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CHRIST'S ASCENSION AND BEING SEATED AT GOD'S RIGHT HAND

A STUDY OF THE BOOK OF HEBREWS
NUMBER 8
HEBREWS 2:11-13

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In our last study we saw Jesus Christ as being the Prince-Leader of our salvation.

HEBREWS 2:11 "For both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren. The word "For" is an explanatory particle "gar" to show why Christ was brought to his goal through suffering. In accomplishing salvation our Prince-Leader was all alone on the cross as the "last Adam." Back in Genesis 2:13 it was Jesus Christ who said to the first Adam, "It is not good that man should be alone." Then Christ said, "I will manufacture an helpmeet responding to him." Now God the Father says something very similar to that when Christ hung on the cross those last three hours. God now says, "Not good that the last Adam should be alone." The Father, while judging Jesus Christ on the cross, was also providing for him a Bride, a right woman, called the Church. So, God will manufacture a Bride for the Second Adam and this manufacturing process will go on all through the Church Age. In this verse the body and bride of Christ is mentioned as being sanctified.

"He that sanctifieth" is a present, active, participle of "Hagiazo" and it refers to Jesus Christ. The Holy Spirit is the agent of sanctification and that's the mechanics of the process. The Holy Spirit takes every believer at the point of salvation and enters him into union with Christ. Christ is the groom and the Holy Spirit is in the business of providing a Bride for the groom, which is the Last Adam.

While Jesus Christ hung on the cross, he cried again and again, "My God My God, why hast thou forsaken me?" The reason he was forsaken is that he was paying the price of spiritual death. He was paying the penalty of sin in full. He was separated from God The Father and God the Holy Spirit as he did it, even as the first Adam was separated from God when he sinned in the Garden. So the one doing the sanctifying is the "Prince-Leader." Jesus Christ is the one who solved the problem created by man by what he did in the Garden. In that act the first Adam created a kingdom for Satan. There was a "coup d'e-tat" and at that point Satan began to rule the world. This continued until Jesus Christ broke the back of Satan when he died on the cross for all the sins of the whole human race. In this act Jesus Christ purchased a kingdom for himself which will last forever. That's why the thief on the cross said, "Remember me when thou comest into thy kingdom." Jesus was alone on the cross when he made this purchase. He was also forsaken by man as well as by God when he died for our sins on the cross.

As far as man was concerned, Christ ascended all alone, all the way through three heavens to the right hand side of the throne of God. He is the only one up to now who has a resurrection body, so he is still alone in his resurrection body and the one who will next get a resurrection body will be his Bride. The Bride is not a real Bride until the resurrection is a reality. The Church is a body now, but when the Church Age is over, the body is going to be resurrected and will ascend just like he did and at that time the body will be changed into the Bride, and as his Bride, the resurrected Church will return with him to take the kingdom of this world away from Satan. Being alone for a time was now over. Christ will no longer be alone for he will have the Bride

with him forever. So the one sanctifying in this passage is none other than Jesus Christ. We are in union with him and will eventually have a resurrection body just as perfect as Jesus Christ's. And being in union with Christ makes us potentially victorious in the Angelic Conflict.

The present, passive, participle of "Hagiazo" and this means that believers are the responders. The active participle means that Jesus Christ initiated the act of sanctifying and the passive participle means that the believers are the responders. This refers to Church Age believers only. This does not here refer to Old Testament saints. They are provided for in another time and way.

Then it says, "Are all of one" and this is "ez enos pantes." "Ez" means out from. "Pantes" is the plural of "pas." "Enos" is the ablative of "eis" which means one. So this means All from one. All from the source of one, who is God The Father, the Author of the plan. He is the source of the plan. So God The Father provided a bride for the last Adam just like Jesus Christ provided a bride for the first Adam. Jesus Christ created and manufactured the right woman for that first Adam. Now God comes along and creates the right woman, namely, The Church, for Jesus Christ, the Second Adam. Both Adams were alone, and it was not good. For the first Adam, God in grace provided the right woman. The last Adam also has the right Bride created by the grace of God.

Jesus Christ was prophetically said to be alone in Psalm 22:1. Now historically, Matthew 27:46 and Mark 15:34 say the same thing. The glorification of Christ demands that he has someone with whom to share his glory. The first Adam had a glory, and that glory was the rulership of the world and God gave him his right woman to share that glory with him. The last Adam was also alone, and it was not good that he should rule alone so God, in grace, provided a bride for him and that Bride is the church. The bride in the first case was a woman and the bride in the second case is the redeemed of the Church Age.

"For which cause" is a preposition "dia" plus "hos" and it is in the accusative and really means "for this reason." Next we have "He is not ashamed" and it comes from "epaischunomai" and this is in the intensified form. Jesus Christ is not ashamed of his bride. Now you have to be careful here. When we are out of fellowship, he is ashamed of us. But this is a reference to the ultimate sanctification which will be ours. When the Bride comes back with him, the bride will be minus the old sin nature and will be minus human good, and then Christ will not be ashamed of us. He will not be ashamed of even one believer, and this is grace. The worst believer, the most disobedient believer, Christ will not be ashamed of them then. You see, grace found a way to do what we as humans could never do. Now in this age we are ashamed of certain believers at certain times for the things they do. But he has found a way in grace never to be ashamed of us.

So Christ will overthrow Satan in a second "coup d'etat" and Christ will take over and not be ashamed of a single one of his believers. Now there may be times when we are ashamed of our children and it may be that there are times when children will be ashamed of their parents. But there will never be a time when Christ is ashamed of us in eternity for all sin will be gone and we will be like Christ.

As an illustration, just for a moment, think of something that you did that really embarrassed your parents. In that situation they were really ashamed of you. Pick that same thought up and think of something that you did that caused God to be ashamed of you. Then remember this--there in eternity you will be standing in front of him and he will not be ashamed of you--now that's grace. You will live with him forever and forever and he will never be ashamed of you for one moment. Now, friend, that's grace, amazing grace. Grace found a way to take the worst believer of all time and so remake him that through all eternity God will never be ashamed of him.

Now how is it that God, who is perfect righteousness and justice, will not be ashamed of any of us or all of us?

Well, the first thing that would make him ashamed of us is sin--but Christ settled that old account long ago at the cross. Then the next thing that would make him ashamed is human good--but that was all settled at the judgment seat of Christ where all human good will be burned up.

Then God is ashamed of the old sin nature in every human being--but that will all be stripped away at the moment when we get our resurrection bodies. So there is just absolutely no way for God to be ashamed of us in eternity. God has found a way, and when the Rapture comes, he will take every believer and rework him and the finished product will be an amazing likeness to Jesus Christ--now that's grace. Amazing grace.

Now some people will say, "Now that's giving people, especially young people, a license to sin." No, it isn't. They have already got that license and you don't have to give it to them. They have a back seat and a parked car most anywhere and they already have that license to sin. Just think, God is going to look at you and call you his brother and he will not be the least bit ashamed of you. That's grace.

This "not ashamed" is a present, passive, indicative and this means we receive this not being ashamed. He will say in that day, "Earth, look here! This is my bride and I am not ashamed of her."

The next words "To call" come from the present, active, infinitive of "kaleo" and it means to present, or to introduce. He will be proud to introduce any of us. It starts with positional sanctification the moment we are saved, and it ends with ultimate sanctification. Christ will introduce the worst believer of all time to the best believer of all time and each will be perfect in that day--and that's grace.

He will call them "brethren" and this means they are all members of the family. The Living God, even The Lord Jesus Christ will not be ashamed to call us his brethren.

So this verse literally says--

"For the one sanctifying (that's Jesus Christ) and the one being sanctified (all believers of the Church Age) all from the source of one (who is God The Father, the author of the plan) for this reason, he is not ashamed to introduce us as members of the family."

HEBREWS 2:12 "Saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee." The word saying is a present, active, participle of "lego" and it is a quote from Psalm 22:22. This is the same Psalm which begins with the words "My God, My God, why hast thou forsaken me?" This quotation anticipates Christ being seated at God's right hand at which point God will provide a bride

for his Son. He told Christ to sit down "Until I make thine enemies thy footstool." But before operation footstool God had another job and that was to provide a bride for the last Adam. It began at the Day of Pentecost and it will end at the day of the Rapture of the Church. At that moment all Church Age believers both dead and living will be given resurrection bodies and will be taken to heaven. After their old sin nature is left behind and all human good is stripped away, they then will return to this earth with him. So not only does the cross come before the crown, the Bride is completed before he gets the crown. We will be present at the coronation of Jesus Christ as the ruler of this world. We will be present as the Bride.

Get a summary of these things.

1. After the ascension of Christ, Christ is provided a bride who will share with him the future rulership of the world.
2. At the Rapture of the Church, Christ receives his Bride, and at the Second Coming, Christ receives his kingdom.
3. The cross comes before the crown.
The Bride comes before the coronation.
4. The Father is perfect and his order is perfect.
5. In the Church Age a Bride is being prepared for the last Adam.
6. In the Tribulation historical events take place that will pave the way for the advent of the king.
7. The Second Coming of Christ will remove the usurper from the throne and will place the rightful heir on the throne. The last Adam, the Son of David, the Prince-Leader of salvation, The Head of the Church, The King of Kings, and the Lord of Lords are some of the names given him in Scripture. JESUS CHRIST IS THEREFORE THE ONLY CELEBRITY IN THE CHURCH AGE.
(At a wedding someone often says to the minister, "Why don't you kiss the bride?" And I reply, "That's the groom's job." If the bride has the right man, then her lips are for him. She has one celebrity and that's all.)

Now the next chapters here in Hebrews will present Jesus Christ as the great high priest and all of this is being given here to prepare us for this great picture of Jesus Christ.

This verse then says, "I will declare" and this is an aorist, active, indicative of "apaggello." "Apo" is the preposition of ultimate source and "aggello" means to announce. "I will proclaim" and the one doing the proclaiming is none other than Jesus Christ. (You see, Christ is going to leave Bible doctrine in permanent form for his bride.) The word "Name" is "Onoma" and it means personality, plan, character. He will declare the names of his believers to the family. And it really means he will do this "to the members of the family for their advantage Now the believers respond to what Christ has said of them. "In the midst of the Church Age, I will sing praise unto thee." The "I will sing" is a future tense and means after the body has become the bride. We will all be able to sing then.

HEBREWS 2:13 "And again, I will put my trust in him. And again, Behold I and the children which God hath given me."

Isaiah 8:17 and 18 is quoted here.

This is the human side. Isaiah 8:17

This is the divine side. Isaiah 8:18

"And again" comes from "Kai palin" and it means that here is another citation and it is from Isaiah 8.

We have a most unusual greek construction here. We have a future, perfect paraphrastic verb followed by a participle of "peitho" and it is referring to a permanent result of the Church Age. How do you become the Bride? The answer--by placing trust in Jesus Christ.

(You don't do it by inviting Jesus into your heart.) This is a permanent relationship. "In him" is "epi" plus the dative of the personal pronoun and this identifies him as the Saviour.

Next we have the divine side. "Behold" is from "Horao" and it means "See this!"

"I" referring to Jesus Christ who is at the Father's right hand. The word "Children" comes from "paidon" and it means dear believing children. Whom "the God" hath given me. The word for "hath given" is an aorist, active, infinitive of "didomi." "Me" is a dative singular of possession. So God has given us to Christ as an everlasting possession.

THE DOCTRINE OF ASCENSION AND SESSION

1. The resurrection body of Jesus Christ was capable of space travel. He traveled through three heavens in his resurrection body. He was greater in his resurrection body than all the angelic forces who opposed him. John 20:17
2. The session of Christ at the right hand side of God suggests the acceptability of Christ in heaven in his resurrected humanity. It also suggests the fact that we will be accepted when we get there in our resurrected bodies. Psalm 110:1, Ephesians 1:20, Romans 8:34, Colossians 3:1, Hebrews 1:3 and 1:13, 8:1, 10:12 and 1 Peter 3:22. We are accepted because Christ was accepted.
3. The ascension and session of Christ form the basis for the victory in the Angelic Conflict. His resurrection body is greater than the combined strength of all opposing forces. Heb. 1:3-13.
4. The ascension and session of Christ introduces a new phase in the Angelic Conflict. The intensification of the conflict sets in at this point. Ephesians 1:20-22 and 4:7-10
5. The ascension and session began operation footstool as prophesied in Psalm 110:1 and quoted in Luke 20:42-43, Acts 2:33-34 and Hebrews 1:13.
6. The Second Advent of Christ will conclude operation footstool. Daniel 7:13-14, Zechariah 13:2, Colossians 2:15, Rev. 20:1-3.
7. The ascension and session of Christ completes the glorification of Christ in his hyperstatic union. He will have no more humiliation. Acts 2:33, 5:31 and 1 Peter 3:22

8. The ascension and session of Christ explain the uniqueness of the Church Age. John 7:37-39
9. The ascension and session is the key to victory in the Angelic Conflict. Hebrews 1:4

THE DOCTRINE OF GLORY

1. Glory is used in Scripture to refer to the essence of God. Romans 3:23, Ephesians 1:17, Deut. 5:24, Psalm 21:5
This is the perfect character of God.
2. Glory is used for the edification complex in the soul of the believer. Ephesians 3:21, Col. 1:27, 1 Peter 1:8, 2 Thess. 2:14
3. The right woman is the glory of the right man. 1 Cor. 11:7, 1 Cor. 11:15
4. The grace of God is described as the glory. Ephesians 1:6
5. The provision of God's grace is called the riches of his glory. Ephesians 1:18 and 3:16 and Phil. 4:19
6. Heaven and eternal life are described as the glory. 1 Tim. 3:16, Heb. 2:10, 1 Peter 5:10, 2 Peter 1:13
7. There are a few passages where human glamour is translated glory. 1 Peter 1:24, Phil. 3:19
8. Glory is used to describe the wonder of the universe. 1 Cor. 15:40-41
9. Glory is used to describe the resurrection body of the believer. 1 Cor. 15:43 and 2 Thess. 2:14
10. Glory is associated with operation footstool and is the presentation of the church to Jesus Christ. Hebrews 2:10.