

Christ's Twofold Estate

Lesson 19: The Session of Christ, Heb 1.3

Three things of note in Heb 1.3. Christ is described: 1) *by His eternal glory and dignity*. He is the eternal Son of God, equal to the Father in glory and honor. 2) *by His work*, what He accomplished on earth in His humbled estate. 3) *by the glory that was His reward upon the completion of His work*—and it's *this* that we want to look at tonight: *Christ's advancement was *foretold* before He took the work in hand, Ps 110.1, and after His resurrection and ascension it was *fulfilled*, Eph 1.20-22

Doctrine: When Christ finished His work on earth, He was placed in the seat of highest honor and authority at the right hand of God in heaven.

- I. What is God's *right hand*? —The expression is obviously *figurative*, Jn 4.24; 1Tim 6.16.
 - A. The right hand is a place of *honor*, 1Kgs 2.19. Christ was exalted to the highest place of honor and favor, Heb 1.13.
 - B. The right hand is a place of *power*. Christ was exalted to sit as an enthroned King who possesses the most sovereign and supreme power, Mt 26.64.
 - C. The right hand is a place of *nearness*, Ps 110.5. Christ is near at hand to the Father, closer than any other.
- II. What does it mean for Christ to be *seated* at God's right hand?
 - A. It implies the perfecting and completing of Christ's work.
 1. The Aaronic priests never sat because their work was never done since the blood of bulls and goats could never take away sin, Heb 10.11, 1-4. But Christ fully accomplished the atoning work of a priest by the single offering of Himself and therefore sat down, Heb 10.12, 14.
 - B. It proclaims the Father's delight and satisfaction in Him and His work, Ps 110.1.
 1. Ps 110.1 is the Father's words as He welcomes Christ to heaven, well pleased with His work. It's as if He said, "O, my Son, what will be done for you this day? You have finished a great work, and in every way have proved yourself to be an able and faithful servant. What honors will I now bestow upon you? The highest glory in heaven is not too high for you. Come, sit at my right hand."
 2. The work of our redemption was a work that the heart of God had been set upon for all eternity. No work was more important and delightful to the Father. No greater work could have been entrusted to Christ the Son. The eternal glory of God and the salvation of His elect were at stake. And so when Christ came home victorious, the Father was overjoyed and exalted Christ to the place of highest honor.
 - C. It marks the advancement of His human nature to the highest honor—even to be the adoration of angels and saints.
 1. It's noteworthy that it's Christ's human nature, Christ as the God-man, who is the subject of the honor and advancement. It's not simply a human nature, but His own personal humanity as it's personally united to the Second Person of the Godhead. It's Christ as the God-man who's enthroned in the supreme glory of heaven.
 2. Our worship is directed to Him as the God-man. We're to look by faith to Him, on the throne, in our flesh. His humanity is advanced to be adored and worshipped. The Father will accept no honor divided from the honor due to His Son in the flesh, Jn 5.22-23; 1Jn 2.22-23; 4.1-3.
 - D. It imports the sovereignty and supremacy of Christ over all.

1. When the Father said to the Son, "sit at my right hand," He delivered to Him the dispensation of the Kingdom and He put the scepter of government into His hand, 1Cor 15.25; Heb 2.7-8.
 2. Christ is Lord over the church, His spiritual Kingdom, Mt 28.18-20.
 3. And He is Lord over the world, His providential Kingdom, Ps 110.2; 2.10-12.
 4. And He orders His providential Kingdom to the salvation and advantage of His spiritual Kingdom, Eph 1.20-22.
- E. It implies that Christ has conquered His enemies.
1. They are all under His feet, Ps 2.7-9. His victory has not yet been consummated, but it is secured and He is crowned with glory and honor, Ps 2.10-12.
 2. Though His enemies oppose Him, it's to no avail at all, for He is infinitely above them and they must and will fall before Him, Ps 110.5.
- F. It notes the great and wonderful change that occurred in His condition.
1. What a glorious change between the days of His humiliation on earth and the exaltation He now enjoys in heaven!
 2. He's gone from a stable to a palace, from a trough to a throne, from being surrounded by animals to being surrounded by angels, from contempt to honor, from having no home to being the heir of heaven, from having no beauty to the beauty of divinity, from sweating to sitting, from groaning to smiling, from working to resting, from the cross to the crown, from the grave to glory.
- G. It implies the advancement of believers to the highest honor.
1. Christ sits in heaven as our representative. Thus Paul says we are seated with Him, Eph 2.6. We have a real and eternal interest in His exaltation and reign, for upon His promise we shall be exalted to sit and reign with Him, Rom 8.16-17.

III. Applications

- A. There's an honor reserved in heaven for all those who are faithful to Christ. We will behold Him in all His mediatorial glory, Jn 17.24. We will be changed into His likeness, 1Jn 3.2; Phil 3.20-21. And we will sit at His right hand, 2Tim 2.12; Rev 3.21. What great reasons we have to honor Christ on earth when He is preparing such honor for us in heaven!
- B. Since Christ is enthroned in heaven, it's impossible for His interests to miscarry on earth. The church has many subtle and powerful enemies, many Pharaohs and Hamans. But Christ sits at the Father's right hand to put all His enemies under His feet, 1Cor 15.25. And we can be sure that the enemies under His feet cannot destroy the children in His arms. He sits to manage all the affairs of earth to the advantage of His church, Eph 1.22. Whatever He permits against the church is designed for the advancement of the church. Every opposition is turned to singular and spectacular benefit.
- C. If Christ is seated in such glory, then we should approach Him with reverence in the duties of worship. Formal and careless frames in praying, singing, hearing, and receiving, and deadness and drowsiness in duties, are all a great dishonor to so great a King, Rev 1.7. He is to be feared in the assembly of the saints. We may indeed be bold, Heb 4.16, but we may not be rude or indifferent. He is our Brother, our Friend, our Saviour, our Husband, but He is also our highly exalted Lord and King. The distance between us is infinite.
- D. We mustn't consider ourselves dishonored when we suffer the vilest things for His sake. The very chains of His suffering have glory in them, Heb 11.26. There is an excellence and a blessing in Christ's reproaches that are worth forsaking all earthly honors and riches. There is a little paradise in suffering for Christ if we can, by faith and in love, see it.

I recommend a new book available in the library by *Christopher Love: The Saint's Advantage From Christ's Ascension and Return*. But you'd better hurry, because there's only 1 copy left.