

Hebrews 004

Christ's Present Session

Hebrews 1:3

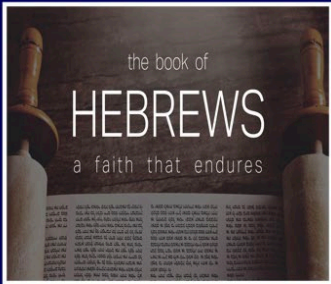
May 10, 2026

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Take your Bible and open it to Hebrews 1:3.

INTRODUCTORY MATTERS

- Authorship
- Audience
- Date
- Occasion
- Purpose
- Message
- Outline



Here is what we have covered so far, the introductory matters. Who wrote Hebrews? I have no idea. Who is the audience of Hebrews? The main thing to understand is that they are saved. It is a saved audience. They are Jewish. What is the date of Hebrews? It was written to the second generation of Christians, after the apostles, about A.D. 62 to 64. The temple had not yet been destroyed by Titus of Rome.

The occasion of Hebrews was that the audience were second generation Christians, and they just got tired of being persecuted. In Jewish life, when you got baptized, you were making a public stand for Jesus and you were basically saying that the Jewish nation was wrong in their rejection of Jesus, and the church was right in their acceptance of Jesus. If you did that in Judaism at the time you were kicked out of everything. You were kicked out of the temple and the synagogue, which was where a lot of your business contacts were.

In the Book of Hebrews, you are dealing with an audience that is just tired of being persecuted. They are thinking to themselves, "I am just going to slip back into temple life, go to a few feast days and just get these unbelieving Jews off my back." So the purpose of the Book of Hebrews is "Do not do that." That is why the author wrote Hebrews. "Do not do that." Why? The message of the Book of Hebrews is that everything that you possess in Christ is higher than anything Old Testament Judaism has to offer.

OUTLINE

- I. **Doctrinal section (1:1–10:18)**
 - A. **Christ's attributes (1:1-3)**
 - B. Christ is superior to the angels (1:4–2:18)
 - C. Christ is superior to Moses (3:1–4:13)
 - D. Christ is superior to Aaron (4:14–10:18)
- II. **Practical section (10:19–13:25)**
 - A. Exhortations and pastoral reminders (10, 12, 13)
 - B. Hall of faith (11)
 - C. Benediction (13:20-25)

So you have a doctrinal section of the book which shows that Jesus is higher than angels, Moses, and Aaron. And then you have a "Therefore," (Hebrews 10:19), which begins a collection of pastoral reminders, the Hall of Faith, and an exhortation. So we started off with that first part there, Christ's attributes (Hebrews 1:1-3) in the doctrinal section of Hebrews. We saw Hebrews 1:1-2a. It says,

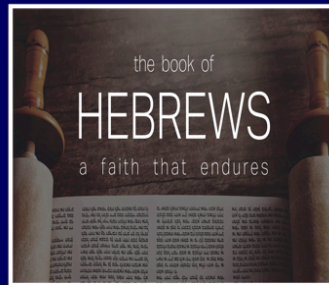
"God, after He spoke long ago to the fathers in the prophets in many portions and in many ways, in these last days has spoken to us in His Son [the Greek literally reads 'in Son' ("en huio" [ἐν υἱῷ])],..." (Hebrews 1:1-2).

Old Testament revelation was indirect, incomplete, and temporary. That is the revelation the Jewish Christian audience of Hebrews is being tempted to go back to. Now, it was not bad. It was good, because God gave it. But they now had something better in Christ Jesus. The word "better" is used thirteen times in the Book of Hebrews.

So in contrast to Old Testament revelation, what you have in Jesus is not indirect, but direct. It is not incomplete, but complete. It is not temporary, but permanent. And so that is how the author starts the Book of Hebrews. And then from there, beginning in the second part of Hebrews 1:2 all the way through Hebrews 1:3, the author gives seven attributes of Jesus, showing that Jesus is the final act. And if Jesus is the final act, then there is no point in retreating from Jesus and going back to something that merely pointed towards Jesus.

CHRIST'S 7 ATTRIBUTES SHOWING HIS FINALITY (1:2B-3)

- Heir of all things
- Maker of all things
- Brightness of the Father's glory
- Express image of the Father
- Upholds all things
- Made complete purification for sins
- Sat down at the Father's right hand



The author communicates this point by showing who Jesus is: He is the heir of all things, the Maker of all things, the brightness of the Father's glory, and the express image of the Father. He upholds all things. He made complete purification for sins. The last time I was with you, we barely got into this last one here: He sat down at the Father's right hand. So let me pick up there.

Notice Hebrews 1:3, the last part of it. It says,

"...When He had made purification of sins, He sat down at the right hand of the Majesty on high" (Hebrews 1:3).

Now your Jewish mind (this is written to Jewish people) would look at that and it would just blow them away, because they were well familiar with the tabernacle layout. (The tabernacle ultimately paved the way to the temple under Solomon.) When you study the Book of Exodus (we are studying it and we are going to get to this at some point), what you have in the tabernacle is the furniture laid out in meticulous detail.

It is almost exhausting reading about all the furniture—outer wall, inner wall, brazen laver, brazen altar, table of showbread, candlestick, ark of the covenant, golden altar of incense. The dimensions of the ark are also given. And you look at that and you say, "There is something missing here. There is no chair." Well, why didn't God put a chair in the tabernacle? For the simple reason that the job of the Levitical priests who functioned in this tabernacle was never finished. So there was no point in sitting down.

The reason the priests' job was never finished was that this system was never designed to completely get rid of the sin problem. Every next year, you had to go through the whole system again on Yom Kippur. So that is why, by divine design, there is no chair in the tabernacle—because the priests on the job were never finished. They never sat down. You can imagine the gasp of a Jewish mind that understands this background, reading in Hebrews 1:3 that Christ *"sat down at the right hand of the Majesty on high."*

In other words, unlike this tabernacle system that never completely got rid of the sin problem, Jesus did. And that is why His first order of business, upon ascending back to

the Father's right hand, was to sit down. So you can see what the author is doing. He is saying, "Why would you leave that system and go back to a system that was never complete?" Now, here is something that I was trying to get to last time.

Christ's Three Offices

1. Prophet – 1st Coming (Matt. 4:17)
2. Priest – Present Session (Heb. 4:15)
3. King – 2nd Coming (Isa. 9:6-7; Matt. 25:31)



This is really significant because one of the things where there is mass confusion today is the three offices of Christ. There is almost a mental block on this. People really are confused on this, and they merge the offices together constantly. Christ has three offices. He functions as Prophet, Priest, and King. He functioned as Prophet in His First Coming, calling the nation of Israel to repentance.

He will function as King, with regal authority, in His Second Coming. That is when He actually takes His seat on David's throne on Planet Earth in Jerusalem during the Millennial Kingdom. He will govern this world with a rod of iron, executing perfect justice. Satan will be bound during that time period.

Most people are aware of Jesus' role as Prophet and they are aware of His role as King, but they know almost nothing (and it has been this way for decades) about His present session, in which He is functioning as High Priest. That is where the Book of Hebrews is. That is what the Book of Hebrews is trying to develop.

If you want to read about Christ as Prophet, you can read the Gospels—Matthew, Mark, Luke, and John. If you want to read about Him as King, you can read the Old Testament Prophets and the Book of Revelation. But the author of the Book of Hebrews is not focusing on office one (Prophet) and office three (King). He is focusing on that middle office (Priest) in which Jesus is seated at the right hand of the Father.

That does not mean He is not doing anything. He is not reigning as King yet. He is destined to reign as King, much like David. David, in 1 Samuel 16, was anointed as king long before he took the office of king. David did not take the office of king until 2 Samuel 2 and 5 after Saul was slain. So David was anointed as king in 1 Samuel 16, but he did not reign as king until the death of the illegitimate usurper Saul.

Saul came from the wrong tribe, the tribe of Benjamin. He was an illegitimate ruler. So David waited on the Lord to install him as king. And David had two opportunities (1 Samuel 24 and 26) to kill Saul, but he turned them down because he was waiting on the Lord to eventually bring down Saul on God the Father's terms, and install David as king.

So if you want to understand where Jesus is now, He is effectively between 1 Samuel 16 and 2 Samuel 2-5. That section of Scripture is given as a type to describe Christ's present session. He is anointed as King, but He is not yet ruling as King, because there is an illegitimate usurper on the throne of Planet Earth right now called Satan. Jesus is seated at the right hand of the Father, waiting for the time in history to come when Satan is dethroned.

Jesus, in His Second Advent, will return and take His seat on David's throne, and the Millennial Kingdom will start. That is why Psalm 110:1 is such a big deal.

"... 'Sit at My right hand Until...' (Psalm 110:1).

You should circle "until." Every time you see the word "until" in the Bible, you should circle it. And you should do that in Psalm 110:1.

"... 'Sit at My right hand Until I make your enemies a footstool for Your feet'" (Psalm 110:1).

Jesus, after His ascension, is at the Father's right hand, functioning as High Priest until Satan is dethroned. And after Satan is dethroned, Jesus will take his seat on the earthly Davidic throne and function as King. So that is what Jesus will do as King. And His First Coming is what He did as Prophet. But the Book of Hebrews is developing what He is doing now as priest, not in His Davidic reign, but in His present session.

It is a wonderful priesthood that Jesus is orchestrating presently. It is not like the prior priesthood under Aaron and the Levitical system. It is a priesthood that functions after the order of Melchizedek. So it is a totally different priesthood. In fact, Jesus could not even be part of that old priesthood because He was from the tribe of Judah, and the priests had to come from the tribe of Levi. So obviously, what Jesus is doing now is a priesthood that is higher than Aaron's.

So the author of Hebrews is bringing this point up over and over again in the Book of Hebrews, saying, "Since you have a High Priest and a superior priesthood, why would you go back to that old priesthood?" And in the process, the author of the Book of Hebrews, develops more than any other biblical writer I can think of this priestly present session of Jesus after the order of Melchizedek.

Because Jesus' current session is an active session—not His Kingdom yet, and not what He did at His First Coming, but an active session—He is doing stuff. Jesus is whom you go to for help when you are under persecution and you are being tempted to lapse backward. You take advantage of the priesthood that is available to you.

You have all these people today who go to different churches, some of them Roman Catholic, some of them offshoots of Roman Catholicism, some of them even Protestant.

They are all going to their priests, as if the priest is some kind of intermediary between God and them. And you ask yourself, "Why do these people do this? Why do they keep going to some human priest?" And the reason is that they do not understand—no one's ever taught them—what is at their fingertips.

What you have in Christ is so much higher and better than Old Testament revelation, because you have an active, functioning high priest after the order of Melchizedek who wants to help you when you hit a tough spot in your life. If you understand that, that defeats the need to keep going to a human intermediary over and over again. And I am not against counseling and people wanting to talk to their pastor. That is fine. But we do not teach some kind of priesthood here. That is why you do not see me in robes. This is about as dressed up as you will see me.

You look at these priests today—they are all in these robes and colors. And you look at the colors and it sure looks a lot like Aaron's colors in the Book of Leviticus. Have you noticed that? (I will give you a picture later on in the series of the priestly garments that Aaron wore.) It is almost like these modern priests are trying to be some kind of priest (a Levitical priest) that has been superseded by a higher priesthood after the order of Melchizedek which Christ is now pursuing in His present session, seated at the Father's right hand on the Father's throne.

So just to give you an example of the confusion on this and how the Bible clarifies it, this is what Jesus said to the church at Laodica six decades after the Ascension. It is in Revelation 3:21. As I read this, you tell me how many thrones you see here.

"He who overcomes, I will grant [future tense of the verb "didomi" (δίδομι)] to him to sit down with Me on My throne,..." (Revelation 3:21).

That is a future throne. That is the throne in Jerusalem when the Millennial Kingdom starts. That is when Jesus functions in His regal authority. But the sentence goes on.

"...as I also overcame and sat down [aorist tense of "kathizo" (καθίζω), meaning that it already happened] with My Father on His throne" (Revelation 3:21).

So how many thrones do you see here? There are two. People read this over and over again and they see one throne, but there are two. There is *"My throne"* (Revelation 3:21), future, in the Millennial Kingdom; and then there is the Father's throne. When Jesus sits on His throne, that is when His function as King starts.

Why is He now seated? Because the work is done in terms of dealing with the sin problem.

"...as I also overcame and sat down with My Father on His throne" (Revelation 3:21).

Jesus is seated now on His Father's throne. That is not an earthly throne. That is a heavenly throne. So Jesus' throne is earthly and has not happened yet. The Father's throne is heavenly, and it is happening right now. The author of Hebrews writes all

about the Father's throne. If you want to read about Jesus' throne yet future, read about it in the Book of Revelation. But the author of Hebrews is not focused on that throne. He is focused on the throne Jesus is on now, His Father's throne, where He functions as High Priest.

Revelation 12:5 describes where Jesus went after his ascension. It says,

"And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron;..." (Revelation 12:5).

That is going to happen one day. It is not happening right now, though. But it will happen one day. He will *"rule all the nations with a rod of iron" (Revelation 12:5)*. That is going to happen one day. But currently that is not happening. Jesus is not on that earthly throne yet. He was caught up to the Father on the Father's throne, and He sat down, meaning that the sin problem has been dealt with. But Jesus' current session is still an active session in which He is functioning as High Priest.

Don't worry. He is going to take His seat on His throne one day. That is going to require a repentant Israel first (Matthew 23:37-39). He will return in regal authority. He will rule the world with a rod of iron. He will fulfill everything that the Abrahamic Covenant, which is earthly, promises. But that is not now. That time period is not now. That is a regal time period which is not taking place right now. We are not in the regal time period of Jesus Christ. We are in the priestly time period of Jesus Christ.

The regal authority of the future, in the Kingdom, will happen during the Millennial Kingdom. That is when Jesus' regal authority will function: the thousand-year Kingdom. That is not today. That is not what the Book of Hebrews is focused on. But it is coming. So just like David, who was waiting on the Lord to dethrone Saul before David would start the Davidic reign, Jesus is in the exact same position as David was. He is seated on the Father's throne in heaven, waiting on the father to depose Satan, of whom Saul was a type, who is illegitimately running Planet Earth.

This world was given to Adam. Adam turned everything over to the devil and gave him the keys to this world. In fact, in one of the temptations, Satan came to Jesus and said, "The kingdoms of the world have been given to me, and I can give to whoever I want" (paraphrase, Matthew 4:8; Luke 4:5). Jesus never questioned that point, because Satan has the illegitimate keys to this planet. He is running the world's system, just as Saul, coming from the tribe of Benjamin, not Judah, was totally illegitimate, but he was running the kingdom of Israel.

David had to wait on the Lord to depose Saul, and then David took his rightful place on David's throne. That is where Jesus is. He is waiting on the Lord to dethrone the devil, and then He will one day take His seat on David's throne and function as King. Jesus' three offices of Prophet, Priest, and King are very critical to understand, and there is so much confusion about this.

Now, when you understand these three offices of Christ, you will understand what makes the theology of Sugar Land Bible Church different and distinct from almost every church out there. Almost every church out there is arguing that we are in the Kingdom

now—Jesus may be in heaven somewhere, but He is reigning on David's throne now. And once you start talking that way and saying things like that, you are co-mingling the three offices of Christ. You are confusing His high priestly ministry after the order of Melchizedek with His regal, kingly ministry.

So this becomes one of the great controversies that my alma mater, Dallas Seminary, has become embroiled in, in this movement called progressive dispensationalism. Not all the faculty there believe this, but I was there for a long time, 1999 to 2009, so I am really familiar with the discussion. I wrote a book on it called "The Coming Kingdom." I had to just disgorge it and get it out of my system. I was just wrapped up in this whole thing for around ten years. So it is not like I am a novice with this stuff. I have been around all these guys. I have heard all the arguments. I have heard the counterarguments.

Basically what they are trying to say is that Jesus is reigning on David's throne now. They call that the "already" stage. They call today "a sneak peak of the Kingdom." They call today "a colony of the kingdom." And they say, "Oh, don't worry, we are still going to have a Kingdom one day that is going to last a thousand years. But that is the 'not yet' stage." So what is happening now is phase one of the Davidic Kingdom. What is going to happen later is the "not yet" phase of the Davidic Kingdom. This is the "already, not yet" idea of the Kingdom.

We at Sugar Land Bible Church say "No! No! No!" When you start to play these kinds of games, you are co-mingling the three offices of Jesus. You are confusing them. And you have to twist the Scripture to get this to work. The progressive dispensationalists have a twisting device that they use. It is called complementary hermeneutics, which is no longer your literal, grammatical, historical, consistent method of interpretation.

Complementary hermeneutics is the idea that the New Testament somehow adds meaning that the Old Testament writers never saw. So Jesus, when he was here 2,000 years ago, started this invisible Kingdom. So that is the "already" phase of it. And I have talked to a lot of the progenitors of this. They really worked on me to try to get me to believe what they were teaching. One of them would just hold me for literally hours after class. I think he saw me as a long term project or something. "If we can convince Andy, boy, we can convince the most stubborn person."

Finally I said, "Can I believe what you are teaching just through the literal, grammatical, historical, contextual, consistent method of interpretation, meaning that when the New Testament quotes the Old, it is not changing the meaning? Can I believe that Jesus is reigning on David's throne just with the ordinary method of interpretation?" And he said, "No, you have to buy into this complementary methodology."

So you have all of these churches all over the place that, now that have been exposed to this kind of doctrine, think we are in the Davidic Kingdom now, part one. Big names of people—people that you would know—believe this. Should I name a name or two? How about Ed Young, Sr.? This is not me overhearing something in a conversation. He has preached whole sermons about this: that we are in phase one of the Davidic Kingdom. I could direct you to the exact sermon or sermons where he says this.

Once you move in that direction, that is a game changer, because it starts to confuse the mission of the church. Then, the mission of the church becomes, "Let's take over the world." A lot of these guys teach what we call the Seven Mountains Mandate, which is the idea that the church is going to take over the seven major institutions of society. It bleeds a little bit into post-Millennialism, which teaches that the church is going to take over this and take over that, and Jesus is going to come back and find everything in apple pie order.

Folks, that is not our assignment. What Jesus said is, "I will make you fishers of men." He did not say, "Go out there and clean up the fishbowl." Do not get me wrong, I am in favor of Christians voting (I wrote a whole book on it), and being salt and light while we are here. But if you are doing that thinking that you are functioning in some kind of regal authority under Jesus' kingship, then you are very confused as to what the Bible actually teaches.

When Jesus gave the Great Commission, He said, "Go and make disciples of all nations." He did not say, "All right, guys, grab those seven spheres of influence out there and take over." But if you think that we are in the Davidic Kingdom now, suddenly the purpose of the church is not to reach and teach, evangelize and disciple. Suddenly you start hearing all of these sermons about politics and social justice. If the person is a leftist, they will talk about the environment and universal health care and climate change.

People on the right do it as well. Lance Wallnau is quite an actor. That guy should be a Shakespearean actor. You can watch his live feeds where he is always talking about "We gotta take over." He is a very big Trump guy, which I am too, but not for the same reasons. "We gotta take over this and we gotta take over that. And we gotta bring in the Seven Mountains Mandate."

My wife was in YWAM (Youth With a Mission). She is an ex-YWAM-er, which stands for "Young Women After Men." No, it does not stand for that. She told me that joke. The founder of YWAM, a guy named Loren Cunningham, was just knee deep into the Seven Mountains Mandate.

I was involved with Campus Crusade for Christ, coming of age as a Christian. The founder of that was Bill Bright. Bill Bright started hanging around with Loren Cunningham. Lance Wallnau somehow got thrown into the mix. And it is all this takeover language. "We have to take over the culture, take over society." And it comes from a confusion that we are in the Kingdom now.

So this is why they are really down on our kind of way of understanding the Bible, because we are saying that we are not in the Kingdom now. We do not disagree that the Kingdom is coming, but Jesus told us to pray, "Thy kingdom come." And that is a really strange prayer request, isn't it, if we are in it now? So we do not believe Jesus is reigning on David's throne now.

One of the ways these people argue is they say, "Well, if you believe your theology, that Jesus is not reigning as King right now, then you believe He is doing nothing." So here

is a quote from Dave Anderson. He is a Houstonian. I have met him a time or two. I like him individually, but he wrote a doctoral dissertation on this whole subject related to Psalm 110 in Hebrews, which we are going to cover today. (Well, at the pace I am going, maybe not today, but it is there in Hebrews 1.)

Anderson is trying to argue that "Sit at my right hand until I make Your enemies Your footstool" (paraphrase, Psalm 110:1) is not referring to Jesus' present session as High Priest. That is Jesus functioning in phase one in the Davidic Kingdom, the already phase of the Davidic Kingdom. And then Anderson says in this dissertation that if you do not believe that, then you believe Jesus is doing nothing right now, which is a straw man argument.

Jesus is doing a ton of stuff. Thank God He is. He can help me in the midst of persecution and give me rest, as the Book of Hebrews tells me. But do not confuse His present ministry with the Davidic Kingdom, because folks, if we are living right now in this world, in the Davidic Kingdom, I am sorry I signed up for this deal because I just see insanity in this world.

The insurance companies call hurricanes "acts of God." They are not acts of God. They are acts of Satan. Satan is running this world. God is still sovereign, obviously. But if you do not get your thinking right on this, and confuse this world with part one of the Davidic Kingdom, whether you want to call it a "first colony" of the Kingdom, or "a sneak peak of the Kingdom," it is very disappointing, because it is not what the Bible promises about the Davidic Kingdom, in which Jesus will rule with a rod of iron and war will be a thing of the past.

Dave Anderson, trying to convince everybody of this new way of thinking, says,

"But clearly Jesus did not set up a natural theocratic kingdom with Himself as the king ruling from Jerusalem on earth before His resurrection. So, what happened to the kingdom He promised? It was postponed, many NT interpreters suggest..."¹

So he gives the right answer: it was postponed. And now he is going to try to sell you on why he thinks that is wrong. He says,

"But if the premillennial view just espoused is true, that leaves the question concerning the ministry of Christ. What is He doing right now?"²

And what Anderson is going to try to say is that unless you believe this "already, not yet" theology, you believe that Jesus is doing nothing right now at the Father's right hand, which is a straw man argument.

¹ Dave Anderson, *The King-Priest of Psalm 110 in Hebrews* (New York: Lang, 2001), 2.

² Ibid.

"But classical or revised dispensationalists should also recognize the 'already' eschatology of Hebrews. Christ is not passive on the throne."³

Well, David, who said He is? I am not saying that, but Anderson wants you to believe that I think that, and that Charles Ryrie thinks that.

"He is reigning."⁴

I would not call it reigning. I would call it present-session high-priestly activity. If Jesus is reigning, why is Satan still running loose? One guy was asked, who is a Kingdom Now theologian: "If we are in the Millennial Kingdom now and Satan is supposed to be bound for a thousand years, why is the world in the condition that it is in?" And this was his answer—it is actually in print—"Well, Satan is on a long leash." It is ridiculous.

"He is reigning. He has subjects. And because He is the forerunner, there are many present blessings which belong to the eschatological age which can be enjoyed now because the Davidic Covenant with some of its blessings has been inaugurated."⁵

Which blessings are those? "Well, Jesus is on David's throne now in a celestial sense."

"Yeah, but the Davidic Covenant does not talk about Jesus reigning in a celestial sense."

"Oh, but you need to follow the science and art of complementary hermeneutics. You do not understand complementary hermeneutics. What kind of ignoramus are you? Don't you know that when the New Testament quotes the Davidic Covenant, it fills it with a meaning that you could never see in the Old Testament?"

And I said to one of these guys that was trying to convince me of that, "Well, what if I just believe that when the New Testament quotes the Davidic Covenant, it is keeping the meaning stable, but just applying it differently. The meaning is the same. If I believe that, can I still be a progressive dispensationalist?"

And this guy (he is one of the key guys who developed all this stuff, a guy named Darrell Bock of Dallas Seminary) said, "No, we have to convince you of this complementary hermeneutic." I never got convinced that it was true. So that is where I am, and that is where they are.

By the way, read the Sugar Land Bible Church doctrinal statement and position statements yourself. It reads exactly, with a few minor changes, like the old Dallas Seminary doctrinal statement. If I were to teach complementary hermeneutics and "already, not yet" theology, I would be violating the doctrinal statement of Dallas Seminary and this church.

³ Dave Anderson, *The King-Priest of Psalm 110 in Hebrews* (New York: Lang, 2001), 296.

⁴ Ibid.

⁵ Ibid.

The doctrinal statement is very clear that there are three dispensations. There is the dispensation of law, there is the present dispensation of the Church age, and then there is the dispensation of the Kingdom. Prophet, Priest, King. And then it specifically says in our doctrinal statement and Dallas Seminary's doctrinal statement, "These three dispensations are not to be co-mingled or confused, for they are chronological."

So if you take Kingdom stuff and drag it into the Church Age, you have just confused and intermingled the dispensations. I brought this up to Darrell Bock and his answer was, "Oh, come on, nobody thinks that way today." That was his answer. This is the weird game that is being played, where people are rewriting the doctrinal statement to get it to fit their current theology, which to me is an integrity problem.

If you want to believe all this stuff, fine. Just go start your own school. Go for it. Go start your own church. But these guys are not interested in that. They are interested in coming in under the radar and changing everything around and then ignoring the doctrinal statement that the institution is based on. I wish I knew almost nothing about this, because the more I learned about it, the more horrified I got.

But this is what Dave Anderson is saying. If you do not believe his way, then Christ is doing nothing. He has just created a straw man. A straw man is a man filled with straw that topples over very easily because it is not what your opponent is saying. You are misrepresenting what your opponent is saying. "If you do not believe like we do and you are still stuck in classical dispensationalism or revisionist dispensationalism, then you believe Christ is doing nothing." That is not what we are saying.

Yes, we are not in the Davidic Kingdom. Literal hermeneutics will not allow me to believe that. Yes, Jesus is functioning as High Priest after the order of Melchizedek. Absolutely. Yes, He is seated. But to say that He is doing nothing—we do not believe that. Christ's present session is a very active session not to be confused with the Davidic reign. His present session is the session that helps us today.

Now, Lewis Sperry Chafer, all the way back in 1947, said of this present session, "Christians know almost nothing about it." How many sermons have you heard in your life covering the present session of Christ? I would venture to say that people have never even heard of this. They know a ton of stuff about what Jesus did 2,000 years ago. They know a ton of stuff about what He will do in the future. But they know almost nothing about what He is doing today.

Jesus is doing a ton of stuff today, not as Prophet, not as King, but as Priest. It is sad that we do not know much about that area, because that is the area that helps us today to stand up against persecution and the trials of life. So here is a quote of Lewis Sperry Chafer back in 1947 talking about this. He says,

"The present ministry of Christ in heaven, known as His session, is far-reaching both in consequence and import. It too, has not been treated even with a passing consideration by Covenant theologians [replacement theologians], doubtless due to their inability—because of being confronted with their one covenant theory—to introduce features and ministries which

indicate a new divine purpose in the Church and by so much tend to disrupt the unity of a supposed immutable purpose and covenant of God's."⁶

Basically what Chafer is saying here is that there are all these people running around and they think we are in the Kingdom now. So why would they emphasize some kind of ministry of Jesus in between Prophet and King? Why would you emphasize that? We are in the Kingdom now. That crowd has taken the present session of Christ and just thrown it out the window.

Chafer goes on and says,

"Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security,..."⁷

Did you know one of the things Jesus is doing right now in this present session is keeping you? Well, what about the group of people who think that you can lose your salvation? They do not want to talk about the present session of Christ because they think you can lose your salvation. So that crowd takes the present session of Christ, throws it out the window. It does not fit their theology.

"Since, as will be seen, certain vital ministries of Christ in heaven provide completely for the believer's security, the present session of Christ has been eschewed by Arminians [people that think you can lose your salvation] in a manner equally unpardonable. This neglect accounts very well for the emphasis of their pulpit ministrations."⁸

What he is saying is, "This is why in their pulpits they will not ever deal with the present session of Christ." In 1947, people were not talking about the present session of Christ, and here we are in 2026. We have the same problem. How many emails do I get weekly in which people say, "The things that you guys talk about in Sugar Land Bible Church I have never even heard before. They are in the Bible, but no one talks about them." I am giving you the reasons no one talks about them.

"The Christian public, because deprived of the knowledge of Christ's presence ministry, are unaware of its vast realities, though they are able from childhood itself to relate the mere historical facts and activities of Christ during His three and one-half years of service on earth."⁹

From childhood, any churchgoer learns a ton about what Jesus did 2,000 years ago. They can give you names, dates, and places. They usually know something about what is going to happen in the Second Coming. But then you ask them this question: "What is

⁶ Lewis Sperry Chafer, vol. 5, *Systematic Theology* (Grand Rapids, MI: Kregel Publications, 1993), 273-74.

⁷ Ibid.

⁸ Ibid.

⁹ Ibid.

Jesus doing now?" They do not know. Yet the Bible has a lot to say about what He is doing now. The Book of Hebrews has a lot to say about what He is doing now.

"That Christ is doing anything now is not recognized by Christians generally and for this part-truth kind of preaching is wholly responsible."¹⁰

Who is to blame? The pulpit is to blame. Why won't the pulpit talk about this? The pulpit will not talk about it because it is occupied by people who have theological systems that they are trying to protect. That is what Chafer is saying. So you get from the pulpit part-truth—not the whole truth, part-truth.

"It yet remains true, whether neglected by one or the other kind of theologian, that Christ is now engaged in ministry which determines the service and destiny of all those who have put their trust in Him."¹¹

"You had better get this present session figured out," is what Chafer is saying, "because that determines your service now. It determines your strength now. It determines your endurance now. It will give you ironclad confidence that you cannot lose your salvation." But if the Christian public never learns about the present ministry of Christ, the present session of Christ, how could they ever know these things?

It is almost like people do not know anything about this whole middle tier of Christ's ministry, His present session, which the author of Hebrews is all about developing. This has been going on since Chafer made this statement in 1947. Things have not improved. In fact, they have gotten worse.

So is Dave Anderson right that Jesus is doing nothing right now? That is what he said. He has a PhD. What he says must be true, right? He wrote a doctoral dissertation—Jesus is not doing anything right now if you believe the old way. Is that true, folks? This guy's very eloquent, by the way. He is very intelligent. Just that someone like this says it is true does not make it true. Jesus is doing a ton of stuff right now that is not related to the Davidic Kingdom. Here is a short list.

¹⁰ Ibid.

¹¹ Ibid.

CHRIST'S HIGH PRIESTLY ACTIVITIES IN HIS PRESENT SESSION

1. Sustains creation (Col. 1:16-17)	7. Keeps the Saints (John 10:27-29; 1 Pet. 1:5)
2. Head over the Church (Eph. 1:22-23)	8. Intercedes for the Saints (Rom. 8:34; Heb. 7:25)
3. Groom of the Church (Eph. 5:22-33)	9. Advocate for the Saints (Heb. 9:24; 1 John 2:1)
4. Building the Church (Matt. 16:18; Acts 2:41; 4:4)	10. Restores broken fellowship (1 John 1:9)
5. Bestowal of Spiritual Gifts (Eph. 4:7-12)	11. Disciplines His children (Heb. 12:5-13)
6. Melchizedekian High Priestly role (Heb. 6:20)	12. Indwells His people (John 14:23)

What is Jesus doing right now? He is sustaining Creation (Colossians 1:16-17). He is the one who allowed you to wake up this morning. He kept your heart beating and your respiratory system working throughout the night. Is that nothing? To me that is a big deal. He is head over to the church. That happened following the Ascension (Ephesians 1:22-23). He is the groom of the church (Ephesians 5:22-33).

Jesus is the one building the church (Matthew 16:18). Isn't that what we are seeing in the Book of Acts? We keep seeing the church grow. On the Day of Pentecost, about 3,000 were saved. In Acts 4, the number goes up to 5,000. Now this thing is going global. And people say, "Well, Jesus is bringing in the Kingdom." No, no, no, that is not the Kingdom. That is a function of Christ as High Priest after the order of Melchizedek at the Father's right hand. Although Jesus is seated, His present session is an active session.

By the way, this list is short. You can take this list and add to it. I hope you will. Jesus is the one who, right after His ascension (Ephesians 4:7-12) bestowed upon his bride (the church) spiritual gifts, Spirit-empowered abilities to serve.

(Unless you have a knowledge of spiritual gifts, you really never fully understand where you fit in the body of Christ. You have been gifted with something and that is where you fit in the body of Christ: you use your gift or gifts. The greatest discovery you could ever make in your life is how God gifted you. "Well, I am not gifted. I am not good at anything." Well, that is not what the Bible says. The Bible, when it describes spiritual gifts says "each"—everyone has at least one spiritual gift. Most have more, in my opinion.)

Jesus is functioning as High Priest, but not just High Priest. What kind of high priest? Melchizedekian, not Levitical. What else is Jesus doing in his present session? This is why the loss of salvation people do not like the present session of Christ: He keeps the saints. Right now (John 10:27-29; 1 Peter 1:5) we are being kept by the power of God.

Is that a Davidic reign issue? No, the Old Testament does not talk about that. But that is a priestly function.

By the way, did you know that right now, in Jesus' present session, He is praying for you (Romans 8:34; Hebrews 7:25). Did you know that He prays for you nonstop? I look at that and I say, "Well, praise God. I need all the help I can get."

Doesn't it feel good when you are going to the hospital to get something done and someone gives you a text and says, "I am thinking about you. I am praying for you."? That is so heartening when that happens. That is a wonderful thing, but you have Jesus doing that around the clock. So when Dave Anderson says that Jesus is doing nothing if He is not reigning as King right now, that is ridiculous.

Jesus is your Advocate (Hebrews 9:24; 1 John 2:1). What is an advocate? An attorney. He stands up to the prosecutor. Who would the prosecutor be? The devil, who fires accusation after accusation against you. There are all kinds of conversations going on about you right now in heaven. Did you know that Satan is accusing, accusing, accusing? Jesus is saying, "Not so fast. They are one of Mine. They are clothed with My righteousness." That is a present session activity.

We prayed earlier that broken fellowship could be restored (1 John 1:9). Jesus is restoring broken fellowship as well. "Whom the Lord loves the Lord chastens" (paraphrase, Hebrews 12:6)—that is a present session activity (Hebrews 12:5-13). I do not know if we always enjoy that one, but it happens. It is not a Davidic Kingdom thing. That is a present session thing.

Right now Jesus is inside you via the Holy Spirit (John 14:23). That is a present session function. So this idea that Jesus is doing nothing if He is not reigning as King right now is crazy. So the author of Hebrews develops these seven points and says, "Why would you leave all of this and go back to Judaism?" That is what he is saying.