

Stephens, GregSpeak the Word

8. From the Cross to the Throne

Copeland argues that the believer's authority is not inferior to Jesus' authority but identical to it, because we are His joint heirs. To make that point he traces the whole arc of redemption: how far down Jesus came, what He suffered, and how God raised and enthroned Him. The chapter's aim is to show that the same authority Jesus now holds is the authority God has given us.

Key takeaways

- Because Scripture calls us 'joint heirs with Christ,' what Jesus has, we have — a joint heir is a full heir, not a partial one.
- Jesus came all the way down to our level: born a man, tempted as we are, then dying both physically and spiritually by being 'made sin' for us.
- Death means separation, not ceasing to exist. On the cross Jesus was separated from God ('why have You forsaken Me?'), the same spiritual death Adam died the day he sinned.
- 'It is finished' referred to the Old Covenant sacrifices ending, not the plan of redemption — which was completed over three days in the heart of the earth.

- Jesus went into hell as our substitute, satan and his forces attacked Him not knowing God's plan, and thereby fell into God's trap.
- God's Faith-filled words raised Jesus: He became the first man born again from spiritual death, then was exalted to heaven's highest place with all authority in heaven and on earth — authority greater than Adam's.
- The risen Jesus is still fully a man ('the last Adam') with a glorified physical body — He could be touched and even ate fish, proving He kept His humanity.
- Old Testament saints waited in Paradise (Abraham's bosom) and watched the redemption unfold; Jesus preached to them and brought them to heaven.

Passages worth keeping

“My Son went to the Cross as a Lamb, but He didn't stay a Lamb. He took into His own Spirit the sin of all mankind. He was made to be sin and put Himself into satan's hands.”

Answers why Jesus is compared to the serpent on the pole — He was made sin, not merely a carrier of it.

“Jesus, did You go to hell? You better believe it... If I hadn't, you would have!”

Frames the chapter's central and controversial claim that Jesus descended into hell as our substitute.

How it connects

The chapter reads redemption as reversal: the last Adam undoes what the first Adam did. Where Adam lost dominion through sin, Jesus regains and exceeds it, and hands that authority to believers as joint heirs.

Scripture referenced

- **Ephesians 2:6; Romans 8:17** -- Seated with Christ; joint heirs — basis for equal authority
- **2 Corinthians 5:21** -- Jesus was made to be sin so we become God's righteousness
- **John 3:14-15; Numbers 21:8** -- Serpent lifted up in the wilderness as a picture of the Cross
- **Matthew 27:46; Genesis 2:17** -- Jesus forsaken/spiritual death, echoing Adam's death the day he sinned
- **Colossians 2:15** -- Jesus disarmed principalities and made a public spectacle of them
- **Luke 24:38-43; John 20:27; 1 Corinthians 15:45** -- The risen Jesus as the last Adam with a real, glorified body