

# Sermon Outlines

## The Preeminence Of Christ In His Ascension And Glorification

### Readings:

Acts 1:9

### Introduction

Every aspect of the person and work of our Lord is precious beyond telling, whither it is His life, sufferings for sin, death and resurrection, and along with them being complementary to His humiliation is His ascension and glorification.

- a) Without this so very much would be lost. For instance:
    - i) He would never have gone into Heaven, consequently, there would be:
      1. No High Priest interceding for us.
      2. No Advocate before the Father for us.
      3. No entrance bodily for us at the rapture into Heaven.
    - ii) Since He was raised to die no more, He would still be alive here on this earth, never glorified and consequently:
      1. No coming of the Spirit
        - (a) No power for victorious living
        - (b) No seal within and no earnest of heaven
        - (c) No scriptures, for the Spirit came to, "bring all things to your remembrance" to "lead you into all truth" and "show things to come" (Jn. 16:13).
    - iii) As far as salvation is concerned, we would all be yet in our sins because there would be:
      1. No Holy Spirit convicting.
- Therefore, it is vital that the Lord is not only raised, but also ascended and glorified.

It has been pointed out the things man saw and did not see relating to the passion and glorification of the Lord.

- (a) Man did not see Him rise from the dead, but the manifestations afterward proved His resurrection. Those manifestations are in three groups:
  - i) Those who saw Him on earth after His resurrection but before His ascension, proving His resurrection.
    1. Mary (Mk. 16:10-11; Jn. 20:18); the other women (Matt. 28:9-10); Simon Peter (Lk. 24:34; 1 Cor. 15:5 where he is called Cephas); the two on the road to Emmaus (Mk. 16:12; Lk. 24:13-35); the disciples in the upper room (Mk. 16:14; Lk. 24:36-43; Jn. 20:19-23); again to the disciples with Thomas present (Jn. 20:26-29); at the sea of Galilee (Jn. 21:1-23); to more than 500 at once (1 Cor. 15:6); James (1 Cor. 15:7); on the mount when He gave the great commission (Matt. 28:16-20); again on the mount of Olives from where He ascended (Lk. 24:44-53; Acts 1:3-9).
  - ii) Those who saw Him after His ascension when in Heaven, proving His resurrection.
    1. Stephen (Acts 7:55-56); Saul (Paul) at his conversion (Acts 9:3-6); to Paul again when he was in Arabia (Gal. 1:12); to Paul again when in the Temple (Acts 22:17-21); Paul's last manifestation was when he was in prison, and while in some of these the Lord was not seen, yet there was an awareness of His presence and therefore His resurrection (Acts 23:11), and finally John on the isle of Patmos (Rev. 1:12-20).
  - iii) Those who will see Him on earth after resurrection at His coming again, proving His resurrection.
    1. At the rapture when we are made like Him because we see Him (1 Jn. 3:2)
    2. When he comes in glory to reign (Rev. 1:7; Rev. 19:11-16; 2 Thess. 1:7-8; 2:8; Jude v.24)
- (b) Man did not see Him enter Heaven.
  - i) The proof that he has entered Heaven and is glorified is the coming of the Spirit of God (Jn. 7:39).
- (c) Man did see Him ascending.
  - i) There were humans who saw Him rise from the Mount of Olives (Acts 1:9-11).

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### Words Used To Describe The Ascension

The ascension of our Lord is spoken of in a number of different ways as the following verses show.

- a) "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Lk. 24:51)
  - i) This Greek word means to bear, to be lead up, to be brought on ones way.
- b) "And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight." (Acts 1:9)
  - i) This is a different word from v. 11, and indicates that He was raised up.
- c) "And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel." (Acts 1:10)
  - i) This word means to travel as on a journey, or to depart and go on ones way.
- d) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)
  - i) This Greek word means to To receive up, and it is used of the vessel (Acts 10:16 and 1 Tim. 3:16)
- (e) "Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men." (Eph. 4:8)
  - i) This Greek word "anabaino" means to be borne up, to rise.
- f) "And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and *to his throne*." (Rev. 12:5)
  - i) This Greek word means to pluck away by force.
- g) In all these words not one of them is the result of his activity, it was what another was doing or causing to be done to Him.
  - i) "Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." (Acts 5:31)
  - ii) "Wherefore God also hath highly exalted Him." (Phil. 2:9)

### How Did He Ascend?

1. When the Lord came into this world there was the announcement by the angel followed by the celebration of His coming by a multitude of angels (Lk. 2:9-14). Again, when He was about to begin His public ministry, He was announced by John the Baptist (Matt. 3:1-12; Mk. 1:2-8; Lk. 3:4-17; Jn. 1:6-8) but there was no celestial declarations before His ascension which we thought there would have been because of His stupendous victory, and yet this is only true as far as the earth was concerned, unseen by human eye, there was a celebratory announcement among the heavenly hosts. It is my understanding that this is when, in part, Psalm 24:3-10 was fulfilled. As He ascended and the cloud received Him one can almost hear the celebratory praises:
  - a) "Who shall ascend into the hill of the LORD? or who shall stand in his holy place? He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the LORD, and righteousness from the God of his salvation."
  - b) "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in".
  - c) "Who is this King of glory?"
  - d) "The LORD strong and mighty, the LORD mighty in battle."
  - e) "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."
  - f) "Who is this King of glory?"

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- g) "The LORD of hosts, He is the King of glory".
- 2) How did He ascend? He went up:
  - a) With power as the mighty Victor (Col. 2:15; Eph. 4:8-10)
  - b) While blessing (Lk. 24:50)
  - c) In glory (not into glory) (1 Tim. 3:16)
  - d) As the Forerunner (Heb. 6:20)
  - e) By virtue of His own blood, not as the high priest who entered into the holiest with the blood of others (Heb. 9:12).

### His Journey

- 1) He passed into the heavens
  - a) "Seeing then that we have a great high priest, that is passed into the heavens, (He passed, that is He traversed, pierced, walked through. Not just into the heaven, but every step of that journey vertically and positional was precious to God.) Jesus the Son of God, let us hold fast *our* profession." (Heb. 4:14)
- 2) He went into Heaven
  - a) "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mk. 16:19)
  - b) "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven." (Lk. 24:51)
  - c) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)
  - d) "For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us." (Heb. 9:24)
  - e) "Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Pet. 3:22)
- 3) He is in Heaven
  - a) "Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11)
  - b) "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God." (Acts 7:55)
  - c) "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven?" (that is, to bring Christ down *from above*) (Rom. 10:6)
- 4) He is higher then the heavens
  - a) "For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26)
  - b) "He that descended is the same also that ascended up far above all heavens, that he might fill all things." (Fill every necessity for the full development of every saints to maturity, and this is because of His ascension to the heights of glory.) (Eph. 4:10)

### His Place In Heaven

- 1) Relative to God
  - a) Right hand of God:
    - i) "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mk. 16:19)

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- ii) “Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear.” (Acts 2:33)
  - iii) “But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.” (Acts 7:55)
  - iv) “And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.” (Acts 7:56)
  - v) “Who *is* he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” (Rom. 8:34)
  - vi) “If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.” (Col. 3:1)
  - vii) “But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God.” (Heb. 10:12)
- b) Right hand of the Throne of the majesty in the heavens:
- i) “Now of the things which we have spoken *this is* the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens.” (Heb. 8:1)
- c) Right hand of the majesty on high:
- i) “Who being the brightness of *his* glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” (Heb. 1:3)
- d) Right hand of the Throne of God:
- i) “Looking unto Jesus the author and finisher of *our* faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.” (Heb. 12:2)
- 2) Relative to the celestial governments of Heaven
- a) “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.” (Eph. 1:21)
  - b) “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.” (1 Pet. 3:22)
- 3) Relative to all persons
- a) “At the name of Jesus every knee shall bow and every tongue shall confess that Jesus is Lord.” (Phil. 2:10)

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**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.  
John 16:13**

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