

# Bible Basics Conference 2008: Dispensations

## Part 17

Speaker	Bible Basics Conference; Ernest Brown; Hugh Clark; Simon Attwood; Michael Hardt; Graham Warnes; Nick Fleet; Andrew Poots
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*Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.*

[00:00:00] ... about the scripture which says, bear ye one another's burdens, and I've given one to Simon. The first question, well there's two actually, because I was given another one. If the Psalms are from the previous dispensation, why is our hymn book called Psalms, Hymns and Spiritual Songs, and why does it contain a psalm? Well actually, the new hymn book is just Spiritual Songs, and the old hymn book is Hymns.

Has that one settled?

We do read, of course, in Galatians and Ephesians, we read in Ephesians and Colossians, speak unto yourselves in Psalms, Hymns and Spiritual Songs.

And you will notice that in both occasions, the Psalms is with a small p.

[00:01:02] What we generally will say is that Psalms are that which are experimental. And we can think of David, when he wrote some of those Psalms, they were what he went through, they're what he experienced in his life down here. And Psalms are experimental. The suggestion is then put that hymns are particularly praising the name of God. Hymns are praising God, the Lord Jesus.

And Spiritual Songs are singing of doctrinal truths.

So although we do not use the Psalms as, I think the correct statement I made, as worshipping the Father, because the Father was not revealed when those Psalms were written, there are certain Psalms which we can enjoy, and which we can no doubt sing, and of course they speak of our experience as Christians. And particularly we think of the Lord is my shepherd, a wonderful Psalm that many of us will know off by heart and sing, [00:02:03] because it is very relevant to our Christian experience.

I hope that answers it.

That's the same one.

The next one is in Matthew 13, a reference is made to the Kingdom of Heaven, and speaks of the assembly, a.g. in the pearl and the treasure.

Who is the kingdom and can a kingdom be without a king? Can we have a kingdom without a king? Now there was a statement made this afternoon in relation to Matthew 13, that it's the Kingdom of Heaven. And the statement was that it has been ruled by remote control.

The king is not on earth, the king is in heaven. And in that relation, at this present moment, the kingdom is a moral thought.

It is not an official kingdom. We don't see it. It is only a moral thought. [00:03:01] And therefore, as a moral kingdom, it is the Lordship of Christ that we would see. When there is an official kingdom, when there is the official king is here, he will be owned as king.

So this is what I gleaned from a brother in the kingdom, as the Kingdom of Heaven is a moral thought, the king is in heaven, and is ruling this earth, and we would therefore address him as Lord.

Simon.

Wake up.

I can't read it. Right.

Okay, this is the question. Can we say that although the Lord is not yet sitting on David's throne, he is king in as much as he is sitting on the father's throne? Well, my mind went to Psalm 110, [00:04:05] which says, and I'll use a more literal translation, verse one, Jehovah said unto my Lord, sit at my right hand, until I put thine enemies as footstool of thy feet, which does refer to where the Lord Jesus is at present, sitting at the right hand of God.

And yet in this psalm, it says that Jehovah said unto my Lord, sit thou at my right hand. So I would take it from that verse, simply because the Lord is sitting on the father's throne, sitting at the right hand of God, doesn't necessarily mean that because of that, we must think of him as king. Really, for the same reasons as Rusty's just given us, but also because in this psalm, it actually says that he's sitting there as Lord, my Lord. [00:05:04] And I think, again, we go back to the thought that it's a moral situation we're in at the moment. The kingdom's in mystery form, if you like. It's not seen in public display at the moment, and we are living as subjects of the kingdom in a moral way. And that means that we are subject to the Lord in a practical way in our lives day by day. We regard him as our Lord, as our director in our lives.

And the thought of king is more a public and official thought. And until the Lord Jesus comes in his glory, he won't be seen as king until then.

But, of course, we shall never then call him king, because we will be by his side as his consul. And we shall always, in that sense, know him as Lord.

[00:06:02] If there's anything that we've said that isn't right, a brother will happily correct us from the floor, I'm sure. Thank you very much, Simon. Is there another... Is this another one? No.