

## A Study of The Epistle of 1<sup>st</sup> Peter

### **Theme: “A LIVING HOPE!”**

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**Lesson: 27**

**Chapter 3:22**

**Date: 2-28-21**

#### **BIBLE TEXT:**

**Jesus Christ, (22) who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.**

#### **STUDY NOTES:**

(22) who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

**(Ps 8:1,6; 93:1-4; 110:1; Zech 9:10;**

**Mt 28:18; Mk 16:16-19; Lk 24:50-53; Ac 1:9-11; 2:33-34;**

**Rom 8:34-38; Eph 1:20,21; 4:10; 6:12; Col 3:1;**

**Heb 1:3; 4:14; 12:2)**

#### **Luther's Works – Volume 30 p. 116**

*Through the resurrection of Jesus Christ.*

“St. Peter adds these words for the purpose of explaining faith, which is based on Christ’s death, His descent into hell, and His resurrection from the dead. If He had remained dead, there would have been no help for us. But because He rose from the dead, **sits at the right hand of God**, and has this proclaimed to us in order that we may believe in Him, we have a covenant with God and a sure promise. With this we are saved, just as Noah was saved in the ark. Thus St. Peter has made the ark completely spiritual. Here one does not find flesh and blood. No, one finds a good conscience toward God, that is, faith.

*Who has gone into heaven and is at the right hand of God, with angels, authorities, and powers subject to Him.*

The apostle says all of this to explain and strengthen our faith. **For Christ also had to ascend into heaven** and become Lord over all creatures and wherever there is power, in order that He might also lead us to heaven and make us lords. Now this is said for our comfort, in order that we may know that all power in heaven and on earth, even death and the devil, must serve and aid us, just as everything must serve the Lord Christ and lie at His feet.”

#### **Luther's Works – Volume 38 pp. 43-45 – Zwingli versus Luther on the Ascension and Lord's Supper**

“*Zwingli* insisted that there must be a *trope* in the words of the Lord’s Supper; what it is can be demonstrated at any time. It is like the article of the Creed which also demands [a trope]: “**He ascended into heaven and sitteth on the right hand of God the Father.**” Otherwise it would be a great incongruity if, when Christ says he is in heaven, we should seek him in the Supper. For one and the same body can in no way be in several places at the same time.

Luther replied: God has many ways and means of creating, supporting, and increasing faith in us: When we hear the word publicly or privately, when we are baptized, when we are nourished with the body of the Lord, etc. But which one of these he employs and how he employs so many and diverse ones, is none of our business. He himself knows what is profitable for us. Therefore, it is foolish and wrong to conclude: Regeneration opens heaven; therefore, the body of Christ is not in the Supper or is unprofitable. But, to be sure, for that kind of eating an altogether new and regenerated person, who can believe and truly eat, is required.

When with all these arguments *Oecolampadius* could not prove anything, he brought forward some more Scripture passages. First, [he cited] the one in John 16: “I came from the Father and have come into the world; again, **I am leaving the world and going to the Father**” [John 16:28]. This passage, he said, excludes the presence of Christ’s body from the Supper and *compels* us to admit a trope in the Lord’s words.

Luther, however, in opposition to that passage quoted the words of Christ in Luke 24 [:44]: “These are my words which I spoke to you while I was still with you.” From this sentence it can be readily understood what **Christ meant when he spoke of “leaving the world.”**

Luther replied to the contrary that this hope is not at all taken away and destroyed for us by the presence of Christ’s body; but much rather is it supported and confirmed, since his gracious word of promise is connected with it. He began to formulate a conclusion in this manner: Most certainly we hold strongly to the flesh of Christ as being indeed altogether useful; no Scripture passage, no exposition, no human reason can wrest this from us by force. If you hold the flesh to be useless, you have my permission for that; we rely on the word of God. The word says, first, that Christ has a body. This I believe.

Furthermore, it says that **this body ascended into heaven and sits at the right hand of the Father**. This I also believe. The word likewise says that this same body is in the Supper and is given to us to be eaten. This I also believe because my Lord Jesus Christ can easily do this if he desires to, and in his words he testifies that he does desire to do it. On these words I rely steadfastly until he himself by another word of his says something different.

Zwingli began a discussion about the circumscription and finitude of human bodies, saying: A body must necessarily be in one place only. And so he dealt with this subject at great length.

Then Luther replied that he does not want to hear about mathematical distinctions in this connection. God, as the Aristotelian philosophers also concede, can cause one body to be only in one place or in several places at the same time, or outside of every place; [he is even able to bring it about that] several bodies are simultaneously in one place.

For this reason he does not want to discuss anxiously the manner of his presence, whether the body of Christ is in one place or outside of one place, because such views are of no consequence in the discussion. Therefore, he does not demand rational arguments of this kind but clear and sure words from Scripture. Nevertheless, if it is generally desired, he is willing at an appointed hour to discuss mathematics with them to their heart’s content. Still, he predicts here and now that nothing will be accomplished in this matter by such discussions; here we need the testimonies of Scripture.”

### LIFE APPLICATION

Since Jesus Christ has gone into heaven and is at the right hand of God, with angels, authorities,  
and powers having been subjected to him,  
how does this reality give us hope and security here on earth?