

# The Coming of the Bridegroom, III

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1. **Eph 1:18-23; Phil 2:5-11**-- When Jesus ascended into heaven after His death and resurrection, He was highly exalted above the angels and given a name (title) above every angelic name
  - a. **Name given to Christ**- "God" (**Heb 1:8**); "Lord" (**Heb 1:9**)
2. **Heb 1:1-3**—Also, we are given a picture of Jesus sitting at the right hand of the throne of His Father after He ascended to heaven;
3. This concept is repeated over and over in Hebrews (**Heb 1:13; Heb 8:1; Heb 10:12-13; Heb 12:2**)
  - a. **Luke 22:69**--The right hand of power;
4. Even though Jesus was the Son of God, being the brightness of His glory and the express image of His person, He still needed to earn the right to sit with His Father in His (Father's) throne
  - i. When he had himself purged our sins (**Heb 1:3**)
  - ii. After He overcame (**Rev 3:21; John 16:33**)
5. **So here's a puzzling question:** Why did not Jesus go ahead and sit down in His OWN throne? After all, did He not already triumph over Satan and sin at the cross? A rather odd arrangement...the Father sharing His throne with His Son;

"Being seated at God's right hand indicates that the work of redemption is complete and that Christ is actively ruling with God as Lord over all (See v. 13; **Heb 8:1; 10:12; 12:2; Eph 1:20; Col 3:1; 1 Pet 3:22**)" – **KJV Study Bible by Zondervan**

6. **Luke 1:32-33**. This is even more puzzling in the light of the Father's promise that the Father will give Jesus the throne of His father David;
7. **Ps. 110:1**. Instead of giving Jesus His own throne when He ascended to heaven, the Father tells Jesus, "Sit thou at My right hand, until I make your enemies your footstool. . ."
  - a. This is the reason why Jesus is seated on the right hand of the Father's throne; the Father told Him so;
  - b. Jesus' place at the right hand of the Father therefore, appears to be a temporary arrangement: ". . .until the enemies of Christ are made His footstool;" then the Father will give Him the throne of David (**Luke 1:32-33**)
  - c. The Father's promise to give Jesus the throne of His father David is not to be immediately fulfilled;
    - i. And just like David had to wait before he could ascend to his throne after his anointing by Samuel the prophet, Jesus has to wait after He was anointed in heaven;

## The Work of Redemption Not Completed at the Cross

8. **IMPORTANT:** the fact that Jesus does not have His own throne yet shows that the work of redemption is not complete nor was it completed at the cross!
  - a. The work of redemption will not be complete until the enemies of Christ are made "His footstool;" in other words, when His reign is no longer challenged and intimidated by His enemies;

- b. The avowed work of the father is to make Christ's enemies His footstool--- but that will not take place until God brings the enemies of Christ to judgment and pass the sentence of condemnation upon them; that in turn, cannot take place as long as the wicked have an excuse to transgress His Law:

## Christ's High Priestly Ministration at the Right Hand of God

9. **Ps 110:4.** This is why Jesus is High Priest at the right hand of God; Christ's priestly ministration in the heavenly sanctuary is a continuation of the atoning work of Jesus on the cross and is designed to give God the leverage He needs to pass the legal sentence of condemnation on the wicked;
  - a. **Rev 14:12.** The final atonement results in a people who are going to perfectly obey God's Law taking away the excuse by the wicked for transgressing it;
10. Then and only then will the Father give Him His own throne---when His High Priestly ministration is over;

He "shall sit and rule upon His throne; and He shall be a priest upon His throne." Not now "upon the throne of His glory;" the kingdom of glory has not yet been ushered in. Not until His work as a mediator shall be ended will God "give unto Him the throne of His father David," a kingdom of which "there shall be no end." Luke 1:32, 33. As a priest, Christ is now set down with the Father in His throne. Revelation 3:21. Upon the throne with the eternal, self-existent One is He who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that He might be "able to succor them that are tempted." "If any man sin, we have an advocate with the Father." Isaiah 53:4; Hebrews 4:15; 2:18; 1 John 2:1. His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost. **GC 416.**

11. **Dan 7:14**—in the same token Jesus does not receive His kingdom until His work of Intercession and mediation is finished.

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him: His dominion is an everlasting dominion, which shall not pass away." --**Daniel 7:13, 14.** The coming of Christ here described is not His second coming to the earth. He comes to the Ancient of Days in heaven to receive dominion and glory and a kingdom, which will be given Him at the close of His work as a mediator. **GC 479-480.**

## A Priest at God's Right Hand

12. **Ps 110:-14; Zech 6:12-13**—a beautiful prophesy of Christ's priestly work while with His Father in His throne
13. **Heb 8:1**—Christ as High Priest at the right hand of the throne of God
14. **Mark 14:62**—the intercessory work of Christ at God's right hand is very powerful
15. **Heb 4:16**—Paul's admonition to approach the throne of grace (first century; Jesus in the first apartment with His Father in His throne)

16. That work of intercession at God's right hand has continued for 18 centuries in the holy place of the heavenly sanctuary and continues even in the Most Holy Place. For what purpose? for the purpose of subduing Christ's enemies---turning them into His friends, if they choose to;

## The Enmity Not Entirely Destroyed at the Cross

17. We might be tempted to think that just because we are believers in Christ, the word "enemies" and "make your enemies your footstool" no longer applies to us. . .
- Eph 2:3**---we are "by nature the children of wrath, even as others" (at the deepest level, we are by nature the children of wrath; that nature is not removed at conversion as long as we have the sinful characters and sinful natures, we are naturally in rebellion against God)
  - Col 3:6**—"these things cometh the wrath of God upon the children of disobedience" (as long as we are not in absolute perfect conformity to the Law of God and to the will of God, we are children of disobedience, subject to God's wrath; and the plagues are not falling on our heads right now is because there is an Intercessor at God's right hand; we are only reconciled to God in Christ and through Christ, but not of ourselves)
  - We may be members of the church in good standing but as long as God does not have absolute rule in our lives, He is not Ruler and we are still at enmity with Him. . .**
18. Through the final atonement, the enmity we have been harboring against God for so long, is totally and finally removed in the command "take away their filthy garments and give them a change of raiment. . ."
19. **Matt 21:44.** We can either allow God to subdue our enmity now while probation lingers, or let Him subdue it during the falling of the plagues:
20. Again, we are either hastening or delaying the fulfillment of God's promise in Luke 1:32-33 to be fulfilled
21. God is dependent upon Christ's priestly intercession for the subjugation of the enemies of His kingdom, and Christ in turn, is dependent upon us for the completion of His priestly ministrations. It all depends on the choices we make.
- No cleansing of the sanctuary and no final atonement until there is a people who are pleading for purity of heart and afflicting their souls;
22. **1 Pet 3:22.** Only angels are subject to His absolute rule today;