

**Title: The Glory of Christ's Ascension**

Text: Psalm 110

Date: June 1, 2025

Thank you to our worship team for leading us in those beautiful, beautiful songs. Good morning again.

For your great blessing and joy, I would ask that you would turn in your bibles to Psalm 110. Psalm 110.

This Psalm is a Psalm of David, and David writes these inspired words from God:

*"The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.' The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies! Your people will offer themselves freely on the day of your power, in holy garments; from the womb of the morning, the dew of your youth will be yours. The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek.' The Lord is at your right hand; he will shatter kings on the day of his wrath. He will execute judgment among the nations, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way; therefore, he will lift up his head."*

This is God's word.

Would you please pray with me.

Holy Father, we come again for you as needy, needy children. We understand that we do not live by bread alone, but by every word that comes from the mouth of God. So, Father, we gather together as your people, as you have directed, under the preaching of your word, not to hear from a man, but to hear from you. And God, we ask that you would allow us by your grace to put aside all filthiness and rapid wickedness and every distraction that we might receive with meekness, the implanted word, which is able to save our souls.

We ask this for your glory in Jesus' name, amen.

There are a few things in life more frustrating than a missing puzzle piece. I don't know what kind of puzzle you're putting together, but whether it's a normal puzzle that has a picture, whether you're trying to solve a mathematical puzzle, which a few of us would attempt to do anyways, or you're attempting to make sense of any puzzling situation in your life, trying to find that missing piece is just oh, so frustrating. Without the missing piece, the puzzle is incomplete. The picture or the situation or the mathematical sequence is just not what it's supposed to be. Sure, you can certainly see what it's kind of supposed to lead to and act as if the piece is there and enjoy it as that, but without the last connecting piece, the full picture cannot be properly appreciated, understood, and enjoyed. And the same is true when it comes to the person and the work of Jesus Christ. There are many facets to the diamond that is Jesus, many pieces

of the mosaic that is the Messiah, and without one of those facets, without one of those pieces, the whole picture of the Messiah is not as clearly seen, understood, and enjoyed.

A little over a month ago, we celebrated Easter, Good Friday, Resurrection Sunday, Easter Monday, a whole weekend dedicated to the great news, the center of the Gospel, that Jesus Christ, God incarnate, came, died for our sins according to the Scriptures and raised again. That is great news. And after that celebration, let me go about our daily lives being faithful Christians rejoicing that in Christ's death, we have been forgiven of our sins through His blood. We have died to sin, and we have been raised with Him to newness of life. *"He has been raised for our justification,"* Paul says in Romans, meaning that by faith in this risen Lord, we can be in right standing before God on the basis of His merit and not our own. We can be completely holy, completely blameless under no condemnation before the Lord for all eternity because of the cross and the resurrection we have hope, we have everlasting life with God.

But the question remains, how does that crucified lamb, that risen lamb, become the ruling and reigning King of Kings and Lord of Lords? How does the risen Lord become the perfect high priest ever interceding for us before the father? How does the risen Christ have an anticipated coming? Where did he go? Is he still here? Is he walking around? We can sometimes assume our correct understanding of the whole picture of the person and work of Christ, He is the exalted God, King of Kings, the Lord of Lords, and you would say yes. But how do we get from the open grave to an expected return? How did we get from eating fish for breakfast with disciples on the seashore to the throne? How do we get from Thomas sticking his hands into the wounds of Christ to Christ's intercession for his people before the throne of God? The missing piece of that puzzle that fills out and completes that picture of Christ and His work and connects the logic and flow of His work is the ascension. It is the ascension of Jesus.

The ascension of Christ is arguably one of the most assumed and forgotten doctrines of the church. You take days off work, eat lots of food, eat lots of candy for some reason, in order to celebrate the resurrection, which is good and fine, I want us to do that. But we don't give much thought to the ascension. For instance, you probably didn't know that Thursday is what the church officially recognizes as Ascension Day, because it's 40 days past the resurrection of the Lord, 40 days after Easter. And today would therefore be ascension Sunday. But that's not in your calendars. You don't get off work for that, so you don't really pay much attention to it. You didn't prepare, you probably didn't, at least maybe you did. I don't know. But you didn't prepare a ham for lunch today, you're not having all of your extended relatives come over, you're not hiding plastic eggs and finding them in different places, and you're certainly not eating chocolate bunnies this weekend.

The ascension, which includes the exaltation in the session of Jesus, flies under the radar despite its vital function and our understanding of Jesus and his work. In fact, the Bible shows us that the resurrection and the ascension, exaltation and session of Jesus are inextricably linked. You can't pull apart. The Bible thinks of both together. You cannot have one without the other. Ephesians 1:19 & 20 says that *"God demonstrated his power for his people in raising and seating Jesus Christ."* Paul shows us in Philippians 2 that Christ's humiliating death is not merely followed by resurrection, but by exaltation, where he is to be worshiped and confessed as Lord. Hebrews 1 begins by saying, *"having made purification for sins, he sat*

down," didn't just resurrect, *"he sat down at the right hand of the majesty on high."* The work of the cross is completely and inseparably linked to the ascension, exaltation and session or his sitting down of Jesus. We cannot speak about the resurrection for very long without eventually speaking of Christ's ascension and its various components. The ascension, therefore, is essential to the person and work of Christ and is highly important for the Christian life. Interesting thought.

In Acts 1 and 2, we see the ascension occur and its significance explained in Peter's Sermon at Pentecost. If you would like to hear a good message on Acts 1 and 2, I would suggest you go to the church website and listen to Mike Mariage's devotional on Wednesday evening when he talked about the ascension from Acts 1 and 2. In this text that we read this morning in Acts 2, we see Peter talking about the resurrection of the Lord and how that resurrection and following ascension secures the promises of God to David in the Davidic Covenant in 2 Samuel 7 that he would have a king from his own line sitting on his throne. And toward the end of Peter's sermon, he quotes Psalm 110 as a key text to explain the significance of the resurrection and ascension of Christ. He says, *"This Jesus God raised up, of which we are all witnesses. Therefore having been exalted to the right hand of God, and having received the promise of the Holy Spirit from the Father, he has poured out this that you see and hear. For David did not ascend into heaven, but he himself says, 'The Lord said to my Lord: 'Sit at my right hand, until I make your enemies a footstool for your feet.'"* Psalm 110. Peter sees the ascension, exaltation, and session as vitally important to understanding the work of Jesus and uses Psalm 110 to prove it.

So following Peter's lead this morning, let's look at Psalm 110 in more detail to know more about the importance of the ascension of Christ for understanding the work of Christ. We will see that Psalm 110 shows us how the ascension of Christ is the connecting piece of the puzzle between an empty grave and the heavenly throne, from appearing to Mary to interceding for us as our high priest, and from being with the disciples to being ready to come again soon. We will see from Psalm 110 that because of the ascension, because of the ascension, Christ is exalted as God, enthroned as king, established as priest, and expected to return. Because of the ascension, Christ is exalted as God, He is enthroned as king, established as priest, and expected to return.

So first and foremost, verse 1 shows us that because of the ascension, Christ is exalted as God, but you might ask, I don't see the word ascension anywhere in here. Well verse 1 shows us that this is indeed an ascension passage because it says Yahweh or *"The Lord,"* in small caps *"says to the Lord, or my Lord,"* Adonai, *"Sit at my right hand."* In order for the Lord to say to David's Lord, sit at my right hand, he actually needs to be there. He can't sit down where he is not. And so, the assumption is that this individual, David's Lord, has already ascended to be with Yahweh, God. This is an ascension Psalm as Peter observes for us in Acts 2.

But second, this text shows us that because of the ascension, this interaction between the father, who is Yahweh here, and the son, who is called Adonai, or Lord, can actually happen. In the Hebrew Bible, there are three primary names for the one triune God that are all used interchangeably. There's Elohim, which just means God. We see this in the very first verse of the Bible, *"In the beginning, God created."* We have Yahweh, which is translated as Lord in small caps, which is the covenant keeping name for God that he

announced to Moses through the burning bush in Exodus 3. He announced to Moses again on Mount Sinai in Exodus 34:6, *"The LORD, the LORD, a God merciful and gracious."*

And then third, we have Adonai, which is LORD in normal letters, normal caps. Simply means Lord or master, and it is a divine name. That Adonai is a divine name for God is confirmed by how it is often used in passages alongside both Elohim and Yahweh. So, in Psalm 35:23, we see, *"Awake and rouse yourself for my vindication, for my cause, my God and my Lord!"* Adonai. Genesis 15:2, *"Abram said, 'O Lord God,'"* which is Yahweh, Adonai, *"what would you give me, for I continue childless, and the heir of my house is Eliezer of Damascus?"* Anytime you see Lord God, it's always a combination of Yahweh and Adonai together. All this to say is that you can't come to this passage and say, well, this lesser Lord is actually lesser than Yahweh, because he's not called Yahweh. Well, Yahweh and Lord are interchangeable names. They both indicate divinity.

What we have here are two divine names given to show distinction in the Godhead even in the Old Testament, showing that even before the full revelation of the Triune God and Jesus Christ coming in the spirit of God being sent, we see already indications in the Old Testament that there is one God eternally existing as three persons. And therefore, this Lord here that David speaks of, his Lord, this Adonai, is exalted as and recognized as by Yahweh himself, God. Completely divine, he is exalted as the Lord.

Someone else might come along and say, well, Adonai can be used in other contexts to refer to earthly masters. And I would say yes, of course, that is true. But just look at our text alone. David is the king of Israel, the anointed of the Lord. It's in the Israelite mind, God, and then the king whom he has chosen. Who could be greater? Who could be Lord or master of David? The answer is only God himself, only one who is completely divine. And this is actually what Jesus himself says in Matthew 22:41-46, whenever he uses this verse against the Pharisees. He says, the Pharisees ask him, *"What do you think about the Christ? Whose son is he?"* Or Jesus asked him that question. And the Pharisees say to him, well, *"he's the son of David. He said to them, 'How is it then that David, in the Spirit, calls him Lord, saying,'"* and he quotes our text. *"The Lord said to my Lord."* Then Jesus says, *"If then David calls him Lord, how is he his son? And no one was able to answer him a word."* Why? Because Jesus just showed the only way for the son of David to also be the Lord of David is how? That he's God as well. That he is the fully God, fully man, son of David. He is eternally greater than David, which is why David can call him his Lord.

In Christ's ascension, Christ's divinity is confirmed, nailed down. Yes, if there was any question at all beforehand, it is certainly not now. Yahweh God says to his son, Lord, sit at my right hand. Jesus Christ is not just a mere man. He is not just a risen Messiah. He is not just the Lord. He is not just the King of Kings, but he is also the Lord of Lords. He is the fully divine son of God. And at his ascension, he is uniquely identified as that God. As Hebrews 1:3-4 says, *"He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high, having become as much superior to angels as the name he has inherited is more excellent than theirs."* How about Philippians 2, familiar passage? *"God has highly exalted him and bestowed on him the name that is above every name, so that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is*

*Lord, to the glory of God the Father.*" Jesus doesn't inherit this new name as in something that he acquired later that he didn't have before, but it's a reaffirmation and a recognition of what is already true of him, that he is the exalted God blessed forever. Amen.

He's given the praise and honor and glory due his name. And without the ascension, why don't you think about this for a second, without the ascension, that event doesn't take place. It's not that Jesus isn't God because of the ascension, but he isn't exalted and seated at his rightful place to be glorified forever without the ascension. Without the ascension, Jesus Christ is not exalted as he ought to be for the work he has done on our behalf. In Christ's ascension, he is exalted as God. He is proclaimed to be the Lord of lords.

Second, because of the ascension, Christ is enthroned as king. He is enthroned as king. Christ ascends to sit down. As verses 1 & 2 state, *"The Lord says to my Lord: 'Sit at my right hand, until I make your enemies your footstool.' The Lord sends forth from Zion your mighty scepter. Rule in the midst of your enemies!"* In the heavenly throne room, the Father tells the son to sit at his right hand, which is to sit down at the place of prominence and preeminence before God. This is why Hebrews 1 calls it *"the right hand of the Majesty on high."* It's this place of transcendence, this place of divine rule. Just as an earthly king might have his prince or some high official in his kingdom sit at his right hand, this place of preeminence, to communicate to everyone his authority in his kingdom.

So, the father tells the son, sit at my right hand. But even more than that, that analogy is imperfect, because there still is only one king and there's a lesser authority with that person at the right hand. But with Jesus Christ, he sits down on the same throne the Father is sitting on, communicating that he has the same exact divine authority. There is no separation in the Godhead in regards to his authority. Jesus Christ is God the Son, in fact, who shares the one divine authority with the Father and the Spirit forever. And this is why he says in Revelation 3:21, *"I conquered and sat down with my Father on his throne."* This throne is not a lesser throne. It's not a throne with a different authority. It is the throne and the seat of the singular universal divine authority that God has in himself. And that is where Jesus the God-man is sitting right now. He's sitting there right now.

As Ephesians 1:20-22 says, *"he raised him from the dead and seated him at his right hand in the heavenly places, far above all rule and all authority and power and dominion, and above every name that is named, not only in this age but the one that is to come."* And he put all things under his feet. And he gave him his head over all things to the church. When Christ ascended, he took his rightful place as the divine king of the universe, seated at the right hand of God. But there's another wrinkle to this kingship that Jesus has because he's not just the divine king, the God-man. He is the God-man; a man, a human being, think about this for a second, is sitting down at the right hand of God right now. I mean, that should blow our minds. How is that possible? The God who is beyond all time and space, who is completely transcendent above all creation, has a man sitting at his right hand, ruling from his throne.

This is because that Jesus Christ is the literal, biological son of David, because he needed to fulfill all the promises that God had given in the Old Testament, that culminate in David's promises in the Davidic

covenant about a king that would come from his loins and reign forever, sit on his throne forever, establish a kingdom that would last forever. And he needed to be a man to do that. And we just heard last week how he is that man, how he is descended from David, the son of David. As the Lord says to David in 2 Samuel 7, *"When your days are fulfilled and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be to him a father, and he shall be to me a son.... And your house and your kingdom shall be made sure forever before me. Your throne shall be established forever."* In the Ascension of Jesus Christ, the offspring of David from his own loins sat down and fulfilled every word of those promises by sitting on that throne, ruling over God's people, ruling over God's creation forever and ever. And this is confirmed in our text by David's purposeful use of Psalm 2, which talked about the enthronement and coronation of the ideal Davidic king, which is the fulfillment of 2 Samuel 7.

In our text, David says to the king, *"Yahweh sends forth from Zion your mighty scepter. Rule in the midst of your enemies!"* Bear with me for a second. In Psalm 2:6, it says, *"As for me, I have set my king on Zion, my holy hill."* And in our text, Yahweh sends forth the scepter of the king from Zion, God's holy hill. Psalm 2:9 says, *"You shall break them or rule them with a rod of iron and dash them in pieces like a potter's vessel."* And the word for rod in that text is very, it's actually a synonym of our word for scepter in verse 2. And the word for rule in our text is a synonym for the word rule in that passage. On top of all of that, the king in Psalm 2 and the king in Psalm 110 both are ruling over their enemies and ultimately destroying them in their wrath, which we see here at the end of our passage. The messianic king of Psalm 110, the ascended and seated Lord Jesus Christ is the fulfillment of all the promises of God. He is the king of kings. And exactly what Peter says in Acts 2. Exactly what Psalm 110 tells us.

Jesus Christ, the man, is right now already coronated, never to be coronated again, He is right now ruling, never to not be ruling again, He is right now reigning, never to be removed from his seat, He is presently sending forth the scepter of the king from Zion. You might be asking, how is that possible? Zion is in the Middle East. Well, Zion in the canon of scripture becomes in the prophetic literature and in Psalms, a picture or a pointer towards a new Zion that will come. A Zion that is from heaven, a Zion that Christ already reigns in right now and that we already belong to right now and that is coming one day soon where he will bring it down to earth and establish and consummate his kingdom forever. Galatians 4:24-28, Paul says that *"Hagar is like Mount Sinai, which corresponds to the present Jerusalem, the one that's from below, the one that's in slavery with her children, slavery to sin. But the Jerusalem above is free, she is our mother.... Now you, brothers, like Isaac, Gentile Galatian believers, you brothers like Isaac are children of promise."* You are members of that new heavenly Jerusalem.

Hebrews 12:22-24 says, but you have come already. It's a done deal. You have come. You are right now *"coming to Mount Zion, to the city of the living God, the heavenly Jerusalem in Christ."* How about Revelation 3:10-12. Jesus says, *"The one who conquers, I will make him a pillar in the temple of my God. Never shall he go out of it, and I will write on him the name of my God, and the name of the city of my God, the new Jerusalem, which is coming down out of heaven."* In Revelation 21, we see that city come down out of heaven. *"And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a*

*bride adorned for her husband.*" The new Jerusalem, the Jerusalem that is above, the Jerusalem that will come down from above, the heavenly Jerusalem is the place where Jesus has gone to prepare for you and I. And he's sitting there right now, reigning from there, sending his scepter forth. He reigns presently and will reign forever. And right now, King Jesus expresses his reign over his people in the church.

As Peter says in Acts 2:33, *"Being therefore exalted at the right hand of God, having received from the Father the promise of the Holy Spirit, he has poured out this that you yourselves are seeing and hearing."* The establishment of the church in Acts 2 is not done by, it's not the Acts of the apostles. That's the Acts of the risen Lord Jesus by his spirit, reigning over his people, establishing a people in his place under his rule for all time. And he's doing that right now in this place, right now in other places across the world until he comes, until he can consummate his kingdom in full. Jesus Christ, in his ascension, is proven to be the divine king of the universe and the promised Davidic king that is reigning and will reign forever. He is not sitting back in heaven doing nothing. He's not laying back and taking a rest. He is actively ruling in the hearts of every single one of his children. And he is sending forth his scepter from Zion by building his church against which the gates of hell will never stand.

As a quick point of application, I want everyone here who's repented and believed in Jesus Christ to remember today who you are in Christ. I cannot over communicate the fact that this is a man seated in heaven. You see from the beginning, God has been looking for a man, a faithful covenant partner who would have dominion in the way that he is directed. He told Adam and Eve, have dominion and rule over everything in creation and they failed. And ever since then, he's been looking for a man who would be faithful in having rule over his creation and over his people. None of the Davidic kings could do it. David certainly didn't. Solomon certainly didn't. But the Davidic son, the Lord of Lords, came, became a man so that as a man, he could fulfill that requirement. And as a man, he could renew our humanity and renew the image in us. And now as a man, he is seated in heaven. And as a man, we are able to be united to him in our humanity. And we are able now to confess what Ephesians 2:6 confesses that he, *"God has raised us with Christ and seated us with him in the heavenly places."* And we have come to Mount Zion.

We can say with Colossians 3 that our life is hidden with Christ and God where, where he is seated in heaven above. We have not only been raised with Christ, but we are seated with him, the ascended one. Our life is there now, not here. We have been our truest self, you get to say, our truest identity as Christians, my fellow believers, our truest identity as Christians is not here on earth, is not a postman or a teacher or a dentist. It is not any of those things. It is with, our truest identity it's found in Christ, seated on the place of divine authority and victory over sin, death and the devil and all the enemies of God forever and ever. That is where we are right now. That is where we are.

The reason that this is repeated in all of these passages is because it absolutely changes the way we are supposed to view and live our life. When you are tempted to sin and give in to its authority over your life, to improperly rule over your life, your life, believer, is seated with Christ in God at the place of all divine authority and complete victory over sin. When you are afraid of facing death, your life does not belong here. Your life is with Christ. This life isn't true life. That is true life, there. When you are anxious and worried, you know that you are united to the king of the universe who is in control of all things. You are

seated right there with him. He is faithful and you can trust him. The ascension brings about that reality for all of us today. That's the importance of the ascension. That Jesus is the exalted Lord and the king of kings with whom we have been raised and we have ascended with and are seated with right now. Because of the ascension, Christ is enthroned as king.

Third, Psalm 110 tells us that because of the ascension, Christ is established as priest. Psalm 110:4 says, *"The Lord has sworn and will not change his mind, 'You are a priest forever after the order of Melchizedek.'"* You see, sin against an eternal God requires eternal judgment. Therefore, when sin entered the world through Adam, we not only needed a man who could rule rightly, but we needed a man who could be an eternal sacrifice for sin, a substitute for us, a perfect lamb, and also an eternal priest who could intercede for us in all for that eternal sacrifice as an eternal atonement for sin once and for all. And David tells us here that Jesus is exactly that for us. He's exactly that eternal sacrifice and the eternal priest. Indeed, no one else but the perfect Son of God made man to be a perfect substitutionary sacrifice for the sin of all humanity and the perfect ascended priest for all.

Now, if you are new to the Bible or haven't read Genesis 14 or Hebrews 7 in a while, you probably are thinking who in the world is Melchizedek? And in ancient Israel, the kingly line of the Messiah was to come from the line of Judah. Well, the priests were the tribe of Levi. So, you can never have a priest of the tribe of Levi who is also a king because Levi does not rule as kings. They are reserved only for priesthood. You are a priest, you're a Levite. If you're a Levite, you will become a priest. That is it. This means that a person could not be both king and a priest.

However, before Levi existed in Genesis 14, Melchizedek was a person who Abraham met. He came across on his journeys. And his name means king of righteousness and he's described as the king of Jerusalem. But he also is described as a priest of God. So, he occupied both offices as priest and king, interestingly enough. He also is an intriguing figure, as Hebrews 7 points out, because he has no genealogy. He just pops up in Genesis 14 and doesn't appear again until Psalm 110. But it doesn't appear again until Hebrew 7. He has no genealogy; he has no death narrative. And so, it seems like he has no beginning, and he has no end of life. He's an eternal, in other words, eternal king and priest.

So, whenever Psalm 110 says, *"You're a priest forever after the order of Melchizedek."* Jesus is not a priest after the order of Levi, who has the priests who die and come back and have to get new ones all the time. No, Jesus is a priest forever. He has no beginning. Except just Jesus, this priest actually has no beginning because he is the son of God. He has no end of life because he is indestructible life itself. He is the Alpha and Omega. He has no beginning or end. And therefore, Hebrews 7 says he can be a priest forever. He can fulfill the requirements of our sin forever, interceded for us forever as king and priest. And because he isn't a priest after the order of Levi, he's not a priest of the Old Covenant. No, he's a priest of a new covenant, a covenant that's not based on works, a covenant that's based on God's grace through faith in Jesus alone. A covenant that is ratified by his blood that's given to us. It is on the basis of Christ's perfect life and work on the cross.

He also does not offer up continual sacrifices of bulls and goats and lambs that can never take away sin, but he has already offered up the once and for all sacrifice of himself as he forever intercedes for us before God. And because he is life itself, he is raised from the dead, he ascended on high, was established as an eternal advocate and high priest, we will never have to fear our sins not being interceded for. We will never have to fear that, not once. We deserve eternal death for our sin against the eternally just God, but Jesus Christ is our once and for all substitutionary sacrifice for sin. We all sin in different ways throughout the rest of our lives, even as Christians, but Jesus Christ is our eternal high priest who's able to save us to the uttermost, for he always lives. He always lives to make intercession for us. Because of our sin, we can never enter into the presence of a holy God, but because of our perfect sacrifice and our high priest who is both king and priest, we can come before the throne of God with confidence.

Another way of saying this is that the forgiveness of our sin, believers, is as permanent as the son of God's life is eternal. The forgiveness of our sin is as permanent as the son of God's life is eternal. As long as the eternal son of God lives, we will be forgiven. As much as he cannot be removed from his place on his throne, as much as he cannot be removed from his place as high priest, so can our forgiveness never be removed from us. So can our place as righteous people of God, blameless in his sight, can never be removed from us. How do I know that for sure? Colby, you don't know my past. You don't know the sins and desires that I still have in my heart that I struggle to wage war against. Colby, you don't know about the sin that I have committed. You don't know about the guilt I feel. Surely Christ has forgiven me before, but I don't think that he would do it again. He's not interceding for me right now. How can you be so sure that the forgiveness of my sins is as eternal as Christ's life? How can you be so sure that Jesus Christ will always be my high priest advocating for me on my behalf? Because Psalm 110:4 says, *"The Lord has sworn."*

Look at your Bibles, *"The Lord has sworn and will not change his mind, 'You are a priest forever.'"* He will not go back on his word, but his word will always accomplish what it says. And it says for us today, believer, he's a priest forever. He will not change his mind. Whenever you are tempted to believe those things about yourself, to believe that, oh, that sin that I just so mindlessly committed, that sin that I just didn't even seem like I was even being pulled by the spirit away from it. Oh, can Christ still forgive me? Answer, yes, why the Lord has sworn. He will not change his mind. He is not a man that he should lie or the son of man that he should change his mind. The ascension proves and establishes this reality that Jesus Christ is our eternal priest.

Fourth, and finally, because of the ascension, Christ is expected to return. He's expected to return. As the old saying goes, what goes up must come down. Of course, Jesus doesn't have to come down, but he has told us that he will. His ascension communicates to us that he will come down again in the same way that he left. As Acts 1:11 says, *"Men of Galilee, why do you stand looking into heaven? This Jesus, who has taken up from you into heaven will come,"* not further into heaven, he will come down *"in the same way as you saw him go."* Just as he ascended, he will also descend. And this expectation to return actually fits into what we talked about previously with regard to Christ's exaltation and enthronement as king of the universe.

You might be thinking, Colby, it says *"until I make your enemies your footstool.... Rule in the midst of your enemies!"* You might, I know that Jesus Christ is ruling and reigning right now, but man, it doesn't seem like it. Have you looked at the world recently? Colby, sinfulness and wickedness are running rampant in our world today. Genuine Christianity is an increasing minority in the world today. Is Christ really reigning? What you are realizing in that is something that theologians call the already not yet kingdom of God. Jesus Christ has inaugurated his kingdom. He has brought parts of it, and he even has already begun to reign. But his kingdom is not yet fully consummated. It hasn't come in its fullness yet. That's what we see in verses 1 & 2 where he says, *"Sit at my right hand, until I make your enemies your footstool.... Rule in the midst of your enemies!"* Rule over top of them. Both of these phrases are communicating that Christ is going to have this ultimate victory over his enemies. He will put them completely under his feet. He will rule in the midst of them as in he will crush their heads as we see in 5-7.

In fact, the grammar of verse 2 actually shows that the sending of Christ scepter from Zion is happening right now. And as a consequence, or the result of that reality, David prays to his Lord rule in the midst of your enemies. So, in verse 2, *"The Lord sends forth from Zion your mighty scepter."* That's something that's happening right now. And then that second plea from David, *"rule in the midst of your enemies,"* is as a consequence to that first phrase, showing the already but yet not yet reality that David even understands in Psalm 110. As 1 Corinthians 15:25 says, *"For he,"* that is Christ, *"must reign until he has put all his enemies under his feet."* So, is he reigning now? Paul says yes, he must reign. Until he says he has put all things under his feet. That's something that has not happened yet.

Therefore, my friends, we are expecting a return, a time when Christ will do this. He will return in the day of his power. Verse 3 says, *"Your people will offer themselves,"* freely like soldiers, ready to go into battle. In holy garments, the womb of the morning, the dew of your youth will be yours. All of these things are depicting the beauty and the radiance of his holy army on the day of his power going out to conquer with him. This day of his power is also called in verse 5, *"the day of his wrath. He will execute judgments among the nations. He will shatter kings on the day of his wrath, filling them with corpses; he will shatter chiefs over the wide earth. He will drink from the brook by the way."* When he comes and executes this judgment on all unbelievers and shatters the heads of the rulers of the earth, he will be completely victorious.

In contrast from the enemies who perish in the way, he will be like David in Psalm 23. He will be led by streams of water, and he will drink from them. In contrast from the chiefs or the heads of the nations who are shattered in verse 6, this Christ, this Lord, this King, this returning King, his head will be lifted up in victory. Amidst the darkness of this world where Christ is opposed, evil and witness run rampant, corruption and death are all too common and sin still holds sway, the ascension reminds us that the risen and reigning king and priest has already conquered on the cross and is soon to come to finish the job, to judge the living and the dead, restore all things and bring the new Jerusalem down from heaven to consummate his kingdom and dwell with us forever. The only proper response to such a reality is to be like David in verse 2, who says in light of the fact that that scepter is being sent forth from Zion right now, Christ would you come and rule in the midst of your enemies. Would you make things right? Would you let your kingdom come and your will be done on earth as it is in heaven. Come, Lord Jesus.

On this ascension Sunday, let's remember the ascension is the missing puzzle piece between Christ's resurrection and his presence and rule and priesthood in heaven right now. Because of the ascension, Christ is exalted as God and throned as king, established as priest, and expected to return. These truths regarding the ascension can cause us to most of all worship his name, worship him as the ascended Lord of all, with our time, with our songs of praise, with our jobs and our families as we drive to and fro, in our conversations, by our sacrifices, in our obedience and submission to his word and his will, in our enjoyment of him each day as we commune with him in Bible reading and prayer, in our consistent fellowship together as a body, in our preaching and our teaching, may we worship the ascended Christ. And we extol and praise the one who is exalted as God and throned as king, established as priest, and expected to return because he is worthy of it all.

As the ushers, as the men, sorry, come forward for communion, let's pray together.

Father, we thank you for your word.

We thank you for what you have done for us in Christ.

We thank you if he is not only the perfect man who lived a perfect life, that died a perfect death, that's substituted for us on our behalf and as in a sacrificial death, not only that he raised from the dead in a newness of life, the one that he ascended on high to be our king, to be our priest and to come again to establish his kingdom forever. Let us remember this and live in light of it today.

In Jesus' name, amen.

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