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The Significance Of The Session

Today we want to get into the OT imagery of the session of Jesus Christ. Nobody ever physically observed the session of the Lord Jesus Christ; they physically observed His ascension from the Mt of Olives as He went up, up, up they were watching Him and finally He disappeared into a cloud, but nobody ever had the image of the Lord Jesus Christ sitting down in session at the Father's right hand transmitted to them by the human eye. To gather where Christ had gone they took the imagery of OT texts that referred to His session. We're going to look at three of these OT texts to build this imagery and see how the NT authors pick up this imagery to explain the significance of Christ's present session.

Let's start with Dan 7. Dan 7 is one of those great passages where the Lord Jesus Christ is seen in the OT and He is seen in the context of God's kingdom program, the five kingdoms. Remember Dan 2 and Dan 7 present four Gentile kingdoms that were coming followed by a Jewish kingdom. Daniel saw this; the first one was the Babylonian kingdom, then the Medo-Persian kingdom, then the Greek Empire and then the Roman Empire. Those are the four Gentile kingdoms in Daniel. And who was Daniel? Daniel was a Jew, he was a member of the royal house of Judah. And he was taken as a young man, probably 16, 17 years old into Exile to Babylon. So what event, what time frame is Daniel living in? The Exile. His nation had just been defeated by the Babylonians. And he had risen up and entered into the political administration of this kingdom. He had risen to a very powerful position in the governmental structure. He was daily involved in the political structure, and it caused him, as a Jew, to wonder whether Israel would ever rise again to dominate the world stage. What's going on here? God made promises to us of this grand kingdom of God and here I am living in this second class

kingdom. What's going on? It's in this context that God the Holy Spirit opened up visions of future history to him that involve five kingdoms.

Look at verse 2, "I was looking in my vision by night, and behold, the four winds of heaven were stirring up the great sea." The sea is being used metaphorically here for the Gentile nations. Why do you think the Gentile nations are likened to the sea? Because the sea is unstable, it's chaos, and that's the picture God engenders that we think of when we think of Gentile nations. And the four winds were stirring them up. What are the four winds? This is also metaphor, and it's commonly applied to the demonic powers - Satan and his minions stirring up the Gentile nations. They've got their big shot here to build their kingdom. God's giving them license to build it and they're going to build four kingdoms. Verse 3, "And four great beasts were coming up from the sea, different from one another." And watch how they're described. We want to learn something from this description. "The first was like a lion and had the wings of an eagle..." verse 5, "Another beast, a second one, resembling a bear..." verse 6, "I kept looking, and behold, another one, like a leopard, which had on it's back four wings of a bird..." and verse 7, "I kept looking in the night visions, and behold, a fourth beast, dreadful and terrifying and extremely strong," etc...Those are the four kingdoms but then Daniel keeps looking. In verse 11 he's still looking and if you pick up there with me, "Then I kept looking because of the sound of the boastful words which the horn was speaking; I kept looking until the beast was slain, and its body was destroyed and given to the burning fire. 12As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time." Then verse 13, "I kept looking in the night visions, and behold, with the clouds of heaven One like a Son of Man was coming, and He came up to the Ancient of Days and was presented before Him. 14And to Him was given dominion, glory and a kingdom, that all the peoples, nations, and men of every language might serve him. His dominion is an everlasting dominion which will not pass away; and His kingdom is one which will not be destroyed." The word "destroyed" is the same word in verse 11 that described the four Gentile kingdoms. In other words, they will be destroyed but this final empire will never be destroyed.

What do you notice about the first four kingdoms, the Gentile kingdoms? There's one thing they all share. What is it? They're all animals. They're animal kingdoms. But in vv 13-14 we don't read of an animal kingdom, we

read of a kingdom led by who? One like a Son of Man. That's the title, the cognomen that the Lord Jesus Christ used of Himself. Remember that incident when He was talking to the high priest at one of His trials and He said you'll see the Son of Man coming, and they said He shouted blasphemy, blasphemy! Why? Because they knew Daniel 7, and Daniel 7, the Son of Man comes before the Ancient of Days in His holiness and receives the Kingdom. But prior to the coming of the Son of Man in His kingdom, because His kingdom is the fifth kingdom, prior to that we have the fourth kingdom, the third kingdom, the second kingdom and the first kingdom. All animal kingdoms. The fifth kingdom is not an animal kingdom, it's a man kingdom. What's the significance of the difference? Think about what that implies. If these emblems of political structures are animals, what do animals not have that man has, right from Gen 1? Image of God. What is God the Holy Spirit indicating about the political power structures of Gentile nations? That they are sub-human. The cultures these kingdoms produce are sub-human kingdoms. They do not produce the kind of living conditions man was designed for. They are less than what man was designed for. So what's the fifth kingdom? It's the only kingdom that will create living conditions that man was designed for. It is the only kingdom that meets the demands of how man was made to live.

And what we want to observe is that it takes the Son of Man to establish it, the Lord Jesus Christ. Let's tie this together with the NT. In the NT Jesus Christ identifies Himself as the Son of Man. Here's a quote that helps us tie all this together: "How is the imagery of Daniel 7:9-14 used in the NT to interpret Christ's session? One way the NT uses this imagery is in teaching that Christ received full authority over the earth when He arrived at the Father's throne. Just as the Son of Man figure in Daniel 'was given...dominion, and glory, and a nation' (7:14), Christ was given glory and honor at His session." If we had time we could go to the Gospel references where Christ says "all power is given unto Me." Learn that that is not a random statement. When Jesus Christ said "all power is given unto Me" He was consciously and deliberately utilizing the Daniel 7 imagery. He was placing Himself in the role of the Son of Man and He said you read of it in Daniel 7 and now I am the Son of Man and I receive all the power and dominion and glory. We read it in the benediction every Sunday, "to Him be given all power and dominion and authority." It's not just pretty words, it's this, it's going back to Daniel's vision of Jesus Christ taking over the earth as

the Son of Man. A member of the human race, a son of Adam now sits on the high ground at the helm of the universe.

Do you see how arrogant Christ must have been to say that if He wasn't God? C. S. Lewis was right; He's not a good moral teacher. He's a lunatic, a liar or He's the Lord of the universe. But He is not just a good moral teacher.

Remember that when you get into conversations about Jesus Christ. Anybody that says that Jesus Christ isn't God is essentially calling Him a liar or a lunatic. Nobody likes to admit that... oh, I wouldn't say that, Jesus was a good teacher; He left us some good ethics. No, no, what you mean is He's a lying lunatic, that's what you're saying. No-no, that's not what I'm saying. Yes that is what you're saying. Then you have to challenge them to read the text, if they are a literate person.

“Christ at the session is thus recognized by the Father as the king of the final kingdom. He is set to gain what Satan tried to offer Him during the temptations (cf. Matt. 4:8-9).” Do you see the full circle? Satan comes to Him at the temptation, remember the impeccability issue we discussed, there was the great temptation, Satan tempted Christ with all the kingdoms of the world. I'll give you all this if you'll bow down and worship Me. Defect Jesus, come over to my side and I'll give you the kingdom. Is Christ going to get the kingdom from the hand of Satan or is He going to get the kingdom from the hand of the Ancient of Days? But He can't get the kingdom from the Ancient of Days unless He dies and does the Father's will and pays for the sins of the world, and ascends into heaven. Then He gets the kingdom... the kingdom is a reward for Jesus' obedience and that's a model He gives to us that as we learn obedience we will receive rewards, the rewards come by obedience. Jesus is the model.

In the meantime, let's make one more observation from verse 12, “As for the rest of the beasts, their dominion was taken away, but an extension of life was granted to them for an appointed period of time.” What does this mean? The idea here is that you have these four Gentile kingdoms, they're animal like and they're going to come to an end, but they're going to make some contribution, some influence that is going to continue and be picked up by the next kingdom. So the Babylonian kingdom ended but its influence lasted for a time. The Medo-Persian Empire ended but its influence lasted. The Greek Empire ended but the influence continued. And the Roman Empire ended but

its influence remained. What was the influence of Babylon? Primarily economic, they were vicious in their inflation of currency, they were currency corrupters. The Medo-Persians contributed pluralism; they were the guys that tried to unite the whole world into one global culture, because Persia bridged the Far East, India and China to the Middle East. Then you have the Greeks, what did they contribute? Rationalism and logic, the human mind as sufficient to define reality. And the Romans contributed what? Law and military strength. So all these kingdoms ended but their influences kept going and getting soaked up by the next kingdom, and when the fourth kingdom, the Roman kingdom makes its comeback and is restored in history it will build and amalgamate all the prior kingdom contributions, that's the dreadful and terrifying beast signifying it's taking all the prior contributions and combining them into one dreadful empire and then the whole thing is going to be shut down, all the influences of all the kingdoms will be eradicated simultaneously. That's the whole idea here. But the set up for the eradication of all these kingdoms and their influences is a passage that refers to the ascension and session of the Son of Man. It's powerful to understand that Christ, right now in His session, is set to establish the final kingdom.

Let's make another observation - this one about the inhabitants of the final kingdom. Who will inhabit the kingdom of the Son of Man? Answer, verse 14, "And to Him was given dominion, Glory and a kingdom, That all the peoples, nations and men of every language Might serve Him. That means it's not just Jews. So when Jesus takes the cognomen Son of Man He has reference to more than just Israel; He also has a ministry to Gentiles. How do more than just Jews get involved? The great commission - go unto all nations and make disciples, baptizing them and teaching them...etc... so the session marks a point when God's saving program is going out to all nations and you can trace it in the Book of Acts. The Jews would be a channel of blessing to all the nations and who is taking the gospel out in the Book of Acts? A group of Jews. They're the channel and through them the world hears the saving message of Christ.

Finally, a very important thing about Daniel 7 and its application: "a third way the NT uses the Son of Man imagery" and I want you to note very carefully this point, "is to reveal by its negative usage" it's non-use. In other words, there are things Jesus and the NT authors pick up out of Daniel 7 and discuss as fulfilled with Christ's session, but there are things they

deliberately leave out, that are not fulfilled. So here we're looking at the significance of what is left out. What is not said and how that plays into the current thing called the Church. Namely, that there is a postponement of the full exercise of the King in His kingdom until the people of the king are prepared to go into the kingdom. In Daniel 7 the Son of Man reigns over people of His kingdom. Well, where are the people? The people aren't all there yet in history. If Christ is the king, He must have a people in order to bring the fifth kingdom into existence. Until that people exist there can't be a kingdom. Moreover, Daniel 7 imagery also shows that the nations must be judged, the Satanic beast slain, and all remnants of the previous four kingdoms set aside prior to the actual reign of the Son of Man. The kingdom cannot come in history before that. So by omitting specific references to these details of Dan 7 the NT author shows that the session did not fulfill all of this OT imagery.

So watch that, you'll see this pattern again and again. The NT picks up these images but it takes only part of them, it does not take all of them. You can easily see why amillennialism gets started, because what the amil does is he comes in here and he says oh, Daniel 7, that must mean the beast is already judged; if Christ has received dominion and power the beast is already judged, the Kingdom is here. If this is the Kingdom we've got a problem. But it's because of carelessly handling the details of the text. The apostles never said, they never say that the kingdoms of this world have been judged yet, they look forward to that. See, it's the parenthetical age of sifting out the details; some of the details occur with the First Coming, some of the details are left for the Second Coming. And that's the idea you have to see.

Just because some of the Daniel 7 imagery is used in the NT of Christ's present session doesn't mean it's completely fulfilled yet; it's set to be fulfilled. So Christ is identified, front end, He is the Son of Man; He is the One who will do this. Has He completed it yet? No, He hasn't. What's He doing in the Church Age? He's doing something. That's the intriguing thing we want to answer as we move into this section. What is Jesus Christ doing today at the Father's right hand? He's not laying around twiddling His thumbs, He's doing something and that's the secret of what the Christian life is all about; what is He doing to get to that final kingdom?

Now let's turn to the book of Psalms and look at Psalm 2. What are we doing? We're going to OT passages, very key OT passages that the NT authors picked up as imagery to explain the session of Christ, because after Christ ascends, a cloud takes Him up and He disappears. The resurrection appearances cease, there are no more resurrection appearances of Christ walking on earth. He disappears and invisibly moves somewhere to the throne of God. Since this is not observed historically, this aspect to the Lord Jesus after the cloud receives Him has to be taught to us through imagery given in the pages of God's Word, and the images that the NT authors have picked, Daniel 7; Psalm 2 and Psalm 110. There are others but these are three key ones that we're looking at.

Many of you will be familiar with this but the key passage is Psalm 2:6, "But as for Me, I have installed My king upon Zion, My holy mountain." That's God speaking. In verse 7 the speaker alternates between God and king and in verse 7 it's the king speaking, whoever this king is, this royal Son, "I will surely tell of the decree of the LORD: He said to Me, 'You are My Son, Today I have begotten You. ⁸Ask of Me, and I will surely give the nations as Your inheritance, And the *very* ends of the earth as Your possession. ⁹You shall break them with a rod of iron, You shall shatter them like earthenware.' "

¹⁰Now therefore, O kings, show discernment; Take warning, O judges of the earth. ¹¹Worship the LORD with reverence And rejoice with trembling. ¹²Do homage to the Son, that He not become angry, and you perish *in* the way, For His wrath may soon be kindled. How blessed are all who take refuge in Him!"

The picture of Psalm 2 is that of the royal Son of David; it sounds like David but it speaks of a greater than David. So often you find this, particularly with David that the revelation that came to him would reach beyond Him to a royal Son of David. That's what we have here. God the Holy Spirit spoke to David and looked down the corridors of history over centuries of time until he could see the Messiah and the Messianic age. It was connected to David because God had promised what in the Davidic Covenant? What kind of a dynasty would David have in contrast to the dynasties of all the other kings of the earth including Saul? It would be a dynasty that would never end. There are only two ways you can have a dynasty that won't end. You can have an infinite number of successors or you can terminate the dynasty in a person who has eternal life. So the Davidic Covenant promises that a son of

David will one day come who will have eternal life and thus the Davidic dynasty will be forever protected and will become the only eternal dynasty.

At this point we have to sort through things very carefully because there are those with various prophetic viewpoints that insist that Jesus Christ today, sitting at the Father's right hand on the Father's throne, is actually fulfilling the Davidic Covenant. Obviously He's not physically in Jerusalem. Jesus is not on Mount Zion today. But they insist He's fulfilled the Davidic Covenant, He's sitting on the Davidic throne and so the throne has been transferred from earth to heaven, it's become a spiritual throne. No, it's going to be fulfilled in a way that is consistent with the original use of the term throne in the Davidic covenant. How would David understand the word throne? You know, the thing he was sitting on in Jerusalem on Mt Zion? It's sitting on earth and he reigned from it. The one thing that we noticed about this Psalm is in verse 6 when it says "I have installed My King on Mount Zion" it means the Mt Zion of David, it doesn't mean some heavenly location in a galaxy far, far away. That's Zion, the physical literal Mount Zion that you could go visit today. That's the Mt Zion meant in verse 6. That is not being fulfilled today, the King is not on that mountain reigning.

However, verse 7 speaks, again in its vision way, "I will tell of the decree of the LORD ... Thou art My Son, Today I have begotten Thee." The idea is that whoever this king is, we'll call this king the ideal king; this ideal king carries on a conversation with God, and Psalm 2, while it looks at this king as he has come back to Mount Zion, also adds the fact that God has decreed certain things to happen through the king. In verse 8 one of the things that is to happen to that king is the king is supposed to pray and he is supposed to ask the Lord to give him the earth. He is supposed to be asking the Father to give him his inheritance. And when the king gets the inheritance then he will rule. Verse 9 says you will "break them with a rod of iron, you will shatter them like earthenware," in other words, when the king comes to reign He's going to be met by opposition and there's a military conflict where the son of David destroys the opposing nations.

You have to be careful here, do you see why we prefaced what we're doing here; we went through premillennialism, amillennialism, postmillennialism and I warned you about something. Do you remember when I said beware of replacement theology. What did we say replacement theology was? The

Church replaces Israel in the plan of God; the Church replaces Israel. If you look at verses like 9, if the Church replaces Israel you can very easily get a triumphalism in which the Church conquers the world for Christ, and hands the kingdom over to Him, postmillennialists believe that. There are many postmillennialists that believe right now the Mosaic Code is the only law to be respected on this planet, it should be imposed on America, it should be imposed on all nations, and we should revert back to stoning. We should do everything according to that Mosaic Law Code because it stands for all time. And they will not be content until they are triumphant politically...it's almost like Islam and Jihad. There's something true about their concerns but what they're trying to do, that isn't it.

Verse 9 is talking about Jesus Christ when Jesus Christ returns to set up His Kingdom that is what He's going to do; He's going to judge the world. There'll be no doubt about it. So what are we saying? We're saying that Psalm 2 depicts the greater son of David, who we know is the Lord Jesus Christ; it's saying certain things about the Lord Jesus Christ. It's saying in verse 6 that one day He will reign on David's throne from Mount Zion on earth physically. Verse 9 says that He will have a global reign and power. But, in verse 7-8 there's something that Jesus does with the Father and in prayer that the Lord Jesus Christ is asking the Father to give Him the nations as an inheritance. Quite obviously the Father hasn't given Jesus the nations as an inheritance yet. So verse 7-8 point to something. Between the time of the session, the session of the Lord Jesus Christ when He sits down at the Father's right hand until the time when He reigns, full power with all of His crowns so it's manifested on earth, there is a time interval. And during that time interval God the Son is asking God the Father to give Him the nations for an inheritance. He's praying that prayer.

So the Church Age is in here. This sets up something for the Church Age. We saw a little bit of that when we dealt with Psalm 68. Eph 4 uses Psalm 68. Go to Eph 4 again; hold the place in Psalm 2. Eph. 4 is Psalm 68. It says in verse 8-11, when it's talking about gifted people to the Church it says, verse 8, we said this is a good example of apostolic exegesis. The apostles didn't give book reviews as sermons, they went to the text of the OT and they taught it word by word. "Therefore it says, 'When He ascended on high,' he's quoting the text of Psalm 68, 'He led captive a host of captives, and He gave gifts to men.'" We said Paul picked this up as a picture of Jesus Christ ascending in

victory and He gets booty and He distributes it to the Church. In the form of what? What's the booty? It's gifted men.

So what this is is that the Lord Jesus Christ is asking the Father for this future Kingdom, and these prayers are being executed every moment of the Church Age. Every time someone trusts in the Lord Jesus Christ he becomes a POW away from the kingdom of darkness into the kingdom of light. Jesus Christ has just captured another one. The picture here is a war going on with the gospel and that as one person trusts in Christ they are translated from the kingdom of darkness to the kingdom of light, they are prisoners taken out of the enemy camp. Jesus Christ is waging a cosmic war through the Church as He calls out one prisoner after another. And what does Jesus do for the prisoners? He equips them. He outfits them, so to speak, and He gives them back to His Church. So here we stand outfitted for battle. We have something going on in the Church Age, I think.

So while the Lord Jesus Christ is praying Ps 2:8, give me the nations, one by one God is answering that prayer calling these prisoners out. Since we've covered Psalm 2 let's turn to Rev 2:27 and you'll see how John picked up this imagery of the rod of iron and applied it. Verse 26, "And he who overcomes, and he who keeps My deeds until the end," and in the context this is all the churches of the book of Revelation in Asia Minor there, and He's giving them promises about the future. What does he want these believers to do? Persevere until the end of the Christian life. Overcome all the obstacles in the Christian life by faith. Why? Because this has to do with getting the authority structure set up for the kingdom. The kingdom is not here now; preparation for the kingdom is what is here now. "...to Him I will give authority over the nations, 27 And He shall rule them with a rod of iron, as the vessels of the potter are broken to pieces, as I also have received authority from My Father." To Him refers to the King, but the Lord Jesus here applies it to believers who overcome obstacles and persevere until the end of the Christian life. Why does He do that? Because He's preparing a people right now to reign in the kingdom. See how closely we are associated with the King? It's amazing that He brings us into His kingdom government. What are we doing now? We're preparing for that. This is a training ground. We're training now for reigning later. That's the idea of Psalm 2. Psalm 2 is an image Psalm for this process all through the Church Age.

Now let's go to Psalm 110. This is the most quoted Psalm in the NT. The NT authors dwell on this Psalm and again and again they went back to it. It is just loaded with all kinds of prophetic material. We're not going to even come close to exhausting it. All we're doing is skimming these to get the general idea of the imagery that the NT authors used to understand Jesus in His session. Who wrote the Psalm? David. Psalm 110:1, "The LORD says to my Lord," If David is the highest authority in the kingdom, who was David's Lord? Jesus. This verse in the Gospels - He played with the Pharisees with this one. He said who do you think is David's Lord in Psalm 110:1? Huh? Give me an answer. Who is David's Lord? So there you have an instance in the OT of plurality in the Godhead. People that doubt the Trinity haven't read Psalm 110:1 carefully. "The LORD says to my Lord: Sit at My right hand," now look at this, "Sit at My right hand, until" *until* "I make Your enemies a footstool for Thy feet." So here's a picture of the Lord Jesus sitting at the Father's right hand, staying there in heaven, not on earth, until something happens, "until I make Your enemies a footstool for Your feet." 2 "The LORD will stretch forth Your strong scepter from Zion, saying, 'Rule in the midst of Your enemies.' 3 Your people will volunteer freely in the day of Your power" and now it goes into an exposition of getting Israel involved with it. Verse 4, "The LORD has sworn and will not change His mind, You are a priest," notice this, verses 1-3 are kingly duties, and now in verses 4 and following he's talking about priestly duties. Was David a priest? Was he in the tribe of Aaron? No, he was in the tribe of Judah. He wasn't a Levite; he couldn't have been a Levitical priest. But the fact of the matter is David seemed to exercise quasi priestly authority when he sacrificed to the Lord when the ark went up, but he did so not because he was trying to compete with the Aaronic priesthood, it was because he was introducing another strange kind of priesthood, this one. "The LORD has sworn and will not change His mind, You are a priest forever according to the order of Melchizedek."

That's very illuminating that the Messiah's priesthood would hark back to a Gentile priesthood. The Melchizedek priesthood was not a Jewish priesthood, it was a Gentile priesthood, because Melchizedek was who? Melchizedek preceded Abraham. What was Melchizedek doing in history when he blessed Abraham? It was like he was handing the torch of God's light from whatever kind of administration God had in the dispensation from Noah to Abraham. However His Word was transmitted, however the believers were organized, something changed as the civilization became paganized. Abraham was

called out to start a counterculture, and the guy that handed the baton was Melchizedek. Melchizedek is an emblem of the Gentile original core of authority in civilization because Melchizedek was a king and a priest together. Remember, he had bread and wine, but he also was the king. So you had, so to speak, originally in civilization the church and state were kind of together in these people. That's probably one reason why it paganized very rapidly, not separating the powers.

Psalm 110 is the definition of Jesus Christ's priesthood and that priesthood and the kingship can be legitimately combined; the powers can be legitimately combined in Him. Why? How can all the powers of government be entrusted to Him? Because He's resurrected and sinless. That's why the Church of Jesus Christ in the millennial kingdom actually will be acting as the political leaders of the earth and the globe because at that time we will be resurrected and incorruptible. That's the only way you can get concentration of power is to have incorruptible people doing it. That's why this priest, this Melchizedek priest, combines all the powers.

But the idea, to get back to our theme, is that Jesus Christ became this priest and began exercising it, apparently at His session, at least in His humanity here. He might have exercised it in His preincarnate nature before. But Psalm 110 like Psalm 2, like Daniel 7 all indicate that there's this time interval and something is going on that's very, very interesting in the Church Age that has something to do with Jesus Christ conquering the nations, and yet not conquering them in a political way.

We'll close by looking in the NT, Eph. 1:20. When the NT authors used this OT imagery, they did one thing that's not in the OT directly. It's there by inference and they made it explicit. Eph 1:20 is one of dozens of verses we could go to, but look at it, see if by observing verse 20-21 you can spot what Paul has done, what new information does he tell us about Christ. Let's read it through slowly. "Which He brought about in Christ, when He raised Him from the dead," we know that, that was the resurrection, "and seated Him at His right hand in the heavenly places," there's the session, now look at what he does when he explains the implications of Christ's session. He says He is "far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come. 22 And He put all things in subjection under His feet," who do you suppose Paul refers to in

verse 21 when he says “all rule and authority and power and dominion,” especially after the word that closes out verse 20.

How does verse 20 end? He is where? He is in the heavenly places. And it's there where He is over all principalities and powers. If you took a concordance and checked out principalities and powers you'd know what we are talking about. It's the angelic forces that operate in history. Remember Daniel, remember what he prayed? Michael came to him and he had a big fight with the king of Persia, and it wasn't the human king of Persia. The human king of Persia didn't have any anti-air defense. That was another thing going on behind the political scene, and the Biblical picture is that history has an appearance to it, a material, political, physical appearance, and we live in an appearance, every day of our lives we're working on a stage that appears the way it is. But the NT adds another thing here. It's adding that behind this appearance there is a reality and most of that reality we do not observe and does not appear to us.

Whatever Jesus is doing at the Father's right hand is vitally related to this reality going on that doesn't appear. There's something going on, shall we say, in the background and as Christians that's what we want to do, as we move into this Church Age we're going to pull this curtain back a little bit on this unseen world and this unseen angelic conflict because that is one of the reasons for the existence of the inter-advent period. Is Jesus doing something? Yes. Is history accomplishing something from moment to moment? Yes. Is it that the Kingdom is being advanced? Yes. How? It's something related to our existence as believers and Christians and united together in the body of Christ that is preparing for reign in that kingdom. That's the theme that we'll move on to as we get into the next section.

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