

MSB 212

MORE Seed and Bread

BRIEF BIBLICAL MESSAGES FROM

THE WORD OF TRUTH MINISTRY

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ON THE RIGHT HAND OF GOD

by John C. Ribbens

Jesus Christ will one day govern this world. This fact is positively declared in Psalms 96 through Psalms 98. The results achieved by the divine assumption of sovereignty will bring immeasurable glory to God the Father. Paul in Ephesians 1:19,20 speaks of" . . . the exceeding greatness of His power to us-ward who believe, according to the working of His mighty power, which He wrought in Christ, when He (God) raised Him from the " dead, and set Him at His own right hand in the heavenly places." Among dispensational Bible students many believe that this passage speaks of the ultimate home of a select company of believers. They allege that their expectation is to enjoy a sphere of blessing located physically in some distant place called "glory."

The Bible states that the earth, not heaven or some place called the "heaven of heavens," is to be the future home of God's redeemed. This statement is made with full knowledge of John 14:2, 3 which speaks of "My Father's house."

Statements found in Psalms 37:9,11, and 22 declare, "**The meek shall inherit the earth.**" Consider Psalms 25:12, 13. "**What man is he that feareth the Lord? Him shall He teach in the way that He shall choose. His soul shall dwell at ease and his seed shall inherit the earth.**" Note also Psalms 115:15, 16; Isaiah 45:8.

Jesus taught the multitudes many blessed truths. These included the expectation for the meek who will yet enjoy their allotment right here on the earth; not in heaven, not in glory, not in some remote corner of the universe called "far above all." The suggestion that the earth is the future home of the nation of Israel but that the "heaven of heavens" is the future home of present day grace period believers is contrary to every fact in scripture that clearly teaches but one physical destiny of every true believer in Jesus Christ. After all, why should any man want to leave this earth and go to heaven when God Himself has declared that **"the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God."** Revelation 21:3. The term "tabernacle" is the Greek word **skene** and means the scene of God's dwelling. This scene is the earth, not heaven.

I fully recognize as the apostle Paul declared in Romans 8:22, **"that the whole creation groaneth and travaileth in pain together until now,"** but as a believer in Jesus Christ and student of His word, I have come to learn the facts that speak of the future of this earth. They speak of enormous wealth, blessing, and productivity, not annihilation or global destruction. Psalms 67:3-7. The phrase **"the end of the world"** found in Matthew 24:3 means the consummation of the eon and **not** the destruction of the earth. Psalms 96:11, 12 declares, **"Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice."**

This transformation of the earth will be so far reaching that for the second time it will become a perfect home fitting man's every conceivable need. Read Isaiah 35:1,7-10; Isaiah 41:17-20; and Joel 3:18. In the words of that great prophet Isaiah, **"For thus saith the Lord that created the heavens; God Himself that formed the earth and made it. He hath established it. He created it not in vain. He formed it to be inhabited: I am the Lord; and there is none else."** Isaiah 45:18. Amen!

If **"far above all"** does not mean some distant place in the universe, what does it mean? Ephesians 1:20,21 speaks about those majestic honors and glory which concern the exaltation of our Lord Jesus Christ. This passage in parallel with Colossians 3:4 is constantly being used to demonstrate that our destiny is to **"appear with Him in glory."**

The expression "on the right hand of God" found in Ephesians 1:20 is a fairly common New Testament occurrence. The phrase "right hand" which comes from the Greek word **dexia** is translated this way thirty-nine times. The word "hand" which forms part of this phrase is simply not found in the Greek text. It has been supplied by most translators in an attempt to clarify the meaning. I am not opposed to the use of the term "hand" provided the student understands that this is a figurative use of the term and not a literal description of where Christ is sitting.

Three terms found in Ephesians 1:18-21 concern the scriptural spirit-directed meaning of the words glory, right hand, and far above all. A proper understanding of these terms is not possible apart from the knowledge and understanding of "the kingdom of God," a great truth which dominates the entire word of God.

The term "glory," doxa, is repeatedly used in scripture to describe the recognition and the honors that singularly belong to the Lord Jesus Christ because of who He is and what He will yet do. Speaking to Peter in Matthew 19:28 our Lord declared, "Verily I say unto you, that ye which have followed Me, in the regeneration when the Son of man shall sit in the throne of His glory (doxa), ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Jesus was not speaking of twelve apostles sitting upon twelve chairs. This passage speaks of a time when Jesus Christ will assume the reigns of government, when he who has been given the right to rule by God the Father will wield enormous skill, power, and wisdom to bring this world and mankind into conformity with Himself. In the words of our Lord" **Thy kingdom come. Thy will be done in earth, as it is in heaven. . . For Thine is the kingdom and the power, and the glory, for ever. Amen.** " Matthew 6:10-13. This message is the theme of the Bible. Christ is in heaven at this very moment "sitting" in the seat of government. From this throne sitting" en doxa" (in the right God has given the Son), He will reign until all who oppose Him are either subjugated and conform to His will or are eliminated. He will not leave that throne until this enormous task is complete, not until "all things" are put under Him. 1 Corinthians 15:25-28.

This activity will bring worldwide recognition to the Lord Jesus Christ. This unveiling (apokalupsin) of our Lord Jesus Christ will be so stupendous that every man, woman, and child will stand in awe of what Christ is doing. Read Psalms 145, note verses 6 and 7: "And men shall speak of the might of Thy terrible acts (awe-inspiring) and I will declare Thy greatness.

They (mankind) shall abundantly utter the memory of Thy great goodness, and shall sing of Thy righteousness." Think of the skills which God will bring to bear upon the nation of Israel when" . . . with a mighty hand, and with a stretched out arm. . ." (Ezekiel 20:33) He brings that people" . . . into the land of Israel, into the country for the which I lifted up Mine hand to give it to your fathers." Ezekiel 20: 41, 42. Think of the skills Christ will exercise when "in His name (character; what He professes to be) shall the Gentiles (nations) trust." Matthew 12:21. When that time comes, these twelve apostles will share in the glory of the son of man. We also who have been saved by grace (for the grace purpose) shall share in the "riches of the glory of His inheritance in the saints." Ephesians 1:18.

The appearing of that glory was foretold long ago by Moses in Numbers 14:21 and by Isaiah in Isaiah 40:5.

Titus 2:13 instructs believers living in the dispensation of grace to live "looking for that blessed hope (expectation), and (even) the glorious appearing (the blazing forth of the glory) of the great God and (even) our Savior Jesus Christ." This is exactly what Paul meant when he declared in Colossians 3:2 "Set your affection on things above (mind the above things), not on things on the earth."

These verses demonstrate the consistent use of the term "glory" which has nothing to do with a physical place, but everything to do with the recognition of who and what Christ is. A careful unbiased study of the phrase "right hand of God" will demonstrate that this is exactly what the meaning of the term "glory" is. Read Romans 8:34; Hebrews 1:3, 13; Hebrews 8:1; Hebrews 10:12; and Hebrews 12:2. This term *en doxa* speaks of the right which God has lavished upon the Son. The suggestion that at this moment Jesus Christ is sitting on a chair at God's right hand is absolutely unscriptural.

Jesus said in John 17:5, "**And now, O Father, glorify Thou Me with Thine own Self with the glory which I had with Thee before the world was.**" This important truth speaks of the fact that Jesus willingly "**made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a name which is above every name: that at the name of Jesus every**

knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to (in relationship to) the glory of God the father. " Philippians 2:7-11.

Christ will put all things under His feet (in subjection to Himself). Consider John 5:22,23, "For the Father judgeth no man, but hath committed all judgment unto the Son That all men should honor the Son, even as they honor the Father." John 5:26. "For as the Father hath life in Himself; so hath He given to the Son to have life in Himself. "

When Jesus Christ goes into action and He is made manifest, every work of enlightening mankind (Isaiah 60:1,2) every work of raising the dead (Ezekiel 37:12-14), every work of speaking health to the nations (Psalms 67:2), every work of governing "the nations upon earth" (Psalms 67:4), will demonstrate conclusively that Christ has at long last assumed the reigns of government "sitting in the right hand of God." This work will produce the Day of Jesus Christ.

This great privilege of sharing with Christ in the glory which is His is the essence of eternal life. This is the hope of" . . . all them also that love His appearing." 2 Timothy 4:8.

END

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