

SESSION 32 – THE SON OF MAN’S ASCENSION INTO POWER

Truly, I say to you, there are some standing here who will not taste death until they see the Son of Man coming in his kingdom. (Matthew 16:28)

I. JUDGMENT ON THE BEAST EMPIRES – DANIEL 7:9-14

- A. The ascension of the Four Beast Empires and the Last Beast in particular has been met with a *divine council* judgment scene with Yahweh presiding over the final judgment. When the *little horn* Man of Sin is brought forward by Satan and given power to lead the world into worship of the Beast and the Dragon, Daniel sees the answer. But this is not limited to the *last Beast and his empire*. This is a prophetic pattern found in the *already-but-not-yet*. It is evidence of the final judgment. We know this because the previous Beast Empires have already been judged are no longer ruling powers on earth. This is the pattern:
- 1) A time of chaos that reveals or stirs up a Satanic leviathan spirit that gives power to an evil man who is the head of a beast empire and the domain of darkness.
 - 2) A divine council session is called that is similar in nature to Psalm 82. The thrones of Daniel 7:9 can be viewed through Psalm 82 as the authority and position of the bene Elohim who participate in the divine judgment against each beast and his empire. We see this very language in **Psalm 89:5-29**.
 - 3) This judgment scene has as the centerpiece the Ancient of Days who takes His seat on His throne. Then His giving of the *kingdom* to the Son of Man. Then the ruling participation with the holy ones, the saints.
- B. At the center of the scene was a being resplendent with white hair and brilliant clothing, the Ancient of Days. This epithet for Yahweh occurs only here in the Bible, but the Old Testament refers elsewhere to God’s eternality (e.g., “everlasting king,” Ps 24:7 – 9; “eternal father,” Isa 9:6; “eternal God,” Isa 40:28). The eternality of this person and his dominion contrasted with the temporality of the beasts and their kingdoms.

Daniel watched as the Ancient of Days took his seat on a flaming throne with blazing wheels and a river of fire coming from it. This fiery scene signaled a theophany, an appearance of God. One has only to think of the burning bush, the fire at Sinai, and the pillar of fire to recall how fire accompanied the presence of the Holy One.

When the council sat, a collection of books was opened. The Bible mentions several kinds of books, including a record of people’s decreed destinies (Ps 139:16), a remembrance of people’s deeds (Ps 56:8 – 9; Isa 65:6), and a “book of life” (Ps 69:28; cf. Exod 32:32 – 33). In later chapters of Daniel, there are also written records of God’s purposes for history (8:26; 9:24; 10:21; 12:4, 9). Here in chapter 7, the

content of the books is unspecified, but the immediate shift to the demise of the four beasts (vv. 11 – 12) indicates that the books contained the grounds for judgment.¹

C. In the throne vision of Dan 7 the Ancient of Days appears sitting at the head of the divine Council. From the continuation of the vision it becomes clear that the Ancient of Days is identical with Yahweh, the God of Israel. He takes away the power from the fourth beast and empowers the one like a Son of Man with ‘dominion, glory and kingdom’ in order to rule righteously over the Saints of the Most High.²

D. Dr. Michael Heiser makes the following observations in his podcast on the Book of Revelation:

[Some] things jump out at us right away. First, we know that the Ancient of Days is the God of Israel because the description of his throne as fiery and having wheels matches that of the vision of Ezekiel 1. Ezekiel’s vision also included a human figure on the throne of God (Ezek. 1:26–27). Second, there are many thrones in heaven, not just one (“thrones were set up”). These thrones mark the presence of the divine council.³

E. This sets the context for what John sees in Revelation 1:7, 12-16. *The Cloud Rider* of verse 7 is identified as *the Son of Man* in verses 12-16. And this Son of Man looks like *the Ancient of Days* and a divine *person* he heard and saw in a vision in Daniel 10. This should not surprise us. This is God manifest in flesh. THE LORD (YHWH) Jesus Christ.

F. Heiser makes the following comments:

In Daniel 7, it is the Ancient of Days whose clothing “was like white snow and the hair of his head was like pure wool.” There is no doubt that this is the God of Israel, for, as noted above, the description draws on Ezekiel 1, where the embodied Yahweh is on the throne. The description of one coming with/ upon the clouds is significant, for this was a known title of full deity (Baal). Some form of the epithet is applied to Yahweh four times in OT:

There is no one like God, O, Jeshurun, who rides through the heavens to your help, and with his majesty through the skies (Deut. 33:26). O kingdoms of the earth, sing to God; sing praise to the Lord, Selah, to the one who rides in the highest heavens of old. See, he gives forth his voice, a mighty voice (Ps. 68:32–33).

Bless Yahweh, O my soul. O Yahweh my God, you are very great. You clothe yourself with splendor and majesty, you who cover yourself with light as with a garment, who stretch out the heavens like a tent

¹ Widder, Wendy L.. Daniel (The Story of God Bible Commentary Book 20) (p. 155-156). Zondervan Academic. Kindle Edition.

² B. Becking, “Ancient of Days,” ed. Karel van der Toorn and Pieter W. van der Horst, Dictionary of Deities and Demons in the Bible (Leiden; Boston; Köln; Grand Rapids, MI; Cambridge: Brill; Eerdmans, 1999), 45.

³ Heiser, Michael. John’s Use of the Old Testament in the Book of Revelation: Notes from the Naked Bible Podcast (p. 25). Naked Bible Press. Kindle Edition.

curtain, the one who sets beams in the waters for his upper chambers, who makes clouds his chariot, who rides on the wings of the wind (Ps. 104:1–4).

An oracle of Egypt: Look! Yahweh is riding on a swift cloud and is coming to Egypt. And the idols of Egypt will tremble in front of him, and the heart of Egypt melts in his inner parts (Isa. 19:1).

The “cloud rider” motif occurs one other time in the Old Testament: Daniel 7:13. But in that instance, the imagery is applied to one who is not Yahweh, the Ancient of Days, but to another figure, the human one, the son of man.⁴

- G. In Daniel 8:1-16, Daniel sees another vision of the little horn and the war against the saints. Daniel inquires of the meaning and understanding of the vision.

¹⁵ When I, Daniel, had seen the vision, I sought to understand it. And behold, there stood before me one having the appearance of a man.¹⁶ And I heard a man’s voice between the banks of the Ulai, and it called, “Gabriel, make this man understand the vision.”¹⁷ So he came near where I stood. And when he came, I was frightened and fell on my face. But he said to me, “Understand, O son of man, that the vision is for the time of the end.” (Daniel 8:15-17)

- H. The description of this assistance is our focus here, and its wording will prompt us to return to the phrase “prince of the host.” The “man” Daniel sees turns out to be the angel Gabriel (v. 16). But Gabriel is commanded to speak to Daniel by the voice of another “man,” emanating from between the banks of the Ulai river, where Daniel had been when overcome by the vision (Dan. 8:2). The unseen “man” is superior to Gabriel for he commands him. Gabriel appears again to Daniel to interpret a subsequent vision (Dan. 9:20–23). In Daniel 10 the prophet once again sees a vision involving a glorious “man clothed in linen”:⁵

⁵ I lifted up my eyes and looked, and behold, a man clothed in linen, with a belt of fine gold from Uphaz around his waist. ⁶ His body was like beryl, his face like the appearance of lightning, his eyes like flaming torches, his arms and legs like the gleam of burnished bronze, and the sound of his words like the sound of a multitude. (Dan. 10:4-6)

- I. To summarize Heiser, this divine being in Daniel 10 is *not* identified as Gabriel. He is *not Michael*, because Michael came to assist against the Prince of Persia (v. 13). He returns to fight against the Prince of Persia once *He* delivers the message. He is the Angel of Yahweh, the Pre-Incarnate Jesus:

While the “man” is never identified in Daniel 10, it is clear he is neither Gabriel nor Michael. We meet the “man” again in Daniel 12:

At that time shall arise Michael, the great prince who has charge of your people. And there shall be a time of trouble, such as never has been since there was a nation till that time. But at that time your people shall

⁴ Heiser, Michael. John's Use of the Old Testament in the Book of Revelation: Notes from the Naked Bible Podcast (p. 26). Naked Bible Press. Kindle Edition.

⁵ Ibid. p. 28

be delivered, everyone whose name shall be found written in the book... Then I, Daniel, looked, and behold, two others stood, one on this bank of the stream and one on that bank of the stream. And someone said to the man clothed in linen, who was above the waters of the stream, “How long shall it be till the end of these wonders?” (Dan. 12:1, 5)

“The man clothed in linen” takes us back to the initial appearance of this mysterious figure in Daniel 10:5. Who is this “man”? I would argue that he is to be identified with the “prince of the host” mentioned in Daniel 8:11—the one whom the magnified little horn opposed. In this regard, Bampfylde comments:

Who then is this man? The author does not identify him with Gabriel, which he could easily have done (cf. 8:16; 9:21). Daniel has already met Gabriel (8:16), and would have recognized him if there were a renewed acquaintanceship. The man whom he sees in Ch. 10 is to be identified with the one who had spoken to Gabriel and sent him to Daniel: “And I heard a man’s voice between the banks of the Ulai, and it called, ‘Gabriel, make this man understand the vision’” (8:16). The man whom Daniel sees in ch. 10 “clothed in linen” is described again in 12:6 as “the man clothed in linen, who was above the waters of the stream”. He is therefore the man whose voice Daniel heard coming from between the banks of the Ulai when he first saw Gabriel. The man is not Michael. Indeed, he appears to have a higher status than Michael, the patron of Israel according to 10:21, “there is none who contends by my side against these except Michael, your prince.” This man seems not to be in charge of any particular nation, but supports those who are on “his side” ... He is therefore to be identified with “the prince of the host” (8:11). This Prince of the host is not Michael, for although Michael is the patron of Israel and an archangel, he is not chief of the archangels in intertestamental literature, e.g., 1 Enoch 9:1–10:16; 20:5; 24:6; 54:6; 60:4–5; 68:2; 71:9. In the Book of Daniel there is no possibility that Michael might be the chief Prince. He is known as “one of the chief princes” (Dan. 10:13), whereas the Prince of the host (8:11) is called “the Prince of princes” (8:25). The man described in 10:5–6 is certainly one of the highest angels—a “Prince” and a heavenly military commander. Neither is he to be identified with Gabriel, for he addresses Gabriel himself. These observations are important in light of my earlier contention that the commander (“prince”) of Yahweh’s host in Joshua 5:14 is the angel of Yahweh, the visible embodiment of Yahweh himself. This commander cannot be Michael because Michael is one among other “chief princes.” The visible Yahweh would have no such company.

If the above is coherent, then what John does here in Revelation 1:7, 12–15 is not confusing. The son of man would be the Angel of Yahweh and Jesus, a point supported by the deity-level status of the unidentified figure in Daniel 10.32 ⁶

- J. Just as in any court room the Judge presides and is the central figure of law and authority so the Ancient of Days is presented in *the Divine Courtroom*. The Divine Council is set in place and “the court sat in judgment and the books were opened. (Dan. 7:10b). In this setting, following the initiation of the stirring winds of the Great Sea and the presentation of the Four Beast Empires, they now are to be Judged by the

⁶ Ibid. pp. 30-32

Righteous Judge as the court of heaven sets in judgment. The main judgment from the *heavenly court books* is the judgment on the little horn. When judgment is rendered, “*the beast was killed and its body destroyed and given over to be burned with fire.* (Dan. 7:11)” As a statement of judgment that will find its ultimate conclusion in the Man of Sin Antichrist and False Prophet (Rev. 19:20), the judgment is the pinnacle of the *not-yet* Kingdom of God Judgments. It is a declaration of the certainty of the end of their reign of power on the earth.

- K. Concerning the Books used in Judgment note the following from Jubilees that appear to point to at least three of the heavenly books: *the book of deeds*, *the book of destruction*, and *the book of fate* that would be appropriate to both the unjust deeds of the Four Beasts, and their ultimate fate in divine judgment. Another would be the Final Judgment Book – the 7 Sealed Scroll presented to the Lamb of God in Revelation 5-6. We know this because it is the opening of the 7 sealed scroll that ultimately leads to the Return of Jesus and the binding and throwing of the beast and false prophet alive into the lake of fire which is the fulfillment of the divine judgment of Daniel 7:11.

One other service provided by angels in Jubilees is worth noting— the mediation of heavenly books. Although the concept of heavenly books originates early in Israel’s sacred writings (Exod 32: 32– 33), the notion becomes a recurring apocalyptic motif during the Second Temple period. Several kinds of heavenly tablets receive mention in Jubilees, including the book of life (30: 19– 23), the book of destruction (36: 10), and the book of deeds (4: 17– 23; 39: 6). These books serve various purposes in Jubilees and related literature. Yet regardless of what kind of heavenly document an author has in view, “the heavenly book motif,” as Leslie Baynes explains, “always functions to grant divine authority to whatever claim is asserted by the text that appeals to it.”⁴

At least one additional kind of heavenly book surfaces in Jubilees, what Baynes labels “the book of fate.”⁵ This is a record of historic events, from creation to new creation, presented in advance to a special recipient. The book of Jubilees itself purports to be a copy of this very document, which was given to an angelic mediator who then dictated it to Moses on Mount Sinai:

27 And [God] said to the angel of the presence: “Write for Moses [the history] from the beginning of creation till my sanctuary has been built among them for all eternity.” . . . 29 And the angel of the presence who went before the camp of Israel took the tables of the divisions of the years— from the time of the creation . . . [until] 6 the day of the [new] creation when the heavens and the earth shall be renewed and all their creation according to the powers of the heaven. . . . 2: 1 And the angel of the presence spoke to Moses according to the word of the Lord, saying: “Write the complete history of the creation . . .” ([Jubilees] 1: 27– 2: 1)⁷

⁷ Zondervan., Reading Revelation in Context (pp. 96-97). Zondervan Academic. Kindle Edition.

II. THE COMING OF THE SON OF MAN INTO HIS KINGDOM – THE DIVINE ASCENSION

¹³*I saw in the night visions, and behold, with the clouds of heaven there came one like a son of man, and he came to the Ancient of Days and was presented before him. ¹⁴And to him was given dominion and glory and a kingdom, that all peoples, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom one that shall not be destroyed. (Daniel 7:13-14)*

- A. The judgment against the beast empires and the final beast in particular follows the pattern leading to the Ancient of Days Judgment scene. The beasts are raised up from the Great Sea through chaos and empowered by Satan and his power and authority in the domain of darkness. Then they are judged. We see next the ultimate judgment on the final beast which is followed by the Champion-King our LORD Jesus Christ, the Son of Man, who has emerged victorious in battle over the beasts and the forces of Satan who approaches the Ancient of Days and receives His Kingdom.

⁸*...The reason the Son of God appeared was to destroy the works of the devil (1 John 3:8b)*

- B. In the last session we saw the war in heaven upon the ascension of the male child in Revelation 12 and the throwing down of the Serpent-Dragon Satan with his messengers (angels) to the earth by the forces of the Captain of the Hosts of Heaven instructing His Host, led by Michael, to war against him and defeat him and throw him to the earth. This is part of the ascension procession. We will look more at the death and descension in a later session. Since this is an ascension-specific vision, we are viewing in Daniel 7 we will look into truths concerning the enthronement of Jesus and its reality in the already-but-not-yet view of the Kingdom of God. He *has* already ascended and received the Kingdom. He *is* already ruling and reigning. He has *already* brought believers from every nation tribe and tongue near to Himself and His Father. But it is not yet the fullness.
- C. The ascension of the Messiah is the first installment of the mission of Jesus to destroy the works of the devil. The second installment happens at His return when He binds Satan for 1,000 years. Then the third and final event at the end of the Millennial Reign when he is thrown into the Lake of Fire. This represents the absolute destruction of the domain of darkness. When tempted by the devil in the wilderness to take that domain, Jesus instead has now conquered Satan and has taken it from him to rule and reign as King.
- D. The *Ascension* itself falls at the end of Jesus earthly ministry and the beginning of His Eternal Great High King Priestly Ministry. We cannot have an *ascension* without a Resurrection. We cannot have a *Resurrection* without a descent (both in the Incarnation descending *from heaven to earth*, and in the *descension* into Sheol/hell). You cannot have the descent into Sh'ol (Sheol) and hell without His death. And you cannot have a His death without a Crucifixion. The Ascension then is the final victory in a set of prophetic events that started with Jesus being betrayed, crucified, death, burial, descent, resurrection, and ultimately ascension to the Throne. None of these events in His earthly ministry can be separated and all lead to *one* point in time and eternity:

⁶As for Me, I have set my King on Zion, my holy hill. ⁷ I will tell of the decree: Yahweh said to Me, “You are my Son; today I have begotten you. ⁸ Ask of Me, and I will make the nations your heritage, and the ends of the earth your possession. (Psalm 2:6-8; c.f. Phil. 2:5-11)

- E. The Ascension can be seen through all of the New Testament though the word itself (*anabasis*) is not used. Some readers might be surprised to hear the end of Matthew does not portray Jesus ascending. The original conclusion to Mark does not include anything about it, and at the end of John, Jesus is still on the earth. Even Paul’s list of what is of first importance does not include the Messiah’s ascent (1 Cor 15:1–2).⁸

Though Scripture narrates the ascension in only seven verses and the Greek word for “ascent” does not occur in the New Testament, these details can be misleading. Verbs that describe the ascension are plentiful. Consistently terms occur in reference to Jesus’ ascent: “to go up,” “to go away,” “to go into,” “to go through,” “to sit,” “to be taken up,” or “to be exalted.”⁶ In addition, references to the repercussions of the ascension are ubiquitous in the New and Old Testaments.⁷ Though the specific word “ascent” does not occur, the idea of exaltation and triumph is pervasive. All of what is written in the New Testament stems from the life, death, resurrection, and ascension of Jesus.⁹

- F. Luke is the only writer to directly narrate the ascension in Luke 24:50-53 and Acts 1:9-11. However, when comparing the so-called *Great Commission* of Matthew 28:16-20 where Jesus leads them to Galilee, to a *mountain which Jesus had designated*, He tells them to disciple the nations and gives them again His identity as Immanuel. Luke 24:47 also takes into account the gospel of kingdom to be proclaimed in His Name to all nations. Following the command to preach the gospel and disciple the nations He was carried up into heaven. Luke 24:47-53 and Matthew 28:16-20 are complimentary of the same event, along with Acts 1:9-11; the final words of Jesus’ earthly ministry, then ascension.

Schreiner writes, “...readers attuned to the Old Testament will perceive that Matthew indirectly refers to the ascension in Jesus’ last words: “All authority in heaven and on earth has been given to me” (Matt 28:18). This alludes to Daniel 7:13–14, which recounts the ascent of the Son of Man.”¹⁰

- G. One traditional end of Mark 16 is at verse 8.¹¹ Given this ending, it leaves the reader with a major, unanswered question – “what happened after the resurrection?” And as the text moves from Gospels to

⁸ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine* (Snapshots) (p. 7). Lexham Press. Kindle Edition.

⁹ Ibid., p. 10

¹⁰ Ibid. p. 10

¹¹ There is a discrepancy in the various Greek texts that do and do not include verses 9-20. Many modern translations add the verses because a good case can be made they were part of the text. Arguments remain on both

Acts to Letters and ultimately to John's Revelation it becomes evident Jesus ascended to His heavenly throne.

- H. John provides the most Gospel references of Jesus *returning to the Father*, i.e., ascending back. John 14:9, 12, 28; 16:10, 17, 28; the ascension itself in 1:51; 3:13; 6:62; 20:17; the *departure to the Father* in 13:1; and his going back to the Father in 16:28.
- I. Paul's letters point to the act of the ascension. Philippians 2:5-11 point directly to the final act of exaltation and the giving of the Name YHWH (the *highest Name*) to Jesus. The confession of which is that every tongue in heaven, on earth, and under the earth will declare Jesus is *that Name*: Yahweh.¹² The designation of the Lordship of Jesus is then a reference to His ascension and exaltation. He is not only *Lord* as in Master (i.e., King of kings, and Lord of lords), He is Yahweh, LORD of all. So anywhere you see His Name or Him mentioned as *Lord* (Gr. *kyrios*) it is a reference to His ascension and exaltation. The exclamation point at the end of His earthly ministry and beginning of His Eternal King-Priesthood.
- J. Other references by Paul of the ascension can be found in: 1 Cor. 15:1-2, 24-25; 2 Cor. 5:10; Eph. 1:20; 2:6; 4:8-11; Col. 3:1; 1 Tim. 3:16; Heb. 1:8; 4:14, 16; 6:19-20; 8:1; 9:12, 24; 12:2. Peter also makes reference in 1 Peter 3:21-22. Overall, the ascension looms large in the Epistles. It was not cast aside, nor ignored. Rather, it became the ballast for Christ's present work and his future judgment, and the basis for Christian ethics.¹³ Finally, in Revelation the throne room is a major focus leading into the end-time judgments: Rev. 1:13; 4:2, 9-10; 5:6, 13.
- K. The ascension revealed the Messiah's exaltation and triumph, finished his work on the earth, guaranteed his current sovereignty, broke the barrier between heaven and earth, thus pouring out the Spirit, and pledged his return. New Testament authors employ the event to comfort their readers, call them to holiness, and help them to endure suffering. Without the ascent of Christ, Christianity would not exist.¹⁴
- L. Jesus' seating in power and authority is a *continuation* of His earthly ministry. What He began and completed on earth He now makes available to all who call on Him. The writer of Hebrews makes the definitive statement:
²¹ ... "*The Lord has sworn and will not change his mind, 'You are a priest forever.'*" ²² *This makes Jesus the guarantor of a better covenant.*" (Heb. 7:21-22)

sides. The point here is *if* it is not an original part of the text, it still provides the impact of a missing end to the story and presupposes the ascension based on the other Gospels, Acts, and Paul's revelation in his letters.

¹² For other evidence of Jesus being given the place of Deity and unity with the Father and thus *His Name* see Romans 10:9-13. The *Lord* reference in verse 9 is taken from the Joel 2:32 where the word is יהוה (YHWH; Yahweh). The confession of Romans 10 that Jesus is LORD is the same confession in Philippians 2:5-11 that is He is Yahweh in the flesh. See also Hebrews 1:3; et. al.

¹³ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine (Snapshots)* (p. 11). Lexham Press. Kindle Edition.

¹⁴ *Ibid.*, p. 11

The word for *guarantor* is the Greek *engyos* and means, “the guarantee” or “one who guarantees the reality of something”¹⁵

- M. Jesus’ seating in power and authority brings into reality the power of the Age to Come. As we have seen before, that *Power* is made known in and through His Holy Spirit.

⁸but you will receive power when the Holy Spirit has come upon you; (Acts 1:8a)

This points then to a dynamic truth concerning the Ascension and the continuation of Jesus’ earthly ministry. This can be seen as an elevation of His anointing as Prophet, Priest, and King.

III. THE ASCENDED PROPHET AND THE GIVING OF HIS SPIRIT

- A. ¹⁵ “The LORD (יהוה) your God will raise¹⁶ up for you a prophet like me from among you, from your brothers—it is to him you shall listen—¹⁶ just as you desired of the LORD your God at Horeb on the day of the assembly (Gr. *ekklesia*)...¹⁸ I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth, and he shall speak to them all that I command him.¹⁹ And whoever will not listen to my words that he shall speak in my name, I myself will require it of him. (Deut. 18:15-19 ESV)

¹⁸ For who among them [the prophets] has stood in the council of the LORD (יהוה) to see and to hear his word, or who has paid attention to his word and listened?...²² But if they had stood in my council, then they would have proclaimed my words to my people, and they would have turned them from their evil way, and from the evil of their deeds. (Jer. 23:18-22 ESV)

⁶ *Because a child was born to us; a son was given to us whose leadership came upon his shoulder; and his name is called “Messenger (angelos) of the Great Council,” for I will bring peace upon the rulers and health to him.⁷ *His leadership is great, and there is no limit to his peace on the throne of David and his kingdom, to establish and take hold of it by justice and by righteousness, now and forever. The eagerness of the Lord Sabaoth will do these things. (Isa. 9:6-7 LXX)

¹⁵ Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 666.

¹⁶ The Greek here is *anistemi* meaning, “to cause someone to stand up—‘to cause to stand, to raise up.’” Johannes P. Louw and Eugene Albert Nida, *Greek-English Lexicon of the New Testament: Based on Semantic Domains* (New York: United Bible Societies, 1996), 215. Also used for *resurrection* in the NT. Acts 2:32 Peter declares, “This Jesus God raised (*anistemi*) up again, to which we are all witnesses...God has made Him both LORD (יהוה) and Christ (Mashiach – Messiah; King). It is also the root of *resurrection*; *anastasis*.

⁵⁷And they took offense at him [Jesus]. But **Jesus said** to them, “**A prophet** is not without honor except in his hometown and in his own household.” ⁵⁸ And **he did not do many mighty works** there, because of their unbelief. (Matt. 13:57-58; see also Luke 7:16 the widow of Nain’s son raised from the dead, “A great prophet has arisen among us”; Matt. 21:46 the people held Jesus to be a prophet)

¹⁰ ... worship God. For **the testimony of Jesus is the spirit of prophecy.**” (Rev. 19:10b NASB)

¹⁶ “**I will ask the Father, and He will give you another Helper**, that He may be with you forever; ¹⁷ that is **the Spirit of truth**, whom the world cannot receive, because it does not see Him or know Him, **but you know Him** because He abides **with you** and will be **in you**.” ¹⁸ “I will not leave you as orphans; I will come to you...” ²¹ “He who has **My commandments and keeps them** is the **one who loves Me**; and he who **loves Me will be loved by My Father, and I will love him** and will **disclose Myself to him**.” (John 14:16-18, 21 NASB)¹⁷

^{6b} ... “**I am** the way, and **the truth**, and the life; no one comes to the Father but through Me. ⁷ “But I tell you the truth, it is to your advantage **that I go away**; for if I do not go away, **the Helper** will not come to you; but if I go, **I will send Him to you**...” ¹³ “But **when He, the Spirit of truth, comes, He will guide you into all the truth**; for **He will not speak on His own initiative**, but whatever He hears, He will speak; and **He will disclose to you what is to come**. ¹⁴ **He will glorify Me, for He will take of Mine** and will **disclose it to you**. (John 16:6, 7, 13-14)

- B. The core reality and identifiers of a prophet in Scripture can be summarized in four general categories: 1) They are empowered by Yahweh’s Spirit (i.e., they are anointed); 2) They proclaimed Yahweh’s word and commands (both *forthtelling* and *foretelling*); 3) They performed miracles, signs, and wonders (as evidence of the prophetic word); 4) They had stood in the Divine Council of Yahweh (1 Kings 22:19-23; Micaiah in the Council judgment against Ahab; Jer. 23:18-22).

Jesus meets the criteria and the fulfillment (the filling full to overflowing) Moses’ own prophecy about the Prophet Yahweh would raise up, both as the One who Tabernacled among His brothers and whom He raised up from the dead.

¹⁷ *Disclose* from the Greek *emphanizo* to cause to become visible—“to make appear, to make visible, to cause to be seen.” (Louw-Nida; p. 278); [F]rom Greek emphasis “an appearing in, outward appearance... In Greek and Latin, originally a figure of expression implying, in context, more than would ordinarily be meant by the words. Hence “the mode of delivery appropriate to suggestive expression, rhetorical stress,” and thence, in general, extra stress or force of voice given to the utterance of a word, phrase, or part of a word in speech as a clue that it implies something more than literal meaning. (<https://www.etymonline.com/word/emphasis>); thus, here Jesus will *emphanizo* or cause the *more than literal meaning* of Himself to be made known. If we love Jesus, He will emphasize Himself to us.

C. There is an OT *motif* or *type* concerning a particular prophet that would find its ultimate culmination in Jesus *the* Prophet in His Ascension.

1. Adam/Eve – Prophet/Prophetess in the Garden of Eden. Yahweh *breathed* into them the *breath of life*. That is Yahweh's Spirit was put in them. Their first encounter was the encounter with Yahweh's Spirit. Schreiner makes the following observation:

From page one of the Bible, God bequeathed his breath (spirit) to humanity so they could partner with him in his rule over creation and be his prophetic voice over creation. Though this might not appear to be a shift in the employment of the prophetic word, readers should remember at the beginning of creation only God spoke. After God created, a shift occurred. God bestowed this prophetic speaking task to his image bearers (men and women). They named the animals, and Adam declared Eve was fit for him.

Notably, Adam and Eve received God's word and spirit on a mountain—a high place. Genesis 2:8–14 says a single river flowed out of Eden but then became the source of other rivers as they flowed downhill. Ezekiel confirms this topography and calls Eden the garden of God and the holy mountain of God (Ezek 28:13–14). Joel 2:1–3 speaks of Mount Zion as like the garden of Eden. Eden was therefore the divine heaven-and-earth mountain-temple. At the top of the mountain Adam and Eve received God's word and breath. With this word they were to go and bestow the blessings of his voice over the whole creation. They were to go down from Eden and extend that word.

Therefore, already in the first few pages of the Bible, God made it clear his prophetic voice was to be extended, given, and bestowed on his people. At the start of the biblical story, God gave his words to his people on a high place so that they might democratize God's word as they carried God's ruling voice in both their speech and deeds.¹⁸

2. Moses the Prophet also provides a type of Prophet who ascended the Mountain of God [Sinai/Horeb] and then gave the Spirit of Prophecy to the 70 Elders of Israel. Again, Schreiner makes note:

Though [Moses'] ascent was exclusive, the purpose was to bring God's prophetic voice down to earth, found in the Torah. Moses rose up to bring God's word down. Upon coming down the mountain, he both delivered God's law to the people and brought with him God's presence.

Moses did not cease existing as a prophet after he ascended the mountain. Rather, he ascended to deliver God's word to the nation so that they might be those who bless all nations. The nation as a whole was to embody this law of God and thereby act as prophets to the surrounding world. Moses, in

¹⁸ Schreiner, Patrick. *The Ascension of Christ: Recovering a Neglected Doctrine (Snapshots)* (p. 20). Lexham Press. Kindle Edition.

this way, transferred and mediated the word of God to God's people, who now retained the responsibility to be loyal to this covenant.¹⁹

Numbers 11:16-17, 25-29

²⁵Then the **LORD came down in the cloud** and spoke to him (**Moses**); and **He took of the Spirit** who was **upon him** and **placed Him upon the seventy elders**. And when **the Spirit rested upon them, they prophesied**. But they did not do it again. ²⁶But two men had remained in the camp; the name of one was **Eldad** and the name of the other **Medad**. And **the Spirit rested upon them** (now they were among those who had been registered, but had not gone out to the tent), **and they prophesied in the camp**. ²⁷So a young man ran and told Moses and said, "Eldad and Medad are prophesying in the camp." ²⁸Then Joshua the son of Nun, the attendant of Moses from his youth, said, "Moses, my lord, restrain them." ²⁹But Moses said to him, "Are you jealous for my sake? **Would that all the LORD'S people were prophets, that the LORD would put His Spirit upon them!**" ³⁰Then Moses returned to the camp, both he and the elders of Israel. (Num. 11:25-29)

This event is striking as it is in itself a prophetic type given as what to expect when Jesus *the Prophet* ascended. He would take of His Spirit and give it to those who are His. When His Spirit comes, *they will prophesy*. And that's exactly what happened when Jesus ascended in Acts 1. We move to Acts 2 and the Feast of Pentecost (Shavout) was the event when this began. The same picture of the Jewish elders from the 70 Nations came to Jerusalem and the Spirit upon the Apostles and the followers of Jesus moved out among the *camp*. And they began to prophesy. This was all in fulfillment of Jesus' words in John 14 and 16.

⁴And **they were all filled with the Holy Spirit** and began to speak with other tongues, as the Spirit was giving them utterance...¹⁶but this is what was spoken through the prophet Joel: ¹⁷'AND IT SHALL BE IN THE LAST DAYS, 'God says, 'THAT **I WILL POUR FORTH MY SPIRIT** ON ALL MANKIND; AND **YOUR SONS AND YOUR DAUGHTERS SHALL PROPHECY**, AND YOUR YOUNG MEN SHALL SEE VISIONS, AND YOUR OLD MEN SHALL DREAM DREAMS; ¹⁸ EVEN ON MY BONDSLAVES, BOTH MEN AND WOMEN, **I WILL IN THOSE DAYS POUR FORTH OF MY SPIRIT** **And they shall prophesy**. (Acts 2:4, 16-18 NASB)

3. 2 Kings 2 - Elijah and Elisha also show a powerful type of ascension and the giving of a Spirit of Prophecy and Power.

Elijah, the great prophet to the hardened Israel, was climatically taken up in a whirlwind to heaven, and Elisha, his prophetic protégé, received a double portion of his spirit. The narrative leading up to this scene is telling.

¹⁹ Ibid. p. 20

When Elisha asked for a double portion of his spirit, Elijah responded by saying this was a hard thing. Yet Elijah also affirmed it is possible, but mysteriously links it to Elisha witnessing Elijah's ascent. The double portion of his spirit would only be possible if Elisha witnessed Elijah being taken from him. If he saw, then he would receive Elijah's spirit, but if not, it would not be so (2 Kgs 2:10).

Two chariots of fire suddenly separated Elijah and Elisha, and Elijah went up by a whirlwind of heaven as Elisha watched. Fire, wind, and ascent again occur in a scene where prophetic power transfers. When Elijah was taken up on the chariots, his cloak dropped, and Elisha took the cloak and struck the water, and it parted in two. When the sons of the prophets saw this, they said, "The spirit of Elijah rests on Elisha" (2:15). It is an ascent, witnessing, and succession story. Only because Elisha had witnessed Elijah ascend, and only because he had taken up his coat, did the prophetic Spirit come on Elisha.²⁰ (See Acts 1:9-11)

D. Schriener summarizes these truths found in fullness in Jesus and His ascension:

The ascent not only authorizes, but amplifies and multiplies his prophetic work. Because of the ascension, Christ sent the Spirit, continues to inspire his word, and fills and equips his church to perform his signs as his body on the earth. In all of these ways, Jesus birthed, builds, and grows his church as the ascended prophet. The Messiah's ascension is not something that can be subtly pushed to the side as if it does not matter; it was the exaltation and continuation of Christ's prophetic work.

Second, obtaining the Spirit was better because Jesus' ascent did not mean his absence in an exclusive sense; it actually means Jesus is now more present. Jesus affirmed it was more excellent for his followers to receive the Spirit because Jesus' presence on the earth and absence from the earth cannot be pitted against each other. Rather, these two concepts unexpectedly fit together.

By ascending, Christ was not absent in the fullest sense.¹⁰ Rather, his presence is merely known in a different way. The ascent, in a real sense, did not represent the Messiah's removal from the earth, but his constant presence on the earth.

The ascension is therefore good news because Christ now fills his people with his presence by the Spirit, and the Spirit transcends the boundaries of space and time. The prophetic works of Jesus are now carried out by his witnesses, who are empowered by his Spirit. What this means is not that Christ's [earthly ministry] prophetic work has ceased but the Spirit of Christ continues to radiate Christ. The ascent of Christ unlocked a new era of Christ's prophetic work as he builds his church.²¹

See 2 Peter 1:16-21

²⁰ Ibid. p. 21

²¹ Ibid. pp. 22-24

E. **A Note About Greater Works**

The Gospel of John contends the church will extend and expand the works of Jesus. Jesus affirmed, “Whoever believes in me will also do the works that I do; and greater works than these will he do, *because I am going to the Father*” (John 14:12). This statement has troubled interpreters over the centuries. However, the first thing to notice is this only kicks into reality at the Messiah’s ascension. “Greater” works likely refers to two realities. First, the church can more expansively spread Christ’s work because it is more widely dispersed. Second, “greater” works refers to people’s prophetic role after Jesus’ completed work. They work in the time of fulfillment. “Greater” then refers to both extent and salvation-historical placement, which cannot be separated. Both of these points are secured by the Messiah’s ascent to the right hand of the Father. As Christ’s people are transformed by the word and Spirit, they become the prophetic hands and feet of Jesus.²² *The clearest example we see of this in the Tanakh (OT) is the ascension of Elijah and the impartation of his prophetic anointing to Elisha.*

⁹When they had crossed over [the Jordan River], Elijah said to Elisha, “Ask what I shall do for you before I am taken from you.” And Elisha said, “Please, let a double portion of your spirit be upon me.”...¹¹...And Elijah went up by a whirlwind to heaven....¹³ [Elisha] took up the mantle of Elijah that fell from him...(2 Kings 2:9-14)

There is a lot to unpack in this passage. We have an example of Elijah striking the Jordan River with his mantle and parting the waters and he and Elisha walked out of the *sacred space* of the Land of Israel. From there Elijah was taken into heaven in a whirlwind. And then with the new anointing, Elisha parted the waters and re-entered the Land of Promise. The basic motif here is striking. He followed Elijah out into a wilderness area and returned in the power of the spirit and power of Elijah. Elisha experienced a type of *baptism* in the Jordan as he re-entered, just as the Children of Israel in the Red Sea, and Joshua, the Levites, and Children of Israel when they crossed the Jordan and entered the Land of Promise.

The main point here in regard to *greater works than these*, is Elisha received power after Elijah’s mantle fell to the earth with a *double portion*. The Hebrew is *senayim* (two; twice; double) *peh* which is defined as *mouth; edict, command; declaration; mouthful, portion*. In terms of *portion* as translated here in 2 Kings, it is “as much food as any one can take in his mouth,” “a portion which can be taken in the hand” or “two parts.”²³ The *spirit* then is tied directly to the prophetic word of Elijah *and* the power to perform miracles that confirmed his word. It is both the word and the *ruach* or spirit that was doubled.

And herein is the core truth: When Jesus ascended, His prophetic word of the Gospel of the Kingdom that was confirmed with signs and wonders (the power of the age to come) was multiplied on those in Jerusalem on the Feast of Shavout (Pentecost).

²² Ibid. p. 25

²³ Wilhelm Gesenius and Samuel Prideaux Tregelles, Gesenius’ Hebrew and Chaldee Lexicon to the Old Testament Scriptures (Bellingham, WA: Logos Bible Software, 2003), 667.