

Introduction

In foreshadowing Christ the Lord did not always use one type on its own. At times He made a spiritual collage of individual pictures which, when joined together, give a fuller manifestation of the Lord. For instance:

- a) He used Aaron, Eleazar and Melchisedec to convey the priesthood of the Lord. (Ex. 31:10; Num. 31:31; Heb. 6:20)
- b) He used David and Solomon to show two aspects of the rule of Christ as king. (2 Sam. 2:4; 1 Kgs. 1:34)
- c) Or the two birds in the cleansing of the leper. (Lev. 14:4-7)
- d) The words of Leviticus are there to teach us the coming into the world, the death, resurrection, and ascension of the Lord.

“Then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: And the priest shall command that one of the birds be killed in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed (*the death of the Lord*) over the running water: And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose (*the resurrection of the Lord*) into the open field.” (Lev. 14:4-7)

Of course all types fail, for while the little bird offered in sacrifice never rose from the dead, Christ did, and then as the living bird conveys, He went back into Heaven. Before the Lord ever could go back to Heaven He had to die and be raised from the dead, therefore, the first consideration is that which they could not prefigure, the resurrection and ascension of the Lord.

The Resurrection of Christ

The resurrection of the Lord is one of the greatest events in all of time and eternity, being vital to the reality of a series of precious truths such as:

- a) It proved beyond all doubt that Christ was the Son of God. “And declared *to be* the Son of God with power, according to the spirit of holiness, by the resurrection from the dead.” (Rom. 1:4)
- b) It vindicated His faith in God. “For the Lord GOD will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.” (Isa. 50:7; Heb. 5:7)
- c) It was for our justification. “Who was delivered for our offences, and was raised again for our justification.” (Rom. 4:25)
- d) It was His crowning victory over death. “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” (Col. 2:15); “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18); “Who is made, not after the law of a carnal commandment, but after the power of an endless life” (Heb. 7:16).
- e) It was the pattern of our resurrection. “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.” (1 Thess. 4:13-14)
- f) It is the pledge of coming judgment for all. “Because he hath appointed a day, in the which he will judge the world in righteousness by *that* man whom he hath ordained; *whereof* he hath given assurance unto all *men*, in that he hath raised him from the dead.” (Acts 17:31)

The Ascension Of Christ

- 1) His leaving the earth and the words used to describe the event.
 - a) He went up (poreumai) “And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel” (Acts 1:10). The idea is, He proceeded on His way. Luke informs his readers that the Lord, “steadfastly set his face to go to Jerusalem” but not to be killed, but “that he should be received up” (Lk. 9:51). His had been an onward pathway, and from the Mount of Olives He continued on His way back to God and the Father (Jn. 13:1, 3).
 - b) He was received / carried up (analepsis) “And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem” (Lk. 9:51); “And it came to pass, while he blessed them, he was parted from them, and carried up into heaven” (Lk. 24:51); “Great is the mystery of godliness: God was manifest in the flesh. . . received up into glory (1 Tim. 3:16).
 - c) He was taken up (epariō) “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). He was lifted up, and being in the passive it indicates another did it to Him, namely God.
 - d) He was taken up (analambano) To take to oneself, just as Abraham undoubtedly took Isaac to Himself after the altar experience, the Father took Christ to Himself after His Calvary experience. “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); “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).
 - e) He ascended up (anabaino) to ascend. “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men” (Eph. 4:8). In this passage it is not the power of the Father taking Him up, but by His own power, and he went right into the Holiest of all, Heaven itself.
 - f) He was caught up (harpazo) “And she brought forth a man child, who was to rule all nations with a rod of iron: and her child unto God, and *to* his throne” (Rev. 12:5).

2) How did He go up?

- a) “A cloud received Him out of their sight” (Acts 1:9). I would suggest that it may initially have appeared as a regular cloud, but it was rather the Shekinah glory.
- b) He was “received up into glory” (1 Tim. 3:16)
- c) With angels in attendance.
 - i) Passing every level of satanic being: “And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it” (Col. 2:15). To where Satan aspired to go up to (Isa. 14:13-14). I am aware that Psalm 24 has to do with the Millennium, but I also see in it that which happened when the Lord ascended to Heaven.
 1. The cry goes out: “Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD strong and mighty, the LORD mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The LORD of hosts, he is the King of glory. Selah.” (Psa. 24:7-10)
 2. How beautifully this is illustrated when David came up out of the valley of Elah with Goliath's head, bringing it to Jerusalem (1 Sam. 17:51, 54).

3) How high did He go up?

- a) "Seeing then that we have a great high priest, that is passed into (better through the heavens" (Heb. 4:14); with triumphant glory (Eph. 4:8; Col. 2:15). No satanic power could hinder Him on His pathway as when the Prince of the kingdom of Persia did with Gabriel (Dan. 10:13), and He needed no assistance from the archangel Michael (Dan. 10:13).
- b) He went into "Heaven itself" (Heb. 9:24).
- c) "He that descended is the same also that ascended up far above all heavens, that he might fill all things" (Eph. 4:10).
- d) "For such an high priest became us, *who is* holy, harmless, undefiled, separate from sinners, and made higher than the heavens" (Heb. 7:26).

4) Right to the very Throne of God.

- a) "The LORD said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?" (Matt. 22:44)
- b) "Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. 26:64)
- c) "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." (Mk. 16:19-20)
- d) "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)
- e) "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)
- f) "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)

Why Was The Ascension and Exaltation Necessary?

To fulfill the scriptures.

- a) On the Day of Atonement the High Priest went into the holiest of all (Lev. 16:3), it was a foreshadow of the Lord entering Heaven to be our High Priest. (Heb. 9:11-12)
- b) The ancient Prophet Isaiah prophesied that the Lord would be "exalted and extolled, and be very high." (Isa. 52:13)
- c) Jehovah spoke to the Lord and pledged: "Sit Thou at my right hand, until I make thine enemies thy footstool" (Psa. 110:1)
- d) The Lord prophesied of it:
 - i) "What and if ye shall see the Son of man ascend up where he was before?" (Jn. 6:62)
 - ii) "Then said Jesus unto them, Yet a little while am I with you, and then I go unto him that sent me." (Jn. 7:33)

What Are The Results Because of His Ascension and Glorification?

- 1) Justification: "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory" (1 Tim. 3:16). Man's evaluation of the Lord is cancelled and God's evaluation is His exaltation. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36).
- 2) To be our Advocate: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." (1 Jn. 2:1)
- 3) To be our High Priest: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." (Heb. 7:26)

- 4) For the giving of the Spirit: “But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.” (Jn. 7:39)
- 5) For to be given the place of pre-eminence: “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)
- 6) To give men gifts: “Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.” (Eph. 4:8). In Romans 12 and 1 Corinthians 12 the gifts are divine enablements, but in Ephesians they are individuals, therefore, the translation ought to be: “Gave men as gifts”.
- 7) To be the assurance of our entrance: “Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.” (Heb. 6:20)

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