinguish believers of the Church from believers in prior ages that, with regard to justification by faith there is a difference. It's that difference I want to clarify. In prior ages there was no historic righteousness to impute to sinful human beings, Christ had not yet come to supply the missing righteousness. Nevertheless, God did impute righteousness to them on the condition that it would be generated in future history, a condition that was certain to be met in the plan of God. But from the OT saints perspective it had not been generated and that fact must not be overlooked. Now that Christ has generated it we as NT saints look back upon an absolute righteousness that has been generated in history. In one way then it should be easier for us not to drift into various legalistic activity that tries to bring human works into the equation. So what I'm trying to get at here is that there is a difference in that in the OT all they had was a promise that somehow God was going to solve the problem of -R, but they didn't have much of a clue about how He was going to do it. All they knew was God promised to somehow do it. Now that it's been done we can look back in history and see how He did it, how that +R came into historical existence in the Gospels.

Let's push on to the second work of God the Son; the Death and Resurrection of Jesus Christ. We share that too. It's a difficult one but if you turn to Romans 6 it's an unavoidable one. Before we get to Romans 6 we have to go through Romans 5 because Romans 5 gives us the design of the human race, that this thing called the human race is a solitary thing. The human race goes back to a federal head, Adam, even Eve was built out of Adam. And what this means, it seems very unfair to our ears when we first hear this, but you and I are sitting here dying in these bodies. Why? Because our federal head, Adam, sinned. You say, what right does God have to cause me to die, to put me under a sentence of physical death because of what Adam did? But that's what Romans 5:12 is saying, "Just as through one man sin entered into the world, and death through sin, and so death spread to all men..." What's the logic of that statement? The logic Paul uses is that everybody dies and if everybody dies then there must be a universal cause of death, it can't be due to our personal sin. Because if it is and we're all born sinless and don't become sinful until we commit our first sin then why did Jesus have to be virgin born. So we don't die because of our personal sin. What's our death due to? It's due to Adam's sin which is imputed to our account. You say well, that's not very fair. Why am I under a penalty for something I didn't do? But the rest of the chapter goes on to show that the reason God designed the human race that way was so that the sin of the one man Adam would be imputed to the human race is so that the righteousness of the one man Jesus Christ could be imputed to the human race. That's the Romans 5 setup for Romans 6.

Romans 6 now gets into how this imputation occurs, how we who are identified with Adam become identified with Jesus Christ's Death and Resurrection. Notice verse 3, "Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death? 4Therefore we have been buried with Him through baptism into death, in order that as Christ was raised from the dead through the glory of the Father, so we too might walk in newness of life. 5For if we have become united with Him in the likeness of His death, certainly we shall also be [united with Him] in the likeness of His resurrection, 6knowing this, that our old man was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sins, 7for he who has died is freed from sin." So just as we were participants in some way in Adam's fall,

by virtue of his federal headship over the human race, so now we are participants in some way in Christ's death and resurrection by virtue of His federal headship over a new human race. We are a new humanity, a new species. It's strange to think about this biologically, but something radical has happened and from a biblical frame of reference believers are not the same species as unbelievers. There are two species of human beings on earth right now; those who are the seed of Adam and those who are the seed of Christ. And as the Church progresses there's a separation occurring and a new humanity is being designed for what? A new universe. We don't think about it as often as we should but we really are strangers and aliens in this universe. We are a new kind of human being so much so that we are foreigners to the old species of human in Adam.

To see what's going on here, when Adam sinned the original design of man and nature was cursed. Never forget both man and nature are affected by Adam's sin, sin penetrated the entire created order and now that original world is gradually falling apart, it's self-destructing and that self-destruction is universal. We know this from our own bodies, our bodies come into this world with the penalty of sin and it wreaks havoc on us, over time we are dying, there's a process of death in each individual human being that is mirrored on a grander scale by the universe. Then in the midst of this dying universe comes the Lord Jesus Christ, He dies for sin and He rises from the dead. Now this introduces something interesting. Here is a universe ticking down and in the middle of this universe comes something that is not ticking down, a resurrected, immortal human being. And it's inside history, it's not at the end of history. To the Jewish mind they had a resurrection, but it was located at the end of history, it was something Daniel said would occur in the end times, not in the middle of history. So when Jesus rises from the dead, the only way the Jewish mentality can interpret that is that if this is so we have a piece of immortal history inside of mortal history. What has happened is a new history has begun; a new creation that is not subject to death and will never be subject to death; can never be subject to death; that's immortal history. Jesus is the first member of that immortal history. Now that's a nice theory you say, but what does it mean?

What Romans 6 is saying is that when we are placed in Christ through, notice the instrumentality, vv 3-4 through "baptism." That's not water baptism there, that is Spirit baptism and it reminds us of a work of the

Spirit, one of the positional truths that He does for us at the moment of faith in Christ. What did the Holy Spirit do? He baptized us. What did we say the baptism of the Holy Spirit did for us? It separated us from Adam and identified us with Christ. So the baptizing work of the Holy Spirit is the implementer of our co-death and co-resurrection with Jesus Christ. So the baptism of the Spirit is tying us to the death and resurrection of Christ in Romans 6, so that we both died and were resurrected with Him. That's co-death and co-resurrection. Well, what difference does that make? It doesn't make any difference to my physical body because my physical body is still running down, my biological clock is still ticking. So the baptism of the Spirit may have brought me into unity with Christ's death and resurrection, but it hasn't taken care of my mortal body yet, I'm not resurrected yet. And no matter what science does it's not going to stop aging and death. When I was in the university I got a book called *The End of Aging* which was this utopian view of science, that through scientific breakthroughs we would end aging and find the fountain of youth so to speak. I remember one of the professors waxing eloquent about our chromosomes. Chromosomes are tightly compacted DNA strands; it would be like taking all the information in Encyclopedia and compacting it onto a thumb drive. Well, you're DNA is like that but it codes for your entire physical and biological makeup. Well, the end of these chromosomes, which look like an X when you see them, the ends of those X's are called telomeres, they're little cap like ends on them, like bumpers on a car and their job is to protect the valuable DNA in the middle, just like bumpers on a car protect the occupants inside. And my professor was saying that they had discovered that these bumpers on the DNA were getting all beat up by mutations and it was so beat up now that it was causing the valuable part of the DNA in the middle to get beat up and that's what scientists think is causing us to die. So the solution is if we could somehow reinforce the bumpers and fix the mutations then that will be the end of aging. No it won't. You don't die because of mutations; you die because you are under a death sentence. Christians who argue against capital punishment never seem to see this. We're all under a divinely imposed death sentence. So if our co-death and co-resurrection hasn't reversed the death sentence then what has it done? It has worked something in our spirit. And Paul is saying that somehow our spirit has been risen such that it has now been separated from mortal history and moved to immortal history. That's another work of the Holy Spirit called regeneration that is tied in right here. And you'll see more and more these works are all tied together, they're doing

their specific things but they're all linked together, just like the biochemistry in our body, there are parts, they do their thing, but they all work together. So we have regeneration brought into the picture. This is the Holy Spirit's work of re-creating our human spirit. We haven't been physically resurrected yet, though that's coming, but do you see what is happening? A part of you has been taken out of the mortal history and put into a new immortal history that started with the resurrected Christ. He was the first piece and each person who believes in Him is baptized by the Spirit so that He is no longer identified with Adam's race, but that by dying and being resurrected with Christ we are now in Christ and identified with Christ's righteousness and our spirits are re-created immortal so that part of us, and we're partitioned now, part of us is still a part of mortal history. Our bodies are dying but our spirit is a part of immortal history, our spirit is alive and so we are following in Christ's pathway. We haven't been resurrected yet, obviously, but that's coming and the terminal generation of believers will experience that, without dying their physical bodies will undergo a transformation that is parallel to the spiritual transformation that already took place. But the new creation, the new immortal history has already begun and piece by piece it is being added too. This is what's so threatening about the gospel to Satan. If each time the gospel is preached people believe then each person that believes is exiting this creation and becoming a part of a new creation. And if a new creation is being formed then what does that mean for the old one? It's going to destruction. And that means Satan's time is limited. But in the meantime that's why we feel frustrated in this world, we are in this world, our bodies are still dying, we still have the frustrations and sufferings, but we are not of this world, we are a new humanity and we are part of a new creation that has already begun. So yeah, it is frustrating, we are in the world but not of the world, and that's the way we're supposed to live, as a new humanity, as a new race of men that are growing up alongside of the old race of men. And they are to look that different. That's what our co-death and co-resurrection has done, it has given meaning to the baptism of the Spirit.

Let's look at the third work, Eternal life. This is a part of the salvation package. By being in union with Christ we share His life just as when we were in union with Adam we shared his death. So now we have eternal life and this eternal life is immortal, it can't die. We said in 1 John 3 that our eternal life is impeccable, it is not able to sin, John says it this way, "he who is born of God cannot sin." That is referring to the impeccability of the eternal

life, it's not talking about he doesn't sin habitually, it means he can't sin. You say well wait a minute, we all sin. That's right. But if you read John carefully he's talking about the born of God self, he's not talking about our whole person, he's just referring to the born of God self, the regenerate aspect of our being, and how when we abide in Christ, when we're in fellowship, it may not last more than 5 or 10 minutes, but at that point, our eternal life is manifested, and that eternal life is what is perfect. It's Christ living in us, it's His life not ours being manifested, it's Jesus Christ's actual life. We get that, that's all part of this package that comes in with sharing the death and resurrection of Christ.

This is one of the things that stunned the Jews because again, eternal life to the Jews was way down after history when I'm in my resurrection body in God's presence. And that's the way Paul and other apostles use eternal life, to refer to the future, not the present, but not John. John has this strange new thing about eternal life being a present possession of believers. Over in John 10, the verse everyone memorizes, "I have come that you may have life, and that you might have it abundantly." That second part no Jew had a quarrel with, but this idea that I can have eternal life now, in history, in this mortal, dying world, was a radically new idea. And the liberals make a big thing out of it and say oh, see, we've got a contradiction between Paul and John, these two guys couldn't get agree about eternal life. Nonsense! The problem is, and what makes it difficult is that the biblical definition of life is a spirit and body united to form a soul. So in what sense do we have eternal life now when we have a dying body? John apparently is viewing with anticipation that the spiritual part of the life has already come, that's the Nicodemus discourse, you know the wind blows where it wills, and you hear the sound thereof but you do not know where it goes. That's the spirit. And John is apparently saying that through regeneration and the indwelling, all that work of the Holy Spirit, has brought eternal life to our spirits, and that eternal life is a piece of the future brought into the present because of our union with Jesus Christ.

Turn to John 6 and let's think of this, of our union with Christ again. We've pointed it out with the baptism of the Spirit, he unites us with the death and resurrection of Christ but here we have another way we are united to Christ. In John 6:51 we have a very controversial passage. This is where Protestant and Catholic theology cannot agree. And it comes down to the communion

table. "I am the living bread that came down out of heaven; if anyone eats of this bread, he will live forever; and the bread also which I will give for the life of the world is My flesh." This is cannibalism the Jews say, this guy is telling us to eat flesh and drink blood. They don't understand, they're depraved in Adam. Verse 54, He who eats My flesh and drinks My blood has eternal life, and I will raise him upon the last day." You see why there's a clash here between Protestant communion and Roman Catholic mass? There are two theological things going on in these two ceremonies. These two ceremonies, they may use bread and wine and the Protestants may use bread and wine but they're completely different things going on. And you have to be aware of that. 16th century Europe was torn in half by the arguments over the Eucharist. We Protestants are considered by Catholics to almost be blasphemous in what they consider to be a very careless, insensitive, unspiritual, denigration of the holy sacred body of Christ. And if I was a Catholic and I believed the mass was the body of Jesus and it was actually being sacrificed every Sunday, I would think that too. Except I don't believe that, and I don't believe that because I don't see that in the Bible. That's a church tradition, but it's not taught in Scripture. As far as Scripture is concerned what they're doing is blasphemous because they're offering Christ as a bloody sacrifice over and over and over; every time the mass is performed that's a crucifixion. And it bugs me because the crucifixion was once for all, not once a week, not repeated over and over and over, it's finished, complete, done. What Jesus meant was you have to partake of me, you have to believe in Me, obviously verse 47, he who believes has eternal life. I am the bread of life. He's saying I'm spiritual food, you have to partake of Me through faith, and if you do then you are partaking of My life. He is our life. And since it is Jesus Christ that is eternal life then the eternal life we possess and which will be abundantly enjoyed forever is us sharing in His life. It's not that some separate thing called eternal life is given to us, we share His life. And so the picture is that the eternal life we now share in isn't going to go away and be something different in the future but rather it is a treasure from the eternal future brought back in time to be experienced now. That's the shocking revelation of the Apostle John over against the other guys. The other guys were led by the Holy Spirit to emphasize the future aspects of eternal life. And one of the things they do emphasize, as in 1 Cor 15 when Paul deals with eternal life, is the resurrection body that we have to pick up at the end of our salvation so we are able to live in the future. So Paul says at the end of 1 Cor 15 what is so comforting at funerals, "DEATH IS SWALLOWED UP in

victory, O DEATH, WHERE IS YOUR VICTORY,” we’re resurrected, he says, and our bodies are immortal.

A fourth work of God the Son is His Priestly Intercession. “During the age of grace the Father postpones judgment on the basis of Christ’s atonement. As priest, therefore, Jesus Christ represents all mankind covered from final judgment until the end.” In other words, He gives covering protection for all mankind until the day of grace ends. And then the priestly intercession stops. Right now it’s going out like a shield against His wrath. You know, here’s this big anger building and the intercession of Christ stops it from acting, it’s held back, it’s held back, it’s held back until the end of history, and He says okay, that’s it, it lets go, boom. But the intercession for the saved goes through the final judgment, so the shield protects them, it’s a different kind of intercession.

Now we want to get a picture since we’ve focused on this priestly intercession, we want to go to Rom 8:34 and then we’re going to pick up some pictures of what Jesus’ intercession is doing for us, for you, for me right now. Here’s the central NT passage on intercession. We said that the priesthood of Jesus primarily is concerned with intercession for us. Now remember something here. What did we say the Holy Spirit was doing? Interceding. But remember I said watch it; remember I said when we got into the intercession of the Holy Spirit there’s something peculiar about that text in Rom 8. The text doesn’t have the Holy Spirit praying to the Father, the Holy Spirit is praying to the Son, because the one who searches the inward parts according to the book of Revelation is the Son. So that being the case this intercession is not the same as this intercession; two different intercessions going on with two different purposes. See how complicated this salvation package is? We’ll be studying it for all eternity. There is so much glory of God in the salvation package that we will have all eternity to try to understand what He has done for us.

In Rom 8:34 here’s what Paul says. “Who is He that condemns? Christ Jesus is He who died, yes, rather who was raised, who is at the right hand of God, who also intercedes for us,” past tense or present tense? Present tense! The intercession is happening still now. But the sacrifice is past tense, so it’s once for all sacrifice but continuing intercession. Now let’s see what the intercession looks like. There’s two pictures, one of them you can remember, we’ve been through this. Job 1, Satan comes in to the council of God, let’s get

Job, let's go get Job, and God talks to Satan, etc. and says do this but don't do this, He kind of shields Job. He says okay Satan, you've got a little bit of room to do your thing but there are limits, you can't do this.

We've got a better picture in Zech 3:1-5. Here is a picture of what intercession looks like, the kind of intercession that Jesus does. "Then he showed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to accuse him." What does Satan do? He accuses the brethren, that's what his name means, and although he can accuse us to our minds, the real accusations of Satan we don't even hear, they're being made in heaven. Satan stands at his right hand to accuse him. 2 "And the LORD said to Satan, 'The LORD rebuke you, Satan!'" By the way, this is a Trinity passage, notice Second and First Person's here. "Indeed, the LORD who has chosen Jerusalem rebuke you! Is this not a brand plucked from the fire?" 3 Now Joshua was clothed with filthy garments and standing before the angel." In the Hebrew language that isn't filthy garments, that's manure covered garments. So it's a nice picture of filth, and the idea is that Joshua is a priest, and he is a sinner, he has manure all over his clothes, and that's how God pictures us as sinners, a dirty stinking mess. It's so fun to get into the original languages.

"Now Joshua was clothed with filthy garments and standing before the angel. 4 And he spoke and said to those who were standing before him saying, 'Remove the filthy garments from him.' Again he said to him, 'See, I have taken your iniquity away from you and will clothe you with festal robes. 5 Then I said, 'Let them put a clean turban on his head.'" That's the picture, Satan comes, he accuses, and we are covered, and we are covered by the priest who has the right to make intercession for us with a perfect sacrifice because He's the one that made the sacrifice. That's why Jesus does the interceding, not the Holy Spirit. This intercession is not the Holy Spirit's intercession; this is the Son's intercession because the Son as God-man is the sacrifice, He can make this intercession.

Now a practical example. He did this, probably from all eternity as the angel of the Lord, but during His incarnation He did this once in a very famous passage, Luke 22. This is a picture of the continuing work of Jesus in our lives. Luke 22:31, this is that passage about Peter. Let's read that in the light of priestly intercession. "Simon, Simon, behold, Satan has requested to sift

you...” now who’s the character getting involved here again? The same guy that we saw in Zechariah. Does this seem consistent? Who, then, is doing battle with Jesus over this ministry of intercession? This is the angelic conflict going on all the way up to the throne of God. That’s why in previous lessons I talked about the angelic conflict during the Church Age and I said what is happening is that Satan had a chance, he thought, to be the top dog, and he blew it, and he hated the fact that the Father sent the Son to take his place. So he did everything he could to stop Jesus Christ and if he couldn’t stop Jesus he was going to kill Jesus, but he was going to get Jesus out of the way. He thought he succeeded but he failed!

So what happens instead is that Jesus rose, ascended and walked into the throne room of God, He sat down at the right hand of the Father on the Father’s throne and from that point on there’s nobody else that can sit there. At the time the Lord Jesus Christ ascended and sat down at the Father’s right hand, the game is over! The seat is occupied. Therefore what is Satan going to do? He’s going to do whatever he can to stall the final execution of the plan of history. Jesus has to have a people for His name. Remember Daniel 7 and those other passages, because the imagery is always the King and His people. Well, we’ve got the King at the Father’s right hand but we don’t have the people of the King at the Father’s right hand, so where are the people going to come from? What is Jesus doing? He’s calling people out, every time a person trusts in Jesus Christ for His righteousness Satan starts arguing at the throne, hey, look at those filthy garments and what does Jesus Christ say, no, he’s wearing my garments, he’s wearing My righteousness, He’s as white as snow, I see no manure there, I see +R, That’s Christ’s intercession for us and over and over Satan makes this argument and over and over Jesus says you don’t have a legal claim; you’ve just got your case thrown out of court. Jesus is throwing cases out of court, case dismissed, case dismissed, case dismissed, you don’t have a case. In other words, this angelic conflict is one that’s legally based. Who has a claim against us Paul says in Rom 8?

So in Luke 22 here this accuser is, here we go again. “Simon, Simon, behold, Satan has demanded permission to sift you like wheat; 32but I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers,” once you repent strengthen your brothers.

There's a little thing there, it's just a flash, just tiny, it only takes one verse, but it explains the whole chapter in Luke of what happened in Peter's life.

Now if that went on with the apostles, do you suppose that's going on with our lives? Someday in eternity we're going to be faced with, I would envision, a discussion about do you remember the day that this happened in your life, remember what happened over here, remember what happened to that person, remember this situation, remember that circumstance? Let Me show you what was going on and all of a sudden the curtain opens and we see this dialogue, and we say holy mackerel, if I'd known that this was a cosmic disturbance I think I would have handled the situation a little differently. But this gives you insight into what is going on with the constant intercession of the Lord Jesus Christ. We'll continue next week because we're going to finish up the work of the Son for the believer which is the base for the implementation of this work in our lives by the Spirit.

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