

**Robert L. Dean Jr.**

**February 15, 2004**

He'll be teaching all this week, including tonight (7:00 pm tonight and 7:30 throughout the week).

Robert was in the teen class, and Bob called on him several times. He went to Dallas Theological Seminary in 1975, since they were already on the road to destruction by then. He's taught in Arizona, I think, in a small town (Preston City). Tribute to Thieme. Can't be replaced. God's plan always goes forward.

He plans to cover a lot of material in 5 days; very little review. Double-session; I guess that refers to the communion service. He will look at it as a Passover.

### **The Church Age Pleroma and Your Spiritual Life**

Being a covenant theologian will affect how you interpret many of the passages that we will cover. Chafer tells us that we cannot fully exploit the meaning of many ascension passages with that bend.

He's doing a power point presentation. We're in Eph. 4:7–

Eph. 4:7 **God's favor has been given to each of us. It was measured out to us by Christ who gave it.**

Paul is trying to address the principles of unity. Nobody asks you what you think anymore; they ask you how you feel. Paul jumps from the idea of unity to the ascension. He doesn't go into practical application, as we would today.

You can change your behavior without really affecting the way that you think. Paul starts with your thinking. There must be a core shift in your thinking. Often changing your behavior only camouflages a spiritual problem. You don't focus in on your behavior and relationships with other people. You focus in on the principles behind this.

Eph. 4:8 **That's why the Scriptures say: "When he went to the highest place, he took captive those who had captured us and gave gifts to people."** (Psalm 68:18)

Jesus Christ ascended and after the ascension, He gave gifts. Vv. 9–10, he explains what ascension is all about. Vv. 11–12 deals with the giving of gifts. The purpose of these gifts is maturity?

*Fullness* is pleroma (πληρωμα). As a child, we want to be treated like adults. Unfortunately, too many believers want to remain babies. A speaker that he recalls said that the problem today is that churches are day care centers which never get the children out of diapers.

Why did Jesus Christ have to ascend at all? Why not just begin the kingdom (Acts 1:6)?

Why did He have to ascend before sending the Holy Spirit (John 16:7)? Why did He have to ascend prior to giving spiritual gifts? What is the relationship between ascension and spiritual gifts? These are the questions that Dean will deal with.

Why the ascension of Christ and what is its purpose. Therefore, we need to look at the background of the ascension? The ascension was not prophesied in the Old Testament. Christ's coming was seen only as one event. There was no distinction between the 1<sup>st</sup> and 2<sup>nd</sup> advents in the Old Testament. What happened, was the Jews rejected their Messiah. The Jews misunderstood the thrust of the Old Testament issues. They were looking for a king. They wanted the glories of the Messiah and they had forgotten about the sufferings of the Messiah. John 12:34: [The crowd responded to him, "We have heard from the Scriptures that the Messiah will remain here forever. So how can you say, 'The Son of Man must be lifted up from the earth'? Who is this 'Son of Man'?"](#) *Son of Man* is generally connected with the ascension. Dan. 7 is where this word is found where we can get the background for the gospels.

Jesus didn't come to suffer simply to suffer. He came to die for our sins to pay the penalty for our sins; He is our substitute. Problem solving does not begin with practical admonitions, because human solutions have, at best, temporary success.

Isa. 40:3–4: A voice cries out in the desert: ["Clear a way for the LORD. Make a straight highway in the wilderness for our God. Every valley will be raised. Every mountain and hill will be lowered. Steep places will be made level. Rough places will be made smooth.](#) There is an element of contingency in Christ's offering. There was a shift in God's plan because the Jews rejected the Messiah. We need to focus on contingency and kingdom in this study.

In the first couple years of our Lord's ministry focused on the offering of the kingdom. When it became clear that the Messiah was being rejected, Jesus refocused His teaching.

Dispensationalism can exploit this but covenant theology does not. Amillennialism. Latin and Greek were combined to say, *there is not kingdom*. 1000 is seen as a non-literal number and the kingdom is seen as now. In Pre-millennialism, the rapture occurs at the end of the Church Age and the Tribulation begins when the Anti-Christ signs a peace treaty with Israel.

It is not small mystery that the greatest things of Jesus Christ are ignored by most theological writers (Chafer). "If this is the kingdom, we must be in the ghetto." Dean's friend.

The message originally was, "Repent for the Kingdom of Heaven is at hand." The Jews knew what this was, so it is never defined.

Universal or sovereign reign of God over His creation. In Eden, there was the presence of God on earth. Dean doesn't think that God left when they sinned, but thinks that He left when the flood came. God did not delegate authority to others until after the flood,

meaning that he adjudicated affairs.

A pernicious movement came out of Dallas Seminary a few years ago: progressive dispensationalism. We are in some form of the kingdom, but we are not fully there. They think that Jesus came and inaugurated the kingdom in His 1<sup>st</sup> coming, and that we are in some stage of this.

Matt. 4:17: **From then on, Jesus began to tell people, "Turn to God and change the way you think and act, because the kingdom of heaven is near!"** Jesus began to teach what John taught and His disciples also taught this (Matt. 10:5). There would not have been a Church Age, had the Jews believed in Jesus and responded positively to Him. When we act in negative volition, this impacts our blessings. There was real contingency. If the Jews accepted our Lord, then we would have moved into the kingdom. Since they rejected the kingdom of heaven, we had to have the Church Age. If they had accepted Him, then John would have been Elijah. **"Elijah is coming first and he will restore all things."** Mat 17:11 Jesus answered, **"Elijah is coming and will put everything in order again. Actually, I can guarantee that Elijah has already come. Yet, people treated him as they pleased because they didn't recognize him. In the same way they're going to make the Son of Man suffer."** The Jews exercised negative volition and the kingdom was postponed.

The postponement of the kingdom means a postponement of glories.

The issue of the kingdom relates to the distinct plan of God for Israel and the Church. Theology is so important today.

Postponement means there would be an unforeseen departure. There must be a parenthesis between Jesus' first and second comings. John 6:61–68: **Jesus was aware that his disciples were criticizing his message. So Jesus asked them, "Did what I say make you lose faith? What if you see the Son of Man go where he was before? Life is spiritual. Your physical existence doesn't contribute to that life. The words that I have spoken to you are spiritual. They are life. But some of you don't believe."** Jesus knew from the beginning those who wouldn't believe and the one who would betray him. So he added, **"That is why I told you that people cannot come to me unless the Father provides the way."** 16:28: **I left the Father and came into the world. Again, as I've said, I'm going to leave the world and go back to the Father."**

Earthly destiny for the Jews; and heavenly destiny for the Gentiles.

Eph. 4:9 **Now what does it mean that he went up except that he also had gone down to the lowest parts of the earth?**

**February 15, 2004**

Review. Jews outright rejected the kingdom. There was a real contingency based upon the Jews acceptance or rejection of the kingdom. The result of the rejection was that the king was crucified. There would be a shift in message from a Jewish emphasis to one which included both Jews and Gentiles. Jesus said, "I must ascend to the Father that I

may send the Holy Spirit.” The Church does not replace Israel in God’s plan. All of the promises to Israel will be fulfilled literally. Replacement theology is recent—last 10 years, and they teach that Israel has been replaced by the Church altogether (the most popular is Covenant theology). Many other forms of replacement theology, which does include the Roman Catholics. Lutheran is also replacement theology. Only dispensational theology holds to a differentiation between the Church and Israel. Although replacement theology is not in and of itself anti-Semitic, but from it, anti-Semitism can emerge.

You don’t just choose a theology and impose it on the Bible. Dean is visited Walford (at Dallas Theological Seminary). We believe dispensationalism because it is Biblical, and not simply because we like it. Once the Church is removed from the scene, then God will return to an emphasis on the nation Israel. The ascension of Christ is essential to what we are doing. Why was it necessary for Jesus to ascend before He could send the Holy Spirit and before He could grant spiritual gifts. Also, what was the purpose of the ascension. Second piece of the puzzle: what happened at the ascension.

Two ascensions revealed in the New Testament. At the time of Jesus’ death, His physical body ceased functioning and He committed His Spirit into God’s hands. His body was put into the tomb after the crucifixion. Mary was so taken at the ascension and she hugged Jesus. Jesus said, “Stop clinging to me.” Haptō (ἅπτω) has several meanings. Jesus ascended to the Father on that resurrection Sunday. He appeared to His disciples later that day after ascending to God; and He encouraged His disciples to touch Him. There was no shimmering ethereal presence. This was not an overwhelming collective hallucination, but a genuine experience. God doesn’t do anything in private that He does substantiate publically. Example of Saul (or of David). God appointed Saul privately through Samuel, but this was confirmed through various external evidences. The same thing occurred to Paul, Saul of Tarsus.

Jesus receives the action of the verb of being received into heaven. Acts 1:11 etc. for analambanō (ἀναλαμβάνω). When Stephen sees Jesus standing at the right hand of God; Jesus is standing to receive Stephen. This is the only time that any one refers to Jesus as the *Son of Man* and the last time as well. Jesus always was the person to refer to Himself that way. Luke 24:50 Bethany was about 2 miles away from Jerusalem on the southeast corner of the Mount of Olives. It was from this mount that Jesus would ascend into heaven. While Jesus was pronouncing a blessing upon His disciples, He was taken into heaven. Anapherō (ἀναφέρω). While they watched, He was taken up and a cloud received Him out of sight. Jesus receives this action as He is speaking to His disciples. We have seen things ascend into heaven. The disciples had never seen anything like this before. Hupolambano (aorist active indicative). It is the cloud which lifts Him up or takes Him up. The cloud in the Old Testament was often a manifestation of God (or of God the Holy Spirit?). Jesus parting words were, “You will receive power from the Holy Spirit.” While He watched, a cloud received Him out of sight.

Dean shows a painting of this with some humor. He physically ascends into heaven which the disciples observe. These disciples continue to gaze into the sky. The angels then ask them, “What do you continue to gaze up into heaven? This Jesus will return much in the

same way.” This is a crucial phrase to understand.

### 7 Observations of the Ascension of Christ

1. Jesus ascended physically so He will return physically.
2. He went up; therefore, He will come down.
3. Jesus went up bodily and He will descend bodily. This body is His humanity. His physical human body will return to the earth.
4. He went up from the Mount of Olives and He will return to the Mount of Olives.
5. This is not an allusion to the coming of the Holy Spirit.
6. This is not an allusion to the destruction of 70 A.D. Jerusalem. Apparently there is a new view today called predarism. We are futurists; Matt. 24 and other passages refer to things which will occur in the future. Another school of prophecy is known as historicism. They try to determine where are we with respect to the book of Revelation or Daniel. Predarism are those who are past; and they believe that all prophecies related to Christ were fulfilled already. Partial predarism: Jesus returned in 70 A.D. But He will return in the same way that He departed.
7. His coming again is not an allegory of the Church. He is not talking about the appearance of the Church in history. Implication of the ascension—it is a physical, bodily ascension. Right now He exists in a location; there is a real resurrection body of Christ which is located at the right hand of God the Father.

God has a tremendous way of being consistent. There are a lot of things which take place on the Mount of Olives.

I Peter 3:22: Jesus is in heaven at the right side of God. Aorist passive participle (deponent verb). Peruomai = to go on a journey to go from one location to another. Heb. 4:14: **We have a great High Priest Who has passed through the heavens.** The Bible uses very physical words to describe our Lord going from one place to another (in terms of His ascension). Somewhere out there, there is a physical location where Jesus is at the edge of a finite heaven. Eph. 1:20 The emphasis is on the strategic victory. In His Deity, Jesus was already in authority; but He did not take that on until His humanity. We'll tie this directly to Eph. 4.

In Satan's great moment, when he was tasting victory, that God turned the tables and it was his own defeat.

**Ascension of Christ and Pleroma and our Spiritual Life**

**February 16, 2004**

There are additional lessons at [www.Prestoncitybible.org](http://www.Prestoncitybible.org).

1. There was no revealing of the Church Age in the Old Testament, so the two advents of Christ were presented as one. A legitimate offering of the kingdom was made and the Jews rejected it.

2. The Jews misinterpreted the prophecies; they rejected the suffering Messiah.
3. John the Baptizer, Jesus and the Disciples initially had the same message: Repent, for the Kingdom of Heaven is at Hand.
4. Near the midpoint of Jesus' public ministry, the Jewish leaders proposed that Jesus was empowered by Satan. This changed the program.
5. Because the Jews rejected Him, the Messiah was going to expand His base beyond Israel. God did not replace the Jews with the church. Most theologies are replacement theologies. They claim the promises to the Jews are going to be spiritually fulfilled by the Church. But God is faithful to His promises to Abraham, Jacob and Isaac and to David.
6. The new people of God will be based upon a spiritual dynamic and not a racial one. The Jews are an earthly people with an earthly destiny and they belong to a real estate covenant with God. The Church is a heavenly people with a heavenly destiny.
7. To bring this about, Jesus sent the Holy Spirit to give birth to the church at Pentecost. The sending of the Holy Spirit provides the foundation for this new age.
8. Immediately after the ascension, Jesus was seated at the right hand of the throne of God. This is not the throne of David. The seating of Jesus is known as the session. Jesus ascended spatially and arrives in heaven bodily. He is seated at a physical location. Jesus is now seated at the right hand of the Father. We need to know His current ministry during the session.
9. Jesus is not passive; He is active in the Church Age. The concept of headship means authority. *Kephalê* = head. Debate about women in the ministry. Conservative camp Wayne someone vs. Katherine Krager (who doesn't know Greek and Hebrew). She argued that headship refers to source. Late 80's during this time. Wayne had reams of paper where this word was used; and it never meant source; it always refers to authority.

What was the purpose of the ascension. The elevation of the humanity of Christ in authority over the angels. Psalm 68 and Daniel 7. Old Testament passages are utilized by the Apostles. Heb. 4:14 **Therefore since we have the great High Priest Who has passed through the heavens, Jesus the Son of God, let us hold fast to our profession.** Heb. 2:1 or so (Psalm 110:1). Heb. 1:13 To which of the angels did he say, "Sit on My right hand." Or "You are my Son, today I have begotten you." Psalm 110:4 quoted again. Acts 5:31 Heb. 10:12–13 (another reference to Psalm 110:1). Jesus in the session is waiting for something to happen. Acts 2:30, 34 (Psalm 132:11). Acts 2:34 (Psalm 110:1). Acts 3:20–21. (Daniel 7 and Isaiah). Certain key Old Testament texts which are used again and again in the New Testament. John 6:62. A clear statement by Jesus about His pre-existence. Biblical evidence is that Jesus presented Himself as God.

Jesus can only be one of 3 things. Most people will say He is basically a good man. But He claimed to be the only way to heaven; that He previously existed. (1) Jesus was lying, in which case He was a deceiver and we have all been deceived. (2) He could have been a lunatic. If he claimed to be God, he would have been a crazy guy. (3) Or He was exactly Who He claimed to be—the Passover Lamb Who takes away the sin of the world.

Psalm 2, 89, 132, 110 are all tied together along with Daniel 7. Son of Man, Son of God, Son of David, etc. are foundational when it comes to understanding our Lord. When Jesus begins to speak of Himself as the Son of Man. Psalm 2 Son of God. Son of David from Davidic covenant. Davidic covenant is the foundation for all of this (II Sam. 7). Hebrew applies the priesthood of Melchizedek to Jesus. . Grace is given to each and every believer.

To explain this giving of grace, he goes to Psalm 68:17. Therefore it says, when He ascended on high, he led captive a host of captives and gave gifts to men. Several changes: 2<sup>nd</sup> person masculine singular to the 3<sup>rd</sup> person masculine singular. Receiving gifts is changed to giving gifts. Psa 68:14 [Meanwhile, the Almighty was still scattering kings there like snow falling on Mount Zalmon." The mountain of Bashan is the mountain of God. The mountain of Bashan is the mountain with many peaks. Why do you look with envy, you mountains with many peaks, at the mountain where God has chosen to live? Certainly, the LORD will live there forever. The chariots of God are twenty thousand in number, thousands upon thousands. The Lord is among them. The God of Sinai is in his holy place. You went to the highest place. You took prisoners captive. You received gifts from people, even from rebellious people, so that the LORD God may live there. Thanks be to the Lord, who daily carries our burdens for us. God is our salvation. Selah](#) Jews want to establish a new Temple today and the Arabs want to block this. [They have seen your profession, O God,...](#) (v. 24). God rising over His enemies: Psalm 17:3 David is calling upon God to rise up to protect His people. Num. 35 or Heb. 10:35. The Ark of the Covenant going ahead of the people of Israel. The picture is of Y<sup>e</sup>howah leading His people in victory. David in II Sam. 6 brings the Ark into Jerusalem. He captures Jerusalem from the Jebusites. The Philistines are finally defeated. This virtually ends their invasion and dominance of Israel. The Philistines made certain that the Jews had no weapons of iron. This is the general idea of II Sam. 5. The Ark is then taken to Jerusalem. Psalm 68 describes this. David brought up the Ark with gladness. Inner happiness which results in external jubilation. As we look at this, we are struck of its oddness; a very different sort of culture. We have a very non-demonstrative culture. When the bearers had gone 6 paces, 12–15 feet, there is an animal sacrificed; an ox and a young fatling calf. There is blood all the way to the temple mount. This is a picture of the sacrificial death of Christ. David is, at the same time, dancing and celebrating and he is wearing a linen ephod. It hangs to mid thigh or lower and there is nothing under it. He's not a Levite, he is not a priest, but he is wearing this ephod. Psalm 110:4 The Lord has sworn and will not change His mind. There is this Gentile priesthood, the Gentile priest king of Jerusalem, Melchizedek. The traditional Jewish literature has this guy as being Shem. He would have lived until that point. David sees himself in this victorious procession into Jerusalem. He is a royal priest. Michal saw David dancing and leaping before the Ark, and she despises him in he heart. David brings the Ark to Mount Zion and David as king distributes gifts to men. This imagery of David taking the Ark into Jerusalem, the victorious military conquest, with a result of a distribution of gifts to men.

How does Paul used Psalm 68:18? The New Testament writers quote and use the Old Testament in the New. Summary and all 4 ways are found in Matt. 2.

1. Literal predictive prophecy with a literal prophetic fulfillment. Matt. 2:5–6 Magi come asking where will the Messiah be born. The Old Testament specifically says Bethlehem, as written by the prophet. Micah 5:2. Messiah is seen as both human and divine. That is the Old Testament; this was not something added later. It was clear the Messiah would be both God and man.
2. A past historical event is applied to something in the Church Age. It is not a literal fulfillment and it is sort of illustrative. Matt. 2:15. They stayed there so that the words of the prophet might be fulfilled, that “I have called My Son out of Egypt.” The actual interpretation of this verse is Israel is the Son called out of Egypt. Matthew uses this event typologically. Matthew is not questioning the literal historicity of the exodus.
3. A past event is used as an analogy to a current event emphasizing one point of similarity. The New Testament writers often quoted several passages. Matt. 2:17–18. The historical situation was the murder of infants by Herod. He wanted to kill anyone who might oppose his kingship. *Fulfillment* of Jeremiah 31:15, but that is not the context. Rachel refuses to be comforted. A present event in Jeremiah’s time—a real event—captives are being taken to Babylon to Ramah, Samuel the prophets home, and as they went by Ramah, Rachel’s Tomb, and the mothers came out to weep for the sons that they would never see again. Rachel was the wife of Jacob, the father of 12 sons of Israel. These Jews are being taken into captivity and the mothers are weeping for these children that they will never see again. The only point of similarity is the mother’s weeping. Matthew uses that event to draw on one point of analogy. Peter quoting Joel 2:21–22 This is misunderstood by the Pentecostals. There is a parallel, but it was not a fulfillment of that passage. Jesus Christ has conquered the enemies of God at the cross. This is how Paul is using Psalm 68.
4. There is a summary idea or a summary of prophetic truth, although there was no actual prophetic statement made. Matt. 2:23 or 33. *Fulfilled* is used again, but it is used in a much more fluid way. There is no such specific prophecy to match this with although there is a passage in Isa. which it is tied to. Nazarenes were looked down upon. In New England, the place is Maine. Here, it is Arkansas. In other places, it is Virginia. In Israel, that place was Nazareth. You were someone that no one respected. This is a summary of what many prophetic passages suggested, but there is no specific passage that this points back to.

Psalm 68:18 refers to Jesus, the God of Abraham Isaac and Jacob and these passages are applied to Jesus of Nazareth. When a passage like this was applied to Jesus, this means that He is seen as deity. Daniel 7: the Son of Man will ascend to where He was before. Babylon then defeated by the Medio-Persian empire, then Alexander the Great and then the Romans. These are the 4 beasts of Daniel 7. Notice how this stops at the end of the Jewish Age. These are the kingdoms of man as God sees them. They will be defeated by the Son of Man. True humanity is seen as their destroyer. Implicit statement of the Trinity. Ancient of Days sitting on His throne as a picture of judgment. Myriads upon myriads stand before Him. V. 13 with the clouds of heaven, one like the Son of Man was coming. He goes up and is enveloped by a cloud. He comes up to the Ancient of Days



and to Him is given dominion over all.

To Him, the Son of Man is given the kingdom. Prior to this, He does not have the kingdom. There is a point in time when He receive the kingdom, which means that there was a point in time where there was no kingdom. Dan 7:18 saints of the highest one will possess the kingdom (and this was yet future). But the saints of the Most High shall receive the kingdom. Jesus legitimately offered the kingdom to the Jews, but this was contingent upon their taking the kingdom. The saints of the highest one. The Church will rule and reign with Christ, but Israel temporarily lost out because of their position. This leads to a 3<sup>rd</sup> point that the kingdom is future. The character of this king will be a world wide leader. Matt. 28:18: all authority is given to Jesus. Amillennialism—there is no true Millennium kingdom. These 1000 years are symbolic and Jesus is on this throne right now. Christ will return at the end of this age. In contrast to that, we believe in Premillennialism, where Jesus comes back prior to the Millennium. 7 year tribulation will be the worst time of war and violence for Israel. Great white throne judgment, then the Millennium, and later, a new heavens and new earth. Some recent believe that the kingdom gradually comes in until it is fully established, and they see Christ currently seated on David's throne. This changes everything. It is a pernicious and destructive shift which deceives many people today.

### **Ascension, Church Age, Pleroma**

**February 17, 2004**

At a conference, Bob used to take 40-50 hours and cram it all into one conference. This guy is doing essentially the same thing.

New Testament writers would often quote Old Testament passages with different sorts of applications. David had taken the Ark of the Covenant into Jerusalem after defeating the Jebusites and the Philistines. We're just now beginning the ascension of Christ and relating it to the giving of gifts to men. There is no indication of a Church Age in the Old Testament. However, the offer of the kingdom was contingent on Israel's positive volition.

The writers of the New Testament continually quote from the OT passages, but in different ways. Paul was simply drawing a parallel here with the incident of David bringing the Ark into Jerusalem. Christ in hypostatic union is currently seated at the right hand of God the Father. The king would bring in a new kingdom. The king would be fully human and the kingdom would be for all nations. To Him was given. A time frame exists so that there was a time when the kingdom was not His. Many have various interpretations here because they do not take Scripture literally.

We add a 4<sup>th</sup> piece to the puzzle tonight. Psalm 110. They will open up a whole new understanding of the purpose of the Church Age today. The ascension validated and certified Christ's prophecy that He would go to the Father (John 14:8). 11 witnesses saw Him ascend. Passive voice verbs used with the ascension; God the Father receives Jesus into heaven. Mark 16:9 Acts 1:2. The ascension is pictured as a rapture and is therefore a type of the rapture to come. Rev. 12 Israel gives birth to a male child (Jesus) Who will rule all the nations with a rod of iron and her child is caught up to God and His throne. I Thess. 5:17. Raptio is the Latin term used here. Jesus ascension is just one of several

raptures found in Scripture. This is a shadow or type of the pretribulation rapture.

The ascension completes the strategic victory. All of the sins of humanity were poured out Jesus. Second aspect of the ascension is the resurrection where Jesus has victory over the consequences of sin. If Jesus can solve the greatest problem that we will every face, then He can solve all problems. The ascension itself. 4<sup>th</sup> accomplishment: man was elevated to God the Father and this man is in authority over all creation. Matt. 28:18 Acts 2:32–35. The Lord said to my Lord, “[Sit on my right hand until I make Your enemies your footstool.](#)” High priestly ministry is begun with the ascension. 7<sup>th</sup>: in the ascension, the Messiah is the forerunning into heaven (Heb. 6:20). Psalm 110:4; Hebrews is such a dynamic book, that it pulls so many passages together. Important and misunderstood book. 8<sup>th</sup>: Jesus’ present position in heaven marks the position of believers from the Church Age. We are in Him at the Father’s right hand. This never happened with any Old Testament saint. “In like manner He will return.” He went up bodily, physical, empirically observable, at the Mount of Olives. Eph. 4:8–10 Jesus made the victorious proclamation in Hades. 11<sup>th</sup> Jesus sent the Holy Spirit to perform the post salvation ministries: Baptism by means of God the Holy Spirit; the indwelling of God the Holy Spirit. Filling ministry of God the Holy Spirit. Distribution of spiritual gifts. 12<sup>th</sup> point: the ascension marks the beginning of the waiting period for the kingdom, as a new people are being called out. 3 royal titles: God the Son, the Son of David, and ?

Psalm 2 is a key psalm which is quoted many times. It is quoted 4 times in the New Testament; one verse is quoted 3 times.

Psa. 2:1 [Why do the nations gather together? Why do their people devise useless plots?](#)

Psa 2:2 [Kings take their stands. Rulers make plans together against the LORD and against his Messiah by saying,](#)

Psa 2:3 ["Let's break apart their chains and shake off their ropes."](#)

Psa 2:4 [The one enthroned in heaven laughs. The Lord makes fun of them.](#) Anthropopathism. Plans and policies of God are taught to man in language that we understand.

Psa 2:5 [Then he speaks to them in his anger. In his burning anger he terrifies them by saying,](#) It would make little sense for this to be literal. An anthropomorphism is used to communicate and anthropopathism. God has known from eternity past about Israel’s rejection of His plan. He would then therefore have been angry from eternity past; but this is not to be taken literally. God is objective. This event takes place in the future. It then gives us the time frame. God the Father is saying, I am inaugurating a king; My Son.” The old city of David that he conquered. Zion refers to the oald city of David. Mt. Zion then shifted northwest. Mount Zion is the dwelling place of God. It can refer to Jerusalem itself and also for the inhabitants of Jerusalem. This idea of My King goes back to the Davidic covenant. 3 elements of that covenant. He promised the land; then there would be the seed; then there would be blessing to all the nations. Deut. 29–30 has the land grant. There will be a future return of the jews to the land, and Satan is trying to prevent this from occurring. Seed portion is the Davidic covenant. You cannot change the terms of the covenant after the covenant is made. You can’t have a 9.5% mortgage and decide on your own that you will now pay only 5.5%. Amillennialists want to change the contract that God

made. II Sam. 7:14. "Your house and your kingdom will be established forever." Psalm 2 envisions a divine human king. In v. 7 there is a shift of speakers. I will announce the decree of the Lord. You are My Begotten Son. Divinity is emphasized. Daniel 7 humanity and Psalm 2 divinity.

Psa 2:6 "I have installed my own king on Zion, my holy mountain."

Psa 2:7 I will announce the LORD'S decree. He said to me: "You are my Son. Today I have become your Father.

Psa 2:8 Ask me, and I will give you the nations as your inheritance and the ends of the earth as your own possession. What qualifies Him for blessings is what will qualify us for our blessings. No rule of iron from God the Son today. This verse is picked up and quoted in Rev. 2:26–27. He will rule them with a rod of iron. Psalm 2 sets up a rule of iron, similar to that of agan believers tat the same time. The decisions that we make today we don't just join a church as a matter of a hobby. Rev. 12 simply refers to this rule.

Royal divine king is accepted by God. There is a delay of the establishment of that position. When the king comes and exercises his crown, he will rule with a reign of iron. Overcomer believers will share in that rule of iron.

Next Psalm 110:1, 4: This is quoted 7 times in Hebrews. Heb. 1:3, 13 5:6 6:20 7:17, 21 Mark 12:36 Acts 2:34–35. Used at least 12 times in the New Testament. The LORD said to my Lord, "Sit in the highest position in heaven until I make your enemies your footstool." The LORD has taken an oath and will not change his mind: "You are a priest forever, in the way Melchizedek was a priest." (Psalm 110:1, 4).

Melchizedek was a priest-king; a gentile priesthood. It is not related to the tribe of Levi. The royal divine king is currently sitting at the Father's right hand. Heb. To which of the angels has He said, "Sit at My right hand." This royal priesthood provides a certainty for us. No matter how much we blow it in life, we cannot lose our salvation. An anchor is what gives us stability of soul During the session, the emphasis is on Christ's priestly work, which is in preparation for his royal work. We participate in His priesthood.

Jesus' intercessory ministry is not a rule of iron. He is awaiting the kingdom. The emphasis of his royal priesthood is emphasizes that He is one of us and can represent us before God. What qualified Him for the inheritance is His obedience. As a result, He is given a full inheritance. Psalm 2:7 the writer of Hebrews takes all of these passages and he weaves them together in order to demonstrate the unique privileges that we have as believers in the Lord Jesus Christ. The strategic victory of Christ. Jesus Christ defeats sin. It is a remarkable strategy. Satan wants a head to head assault. God does not do that. Successful military campaigns have indirect attacks. A frontal assault is used against the aggressor. Satan thinks that the cross is his great victory and God turns it into His victory. The indirect approach has a much wider application. In a conflict...the direct assault provokes stubborn resistance. Difficulty to change the outlook. God originates this indirect approach.

Qualification of Jesus Christ. In His hypostatic union, Jesus depended upon God the Holy

Spirit in His humanity, He had to handle all the tests and all the pressures. Matt. 26 an insight into His humanity. He asks Matt and John to hang with Him. He knows what He will go through the next day and He understands the dimensions of what will happen when He bears our sins. My soul is exceedingly sorrowful. He depended upon God the Holy Spirit to deal with this anxiety. I could call to My Father and He would provide 10,000 angels. Jesus Christ was mature. He had to go through spiritual growth so that we could follow in His footsteps. Heb. 5:7–9 with vehement cries to deliver Him. This is what we all experience when we are under pressure. It is just physical and it has nothing to do with any emotion or any sin. He learned obedience by the things that He suffered. You do not have to commit a sin in order to know a sin is wrong. Jesus learned obedience; he went through that same process of spiritual growth that we go through. Jesus never depended upon His deity but on His humanity.

Psa 2:9 [You will break them with an iron scepter. You will smash them to pieces like pottery."](#)

Psa 2:10 [Now, you kings, act wisely. Be warned, you rulers of the earth!](#)

**February 18, 2004**

He teaches in Kiev 5–6 hours a day. Seminaries and Bible Institutes are being set up in Russia. He's going back there. A lot of the stuff there was wack. Very little Biblical. Russian culture is very mystical, so they have an attraction to that type of teaching. Problems with translation, as the main translation there was made from the NIV, which is not a good translation to begin with. Also, there are no words for specific theological concepts.

Context is important in teaching. It is important to know the context of the Old Testament along with the book as a whole. The NT writers used a lot of OT passages in a variety of ways. Not simply as a fulfillment of prophecy. The OT presents just one coming of the Messiah. The Jews were given a legitimate offer of the kingdom at that time, yet they rejected it, bringing about plan B. Jesus will call out a new people to Himself. This will make up the church. Psalm 68:18, a picture of the victorious ascent of the Ark of the Covenant. Paul borrows this and applies it to Christ on the cross and His victories over Satan and sin. In effect, Jesus takes the high ground and He has control and command of the universe.

Psalm 2 gives us the . Picture of Jerusalem and the Ghenan valley. Jesus ascended to heaven from the Mount of Olives. Mount Mariah is the temple mount. Zion began to be applied to Mount Mariah because Solomon built the temple there. Dan 7; the kingdom for all nations. There is not a divine kingdom over the earth right now. There will be a world wide leader. The Messiah is the Son of God and the Son of Man and the Son of David. End of millennial kingdom when Jesus is established king of the Jews. Psalm 2:8. The entire world was given to the Lord in His inheritance. Rule with a rod of iron (Rev. 2:26–27). When we apply doctrine, we are developing the ability to reign and rule with Christ. The winner believer has developed capacity to rule and reign with Christ. The future king would be divine (Psalm 2) and human (Daniel 7). We are not now in any form

of the kingdom. Overcomer believers will share that rule of iron. [The Lord said to my Lord, "Sit at My right hand until I make Your enemies Your footstool."](#) Royal divine king sits at the Father's right hand. Jesus is doing something specific in this age for preparation for the kingdom.

The last piece in this puzzle is the Holy Spirit.

### The Present Ministries of Christ in the Session

1. The term session of Christ comes from the Latin term meaning *the seating*. He is currently seated at the right hand of God. Not the same as ascension. They are simply related. He is seated, waiting for something to be accomplished.
2. During the session, Christ is preparing dwelling places for Church Age believers in heaven. During the session, Christ is preparing a place for you. **"I go to prepare a place for you, so that where I am, there you will be also."** Some believe that the rapture occurs at the end of the trib. **"Where I am [in haven], you may be also."** Jesus will not function as king until he returns to this earth. One role of the High Priest is to be our legal advocate. We have a legal advocate on our side. Christ is qualified to be our advocate. He was qualified to go to the cross, our representative before God.
3. Part of the role of the advocate means prayerful intercession for each believer.
4. He is forming His body a new people to rule and reign with him. David was anointed king but he did not become king until about 20 years later. David formed his own court, army out of the outcasts who came to him. The Lord was also rejected and crucified. He has already been anointed King. He is now getting together His kingdom. We will rule and reign with Him. Jesus is given authority over all creation in His humanity. This occurs during the session. *Kephalê* = head, authority over, rulership over. Col. 1:18: the church is viewed as the body of Christ. He is developing that body in two ways. Quantitatively by adding new believers until His body is complete; He builds it qualitatively in order for the edification of the body. This is done through God the Holy Spirit. Jesus died on the cross as our substitute. God the Father looks at us and sees the perfect righteousness of Christ. Jesus is adding people to His body through the baptism through God the Holy Spirit.

### Baptism of the Holy Spirit

1. The baptism of the Holy Spirit is only a part of the Church Age; it is not a part of the trib or of the Jewish Age.
2. First baptism of the Holy Spirit took place at Pentecost 10 days after the ascension.
3. In Acts 2, there is the ascent of the Holy Spirit. There are no real verses or chapter divisions. Last verse of chapter 1 mentions the *Apostles*. Then v. 1 begins with *they*, which refers back to the Apostles and this means that the Apostles were the first and only ones, at first, to get the Holy Spirit.

4. Baptism of the Holy Spirit has become a controversial doctrine because of the Pentecostal teaching of 1901. They distort this into a post-salvation occurrence, and it includes tongues. Is it the first or second?
5. The problem comes from the KJV: Matt. 3:11: "He Who comes after me, whose shoes I am not able to lace; He will baptize you with the Holy Spirit." I Cor. 12:15 is the same language. Over and over again, it is the *mans of* the Holy Spirit. The Pentecostals came up with baptism *with* the Spirit and *by* the Spirit. One is done by the Spirit and one is with the Spirit. Memphis TN pastor conference and he was the one white pastor in a group of all Black pastors. Many seminary students in Greek struggled because they did not know English grammar. *By one Spirit* sounds as though the Holy Spirit does the actual baptism. This is the passive voice and *we receive* the baptism. The boy hit the ball with the bat. Active voice; the ball is the direct object. *With the bat* expresses the means. Passive voice: The ball was hit by the bat. The Greek uses *hupa* or *dia* in order to tell the means, not the performer. *En* is used for the performer.
6. In Matt, the subject of the verb to baptize is Jesus. Christ performs the baptism. He is the subject. Baptism is the verb. *In* expresses means or instrumentality.
7. Baptism was initiation and now what performs the action of the verb. John performs the action with water and Jesus will use the Holy Spirit. For by means of on Spirit, we are baptized into Christ. (I Cor. 12:13). We're initiated in this one body. Believer identified with himself. John uses water and in a parallel construction, Jesus performs the action by means of God the Holy Spirit. To be consistent, the *en* clause states the means. This solves the problem of coming up with two baptisms. By just paying attention to the technicalities of the grammar, we would have no problems.
8. John used water to identify the individual with repentance. Positional unity is what is accomplished. We are all in Christ. Eph. 4:5. What are the implications? Eph. 3:23–25. Age, sex and other differing factors
9. Gentiles in the OT, did not have access to the temple. Females lacked this as well. However, in the Church Age, we all have equal access to Christ. No distinction of sex, economics, etc.
10. Death burial and resurrection of Christ. Rom. 6:3–5. We were buried by Him by baptism.
11. Baptism by means of the Holy Spirit began the Church age. We have a unique position in Christ. The Baptism of the Holy Spirit began the Church Age and is therefore related to the unique aspects of the Church Age.
12. Our position in Christ.
13. The baptism of the Holy Spirit is not an experience of any kind. It is a positional reality. There is no accompanying experience.
14. The baptism of the Holy Spirit puts us into Christ and into His body. The Holy Spirit identifies the believer with Christ's death, burial and resurrection so that he becomes a new creature in Christ.

We were all made the drink of the h. Something is poured out and something else is taken

in. The Spirit poured out from on high. I will make My words known to you. Joel 2:28: I will pour out my Spirit on all flesh. This is the giving and the understanding of revelation. This is how God revealed His Word. Jesus uses the same imagery in John 7. Feast of Tabernacles. Water being poured out to parallel Moses and the water coming from the rock. Then Jesus stands up and speaks and says "This He spoke concerning the Holy Spirit."

**February 19, 2004**

Dean moves slower at home. Ascension, Church Age, pleroma, and the spiritual life. We have been setting up the unique qualities of the spiritual life. David took the Ark to Jerusalem in anticipation of an eventual Temple. Christ has taken the high ground in the universe. Psalm 68 a new Temple will be established in the Millennium for all nations. There is a time period or waiting period before Christ is given the kingdom. During this time, the Lord is accomplishing something. The title Son of God as per Psalm 2 was covered. Christ is eternally the Son of God. Son of David is His royal title. His future reign is to be characterized by a rod of iron. Rev. 2:26–27. A delaying in the establishment of that position. The king will rule with a reign of iron and believers who overcome will share this rule of iron.

Psalm 110:1, 4 are two of the most quoted passages in Scripture. The unique royal priesthood of Jesus Christ. NT uses this imagery in two ways. The royal divine king sits at the Father's right hand. In Biblical studies, the middle east was considered to be oriental culture. The person sitting to the right hand of the God is equal in essence to God. What is God doing during that time? The Jews rejected Christ as Messiah. All of the unconditional covenants will still be fulfilled. The elements of communion turn into the blood of Christ. Psalm 68 and Daniel 7; the Holy Spirit is the last piece of the puzzle. Christ's body. Every name that is named, not only in this age, but in the age which is to come. Jesus Christ is the head over the body. He is ultimately in charge of the body. Left circle has the eternal realities (for his picture) and the right circle has the temporal realities. You cannot commit any sin which can cause you to lose God the Holy Spirit (or your spiritual gift). The one revokable ministry of God the Holy Spirit is the filling of the Holy Spirit. This filling ministry is the pre-requisite for spiritual growth. You can assimilate notebooks of doctrine in the flesh, but it is just wood, hay and straw; human good. Baptism of the Holy Spirit is baptism by means of the Holy Spirit. The work of Christ. Acts 1:5 Matt. 3:11. The baptism is the work of Christ and Christ uses the Holy Spirit to identify the believer with his own death, burial and resurrection.

We were created for good works; back to Eph. 4:7ff. We are simply hitting the high points of this. Emphasis on unity in vv. 4–6. We don't just lose ourselves into the body of Christ like a Hindu in nirvana. We never lose our personal identities. This goes back to the trinity. Perfect unity but distinctions within that unity. There is a difference in the post salvation gifts to believers. Eph. 4:7 **God's favor has been given to each of us. It was measured out to us by Christ who gave it.** Eph. 4:8 **That's why the Scriptures say: "When he went to the highest place, he took captive those who had captured us and gave gifts to people."** (Psalm 68:18) dômi is gift, which is related to didimi. These gifts are given to

men; this is the glorious conqueror who shares his gifts with his people. Paul is doing basis word-by-word exegesis. *Ascend* is covered in vv. 9–10 and vv. 1–12 he explains the gifts that were given.

Eph. 4:10 **The one who had gone down also went up above all the heavens so that he fills everything.** Christ was elevated to a position of authority over all angels.

Eph. 4:11 **He also gave apostles, prophets, missionaries, as well as pastors and teachers as gifts to his church.** These were given for the building up of the body of Christ. *Didomi* = *to give, to grant, to bestow*. 4 gifts mentioned here.

### Introduction and Summary of Spiritual Gifts

Church growth movement, which is evil. You find out what these people don't like about your church and fix the church. This is against all that is doctrinal. A PhD student did a year long study on this largest church and there are 300 pastors there. This person uncovered that the more that you compromise; of the 300 pastors, not one of them owned a systematic theology; none of them had gone to a seminary. Anyone in the flesh with a lot of money could build a large organization. Churches forget. Some of these churches do what they can to figure out your spiritual gift, and then they get plugged into some slot, so that they feel a part of it.

1. A spiritual gift is an ability, talent, or aptitude which is given to a person at the moment of salvation for the edification of the body of Christ. This is not a natural talent. It has been sovereignly bestowed. This is given at the instant of salvation and you do not pray for it or do anything else to get it. Rom. 12:6–8 Heb. 2:4.
2. Several Biblical terms *pneumatikon* = *the spiritual*. Their source is emphasized. *Charisma* is the second word, and this is a good word, which was stolen by the holy rollers. The spiritual gifts mix together; and they mix together in a person differently.
3. Spiritual gifts are unique to the Church Age. There is an argument by Paul that when the perfect comes, that which is incomplete will cease. The prophecy which will occur in the Tribulation and the Millennium (Joel 2); spiritual gifts are unique to the Church Age. The prophecies of Joel 2 are not spiritual gifts.
4. They are related to the ascension of Christ.
5. Heb. 2:4 Eph. 4:7 I Cor. 4:11 all 3 members of the trinity are involved.
6. Spiritual gifts are neither earned nor deserved. You don't get more of the gift as you grow spiritually. "I want more of the Holy Spirit" is a silly thing to say, as we all get the same amount. Now, there is some training involved in various gifts. These are not earned or deserved; they are given all at once.
7. Temporary and permanent spiritual gifts. The canon was not complete at the time of the Apostles. Some gifts were a sign of judgment. They all died out by the end of the Apostolic age. By 96 A.D., they were all gone.
8. Purpose is ministry to the body of Christ. We are to teach and inform one another. Mutual service and ministry in the body of Christ. Spiritual gifts are not the means for spiritual growth.



9. It is not necessary to identify your spiritual gift in order to use it. Some times there is so much overlap in some gifts, that you may not have a clue. We need qualified men in the clergy. Some times you hone your tools in a hostile environment. Important for a pastor to think critically. A pastor needs training. There have been exceptional Bible teachers throughout history who have not had formal training. Scofield taught Chafer, by the way. Scofield was a confederate teacher. Chafer died in 1950. It is not necessary to id your gift to use it.
10. Natural talents do not equal spiritual gifts. Singing and instrument playing are not listed under spiritual gifts. There is some blending. Dean may have some natural ability to teach, but he received the gift of PT at his spiritual birth.
11. You must be in the Spirit in order to produce divine good with your spiritual gift.
12. Temporary gifts and permanent gifts. Communication gifts on both sides. Apostles were temporary, as you have to be a witness to the resurrection of Christ. Prophet was also a temporary gift. A foundation is only laid once, so these gifts laid the foundation. The gifts of evangelist and PT are permanent. Evangelist builds up the body by teaching us how to witness correctly. It could be be adding to the body. Not Dean's point. Tongues was a sign gift. Interpretation of tongues. Miracles were a sign as was healing. The word of wisdom and the word of knowledge were also temporary (I Cor. 12 is the only place that they are used). We cannot even establish what this gifts. Exhortation is not telling others how to live their Christian life. Parakaleô and the noun is paraklêsis, and this word is related to *comfort* and not with *correction*. You do not have the right to butt into someone's life. We all have circles of friends and within that context we often function. The gift of giving. Giving is not necessarily related to money. All ministries run on money and we thank God for the gift of giving. This gift of service is such a broad gift. The gift of mercies, which is not just applied to hospitals. The gift of leadership, which is foundational for any organization. Eph. 4 Apostle was a leadership and foundational gift. This is one who was sent or one who was commissioned for a particular assignment. Barnabas and Timonth and Silas and Epaphroditos were all sent on limited missions, and they were *apostles*; but there are the 12 *Apostles*. A prophet relayed the direct word of God. The gift of prophecy in the NT. Acts 11:27–28 acted from direct revelation. Barnabas, Simeon. Acts 13:32. Female prophet mentioned. The gift of teaching has an inherent authoritative position. The prophet's authority was more of a mouthpiece and he simply repeats what he is taught. There is a female Russian translator for Dean, but it is clear that she does not possess any authority in translating Dean's teaching. Evangelist = euaggelios. Ability and desire to clearly present the gospel to unbelievers. They can be exceptionally effective. Poimênos kai didaskalos. Shepherd-teacher; there is a leadership which is connected to a teaching gift. The pastor's primary job is to study and teach. The shepherd is a leader. He directs the overall congregation. The data is synthesize and presented categorically. V. 12 is the reason: for the equipping or the saints. To restore, to equip through discipline. Pastor is to take fragmented thinking and to renovate the thinking of the congregation. The pastor is to change our thinking. The Holy Spirit shows up and wants to tear down the entire building and start from scratch. We have minds filled with human viewpoint

and what we think is good common sense is often not doctrinal. We often don't want to think differently. The pastor is there to make believers complete through training. Diakania. A general word which has to do with the application of our spiritual gift to the body of Christ.

13. We are to train people with doctrine so that others can build up the body of Christ with their gifts. The second goal is the building up of the body of Christ. He gave these gifts to train the saints to do the work of service and toward the goal of building up the body of Christ.

Eph. 4:12 **Their purpose is to prepare God's people, to serve, and to build up the body of Christ.**

Aorist active subjunctive is to arrive at a goal or a plan. This is to complete the training of the believer. It is the unity of the faith (doctrine). He mature man and the fullness of Christ. Telios. This has to do with completion of a process or a reaching maturity. It is used in this passage for a synonym for pleroma.

### Closing Comments on Plêroma.

1. Definition of plêroma: that which fills up, that which makes something complete, that which is the sum total of something.
2. The *fullness of Christ* is equivalent to the character of Christ. Rom. 8:29; that which he foreknows...before hand, I will set your destiny or define your destiny. When we are on negative volition, we are conformed to the world.
3. Christ's character is further defined as the fruit of the spirit in Eph. 5:9. Textual problem in that verse. God wants to form that character in each and every believer. Christ learned obedience through the things He suffered. We won't always go down easy street. Heb. 2:10; it was fitting for Him for Whom are all things, to perfect, to take to maturity. The Lord used suffering to do that. Although He was a Son, he learned obedience through suffering.
4. Christ advanced spiritually through learning doctrine.
5. His impeccability qualified him to go to the cross as our redeemer.
6. His Spiritual growth qualified Him for His inheritance. It also qualified Him to be our judge. The judge who evaluates us is someone who went through everything that we have gone through. He went through that testing just as we have.
7. In the same way, it qualifies us to share that inheritance. We are qualified as He is.
8. *A woman without her man is nothing*: women read this as: *a woman, without her, man is nothing*. Men think: *a woman, without her man, is nothing*. *De* connects clauses and *kai* connects words. Commas often put in the wrong place in whatever passage we are on. We're children, heirs...and we can become joint heirs with Him in suffering.
9. When the believer has the something (growth or suffering?) of Christ, he has the

ability to rule and reign with Christ. When life gets difficult, you stay with doctrine.

If we don't stay with doctrine, we will not rule and reign with Him.

Eph. 4:13 This is to continue until all of us are united in our faith and in our knowledge about God's Son, until we become mature, until we measure up to Christ, who is the standard.

Eph. 4:14 Then we will no longer be little children, tossed and carried about by all kinds of teachings that change like the wind. We will no longer be influenced by people who use cunning and clever strategies to lead us astray.