

## **“WHOSE RIGHT IT IS”, #2**

### **INTRODUCTION**

In a previous lesson, we examined the passage in Ezekiel 21:25-27, where God through the prophet Ezekiel, foretells the **end** of Judaism, by stating that no more would one reign over Judah until one would come “WHOSE RIGHT IT IS.” In Jeremiah 22, Jeremiah declares that none would prosper on “the throne of David”, ruling “in Judah.” Thus, the One to come, ““WHOSE RIGHT IT IS”, would prosper, but **not** “in Judah.” His prosperity would have to be from His sitting on David’s throne somewhere else. The last king in the lineage of David prior to the prophecies of Ezekiel and Jeremiah, was Jehoichin, or Coniah. When Judah went into Babylonian captivity, Coniah was dethroned, and allowed to die after 37 years of captivity. Zedekiah was the puppet king over Judah, as appointed by the Babylonians. He had no divine right to rule, and it was said that none of Coniah’s descendants would rule on David’s throne in Judah.

Christ came into the world to be king, and was to be over the kingdom that Daniel foretold in Dan. 2:44, which was to be established during the days of the Roman kings—sometime between 34 B.C. and 476 A.D. It was not to be an earthly kingdom, or one of this world (John 18:36). We are told that Jesus is now at the right hand of God in heaven, and is made Lord and Christ. He is of the lineage of David, and is a physical descendant of Coniah. Yet, God said no one would prosper in Judah, on David’s throne. This allows Jesus to prosper, but **somewhere else** than “in Judah”. His presence in heaven makes it a heavenly kingdom, with His rule there to continue until the end of the world (1 Cor.15:23-24).

Christ then, is the One “WHOSE RIGHT IT IS” to rule, and He has the power to **grant** certain “rights” to people on earth who might become His subjects. Let’s examine these “rights.”

### **DISCUSSIONa**

#### **I. 1<sup>st</sup>, Jesus grants the “RIGHT” of the lost to HEAR His saving words.**

Matt. 13:9: “Who hath ears to hear, let him hear.”

A. Christ’s desire is that ALL men “hear” the gospel, so they can make the decision to respond to it, or reject it. Matt. 7:24; 13:15, 18-19; Rom.10:17

1. Even to the 7 churches of Asia as recorded in the book of Revelation, Jesus called upon those in every congregation to “hear” His words.
2. Hearing is the basic way the message of God reaches the heart of the lost.

B. Converts in the first century became such because they were allowed to “hear” God’s message of salvation.

1. The Jews on Pentecost day “heard” the words from Peter. Acts 2:22 (23-36) 37
2. The Gentiles also were able to “hear” the gospel. Acts 11:13-14; 10:33
3. The Samaritans also “heard” the word proclaimed. Acts 8:5-6
4. The Greeks also heard the word preached. Acts 18:8

#### **II. 2<sup>nd</sup>, Jesus grants the “RIGHT” of hearers to BELIEVE the gospel.**

John 8:24: “I said therefore unto you, that ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins.”

A. Christ joins “hearing” with “believing”. Mark 16:15-16; cf Rom.10:14, 17

B. Believing is important in coming to God, when one accepts the evidence presented in the scripture. Heb. 11:1; cf Acts 2:36-37

1. The Thessalonians “believed” after they heard. Acts 17:1-4
2. The Bereans also believed the evidence presented. Acts 17:11-12
3. The Corinthians also believed when they heard. Acts 18:8

### III. 3<sup>rd</sup>, Christ grants the “RIGHT” of believers to REPENT of sins.

Luke 13:3: “I tell you Nay; but, except ye repent, ye shall also perish.”

A. Christ grants the right of penitent believers to repent (or change their minds about the love and practice of sins). Acts 11:18

B. God commands all men (here and elsewhere) to repent of their sins, for they cannot go to heaven without repenting and turning from their evil ways. Acts 17:30; Rom. 2:1-6; 2 Co. 7:10

### IV. 4<sup>th</sup>, Christ grants the “RIGHT” of believers to BECOME children.

John 1:12: But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.”

A. This passage uses the term “received him” interchangeably with them that “believe on his name.”

1. They are given the “power” to become the sons of God.

a. The word “power” simply means “right”, or the privilege of doing something.

b. It is from the Greek word *exousia*, which simply means “the freedom to act”, or the authority for doing something.

c. This passage in John 1:12 is the very **first** verse given in Vine’s Theological Dictionary of N. T. words to **define** it’s meaning.

2. Note that the passage does **not say** that those who believe **are** already “sons of God,” NOR does it say they become “sons of God”, but it says they are given the **right to become** sons of God, meaning that they are not **yet** “sons of God”, but can do so later.

B. What is involved in **becoming** “sons of God?”

1. The very next verse states that those who became sons of God had been “born” of the will of God, which obviously describes the “new birth” of John 3:5, which involves the believing of the word planted into the heart, and being buried in water baptism.

2. This conforms to Paul’s language in Gal. 3:26-27 (Read or Quote).

a. This passage says some “are” children of God” **in Christ**. (v. 26)

b. Then, Paul states **how** this transaction occurred, as they “have been” (KJV), or “were” (ASV, NASB, NKJ) “baptized into Christ”.

c. This action had put them “into Christ” (v. 27), or caused them to be “clothed with Christ” (NASB), making them “in Christ” **as** “children of God” (v. 26).

d. The Ethiopian treasurer exercised his right to be saved as a child of God, as he confessed his belief in Jesus as God’s son, and was then baptized in water. Acts 8:35-38

- 1) His confession was an expression of his “belief” in Jesus as God’s Son.
- 2) Upon his coming up out of the water, he went on his way rejoicing, as God’s son.

#### **CONCLUSION\**

### **I. Finally, Christ grants the “RIGHT” of God’s children to eternal life.**

Rom. 8:17: And if children, then heirs: heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

A. This inheritance is that of eternal life. Heb. 5:8-9; 9:15

B. The last beatitude of the entire Bible is found in Rev. 22:14, which refers to the “right” of those who are obedient, to partake of the tree of life in the eternal city.

Rev. 22:14: “Blessed are they that do his commandments, that they may have **right** to the tree of life, and may enter in through the gates into the city.”

1. The KJV and NKJ read “do his commandments”, while the ASV and NASB read “wash their robes”.
2. We **are** washed in the blood of Jesus when we are baptized in water.
  - a. Blood is the “what” that cleanses us from sin. Rev. 1:5
  - b. Baptism is the “when” it occurs, as we contact the blood by being baptized into His death. Acts 22:16; John 19:34; Rom.6:3

### **II. Do you enjoy the “right” to eternal life?**

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