

Transcript of Legacy Bible Podcast

Surrendering to the Lordship of Christ

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This sermon explores the profound relationship between believers and Christ, emphasizing the completeness of salvation through His death and resurrection. It underscores the believer's call to yield fully to Christ as Lord and King, not just as Savior. Drawing parallels from the Old Testament story of King David's return, it challenges Christians to recognize when they have taken control of their own lives and to return the throne to Jesus. The message encourages daily surrender, trusting in Christ's righteousness, and awaiting His imminent return.

When we were saved, we received forgiveness of sins. When God forgave our sins, He cleansed it from our record, all sin. He did that on the basis of the blood of Christ. The Lord Jesus had offered Himself His perfect life as a substitutionary sacrifice for us. That sacrifice, that offer, had been accepted by God. It was proven to us by the resurrection from the dead. That's why we have to preach the resurrection from the dead. Number one, it proves that Christ's sacrifice was accepted and it demonstrates the victory of that sacrifice for us. It shows us that we have the promise of life.

When we were saved, we were given Christ's righteousness. It was given to us as something for us. It became our very own. In fact, it's called imparted righteousness. Isaiah puts it this way, that you're clothed with it. It is also spoken of in Romans; you're covered with it so that your garment is the righteousness of Christ. You appear in the presence of God wearing this garment of spotless white, without spot or wrinkle. It's not yours because you've earned it, it's not yours because you deserve it, it's given to us as a gift. It's called the righteousness of Christ. It's your only standing before God. Covered, as it were, by the Lord, the Son of God Himself.

So there we are, standing before God without any charge being able to be leveled against us, and not able, because of all that, to be separated from the love of God. There's a verse in Romans 8 that encourages us about not being able to be separated from the love of God because we stand there in Christ. Kind of goes with 38, I guess I should read the two of them.

“For I am persuaded that neither death nor life nor angels nor principalities nor powers nor things present nor things to come nor height nor depth nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus, our Lord.”

Nothing that can separate you from the love of God, which He has poured out and made available to you in Christ Jesus, our Lord, and all that love wants to provide. Righteousness and eternal life and fellowship and all the blessings that God has for us are ours through Christ Jesus, our Lord, and nothing can separate us from it.

Why? Why can't anything separate us from it? Look back at verse 33. There's a reason. ***“Who shall bring a charge against God's elect? It is God who justifies.”***

Why can't some charge be brought against us? Why can't someone ever stand up or any demon or saint in himself ever be allowed to stand up and lay charge against us and say, that one is a sinner. Why can't it be done? Because God is the one that has pronounced us innocent. God is the justifier. God is the judge, and the judge has said, you're innocent, so it's pointless and empty and useless and fruitless for anybody to ever stand and to raise a charge against God's chosen ones. God's redeemed ones. God's children. He is the justifier. The judge is the one that says we're innocent. That's why.

And secondly, in the next verse, there's another truth that goes along with this. ***“Who is he who condemns? It is Christ who died, and furthermore is also risen ...”***

How can you condemn me? How can you bring a charge against me? You can't bring it against me. You have to bring it against the one that I stand in. The one whose righteousness covers me. You have to bring it against Christ. If there's any charge to be laid against this man, it falls from me. It has to be directed at the one that I stand there in, whose name I stand and whose authority I stand. If I come before God, I don't come in my own name. I come in the name of Christ. I claim him as my Savior.

Now if there's any charge to be brought against me, you have to find fault in Christ. You have to say, the reason that I can find fault in Chuck Raines is that Jesus is a sinner. Now if you can find sin in Christ, I'm done for. But it's Christ that died. It's Christ that's raised again. It's Christ that by his resurrection has shown that his offering of his blood has been accepted. It's Christ that gives me his righteousness. Now if you want to bring a charge against me, bring it against him. Not me. I'm the sinner. He's the Savior.

Now God has justified me. He said, I am clean, and he has accepted Christ. I don't stand in my own name. I don't claim my salvation by what I am, but by what Christ is. Christ is raised from the dead. It's because He's been raised, I'm given the promise that I will be raised. Nothing less than that. Not only so, He's even at the right hand of God who also makes intercession for us. You want to bring charge against me, then somehow you're going to have to out-argue the one who stands as my spokesman, as my mouthpiece, as my lawyer, as my advocate, and as the one who speaks before God as my go-between. You're not going to argue with me, and your charges of my sinfulness are not going to have to be dealt with by me. You must deal with my intercessor.

Jesus is the one who speaks for me. He's the one who pleads his blood. That's why verses 38 and 39 say that nothing can separate me from the love of God, which is mine in Christ Jesus, my Lord. I would never stand and claim not to be sinful, either in my past life nor in my present standing in myself. But I am sinless in Christ. He's my only hope. He's my every hope. He's my sure hope. He's my life. When I was saved, he became mine, and I became His. There's a truth about our salvation that some seem to be confused about. It's this, when we are saved, Christ becomes our Lord, our King, our Master.

This Bible knows nothing, nor ever speaks of anything, of being saved partially, of somebody hanging on to sin, yet being totally cleansed, of somebody compromising and saying, Lord, I'd like to go to heaven, but I really don't want to lose all this sin. I'd really like to live in some of it. To come to God is to recognize, on God's terms, if you come to God, is to recognize that you are utterly and absolutely a sinner. There is no good thing in you, and that you do not need a partial cleansing, but you need to be washed and made clean every bit, every wit.

What a wonderful promise though, that actually, it doesn't matter what you've done, it doesn't matter how you've sinned. Oh, God is grieved by your sin, but I'm saying whatever you have done isn't great enough for God not to be able to forgive it.

Whatever you have done, whatever you have thought, whatever you've said, whatever you've planned, whatever you've given your heart to that's wicked, God is able to forgive it. Not one of us that will ever stand before God in heaven will be able to promote ourselves over another and say, Oh, look at me. How much better I am than that one, because the least sinner in this world is too filthy to come before God. The least sinner is condemned and shut out and needs the grace of God, the cleansing of God, the utter and absolute forgiveness of God to dare stand in the presence of God.

But when we are cleansed, when we're brought into his family, we're brought in completely. Christ is not a half-savior to us. He's complete as our Savior. He brings us a complete salvation. In that sense, He becomes the Lord of our life. We have to come to God and say, Lord, I've messed up, my way is an abomination before you. There is no good in me. I give myself entirely, fully, completely without reservation to you. That in that full surrender, there's forgiveness, there's cleansing, there's life imparted.

I still can live life as I choose, because if you truly have received Christ, the Holy Spirit of God will enter you and make claim on your heart by conviction, by every word that God would bring to you, He would make claim on you that you yield your life and its entirety in all of its purposes and all of its deeds to your Lord. Christ is Lord. He's made Lord. He owns us. Nothing reserved.

You know this verse in 1 Corinthians 6? Well, there's two of them. The last two verses of that chapter, 1 Corinthians 6:19-20. What? I like that. ***“Do you not know that your body is the temple of the Holy Spirit, who is in you, whom you have from God and you're not your own.”*** You don't belong to you. Don't you know that? He's asking a question. Why don't you know that you don't belong to you? ***“For you're bought with a price.”*** You can't belong to you because somebody bought you. Title is passed. The price has been paid.

Therefore, there's some consequences to that. Glorify God in your body, and King James says and in your spirit, which are God's. Your body belongs to God. Your life belongs to God. In a true sense, He is your master. He owns you, He paid the price. Peter explains the precious blood of Christ, that's the price.

“As a lamb without spot or blemish, you're not redeemed with corruptible things such as silver and gold, but with the precious blood of Christ.” That's the price. You're not your own. So we're left with a command, with a responsibility to glorify God in our body. There it is.

Therefore glorify God in your body. You're left with that command, that injunction. Now glorify Him in your body, that's your responsibility. You're also responsible to go on presenting this life of ours, this body of ours to Him that He might work in us.

You know Romans 12:1, ***“I beseech you, therefore, brethren, by the mercies of God that you present your bodies, a living sacrifice, holy, acceptable unto God, which is your reasonable service.”***

Now you've been taught, perhaps, I know I've taught it, that the verb tense here is saying, go on presenting your bodies as a living sacrifice or a sacrifice that is alive. Go on doing it every minute, every hour, every day. That's your responsibility. Your surrender to the lordship of Christ is called for every minute. You're responsible to do that. That is what He wants you to do, and you'll only be able to do it through your surrender to Him is in this next verse.

He wants to transform your mind. *“And do not be conformed to this world, but be transformed by the renewing of your mind.”* It's only by that little, well, I better not say little, but by that great work that you could live out what is that good and acceptable and perfect will of God. You've got to have a transformed mind, and there is no way for you to do it in yourself. You're only going to be able to have it by surrendering to God for His Spirit to do it in you. It's a work of the Spirit that's working over time. The time that we want to allow Him to work is through all the days that God gives us in the rest of this life. To change our whole value system, to change our whole outlook on things around us, to change our whole outlook on life and on people and on relationships, on everything that touches our life.

He wants us to look at it as He looks at it. Don't look at it the way the world looks at it, He says. Now you should start looking at the things around you in this world and in this life, you should start seeing them as God sees them. Sin is sin. Righteousness is righteousness. Things that God says you should rejoice about, you should get happy about. And things you want to grieve about, you ought not to be happy about, you ought to grieve about them.

Look at life and the things of this life, the way God does. That's when He's really being the Lord. Goes along with the Ephesians 2:23-24. I'll remind you of it. I said 2, but it's 4:23-24.

“And be renewed in the spirit of your mind, and that you put on the new man which was created according to God, in true righteousness and holiness.”

And that's your responsibility. He's calling on you to walk according to righteousness and let that new man which you have been created in Christ Jesus, let that new man be lived out. Let it be your life, your witness in this world. That new creation that you have been made in Christ.

Now here's the sum of it. We're supposed to live every day, every minute with Christ as our Lord, with Christ as the King of our life. He is our King. I'm not speaking of the Kingdom here when Christ will reign on the earth only and I'm not speaking simply of a throne in heaven. I'm speaking of that very real, very present, very practical experience for every saint in the church age today that Christ is Lord.

It's one of the titles that He claims for Himself and is used constantly in the Epistles of the New Testament to speak of Him, our Lord Jesus Christ. He is the reigning Lord. The Lord of Lords and King of Kings is what He will be over this earth. But for the believer, for the Son of God, for His work, the Son of God's work in us, for His role in us, it's this. He is our Lord, He is our King.

God's children are able to choose the sin. In fact, we're prone to choose our own will because we still have our old nature in us and at times it's expressed, I should say, too often it's expressed. It's not our character when we're made over in Christ, when you're redeemed, when you're recreated in Christ, it no longer is your character to sin. But we can. And when we surrender to our wills, of course, when we go our own way, that sin is revealed in us over and over and over. When you do that, you see, you're prone to forget who your King is. You really are setting yourself back up in authority over your life, and you've made yourself King again.

It's as though you had no Savior, though you do, just as though you had no Lord except yourself, though you do, and you have been bought with a price and you are not your own, and you're not going to change that, though you may try to act like it doesn't really apply, it does. God's eternal work, God's perfect work, is done, but His children can turn. They can sin. They can go their own way. They can say, no, He's not Lord, I'm Lord. What fools we are when we do that.

Sad to say that we're actually capable of it, not only capable of it often, we see it. We set aside His authority, His rule, His kingship, and we take up our own, take over the throne of our life, and we rule by our own self-will, not His. Well we need to bring back the King. We need to put the one back on the throne that belongs on the throne. One day soon He's going to return. I live for that day, I really believe that He can appear at any time. I think the Scripture is very clear in that, but I also think that the storm clouds are gathering for the end of this age. I don't have a revelation about the date of September 1st and 2nd passed without incident this year.

A man sold a lot of books saying this was it. Last year He was wrong. He repented and wrote another book and said it's 1989, but He was wrong again. There'll probably be another book in 1990 saying, He's sorry He was wrong twice, but this time surely He's right. I do believe that with all the line up of the nations, you know that you're seeing things in the last few weeks, you're seeing things happening in Europe that have been in process for 40, 50 years. That house is rotting and in a day it's falling and things are realigning. God is not through with this age.

The alignment of the kings of the north and the east and the west isn't finished yet. But all the storm clouds are gathering and the return of the Lord is sure. And I wait for it, it could be very soon, it could be today. One day we're going to be glad because we're going to sing His praise right in His presence. The way we're supposed to be singing it right now. What about now? Can you say in your heart what Peter says in 1 Peter 1:8, about your loving the Lord? It says, having not seen, you love. Do you love Him? In whom, though now you see Him, not yet believing? You rejoice with joy unspeakable and full of glory. He wrote to Christians, people that had never seen the Lord Jesus yet they believed in Him and they lived in a daily delight in Him. Is that true of you?

Do you see your joy or is your joy in the world? You only hear out of obligation or you hear because you truly love the Lord and it's just your joy to be here to worship Him.

Is He Lord? Is He King? Well, Revelation, the last chapter, has this last thing to say. Verse 20.
“He who testifies to these things says, “Yes, I am coming soon.””

He will come quickly at any moment. He will come quickly in an instant to gather us to Himself. Amen, it says. Then the writer speaks back to the Lord, words that I think every one of us should be able to say to Him from our hearts, even so come Lord Jesus. I'm ready for you to come. I want you to come. I'm waiting for you to come. I'm longing for you to come. Even so come Lord Jesus. Come. Come back in the skies to gather me home. You can't really say that and you can't really be rejoicing. As Peter says, you ought to be unless you've already let Him come back into His full reign in your life, in your heart. He's never less than a perfect Savior, but He cannot reign in the fullness of His power and authority unless you allow Him to. Bring back the King.

Now there's this Old Testament story here that we read to you just a bit of go that tells us the parallel story about bringing back the King. It's here in 2 Samuel. I'd like you to go back to that just for a few minutes and look at that with me. It's our parallel with Christ reigning in His God anointed place as our King. Absalom drove His father David from his throne and out of the city of Jerusalem. Absalom took over the throne of the kingship of all the tribes of Israel. Israel would be called the Northern tribes Judah thought of principally as a southern tribe that David was from and Absalom. Then Absalom attacked David with a massive army because he was trusting in numbers to win the victory, he was not trusting in the Lord. However, Absalom rode under a great oak tree and his head got caught up in the tree and his mule went on. Joab thrust three darts through him and ten men of Joab came along and finished the job. Absalom was dead.

All the tribes of Israel that followed Absalom fled back to their homes. David wept for Absalom. Then Joab went into David and prompted him with strong words to take some action very quickly. I'd like to take you to chapter 19, verse 8, to what David did.

“Then the king arose and sat in the gate. And they told all the people, saying, “There is the king, sitting in the gate.” So all the people came before the king. For everyone of Israel had fled to his tent.”

Do you remember how Absalom won the hearts of Israel by going and sitting in the gate? If you don't understand what went on in the gate, there were two little rooms right there at the gate or the place of entry into the ancient cities. They had walls and they had gates. Inside the city immediately inside the gate there were these two little rooms, little crevices you might say on the side of the wall. The elders of the city, the prominent people of the city, the judges of the city would go and sit in those places, in the place of concourse, in the place of business. When there were disputes, people knew right where to go. They would go and present their cases to those that had authority, and they would be decided right there.

Absalom went down and sat in the gate. When anybody came along that had a cause against some other person and raised it up, people would always stick his two cents in and say, oh, if I

was able to make decisions, oh, I would be for you. Of course, the other fellow would come an hour later and he would put his case out and Absalom said the same thing. Oh, if I were the one to make judgments in Israel, I'd be for you. So he was everybody's friend. Everybody loved Absalom. That's how he won the heart of Israel. Not with truth, not with judgment, but with self-serving judgment, with deceit. But it still was the place where he made himself available to the people. Now David didn't do that. David stayed in his palace and he didn't go down and find out what the people's hurts were and what the people's needs were. He didn't go down and show the people that he was their judge for truth. He was concerned, but he was concerned for righteousness and he knew the love of God and the mercy of God, but he was also one in authority who would apply it down there in truth. He didn't go down to the people. Now he's heard the counsel of Joab and he's gone down to the gate. He's over in Mahanim. He's over there and he's away on the other side of Jordan.

I think it's Barzilai that fed him while he was over there and with his men. He was over there, away from Israel, away from Judah, but he sat in the gate and the people began to come to him and present their cases again. He came down and acquainted himself with the people again. Now the next step was that a cry began to go up from Israel. They're asking the question, what are we going to do? What are we going to do about our king? I'd like to read verse 9 and 10.

“Now all the people were in a dispute throughout all the tribes of Israel, saying, “The king saved us from the hand of our enemies, he delivered us from the hand of the Philistines, and now he has fled from the land because of Absalom. But Absalom, whom we anointed over us, has died in battle. Now therefore, why do you say nothing about bringing back the king?”

What he's saying is that all through the tribes of Israel there was a gossip developing. There was a discussion, there was a debate developing. The people were saying, now look what David did for us. What good is it to hold onto Absalom anymore? He's dead. After all David did lead us out against our enemies and we had victory and against the Philistines. Why don't we bring him back? Israel's words about bringing back the king, work their way back to David's ears. He went to Zadok and Abiathar the priest and he said, why don't you talk to the tribes of Judah? There's a difference between the tribes of Israel and the tribe of Judah. Tribe of Judah is the one David was from. David said basically, I know that the tribes of Israel, the northern tribes are talking about bringing me back. That's where their hearts and minds are. Why is it that Judah isn't talking about it? My own people, my own flesh and blood. Why don't they bring me back?

At least Israel is talking about it and moving over on the side of wanting me back. No action has taken place yet. What their hearts are being revealed. So David spoke to Judah through these priests. I'd like to read what he said. King David, verse 11.

“So King David sent to Zadok and Abiathar the priests, saying, “Speak to the elders of Judah, saying, ‘Why are you the last to bring the king back to his house, since the words of all Israel have come to the king, to his very house?’”

Seems the speech of all Israel has come to the king even to his house. He knew what Israel was saying, but Judah wasn't moving. You're my brethren. You're my bones and my flesh. Wherefore then are ye the last to bring back the king? I want to make the application to us as Christians. If you're truly a child of God, why is it that you're not letting Jesus be king? Why aren't you letting him be Lord?

In a sense, you know, David saying to those of Judah, you're my flesh and my bones. If you're truly in God's family, if you are his, if you are one with him, if you're a son of God, a child of God, if you have your heirship right through Jesus, then why don't you let him be king? You're not a stranger and he's not a stranger to you. He is your Savior. He was your Lord. He is by title. He's anointed by God. You have no other, Lord. You may deceive yourself and give yourself another, but you have no other. Why don't you bring back the king? The one that you belong to.

Judah had a great response, verse 14. He bowed the heart of all the men of Judah, even as the heart of one man. And it just means they came to a concrete agreement. There was only one position. There weren't two opinions anymore in Judah. There was only one position. Everybody decided we better bring back the king so that they sent this word unto the king. And here's what they sent.

Returned thou and all thy servants. It's like the Christian that says, oh Lord, how foolish I've been, going my own way, ruling my own life. Lord Jesus, here's the throne. Sit upon it again. Return to your rightful place in my heart as the Lord of my life. Return.

Judah asked David to return. So the king returned and came to Jordan. And Judah came to Gilgal to go to meet the king, to conduct the king over Jordan. The son of Gira, Benjamin, which was of Bahurin to meet David. There were a thousand men of Benjamin with him and Zeba, the servant of the house of Saul, and his fifteen sons and his twenty servants with him. And they went over Jordan before the king. They went over to get the king and bring him back. They went over a ferryboat to carry over the king's household and to do what he thought good. And Shema'i, the king of Gira, fell down before the king as he was come over Jordan and said unto the king. Now this is the man that was cursing David and throwing stones at him. But he wants him to come back. He rejected his king, but now he said, oh David, I was wrong. I sinned. He said this, let not my Lord impute antiquity unto me. Neither do thou remember that which thy servant did perversely, the day that my Lord the king went out of Jerusalem, that the king should take it to his heart. For thy servant doth know that I have sinned.

You know it's sin to put another on the throne that only the Lord Jesus has titled to. Therefore, behold, I am come, the first this day of all the house of Joseph, to go down and meet my Lord the king. House of Joseph is referring to the northern tribes. Two sons of Joseph were to the northern tribes. I'm down here first Lord. I say to his Lord the king. I'm down here first. I'm a sinner and I want your forgiveness. And I'm here first to say I want you back as my king. One of David's men wanted to kill this man.

“And David said, “What have I to do with you, you sons of Zeruah, that you should be adversaries to me today? Shall any man be put to death today in Israel? For do I not know that today I am king over Israel?” Therefore the king said to Shimei, “You shall not die.” And the king swore to him”

Aren't you glad that you don't get dealt with according to what you deserve? What do you think you would really deserve by taking Jesus off his throne and putting yourself on it? What do you think you would deserve? Well, if you got dealt with according to what you deserve, instant death would not be enough. And like Shemi, we can come and say, Lord, I've sinned. I was wrong. Your king and this throne is yours. Please rule in my heart as you want to. As you deserve to, as you long to, rule in my heart. Every day I want to walk surrendered to that lordship. Here is the throne, and bring back the king. He's coming one day for us, and he will be king in heaven and on this earth for a thousand years here and then forever there he'll be king. But he wants for right now in those that he has redeemed, he wants to be king now. The only ones blocking his kingship is not Satan. It's not somebody else, it can only be us, blocking his full lordship rule in our life. Our will, anytime it's set against the will of God, denies the kingship of Christ. Can you be as honest as Shemi? And say, I've sinned. I'm first here, Lord, to admit it. Please have mercy. Take your place.

Let's pray.

Say it to him, Lord, I've sinned. You are my king. You alone must sit on the throne of my life. I yield this to you, Lord, and I want every day to live with full recognition that I have but one king, one lord, one master. Lord, I have only one savior. Reign in my life by my choice be glorified in and through me and have mercy upon me and allow me to serve you with joy. I trust you prayed that. I trust you prayed that through your days and let Jesus reign in an uninterrupted way that your joy might be made full. Thank you, Lord, for such grace, such mercy, such love. Amen.