

## Ambassadors of Christ The Gospel of the King Part 1

Studio Session 112

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05/15/2007

53 days before the day of Pentecost, Jesus is on trial. And the question presented to Him by the high priest was, "Are You the Anointed One, are You the Son of the Blessed One?" And Jesus replied, "You will see Me sitting on the right hand of God." Numerous scriptures, from old and new testaments, identify this as the place of the Anointed One, the place of the King. But the entire framework of this gospel is first presented to us in the second Psalm. The second Psalm is a Psalm of the coronation of the King. In it, it says, "Why do the nations conspire and the peoples plot in vain? The kings of the earth take their stand and their rulers together against the Lord and against the Anointed."

Now it was historically true that at a time when a new king would be installed, everyone with an adverse claim to the throne would raise their objections to his coronation at that time, because the presumption was that once he consolidated his reign and could use the power of his kingdom to defend his coronation and his legitimate right to be king; then it would be more difficult to dislodge him at subsequent times. This Psalm speaks of how a King is crowned and those who oppose Him say, "We are fully against His rule and we are now in opposition to His enthronement." In the second Psalm this is the functioning context. The kings of the earth come against God who anoints Jesus as King, and Jesus who is anointed as King. So it says, "The nations conspire and the peoples plot in vain." With that second statement, 'the peoples plot in vain', it is a commentary on the likelihood of the success of those who oppose the kingship of Jesus, they are plotting in vain. What is their plot? The kings of the earth take their stand and their rulers against the Lord and against the Anointed One and they say, "Let us break Their chains and throw off Their fetters."

Now who is the Lord against whom they are plotting? They're plotting against two: Against the Lord and against the Lords Anointed. So one appoints the other, anoints and establishes the other as King and the nations and the kings are rejecting both. So who is the Lord that is being rejected? The answer is the Almighty God. And who is the Anointed One that is being rejected? And the answer is, the Lord Jesus Christ. Let's put flesh on the bones of that assertion. In the Hebrew, the reference to the term 'the anointed

One' is the word 'Moshiach'. Moshiach is the root word of the word 'messiah'. Anointed, that means one who has been recognized by the authority that is capable of recognizing.

So one who has been recognized by the Almighty as the Anointed One has the power and the authority of the Almighty backing His claim to be the Anointed One. Why the term 'anointed', what's that all about? Well it was historically the case that when kings became kings, a horn of oil was held above their heads and poured upon them. And this oil would run down over their head, their beard, their vestments; this was usually perfumed oil, scented oil. And the fragrance of it was a reflection of the richest ingredients. Because this ceremony of anointing was of great significance.

But let's ask some other question. Why oil, why would the anointing take place with perfumed oil, fragrant oil, expensive smelling oil? That's because in the realm of human time we engage in symbols that are designed to reflect something beyond time, something of the unseen, something of the eternal. The horn of anointing oil is a reflection of the power and presence of the Spirit of God. The Holy Spirit has been likened to oil, in creation, and it has been said about the work of the Holy Spirit, "That it is not by might, nor by power, but by My Spirit says the Lord." This is a quote from the book of Zachariah, the prophet Zachariah. At the time of the restoration of Israel he says, "It is not by might, it is not by power, it is by the Spirit of the Lord that the mountains will be removed." A formidable task, one might add, the removing of mountains.

But how might such a task be accomplished without might or power, without push or pull? Well think about what oil symbolizes. Oil symbolizes the ability to reduce friction, cause oil is typically used in conjunction with lubrication. What could you move if nothing had the capability of resisting you? For example, in deep space, how much force, or thrust, is required to move the heaviest of objects? Almost none, because there is no resistance. The Holy Spirit creates an environment in which there can be no resistance to the will of God. And all creation actually responds to the Holy Spirit.

But you say, "Well how is that so, why would that be true?" The answer is, if you will recall, in the book of Genesis 1:1, the reading is, "In the beginning God created the heavens. And the earth was without form and void, and darkness was upon the face of the deep, and the Spirit of God was hovering over the face of the waters." What a marvelous statement, the Spirit of God was hovering over the face of the unformed creation.

Now the Father and the Word were in heaven, Jesus before He became flesh, as the Son of God, was previously known as the Word of God. So there was a word spoken, indicating that Jesus was actively involved. This word was spoken, but to whom was the word spoken? Because the creation at this point is without form, and void, and dark. So it is shapeless, empty, and dark. The Father is in heaven, so is the Son, known as the Word. Where is the Holy Spirit? The answer is the Spirit of God was on this side of

creation, for He was hovering over the waters.

The first Person of the Godhead available to the creation, was the Holy Spirit, He was waiting on the commands from the throne. And the first of these commands, the word of God was spoken, and it was said, "Let there be light," and it was the Holy Spirit who executes in this shapeless, unformed, dark, void; it's the Holy Spirit who establishes light. You may say, "He created the sun and the moon and the stars." No, those were created on the fourth day. The first thing God created was light. Light is the substance of all things. At the subatomic level, whether you conclude that light is a particle or light is a wave; at the subatomic level, light is the substance of which all things are created.

So God established the building blocks of creation and the Holy Spirit was the One who fashioned the building blocks of creation. You see, everywhere in creation the Holy Spirit has left His signature, so that when one is anointed, which means when one moves by the authority of the Spirit of God, even creation will respond to such a person. So when God brings the Son of God into the world, He is referred to as the Anointed One which means that He's clothed, as the horn of oil would cascade down upon His head and beard and upon His clothes signifying that both with the physical viewing of the oil, together with the aroma of the oil signifying that One who was so anointed, that is was anointed in this fashion, was King indeed. That physical earthly symbol of a horn of oil, scented oil, poured upon the head was meant to symbolize one who lives and operates in creation with the full cognition of the work of the Holy Spirit. And He was then moving in creation listening to the Holy Spirit and anticipating that creation would respond to the commands that He spoke by the Spirit. That's the anointing.

When God set Adam in the creation, God said to Adam, "Have dominion, rule over the creation." Adam gave up the right to rule when he submitted himself to the deception of Satan. When the Last Adam, one of the titles of Jesus, when He comes, He comes to restore the right to rule in creation. The secrets of creation were all implanted in creation by the Holy Spirit. The ability of creation to respond to the Spirit remains undiminished. And when one who comes and operates in creation by the anointing of the Spirit, such a one is indeed Lord of creation in the same way that Adam was permitted to have rule over all the creation.

So when the scriptures say, "The princes of the earth come against (or take their stand against) the Lord (the Almighty) and the Anointed One," it is to say that they disagreed with God in proclaiming that Jesus was the One to whom all creation would respond in the same way that the creation would respond to the Holy Spirit who structured all of its laws and secrets. By the way, that's why Jesus demonstrates by walking on the water, turning water into wine, changing the substance of five loaves and two fish, sufficient to feed the multitude, calms the storm on the sea of Galilee. All these and many more are the miracles of Jesus demonstrating His authority over creation.

So on the day of Pentecost they would begin their message by saying to the Jews, "This Jesus of Nazareth, a Man approved of God among you, by signs and wonders which He did in the midst of you." His ability to order creation and to have creation respond was offered as the proof that He operated in the secrets of the Holy Spirit, which secrets were inculcated into the creation by the One who was charged with the responsibility of executing the word that came from the throne into the substance of creation. So that's what's meant by the Anointed One.

"The princes of the earth say, 'Let us resist the Anointed One and the One who anointed Him as King (namely almighty God)'." Because what is being looked at here is the strict structure of authority. In other words, does Jesus claim to have authority and is that claim spurious or is it real? If He says, "I have all authority in heaven and on earth," as He does say in Matthew 28:18, the threshold question is: "Who gave You this authority?" The relevance of this question is unmistakable because if we claim to be His delegates, then we are claiming that somehow we have access into the same authority that He had. Because a delegate does not purport to represent himself or his own interests, a delegate purports to represent the interests of one who sends him. And therefore claims to have the power backing him of the one who sent him.

You can see how far we have strayed from this gospel when we advocate the idea of things we may do FOR God. This is utter rubbish. The reason that so much of what is called 'Christian initiative' fails it is because it relies upon the wrong power, it relies upon the power of the human being to do something for God. That at once assumes that you can do something for God and also that you know what God wants. As opposed to the alternative, which is to walk in the Spirit and to have Jesus by His Spirit dictate His policy and support it at the same time. So that's where I want to go with this message. But we are laying out a very clear, very fine, very deliberate, very meticulous foundation. Because when we say to you that you are ambassadors of Christ, we want you to understand, without equivocation, that you are legitimate and that the authority and power that sustains you are absolutely capable of sustaining you. Regardless of the environment in which you are called to function.

So the kings of the earth come against the Anointed One. What is God's response? Their view, the kings of the earth say, "Look, we will break Their power, we will remove Their shackles from us." They're saying, "If we do not resist the authority of Jesus Christ, our problem becomes we now have no authority and we're being lead as prisoners and slaves, shackles and chains." Leave that for the moment. But God Almighty, who installs and anoints Jesus says, "I have installed My King on Zion My holy hill." He answers the rejection of the kings of the earth and the peoples, He answers their rejection by saying simply, "I have installed My King on Zion My holy hill." That at once makes the Anointed One the King. That's not a surprise because earlier on we spoke about the

procedure of anointing being intimately associated with the installment of a king. This is no ordinary King, because the kings of the earth have taken their stand against this King and they say, "If we do not resist Him, He will lead us in shackles and in chains." They're resisting a claim by a King to be their King. By extension, they're resisting a claim that He is the King of kings.

Now the narrative of the second Psalm becomes fascinating right after this. There is a statement made in verse 7 of the second Psalm that seems to have no place in the narrative. For right after God says, "I have installed My King on Zion My holy hill," there is this one line, verse 7 of the second Psalm, "I will proclaim the decree of the Lord." Well we've already determined that the 'Lord' in this passage is God Almighty who installs Jesus as King. Why now then is this statement, "I will proclaim the decree of the Lord." Who is making this statement? It's clearly not God Almighty. It's the One who has been anointed as King who is saying, "I will proclaim the decree of the Lord." If you understand the movement of the Psalm, this is a perfectly normal movement. The next thing that has to happen is what was said. What do I mean? I mean once God has said, "Behold, I have installed My King," the next thing that would proceed in this ceremony would be a declaration from the newly installed King regarding His policy, what does He want to do. During the pendency of His rule, what may we expect of His majesty? What will He do? What will be the mandate of His rule? And His answer is simply this: "I will proclaim the decree of the Lord."

That is fascinating, because here He is as King, installed by God Almighty, an absolute King, the King of all kings; and what does He claim in His inaugural address? In His inaugural address, because that's what a king does once he's been installed, he gives a statement as to what his rule would be like. And His rule is this: "I will obey the decrees of the One who has installed Me as King." That's amazing, because here He is as King, He's able to do anything He wants to. Kings rule by decrees, His first decree is: "I decree that I will obey the decrees of the One who has established Me as King." To put it in the language of the New Testament, He says, "I will only do what I see My Father doing." This is the very description of humility, but in it also He's extremely wise, for the question is: What will God Almighty not do for One who says, "I will only do what I see the Almighty doing," what will God not do for them? Well that's the very thing that ensues; it opens up from God this amazing generosity. For then God says, in the next line, verse 7, midline, "He said to Me, 'You are My Son; today I have become Your Father. Ask of Me, and I will give You the nations as Your inheritance, the ends of the earth as your possession.'" What is He saying? When Jesus says, "I will obey whatever God is saying, I will do only what I see My Father doing," then God says, "Then You are My Son."

What does this mean? It means that when God made Jesus the Son, He also made Him the heir of God, according to Galatians chapter 4 verse 1, "Because God has made you a

son, He also makes you His heir." So when Jesus says, "I have all authority in heaven and on earth," His claim is not spurious because as the Son, the One who has the authority being His Father, gives Him the right to rule because as the Son, He is the heir of God. Everything that God has belongs now to the Son of God. That is why when Jesus comes into the world, He doesn't come so much as the Word into the world, He comes as the Son.

Might I remind you of that momentous occasion, recorded in Matthew chapter 4 and in other passages in the New Testament, in Luke as well. When Jesus was baptized by John in the river Jordan and Jesus came up out of the water, do recall what happened? The Holy Spirit descended on Him in the form of a dove and a voice was heard out of heaven saying, "This is My beloved Son." This isn't theater, this is the fulfillment of the Psalm in which a thousand years before these events would occur on the earth, God had already declared in heaven that all these things were now so.

And the proof that He was made the heir of God follows immediately after the statement, "You are My Son, today I have begotten You." Because what then does He say? "Ask of Me and I will give You the nations as Your inheritance." Who inherits? A son. So here is the proof that by declaring Him to be the Son of God, all that the Father has belongs to Him, so He may truly say, "All that the Father has is Mine, that is why I say the Holy Spirit will take of what belongs to Me and He will distribute it to you."

So the kingdom of God is fully established in the second Psalm, Jesus is crowned as King, anointed by power from on high, He's given a kingdom, He's given a seat on the throne, He's given kingship, He's given nations for His inheritance, He's given the ends of the earth as His possession. May I suggest here, at this juncture, you cannot do anything for God, you can't win a nation for God, for Christ; He already has the right to take a people out of every tribe, language and nation.

So when the high priest asked Jesus, at the time His trial in Mark the 14th chapter, when the high priest said, "Are You the Anointed One, are You the Son of the Blessed One?" He was asking Him this question: Are You the King? When Jesus answered by saying, "God said to Me, 'Sit on My right hand,'" quoting the scriptures, the high priest knew what He was saying and he said, "We reject Your claim as King, we have no further need of witness's, You are claiming to be the Son of God." Now He died on that note, and the question remains: Was He correct?

We'll explore that question in the next message. I'm Sam Soleyn, join me the next time for that. By the way, you may visit me on the website, [www.soleyn.com](http://www.soleyn.com). Thank you, I'll see you next time. Bye, bye.