

King of Glory

by Ern Baxter

Photograph courtesy of H. Armstrong Roberts.



The cross was only the beginning of Jesus' conquest.

When Jesus came into the world in the humiliation of the Incarnation,

He started on a route of conquest that took Him through the lonely years prior to His introduction at the muddy waters of Jordan, when the bony, prophetic finger of John the Baptist was pointed at Him and those significant words were uttered: "Behold, the Lamb of God, which taketh away the sin of the world" (Jn. 1:29). For some thirty-three and a half years He overcame and lived an impeccable life so that it was said of Him that "he was tempted in all points like as we, yet without sin" (Heb. 4:15).

Jesus' flawless life was followed by a decisive death. He went to Calvary to endure inexplicable and incomparable suffering; suffering of which we can only have a hint; suffering we can only look at curiously with a sob in our throats; suffering veiled in the mystery of the bearing of sin; suffering surrounded by torn rocks and a sun that refused to shine and an earth that writhed in agony.

As He hung there alone, God reached down His giant fist and gathered the accumulated sins of men and placed them upon Him. Jesus became the "sin center" of the universe so that it was later said of Him, "He was made sin for us who knew no sin, that we

might be made the righteousness of God in Him" (2 Cor. 5:21).

In the awful loneliness of Calvary, Christ made His soul an offering for sin. The sin of the world was placed upon Him, and the waves of God's wrath were released upon Him. When He had become an offering for sin, He gave up the ghost and came down from the mystery of His sufferings, having finished the work. What men saw was a man hanging limp—every bone out of joint, a swollen tongue protruding from burning lips that cried out, "It is finished!"

They did not understand what was going on. But the veil of revelation is drawn back for us, and we are told by Paul that something else was going on in the darkness of that awful hour. Jesus was tying a chain around the neck of the demonic world. He was dragging it across the stage of the cosmos. The Bible says, "He was destroying principalities and powers and making a show of them openly. . . triumphing over them in His cross" (Col. 2:15). He was dealing with sin. He was dealing with the old Adamic society. He was making an end of the old order of sin and death, and when He had done it in the mystery of His cross, He said, "It is finished!"

"Give me the keys"

Then Jesus went down to make His announcement. The Apostles' Creed says, "He descended into hell" or hades. I

personally believe from my study of the Scriptures that through the authority of what He had just accomplished at Calvary, He went down to confront Satan himself as he stood at the portals of the world of hades. There He said to him, "Give me the keys."

Satan retorted, "I've been waiting for You about four thousand years; I was there in the Garden of Eden, and I heard my sentence. I was told someone would come along and crush my head. I have been waiting for You, and have been killing people off all through history because I thought they were the ones. But here you are. Now, get in there with the rest of them. They are all in there."

Who was in there? Abraham and Isaac and Jacob and Isaiah and Malachi and countless others. They were all waiting in paradise. In fact, just before our Lord had gone to His cross, two of them—Moses and Elijah—came up on the Mount of Transfiguration to have a conversation with Jesus the Messiah. The Bible tells us what they talked about. They "spake of his decease which he should accomplish at Jerusalem" (Lk. 9:31).

They said to the Lord on the mountain, "Everyone is excited down in paradise. We have been appointed as a committee to come up and tell you that everything is all astir down there. When we left, Isaiah wanted to come. He said, 'This is the greatest day. I wrote about this

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and now it's coming to pass! Abraham was right behind—he wanted to come, too. But we were appointed to come and tell You that we are so grateful for what You are doing. There are thousands of us down there.”

Promissory Notes

Why the excitement? Because under the old covenant, the blood of bulls and goats could not take away sin. But those men down in paradise were clutching their promissory notes in their fists. Every time an Israelite laid his hands on a lamb and transmitted his sin, that lamb died in his place. But at best that ritual was just a credit note to be redeemed by the most precious blood of our Lord Jesus Christ. Those in paradise had been waiting for the time when their credit notes would be redeemed, and the time had finally come.

So Jesus came down from His cross, and He confronted the satanic prince: “I’ll take those keys.”

“No one has ever talked to me like this,” said Satan.

“No one ever had the authority before,” Jesus replied. “But as God’s King, as the One who has now been given authority as His delegated Sovereign, I am in charge now. I’ll take the keys.”

And Satan handed Him the keys. Then Jesus went over into the unrighteous section, opened the door and looked in, and He pronounced to those inside that they had been righteously judged for having rejected God’s counsel

under the old order. Then He shut the door and left them there. But He turned next to the gate of paradise, opened it, and said, “Come on, let’s go.”

The King of Glory

They started up the steps of ascension, and when they got as far as Jerusalem, some of those Old Testament saints said, “Messiah, do you mind if we have a stop-over ticket? We’d like to spend a few hours in the old hometown. We haven’t seen it for centuries.”

According to the Bible, the bodies of many of the saints were seen at that time in the streets of Jerusalem (Mt. 27: 52-53). After visiting the old hometown, they continued their journey. Up and up they went until they came in sight of the ramparts of Glory. And then this great crowd of the Old Testament redeemed, who were moving paradise into better quarters, cried out, “Lift up your heads, O gates, and be lifted up, O ancient doors, that the King of Glory may come in!”

Entrance was not so easily gained, however, for the angelic protectors hurled back their challenge over the ramparts of Glory: “Who is the King of Glory?”

The saints replied, “He is the Lord strong and mighty—the Lord mighty in battle. He is the One who has just come freshly from the battlefield of Golgotha, where single-handedly He dealt a deathblow to all of Satan’s plans and purposes, bore the sins of men, cut off the old Adamic order and died a decisive death, meeting the demands of God and the requirements for man. He is the Lord strong and mighty, the Lord mighty in battle. *Now*—will you lift up your heads, O you gates? Lift them up, O ancient doors, that the King of Glory may come in!”

Again, unsatisfied, the challenge rang out, “Who is this King

of Glory?” Again the triumphant response came: “He is the Lord of Hosts. He is the King of Glory. He is the One who is in charge of all the angelic hosts. But not only that, He is King now of a multitude which no man can number. He is God’s delegated authority. He is the One who is to bring to God the fruit of His purposes. He is the King of Glory. Now swing back those gates and let the King of Glory come in!”

Finally, the gates swung back. He entered in, stepped up to the Father’s throne, and presented the tokens of His redemption. The Father said, “Sit down, Son, at My right hand and reign until your enemies are made your footstool.”

“Until . . .”

I believe that when Jesus sat down at the right hand of God, the Father meant what He said. He said, “Sit at my right hand *until* . . .” And I don’t think He will leave the right hand of God; He will sit there—*until* His enemies are subdued. He will accomplish this from heaven, and when He is done, then He will turn the Kingdom over to the Father, but not until He has done the job He was given to do.

The Father said, “Sit here, Son, until You finish the job; then hand it to Me finished. You sit here and rule and reign until Your enemies are made Your footstool.” Paul picks this statement up and weaves it into the New Testament revelation when he says, “He must reign *until* . . . He has put all His enemies under His feet” (1 Cor. 15:25).

When our Lord arose from the dead, He made a pronouncement. He said, “All authority is given unto Me in heaven,” and for years we have stopped there in our eschatological scheme. But Jesus has *all* authority and He reigns in joy, not only “in heaven,” but “in earth.”

The teaching that Christ’s au-



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thority is presently limited, and the "reign of God" in the "now" on earth is not a possibility, has paralyzed the purposes of God in the earth. I believe that He has all authority in the earth *now*. He is not only the King of heaven; He is the King of earth. He is the King of the Soviet Union and China, the King of the United States and Canada, the King of Europe, Asia and Africa. He is the King of all the earth even now!

I must confess that it is only in recent years I have discovered David in the New Testament in the same way I had discovered Adam and Abraham there. By that I mean I had not discovered David's proper historical and eschatological significance in the New Testament. Jesus was "of the seed of David"—and because I knew He was in the Messianic line, I thought that was all those words meant. I didn't see any further connection between David and Jesus.

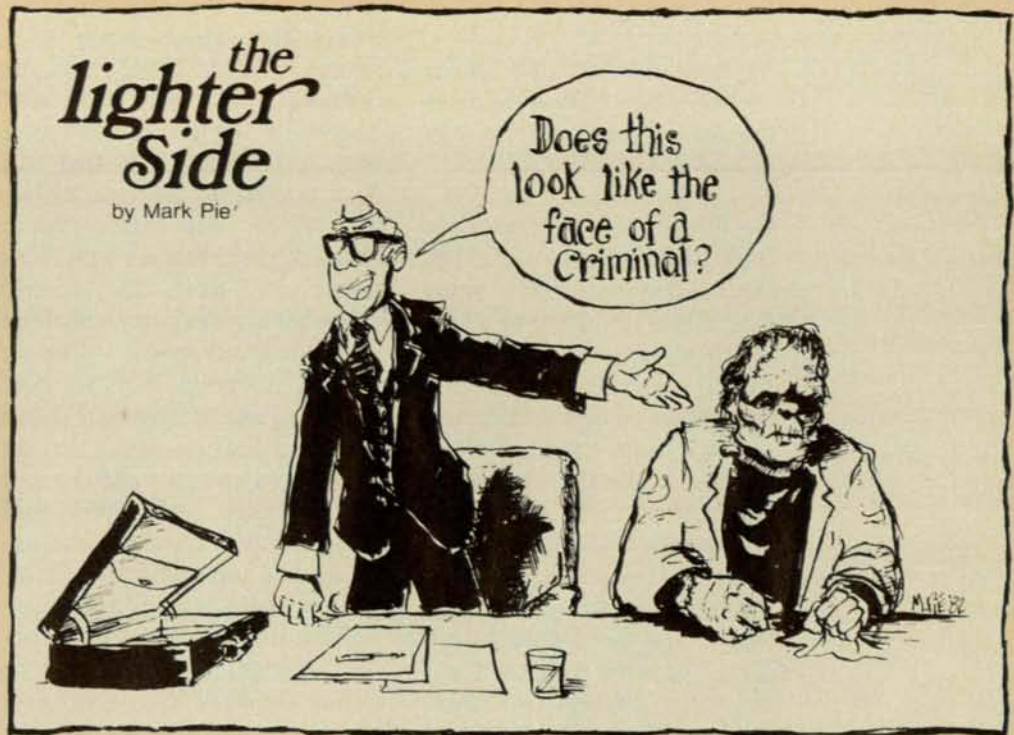
I had seen the typical relationship between Adam and Jesus, for Paul says that Adam "was a type of Christ, Him who was to come" (Rom. 5:14 NAS). And I saw the historical relationship between Abraham and Jesus, for it was Abraham's "seed" that was going to bless the nations of the earth.

But not until recently did I realize the significant role David played in God's plan and his relationship to Jesus: David pre-figured Christ as *God's delegated King*. When Jesus came into the world, He came into the world as the Son of David. He came in as the King of the Jews. He came in as the King of all those that are redeemed, so that under His authority the redeemed community might become the means by which He would establish God's sovereign right in His own redeemed earth.

In Acts 2:29-31, we find Peter speaking of David's prophetic perception of the Messiah:

the lighter Side

by Mark Pie



Brethren, I may confidently say to you regarding the patriarch David that he both died and was buried and his tomb is with us to this day. And so because he was a prophet and knew that God had sworn to him with an oath to seat one of his descendants upon his throne, he looked ahead and spoke of the resurrection of the Christ (NAS).

Peter didn't say that David spoke of the second coming of Christ. I think there is something here of deep significance that we have missed. As a result, it has paralyzed us. I believe that in this hour God is bringing into focus a fact that has been distorted for many, many years: God's purpose is *not* to redeem a bunch of people to sit at a bus stop and wait for the bus to come along to get them out of the world's mess. Rather, God has redeemed us and cleaned us and put Himself into us so that He may send them back in to clean up the mess and be "the salt of the earth" and "the light of the world," so that with the power of the gospel they

may vindicate God's purpose in the death and resurrection of His Son.

The second coming of Christ is the hope of the believer, but I don't believe it holds out any hope to the sinners. It is the sinners' judgment—the sinners' damnation. Therefore, if the sinner is to be helped, either individually or corporately, there is only one way God has designed to help him. And that is by the power of the gospel. For the gospel is *the* power of God unto salvation.

If Jesus Christ has *all* power in earth, He'll never have more power than He has now. If He has it all, there is no more to be had. And He has it *now*, and is using that power in the gospel—not only individually, but corporately, so that in the redeemed community He may manifest the glory of God to the world. I believe the ultimate form of evangelism in this age of grace is going to be the manifestation of God's redeeming power through the total life of a redeemed community that demonstrates what the gospel can do in every area of human life, both individually and

collectively.

Peter went on to speak about the relationship of David to Jesus in that same Pentecost sermon in Acts 2:31-36:

He [Christ] was neither abandoned to Hades, nor did His flesh suffer decay. This Jesus God raised up again, to which we are all witnesses. Therefore having been exalted to the right hand of God and having received from the Father the promise of the Holy Spirit, He has poured forth this which you both see and hear. For it was not David who ascended into heaven, but he himself says: "The Lord said to my Lord, 'Sit at My right hand, until I make Thine enemies a footstool for Thy feet.'" Therefore let all the house of Israel know for certain that God has made Him both Lord and Christ—this Jesus whom you crucified (NAS).

The pentecostal outpouring is related to David. After Jesus' ascension, what came back from heaven on the day of Pentecost was the coronation oil that had been poured on the head of David's greater Son—the new King. "We see Him crowned with glory and honor" (Heb. 2:9). As He ascended into the presence of the Father and sat upon His throne, He was anointed with the holy anointing oil of universal kingship, and that oil descended on the day of Pentecost and covered and flooded and filled and possessed and impressed and impelled men and women to become authorities for Jesus Christ. Filled with the Holy Spirit, they went out to challenge, to charm and to change the life of Jerusalem, Judea and Samaria and to reach to the uttermost parts of the earth—until the whole world knew that something had happened on the day of Pentecost. King Jesus had shared the anointing oil of His ultimate

authority with the royal community.

I believe that what is happening worldwide in this hour is unprecedented. This visitation of the Holy Spirit is not just to give us goose bumps, and teach us to play the tambourines and sing new choruses. That is a part of the package, but something else is much more important than all of that.

What is vastly more important is God's almighty purpose being revealed. At the end of this age He will manifest His glory in the redeemed community. This outpouring of the Holy Spirit is not only an outpouring of blessing—it is an outpouring of *authority*. God is establishing spiritual authority in the earth that He may in this hour bring into existence His kingdom in power, and answer the prayers of multiplied thousands through the centuries who have interceded by crying, "Thy kingdom come!" ▼

In Brief

concise, helpful insights

The wicked man stands in the courtroom of God. God, because of His love, wants to forgive him. But because of His law, God cannot let him off. How can God save what He should kill? The answer is justification. To justify means to pronounce or declare righteous. Here is how justification works:

1. ***Our Sin Is Removed***—God removes our sin from us and puts it on Another who has no sin of His own. This could not happen in a human courtroom because the apparatus is not there to bring it to pass. But in the cosmic courtroom of God it can and does take place. God has taken our sin and put it on Jesus. He was made sin with our sin.

2. ***We are declared righteous***—Jesus, in the totality of His being, is transferred to us and we stand accepted with His righteousness. When God makes that transfer, He gives us what Paul calls "the gift of righteousness." *That* is the basis of our acceptance before the Father.

At times I don't feel justified, but my justification does not depend on how many religious experiences I have had. It is a transaction carried on in the courtroom of the cosmos, and my righteousness is a gift from God in Christ. My sin has been imputed to Christ, Christ has been imputed to me and I stand before God in Christ *accepted*.

