

The Attackers: Review: Trichotomous Separation of Jesus at Physical Birth; Confirmation of Propitiation: Resurrection & Session, 1 John 2:1-2; Christ as Intercessor, Heb 9:24; Christ: Resurrection & Session; as Intercessor, Rom 8:34

8. During the Incarnation, Jesus Christ demonstrated the fact He was the Messiah. The task of the true humanity of Christ was to qualify to be the substitutionary sacrifice for the sins of mankind.
9. To accomplish this He had to remain sinless between the time of His virgin birth to the point of His physical death.
10. The question arises as to how we may be sure of the successful conclusion of His mission. How do we know His Person was qualified and His work sufficient?
11. It is God the Father who must be propitiated. Deity must find the Person of Christ qualified and His work efficacious.
12. The resurrection is a confirmation that removes all doubt by an authoritative statement of indisputable fact:

1 John 2:1 - My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate [παράκλητος (paraklētos)¹] with the Father, Jesus Christ the righteous;

v. 2 - and He Himself is the propitiation [ἱλασμός (hilasmos)²] for our sins; and not for ours only, but also for the whole world.

13. The resurrection confirms the propitiation of the Father while the ascension is its validation: the establishment of the accuracy of a thing by authoritative affirmation or by factual proof.
14. Paul confirms that not only is Jesus Christ seated at the right hand of the Father but He also serves as our Intercessor. As our High Priest, He is our defender before God by appealing for mercy or forgiveness: (1) as we confess our sins, (2) by sanctifying our prayers, or (3) regarding demonic accusations.
15. The writer of Hebrews makes reference to this in:

Hebrews 9:24 - For Christ had not entered into a holy of holies made with human hands [i.e., the tabernacle or temple], a copy of the true one [in the third heaven]; but into heaven itself to appear in the presence of God the Father [session at His right hand] on behalf of us [as our Intercessor].

¹ “Used in a court of justice to denote a legal assistant, counsel for the defence, an advocate; then, generally, one who pleads another’s cause, an intercessor, advocate, as in 1 John 2:1, of the Lord Jesus” (W. E. Vine, “παράκλητος,” in *An Expository Dictionary of New Testament Words* [Nashville: Thomas Nelson Publishers, 1984], 200).

² “Propitiation means the placating of the personal wrath of God. Expiation is the removal of impersonal wrath, sin, or guilt. Expiation has to do with reparation for a wrong; propitiation carries the added idea of appeasing an offended person and thus brings into the picture the question of why the offended person was offended. If one wanted to use both words correctly in connection with each other, then he would say that Christ propitiated the wrath of God by becoming an expiation for our sins” (Charles C. Ryrie, *Basic Theology* [Wheaton, IL: Victor Books, 1986], 296–97).

16. Paul refers to this by use of the term common in Roman courts (Latin: *intercedo*) where the accused has as his defender one who can serve as a mediator:

Romans 8:34 - Christ Jesus is He who died, yes, rather who was raised [the resurrection], who is at the right hand of God [session], who also intercedes [ἐντυγχάνω (*entunchanō*)³] for us.

³ “Used of the exalted Christ’s intercession ‘for us’ (Rom 8:34), i.e., for those who come before God on the basis of Christ’s priestly service (Heb 7:25). Ἐντυγχάνω ... belongs primarily to the conceptual world of the ruler’s court, where accusations against another and where requests on behalf of another are made with the hope of receiving a hearing. The narrower theological usage of the verbs in Romans 8 and Hebrews 7 take on their meaning from this background. Christ is the intercessor who appears for the believer at the heavenly court. Early Christian tradition thus brings together the motif of Christ’s exaltation (according to Ps 110:1) with that of the intercessory or priestly approach of the exalted one to God’s right hand for the believer” (Horst Balz, “ἐντυγχάνω,” in *Exegetical Dictionary of the New Testament*, eds. Horst Balz and Gerhard Schneider [Grand Rapids: William B. Eerdmans Publishing Co., 1990], 1:461.