

Bible Basics Conference 2010: Results of Christ's Death

Part 14

Speaker	Bible Basics Conference; Andrew Poots; Michael Hardt; Graham Warnes; Simon Attwood; Hugh Clark; Paul Dronsfield; Geoff Hawes
Place	Catford London
Date	10.10.2010
Duration	00:27:51
Online version	https://www.audioteaching.org/en/sermons/cbb004/bible-basics-conference-2010-results-of-christ-s-death

Note: This text is a computer generated transcript of the sermon. In some cases it may contain errors.

[00:00:01] Brother Rusty spoke of the perils of speaking late in the conference. I know precisely what he meant.

I think it was our brother Robert who yesterday said that the lines of communication, or rather the lines of subjects, tend to cross and criss-cross like railway tracks. And I think this afternoon some fairly heavy trains have passed across the railway tracks. So what I propose to do is just to concentrate on five matters. So I'm not going to speak to everything on the slides, I'm just going to pass through some things. But what I want to do is to, and some of this is perhaps by way of a recapitulation, inasmuch as we have touched on it already. But what I want to concentrate on, these five things. [00:01:03] For men, a mediator.

For men, the hope of seeing God.

For Christ, glory in Israel.

For Christ, universal dominion.

And finally, the eternal state.

The new Jerusalem.

A mediator.

Job looked for a daismon, or to quote Mr. Darby, an umpire.

Job was looking for someone who could stand between him and God, as though there was something to be said on both sides. Now we heard yesterday, did we not, I think it was Mark, speaking about reconciliation. [00:02:05] When we speak of being reconciled to God, it is like nothing on earth that we know. When we speak of reconciliation, if I'm to be reconciled to you, it may be there's something that you need to adjust and undoubtedly there'll be something that I need to adjust.

If we speak of ourselves being reconciled to God, did you notice those scriptures that were put up? They all referred to our being reconciled to God.

We have nothing to commend ourselves, nothing that we can put forward as mitigating circumstances, as it were, nothing to say on our own defense.

Indeed, there will be many, when it comes to judgment, who will have nothing to say. [00:03:01] You remember the man without a wedding garment. He was speechless.

And it is sad but true that many of the most voluble persons we have known will one day stand before God and be speechless.

But God has provided His own mediator.

I don't know whether, I can't remember now whether that word was used, I think it was. There is one mediator between God and man.

The man Christ Jesus.

A testimony in due time.

A mediator between God and man.

And He has bridged the unbridgeable gap. On one hand there is God's holiness and on the other hand there is our sinful nature.

[00:04:01] There are the sins we've committed but there is our sinful nature. And we got a flavor of this too on Saturday, didn't we? It was pointed out that with the burnt offering and with the sin offering, the offerer put his head upon the offering and he was identified with it. Now in the sin offering, he put his hand upon the sin offering and his sins were forgiven because he identified himself with that offering for his sins. And that we can find in the death of Christ. In the burnt offering, the offerer put his hand upon that which was offered and he was accepted because of it. The value of the offering, as it were, transferred itself to him and he was accepted because of the virtue of the burnt offering. [00:05:03] Now that was not a question of sins.

It was a question of his nature. How could an Israelite who had a sinful nature as each one does, how could he be accepted? How could his offering be accepted? Well, it was because he touched the head of that offering. And that is the way that our sinful nature is dealt with.

Made acceptable to God and we heard on Saturday, did we not, how we are given a new nature. Sins can be forgiven, sin is condemned, but the believer is accepted because he is seen as in Christ.

And for the believer there is the hope of seeing God.

We have heard about that this afternoon, haven't we? We have been referred to the wonderful resurrection chapter 1 Corinthians 15. [00:06:02] Christ the first fruits, afterwards they that are Christ's at his coming.

The hope of seeing God is nevertheless not new to Christianity.

Job could say, though the worms destroy this body, yet in my flesh I shall see God.

How could he say that? Was that boasting? Was that an assumption on his part? No. Because he said before that, he said, I know that my Redeemer liveth. So the fact of any of us, Old Testament saint, Israelite believer can see God is because of the death of Christ.

[00:07:02] We have had read to us those verses at the beginning of 1 Corinthians 15, which really summarize the gospel in a nutshell.

And if we believe those and we have accepted them, then we can enter into the joy of seeing God when the Father gives the signal for the redeemed to be conducted into the presence of the Lord Jesus. For I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day according to the Scriptures.

I can remember once, quite a few years ago now, a young person being baptized who said they wanted somehow to indicate [00:08:03] at their baptism that they belonged to the Lord Jesus. Didn't want to make a speech, wouldn't have been appropriate, but they wanted to indicate somehow that what was being done, the baptizing, was what they wanted and that it meant something to them. So we said, well, if you're asked the question, do you believe that Christ died for your sins according to the Scriptures and that he was buried and that he rose again the third day according to the Scriptures, can you say yes to that? Oh, yes, I can. Oh, that's what I want to answer. Can I just throw that out into this room? I'm fairly confident that everyone here can say those words and mean them for themselves. [00:09:01] But the day of mercy, as we have heard repeatedly in this conference, is not going to be extended forever. Today is the day of salvation.

And we read in that chapter, and I'm not going to go over it again, how Christ is the firstfruits of the resurrection. And after that, those who are Christ's at his coming are going to be raised. Now, there are, of course, two mysteries in connection with that. One is that the Lord Jesus himself is going to come and call us out of this world. That's 1 Thessalonians 14. The other one is the changed body that we're going to receive and that's what we read about in 1 Corinthians 15. So in those changed bodies, we're going to see God.

[00:10:03] For Christ in connection with Israel.

We've been thinking a lot about ourselves and our own blessings and that, of course, is quite right. In fact, we should have a good understanding of the grace wherein we stand and of the cost to the Lord Jesus for extending God's grace to us.

But Christ has his portion in Israel.

We often quote those verses. Let's read them, Isaiah 53, verses 10 to 11. Because this chapter is written by the prophet Isaiah and the speaker is not really... Yes, you and I can say these words and mean them and understand them, but the speaker is not really a member of the assembly. The speaker is a member of the righteous remnant in a coming day.

[00:11:05] And he is the one who exclaims, surely he hath borne our sins and carried our sorrows and so on. Then it comes down to verses 10 and 11 where the Lord Jesus receives his answer.

Yet it pleased the Lord to bruise him, he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed. He shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul and shall be satisfied.

By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. You can make that as wide as you like, but don't forget that part of the fruit of the travail of his soul is going to be a saved remnant from Israel itself.

[00:12:04] His exaltation is going to be seen and heard and understood in this world. Let's look at Psalm 110.

I'll just read the first four verses. The Lord said unto my Lord, sit thou at my right hand.

That's already happened.

The Lord Jesus is there now as we speak. He's at the right hand of God. Until I make thine enemies thy footstool. That's what he's waiting for. Until his enemies be made his footstool, and he's going to come and he's going to carry that out himself. We could refer to scriptures in Joshua, in Romans, and elsewhere, which speaks of putting the feet upon the necks of enemies. [00:13:01] Look them up at your leisure. They are worth considering.

The enemies of Christ are going to be made his footstool.

The Lord shall send the rod of thy strength out of Zion. Rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power. Do you see that? A willing people in the day of his power.

There were some when he came the first time, weren't there? There were those faithful souls like Zechariah, Elizabeth, Joseph, Mary, Simeon, Anna. Faithful souls looking for the salvation of God. In his life he found faithful souls who were willing to serve him. Think of Martha, that dear soul, who took him into her house. Read through the Gospel of Luke and see his rejection. [00:14:04] There's no room for him in the inn. There's no place for him anywhere. The Pharisee in chapter 7 invited him into his house, but he didn't really want him. But then in chapter 10, a certain woman named Mary received him into her house. And that is the beginning of blessing, to receive the Lord Jesus into your house. I'm speaking to people, some of whom have their own places. Some of whom are perhaps in temporary accommodation, lodgings, university, what have you. But the Lord Jesus must take his abode in your house. A willing people, those who are ready to do his bidding as Israel will be in that coming day.

In the beauties of holiness, from the womb of the morning thou hast the dew of thy youth. The Lord hath sworn and will not repent. [00:15:02] Thou art a priest forever after the order of Melchizedek.

Melchizedek needs a whole hour to himself.

We've heard about the priesthood of Christ for ourselves at this time. We know that he is a priest

even now after the order of Melchizedek. But the kind of priesthood he's exercising for us at this moment has more in it of the Aaronic character. Of the Aaronic character.

But in this day of which we're speaking, the day of millennial blessing, he'll exercise a Melchizedek priesthood towards his people. It'll be purely for blessing. Purely for blessing. Remember Melchizedek in Genesis 14, isn't it?

Abraham had won the battle and Melchizedek brought him bread and wine.

[00:16:06] Purely for blessing. The victory had been won.

In that day, the lion's going to lie down with the lamb.

In that day, there's going to be perfect peace throughout Israel.

Time is going. I must move. A people for his delight. Please look at, at your leisure, look at the Song of Songs. Chapter 6, verses 10 to 13 in particular. An earthly companion fit for him.

Worldwide dominion.

That's Scripture Numbers 4.13. You remember when the ark was to be carried forward when Israel were to move camp. [00:17:06] They were to take the altar of burnt offering and spread over it a purple cloth. Now purple cloth speaks of universal dominion.

A scarlet cloth may speak of dominion over Israel. Purple robe, scarlet robe. Different gospel writers use different figures, do they not? I believe the robe was made of both. But scarlet generally refers to Israel. Purple refers to universal dominion.

The Lord Jesus is going to be seen and acknowledged throughout this world. The gospel of the kingdom is going to be proclaimed. And many are going to be brought to know Christ and to worship God in a millennial day.

[00:18:01] Now we come to the new creation. I'm sorry we can't linger more over the millennium. I want to read Revelation 21, verses 1 to 8.

And I saw a new heaven and a new earth.

For the first heaven and the first earth were passed away and there was no more sea. And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them and they shall be his people and God himself shall be with them and be their God and God shall wipe away all tears from their eyes [00:19:03] and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write, for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that

overcometh shall inherit all things and I will be his God and he shall be my son. We'll stop there.

New creation in display.

We've heard of it already this afternoon. We've heard something of the character of this bride, the heavenly bride, the new Jerusalem.

[00:20:01] Bridal condition, bridal character even after the hundred years reign. But she's introduced here at this point.

Not for the first time. The marriage supper of the Lamb took place in Chapter 19.

And after that, the Lord Jesus returns to cast out his enemies.

Then in Chapter 20, we get the judgment of the great white throne.

And evil is finally banished.

And it's then that the new creation can be seen in display.

Earlier this afternoon, I think it was Andrew, referred to the Lamb of God that taketh away the sin of the world.

Well, that sin is going to be forever banished [00:21:01] because in Chapter 20, there is the final judgment of all that is not in accord with God's Word.

Men are going to be judged according to the things written in the books of what they have done in their life. Perhaps it's surprising that it doesn't say they are going to be judged because they rejected the Lord.

Perhaps that's one of the things that will be written. But what it says is they will be judged out of the things written in the books. And everything that offends is going to be cast into that lake of fire. A place inhabited by the devil and his angels.

And don't let anyone tell you that Satan reigns in hell. He does not.

Nor will he ever.

He will be the most abject creature. [00:22:02] Read Isaiah Chapter 14.

And how sad those who could have had their names written in the Lamb's Book of Life yet have never committed themselves to that and find themselves sharing a sad and a lost eternity in that awful place.

But that has to be described in order that our minds can be cleared of Satan, of evil, of death and of all Satan's works.

And we can see alone in display the heavenly city, New Jerusalem coming down out of heaven as a

bride adorned for her husband. Wonderful, beautiful triumph [00:23:01] for the work that the Lord Jesus Christ has done. New creation takes the place of the old. Things millennial are brought to an end. Christ himself hands the kingdom back to the Father that God may be all in all. 1 Corinthians 15 again.

You know the verse.

God will be all in all.

There's no more sea. There's no need for a sea anymore. A sea divides people and nations, doesn't it? There'll be no need of that anymore. Pristine state we've spoken of and Brother Rusty spoke of it earlier after a thousand years. And God is going to dwell with men.

Do you read it that way?

I do. I see God.

[00:24:02] I see this holy city coming down out of heaven.

And it says in verse 3, Behold, the tabernacle of God is with men. And he will dwell with them.

And they shall be his people. And God himself shall be with them and be their God. Seems to me that is not referring to the holy city. That is referring to men on earth.

There will surely be those who have come through the millennium and have not died.

We don't read generally of death in the millennium. We read of the sinner dying, hundred years old, that'll be something unusual, something exceptional. But we don't read of a further resurrection after the end of the millennium [00:25:01] only of those who take part in the first resurrection.

And I believe, and you can look this up for yourself and tell me if I'm wrong, I believe that there will be men on the earth during the millennium who go through and who have part in the new creation. I'm referring to those who have faith in God. And that may account for such expressions as he will wipe away all tears.

Because otherwise you might think, well, why would they have tears? There's no sadness anymore. But I believe that there may be that provision for those who have come through without death.

What a wonderful sight it will be. How wonderful to be there. How wonderful to be part of that holy city. And we get more of a description of that of course in the succeeding verses [00:26:01] which describes it in its millennial state. And if you've ever wondered why we get things presented in that order, we get the eternal before we get the millennial in chapter 21. It's for the reason I've just given that there's a line of thought that's followed through the elimination of evil, the introduction of new creation, sorry, the display of new creation, and then we go back to consider the city itself as it is in millennial days when God and the Lamb shall be the center and the temple of the new Jerusalem.

In the millennium, righteousness is going to reign on the earth. But in the new creation, it's going to dwell.

The new creation, of course, is being formed even now. We had the scripture yesterday, didn't we?
[00:27:01] If any man be in Christ, here is new creation.

It's a joint thing.

It's not exactly that I'm a new creation and you're a new creation, but new creation is a joint thing and it's what is being created as a result of the death of Christ and his calling out now a people for himself to share that heavenly glory that we've been hearing about this afternoon, his bride in that day.

New creation, but one day it's going to be brought into display.

But until that day, the water of life is being freely offered to those that thirst.