

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

Part 15

Speaker	Bible Basics Conference; Simon Attwood; Michael Hardt; Nick Fleet; Hugh Clark; Paul Dronsfield; Graham Warnes; Geoff Hawes; Andrew Poots
Place	Catford
Date	12.11.2011
Duration	00:35:24
Online version	https://www.audioteaching.org/en/sermons/cbb005/bible-basics-conference-2011-christ-the-lord-christ-the-head-christ-the-king

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

[00:00:01] Now, summary. This is not going to be a rerun of 256 slides. You'll be relieved to hear.

And actually, I try to summarize, I say, try and draw out some key points from these sessions, but I'll need to rely a little bit on your help. And especially with the first slide here, I'd like to know whether anybody can tell me, also a check of whether you're still awake, whether anybody can tell me what this is.

You don't understand the question. Well, what does this stand for? Let's do it one by one. The first picture shows a Bible. Very good. Excellent. I'm relieved. [00:01:08] Now, the second picture is perhaps a little bit more difficult, but it shows foundation, basis. Very good.

And the third picture shows a crowd, people. That's a conference.

So this is the Bible Basics Conference 2011. Now, you know about the importance of the Bible.

It's also important to be reminded of how important a foundation is, a good foundation.

In our local meeting, we have a brother who is a builder and who occasionally reminds us of this, [00:02:01] that you can have the best building in the world. If the foundation is no good, then the building won't stand. Now, that's what the speakers on this conference and previous conferences have been trying to do, to draw out things that are basic in the sense of foundational. It doesn't mean that only things are said that everybody knew already. Actually, quite a few have said, we've learned something, and that's a good thing. Actually, some of the speakers have said, we've learned something in preparing and in listening to others. So what did we learn at this conference? Our subject was, and I dare say again, the Lord Jesus.

At one point, there was a suggestion to call the title Lordship, Headship, Kingship. But what we ended up with, I think, is better because it shows that it was meant to be, and I dare say it was Christ-

centered. [00:03:07] Christ the Lord, Christ the Head, and Christ the King.

It's a beautiful theme to consider the glories of Christ. We touched on personal glories. We touched on moral glories. Actually, we also mentioned some of the glories to do with his work, and we focused on his official glories. Not that these are all of them, but these are three important ones. Now, let's start with the first one. What did we learn about Christ the Lord? And before I come to this, there's one picture that I had forgotten about, just picking up on a comment that actually more than one have made. And they said, this conference was a real eye-opener to me. I heard that at least three people came to one or more of the speakers and made the comment that they had actually never heard about the headship of Christ. [00:04:11] Perhaps they had heard the word, but they had never heard ministry on the headship of Christ. And they said, this conference on Christ the Lord, Head, and King was a real eye-opener to us, and I trust that's the case. Now, trying to summarize a few points from the first part about lordship. Brother Hugh spoke to us in the first session and showed that the subject of lordship is a very vast subject.

It's not only that the word occurs very frequently, but there are different words used in the Old Testament, Jehovah, Adon, Adonai, and also in the New Testament, kurios, the normal word for Lord, Rabboni, the word for master or teacher, [00:05:10] and despotes, the word for, in a good sense, absolute ruler.

And the first three of these used in Psalm 110, which we looked at in an overview.

And our brother spoke to us about the throne that the Lord will occupy and the other picture here, the footstool, that the Lord will, so to speak, set his foot on the neck or head of the enemies. As it says, his enemies will be made his footstool. I'm sorry if I can't say all the many good things that the speaker said. This is only the trailer version, I think the young people call it. For the full version, you'll have to go to the website. Now, Christ as Lord universally, and brother Robert spoke to us about this, [00:06:05] and you see these two arrows here, the first one going down to illustrate that the Lord Jesus, the first step for him was the humiliation. When he became man, he became a servant, and he humbled himself even unto death, the death of the cross. And it was a consequence of this humiliation that God says, this man I want to exalt.

And he has given him a name above every name, and he will make sure that the day will come when he will be confessed as Lord. And brother Robert brought out the perfect suitability of the Lord as Lord. He was personally, he had the personal dignity.

He was personally qualified, morally qualified, and he was qualified because he first humbled himself. [00:07:07] Now that takes us to the more practical subject, Rusty and the stately home, and the closed door, private.

And we've been challenged as to whether such a thing exists in our life, that there is a facade that looks nice, but there is also a part that is cordoned off, and where it says private, don't enter here, just leave this to me.

And our brother challenged us that we should allow the Lord to actually exercise his lordship in our lives. And he spoke in particular about three spheres, our worship, our service, and our practical lives. [00:08:04] I was just afraid brother Andrew might be shocked by the picture. But it does say, there was no picture in Andrew's slide, so I allowed myself to choose one. But it does say underneath, the

Lord's table speaks of fellowship, not of a wooden table. So I hope that's a relief.

The subject of this session was the lordship of Christ in connection with the Lord's table and the Lord's supper. And brother Andrew brought before us the fact that the two are not identical, that there are differences between 1 Corinthians 10 and 1 Corinthians 11. He spoke about the thought of fellowship and responsibility, and the matter of partaking of the Lord's table, and the fact that this has an implication on everything we do in the rest of the week.

[00:09:02] And on the other hand, there is the Lord's supper.

Pardon me.

So much for confusion of the two chapters. On the other hand, there is the Lord's supper. And here the main thought is it is for remembrance. It describes the situation where the assembly has come together, and how these meetings are conducted.

And he brought out later on the personal responsibility connected with that.

And what is perhaps something that we haven't always noticed is how often the word Lord occurs in this context. In 1 Corinthians 10, it speaks of the Lord's cup, the Lord's table, [00:10:07] and do we provoke the Lord to jealousy?

In 1 Corinthians 11, Andrew spoke about this, the special expression, the Lord's or dominical supper.

Paul mentions that it was the Lord Jesus, in the night in which he was delivered up, who made this request.

And then perhaps the most surprising is that it speaks of the death of the Lord, the cup of the Lord, and the blood of the Lord.

I think we are much more familiar with the term the blood of Christ, and it is a scriptural term. But in connection with the Lord's supper here, again and again you find that it is also related to the Lordship of Christ. [00:11:02] And we've been challenged and encouraged to bear this in mind when we remember the Lord. That is not to say that we have, you know, that Christians lead a life in some fear because of a Lord whose authority they dread, not at all.

A Christian knows that there is such a thing as the joy of willing recognition of his Lordship. And Mark spoke about some examples. We saw on Damascus Road how the recognition of Lordship started right in the beginning. What shall I do, Lord?

We saw in John 20 that it didn't say, and the disciples were frightened when they saw the Lord. [00:12:05] It says, and the disciples rejoiced when they saw the Lord.

Also John chapter 1, they had caught nothing, but then they met the Lord. Acts 11, young Christians in Antioch, what did Barnabas say?

Cleave to the Lord with purpose of heart.

We mentioned Acts 22, the practical application, what wilt thou have me do, Lord?

And then the application in connection with meetings. When we come together in meeting, it is really to meet the Lord. And again, an area where it brings joy to recognize his Lordship.

[00:13:07] We've also seen his Lordship as a test for spiritual manifestations. Is it spiritual? Is it from the Holy Spirit? Or is Christ confessed as Lord?

An extremely important test today.

And then finally, even with the rapture, we normally think about it in terms of bride, bridegroom. But in 1 Thessalonians 4, Mark pointed out, there is the shout of a commander.

It is the Lord who appears in order to lead those home who have served him here.

So this is to bring out the positive aspect and especially the aspect of joy as connected with the Lordship of Christ. Headship.

[00:14:04] Not the same thing.

In the first lecture, Simon actually mentioned some of the differences between headship and Lordship. He told us that headship is something more organic. It is more to do with a vital link.

It is more to do with nourishment and direction in love. Lordship is more to do with authority and supremacy.

Now, we were given a list of seven aspects of the Lordship of Christ.

And I think this one was certainly an eye-opener for many to find that there are so many facets to this glory of the Lord as head. Head of the nations, head of the corner or chief cornerstone, head of every man, head of all things, [00:15:02] head from whom the whole body makes its increase, head of the church, head of all principality and power. Then there was a practical question in connection with headship, namely, how does the head direct the body? And Nick spoke to us about the matter of gifts in 1 Corinthians 12, pointing out that these are tools, not toys. The question then is, how do we use these tools or gifts in connection with the headship of Christ?

Well, we are not going off as independent freelancers doing what we think is good, but the use of gifts is connected with the picture of the body. Now, in the body you have two things. [00:16:02] You have unity and diversity, all different but working together in unity.

And this is how the gifts are used. Not that everybody has the same gift, that's diversity, but they are used for the same purpose and in harmony with one another, and that is unity. Lord Kitchener, this was the personal appeal.

It is a matter for everyone, the headship of Christ, it is for you, it is for me.

Not to say individual, it is for everyone and it is something we would like to do jointly because Christ is the head of the body. The importance of holding the head. [00:17:04] Now, here I am a little stuck.

One brother came to me after the presentation and said, could I have the slides please? I thought he might say it was really interesting and he said, I didn't get anything. Another brother came and said, I really struggled.

By the time I had translated holding the head into my mother tongue, the presentation was already half gone. So I'll try once again, holding fast the head.

What had happened was that there was a danger in Colossae.

People arrived who said, yes, you have accepted Christ, you need Christ, but you need other things in addition to that and you will be a better Christian if you observe those things as well. [00:18:07] And those people are characterized, they are described, they are described as being puffed up and proud. They are described as encouraging others to worship angels instead of the Lord directly. And they are described as not holding fast the head. They do not want to recognize that there is a head in heaven. Now, that's what happened then and that's how the expression is used. By implication, it means that we should be holding fast the head. It is something that we have to do practically. And to put it simply, it means we have not only to know that Christ is head, but we have to recognize it, we have to practice it. [00:19:02] And we look at some ways in which this can be done. The verse continues to say that the result is that the whole body is joined together. There are the joints of supply and there are the bands keeping the body together. And the result is increase. And it means that if we practically respect and recognize the Lord as head, then the Lord can give this increase. And what the Apostle did in order to wean the Colossians away from these dangers, was that he presented to them the glory of the Lord Jesus as head in chapter one, before he spoke about the difficulties that followed. Now, Christ the King.

I'll need your help again here. [00:20:05] Every letter on this slide stands for something to do with Christ the King. And I hope it helps us a little bit. Christ the King. And I hope it helps us a little bit. This is pulling out things that Brother said in various sessions on Christ the King. The first one, I'll perhaps tell you to start you off and then you'll have to do the other ones, please. The first one is the letter P that stands for prophecy. The first thing that happened is that Christ the King was announced by the prophets. Then the letter A is for...

What happened? Yeah, angel. Very good. It's not what I meant, but it fits. The angel came and announced that the King was going to be born. [00:21:06] And then actually the King arrived. And then what happened is... R for rejection. Exactly. The King was rejected.

And what happened after the rejection? The kingdom took a new form and it was a mysterious form.

It was the kingdom of heaven because the King has been rejected. And therefore something comes in, now in between. That's a different colour. And this starts with P for... Pentecost.

Followed by CH for... Church.

Concluded by R for... Rapture. Very good.

And after the rapture we go back from the colour blue to the earth colour. [00:22:07] And now we have an A again for... Sorry?

Armies? It could be. Sorry? Appearance. Yes, appearance. Very good. After the rapture there will be the appearance. After the tribulation period. After the tribulation period. And then there will be... The millennium. M for millennium. The thousand year reign of Christ. And after that there will be... The eternal state. Very good. Excellent. I can move on. Now, this was presented to us in the form of a sequence of Bible verses telling the story that we've just illustrated with the letters from the prophecy to the time when the kingdom is actually set up and Christ rules.

[00:23:11] Brother Jeffrey spoke to us about what that will be like, this M, this millennium time when Christ will actually rule on this earth.

There will be justice, peace, abundance, his name will be known and the earth filled with his glory.

Now, you may have noticed that on one or two slides there was a picture like this and it shows actually, you will recognise here, South America and North America. It shows the planet we are on. Now that is very, very important. [00:24:02] Christ will reign literally on this earth. And the prophecies about his kingdom that have not yet been fulfilled will be fulfilled literally and here. They will not be replaced by a spiritual blessing or reinterpreted into something else.

Now, why is this so important? Well, watch this. This planet is the place where the cross of Christ stood.

It is the place where he was rejected and crucified. And God will make sure that this will be the place where Christ will reign.

So, if anybody tells you there isn't going to be a literal reign of Christ, don't listen and don't think it's not important. It is. [00:25:08] And this has been illustrated to us already through Old Testament pictures.

And Brother Paul spoke about this, how the first three kings of Israel, Saul, David and Solomon tell the story. Saul illustrating natural man, pleasing to the people, one head higher than the rest and all those good things and yet a complete failure when it came to it. Saul is followed by David.

And David is the man after God's heart.

And the strange thing is, you don't often have that with kings, that David was anointed and he lived in the wilderness and he had to flee. [00:26:06] He was rejected and chased around. Now, that is a picture of Christ.

Christ is the one who has already been chosen. The decree is there that he will be king, but he is still rejected at this point in time. And after David, there is Solomon. And there you see the splendor and the greatness of the king in his reign. Now, this is Robert.

Remember what he said about this, about these parcels? He said, having presented and having considered the greatness of Christ as king, the question is, [00:27:01] given that we have said he is our Lord and he is our head, is he our king?

And he said, he is not our king, he is our head and our Lord. And he spoke about his children who wanted to make sure that they certainly got a present as big as the other one. And he reassured us

that we actually had got the biggest present of all. There is blessing for Israel, there will be blessing for the nations, but nothing like the blessing that we have got. Perhaps we can link this actually with one question that has come in.

And it said, Saturday, last session, Christ the King for the remnant shall be just as much as Christ the Lord.

[00:28:10] Christ the King for the remnant should be just as much as Christ the Lord for us as it is Christ anyway. Why do we have a better position? So somebody is challenging this and says, did we actually get a bigger present? Well, I'm just thinking of a lady called Kate Middleton.

And she got married to Prince William.

And one day, perhaps, Prince William will become king.

And I'm sure if that happens, it will be a great day for his wife.

[00:29:05] But her link with him is a link as husband and wife.

She will be so much closer to him than anyone in the United Kingdom. How can you say she hasn't got more than the rest? How can anybody say the relationship into which we have been brought with Christ as our head, as our Lord, as our saviour, that this is not more, as our bridegroom, that this is not more than the blessing of being subjects in his righteous kingdom. So I think upon consideration, we would side with Robert on this one, that it actually is a great blessing. Now, on the matter of gifts, this picture was actually stolen from Nick's slides.

[00:30:02] There was another question, which was, how can we ensure that we make the most of our talents with reference to the parables of the talents, Luke 19?

Well, the talents were mentioned from Matthew 25, and there is a similar parable in Luke 19, which speaks about the pounds. And we heard that there is a difference between the talents and the natural abilities. The talents were distributed based on the natural abilities, but they are not the same thing. They are a picture of a spiritual gift that the Lord gives. Now, how can we make the most of this? Well, I would go back to this slide.

How can we make the most of the talent? [00:31:02] Well, by using the gift in dependence on the head, in the way that the members are used in the body, diversity, unity, and by bearing in mind the fact that this is a personal responsibility for us. The chapter actually warns about some dangers. One is to want to be something that I am not, like the food says, I want to be I, and if I'm not I, then I'm doing nothing. And the other danger is, perhaps with those who have a bit more self-confidence, they would say, well, my gift is so great, I don't need anyone else. And those are the two things where we can go wrong. If you do that, you don't make the most of your talents. In order to make the most of your talents, you have to use what the Lord has given you. Not by wondering for a long time what it might be, but when the Lord shows you something to do, do it, and he will lead on to the next step. [00:32:11] Did you want to add anything to this, Nick? Perhaps just to suggest that the power of the talents is a wider application than spiritual gifts.

I say that because we observe the Lord's response to the laziest or the wickedest servant who simply

buries his talents and returns them to the Lord.

And that percentage is very severe. And I don't think we can apply that to a leader whose security rests not on our responsibility, but on the work of the Lord Jesus. I do think that we have to understand that when God made everybody, he's given every man and woman various natural abilities and opportunities. [00:33:13] And everyone will be held to account. I'm talking about the unbeliever. The unbeliever will be held to account as to how they have used what God gave them, whether to get on in this world or for the furtherance of the purposes of God. Obviously, in the case of an unbeliever, that will result in judgment. But certainly in application, when God made us and gave us natural abilities, he did so in view of what Christ would do in us. And I'm quite sure that spiritual gifts that each of us has been given, has been given with our views of what power God made us. [00:34:04] So there's some similarity and overlap. I think what you've said is right, but we have some wider application.

Basically, everybody is responsible to use what God has given us for his glory and not for our own.

Yes, very good. And finally, the other thing we get out of the comparison of the two chapters, Matthew 25, Luke 19, is that reward is not for the greatness of gift. You know, where one has more talents than the other, they get the same reward. But in Luke 19, where everybody has one pound, but they have different amounts of profit, there you get different amounts of reward. Which means reward is for faithfulness, not for gift. [00:35:04] Now perhaps we could sing the rest of the hymn we started earlier. And then if somebody else has a hymn or a prayer, that would be good.

So this is hymn number 109, starting from verse 2.