

1. Last week I taught in part Joh 6:62-65 by way of the *Doctrine of the Ascension and Seating of Christ*. When the clock tolled 7:45 I was about to see how the session of Christ related to the *Doctrine of the Resurrection*.

2. I want to continue that study but first a brief review of what we learned last week.

Joh 6:62 What if you see the Son of Man ascend to where he was before!

Joh 6:63 The Spirit gives life; the flesh counts for nothing. The words I have spoken to you are spirit and they are life.

Joh 6:64 Yet there are some of you who do not believe." For Jesus had known from the beginning which of them did not believe and who would betray him.

Joh 6:65 He went on to say, "This is why I told you that no one can come to me unless the Father has enabled him."

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

Doctrine of the Ascension and Seating of Christ

1. Definition and Concept

1.1 The bodily transfer of our Lord from the earthly to the heavenly sphere of existence. Both the Ascension and seating were accomplished in resurrection body. The primary account of the Ascension appears in Acts 1:9-11 and Luk 24:51:

1.2 The tertiary reference in Mar 16:19 is rendered questionable by inferior textual evidence. Mar 16:9-20 does not appear in the better manuscripts.

1.3. However, the Ascension is assumed as the foundation for numerous statements in the New Testament. Rom 8:34; Heb 8:1

1.4 In fact, there is hardly a New Testament writer who does not give testimony, direct or indirect, to the truth of the ascension.

2. According to Luke, the event took place approximately 40 days after the resurrection. Acts 1:3

3. Luke also tells us it took place near Bethany on the Mount of Olives disappearing into a cloud. Luk 24:50-51; Acts 1:9-12
4. The Ascension was anticipated in the Old Testament. Psa 68:18; 110:1; Eph 4:8
5. The Ascension was prophesied in: Joh 6:58; Joh 6:62 and Joh 20:17.
6. The significance of the Ascension is manifold:
 - 6.1 For Christ Himself the Ascension meant exaltation to a position of glory as the victorious Lord, the Head of the Church. Eph 1:20-23; Phi 2:9
 - 6.2 The Ascension 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 16:7-8; 13; 26 and Acts 2:33
 - 6.3 The Ascension signifies our identification with Christ; Our Lord is seated with the Father in the heavenlies and we are identified with our Savior in the heavens. Eph 2:6; Col 3:1-3
 - 6.4 The ascension-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 4:14-16; 6:20; 7:22-25; and 9:24
 - 6.5 Christ will return to the earth in the same manner in which he ascended. Acts 1:11
7. 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.
8. The Ascension establishes the authority of our Lord to intercede for us. Rom 8:34
9. The power and perfection of His total being and work is portrayed in the ascension. His Ascension is related to our Lord's unique sacrifice for sin. Heb 10:12
10. The Ascension is related to our need to keep ourselves occupied with Christ. Heb 12:2
11. The Ascension verifies the efficacy of Christ on the cross.

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

13. The Ascension is related to the **Doctrine of the Resurrection.**

Introduction

1. In general there are two returns from the dead. The two are: resuscitation and Resurrection.

1.1 Resuscitation, as used in this doctrine, is a coming back from the dead to ultimately participate in either the First or Second Resurrections.

1.2 Two examples of resuscitation are Paul at Lystra while on his first missionary journey (Acts 14:19-20 compared with 2 Co 12:1-5) and the resuscitation of Lazarus. (Joh 11:11-45)

Acts 14:19 And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead.

Acts 14:20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

2Co 12:1 I must go on boasting. Although there is nothing to be gained, I will go on to visions and revelations from the Lord.

2Co 12:2 I know a man in Christ who fourteen years ago was caught up to the third heaven. Whether it was in the body or out of the body I do not know--God knows.

2Co 12:3 And I know that this man--whether in the body or apart from the body I do not know, but God knows--

2Co 12:4 was caught up to paradise. He heard inexpressible things, things that man is not permitted to tell.

2Co 12:5 I will boast about a man like that, but I will not boast about myself, except about my weaknesses.

1.2.1 Recall what H. A. Ironside and Col. R.B. Thieme have written concerning Paul's stoning at Lystra and the possible nexus of Acts 14:19 and 1Co 12:1-5.

“He was in paradise and heard unspeakable things which it is not lawful for a man to utter. How long he was there we do not know.

We do read that as the body lay there the disciples stood round about, evidently making plans for the funeral, probably with tears streaming down, saying 'What shall we do? We shall have to lay his poor broken body away. "But he suddenly rose up! I should have liked to have seen that."'

2. Jesus comes to the aid of the two sisters of Lazarus.

Joh 11:32 When Mary reached the place where Jesus was and saw him, she fell at his feet and said, "Lord, if you had been here, my brother Lazarus would not have died."

Joh 11:33 When Jesus saw her weeping, and the Jews who had come along with her also weeping, he was deeply moved in spirit and troubled.

Joh 11:34 "Where have you laid him?" he asked. "Come and see, Lord," they replied.

Joh 11:35 Jesus wept.

Joh 11:36 Then the Jews said, "See how he loved him!"

Joh 11:37 But some of them said, "Could not he who opened the eyes of the blind man have kept this man from dying?"

Joh 11:38 Jesus, once more deeply moved, came to the tomb. It was a cave with a stone laid across the entrance.

Joh 11:39 "Take away the stone," he said. "But, Lord," said Martha, the sister of the dead man, "by this time there is a bad odor, for he has been there four days."

Joh 11:40 Then Jesus said, "Did I not tell you that if you believed, you would see the glory of God?"

Joh 11:41 So they took away the stone. Then Jesus looked up and said, "Father, I thank you that you have heard me ...

Joh 11:43 And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

Joh 11:44 And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

Joh 11:45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.

The Order of the Resurrections

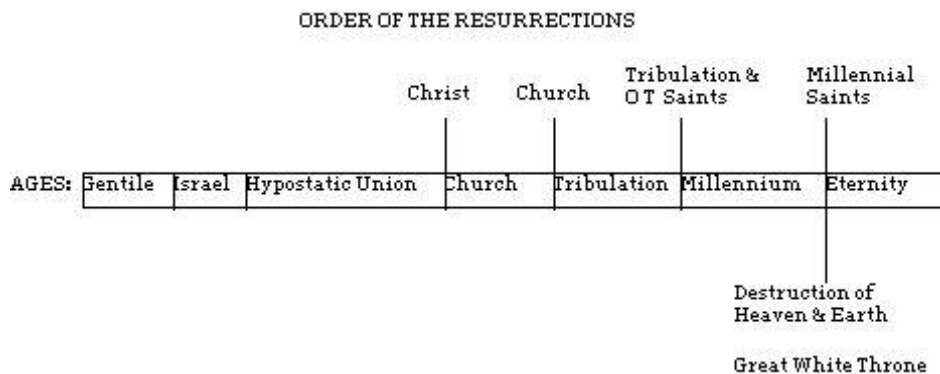
1. The Resurrection, as it relates to Christ and his followers, is that point in time where a new body is received and death is no more. There are four such Resurrections in this classification and these four make up what is known as the First Resurrection. The Resurrection of unbelievers is called the Second Resurrection.

2. The four Resurrections for the believer are: Christ on the first Easter; believers at the Rapture; Old Testament saints and Tribulation martyrs at the Second Advent and millennial saints at end of the Millennium.

3. The Resurrection as it relates to the unbeliever occurs at the Great White Throne where unbelievers are resurrected to receive a body capable of everlasting punishment in a place designed for the Devil and his demons. Mat 25:41.

Mat 25:41 Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

3.1 Let's review the "Order of the Resurrections" chart.



3.2 The Resurrection is one of the very basic doctrines of Christianity and must be understood for spiritual growth.

Heb 6:1 Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God,

Heb 6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

4. The Resurrection of believers is part of the good news of the gospel.

1Co 15:1 Moreover, brethren, I declare unto you the good news which I preached unto you, which also ye have received, and wherein ye stand ...

1Co 15:3 For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;

1Co 15:4 And that he was buried, and that he rose again the third day according to the scriptures:

5. The importance of the Resurrection is emphasized by Paul in his first letter to Corinth.

1Co 15:12 But if it is preached that Christ has been raised from the dead, how can some of you say that there is no resurrection of the dead?

1Co 15:13 If there is no resurrection of the dead, then not even Christ has been raised.

1Co 15:14 And if Christ has not been raised, our preaching is useless and so is your faith.

1Co 15:15 More than that, we are then found to be false witnesses about God, for we have testified about God that he raised Christ from the dead. But he did not raise him if in fact the dead are not raised.

1Co 15:16 For if the dead are not raised, then Christ has not been raised either.

1Co 15:17 And if Christ has not been raised, your faith is futile; you are still in your sins.

6. The Resurrection of Jesus is part of the strategic victory in the angelic conflict.

1Co 15:20 But Christ has indeed been raised from the dead, the firstfruits of those who have fallen asleep.

1Co 15:21 For since death came through a man, the resurrection of the dead comes also through a man.

1Co 15:22 For as in Adam all die, so in Christ all will be made alive.

1Co 15:23 But each in his own turn: Christ, the first-fruits; then, when he comes, those who belong to him.

1Co 15:24 Then the end will come, when he hands over the kingdom to God the Father after he has destroyed all dominion, authority and power.

1Co 15:25 For he must reign until he has put all his enemies under his feet.

7. The Resurrection is a direct result of perfect justification.

Rom 4:25 "Who Jesus, was delivered for our offenses, and was raised because of our justification."

Joh 11:24 Martha saith unto him, I know that he shall rise again in the resurrection at the last day.

Joh 11:25 Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live:

Joh 11:26 And whosoever liveth and believeth in me shall never die. Believest thou this?

8. The agents of the Resurrection are two:

8.1 God the Father

Col 2:12 "Buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead."

1Th 1:10 "And to wait for His Son from Heaven, Whom He raised from the dead, even Jesus, who delivered us from the wrath to come."

1Pe 1:21 Through him you believe in God, who raised him from the dead and glorified him, and so your faith and hope are in God.

8.2 God the Holy Spirit -

Rom 8:11 " But if the Spirit of Him Who raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit Who dwells in you. "

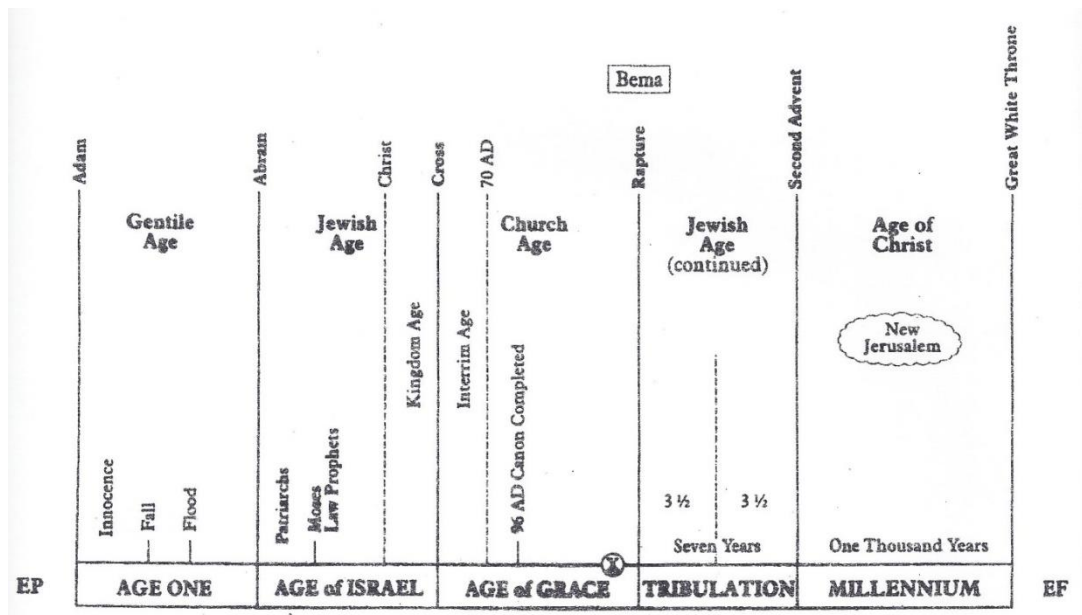
1Pe 3:18 "For Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but made alive by the Spirit:

9. The Resurrection of Christ is the basis for our confidence and ecstatic happiness in eternity future.

1Pe 1:3 Praise be to the God and Father of our Lord Jesus Christ! In his great mercy he has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,
 1Pe 1:4 and into an inheritance that can never perish, spoil or fade--kept in heaven for you,
 1Pe 1:5 who through faith are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time.

10. As earlier noted, there are two general types of Resurrections. They are called the First and the Second Resurrections.

11. Let's see how the resurrections fit on our regular dispensation chart.



12. Now let's see what we can learn from Joh 6:67-69.

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Joh 6:67 Then said Jesus unto the twelve, Will ye also go away?

Joh 6:68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

Joh 6:69 And we believe and are sure that thou art that Christ, the Son of the living God.

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Joh 6:67 "You do not want to leave too, do you?" Jesus asked the Twelve.

Joh 6:68 Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life.

Joh 6:69 We believe and know that you are the Holy One of God."

The Life of Peter the Apostle

Introduction

1. Peter was one of the earliest and most prominent disciples of Jesus. Several names are given him: the Hebrew name Simeon, the Greek name Simon, the Aramaic name Cephas and its Greek counter-part Peter.

Acts 15:14 **Simeon** hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, **Simon** called **Peter**, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, follow me, and I will make you fishers of men.

2. Andrew brought Peter to see Jesus. It has often been called "operation Andrew."

Joh 1:42 And he brought him to Jesus. And when Jesus beheld him, he said, thou art Simon the son of Jonah: thou shalt be called **Cephas**, which is by interpretation, a stone.

Peter A Chip Off the Rock

1. **Kephas** is an Aramaic name often used to designate Peter as a disciple of Christ, although **Kephas** soon gave way to Peter. As an apostle and leader of the early church we find **Petros** is used in lieu of **Kephas**. Both **Kephas** and **Petros** mean a small rock chipped off a much larger rock—a **Petra**.

2. Peter is a translation from the Greek word **Petros** meaning a piece of a rock chipped from a larger rock--a name given to Peter by Christ.

Mat 16:16 And Simon Peter answered and said, thou art the Christ, the Son of the living God.

Mat 16:17 And Jesus answered and said unto him, blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

Mat 16:18 And I say also unto thee, that thou art Peter (**Petros**), and upon this rock (**Petra**) I will build my church; and the gates of hell shall not prevail against it.

3. In Mat 16:18 there is an obvious play on the words Peter (**Petros**, a proper name denoting a piece of rock) and rock (**Petra**, a rocky mass). The spiritual body, the church, mentioned here for the first time, is built upon the divinely revealed fact about Christ as confessed by Peter.

4. As men are made aware of and acknowledge His person and work, they become members of the body of Christ--the Church.

Origin and Early Life

1. Peter's original home was Bethsaida, a fishing village on the northern shore of the Sea of Galilee not far from Capernaum. It was there Peter and his brother Andrew docked their vessel.

Joh 1:44 Now Philip was of Bethsaida, the city of Andrew and Peter.

2. It was also near Capernaum somewhere on the shore of the Sea of Galilee that Andrew and Peter first met the Lord.

Mat 4:18 And Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea: for they were fishers.

Mat 4:19 And he saith unto them, follow me, and I will make you fishers of men.

3. Peter and Andrew were partners in the fishing business with Zebedee and his sons James and John. Compare Mar 1:16-18 with Luk 5:4-11.

Mar 1:16 Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers.

Mar 1:17 And Jesus said unto them, come ye after me, and I will make you to become fishers of men.

Mar 1:18 And straightway they forsook their nets, and followed him.



4. Peter's father, Jonah, was probably a fisherman, an occupation which Peter and his brother Andrew had followed.

According to present standards, his education was limited, but he would have been able to read and write Aramaic and to speak some Greek which was widely used in the cities of Galilee, though with a guttural Galilean accent.

5. Peter and his brother, Andrew, were followers of John the Baptist, who first called their attention to Jesus. Peter with the other disciples accompanied Jesus from the scene of John the Baptist's ministry back to Capernaum.

5.1 In all probability they returned to their fishing for a brief time, although the Gospels do not state so directly.

6. From the large number of disciples who followed Him, Jesus, much later, chose 12 to be His intimate companions. The motives of Peter in following Jesus were initially as much personal as spiritual.

7. Knowing that Jesus was recommended by an influential figure like John the Baptist, he saw Him as a potential Messiah for the nation.

Peter's Life as a Disciple

1. Jesus' education of Peter is illustrated by a number of episodes. Jesus began to teach Peter a new mode of life.

A few examples:

In response to Peter's question concerning the payment of the temple tax, Jesus assured him that the true Israelites should be free from taxation, and then supplied enough money to pay for Himself and for Peter also.

When Peter asked Jesus whether he should forgive an annoying enemy for more than seven offenses, Jesus replied that he should forgive 70 times seven (Mat 18:21-22)--an injunction that Peter would find hard to obey. Seven times seventy is 490 years which certainly has eschatological applications. See the *Doctrine of Seventy Weeks*.

Mat 18:21 Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times?

Mat 18:22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.

- Peter's surprise over the withered fig tree implies some incredulity concerning Jesus' power. Jesus promptly reminded him that he needed more faith (Mar 11:20-22). There are all manner of eschatological nuances involved in these passages.

Mar 11:20 And in the morning, as they passed by, they saw the fig tree dried up from the roots.

Mar 11:21 And Peter calling to remembrance saith unto him, Master, behold, the fig tree which thou cursedst is withered away.

Mar 11:22 And Jesus answering saith unto them, have faith in God.

Mar 11:23 For verily I say unto you, that whosoever shall say unto this mountain, be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

Mar 11:24 Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.

Peter objected to letting Jesus wash his feet, but when Jesus told him that it was a necessary condition of fellowship, Peter revealed his real attitude by asking for a bath. (Joh 13:5-10). **Nipto** in these passages refers to washing of hands and feet and **Louo** refers to a complete bath of the body--**Nipto** refers to rebound and **Louo** refers to salvation faith.

Joh 13:6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash (**Nipto**) my feet?

Joh 13:7 Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

Joh 13:8 Peter saith unto him, thou shalt never wash (**Nipto**) my feet.

Jesus answered him, If I wash (**Nipto**) thee not, thou hast no part with me.

Joh 13:9 Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

Joh 13:10 Jesus saith to him, He that is washed (**Louo**) needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

- Peter was one of the three chosen to watch with Jesus in Gethsemane, but fell asleep from weariness and sorrow (Mat 26:37-40).

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