

April 24th, 2022
Pinecrest Baptist Church
a.m.

Sermon Series: Gethsemane to Glory
Sermon #4 Title: The King of Glory
Sermon #4 Text: (Acts 1:9-11)

One of the most overlooked happenings in the ministry of Jesus is His Ascension. It stands as sure as night follows day, the Ascension of Jesus follows the Resurrection of Jesus.

There are four distinct and distinguishing events that mark the man Jesus Christ.

#1 – His Birth, #2 His Death, #3 His Resurrection, #4 His Ascension.

Like all other great doctrines, the Ascension of Jesus is interwoven throughout a great number of passages of scripture throughout the Bible.

1st Timothy 3:16 – “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.”

John 16:28 – “I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.”

Psalms 68:18 – “Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.”

- Preached on by Paul in Ephesians 4:8-10

Hebrews 4:14 – “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.”

Hebrews 7:25-26 – “Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens;”

1 Peter 3:22 – “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.”

Acts 3:20-21 – “And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.”

John 6:62 – Jesus not only prepared His disciples for His resurrection, but also for this ascension. “What and if ye shall see the Son of man ascend up where he was before?”

I. The Setting Jesus Chose

*Note – As should be noted, the Lord had all of Israel to choose the setting for His return to heaven. All things of His ministry have always been under His control.

- He chose the place of his entrance into the world . . . Bethlehem – He would choose the place of His exit from the world . . . Bethany.

- He chose the people of His birth, and life, the places of His birth and life, as well as the period of His birth and life.

- He chose the setting and circumstances of His death...

- Jerusalem would be the place

- Jews and Romans would be the people

- Judas would be the catalyst

- With every point along the way of Christ's ministry, each setting was chosen, and significant in some way, His exit from this world is no less important.

- We note the things that the scripture notes for us...

A. The Place –

- 1.) Luke 24:51 - "Bethany"

- 2.) Acts 1:12 – "the Mount called Olivet"

- The Mount of Olives is a mountain ½ mile east of Jerusalem. The summit of the Mount of Olives overlooks the Temple Mount in Jerusalem to the west. Bethany is a village on the southeast side of the Jerusalem.

*Note – With all of Israel at His choosing, the Lord Jesus chose for this place, to be the place, He left this place...

- Bethany was a place that had significant history during the ministry of Jesus...

- It was at Bethany that Jesus ate at the house of Simon the Leper when a woman broke an alabaster box of ointment worth a year's wages and poured it on Jesus before His crucifixion.

- Bethany was where Mary, and Martha, and Lazarus lived. It was the place of Lazarus' resurrection.

- Bethany was the place that Jesus stayed in the final days of his ministry just outside of Jerusalem.

*Note - Bethany – The name is identified with several meanings. 1.) House of Dates – because of all the palm trees associated with it. 2.) House of Affliction, by translation, or as some others translate it – 3.) The House of Poverty -

- What's so significant about that?

2 Corinthians 8:9 – "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

*Note – In the Incarnation Christ went from the riches of glory to the poverty of man. – In His Ascension, He would leave from the Poverty of Man – Back to the riches of glory.

B. The People – Exactly who was there at the Ascension of Jesus? – Was it just the eleven? Was it the 11 plus the women, and as scripture speaks of in other places the "residue of disciples?"

*Note – Whoever else may or may not have been there, the scripture names for sure certain people who returned from that moment... (vs 13) - "Peter, James, John, Andrew, Philip, Thomas, Bartholomew, Matthew, James the son of Alphaeus, Simon the Zealote, and Judas the brother of James."

- We note those men for sure are named for us. These we know were people the Lord let visibly watch Him ascend into glory.

- 1.) But note how the angel addressed them. - "Ye men of Galilee"

- a.) vs 2 – Luke called them Apostles

b.) vs 11 – the angel calls them, “men of Galilee.”

*Note – First - One of the most interesting things to me is the fact that this is the only time in the entirety of the New Testament that the group of eleven are referred to as “Men of Galilee”, and it is an angel that says it.

- Up until now, the group could not be called “Men of Galilee”- because Judas Iscariot was not from Galilee in the North, he was from Kerioth in the South.

- In that group – there were no traitors in the bunch...
- there were no lost men in the group... This is the first time they are spoken to as an “unmixed crowd.”

*Note – Second – Calling them men of Galilee did two things:

- It reminded them of their standing among the Jews. The general population of Israel looked down on Galilee as being “less than Kosher” and sort of an “unkempt kind of people.”

- It alerted them to the fact that the Angel of the Lord didn’t shy away from their identity as Galileans...

*Note – Third – This was a name Peter could once again embrace. – In Mark 14:70 – during one of Peter’s denial, he was accused of being a “Galilaean” because of his accent, and at that moment, Peter wanted to be anything but a Galilaean.

- The angel’s greeting was a Reminder – You are Galilaean!
- and out of all of Israel, and all the world – YOU are chosen to get to see this.

II. The Statements Jesus Made

*Note – The scripture records for the last things that Jesus said on that day nearing the Ascension...

- That particular day began in the scripture, I believe at verse 6. From verse 6 on, it appears to me to be Thursday.

A. The Belief He Corrected –

1.) “It is not for you to know the times or the seasons which the Father hath put in His own power.”

a.) From that Thursday, until this morning, Christians have wanted to know when Jesus is going to return, and when Israel’s throne over the world is going to be established.

b.) Jesus did not say, the time is “not known” He said, it was not for them to “know.”

*Note – The timing of the establishment of the kingdom is deliberately and divinely withheld from our knowledge. Jesus had given them the information in Matthew 24 for them to pass on to us, but that was it.

(Those men were, like us, to serve the Lord like they didn’t know when He would return.)

B. The Basics He Commanded

1.) vs 8 – “But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth.”

a.) Wait in Jerusalem

b.) Wait for the Spirit in Jerusalem

c.) When the Spirit comes – be my witnesses from here to the uttermost parts of the world.

*Note – This is in concert with Matthew 28:19-20 which Jesus proclaimed to them back in Galilee... - “Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even unto the end of the world.”

- They were, as we are, to be “teaching, baptizing, teaching” (enlisting, baptizing, instructing)

*Note – Now note all of that, to note this...

- In Matthew 28 – the Great Commission took place on a Mountain Galilee.

- In Acts 1 – The Great Ascension took place on a Mountain outside of Jerusalem.

- What Jesus commissioned in Galilee after the resurrection, He commenced in Bethany on the day of the Ascension.

- What we do here today, is part of the instructions given on that Thursday.

*Note – But I want you to note here one of the most tender treasures, and intimate pictures. O, to hear what they heard. I would long from deep within me, to hear what was being said, in those final minutes.

C. The Blessing He Conveyed

*Note – You need to see two verses side by side, and Luke wrote them both.

The moment of the Ascension

Luke 24 – “While He blessed them He was parted from them and carried up into heaven.”

Acts 1:9 – “While they beheld He was taken up; and a cloud received Him out of their sight.”

AS Jesus was going up – two things were happening. He was blessing them, they were beholding Him.

- From Christ’s looking down – He was blessing them.

- From them looking up – They were beholding Him.

- “He blessed them” – “eulogeo” – He spoke well of them, to them... - There is nothing that will put out someone’s light than to speak an ill word about them to them. At the same time there is nothing that will charge someone’s spirit with life than a good word about them, to them.

- To hear someone speak well of you, to you, and mean it, can be one of the most heart soothing, fear banishing, pain healing balms for the soul.

- So many times I have longed to hear that from the Lord.

(There’s you a good lesson right there... you can lift a spirit by tone and talk, just as much as you can kill one. – Jesus wasn’t about to leave His friends without boosting their spirits.)

Preacher what was the blessing He said to them? No one knows but Him, and them. – Luke 24:51 tells us that they returned to Jerusalem “with joy.”

- But I tell you that there is a Biblical blessing that Moses left with Aaron to speak down through to the Jews.

Numbers 6:22-27 – “And the LORD spake unto Moses, saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD

bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them."

III. The Sight the Disciples Saw

*Note – Many people today part ways with the Bible anytime they read something that seems supernatural to them, and the idea that Jesus just lifted up into the sky seems too fantastic.

- Well every man has to realize that the "natural" IS "supernatural." As you speak there is a "supernatural God orchestrating all natural things." What is natural – supernaturally happened.

- And it is no more difficult to recognize the Ascension than it is to recognize the Resurrection. What did the Disciples see that day?

A. The Rapture of the Lord – "And He had spoken these things, while they beheld, He was taken up..."

a.) that is the word "ep-eye-ro"

b.) 1st Thessalonians 4:17 – says we will "caught up"

(1) that word is "harpodzo"

c.) Ep-eye-ro of Jesus is Him Taking Himself Up

d.) Harpodzo of believers is Jesus Taking US Up.

*Note – It was His glorified Entrance into Heaven Himself, that when the time comes He might Take us Up into Heaven with Him.

- They visibly watched Him leave this earth, and ascend into the heavens.

- Just as in the Resurrection, Jesus is the first fruits of our Resurrection – in the Ascension Jesus is the "first fruit" of our Ascension. – As He ascended, the saints will too.

B. His Reception out of Sight

1.) "and a cloud received them out of sight"

2.) vs 10-11 – "why stand ye gazing up into heaven?"

Bob Utley writes in his book Luke the Historian – "This is a PERIPHRASTIC IMPERFECT. They were continuing to strain hard to see Jesus as long as possible. Even after He had been lost from sight, they kept on looking."

- Their eyes were on Him, until the last scintilla of a second... and then some.

(Just a note here about these two angels... I don't know if it was the same two at the garden tomb but they liked asking the disciples questions they couldn't answer intelligently...

- At the tomb – "Why seek ye the living among the dead?"

- Here - "Why stand ye here gazing?" – I can hear Peter say, "Cause I aint never seen nothing like that before!"

Spurgeon spoke of this moment in his writings about the ascension saying – "(1) Very right. If Jesus were among us now we would fix our eyes upon Him, and never withdraw them. When He ascended up into heaven it was the duty of His friends to look upon Him. If it be right to look up into heaven, it must be still more right to look up while Jesus rises to the place of His glory; but they went further — they stood "gazing." "Look" is ever the right word. "Look unto Me, and be saved." Be your posture that of one "looking unto Jesus,"

always throughout life. But it is not commendable, when the look is not that of worship, but of curiosity."... "Why?" It may be the most natural thing in the world, and yet it may not be a wise thing. The Lord allows us to do that which is innocently natural, but He will not have us carry it too far. We must not stand gazing here for ever, and therefore we are aroused to get back to the Jerusalem of practical life, where we may do service for our Master."

But there is one last thing that is not written on this page. – Jesus Left; but He is not Gone.

- He did not merely leave here. He went There. It is there... that all the real and eternal things in this life are happening, now.

- Proverbs 15:24 – "The way of life is above to the wise, that he may depart from hell beneath."

IV. The Scene in Glory –

Psalm 24 is commonly believed to have been written, and sung when David paraded the Ark of the Covenant back to Jerusalem.

- 1st Chronicles 15 is a magnificent chapter portraying the pageantry, the parade, the music, the choirs, and the grand celebration as the Levites marched the Ark from Obed-Edom into the city of Jerusalem.

- 1st Chronicles 15:3 – "And David gathered all Israel together to Jerusalem, to bring up the ark of the LORD unto his place, which he had prepared for it."

- 1st Chronicles 15:27-28 – "And David was clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the song with the

singers: David also had upon him an ephod of linen. Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps."

Some theologians tell us that the 24th Psalm was written to be sung by those singers as the ark approached the city.

- 2 choirs.

- 1 with the ark

- 1 at the gate

- One choir with the ark would sing – "who shall ascend unto the hill of the Lord."

- One choir at the gate would sing – "He that hath clean hands and a pure heart."

- And the psalm would be sung in responsive renderings...

The Choir with the ark would sing – "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

The Choir at the gate would sing – "Who is this king of Glory"

The Choir with the ark would sing – "The Lord strong and mighty, the Lord mighty in Battle."

(I have no idea if that was the welcome program for Jesus back into heaven... but I believe the welcome parade and coronation of Jesus back into heaven was greater than the parade for the ark back into Jerusalem.

-As the Old Covenant was celebrated in Old Jerusalem, I can hear the angels shout to the gates of heaven as Jesus ascended, "Lift up your heads O ye gates, and the King of Glory shall come in.")

He took His seat on the right hand of the Father and now waits on His Word to call our Name. – You don't have time to be wrong with the Lord.

