

Ambassadors of Christ The Gospel of the King Part 2

Studio Session 113

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As the gospel is preached on the day of Pentecost, there's a huge question that's unanswered. This question proceeds the day of Pentecost by 53 days. The high priest had asked Jesus a quote from the second Psalm, "Are You the Anointed One, are You the Son of the Blessed One?" The full implication of his question was, "Are You the King?" You must understand that Israel was looking for its King. Israel understood that the Messiah, the Anointed One, Moshiach; would also be the King. And this was not based just on the second Psalm; this was based on their understanding of the role of man in creation. The first man that God created was and the genealogy of Adam was that he was "the son of God." That's clearly stated from the book of Luke the third chapter that also chronicles the genealogy of Jesus.

Now when God made Adam as His son, what did He give Adam the right to do? In creation He said, "Have dominion over it." Dominion, that word is derived from the term 'to dominate', to rule. And since there was no other to contend with Adam, Adam was the absolute ruler of the planet, he was the only king of the planet in his day. And he was king until he gave the right to rule to his adversary. To dominate, to rule, is to be the king.

So from the very first incident of creation, when God had arranged the order of creation and when He had made man and then gave man the right to rule; God was establishing in the earth a race of kings. Sons of God were meant to be also the kings, not in some vacant title but with the substance of actually being endowed with the right to rule. The Messiah would be the Last Adam and His right to rule would be that He was given the restored right to rule, and with that the right of all who were to be in Him also to rule was what was being promised. The Jews understood that God had selected Abraham ?OPEN? as the one through whom the Anointed One, the One anointed to rule, would come.

Therefore the genealogy of Jesus, found in both Matthew and Luke, in the early chapters of both; chronicle Jesus through the lineage of Abraham, ?OPEN?. Why? Because Jacob, when he blessed his 12 sons, he prophesied over each one. And when he came to Judah

he said, "The scepter (the kings staff) shall not pass from Judah." What is fascinating is that he prophesied that kings would be restored to Israel, indeed he prophesied that there would be kings coming out of the line of Judah. And this was quite a number of years, many centuries actually, nearly five centuries; before the first king of Israel came to the throne. "The scepter shall not pass from Judah."

So the Jews understood that God intended to give them kings, He just did not intend to give a King from the tribe of Benjamin. Israel chose, in the day when the king, the first king that God would choose, was alive. Israel chose poorly, and chose a king from the tribe of Benjamin, they chose Saul. Don't ever say God did not intend for Israel to have kings because God was their King. God is their King, God is the King of all. But God fully intended to give Israel kings because He intended a line of kings to come through whom the anointing would be restored to the earth.

It seems modest, it seems a statement of humility to say, "God did not intend to give Israel kings, they only wanted kings because they saw the nations around them having kings." That's not true. God had previously said, "The scepter shall not pass from Judah," so God always intended that they should have a race of kings. The genealogy of Jesus, with which Matthew begins the New Testament. In fact, the first words of the New Testament are from Matthew 1, "This is the genealogy of Jesus Christ, the son of David, the son of Abraham." Why David? Why is this the genealogy of Jesus Christ the son of David, the son of Abraham? That's frankly not how you do genealogy. Genealogy is typically done from either the progenitor to the descent, or the descendant to the progenitor; it isn't something that starts in the middle. So to say this is the genealogy of Jesus Christ, the son of David, the son of Abraham, and Abraham is older than David. There would be Abraham, David, and Jesus. You do not begin a genealogy by saying this was Jesus Christ the son of David. You do not begin by saying, "This is the genealogy of Jesus Christ, the son of David," you say, "This is the genealogy of Jesus Christ, the son of Abraham," and then you would come down the line to David. Unless, the whole point of the genealogy was to relate Jesus to David.

Now why would you want to relate Jesus to David? To the Jews, who was David? David was the original king whom God chose from the tribe of Judah. The first king of Israel, chosen according to the divine provisions of God, chosen BY God. God sent Samuel out to the house of Jesse to locate and to anoint the king. Now Israel didn't anoint David, Israel anointed Saul, Israel wanted Saul because he looked like a king. He was tall, he was handsome, he was athletic. And Saul was the reigning king when God sent Samuel out, Samuel being the prophet; to anoint David the king. So Israel would not have simultaneously had a king ruling and would also now have chosen to anoint another king. So while Israel chose its own king, God announced His choice for king and that king came from the tribe of Judah and his name was David. So the New Testament begins by saying, "This is the genealogy of Jesus Christ the son of David."

When the high priest asks Jesus at the time of His trial, "Are You the Anointed One, are You the Son of the Blessed One?" He's asking Him, "Are You the Anointed King?" When Jesus answers, and this quotation appears in a number of places, Jesus answers the question by saying, "You will see Me sitting on the right hand of God." The book of Hebrews quotes this very thing in Hebrews 1, "Thou art My Son, this day have I begotten thee," is followed by, "Sit Thou on My right hand until I make Your enemies a footstool for Your feet." It was understood, by the Jews of antiquity, that the place of the Anointed One would be at the right hand of God, the position of favor announcing that He was indeed the heir.

But when the high priest rejected Jesus' claim that He was the King, they passed Him off to the Romans because they wanted the Romans to agree that anyone who claimed to be a king should be executed. They didn't particularly care about the Romans, they cared about Jesus' claim that He was King. But because the Jews were, in those days, ruled by the Romans, they could not carry out a sentence of execution so they needed the cooperation of the Roman authority. So they approached the Roman governor, whose name was ?OPEN?, and they said to him, "This Man makes Himself a king." It was very clear, from the trial of Jesus, what message was conveyed to the high priest. Because he, in repeating the charge against Jesus, now says to the Romans, "This Man makes Himself a king." Funny turn of phrase, Jesus had not said He was 'a king', He had said He was 'The King', the One that Israel was looking for.

Because they rejected His claim, like the nations of the earth who would rage against God and the kings of the earth who would take their stand against the Lords Anointed, prophesied in the second Psalm, here is Herod and Pontius Pilate claiming, "We do not accept His claim as King." Exactly as the prophetic Psalm had declared more than a thousand years before this event is unfolding on the stage of human history. They say, "This Man makes Himself King," and, "We have no king but Caesar." Can you imagine what the Jews had to go through, mentally, to come to the place where in rejecting Jesus' claim as the Anointed King, the Messiah; they use the other extreme of saying, "We have no king but Caesar." And further they said to ?OPEN?, "If you do not execute this Man we will hold that you are no friend of Caesar." So they presented it in such a way as to give the Roman governor no alternative but to agree with them.

The Roman governor, after examining Jesus, concluded that he found no fault with Him but part of the accusation was this, Pilate, the Roman governor asked Him directly, he said, "Are You a king?" I promise you, this had to have been the discussion; the charge, the rejection of His claim, the presentation to the Romans, and now the question that Pilate asks, "Are You a king?" Tells us that the whole question before everyone was: "Is the claim of Jesus, to be the Anointed One, spurious or is it real?" When Jesus replied, He said, "I am. I am the King." But He said, "But My kingdom is not of this world."

Pilate was relieved because if Jesus is a Jew claim to be the next king, then either He would submit to Rome or He would rebel against Rome. But when He said, "My kingdom is not of this world," Rome had no territorial claims to any place that was not within the geography of this world. So the Roman governor said, "We find no fault with this Man." He attempted to free Jesus by offering an exchange, offering them a choice between Barabbas, who had committed murder during an insurrection, and Jesus, whom he designated to them as their king. And they said, "Away with Jesus, give us the murderer."

So the Romans wrote an accusation in three languages and he tacked up the accusation above the head of Jesus on the cross. And this was the accusation; as prophetic as it gets: "Jesus of Nazareth, king of the Jews." Rex judaem, king of the Jews. And the Jews demanded that he retract this statement, to which Pilate said, "I have written what I have written." He might as well have written it in stone because God called it forth before the Jews as a memorial of both the fact that He offered them the King and the fact that they rejected Him. They could not cancel the fundamental question: Was Jesus the King? The Romans said, He is the King; the Jews said, we have no king but Caesar.

They crucified Him and Jesus was raised from the dead on the third day. And 40 days upon the earth, during which time He spoke to them continuously about the kingdom of heaven. And one day on the mount of olives, with His disciples watching, giving them last instructions, while they beheld He was taken up and a cloud received Him out of their sight. Ten days elapsed till the day of Pentecost.

Now on the day of Pentecost, the inevitable question confronting everyone was: "Were the claims of Jesus true, was He the King?" So the sermon on the day of Pentecost is an answer to this very question, was Jesus the King. The outcome of this question would be the entire foundation of the gospel of the New Testament and certainly of the church. I've taken you in this direction to examine the principle question. If you go out to represent the Lord Jesus Christ, what exactly is your gospel? I would say that the gospel that was preached on the day of Pentecost was this gospel: Behold, Jesus is the King.

Now in the time remaining, what I would like to do is begin to present to you what the message actually was on the day of Pentecost. When, as we began in Acts 2, when Peter stands up and says to the multitude, "Men of Israel," I am saying to you that with that statement, "Men of Israel," he was queuing the Jews in to their moment in history. He was not just speaking 'off the top of his head', as it were, he was speaking to them about a message for which there had been the long centuries of preparation.

So he says, "Men of Israel listen to this; Jesus of Nazareth was a Man accredited by God to you by miracles, wonders and signs which God did among you through Him. This Man," he said, "was handed over to you because of God's set purpose and

foreknowledge; and you, with the help of wicked men (wicked men there would be the Romans), put Him to death by nailing Him to the cross. But God raised Him from the dead, freeing Him from the agony of death, because it was not possible for death to keep its hold on Him. David said about Him..." Now here is the argument that he begins to make, Peter is speaking on the day of Pentecost, then he says, "I want to talk to you about Jesus, this Man approved by God among you by signs and wonders which He did in the midst of you. You took Him and you crucified Him but it was not possible for Him to remain dead."

Why was it not possible for Him to remain dead, they crucified Him? Now he says, "Because David said.." Now why quote David? Because to the Jew, David is the quintessential king, everything David says about king is the best authority, to the Jew, that there could be on the subject of the King. So he says there are two ways that you can recognize Him as the King. Now keeping in mind what we said. The day of Pentecost comes 53 days after Jesus has been crucified, 10 days after He has ascended to heaven, following His resurrection, after which time He remained on the earth for forty days. So 40, plus 10, plus 3; 53 days. In the day before He was crucified, the question was: Are You the King? That question is not answered even after He was raised from the dead and ascended to heaven. But now the sermon on the day of Pentecost is to answer the question as to whether or not Jesus' claim to be King is in fact the right claim.

So the first of two criteria are set forth and David is used to set forth the two criteria, because David does king better than anyone else. So the two criteria, quoting David, quoting first the 16th Psalm, it is said, "He will not leave My soul in hell or suffer the Holy One to remain in the grave long enough to decay." So what's the first criterion? Peter said, "When David said this..." and he quotes David from the 16th Psalm. When he quotes David, he says, "David is saying that one of the two qualifications is that Jesus, the Messiah, will not remain in the grave long enough to decay." This isn't spiritualized, this is actual. This is not a spiritual reference to maybe He is not kept by the powers of darkness or anything like that. He's saying, "David plainly said when the Messiah comes you will be able to test that He is the Messiah, the Anointed One, the Son of the Most High; you will know it because number one, He will not remain in the ground long enough to decay." By that prophesy it meant that He would be killed, but as importantly by that prophesy it was also meant that He would be resurrected within the shortest time of crucifixion; long enough that you would know He was dead, short enough that He would not begin to decay. Peter says this, "Brothers I tell you confidently that the patriarch David died and is buried and his tomb is here with us. So he wasn't speaking of himself, he is fully decayed. But he was a prophet and he knew that God had promised him on oath that one of his descendants would sit upon his throne. Seeing what was ahead he spoke of the resurrection of Jesus, quote 'That He was not abandoned to the grave, nor did His body see decay'". As plain, as simple, and as clear as you can get.

So one of the two criteria by which you could know that He was the Messiah; number one David said, quoting Psalm 16, He would be resurrected from the dead. What is the second criterion established by David? The second criterion established by David, quoting Psalm 110, "The Lord said to my Lord, 'Sit Thou on My right hand'." What did Jesus say to the high priest? When the high priest asked Him, "Are You the Anointed One, are You the Son of the Blessed One?" His answer was, "Yes, and you'll see Me sitting on the right hand of God." There He quoted Psalm 110, the Psalm of David, in which David said the Messiah would ascend to heaven and would sit on the right hand of God.

Now he presents the two criteria. The first criterion is, He will be resurrected from the dead. The second criterion is, He will ascend to the right hand of God. Psalm 16, for His resurrection; Psalm 110, for His ascension. There were 12 witnesses who testified to these two facts; they saw Him after He was raised from the dead, they saw Him as He ascended to the right hand of God. Therefore the sermon on the day of Pentecost concludes with this, "Therefore let all the house of Israel know assuredly that God has made this same Jesus both Lord and Christ." The word 'Christ' is the Greek term referring to the Hebrew term 'Moshiach' or 'Messiah', which means 'Anointed One'. God has made Him both the King and the Anointed One, full circle.

On the day of Pentecost, then, the sermon that is preached is, "Israel, behold your King." The message on the day of Pentecost accuses the Jews of regicide, the murder of the King, and invites them to repent, that they might experience a time of refreshing from the presence of God. My point is that from the beginning of the gospel it was always the gospel of Jesus the King. If you are going to be His ambassador, He had better have the authority to send you, and you had better be sent by His authority.

Let us continue this discussion. Till the next time, I'm Sam Soleyn. You may visit me on the website, www.soleyn.com. God bless you, I'll see you next time. Bye, bye.