

Bible Basics Conference 2011: “Christ the Lord, Christ the Head, Christ the King”

Part 2

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[00:00:01] Good morning. Yes, there is somebody there. This first session is to introduce Christ, the Lord. But before we go into the session itself, which by way of introduction is relatively short, I just wanted to say one or two words about the exercise itself. Christ the Lord, Christ the Head, and Christ the King. Our brother Michael has read to us from the first book of Kings, chapter 10.

He has read to us concerning King Solomon and the Queen of Sheba. And that brought to my mind a scripture in Titus, chapter 2. You remember that when the Queen of Sheba saw the order of Solomon's house [00:01:13] and the going and the coming of his servants, there was no more spirit in her. Well, in Titus, chapter 2, there is an application of that to ourselves. At the end of verse 10, that they may adorn the doctrine of God, our Savior, in all things. And the object of this conference is really to fit us as servants that we may be adorning the doctrine of God, our Savior, in all things. Now, we began to think about this conference nearly a year ago, as soon as the last one finished. And two years ago, we had a conference on the subject of the [00:02:09] epistle to the Ephesians. And arising out of that was the thought of Christ the Head. We began to think of what it means to hold the Head. But then, if he is Head, he is also Lord. And that is an individual matter.

With Christ the Head, we think perhaps primarily of the assembly, not altogether, but primarily of the assembly. But Christ is Lord also, which came first. He is Lord, he is Head. And his Lordship affects each one of us individually.

Christ is Lord. This is an individual matter, and we need to learn of it, each one, for ourselves. [00:03:07] He is Head of the assembly. He is Head to the assembly. He is Head of all things. And we'll be looking into that in three sessions, after we have spoken of Christ the Lord, in five sessions. But then he is King. And we're going to look at that, too, in four sessions this evening and tomorrow, God willing. There are many other titles that he has, but to keep it within a manageable framework, so that we don't try to take too wide a sweep and lose everything, we have kept it to Christ the Lord, Christ the Head, Christ the King. There are other things which, if there is interest, and if there is perhaps the need, and if the Holy Spirit should direct, [00:04:10] we could take up another time. For example, he is

a priest. He is a priest. He's a high priest. He's a priest after the Order of Melchizedek. Now, we shall touch on that. Only touch on it this morning. But there are other things, too. He is Son of Man. He is Son of David. Each of these names, each of these titles, is worthy of exploration. But let's come to the subject, Christ the Lord.

First of all, some definitions. Jehovah means the self-existent One, the One who is eternal. You see, we have one word in our Bibles, [00:05:07] for the most part. We do have one or two others. But for the most part, we say the Lord. But in the Hebrew or in the Greek, there are different words that are used, and we're just going to look at a few of them. The main ones, and the main one, of course, is Jehovah, the self-existent One and the One who is eternal. But he also uses that term in connection with relationship with man. There was a time when he was not so known. And in the book of Exodus, chapter 6, verse 3, I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty. But by my name Jehovah was I not known to them. [00:06:05] So, besides meaning the self-existent One and the One who is eternal, it does have an application in relation to God's relation with Israel. Examples of when that term is used. Psalm 110, verse 1, the Lord Jehovah said unto my Lord. Genesis 2, verse 4, the Lord God, Jehovah Elohim, made the earth and the heavens.

But compare that with Genesis 1, verse 1, where God created. And again, Psalm 68, verse 4, sing unto God. Sing praises to his name, extol him that rideth upon the heavens by his name Jehovah, and rejoice before him.

[00:07:01] You see that use of the name Jehovah in the psalm, relationship with the Israelites who would sing it. Then there is Adon. Adon means sovereign. Usually of God, not altogether. It can be human, it can be divine. Lord, master, owner. For example, we've just said the Lord Jehovah said to my Lord, that is Adon. That is David's Lord, David's controller, David's Lord, David's master. Isaiah 3, verse 1, for behold the Lord Adon. The Lord Jehovah of hosts doth take away the stay and the stop.

You see the difference in the emphasis given by the different names. Adonai, an emphatic form of Adon. [00:08:02] They're often used, these two, in connection with other names, as in the Lord God, which is a proper name, of course, of God only. Exodus 23, three times in the year, all thy males shall appear before the Lord God. And it's used in Psalm 110, which we're going to come to in a moment in verse 5. So we have three different names in Psalm 110, which we're going to come to shortly. Three different names for Lord, whereas we have one in our authorized versions. The Lord at thy right hand shall not be moved. Psalm 22, verse 30, a seed shall serve him, it shall be accounted to the Lord for a generation. Now we come to the New Testament. The most frequent word used is kurios. If Jehovah is the most common in the Old Testament, then kurios is certainly the most common in the New.

[00:09:17] And kurios means supreme in authority. It means controller, it means God, it means Lord or Master or Sir.

You may wonder at the wide variety of meanings that each of these words has, but when you consider that in English we often try to make the one word Lord cover all these things, perhaps it's not surprising that in Greek kurios means those items at the top there under the number four. Examples, Lord if thou wilt thou canst make me clean. This is the leper, the one who's supreme in authority. Would he be willing to make that leper clean? [00:10:09] And again, every tongue shall confess that Jesus Christ is Lord, kurios, to the glory of God, theos, the Father.

That is that day to which surely we must all look forward, when every knee shall bow and every tongue confess that Jesus Christ is Lord, to the glory of God, the Father. Just a word of warning at the bottom of the page there. In the two previous examples, the person referred to is obviously Jesus Christ. Lord if thou wilt, Jesus Christ. Every tongue shall confess that Jesus Christ is Lord, but sometimes it's not. Matthew 1.20, an angel of the Lord appears to Joseph to tell him about what is to be born to Mary. That would surely be God himself. [00:11:13] The one we now know as Father appeared to Joseph in a dream concerning the child to be born, and you may find others. You certainly will find others. Rabboni is perhaps a lesser word than kurios. It means a teacher. It's similar to rabbi. Lord, that I might receive my sight. Two of John's disciples in the first chapter of John, two of John the Baptist's disciples, Master, where dwellest thou? Rabboni. And again Mary in the garden when the Lord Jesus appeared to her after he had risen again, she turned herself and said to him, Master. [00:12:03] It's also the case that the scribes, there's one occasion in Mark's Gospel where a scribe who didn't really want to give the Lord his place addressed him as Rabbi, Master. Then there is despotes, which means an absolute ruler, a despot if you like. Now I know the word despot has unfortunate connotations in English. It's looked at as something unacceptable in these democratic days, but an absolute ruler is perhaps the best translation for Lord or Master. This was the word used by Simeon. Lord, now let us thy servant depart in peace. Despotes, absolute ruler. His life was in the hands of the Lord God.

[00:13:02] And now he was ready to go. Why? Because he'd seen the salvation of God. He had held that baby in his hands. Lord, now let us thy servant depart in peace. An acknowledgement of the all-encompassing control of God. Life and death are in his hands. And then again, in the early days of the church, Lord, thou art God who has made heaven and earth the power of God. How long, O Lord, this is a future time not yet here. How long, O Lord, holy and true dost thou not judge and avenge our blood on them that dwell on the earth? The suffering remnant in the coming day are going to look to the one who is the absolute ruler to avenge them on the ones who are persecuting them. [00:14:02] With a persecution perhaps not known right up to this time. Now we want to just give a little overview of Psalm 110. You say, why that psalm as opposed to any other? Well, it encompasses something of God's whole plan for this earth and I think sets the lordship of Christ in its context.

In the first place, it is an answer to the psalm before it. Psalm 109 is the cry of the poor and needy man. He cries for deliverance and restitution and conviction of his enemies. But Jehovah is going to vindicate his own. That is Jesus, unnamed in this psalm. The Lord, Jehovah, said unto my Lord, Jesus.

[00:15:07] And for that one, David's Lord, in this psalm there is a throne, a footstool, a people, a priesthood, a day of wrath, judgment and death for the heathen. Refreshment in the way and his head is going to be lifted up. Let us read it before we say any more. Psalm 110, a psalm of David.

[00:16:06] 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. Thou art a priest forever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen. He shall fill the places with the dead bodies. He shall wound the heads over many countries. He shall drink of the brook in the way. Therefore shall he lift up the head.

The first verse presents to us the Lord Jesus and it has, as we have said before, Jehovah said unto my Lord, that is David's Lord.

[00:17:10] This psalm presents perhaps in the first verse the vision that was given to the psalmist and then in verses 2-4 the prophet is speaking to Adon, Jesus.

In verses 5-7 he's perhaps speaking to Jehovah, explaining how the Lord Jesus is going to possess himself of the kingdom.

In the first verse it's there, God's appointment and God's timing. The Lordship here is given by God.

[00:18:01] And the timing of how that Lordship, well not how the Lordship is going to be entered into, but what it means, the timing is in the hand of God. The time when his enemies will be made his footstool. He is Lord even now. He is seated on the right hand of God even as we speak. And the next session is going to talk to us about his present Lordship. But his enemies are going to be put down and he's going to have a willing people in verse 3. The people shall be willing in the day of thy power. Contrast this with the time when the Lord Jesus was on earth. When he came to his own and his own received him not. But to as many as received him, to them gave he power to become the children of God, even to those that believe on his name. But they were the minority. But the day is coming when his people, that is Israel, resurrected Israel, are going to be willing in the day of his power.

[00:19:10] And there is going to be perfect strength out of Zion. The seat of his power.

He's going to be seen to have Melchizedek priesthood. Now that's a whole subject in itself. But if he occupies that place, the Lord is now in, as it were, in his sanctuary.

And from that sanctuary he's going to occupy that function of priesthood. Therefore his is an anointed Lordship. He is anointed and it is an anointed Lordship. And he is there for his people. [00:20:01] And his purpose is in blessing. Melchizedek priesthood is everything to do with blessing. Less to do with representation. That's ironic. Melchizedek priesthood is everything to do with blessing. And as Lord he's going to be there in blessing for his people in a coming day. He's going to strike through the kings in the day of his enemies. He's the sanctuary there for his people, but he's going to bring wrath and judgment on the enemies of God. And he's going to find refreshment by the way. What a contrast to when he was here before. When for him this world was a dry and thirsty land.

When he had nowhere to lay his head. When he could say upon the cross, I thirst. [00:21:01] They gave him vinegar to drink. But he will drink of the brook in the way. It speaks of abundance. It speaks of refreshment. But it speaks too of the assured place that he has. That he can pause in all his power and glory to drink of the brook by the way. The gall and the vinegar is finished. And for the Lord there is blessing for himself. There is blessing for his people. And that blessing that is illustrated here, which is going to be enjoyed by Israel in the coming day. That blessing he imparts to us now in a spiritual way. The Lord in his present lordship.

So I will hand over at that point to Robert who's going to take us through the next session.