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**Resurrection, Ascension & Session**

Alright, today we come in our Basics series to point seven which covers the Resurrection, the Ascension and the Session. It's good if you can put a short title over each point. Point one "Scripture" or "The Bible," point two "The Trinity," point three "The Person of Christ," point four, "The Person and Work of the Holy Spirit," point five, "Creation and Fall," point six, "The Work of Christ," and today point seven, "Resurrection, Ascension and Session." So you see today we're building on point six. Point six deals with the death of Christ, today, the resurrection of Christ, the ascension of Christ and the session of Christ. So it follows the historical sequence. Our statement says,

7. We believe in the bodily resurrection of the crucified Christ (1 Cor 15:12-19), of which He gave indisputable evidence, appearing unto many (1 Cor 15:3-8), and accompanying with them for a period of forty (40) days, until He, in the presence of credible witnesses, ascended up to Heaven (Acts 1:3; 9-11), where He is now enthroned at His Father's right hand (Eph 1:20; Heb 1:3), and engaged for us there as our advocate and Great High Priest, "ever living to make intercession for us" in the presence of God (1 John 2:1; Heb 8:1).

Our statement begins with the fact of Christ's resurrection and there's not much about the meaning or significance of the resurrection but we'll deal with it in turn. Now the resurrection we are referring to is not a spiritual resurrection though we hold to the NT teaching of a spiritual resurrection in regeneration. But here the emphasis is on the physical nature of Christ's resurrection, that the body that was crucified and buried was transformed into an immortal body so there is continuity between the pre-resurrected body of Christ and the resurrected body of Christ. There are also discontinuities in terms of the differing abilities. But resurrection is not a completely new body; it's the transformation of the body. And there's only

been one of these in the history of the world. Buddha didn't rise from the dead, Confucius didn't rise from the dead, Mohammed didn't rise from the dead, Jesus Christ is the only person in world history that ever rose from the dead. Ever! There have been resuscitations, there have been men of extreme longevity walking the planet but show me where there's been a resurrection outside of Christ. Christianity is absolutely unique because only it culminates in the resurrected person of Jesus Christ. All other religious leaders died and were buried.

Let's look at some of the NT references. What's the key chapter in the NT on resurrection? 1 Cor 15. So let's turn there. We could show the OT taught resurrection. Job teaches it, Moses teaches it, Isaiah teaches it, Daniel teaches it. Of course the Gospel's teach it. But we're going to concentrate on the most theologically rich chapter on the resurrection, 1 Cor 15. This is a crucial event. It's a test of orthodoxy. Why is this so important? If you don't have the resurrection of Christ what else don't you have? You don't have the gospel. And if you don't have the gospel you don't have salvation. I told you a few weeks ago there's a group running around now preaching a crossless, resurrectionless saving message, which they distinguish from the gospel. They say the gospel is for believers only but the saving message is for unbelievers. And their saving message is believe in Jesus for eternal life, without telling you anything about who Jesus is or what Jesus did. So when they come to a passage like 1 Cor 15 which declares the gospel, they are forced to say this passage is for believers only. I'd take issue with that. I agree that this is the gospel for believers but not for believers only, it's the gospel for believers and unbelievers.

Notice verse 1, "Now I make known to you, brethren, the gospel which I preached to you," he's talking about the gospel he preached back when he was with them, when he first visited Corinth, so the gospel he preached to them when they were unbelievers is the same gospel he's now making known in writing. "which also you received," he says, meaning they believed it, "in which also you stand, <sup>2</sup>by which also you are saved," now this is the present tense, so it's a present salvation, not only were you saved by this gospel in the past when you received it, saved from the penalty of sin, but you are saved from the power of sin; he says, "if you hold fast the word which I preached to you," that is, if you keep believing the gospel he's about to declare. So they believed the gospel at its original presentation and at that time they were

saved from the penalty of sin. Now Paul says if you continue to hold fast to this gospel then you are being saved from the power of sin. The concern here is that they keep believing the gospel, the same gospel they originally believed, which he now declares in verse 3, “For I delivered to you as of first importance what I also received, that Christ,” there’s Messiah, His Person, the Son of God, what did He do? He “died for our sins,” there’s the crucifixion, “according to the Scriptures, 4and that He was buried,” there’s the historical evidence of the crucifixion, “and that He was raised on the third day,” there’s the resurrection “according to the Scriptures, 5and that He appeared to Cephas, then to the twelve, etc...” and that’s the historical evidence of the resurrection. What is central to the gospel in this text is the death and the resurrection; the burial and the appearance are the historical evidence of the death and resurrection. The point is these things happened in space and time.

Now some at Corinth who had once believed this gospel had begun to reject the resurrection. A genuine believer can do that, Paul mentions two people by name to Timothy that did that, Hymenaeus and Alexander, both were genuine believers but rejected the resurrection and suffered shipwreck with regard to the faith. That’s why it’s so important to not only believe the gospel but to keep on believing the gospel.

And Paul argues strenuously for the fact of the resurrection in verse 12, “Now if Christ is preached that He has been raised from the dead, how do some among you say that there is no resurrection of the dead? 13But if there is no resurrection of the dead, not even Christ has been raised;” In other words, some were making a universal negation, there is no resurrection, Paul takes the logic and applies it to Christ - if no resurrection then Christ has not been raised. Verse 14, “and if Christ has not been raised, then our preaching is vain, your faith also is vain.” It’s empty; it’s a waste of time to preach the gospel because without the resurrection of Christ there is no gospel.

Resurrection is an essential component of the gospel. Verse 15, “Moreover we are even found to be false witnesses of God, because we testified against God that He raised Christ, whom He did not raise, if in fact the dead are not raised.” So not only are we wasting our time but we’re liars. Verse 16, “For if the dead are not raised, not even Christ has been raised; 17and if Christ has not been raised, your faith is worthless; you are still in your sins.” That’s the ultimate conclusion, you are still in your sins and you are dead. If Jesus

Christ is not raised, verse 18, “Then those also who have fallen asleep in Christ have perished. 19If we have hoped in Christ in this life only, we are of all men most to be pitied.” Paul says Christianity is a joke and we are idiots if the resurrection of Christ is not a historical event. So that’s the fact of the resurrection, the entire structure of Christianity depends upon the historical fact of the resurrection of Christ.

Now let’s turn our attention to the meaning and significance of the resurrection. And for this turn to Col 1:15. Paul was combating a false Christology at Colossae, don’t think the early church was pristine and we need to get back, they had serious theological problems, Christians rejecting resurrection, Christians rejecting the person of Christ. Paul is correcting that. Notice verse 15, “And He is the image of the invisible God, the first-born of all creation.” The firstborn was the heir; He’s saying Jesus Christ is the heir of all creation. Verse 16, “For by Him all things were created,” *all* things, a-1-1, ALL things are created, Jesus Christ wasn’t created, Jesus Christ is the Creator. Verse 17, “And He is before all things, and in Him all things hold together. <sup>18</sup>He is also the head of the body, the church; and He is the beginning, the first-born from the dead,” and there’s the fact of the resurrection. Jesus Christ is the first resurrected from the dead. And now if you’ll turn to 3:1 we see the significance of that for the Christian life: “If then you have been raised up with Christ,” Christians have been raised with God, and that’s a mystery in the epistles, that we have been spiritually resurrected at regeneration in preparation for our physical resurrection. It’s already occurred, it’s past tense, it happened at the moment you trusted Christ. Somehow the life of the Lord Jesus Christ now in His resurrection body gets transferred at the moment of regeneration to us such that it’s His life being lived through us when we walk by faith. “If then you have been raised up with Christ (and you have), keep seeking the things above, where Christ is, seated at the right hand of God.” So he insists that we keep our focus on Christ, not just Christ but Christ in His resurrection body.

Lastly, with respect to resurrection, turn to Acts 17. Not only is the fact of the resurrection essential to the gospel, not only does it have spiritual significance for our individual lives but it also has cosmic significance. This is why the resurrection is so very offensive to the world. There’s something particularly offensive about the resurrection that just really rubs people the wrong way. In Acts 17:30-32 Paul brings in the resurrection in this apologetic

to the Athenians. He doesn't bring in the cross. It always fascinates me that he doesn't mention of the cross of Christ. And if you did this today I'm sure a lot of evangelical people would say well, Paul, you really blew it at Athens. But why didn't Paul mention the cross? Think. What's the first issue that always has to be clarified? Who God is. Because if God isn't clarified then the cross is left in a theological vacuum and people can make it mean whatever they want. But what's happening at the cross is directly related back to something in God. What did we say last week is the issue at the cross? The justice of God. So if I don't have a clear picture of the justice of God I can't have a clear view of the cross. And if people don't have any sense of the justice of God you can talk about the cross until you're blue in the face and there's no need for the cross in their mind. There's no need for the cross because I'm okay, you're okay, all we have to do is feel a bit sorry, try to do better and we're going to be accepted with God. We don't need all this blood stuff. So Paul is trying to clarify who God is; God is just, after that, if he can clarify that he'll get to the cross. But he does go to the resurrection because the resurrection is related to the justice of God, resurrection means a judgment is coming. And a judgment always requires a standard and that brings you to God. So notice how he does it in verse 30, "Therefore having overlooked the times of ignorance," i.e. the civilization that rose out of Noah, the Gentiles, "God is now declaring," in other words, He didn't do this before, this is new, He's "now declaring that all people everywhere" all culture groups, all language groups, "should repent," have a change of mind about who God is. About God's justice, about God's standard of judgment. And why? Verse 31 "because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead." Do you see that the resurrection is put into a larger frame of reference of the end of history? What's the larger frame of reference? Judgment, a day of judgment. And that tips us off as to why the resurrection is so offensive to people. It's a reminder that every one of us is responsible to God, we're going to have to give an account of ourselves and that's not a comfortable thought. So people try to cover up the resurrection, try not to think about that. Notice what they say in verse 32, "Now when they heard of the resurrection of the dead, some began to sneer," this is a way of writing it off. So at this point the address comes to a close, they would not repent with respect to who God is so Paul never even got to the cross with this group. No need to, never accepted who God is. Did Paul fail in his evangelism? No. The people failed to respond to God. But the

big point about resurrection is the cosmic significance you see there in verse 31, the resurrection of Christ signals that the human race has entered the last chapter of history. And you better figure out what side of the fence you're going to be on because history is coming to a close. You've already got one guy in a resurrection body, the Lord Jesus Christ. The end of history is coming and that's a scary thought. As one author wrote, the resurrection "...threatens the enemies of Christianity with the consequences of unrepentant death, requiring them to choose heaven or hell today and experience one or the other tomorrow.... Although most apostates are infuriated by threats of judgment, the human conscience remains open to this very elemental sort of conviction...."

Alright, so the significance of the resurrection is that with the resurrection of Christ the first member of the human race has already been resurrected, the first piece of the new creation has already been put in place, the first brick, so to speak, of the new order has already been laid, and if that's the case then what about this present order? It's passing away, it's wearing thin. And that is the cosmic significance of the resurrection. As Pilkey said in this quote, and I love this quote so let's conclude resurrection with this, "In Christian apologetics, the greatest of all doctrines is the resurrection of the dead, an idea so powerful that it, rather than sex," referring to Freud "holds the key to the mystery of human existence. Wherever it is clearly conceived as a metaphysical reality, resurrection annihilates every premise and every conclusion of the Marxist, Freudian, and Darwinian schools of thought. It erases the premise of Marxism by positing a version of humanity independent of the natural food chain, it cancels the premise of Freudianism by furnishing a degree of vitality so absolute that temporary sexual euphoria loses all meaning, and it destroys the whole point of evolution by bringing mankind to absolute physical perfection in an instant of transformation." How long does the apostle Paul say it takes to be resurrected? Millions of years? No, in a moment, in the twinkling of an eye. The resurrection is a powerful, powerful doctrine and an essential component of the Christian faith.

Now we turn to the ascension and for this let's turn to Acts 1. Our statement flows from the resurrection into the ascension and it states, "and accompanying with them for a period of forty (40) days, until He, in the presence of credible witnesses, ascended up to Heaven (Acts 1:3; 9-11)," Notice Acts 1:3, Luke's talking about Jesus and the apostles. "To these He

also presented Himself alive after His suffering, by many convincing proofs, appearing to them over a period of forty days,” He didn’t just blip across their radar and disappear. He walked around with them for forty days, ate with them, drank with them, taught them, notice “many convincing proofs,” this was no sideshow; this was on the center of the world stage. Everybody knew about it. The Roman armies knew about it, tried to cover it up, the Jewish leadership knew about it, tried to cover it up with the theft theory, someone stole the body, a big conspiracy, he didn’t really die, all the false explanations. Look, the resurrection didn’t happen in a corner, there were “many convincing proofs.” And notice during those forty days, what was the content of Jesus’ teaching? “and speaking of the things concerning the kingdom of God.”

So here’s Christ walking around with them, he was actually walking around on the Mt of Olives just East of the Temple Mount; it’s this high hill that overlooks the Temple Mount and the city of David, and on the other side of that hill was Bethany, where you see Jesus retreating at times. So they’re overlooking the Temple and notice verse 8, the theme verse of the Book of Acts, “But you shall receive power when the Holy Spirit has come upon you; and you shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and even to the remotest part of the earth.” Then in verse 9, “And after He said these things, He was lifted up while they were looking on,” so He’s standing on that hill talking and these guys are looking at Him and He just starts lifting off, like He’s in an elevator. There’s no visible elevator but His body is going up like He’s in an elevator, that’s the picture we’re getting from this; really, really strange, “He lifted up while they were looking on, and a cloud received Him out of their sight.” So He disappears into a cloud as if the cloud enveloped Him and He’s no longer visible. And of course the cloud isn’t a normal cloud because the cloud in the OT was always the Shekinah Glory, a visible manifestation of the Lord, so He departs into the Shekinah Glory. But it’s interesting that Luke in this passage says something else happened. While these guys were looking up, and in verse 10, their jaws are probably dropped. I mean, have you ever seen somebody go up like that, they’d never seen this before, they’re sitting there with their mouths open and they’re gazing up because it tells you that if they’re gazing up, He’s got some altitude. “And as they were gazing intently into the sky while He was departing, behold, two men in white clothing stood beside them, and they also said, ‘Men of Galilee, why do you stand looking into the sky? This is Jesus,

who has been taken up from you into heaven, will come in just the same way as you have watched Him go into heaven.” I want to conclude with that last statement. He’s going to come again like He went. Did He go physically? Yes. Does this mean He’s going to come again physically. Yes. Did he go up? Yes. Does this mean He’s going to come down? Yes. Is He going to come to planet earth? Yes. So the angelic confirmation is that just as Jesus Christ ascended so He’s going to descend in the same way, literally, physically, on the clouds of heaven. And I put it this way because of these people who are now saying that Jesus already came back in AD70 through the Roman Armies. Or Jesus already came back on the Day of Pentecost when the Holy Spirit came. Nonsense! Jesus Christ has never come back this way. But He is coming back this way.

Let’s shift gears and turn to Hebrews 4:14 to the next moment, because when He disappeared into that cloud and was no longer seen we don’t have any empirical evidence of what happened or where He went next. But the author of Hebrews gives us some insight. Hebrews 4:14, “Since then we have a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession.” Where does the author of Hebrews say Jesus went when He passed out of the apostle’s sight on the Mt of Olives? He “passed through the heavens,” an interesting observation. He passed through multiple heavens, and Bible scholars over the years have interpreted that to mean it wasn’t just the atmosphere, the physical atmosphere of planet earth, it included that, but in the ancient world, if you look at Paul’s writings and some of the 1<sup>st</sup> century writings they would refer to things like the second heaven, and the third heaven. They thought of the first heaven as the heavens that we see, the atmospheric heaven where the clouds and the birds are, the second heaven was the starry heaven, where the sun, the moon, stars and angels are, outer space, then the third heaven and that’s pictured as where the throne of God is, that’s where the Lord Jesus was going to sit down on the Father’s throne, at the Father’s right hand. But one of the significances of this passing through the heavens is that by passing through them He’s surpassing all the angelic powers that dwell in them and taking His seat far above them. Put militarily, He’s taking the high ground. In the military you always want to hold the high ground because it’s easier to fight your enemies from higher elevation. That’s why the space race with the Russians was a very serious race. When Sputnik was launched it was absolutely devastating to America because then Russia had the high ground



and could theoretically rain artillery down on us, so that was a very serious time in our nation's history. And you can see the significance when you look at Christ's ascension as His taking the high ground because now He's far above all His enemies. The ascension is a victory theme.

Turn to Eph 1:20 to see more of this. We're looking at what happened between the moment Christ ascended from the Mt of Olives and disappeared and when He took His seat at the right hand of the Father in the third heaven. In Eph 1:20, speaking of the surpassing greatness of God's strength toward us believers, which strength in verse 20, "He brought about in Christ, when He raised Him from the dead," the same power that God used to resurrect Christ is available to you as a Christian. "when He raised Him from the dead, and seated Him at His right hand" this is all speaking of His deity or His humanity? His humanity. Jesus was walking along that Mt in His human body, His resurrected human body and then God caused His resurrected humanity to lift off and go someplace, namely, to the seat "at His right hand in the heavenlies." Verse 21, where are these heavenlies? "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." Every authority whether it be angelic or human. Who sits above every authority forever and ever more?

A human being named Jesus Christ. The significance of the ascension is that a human being is now seated on the throne of the universe! That never happened before. A true human being sitting at the helm of the universe? What a powerful view of the Lord Jesus Christ. He sits "far above all rule and authority," far above Satan, far above evil powers, far above human powers, they're all underneath the resurrected Jesus Christ. He now holds the high ground and nobody can take it from him, no member of the angelic creation, no member of the human creation, nobody can take it from Him.

Are you starting to see the ascension is a very significant event, passing through the heavenlies for the first time a human being who was made a little lower than the angels, is now above the angels; a shift in power has happened that will never be reversed. For all time verse 21 says, "not only in this age but also in the one to come." And we, by the way, are seated in Him, positionally speaking. We have a highly exalted position in Him.

Finally today we come to the Session of Christ, sometimes called the Exaltation. Since the term session is not familiar to many Christians what it's referring to is the ministry of the Lord Jesus Christ as seated at the right hand of the Father. So understand that when Jesus Christ sat down at the right hand of the Father He didn't start twiddling His thumbs, He's been busy ever since He ascended to the right hand of the Father. Our statement says, where He is now enthroned at His Father's right hand (Eph 1:20; Heb 1:3), and engaged for us there as our advocate and Great High Priest, "ever living to make intercession for us" in the presence of God (1 John 2:1; Heb 8:1). Clearly our statement says He's doing things. If we had time we'd turn to Dan 7 because the imagery behind the session comes from that passage. What's that passage all about? Dan 7 is about God's kingdom program. Remember Dan 2 and Dan 7, there are five kingdoms; four Gentile kingdoms followed by a Jewish kingdom. Daniel saw the Babylonian kingdom followed by the Medo-Persian kingdom, then the Greek Kingdom and then the Roman kingdom. When they run their course all four Gentile kingdoms are destroyed and the Jewish kingdom ruled by the Son of Man replaces them. The Ascension and the Session are the set up for that destruction. The Lord Jesus, at His session is taking His position high above all rulers and authorities in preparation for His final descent to destroy all four Gentile kingdoms. That's the big picture of the current session. So we can't take lightly the ascension; it is the strategic preparatory maneuver on the part of the Lord Jesus Christ in taking over the planet.

To show some of this turn to Matt 28:18. This is in the context of the Great Commission, but we're not going to look at the Great Commission, we're going to look at the pre-condition of the Great Commission, what makes it possible to be fulfilled. Verse 18, "All authority has been given to me in heaven and on earth." Learn not to read that lightly, That language is coming deliberately from the Dan 7 imagery, "all authority" is a rather large statement but that is indeed the case, all authority has been handed over from the Father to the Son, that's at the heart of the Session.

Turn to Rev 1 to see the Lord Jesus Christ in His Session. John sees a vision of the Lord Jesus Christ in Session. So this is what the Son looks like in His session at the right hand of the Father. Remember, John saw this in AD96, about 60 years after the ascension, so this is Christ in His session. Verse 12, "Then I turned to see the voice that was speaking with me. And having

turned I saw seven golden lampstands; <sup>13</sup>and in the middle of the lampstands *I saw* one like a son of man,” here we go with the Daniel 7 imagery again, “one like a Son of Man, clothed in a robe reaching to the feet, and girded across His chest with a golden sash. <sup>14</sup>His head and His hair were white like white wool, like snow; and His eyes were like a flame of fire. <sup>15</sup>His feet *were* like burnished bronze, when it has been made to glow in a furnace, and His voice *was* like the sound of many waters. <sup>16</sup>In His right hand He held seven stars, and out of His mouth came a sharp two-edged sword; and His face was like the sun shining in its strength. <sup>17</sup>When I saw Him, I fell at His feet like a dead man. And He placed His right hand on me, saying, “Do not be afraid; I am the first and the last, <sup>18</sup>and the living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of Hades.” Now that’s authority. People wonder why this picture of Christ is given right at the beginning of the Revelation, but it’s clear that it’s a picture of Jesus Christ in Session, as a King, fully prepared to return to destroy the four Gentile kingdoms and establish the Jewish kingdom which is the interest of the rest of the book.

In the meantime in His session, because it is evident that He has not taken over the earth, He is not yet exercising His Davidic reign, but in the meantime we have the Church, which is not the nation Israel, but is composed of people of all tribes, tongues and nations. And so let’s look at some of His present ministries at the right hand of the Father for the Church. To set this up let’s start with Rev 12:10 and we’ll work our way backward into the Epistles. Rev 12 is one of the most symbolic chapters in the Bible, yet the astonishing thing is that the symbols are interpreted for you if you let Scripture interpret Scripture. Here we find a great passage on Satan. And Satan in verse 10 is doing something to believers, notice, “Then I heard a loud voice in heaven, saying, “Now the salvation, and the power, and the kingdom of our God and the authority of His Christ have come, for the accuser of our brethren has been thrown down, he who accuses them before our God day and night.” Here we see the accuser; it’s a legal term of the prosecution in a court of law. And here he’s being cast out of heaven, the court session is over, God has heard enough. Up to this point there’s been a hearing going on constantly over and over for centuries over us and our sin before the holy righteous God. Think of what Satan does every time you sin. He says, now God, you’ve got a legal fiction going on here, on one hand your calling them righteous but I saw what they just did and it wasn’t righteous.

So how is it that you can look at these people down here and condemn me? Satan wants off the hook too. Satan says you let these people off the hook, why won't you let me off the hook. How, if you are perfectly holy and just can you look at these people down here and call them righteous? And this is the argument that's going on in heaven day and night, day and night, day and night. At this future point it will stop, but up to this point, day and night.

Now let's go back into the Epistles to 1 John 2 to see how this is handled. How are these cases being handled in the high court of heaven? "My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous; <sup>2</sup>and He Himself is the propitiation for our sins; and not for ours only, but also for *those of the whole world.*" Notice in verse 1 who we have as our defense attorney. John uses the term Advocate, which is the term for a defense attorney who pleads a case. "We have an Advocate" he says. Satan brings accusation against you every time you blow it down here, aha, did you see so and so violate code 121.34? Now you are righteous and just God, so what are you going to do about it? And that's when our defense attorney steps in, Jesus Christ the righteous. And what's His counter argument? I paid for that. What do you mean God's not just; I already paid the penalty for that, satisfied God's justice. Verse 2, "And He Himself is the propitiation for our sins;" and that would be enough, but if that were not enough I'll take you one step further says John, "and not only" did he satisfy "for our" sins, "but for those of the whole world." Now is God the Father satisfied with the payment for the penalty or not? Absolutely. Jesus Christ stands in our stead as our intercessor, as our legal defender and the Father says, case closed. Every time Satan brings a case, Jesus Christ stands up and defends the case and the Father says, case closed, case closed. And finally one day He's going to get tired of hearing these cases and He's going to close court. It is a marvelous truth that we have Jesus Christ as our own voluntary lawyer. He stands in our stead and fights off the constant accusations of the accuser himself. That's a work of Jesus Christ in His present Session. He does other things we don't have time for, He gives spiritual gifts, He baptizes believers into His body, the Church and so forth.

In the end since we covered three events of Jesus Christ, I like how Henry Thiessen puts them together. He says "It is evident that we cannot stop with the death of Christ, important as that is, if we are to have a complete

redemption; the physical resurrection, ascension, and exaltation of Christ must also be historical facts.”<sup>i</sup> And not only do we emphasize the historicity of these facts, we emphasize their significance for history, with the resurrection the end of the present age has come, the first piece of the future age has already been put in place, with the ascension He has passed through the heavenly places and put into subjection all rule and authority, and with the session He is in His position as rightful heir and king of the universe poised and ready to remove the Gentile usurpers and establish His kingdom in all the earth, while in the meantime He intercedes for us.

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<sup>i</sup> Henry Thiessen, *Lectures in Systematic Theology*, p 250.

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