

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

Part 12

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[00:00:01] David and Solomon So if we could begin with Saul.

Just to explain what a type is, in the Old Testament we have many accounts of men and women, and the accounts given of them often illustrate in a form of a picture, an illustration of truth and doctrine that we learn in God's Word. So we have the doctrine, and then in the types we have an illustration of the doctrine to help us understand it more clearly. And as we proceed through Romans, at the beginning of Romans, we learn that man has sinned and fallen short of God's glory.

And by the time we've reached chapter 7, chapter 8, we learn that it's not only a matter of him having sinned, [00:01:01] but that his very nature is morally corrupt.

Paul calls it the flesh.

And that he is a sinner, not only by his actions, but by his very constitution. He can do nothing but sin. And in Saul, King Saul, we get this illustration of man as he is after the flesh.

So the people, they wanted a king. And in wanting a king, they rebelled against God, because God was their king, and the heart of God was grieved, as well as angry against his people that they had turned away from him in this way. But he would give them a king. [00:02:01] We read that he gave them a king in his anger. And in doing so, he would set a test before them. And we read of that trial, that test, in 1 Samuel chapter 12.

Now therefore, behold, the king whom ye have chosen, whom ye have desired, and behold, the Lord hath set a king over you. If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God. If ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers. So Israel and their king are on trial.

And so we have an illustration of man after the flesh, on trial before God, [00:03:02] to see if there's any good in him. And God doesn't give them the worst king that he could, he gives them the best king.

We read of Saul, he was in 1 Samuel chapter 9, at the beginning, there was a man of Benjamin whose name was Kish, the son of Abiel, the son of Zerah, the son of Bekarath, the son of Ephiah, a Benjamite, a mighty man of power. So that's the family that Saul came from. And he had a son whose name was Saul, a choice young man and a goodly. And there was not among the children of Israel a goodlier person than he. From his shoulders and upward, he was higher than any of the people. So Saul was the man whom the people would have chosen for themselves. And indeed, later on, God would refer to Saul as the one that they had chosen. Not only was he the best that Israel could produce, but also God gave him everything that he could need to be a success. [00:04:07] We read in 1 Samuel 10, 6, that God gave him another heart. That doesn't mean that God gave him a new heart, but he gave him the natural abilities that he would need to be a successful king over his people. He also gave him loyal men.

We read that there was a company of men who cleaved to Saul whose heart the Lord had touched.

So he gave him loyal men, loyal supporters. And also, by implication, the Lord gave him the help of his spirit.

Because we read in 1 Samuel chapter 16 that the spirit of the Lord left Saul and came upon David. And also, of course, there was Samuel to give him guidance. [00:05:03] So Saul had everything that he could possibly need. And yet, under testing, Saul reveals the true nature of his heart.

Everything went very well for Saul until he came under pressure. And when something is squeezed, when it is brought under pressure, it's then that we see what's inside it. What's inside it comes out, and it did with Saul. The first instance was when the Philistines gathered their armies against Israel.

And Saul, he was told to wait for Samuel in Gilgal.

That's what he was told to do. [00:06:02] Now, the heart that has put its trust in God, it says this.

Lamentations chapter 3 verse 26. It is good that a man should both hope and quietly wait for the salvation of the Lord. This is the heart that does not trust in the flesh, but trusts in God. But Saul knew nothing of that. He trusted in the flesh. His confidence was in the flesh. He did not believe in God, and therefore he took matters into his own hands. And with a cloak of piety, he offers up a burnt offering to the Lord.

He sees his men all drifting away from him. And there's thousands of these Philistines. And he's thinking, what shall I do? What shall I do?

Jonathan later on, he will say, it's a small thing with the Lord, whether he saves with many or with few. [00:07:04] Jonathan was a man of faith. But Saul, he did not have that belief in God. He trusted in the flesh. And so he took matters into his own hands. And he was in Gilgal.

And that was the place where God had ordered his people to be circumcised.

And that symbolically speaks of the cutting off of the flesh, the judgment of the flesh by God. Taking it

away, as it were, from his people. They could have no confidence in the flesh. He'd cut it off.

Saul knew nothing of that.

He did not know, as the Apostle Paul would say in Philippians chapter 3, verse 3, for we are the circumcision which worship God in the spirit and rejoice in Christ Jesus and have no confidence in the flesh. So the disobedience of Saul in the first instance shows itself in unbelief. [00:08:07] He takes matters into his own hands without waiting upon God. And then another time in Saul's life, he's brought under pressure.

This time it's the Amalekites. Well, he's commanded to slay all the Amalekites and all their possessions as well. But he spares the king. He spares Agag.

And he spares the best of the cattle that the Amalekites have. And Samuel comes to him again out of Gilgal.

And he says to Saul, what are the bleatings of these sheep?

And Saul makes some excuse for why he hasn't done what God commanded him to do. [00:09:04] And Samuel says to him that rebellion, he says, is as the sin of witchcraft. Disobedience is as idolatry.

And Saul, he admits that he has sinned.

And yet, even admitting he's sinned, he says, honour me.

Honour me before the people.

He says, I've sinned in 1 Samuel 15.30. I've sinned, yet honour me now, I pray thee, before the elders of my people and before Israel. And turn again with me that I may worship the Lord thy God. And Saul is in effect saying, I've sinned, but nevertheless, give me that chief place. I want that chief place.

[00:10:01] He was rather like Cain.

And we read in Colossians 2, verse 18, of the fleshly mind.

We read that it's vainly puffed up. It's swollen with pride. Saul wanted that place, even though he had to admit his sin before God.

And then finally, we read of that fleshly mind in Romans 8, verse 7.

The fleshly mind is at enmity against God.

For it is not subject to the law of God, neither indeed can be. And Saul displays this enmity against God when it says of Saul in regard to David. Saul was yet the more afraid of David. And Saul became David's enemy continually. [00:11:01] He was at enmity against the Lord's anointed. Therefore, he was at enmity against God. And therefore, the flesh is displayed in Saul. He is the man after the flesh.

And God says of Saul, I've rejected him. I've rejected him. Saul was put away.

And the Lord says to Samuel, how long will thou mourn for Saul, seeing I've rejected him from reigning over Israel? Fill thine horn with oil and go.

And I will send thee to Jesse, the Bethlehemite. For I have provided me a king among his sons.

So Saul was the man whom Israel chose.

But David was the one whom God had provided for himself, a king.

[00:12:04] And what marks David particularly as a type of Christ is that he is Jehovah's servant.

I counted 23 times where David is called the servant of the Lord, my faithful servant David. Again and again it's repeated of David that he is the servant of the Lord.

And the verse in Isaiah chapter 42 speaks of the Lord Jesus.

Behold my servant whom I uphold, mine elect in whom my soul delighteth.

I have put my spirit upon him. He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the streets. [00:13:01] In other words, the faithful servant of the Lord, he would not be like the politician who stands on a soapbox and shouts his cause out so that he can get support and so that he can bring about what he desires to achieve. No, the Lord trusted in his guard, just as David trusted in his guard.

He's a lovely type of the Lord as a faithful servant. And there were times when David had the opportunity to take the kingdom for himself by killing Saul.

But he would not do it.

In 1 Samuel chapter 26 verse 10 he says, As the Lord liveth, the Lord shall smite him, or his day shall come to die, or he shall descend into battle and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed. [00:14:04] David would not take matters into his own hands because he was a man of faith. And he trusted in his God and he would receive the kingdom from the hands of his God, not through his own efforts. And the Lord Jesus, when he was upon earth, there were times when the people would have made him a king, but he would not have it. No, he would only take the kingdom from his God. Satan, remember, said to him, he showed him all the kingdoms of the world in a moment of time. And he said, these all belong to me. He says, I will give them to you if you bow down and worship me. But the Lord, in faithfulness, claimed to the word of God.

And he would not receive the kingdom, the kingdom from Satan.

[00:15:03] And he would worship only his God.

And the obedience of David would bring him into suffering.

And we learned yesterday, didn't we, how the Lord Jesus, he learned obedience through the things

that he suffered. And so David in Psalm 132 could say, Lord, remember David and all his afflictions.

And then that Psalm, it goes on to relate his faithfulness.

And his obedience and his one desire that his God should be glorified. And in Isaiah 50, we read of the Lord, the perfect servant. The Lord hath opened mine ear.

[00:16:03] I was not rebellious, neither turned away back. I gave my back to the smiters and my cheeks to them that plucked off the hair. I hid not my face from shame and spitting.

And just as a little side issue maybe, perhaps we could say, I'd like to look at those who associated with David in his approach, in his reproach.

And there were those who gathered unto David in a cave called a Dullam.

A Dullam, according to Jackson in his book of Bible names, has the meaning of testimony. And we read of them, everyone that was in distress, everyone that was in debt, [00:17:01] everyone that was discontented gathered themselves unto him.

And he became a captain over them. And in the cave of a Dullam, we're reminded of a company who in gathering unto him, they owned David's lordship.

Each one individually in his heart owns the lordship of David. He was the anointed of the Lord and they gathered unto him. And then we read that he became a captain over them.

They owned his headship. Not only did they gather unto him individually, their hearts owning his lordship, but collectively he became a captain over them. He became a chief over them, a head over them. And so we learn of his headship. [00:18:02] And in this picture of a Dullam, we have illustrated the truth that we've had already before us of the fellowship of God's son. We could call a Dullam the fellowship of David. He presided over that fellowship. And in 1 Corinthians 1 verse 9, we have a fellowship over which the son of God presides. And it's a fellowship to which all believers are called. We're all called to that fellowship. And in that fellowship, we gather unto him. And we own him as our lord.

And we give him the rights because he is lord.

And we own him collectively as our head, as the one who orders all things according to his own purpose. [00:19:01] Well, David was also a victorious warrior. Abigail says of him in 1 Samuel 25 verse 28, My lord fighteth the battles of the Lord, and evil hath not been found in thee all thy days. We're looking at David as a type of the Lord. We're not looking at his failures, his personal failures. As a type of the Lord, Abigail could say, evil hath not been found in thee all thy days. And we had before us yesterday, didn't we, how the king, how he conquers all his enemies, the nations that rise up against Israel in the coming day will be conquered by the Lord appearing in glory. And we read of that deceitful man of unrighteousness, the Antichrist.

[00:20:02] And there's a picture of him in Absalom who deceived the people.

He won their hearts through lies. And they made him the king. And he was defeated under David

also. But perhaps the most notable victory of David's is his victory against Goliath, who is a picture of Satan himself. And David, he destroyed Goliath in two stages.

He slew Goliath in two stages. The first, 1 Samuel chapter 17 verse 49, David put his hand in his bag and took thence a stone and slung it and smote the Philistine in his forehead. And the stone sunk into his forehead and he fell upon his face to the earth. That's the first stage. And that would remind us of when the Lord was tempted of Satan in the wilderness. [00:21:02] And just as David had five stones in his shepherd's bag, the Lord Jesus had as it were at his disposal the five books of the law.

And David puts his hand into his bag and he takes out one stone.

And the Lord met every temptation of the devil with the one stone, the book of Deuteronomy. And with that, he defeated Satan in cleaving to the word of God and not departing from it. And Satan then, he was a defeated foe. He, as it were, fell to the ground. He'd met one who was mightier than himself. And then David, it says, he ran and stood upon the Philistine and took his sword and drew it out of the sheath thereof and slew him, and literally it means slew him completely and cut off his head therewith. And in that we're reminded of the cross. [00:22:03] The Lord went on to the cross and he took the sword of Goliath, as it were, death. And by death, he slew him who had the power of death, even the devil.

And he delivered them who through all their lifetime through fear of death were subject to bondage. So we get David, the victorious warrior. And we move on to Solomon.

Because with David, we have that which prepared the way for Solomon. If we are to understand, if we are to get a complete picture of the Lord, we must put David and Solomon together. David suffered reproach.

Reproach because of his obedience.

[00:23:01] He suffered affliction because he was faithful in his pursuit of God's will.

And in David, we get the sufferings of Christ.

But in Solomon, we get the glory that is to follow. In David, we get the servant laboring for his God. In Solomon, we get the rest that is ushered in on account of the work of David.

And so the Lord, before he can bring in the rest of God, he must first of all do the work upon which that rest is established.

But first of all, Solomon speaks of glory.

That's really just as David would set forth the servanthood of the Lord. [00:24:02] Solomon sets forth the glory, a personal glory.

Because we read of Solomon, God says, He shall be to me.

I shall be to him for father. Let's read the whole. 2 Samuel 7, verse 13. He shall build a house for my name, and I will establish the throne of his kingdom forever. I will be his father, and he shall be my

son. In Solomon, we have portrayed the king in his beauty, as Isaiah has it. Thine eyes shall see the king in his beauty. It's a public display of the glory of Christ in the kingdom. We had the Queen of Sheba brought before us, didn't we? [00:25:02] And she says, Howbeit, I believe not the words that she'd heard of the fame of Solomon until I came, and mine eyes had seen it. And behold, the half was not told me. Thy wisdom and prosperity exceedeth the fame which I heard. So her eyes beheld the king in his beauty.

And we read of the Lord Jesus in Revelation 1, verse 7. Behold, he cometh with clouds, and every eye shall see him. So Solomon speaks of a displayed glory that every eye shall see.

And this is the glory that permeates the kingdom.

The kingdom gets its glory from the king.

[00:26:02] And what is the glory of the king? It is this.

He is God's son.

He is his beloved son.

The glory which we've seen in the coming day was seen by faith, by those who took account of the Lord when he was rejected upon earth, when he was disowned, when his sonship was refused by men.

His disciples, it could be said of them, we beheld his glory.

We beheld his glory, his personal glory, as of an only begotten son with a father.

That's the glory of Christ. It's the glory of a relationship. And so that's why God says of Solomon, I shall be to him for father, and he shall be to me for son. [00:27:01] And that scripture is quoted in Hebrews 1, and it's referred to the Lord, where the glory of his name, the excellency of his name is brought before us. And everything in Hebrews is established on that excellency of his name, the excellency of the person. He is so much better than the angels, because he hath by inheritance a more excellent name than they. For unto which of the angels saith he at any time, Thou art my son, this day have I begotten thee. And so the Lord's sonship is the glory seen in the kingdom, and everything rests upon that. This was the glory that Peter saw, wasn't it, upon the mountain. His face shone like the sun. It wasn't a glory that was given him.

[00:28:02] Every other king gets his glory from his office. Take away his office and he's nothing. But the Lord Jesus, the glory shone from the inside out. He shone like the sun.

And his garments were as bright as the light.

It was a glory from within. It was a personal glory. It was his essential glory, because God says from heaven, this is my beloved son.

Hear him.

And that will be fulfilled in the kingdom. The whole earth will see him and will hear him. It also says of Solomon that he is a man of rest. First Chronicles chapter 22 verse 9. Behold, a son shall be born to thee, David, [00:29:03] who shall be a man of rest. I will give him rest from all his enemies round about, for his name shall be Solomon, and I will give peace and quietness unto Israel in his days. So Solomon is described as a man of rest.

And he ushers in the rest of God.

He's a picture of the Lord who will bring in the rest of God. The Lord Jesus will deliver the groaning earth from its bondage of corruption. We thought yesterday of Colossians chapter 1 verse 20 that by the blood of his cross, having made peace through the blood of his cross, [00:30:01] by him to reconcile all things unto himself. By him, I say, whether they be things in earth or things in heaven. The Lord Jesus will reconcile all things to himself in heaven and in earth. All will be in accord with the glory of God, because the Lord Jesus has satisfied that glory. He satisfied the claims of that glory upon the cross. He paid the full price.

And so in Ephesians, the purchased possession, the world to come, it's spoken of as being bought, it's purchased, but it is yet to be redeemed. And in the millennium, in the reign of Christ, it will be redeemed. It will be brought out of its captivity and brought into the liberty of the glorious sons of God. All is in accord with God.

[00:31:03] Christ brings everything into accord with his glory and with his love.

And so we read of Solomon, of the Lord, that he will rest in his glory.

Isaiah chapter 11, verse 10. In that day shall be a root of Jesse, which will stand for an ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious.

And we also read in the book of Zephaniah that he shall rest in his love.

The Lord thy God in the midst of thee is mighty. He will save. He will rejoice over thee with joy. He will rest in his love.

[00:32:02] So all is in accord with God. And the Lord Jesus bringing in that rest, he himself can enter into that rest, resting in glory, resting in love. And finally, Solomon, we read, was the one who completed the temple.

And again, the temple would speak.

If the Dalam spoke of a people associated with David in his reproach, and it would set forth a picture of those who bear the reproach of Christ in a day in which he is rejected, then the temple would be a picture of a company associated with Christ in his glory.

[00:33:01] It is the place of God's rest. We've read of the glorious rest of God.

And he said, didn't he? Or rather, Stephen said, the heaven is my throne. He says of God, the heaven is my throne and the earth, the footstool of my feet. What house will you build me, saith the Lord? Or where is the place of my rest?

Stephen knew that God did not dwell in houses, temples made with hands.

God says, what place will you build me that I may rest in? Well, man cannot build him a place to rest in. But God has built himself a house that he will rest in. And that's company we read of in Ephesians.

Chapter two, verse 20. The Lord himself is the chief cornerstone [00:34:03] in whom all the building fitted together increases to a holy temple in the Lord in whom ye also are built together for a habitation of God by the Spirit.

And so the temple that we see completed by Solomon, it sets forth the church.

Every wit of it uttereth glory, we read in Psalm 29, verse nine.

It testifies to the glory of the one who fills it because God finds his rest in Christ and Christ finds his rest in the midst of his own.

We read of the ark being put into that temple and the staves were taken off it and put to one side because it had found its eternal abode [00:35:04] and it speaks of the Lord finding his eternal dwelling place in the midst of his assembly and God rests in him.

And his people, his people, we, his people, we find our rest in him.

I'd just like to finish on a scripture in Peter.

Sorry, a scripture in Romans. Romans 8, verse 17. If children, the apostle says, 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. The Lord Jesus, at his glorious appearing, he will identify us with himself.

[00:36:05] We shall share in that glory. We shall share in his inheritance. Everything that he has won, he will share with us. As we read at the end of the psalm, it says that he will divide the spoil with the strong.

The Lord will divide the spoil with his people. David had his mighty men, didn't he? And when David came into the kingdom, his mighty men shared with him a place in the kingdom. And so the Lord will share his inheritance with the assembly, his church, his people.

And that being so, in a future day, we will share in his glory. But we have the opportunity now [00:37:01] of sharing in his reproach, in his rejection.

We won't have that opportunity in eternity. We have it for a short while, while we're upon this earth, to own his lordship, to be identified with him in this day in which he is rejected, to bear his cross, to know his shame.

And that will have a coming answer in the day of glory.