

1. This morning we will continue the study of Second Timothy where Paul from prison writes to Timothy in Ephesus. When the clock tolled 11:30 A.M last week, we were studying the *Doctrine of the Ascension and Seating*.
2. For an audio presentation of this lesson go to *westbankbiblechurch.com* and click-on streaming audio of services.
3. Before we continue, I want to give you opportunity to use 1Jo 1:9 as may or may not be necessary.
4. Paul was well aware that many in Asia had turned away from him. It would seem only Luke and Onesiphorus stood by him. This sad desertion of friends and congregates was well known. Instead of being dispirited Paul is urging Timothy to be stimulated, refreshed and renewed by God's grace.



5. I want to review some of that learned and then begin new material at point 5.3 on page three.

6. Now let's resume the exegesis of 1T 2:11-13 by way of a categorical analysis of Christ's ascension and seating.

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2Ti 2:11 It is a faithful saying: For if we be dead with him, we shall also live with him:

2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

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2Ti 2:11 Here is a trustworthy saying: If we died with him, we will also live with him;

2Ti 2:12 if we endure, we will also reign with him. If we disown him, he will also disown us;

2Ti 2:13 if we are faithless, he will remain faithful, for he cannot disown himself.

Doctrine of the Ascension and Seating

1. The Ascension and Seating was prophesied by our Lord in Joh 6:58-62 and Joh 20:17.

2. Objection has been raised concerning the Ascension and Seating by those who approach the record from a purely naturalistic viewpoint. They assert that such violation of the law of gravity is unthinkable.

Footnote: Please review Pastor Merritt's Doctrine of the Authenticity of the Bible.

3. However, for those who accept the possibility of supernatural intervention in the world, the Ascension and Seating is not a problem. Given an omnipotent God, both Resurrection and Ascension are easily conceivable.

4. Some view the Ascension and Seating as being merely a symbolical representation of Christ's entrance into divine glory.

4.1 This is an attempt to retain the spiritual value of the Ascension account without sacrificing the concept of the natural world as a closed system not susceptible to supernatural intrusion.

5. The significance of the Ascension and Seating is manifold.

5.1 For Christ Himself the Ascension meant exaltation to a position of glory as the victorious Lord, the Head of the Church; thus, His seating at the right of God in the place of honor. Eph 1:20-23; Phi 2:9

5.2 The Ascension and Seating also made possible the coming of the Holy Spirit to indwell the believer as our Helper, to convince of sin and to teach us the Word of God. Joh 14:26; 16:7-8; Acts 2:33

5.2.1 Now new material and point 5.3.

5.3 Our Lord is seated with the Father in the heavenlies and we are positionally identified with Him in the heavens.

Eph 2:6 And God raised us up with Christ and seated us with him in the heavenly realms in Christ Jesus,

Col 3:1 Since, then, you have been raised with Christ, set your hearts on things above, where Christ is seated at the right hand of God.

Col 3:2 Set your minds on things above, not on earthly things.

Col 3:3 For you died, and your life is now hidden with Christ in God.

5.4 The Ascension and Seating initiated Christ's high priestly advocacy before the Father on the believer's behalf, a truth which is given major treatment in the Epistle to the Hebrews.

Heb 4:14 Therefore, since we have a great high priest who has gone through the heavens, Jesus the Son of God, let us hold firmly to the faith we profess.

Heb 4:15 For we do not have a high priest who is unable to sympathize with our weaknesses, but we have one who has been tempted in every way, just as we are--yet was without sin.

Footnote: The earthly high priesthood began with Aaron, then Eleazer...Annas, Caiaphas etc.,

Heb 4:16 Let us then approach the throne of grace with confidence, so that we may receive mercy and find grace to help us in our time of need.

Heb 6:20 Jesus, who went before us, has entered into the third heaven on our behalf. He has become a high priest forever, in the order of Melchizedek – a High Priest by victory from Jerusalem—a Jebusite.

Heb 7:22 Because of this oath, Jesus has become the guarantee of a better covenant.

Heb 7:23 Now there have been many of those priests, since death prevented them from continuing in office;

Heb 7:24 but because Jesus lives forever, he has a permanent priesthood.

Heb 7:25 Therefore he is able to save completely those who come to God through him, because he always lives to intercede for them.

Heb 8:1 The point of what we are saying is this: We do have such a high priest, who sat down at the right hand of the throne of the Majesty in heaven,

Heb 9:24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

5.5 Christ will return to the earth in the same manner in which he ascended.

Acts 1:11 "Men of Galilee," they said, "why do you stand here looking into the sky? This same Jesus, who has been taken from you into heaven, will come back in the same way you have seen him go into heaven."

6. The resurrection body of Jesus was capable of horizontal and vertical travel and He went through walls passing also through two heavens to the Third Heaven.

7. The Greek noun **Ouranos** is the most often used New Testament word translated "heaven" or "heavens." It appears more than 300 times in the New Testament.

7.1 **Ouranos** is very often used in the New Testament to describe three different heavens. The **aerial** which would cover up to approximately 25,000 feet, usually referred to as that space occupied with air. The area above the aerial, where the constellations pervade, is referred to as the **sidereal** and then there is the **third heaven** which is the abode of God.

8. The Ascension establishes the authority of our Lord to intercede for us.

Rom 8:34 Who is he that condemns? Christ Jesus, who died--more than that, who was raised to life-- sits at the right hand of God and is also interceding for us.

9. The power and perfection of His total being and work is portrayed in the ascension.

Heb 1:3 The Son is the radiance of God's glory and the exact representation of his being, sustaining all things by his powerful word. After he had provided purification for sins, he sat down at the right hand of the Majesty in heaven.

10. The Ascension is related to the Angelic Conflict says Heb 1:13 and 14.

Heb 1:13 To which of the angels did God ever say, "Sit at my right hand until I make your enemies a footstool for your feet"?

Heb 1:14 Are not all angels ministering spirits sent to serve those who will inherit salvation?

11. His Ascension and Seating is related to our Lord's unique sacrifice for sin.

Heb 10:12 But when this priest had offered for all time one sacrifice for sins, he sat down at the right hand of God.

12. The Ascension and Seating is related to our need to keep ourselves occupied with Christ.

Heb 12:2 Let us fix our eyes on Jesus, the author and perfecter of our faith, who instead of the joy set before him endured the cross, scorning its shame, and sat down at the right hand of the throne of God.

13. The Ascension and Seating is related to the strategic victory of Jesus the Christ, His celebrityship and the giving of gifts to Church Age believers.

1Pe 3:22 who has gone into heaven and is at God's right hand--with angels, authorities and powers in submission to him.

Eph 4:7 But to each one of us grace has been given as Christ apportioned it.

Eph 4:8 This is why it says: "When he ascended on high, he led captives in his train and gave gifts to men."

Eph 4:9 (What does "he ascended" mean except that he also descended to the lower, earthly regions?

Eph 4:10 He who descended is the very one who ascended higher than all the heavens, in order to fill the whole universe.)

Eph 4:11 It was he who gave some to be apostles, some to be prophets, some to be evangelists, and some to be pastor-teachers,

Acts 2:33 Exalted to the right hand of God, he has received from the Father the promised Holy Spirit and has poured out what you now see and hear.

14. The Ascension and Seating made possible our receiving the Indwelling of the Holy Spirit.

1Co 6:19 Do you not know that your body is a temple of the Holy Spirit, who is in you, whom you have received from God? You are not your own;

1Co 6:20 you were bought at a price. Therefore honor God with your body.

Joh 7:37 On the last and greatest day of the Feast, Jesus stood and said in a loud voice, "If anyone is thirsty, let him come to me and drink.

Joh 7:38 Whoever believes in me, as the Scripture has said, streams of living water will flow from within him."

Joh 7:39 By this he meant the Spirit, whom those who believed in him were later to receive. Up to that time the Spirit had not been given, since Jesus had not yet been glorified.

15. The Ascension and then the Seating verifies the efficacy of Christ's work on the cross.

Heb 9:23 It was necessary, then, for the copies of the heavenly things to be purified with these sacrifices, but the heavenly things themselves with better sacrifices than these.

Heb 9:24 For Christ did not enter a man-made sanctuary that was only a copy of the true one; he entered heaven itself, now to appear for us in God's presence.

16. The Ascension begins the ultimate defeat and the process of the capitulation of Satan in the Angelic Conflict.

17. Now for an expanded translation of 1Ti 2:11-13.

Expanded Translation

2Ti 2:11 Here is a trustworthy saying: Since we died with him, accordingly, we will also live with him;

2Ti 2:12 now since we have suffered we shall one day reign with Him but if we deny Him in time then he will no doubt deny us many of the benefits of our temporal sanctification.

2Ti 2:13 If a person decides to change his mind and no longer believe that Christ is the Son of God; it will not affect his eternal security because God is faithful: He cannot deny what took place on the cross.

18. Let's compare the above verses with what we can glean from the *Doctrine of Eternal Security*.

Doctrine of Eternal Security

1. Logical Approach

1.1 If God saved us while we were yet sinners what does logic demand now that we are Family of God.

Rom 5:6 For when we were yet without strength, in due time Christ died for the ungodly.

Rom 5:7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

Rom 5:8 But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom 8:32 He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

2. Metamorphic Approach

2.1 God is said to hold us in His hand. Can anyone presume capability, fatuous as it may seem, to wrest the believer from the hand of God?

Joh 10:28 And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

3. Experiential Approach

3.1 The Word of God tells us that if you believe on the Lord Jesus Christ and then decide not to believe, it can't change anything. You are His for He bought you on the Cross.

2Ti 2:13 If we believe not, yet he abideth faithful: he cannot deny himself.

4. Family of God Approach:

4.1 If you are born into a family you have the genes of two parents and you cannot undo your genetic relationship.

Gal 3:26 For ye are all the children of God by faith in Christ Jesus.

Joh 1:12 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:

5. Inheritance Approach

5.1 God has guaranteed our inheritance.

1Pe 1:4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

1Pe 1:5 Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

6. Body Approach

6.1 We are said to be members of the Body of Christ with Christ as the Head.

Col 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

6.1.1 Now compare Col 1:18 with 1Co 12:21-22

1Co 12:21 And the eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of you.

1Co 12:22 Nay, much more those members of the body, which seem to be more feeble, are necessary:

7. Sealing Approach

7.1 The Holy Spirit of God is said to seal us.

2Co 1:21 Now he which establisheth us with you in Christ, and hath anointed us, is God;

2Co 1:22 Who hath also sealed us, and given the earnest of the Spirit in our hearts.

8. The Tense-Voice Approach

8.1 The word **SOZO** in Eph 2:8 means to be saved from eternal damnation. The verb is in the perfect tense thus, better rendered "saved in the past with the result you are now saved." The verb is also in the passive voice meaning the subject receives the action of the verb as a benefactor.

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Eph 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

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