

Bible Basics Conference 2010: Results of Christ's Death

Part 13

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[00:00:00] One of the problems, speaking at the end of a conference, is that, as you sat, I sat there yesterday and today, I slowly listened to you, the speakers, eat into what I was going to say. And one was a bit apprehensive and thought, well, we might as well say let's just pass on to who. But on the other hand, it gave me the confidence that the things that the Lord has brought before me are the things that would be helpful for this closing or getting to the end of this time together. It is a wonderful theme that has been allocated for me to speak of Christ's joy, his bride, his headship, his glory. We also have his priesthood on one sheet, his exaltation. There's a verse in the Psalms which says, [00:01:05] sorrow may endure for the night, but joy comes in the morning. And this morning, when we gathered to remember the Lord Jesus, we thought a bit, did we not, of his sufferings and of his sorrows? And well might we say, there was no sorrow like his sorrow. There was no sufferings like his sufferings. But we may also say, there is no joy like his joy.

And so, I'd like to begin by giving a picture from the Old Testament. A few years ago, we had a Bible basics topic, and one of the subjects was the types. And in the Old Testament, I think that we can perhaps all here see that here is a most wonderful type of the father and the son. Genesis 22, the story of Abraham offering up his son Isaac. And the one statement [00:02:11] that is made twice in that portion is, they went both of them together. And that I believe is a little picture of what we see in the Gospels. Do we not see the father and the son going both of them together? As we know the story, we will not read from 22. But in Genesis 22, Abraham takes his son Isaac to that place, and there he is offered. Typically, he is offered. We know there was a ram caught in the thicket. And he was offered in the stead of Isaac. But for the Lord himself, there was no ram. He was not only the lamb, but he was the ram. The ram would speak of strength. And as they were moving towards [00:03:04] that place, Isaac could say to his father, here is the wood, and here is the fire. Where is the lamb? And Isaac's answer is, again, another verse which we very often misquote. Isaac is told by Abraham, God will provide himself a lamb for the burnt offering. And perhaps the supreme point is that here was one who offered himself to God without spot.

And so we see that Abraham offers Isaac in tithe. And when they come down from the mount, and perhaps many of us, having read the 22nd of Genesis, would have skipped over those few verses, which gives a very small genealogy. But it is vital that we read through these genealogies in the

Scriptures. Because in that verse, it speaks of Rebecca. It simply [00:04:02] brings her in for a paradoxically no reason. But she is brought in. And I believe that she is brought in clearly in that chapter. Because as a result of the death of Isaac, there is to be a bride. And we see Rebecca is brought in. And so as a result of the death of the Lord Jesus, there is to be secured for him, and for his pleasure, a bride. Someone to be with him. Someone to be like him. Someone to be for him for all eternity. In the 23rd chapter of Genesis, we see that Sarah dies. And we can relate Sarah, no doubt, to the nation of Israel. We think of the Lord Jesus as a man when he was here. The words from John's Gospel must come before us. He came unto his own, and his own received him not. What did it mean to the Lord Jesus as a man when he was here? Coming unto his own, [00:05:07] that nation which he had cherished, which he had loved, which he had brought out of Egypt into the land of Canaan. And yet they rejected him. We have to think of the words of the Lord Jesus. Typically from Psalm 69, I looked for some to take pity, and there was none. There was no one in that nation that could understand what the Lord Jesus was going through. He was indeed a man of sorrows. And yet the wonderful thing is, is in chapter 24, Abraham says, I want a wife for Isaac. You know, as a result of the death of Christ, we've said there's going to be a bride for the Lord Jesus. And Abraham says, I want you to go to my country and my kindred. What a wonderful thing it is that those that [00:06:03] are going to be the bride of Christ are going to come from the same country. I put that down to be that we have been heavenly men of birth. We are going to have a new life, a new nature. We're going to be born anew. We're also going to be of the same kindred. And Robert mentioned this afternoon that we are going to be, we are indeed like Christ.

There will be that, that will be of Christ in each one of us. In the letter to Peter writes, he speaks about it as he says, you have the divine life. We have the mind of Christ. We have the thinking capacities. We have the ability to appreciate what Christ is. And so it is important that Abraham makes that the bride comes from his own country [00:07:01] and from his own kindred. And at the end of that chapter, we see that Isaac takes Sarah into his mother's tent and he was comforted. What a joy the Lord Jesus gets from having his bride at his side. What joy the Lord Jesus receives from each one of us today. And I challenge each one of us as to how much joy do we give to the Lord Jesus. We are here today as part of that bride, which will be seen clearly in an eternal day. But in the present day, are we giving joy to the heart of the Lord Jesus?

The Lord Jesus said those words well known to most of us here in Hebrews chapter 12. For the joy that was set before him, he endured the cross. Let us never underestimate those [00:08:04] words. He endured the cross. Why did he endure the cross? Well, I have three things here that I believe would be absolutely true. The first thing is that he endured the cross because he was doing his father's will. Psalm 40 verse 8, it says, I delight to do thy will. Oh my God. You know, when that verse is quoted in the epistle to the Hebrews, we find there the little expression to do thy will there, but the little words I delight is missing.

Hebrews chapter 10. I read the verse. Hebrews 10 verse 5. Wherefore, when he cometh into [00:09:17] the world, he said, sacrifice and offerings thou wouldest not, but a body hast thou prepared me in burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, lo, I come in the volume of the book. It is written of me. He has dropped off the words I delight. And I wonder why. Why did the spirit of God, when he led the apostle to write the letter to the Hebrews, miss out the words I delight? And I believe the answer is given in the following verses where it says an offering of the body of Jesus once for all. The end of verse 11, the same sacrifices which can never take away sins. But this man, after he had offered one [00:10:01] sacrifice for sins in Hebrews 10, it is a question of sins. And we can say very clearly that it was not the delight of the Lord Jesus to be made sin. Sin was

something which his Holy Soul absolutely abhorred, but he was made sin for us. But we know that the very first words that the Lord Jesus spoke as recorded in the Gospel of Luke, he could say, wish ye not that I must be about my Father's business. And was not that the main desire of the Lord Jesus that he might be here to do the will of his Father? But perhaps not as a secondary thought but perhaps as part of that one thought. It was that there should be secure for himself and for his glory for all eternity a bride. We will look at that in a few moments in our [00:11:02] next section. But this wonderful bride as we find in Ephesians 5.27, it says that he might present it to himself. The bride is for him. The bride is for his glory. The bride is for his own blessing and his own joy and what joy there will be when he is presented with his bride. But not only so, Israel will be brought into blessing. All the prophecies that we find in the Old Testament scriptures which relate to an earthly blessing in this scene for Israel will be fulfilled. People might tell you that the blessings of Israel are seen in the church. No, the blessings of Israel are seen in Israel. And when the scripture says Israel, it means Israel. And so when the Lord Jesus says or when the scripture [00:12:02] says in Zephaniah 3 verse 7, he will joy over thee with singing. What a day it will be when the Lord Jesus will return to this world, return to this earth, to his ancient people where the nation that rejected him and still rejects him will accept him. When in the words of Zechariah, they shall look upon him whom they have pierced. And when they will say the words of Isaiah 53, he was wounded for our transgressions. The true verses that the remnant in that day will say and what a joy it will be for the Lord Jesus that there will be an earthly company, Israel for his joy and for his blessing. At the end of Isaiah 53, we read that word, he shall see of the travail of his soul and shall be satisfied.

[00:13:04] Yes, there's a day coming when the Lord Jesus will be satisfied with Israel. We talk about the bride. And in the day in which we live, most of us will have a bride and it will only last for a day. There will be a great deal of expense for one day. But your wife is forever.

As long as the Lord leaves us here, we will be together with our wives. Wonderful thing. But when we read in the scriptures and particularly if we think of Revelation 21 verse 2, a verse which is one of very few verses in the whole of the scriptures, which deals with the eternal state. And in Revelation 21 verse 1, I saw a new heaven and a new earth. The first heaven and the first [00:14:06] earth have passed away and there's no more sea. And I, John, saw the holy Jerusalem come in prepared as a bride adorned for her husband. We're into the eternal state. And who do we see? We see there the bride and what is conveyed in the thought of the bride. Surely it would be the freshness of first love, affection and display. And that is going to be there for all eternity. You know, it is only John who speaks about the bride. I know Paul alludes to it in Ephesians chapter 5, which we've mentioned. But John speaks to us about the bride five times is all once in his Gospels in relation to the bridegroom, once in relation to the false church and three times in relation to the bride in the last few verses, chapters of Revelation. And I believe that John [00:15:04] speaks about the bride because he was the one disciple that knew something of the affections of the Lord Jesus. He knew what it was to be laying on his bosom. He knew what it was to be able to write and say the disciple who Jesus loved. He appreciated that love. And when we think of the bride, do we not appreciate that throughout an eternity, that freshness of love will be there. What a tremendous thing. As far as the wife is concerned, we read in chapter 19, verse 7 and 21, verse 9, references to the wife. And there it is in relation to the kingdom. And it is as the wife that she will administer the kingdom with the Lord Jesus. So we see that the Lord Jesus will have a wonderful joy, not only in doing his father's will, the wonderful joy in that [00:16:03] there will be a company upon this earth. Israel will be brought into blessing. But the wonderful thing, which was a very applicable to each one of us here, that if we have put our faith and trust in the Lord Jesus, and I trust that all of us have, we will be part of that company, part of that bride, which will enjoy the affections of the Lord Jesus through all eternity. But

in the present day in which we live in, the Lord Jesus has not left us to wander, as it were, through this scene. We read also that he at this present moment, he is the head. He is the head of the body. He is head of the heathen. He is head of every man. As Andrew mentioned, he is head of principalities and powers. But as far as we are concerned today, he is head of the church. And each one of us that [00:17:02] form part of that church, part of that company, that according to the Apostle Peter could say, God has visited the nations to call out from among them a people for himself. We are part of that company and he is the head. You know, there is nothing worse than a body that functions without the control of the head. There's nothing worse of a body that doesn't function because it doesn't have the connections between the head and the body. Our head in heaven will never fail, will never let us down. And it is up to us, according to Colossians 2, verse 19, we as responsible to hold the head. And if we hold the head, there will be nourishment. There will be that which will meet our needs. There will be that which will keep us and preserve us through this scene. Not only is [00:18:04] there nourishment, but if we hold the head, there won't be any breakdown. There won't be any break ups. We will be, as the scripture says, knit together. You know, if everybody did what I did, we would all be together. But you know what? You would be going astray and you would be going off course. But if everybody did what Christ did, what a wonderful thing it would be that we would be knit together, not only as individuals in our families, in our assemblies, but as wide as we like to go. If we, everyone in the church, held the head firmly, there would be a knitting together of us all. And then there is the increase. And if we want to increase, and we very often would think of numbers, if you want to increase numbers, well, be knit together. If we hold the head, if we want to increase in our appreciation of Christ, the answer is hold the head. And so it [00:19:05] is vital. It is important that we hold the head because he is the head. And this is one of the glories of the Lord Jesus. But on the sheet that, the first sheet I was given, and I think we'll just quickly go through this one, he is also a priest. I think it's pretty clear because we've had it already mentioned yesterday that priesthood has nothing to do with sin. John, writing to his epistle, he could say, when we sin, no he doesn't. He says if we sin. He puts it as a possibility, but not a certainty. And on the other hand, we had it mentioned that he doesn't say we don't sin. But if we do sin, and that is unusual, it shouldn't be the habitual thing that Christians [00:20:07] do. It is just if we sin, we have an advocate with the Father, Jesus Christ the righteous. But his priesthood is due to our infirmities and due to our weaknesses. And every one of us here, because we're moving through a scene which is hostile. You remember the disciples in Matthew 14, and they're crossing the sea. The Lord Jesus has gone up high, and it says the wind was contrary to them. We live in a world where everything is contrary to us, and we have infirmities, we have sicknesses, we have weaknesses, but we have one who is able to succour, he is able to sympathise, and he is able to save, and that is none other than the Lord Jesus himself. What a wonderful person we have [00:21:07] before us. And so, as each one of us move through this scene, we will pass through difficulties, we will pass through trials. And I want to assure you that it says in Hebrews 4 verse 15, in all points he was tempted. There is not a condition, there is not a position that we pass through as his children, that he has not already passed through. Remember the temptations in the garden, in the wilderness. Satan, I believe, took him into the wilderness and thought, or Satan said, when he's in the wilderness, I'm going to tempt him, and I'll show you I can make him fall. The Spirit of God led him into the wilderness in order to prove that he was a man who couldn't fall. [00:22:01] And we know that it was after 40 days of temptations that Satan came to him with his three trump cards, as it were, right at the end. And you know, during those 40 days, I believe the Lord was tempted in so many different ways, the ways in which you and I can be tempted. And yet, wonderful thing, that he defeated Satan. And being tempted, he is able to sympathise with us. He knows, we sing, he knows our feeble frame. He knows what sore temptations mean, for he has felt the same. What a wonderful person, the Lord Jesus. And he ever lives, in the old economy, the priest would pass off the scene. And even in the present day, if we go to a lawyer, he may take up our

case. And then if he passes off the scene or moves to another job, we have to go to another one, and we have to start off again. But the Lord Jesus, he ever lives, [00:23:04] he is always there. And he is able to save. Yesterday, we were speaking about one or two things, which are absolutely true, that make no difference to time. And one of them was justification. The moment you believe the gospel, you're justified. You're never any more justified than the day you believe the gospel. But you know, the moment that you believe the gospel, you are saved, but you will be more saved. And here, he is able to save us. Day by day, as we move through this scene, the one who is our great high priest, he is able to save, and he is going to save us yet again. He's going to save us out of the scene to be with himself. And so he is our priest. But then the glory of the Lord Jesus is going to be manifest and declared.

When the Lord Jesus was here, amongst the mockery that they give to him, [00:24:04] ere he died upon the cross, in Matthew 27, as he's hanged on that cross, ere those three hours of darkness came, they could say of him, you destroyed the temple, build it up in three days, save yourself. They knew his words. They said to him, you saved others, save yourself.

You know, it wouldn't have been a miracle had the Lord Jesus came down from that cross. It would have been a disaster, because every one of us would have to face in eternity judgment from God. It was a miracle that he died there. And they also said, he trusted in God. They admitted his dependence. And then they said these words, see if he will have him. They said, will God have that person? And what did God say?

[00:25:07] We are so thankful that the will of God was clear that the Lord Jesus was going to go into death. In the Old Testament scripture says, Psalm 41, they say, when shall he die and his name perish? God says, thy name shall endure forever. He says, thy name I will make to remember in all generations. And the result of this question on the cross, God raised him from the dead. The work that he did was absolutely perfect and absolutely complete. And God has raised him from the dead. But not only did he raise him from the dead because of the value and the glory of the person that the Lord Jesus was, God has set him at his own right hand. And verse two should be one, Ephesians 1 verse 20. He has taken him up from the grave. He has not only put him onto the scene, but he has raised him up and put him at his own right hand. And God has declared [00:26:05] that at the name of Jesus, every knee shall bow.

He's given him a name which is above every name, Philippians 2 verse 9. And every knee shall bow and every tongue shall confess that Jesus is Lord to the glory of God the Father. We had it mentioned yesterday in relation to reconciliation of brother Mark mentioned that in Colossians, we read there that there will be the reconciliations of things in heaven and things in earth. When we come to Philippians chapter two, we are told that not only will knees bow in heaven, those heavenly beings, those angelic beings, they will bow. Things on earth will bow to the Lord Jesus, but things under the earth, the infernal beings, Satan and all his hosts [00:27:02] and all those who reject the Lord Jesus will bow before him. And what will the result be? They will bow and they will own Jesus as Lord to the glory of God the Father. And what a wonderful thing it is that God has allowed us to have a look as it were into the wonderful thoughts of God that he should desire, that there should be a company that would be with Christ and like Christ for all eternity. There's a verse in Romans 8, which speaks about this being marked out to be conformed to the image of his son. I'm often telling people off when they say, well, before you were born, this before you were thought of this and this happened. I says, I was thought of in a past eternity and in that past eternity, God had planned that there would be a company that would be like [00:28:02] his beloved son. There would be a company

that would appreciate his beloved son. And in the course of time, the Lord Jesus has come into this scene, has secured for his pleasure, for his glory, that company, which you and I are part of. What a wonderful thing it is that even now in the scene of his rejection, we can bring joy to his heart and glory to God the Father.