

Ephesians Series

Lesson #055

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Dean Bible Ministries

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EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

The Session and the Messiah
Ephesians 2:6; Psalm 110:1, 4

**Eph. 2:6, “and raised us up together, and
made us sit together in the heavenly
places in Christ Jesus,”**

Eph. 2:6, “and raised us up together, and made us sit together in the heavenly places in Christ Jesus,”

We are seated together in Christ Jesus.

Cf., (Christ seated at the right hand of the Father:

Acts 2:33–34; 5:31; 7:55–56;

Rom. 8:34; Eph. 1:20; 2:6; 4:8–11; Col, 3:1;

Heb. 1:3, 13; 8:1; 10:12; 12:2;

1 Pet. 3:22; Rev. 3:21; 12:5)

1. The first ascension

John 20:17, “Jesus said to her, ‘Do not cling to Me, for I have not yet ascended to My Father; but go to My brethren and say to them, “I am ascending to My Father and your Father, and to My God and your God.” ’ ”

John 20:18, “Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things to her.”

Luke 24:36, “Now as they said these things, Jesus Himself stood in the midst of them, and said to them, ‘Peace to you.’”

Luke 24:37, “But they were terrified and frightened, and supposed they had seen a spirit.”

Luke 24:38, “And He said to them, ‘Why are you troubled? And why do doubts arise in your hearts?’ ”

Luke 24:39, “ ‘Behold My hands and My feet, that it is I Myself. Handle Me and see, for a spirit does not have flesh and bones as you see I have.’

Luke 24:40, “When He had said this, He showed them His hands and His feet.”

2. Key verses

Mark 16:19–20; Luke 24:50–51

Acts 1:9, “Now when He had spoken these things, while they watched, He was taken up, and a cloud received Him out of their sight.

Acts 1:10, “And while they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel,”

**What the Bible Teaches
About
The
*Session of Christ***



The Ascension of Christ: Background



What happened to God's plan when the Lord Jesus Christ was rejected and crucified?

Acts 1:6, “Therefore, when they had come together, they asked Him, saying, ‘Lord, will You at this time restore the kingdom to Israel?’ ”

What, then, is the purpose for the ascension and the unforeseen inter-advent age—the present Church Age?

John 16:7, “Nevertheless I tell you the truth. It is to your advantage that I go away; for if I do not go away, the Helper will not come to you; but if I depart, I will send Him to you.”

- 1. Psa. 110 shows that Christ sits at the right hand until God finishes preparing His enemies for the final defeat.**
- 2. Psa. 68:18 is applied to Christ's ascension and giving gifts to the Church.**
- 3. After waiting at the right hand, the Son of Man is finally sent to destroy the enemies of God and establish His kingdom.
Dan. 7:13–14**
- 4. Psa. 2 shows the Messiah's victory over His enemies.**

The most quoted Psalm in the New Testament!!

7× in Hebrews: Heb. 1:3, 13; 5:6, 10; 6:20; 7:17, 21, 28; 10:12; 12:2; Also in Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35. That is a least 13× in the New Testament.

Psa. 110:1 is directly quoted 4× in Matt. 22:44; Mark 12:36; Luke 20:42, 43; Acts 2:34, 35, and alluded to 7× in Matt. 26:64; Eph. 1:20; Col. 3:1; Heb. 1:3; 8:1; 10:12; 12:2

Who Wrote Psa. 110?

Who Wrote Psa. 110?

David

1. It is clearly stated in the superscript:

“A Psalm of David”

לְדָוִד *leDavid*. The “l” is the Hebrew letter *lamed*, and is used throughout the Psalms to indicate authorship, and is thus referred to as the “*lamed auctoris*.”

Who Wrote Psa. 110?

2. Jesus affirmed David's authorship:

Matt. 22:43, “He said to them, ‘How then does David by the Spirit call Him “Lord,” saying:

Matt. 22:44, “ ‘*The LORD SAID TO MY LORD, “Sit at My right hand, Till I make Your enemies Your footstool”*’ ?

Matt. 22:45, “ ‘If David then calls Him “*Lord,*” how is He his Son?’ ”

cf., Mark 12:35–37; Luke 20:41–44

Who Wrote Psa. 110?

The Messianic purpose of Psa. 110 is rejected by many modern scholars.

“Some people believe that a few psalms are messianic in the narrow sense. That is, some psalms are prophetic and have no direct message of significance for the Old Testament period. They only predict the coming Messiah.”

“no psalm is messianic in the narrow sense.” ~Tremper Longman III

Who Wrote Psa. 110?

The Messianic purpose of Psa. 110 is rejected by many modern scholars.

“Thus it seems reasonable that Psalm 110 refers to Solomon’s second coronation in 971 B.C. when David abdicated his throne to his son Solomon”

“David did not speak the psalm to the Messiah, the divine Lord.”

~Herbert Bateman IV

Who Wrote Psa. 110?

**Some will reject most Messianic Psalms,
but will make this Messianic.**

**David “looks forth into the future of his
seed and has the Messiah definitely before
his mind.”**

**“the Messiah stands objectively before the
mind of David.”**

~Franz Delitzsch

**Psa. 110:1, “The LORD said to my Lord,
‘Sit at My right hand, Till I make Your
enemies Your footstool.’ ”**

- 1. The future Messiah-King is fully Divine,
undiminished deity. Psa. 110:1a**
- 2. The future Messiah-King is at the right
hand of God the Father. Psa. 110:1b**
- 3. The future Messiah-King sits to await a
future victory. Psa. 110:1c**

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יהוה *Yhwh*

**LORD, GOD
God the Father**

אֲדֹנָי *ʾădōnî*

**with 1 cs suffix
critical distinction**

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**Josh. 5:14 and Judg. 6:13 use the word
’ădōnî of the LORD God as the angel of the
Lord.**

**Psa. 110:1, “The LORD said to my Lord,
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**LORD, GOD
God the Father**

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**with 1 cs suffix
critical distinction**

נְאֻם *ne'um* comm masc sing constr

indicates a prophetic announcement

2. The future Messiah-King is at the right hand of God the Father. Psa. 110:1b

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**Psa. 110:1, “The LORD said to my Lord,
‘Sit at My right hand, Till I make Your
enemies Your footstool.”**

**Heb. 10:12, “But this Man, after He had
offered one sacrifice for sins forever, sat
down at the right hand of God,**

**Heb. 10:13, “from that time waiting till
His enemies are made His footstool.”**

**Psalm 110:2, “The LORD will stretch forth
Your strong scepter from Zion, saying,
‘Rule in the midst of Your enemies.’ ”**

Psa. 110:3, “Your people shall be volunteers in the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.”

***This last line is meaningless.**

Psa. 110:3, “Your people willingly follow you when you go into battle. On the holy hills at sunrise the dew of your youth belongs to you.” ~NET

Psa. 110:3, “Your people shall be volunteers in the day of Your power; In the beauties of holiness, from the womb of the morning, You have the dew of Your youth.”

***This last line is meaningless.**

“from the womb of the dawn I have begotten you.”

Heb. 10:12, “But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God,

Heb. 10:13, “from that time waiting until His enemies are made His footstool.”

Psa. 110:4,

**“The LORD has sworn and will not relent,
‘*You are a priest forever according to the
order of Melchizedek.*’ ”**

**God promises a future Royal High Priest,
Psa. 110:4a**

**The future everlasting Royal High Priest,
Psa. 110:4b**

**The future Messiah-King will then defeat
the enemies of YHWH. cf., Psalm 2; Daniel 7**

**Psa. 110:5, “The Lord is at Your right hand;
He shall execute kings in the day of His
wrath.**

**Psa. 110:6, “He shall judge among the
nations, He shall fill the places with dead
bodies, He shall execute the heads of
many countries.**

**Psa. 110:7, “He shall drink of the brook by
the wayside; Therefore He shall lift up the
head.”**

Isa. 63:1, “Who is this who comes from Edom, with dyed garments from Bozrah, This One who is glorious in His apparel, Traveling in the greatness of His strength? —‘I who speak in righteousness, mighty to save.’

Isa. 63:2, “Why is Your apparel red, and Your garments like one who treads in the winepress?

Isa. 63:3, “I have trodden the winepress alone, and from the peoples no one was with Me. For I have trodden them in My anger, and trampled them in My fury; Their blood is sprinkled upon My garments, and I have stained all My robes.”

During the intervening period:

1. We are seated with Him.

We, too, are awaiting the giving of the kingdom. We are not in the kingdom or to bring in the kingdom. Amillennialism and post-millennialism are rejected.

2. Like Him, our role is related to our royal priesthood IN HIM. We are to carry out our priestly role: the great commission, evangelism, teaching, prayer, “one another” ministry to the Church.