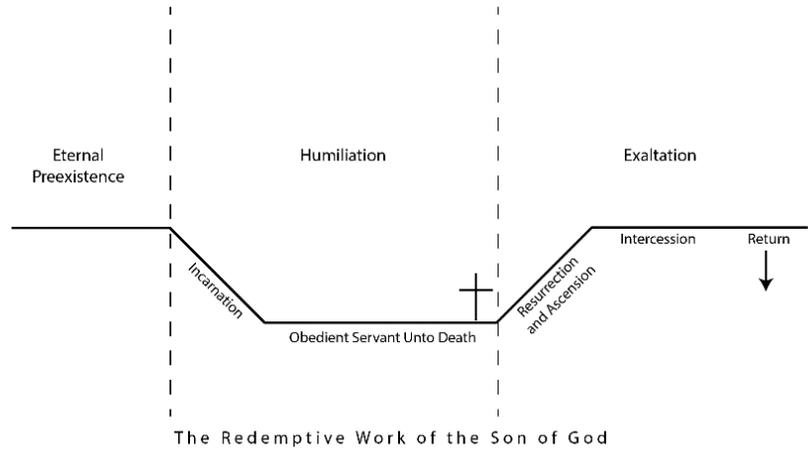


The Name above Every Name (Part 2)

The Estate of Exaltation

Recap

- Christ's exaltation is in fact a work. "Just as the work of humiliation was assigned to him, so was that of exaltation. He must do it: it is his work; no one else can do it."¹
- Christ *according to his glorified flesh* must accomplish this work.
- Christ was raised from the dead on the basis of merit and grace.



What Did He Gain?

We established first that Christ *according to his flesh* gained:

1. The name above every name (Phil 2:11).
2. "All authority in Heaven and on earth has been given to me" (Mt 28:18) and Colossians 1:20, "...through him to reconcile to himself *all things*, whether on earth or in heaven, making peace by the blood of his cross."

Exaltation: Forty Days on Earth

- Jesus' work of exaltation continued in his forty days after rising from the dead. Jesus anticipated it and spoke about it (Mat 26:64; Jn 6:62, 13:3, 33; 14:28; 16:5, 10, 17-18, 28).
- Jesus' life was remarkably different after his resurrection. He has to depart by ascension (Jn 16:7; cf 14:26, 15:26).
- His disciples were radically different people. They had lost all hope after his death, but after his resurrection, they were never the same again, learning to comprehend Jesus' identity and work in a way they have not be able to understand before.
- Christ not only inaugurates his Kingdom, but he also will dispense it.
- The resurrection, forty days, and ascension are all one major ascending act of Christ.

¹ Bavinck, Herman. *The Wonderful Works of God* (Glenside: Westminster Seminary Press, 2019) 345.

Exaltation: Ascension

- The ascension was a work of Christ, having accomplished it on his own strength (Jn 3:13; 20:17; Eph 4:8-10; 1 Pt 3:22).
- His ascension is greater than his resurrection.
 - He triumphs over the Earth itself.
 - He triumphs over all human power, authorities, and forces.
 - He triumphs over all diabolical rule which he disarmed through the armor of his gospel (Col 2:15).
 - Christ in his ascension led away captives in his victory train to Heaven (Eph 4:8).
 - He passed through the Heavens. "He who descended is the one who also ascended far above all the heavens, that he might fill all things" (Eph 4:10; cf. Isa 66:1).

Exaltation: His Session

- Christ "sat down at the right hand of God on high (Mk 16:19; Heb 1:3; 10:12). He is in session. It is judicial language, whereby Christ executes his work.
- Christ continues to dispense his work of the offices of Prophet, Priest, and King.

King

- Peter speaks about Christ's session as a coronation.

This Jesus God raised up, and of that we all are witnesses. Being therefore exalted at the right hand of God, and having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing. For David did not ascend into the heavens, but he himself says, "The Lord said to my Lord, "Sit at my right hand, until I make your enemies your footstool." Let all the house of Israel therefore know for certain that God has made him both Lord and Christ, this Jesus whom you crucified. (Acts 2:32-36)

- As supreme Leader and Savior, King Jesus bestows his divine gifts of repentance and forgiveness (Acts 5:29-31) and makes his immense power present for the preserving of his church (Eph 1:19-23), appointing, ordaining and installing its leaders for the church, and bestowing gifts for his people (1 Cor 12:28; Eph 4:8, 11-12).
- Jesus overcame our foes and sat down at that position of supreme honor and rule (Heb 12:1-2), far above the heavens (Heb 4:14; Eph 4:10).
- Christ thus was dignified with glory once more, publicly crowned with honor and glory according to his human nature.
- His triumph now gives his elect confidence that they too will triumph (1 Pet 3:21-22) and promises to us that we will reign with him (Rev 3:21).
- Colossians 3:1-4:

If then you have been raised with Christ, seek the things that are above, where Christ is, seated at the right hand of God. Set your minds on things that are above, not on things that are on earth. For you have died, and your life is hidden with Christ in God. When Christ who is your life appears, then you also will appear with him in glory. (Col 3:1-4)

- We are now made partakers of Christ's saving work, inclusive of his session.
- Ephesians 2:6, "God raised us up with Christ *and seated us with him* in the heavenly places."
- For victory over death and sin, let us look to where Christ is now. This office of Christ is ours because we are united to him. Look to this as your confidence and assurance.

Priest: Intercession

- Romans 8:33-34, "Who shall bring any charge against God's elect? It is God who justifies. Who is to condemn? Christ Jesus is the one who died-- more than that, who was raised-- who is at the right hand of God, *who indeed is interceding for us.*" The mention of Christ's death draws us to consider his substitutionary death – that legal work to satisfy the wrath of God – but the mention of death also draws on Christ's priestly role, who now intercedes for us.
- Hebrews 1:3, "After making purifications for sins, he sat down at the right hand of the Majesty on high" Christ's priestly work was complete, perfect and utterly effective but as a result, we are told in Hebrews 10:14 that "by a single offering he has perfected for all time those who are being sanctified." That completed work is now applied by Christ throughout history as we ourselves are being made holy.
- Christ sympathizes with your weakness and sin (Heb 4:15).

Prophet

- Pentecost is the work of Christ which he foretold to his disciples in fulfillment of the prophecy of Joel (Acts 2:33; Jl 2:28-32). Christ acted as the heavenly prophet who sends his Spirit with power and enabled his disciples to broadly spread his gospel.
- This power is manifest in not only the preaching of the apostles, but it is also the very writing of Scripture. Hebrews 1:2 tells us "in these last days he has spoken to us by his Son." This is in comparison to the superiority of Jesus to the prophets of the Old Testament who declared God's word. The New Testament is Jesus' final word to his people, authoritatively written by prophetic inspiration from Christ himself.
- The ordinary means of the preaching today.

"And how are they to believe in him of whom they have never heard? And how are they to hear without someone preaching? (Rom. 10:14)

"For in hearing us, you gave such heed, as if not hearing men, but as if God Himself were exhorting you" (1 Thess 2:13).

Martin Luther on preaching, "They merely behold the person of the pastor and brother ... They refuse to regard the oral Word and the ministry as a treasure costlier and better than heaven and earth. People generally think: 'If I had an opportunity to hear God speak in person, I would run my feet bloody' ... But you now have the Word of God in church ... and this is God's Word as surely as if God Himself were speaking to you."

"And he came and preached peace to you who were far off and peace to those who were near" (Eph. 2:17).

What is the Exalted Christ doing now?

He is no longer a servant but a Lord and Prince as his mediatorial work continues. He now applies the fullness of his accomplished work to the church. She must be conformed to the fullness of Christ as all the elect are brought forth over time. After then, Christ will return in judgment. All will be made visible and all his enemies will finally be cast to eternal judgment (Heb 2:8; 1 Cor 15:25). At that time the exaltation will come to its end, reaching its climactic close in his return for judgment (Matt 25:31-32).

- Primarily the Kingdom of God is not one we build but one we receive from our Lord Jesus Christ as he continues his mediatorial work in session as the Prophet, the Priest, and the King par excellence. This exaltation continues even now, and is so authoritative and powerful that your very life depends on it (Heb 12:2).

Second Helvetic Confession, 1566

Wherefore when this Word of God is now preached in the church by preachers lawfully called, we believe that the very Word of God is preached, and received of the faithful; and that neither any other Word of God is to be feigned, nor to be expected from heaven: and that now the Word itself which is preached is to be regarded, not the minister that preaches; who, although he be evil and a sinner, nevertheless the Word of God abides true and good...