

# AM Luke 22:14-30

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Date: 04 July 2021

Preacher: Rev Ronnie Christie

[ 0 : 00 ] Welcome to you all, to our service this morning. I was asked to introduce myself in case anybody didn't know who I was. And I'm Ronvald Christie, I'm a retired minister of the Free Church.

I live near Glasgow and I come down here from time to time as required. I'll be here all being well for the evening service at 6 o'clock.

And then on Wednesday at 7pm there's the prayer meeting and Bible study. And that will be led by Norman Cumming. It's a missionary prayer meeting. Next Lord's Day at 11am and 6pm, the expected preacher is Thompson Mackenzie.

After the morning service today, communicants can take the foil and cup and put them in the bin by the table on the right on the way out. There's a retiring offering for the congregation's benevolent fund.

At the close of both services today. There are copies of the July-August missionary prayer notes and presbytery insight on the rear table.

[ 1 : 12 ] Congregational singing. Following the easing of restrictions, we have recommenced congregational singing, still wearing masks, singing along with the pre-recorded singing.

We hope to resume our pre-lockdown practice of presenter-led singing as from next Sunday with full details available on a notice sheet. So these are all the notices for today.

Let's join together in God's worship by singing in Psalm number 84. And that's on page 338.

It's in the Scottish Psalter. And we're going to sing verses 1-2 and then 10-12. So here's a psalm that expresses the psalmist's desire to meet with God at the tabernacle, at the temple we might say. That's the sort of thing he had in mind. And it is something that teaches us to look to God wherever we be. When we join together as the house of God, it teaches us to look for God and to yearn after him.

[ 2 : 42 ] And this should express our own thoughts and feelings as we join together in worship this morning. So we'll sing Psalm 84 verses 1-2 and then verses 10-12 and we'll stand to sing if we're able.

Thank you.

Thank you.

Thank you.

In my God's house will I keep adore, and dwell in tents of sin.

[ 4 : 43 ] For God the Lord's a sun and shield, He'll grace and glory give, And will withhold no good from them, That upright way to live.

O thou that art the Lord of hosts, That man is truly blessed, O by assured confidence, On thee alone doth rest.

Now we'll join together in prayer and ask God's blessing on our service. We thank you Lord that we are here this morning.

You have brought us together, You have given us a desire to be present, And you have given us every encouragement through the psalm that we have been singing.

Encouragement to look to you for blessing in our time together. And indeed we ask that you would make your presence so felt to us, That we may really feel you to be here, And that we may be able to sing your praise with a joyful heart, Despite the restrictions there still are in some sense.

[ 6 : 43 ] And we pray that you would teach us there furthermore, To cultivate our hearts, And make sure that we indeed are making a joyful expression of our praise to you.

We ask that as we read the word, We may indeed treat it as the word of God, And not as the word of any human being. And we ask therefore that we may respond to it with all our hearts, Seeking to take in its teaching, To humble ourselves before its correction, To re-hold upon its promises, And in

general to find that your word, Is a stimulus and encouragement to us, In our Christian lives. We thank you that on this occasion too, We have the opportunity, Of participating in the Lord's Supper. And we pray that we may do so, Worthily, That is looking to our Lord and Saviour, And resting upon his grace.

And that we may do so, For blessing, Finding that you are indeed, Giving us assurance, And encouragement, Through the outward elements of bread and wine.

And we ask therefore, That you would make your presence felt to us in these ways. We ask for a real sense of fellowship together, So that although again, There are still restrictions in this respect, We may nevertheless benefit from one another's company, And that we may feel that we belong together.

[ 8 : 12 ] We ask therefore, That we may be able, To put aside anything, That would stop us, From having full fellowship with one another.

And that you would enable us, To love one another in the Lord. And therefore, Experience more fully, The sense of unity, That prevails amongst God's people.

We therefore, Commit ourselves to you, For our time together, And ask for your direction and help, In everything that we do. And we ask this in our Saviour's name.

Amen. We're going to read in the scriptures now, From the book of Psalms, In the Old Testament. The book of Psalms, Psalm number two.

And here we've got a psalm entitled, The reign of the Lord's anointed. Now this is a psalm, That divides itself naturally, Into four parts.

[ 9 : 11 ] And I just want to point out, The structure of it, As we go along. And in that way, Hopefully, We'll understand it better. And the first three verses, Have got to do, With the rebellion of the nations.

Why do the nations rage, And the peoples plot in vain? The kings of the earth set themselves, And the rulers take counsel together, Against the Lord, And against his anointed, Saying, Let us burst their bonds apart, And cast away their cords from us.

And then in the next three verses, We've got the reaction of God to that. He who sits in the heavens, Laughs, The Lord holds them in derision.

Then he will speak to them in his wrath, And terrify them in his fury, Saying, As for me, I've set my king on Zion, My holy hell.

And then in verses seven to nine, We've got to this appointed king speaking, And in particular, He recites the terms of his appointment. I will tell of the decree.

[ 10 : 20 ] The Lord said to me, You are my son, Today I have begotten you. Ask of me, And I will make the nations your heritage, And the ends of the earth your possession.

You shall break them with a rod of iron, And dash them in pieces, Like a potter's vessel. And then we've got a final word of exhortation, To the nations.

Now therefore, O kings, Be wise, Be warned, O rulers of the earth. Serve the Lord with fear, And rejoice with trembling.

Kiss the son, Lest he be angry, And you perish in the way, For his wrath is quickly kindled. Blessed are all, Who take refuge in him.

May God bless to us this reading in his word. We're going to sing now in Psalm number 72, And that's in the Sing Psalms version, And that's on page 92, Page 92.

[ 11 : 27 ] Psalm 72, On page 92, We're singing verses 1 to 4, And then 8 to 10. And here's the king that God appointed, The great son of David.

Endow the king with justice, Lord, The royal son with righteousness. Your people, Your afflicted ones, He'll judge with truth, And uprightness.

Psalm 72, Verses 1 to 4, And then verses 8 to 10. And once again, We'll stand to sing if we're able. And now the king with justice, Over all your son, Dear my righteousness, Dear people, Dear God, The Lamb.

The Lord will come to the throne of righteousness. The mountains will bring peace to them.

The hills the fruit of righteousness. He will defend and slip the roof.

[ 13 : 02 ] And crush all those who have no rest. From sea to sea he will all stay.

And from the river to the same. His enemies will bring the cross.

And deserts rise the evil end. Then touch the shore of the distant shores.

We'll send the tribute of their kings. Sheep as the sea as kings will come.

And raise to him their offerings. Now our New Testament reading is in the Gospel of Luke chapter 22.

[ 14 : 32 ] And we're going to read some verses from verse 14. And this first part is entitled Institution of the Lord's Supper. Luke chapter 22 and at verse 14.

And when the hour came he reclined at table. And the apostles with him.

And he said to them. I have earnestly desired to eat this Passover with you before I suffer. For I tell you I will not eat it until it is fulfilled in the kingdom of God.

And he took a cup and when he had given thanks he said. Take this and divide it among yourselves. For I tell you that from now on I will not drink of the fruit of the vine until the kingdom of God comes.

And he took bread and when he had given thanks he broke it and gave it to them saying. This is my body which is given for you.

[ 15 : 41 ] Do this in remembrance of me. And likewise the cup after they had eaten saying. This cup that is poured out for you is a new covenant in my blood.

But behold the hand of him who betrays me is with me on the table. For the Son of Man goes as it has been determined. But woe to that man by whom he is betrayed.

And they began to question one another. Which of them it could be who was going to do this. A dispute also rose among them as to which of them was to be regarded as the greatest.

And he said to them. The kings of the Gentiles exercise lordship over them. And those in authority over them are called benefactors. But not so with you.

Rather let the greatest among you become as the youngest. And the leader as one who serves. For who is the greater? One who reclines at table?

[ 16 : 45 ] Or one who serves? Is it not the one who reclines at table? But I am among you as the one who serves. You are those who have stayed with me in my trials.

And I assign to you as my father assigned to me a kingdom. That you may eat and drink at my table in my kingdom. And sit on thrones judging the twelve tribes of Israel.

We'll just read to there. May God bless to us this reading too. Now we'll remain seated and we'll again join together in prayer. We thank you oh Lord.

That you sent your son amongst us. And that he willingly came at your command and will. To represent your people and to act on their behalf. We thank you that he did what we could not possibly do.

Namely. That he fulfilled your will perfectly. Keeping your commandments outwardly and inwardly. Willingly. And we thank you that that was a perfect righteousness that he worked out.

[ 18 : 00 ] And as he did it. He was acting on behalf of his people. We thank you that he gave himself to death. Even the death of the cross. And that there too he was acting on behalf of those that he represented.

Paying the penalty of sin in their name. Feeling the weight of your anger on their behalf. We thank you that he's been raised from the dead. And that he is seated in glory.

And that we are seated with him in heavenly places. We thank you that he is still there as our representative. Making intercession for us.

Taking our prayers. And offering them to you in his name. And we realise Lord. Our utter dependence on him. How can we rest upon ourselves.

When we see what we're like. And when we realise what our saviour has done for us. And we pray Lord. That we may indeed be thankful. For the way in which you led us to know the saviour.

[ 19 : 05 ] And for the way in which you have kept us. And guarded us. And guided us since that time. And the way in which you have enriched our experience in different ways.

Through the preaching of the word. The administration of the sacraments. And the fellowship of your people. And we ask Lord. That more and more we may be grateful.

For these blessings. And that we may never grow used to receiving them. But every recollection of them. May move us. To a spirit of gratitude. And devotion.

And we pray then. That as we engage in worship this morning. Reading the word. And participating in the bread and wine. That speak of our Lord.

We pray that all this might indeed. Be for our spiritual growth and development. Be with any who do not yet know this experience. And who cannot say that they are resting upon your grace.

[ 20 : 02 ] And who can't understand the mystery. Of the bread and wine. Because they haven't experienced the grace. Of the Lord. Who loved us and gave himself for us. And we pray that you would speak to them.

According to their needs. We commit ourselves to your care as a congregation. We ask that you would uphold us in difficult times. There has been bereavement.

No doubt there has been illness as well. Or there has been anxiety over those that are ill. And there may be a sense of distress over isolation. Or over perhaps economic problems.

Or simply the prospect of a nation trying to adjust to a new situation. And we ask Lord that you would give peace of mind to all your people.

That they may rest upon your promises. And look to the one that sits enthroned above. And who works out his gracious purpose on behalf of his own. And who does all things well.

[ 21 : 01 ] So we pray that in the midst of difficulties. You would strengthen our faith. We pray that as we think of getting back to some degree of normality. We may treat it as an opportunity of reassessing ourselves.

And our lives. And our programs as a church. A congregation. And that you would guide us in this. And grant that we may be able to take up areas of service.

That perhaps we didn't think of doing before. Or re-engaging in old ways of doing things. But we pray Lord that you would guide us. Those responsible in this matter.

And the elders and the inter-moderator especially. That they may be able to act wisely. And sensitively. And responsibly. And with vision. And we pray that you would supply for the future needs of the congregation.

Especially in regard to a possible settlement here. Of a permanent ministry. We ask Lord that you would be with those around us.

[ 22 : 02 ] Who do not know you. Who we know but who do not know you. And we ask that we may be able to fulfill whatever responsibility we have towards them. As we come in contact with them from day to day.

And we pray for the many who are not in contact with any living church. Or any living Christian. And we ask Lord that you would be at work in their hearts and lives. Bringing them to a sense of need that may lead them to seek something outside themselves.

May lead them to seek the truth of the scriptures. The message that they perhaps heard in earlier days. And we ask Lord that this might be a means of bringing them to know the Lord.

Have mercy upon the poor and needy. Those addicted to sin in one form or another. To substance abuse in particular. And we ask Lord that your people may be able to see how white the fields are to harvest.

And to act in a way that corresponds to that vision. We pray for the well-being of your people throughout our land. And we pray for times of revival and growth and blessing. We thank you for where there have been times of relative growth in comparison to the past.

[ 23 : 15 ] And pray that this might be sustained. And that the honour may be given to you. And that efforts to continue such an extension in the work of the gospel might be richly blessed.

And we pray indeed for your people the world over. And ask that you would be at work amongst them today. That you would comfort those in distress. That you would feed those that are hungry. That you would give spiritual development to those that are stunted in their growth.

And that you would give joy to those that are downcast. And that in general you would so care for their own. That they may develop in a distinctive fashion. Distinctive from the world around them.

And that that may be a witness to those who do not yet know the gospel. So may your kingdom increasingly come. And your will more and more be done on earth as it is done in heaven.

We ask you now to accept these are petitions. And to continue with us. Especially as we study the word for a time together. We ask this in Jesus name. Amen.

[ 24 : 17 ] Now we are going to look at a verse from this passage that we read in Luke's Gospel chapter 22. Luke's Gospel chapter 22.

And we are going to look at verses 29 and 30. Luke chapter 22 at verse 29. I assign to you as my father assigned to me a kingdom.

That you may eat and drink at my table in my kingdom. And sit on thrones judging the twelve tribes of Israel. I'm struck by the form of this statement in verse 29.

Because it's really saying what the father has done for me. I am doing for you. And if you think about it. That is a remarkable thing.

Imagine this. That the son treats us. The way that the father treats him. There are actually several verses in the scriptures.

[ 25 : 29 ] Mainly in John's Gospel. That speak in this way. As the father did this to me. So I am doing that to you. This morning we are going to look at this one.

That speaks about the privileges of God's people. And all being well. In the evening we are going to speak on John 17.18. As you sent me into the world. So I have sent you into the world.

And that speaks of the responsibilities of God's people. And by looking at these two characteristic statements of this remarkable idea.

I hope we will get some insight into God's purpose for his people. And get a boost in our spiritual lives as a result. So this morning we are looking at the privileges of God's people.

And we are going to first of all. Speak about what the father did for Jesus. And then we are going to speak about what Jesus does for his people. And then we are going to sum up it a wee bit at the end.

[ 26 : 28 ] By asking what this says to us. In view of our participating in the Lord's Supper this morning. What the father did for Jesus.

My father he says assigned to me a kingdom. Now when we think of Jesus as king. We might think that he's got a king by natural right as the creator.

All things were made by him. And without him nothing was made. So he's lord. He's sovereign. He's in control. He's king over the natural world.

Over the world of people as well. And indeed there is that kingship of Jesus. And we shouldn't downplay it. But it's not of this.

It's not of that that this passage is speaking. Because this is speaking about a kingdom that has been assigned to him. It's a kingdom that has been given to him.

[ 27 : 26 ] It isn't his natural sovereignty over a world that he made. But it's a special area of sovereignty. That has been granted to him by the father.

Now if you think that that's an unusual idea in the scriptures. Just remember that there are other verses that do speak in a similar way. Indeed there's a very well known verse.

That we may not have thought on too much in that connection. Jesus said leaving this world says. All authority in heaven and earth has been given to me. So here he's speaking about a special area of control.

A special area of authority that has been assigned to him by the father. Not one that he occupies by natural right.

But by the father's express permission and decree we might say. And if you then ask well what's he talking about. Well we know that these words.

[ 28 : 26 ] All authority in heaven and earth have been given to me. You know what these words are the prelude to. Go and make disciples of all nations. And that you see indicates that what we're talking about here.

Is Jesus role as sovereign in the area of redemption. He's king of salvation. And he's been given authority to bring folks to know God.

To save them. And to bring them into submission to him. That's the area of authority that we're speaking about here. A kingdom of salvation we might say.

A kingdom that is centered around his saving work. And its application to the lives of people. My father has assigned to me that sort of kingdom.

Now when you think of the word assign. I think there are two aspects to it. That are worth reflecting on. I think there is something of the idea of some sort of official announcement.

[ 29 : 32 ] Or proclamation. Made in regard to it. Now I really shouldn't be making this sort of picture any longer. Because I realize that most people in my congregations nowadays.

They can't remember what I'm talking about. But I remember that there's a small boy in school. In our Drosten Academy. One day in February 1952. We were taken all together from our classrooms. Into the main hall. And the big radio that went around different classrooms. When there was a radio program to listen to. Was brought in. And we all listened to a broadcast. When the Queen was proclaimed Queen at the Merkitt Cross in Edinburgh.

She didn't just sort of take on the function. And say my father's there. I'm going to take this role. There was an official appointment. An official proclamation. An edict that was read publicly. In the established traditional place for Scottish people. At the Merkitt Cross in Edinburgh. And that was thought to be such a big occasion. That we were all taken into this big hall. To hear it together. Well you see.

[ 30 : 33 ] That's the sort of thing that has happened in this case as well. There is a decree issued. There is an appointment made. It's not a task that he took on his own authority.

It's a task that was officially assigned to him. This kingship in the area of salvation. That's one idea that is connected with this word appoint. The other idea that's connected with it.

Is the idea of a covenant. Now this isn't apparent from the translation of the word. But you'll have to accept that that's the case. It's connected with the word covenant.

So this kingship has been appointed to him. In terms of a covenant. A covenant is a specially binding arrangement. By which in this case God the father commits himself to a certain arrangement.

And lays down the terms of it. And this son is involved in that arrangement as king. And it's something particularly solemn.

[ 31 : 35 ] It's something particularly serious. It's something particularly durable. Lasting. Because it's given in terms of a covenant. So here we've got a kingship.

In the area of salvation. And it's been his by official appointment. And it's been given to him in terms of a covenant.

Now if we want to go into this a wee bit more. Which I'm not going to go into great detail about this. But if we want to go into just that wee bit more. You can see I hope already.

Why I read Psalm number 2. Because this is a commentary we might say on that idea. Indeed it's I think in my mind I could be corrected if you wish afterwards.

But as far as I know it's the best commentary on that idea that we've got. Because Psalm 2 speaks of the king. And of course we know that that king is Jesus.

[ 32 : 34 ] And he says the sure decree I will declare. There's been a decree. There's been a royal proclamation. There's been an official pronouncement made in regard to me.

I have been declared to be king by official appointment. And he says I'm going to tell you the terms of that decree. And we know the context of that.

I have him to be my king appointed. And over Zion my holy hill. I have him king anointed. He's appointed king to bring the unruly nations into submission to himself.

And he then goes on to recite what the terms of that appointment are. The sure decree I will declare. The Lord has said to me. You are my son. This day I have begotten you.

Ask of me. Ask of me. And for heritage the heathen I'll make thine. And for possession I to thee will give earth utmost line. Excuse me for quoting these words from the verse that many of us here were brought up to sing.

[ 33 : 37 ] They come more naturally to me. But they express the idea perfectly. This is what the father said to him on his appointment. You just need to ask of me and I'll make the heathen yours.

And that's the sort of thing that we're talking about here. So here is the thing that we've got to think about in regard to the kingdom that has been appointed to Jesus.

He was assigned a people who were unruly and sinful. And he was assigned the task of saving them and ruling over them so that they became obedient.

And so that he could present them holy before the presence of God forever. And that was laid upon him as a solemn task by official proclamation. And it was backed up by binding promises.

You just need to ask and all the resources are yours. And this will ensure that these heathen people come to a knowledge of me. That's the sort of thing that we're talking about here.

[ 34 : 41 ] Jesus subdues the hearts of his people and rules over their unruly spirit and brings them in submission to himself. So that as the Psalm 2 said, they kiss the son.

They give homage to the son. They submit to the son. And they live under his orders thereafter. That is the kingdom of salvation that has been appointed by sovereign decree and by covenant promise to the son by the father.

Now, there's an awful lot that one could say about that. But I just want to try and get you to grasp the wonder of that idea.

Now, there are many ways of describing what Jesus has done. And they're good ways and they're accurate ways and they're beneficial ways. But here's one that is, in my opinion, quite special. Because it adds an extra dimension. It's not just saying what Jesus did on his life on earth. It's not just saying the meaning of what he did by giving himself for his people.

[ 35 : 43 ] By living and dying and rising for them. It isn't bound by history. It isn't bound by geography. It isn't tied down to a particular time in history.

The particular viewpoint that we see this wonderful work of Christ from is from the perspective of eternity. And I'm not saying that's the only way of thinking about it.

Or that we should always think about it that way alone. I'm not saying that at all. But I'm saying that if we bring that perspective to bear upon things, we see it in an extra dimension.

Not just as something that happened in time, but something that was planned in eternity. We don't just see the outworking of the plan. We see it in the drawing board, as it were.

We see where it all began. As a plan in the father's mind. When he appointed his son to be king in the area of salvation.

[ 36 : 39 ] And gave him all the resources necessary for doing it. And that's the way, I think, we should think about the work of our Lord. And that's an element that we can bring into our minds when we take part in the Lord's Supper this morning.

Remember the eternal nature of this. Where it really started in the sovereign decree appointing Jesus as king in the area of salvation. That's what God the Father did for Jesus.

Now, what is it then that Jesus did for his people? And the idea, of course, is remarkable. He did for us what God the Father did for him.

The Father assigned to him a kingdom. And he has assigned a kingdom to us. And that's a remarkable statement that I want to open up very briefly this morning.

When we think of our connection with the kingdom, I suspect that we almost entirely think about it in terms of our submission and our duty. We are the subjects of a kingdom.

[ 37 : 49 ] We belong there as people that have been unruly and who have been conquered by the grace of Christ and made submissive to his will. And we are there to obey and to yield our lives to him and to honour him day by day.

And undoubtedly that is a part of the teaching of the scriptures. But I don't really think that that's what's in mind here. Because undoubtedly in the case of the son receiving a kingdom, the status and dignity were undoubtedly attached to it.

And that's the way that we've got to think about this. In this case too. We're not subjects of the kingdom here. We're princes in the kingdom.

We're not here to serve, just. But we're also here to rule. This speaks to us of the lofty status that we enjoy in Christ.

If we are sharing in his life and he's been given royal status, then we surely enjoy too a royal status. The status that he receives from the father he gives to us.

[ 39 : 02 ] Now that is mind-bogglingly big. And I don't profess to understand it. But there are two pictures given here of what the status that we enjoy in the kingdom really involves.

And that's what we've got in verse 30 here. And we're going to just mention these two things. The first of these is intimacy. And the second of these is authority. But I do stress that these, in my mind, are pictures.

And we mustn't, I'm not going to at least press the details to any great extent. And that may be just an acknowledgement that I'm not prepared to commit myself too greatly in details.

Or it may be just an acknowledgement that when Jesus speaks in pictures, we should get the general picture and not bother too much with the details. When anyway, that's my excuse for dealing with it the way I'm dealing with it.

Just in general principle, no more. Because they are simply pictures. Well, it's first of all, as I say, a picture of intimacy. It says here, that you may eat and drink at my table in my kingdom.

[ 40 : 16 ] Now eating and drinking is something that is a sign of closeness and fellowship. A festive meal is an occasion when we get together with family and friends.

And there are no great barriers. And difficulties that there might have been in our relationships are put aside. And we just enjoy ourselves in each other's company.

And that's something that comes from, is there in the scriptures too. Eating and drinking together is undoubtedly a sign of great intimacy and fellowship.

And that's what we've got in this case. Whose table are we at? We're at the head table. We're not down below the salt, as they used to say, where the other ranks sat, as it were.

We're right there at the head, top of the table, at the head table. That's what we have to think of ourselves as being. We're at his table and we're eating and drinking with him in his kingdom.

[ 41 : 18 ] And that expresses a degree of intimacy that is quite remarkable. Here is the king in those old times, sitting at the table.

And he's got all his princes around him and all his governors around him. And all the privileged people are there, eating and drinking with him at his kingdom. And here are we.

And what privilege do we have? We can sit around the Lord's table and we can have fellowship with him and we can express a real sense of intimacy.

And that's a remarkable thing that this is speaking about. Being kings means being intimate with the king. That's the first idea that he gives to us here.

Now, this I think is what we might call a fairly extreme expression of it. But it's an expression of intimacy that is not uncommon in the scriptures.

[ 42 : 14 ] To those that received him, he gave a right to become the children of God. And that phraseology does imply intimacy as well. Family intimacy, the children of God.

We enjoy that day by day in a measure. In the measure in which we enter his presence with boldness. And call him Abba, Father with confidence.

And this is an extreme pictorial statement of the intimacy that we enjoy in Christ. And then there's this other aspect. Namely, that there is sovereignty.

You shall sit on thrones judging the twelve tribes of Israel. Now, the general idea simply here is one of authority. The throne stands for kingly power.

It stands for the right to rule. That is authority. And I'm not going to apply it any more than in that general way. It speaks of authority. As the son was told, Ask of me and for heritage the heathen I'll make thine.

[ 43 : 16 ] So Jesus says to me, Ask and it will be given to you. Is there any difference between the promises? Aren't they both extreme? Far reaching? The father promises everything that Jesus asks for.

And Jesus promises us everything we ask for. Okay, we've got to take into account other things that the Bible say. But nonetheless, there's a parallel there.

And it's a remarkable one. As the father has dealt with Jesus. So the son deals with us. Giving us authority to ask whatever we will.

And there's other things that go along with that idea as well. It's quite a common idea actually. In the writers of the New Testament. We have been made kings and priests unto God.

Says John. And I suspect that we're pretty clear about, I hope we're pretty clear about what it means to be priests. But have we ever reflected on what it means to be kings? But that's the way that John speaks.

[ 44 : 20 ] We have been made kings unto God. Not just subjects of his kingdom. But princes and princesses in his kingdom. And Paul says, We are seated in heavenly places with Christ.

What status does he enjoy? There he is in glory. Seated at the father's right hand. In the place of authority. And where are we? Well, this is the status that we enjoy in Christ.

We're with him. Because we're one with him. We're united to him. And we're there seated with him in heavenly places as well. What authority that brings to us. And if you think of other things that we might take for, well not quite take for granted.

But think at first sight that they don't relate to this. All things, Sorry, not that one yet. All things work together for good to those that love God.

Have you reflected on the authority that that implies? Everything is subservient to our interests. Everything is working out for our well-being. Doesn't that imply that we are given a special status and authority in the kingdom?

[ 45 : 25 ] That all things are working out for our well-being? And then Paul says, All things are yours. And he goes on to relate what they are. But what a remarkable statement.

Everything belongs to you. How does it belong to you? Well, everything in the purpose of God is directed to the well-being of God's people. Directed to the outworking of his eternal purpose.

Directed to the fulfillment of the decree in regard to salvation. It's all working out for the recipients of that grace. So all things belong to us.

We're not poor. We're rich in Christ. Yes, we don't lay hold on that. But nonetheless, that's the way the Bible encourages us to think about it. So that's two ideas that we've got connected with this idea of a kingdom.

It implies intimacy with the king, with Jesus. And it implies authority in the kingdom. And the other thing that is connected with this is the idea of covenant, of course.

[ 46 : 27 ] Which is contained in this idea of conferring. Or of assigning, as it is in this translation. I confer on you a kingdom as my father conferred one in me.

And we saw how that word refers to a covenant. And that's the way we've to see things as well. This is part of the covenant privileges that are given to those whom God has given to Jesus to bring to salvation.

It's part of the way that God does things. These things are secure. These things are certain to us. Because you have come to us in terms of a covenant.

And there's no need to say much about that. Because after all, this is a familiar word from the Old Testament and the New one as well. How in the Old and the very word Testament, of course, means covenant.

So when we speak about the Old Testament, we're speaking about the Old Covenant. And when we speak about the New Testament, we're speaking about the New Covenant. And that idea is woven into the warp and woof of God's purpose.

[ 47 : 35 ] It's not just that he promises salvation. It's he guarantees salvation. Jesus did not die to give us a chance of salvation. Jesus died to save us. And he did so in terms of a covenant arrangement that guaranteed that salvation.

So these, you see, are the big ideas that are associated with this kingship that belongs to us. It's a kingdom that involves intimacy and authority.

And that comes to us as a covenant arrangement guaranteed by the promises and character of God. So that's what this verse is speaking about. And I think you'd recognize that this is really quite a remarkable thing that we're talking about here.

And it does get ample application to us in daily life. I'm not saying that this is the only way that we should look at our lives from day to day.

But this is a major way of taking into consideration God's purpose for his people. It seems to me that Jesus himself was aware of that. He spoke to his people, fear not little flock.

[ 48 : 43 ] So he addresses them as a little flock. And he sees them to be fearful. And we can well relate to that, I suspect. We are a little flock and sometimes we're fearful. And we're ashamed of it perhaps.

Maybe we're not ashamed of it because we're so used to it. But one way or another, I think we can quite easily relate to that. Fear not little flock. But why does he tell us not to fear?

It is your father's good pleasure to give you the kingdom. And that's the way that we can apply this in general terms. Let's look when we're downcast and in difficulties.

And when the future doesn't seem to promise much for us. Let's remember it's the father's good pleasure to give us the kingdom. Because what he gave to Jesus, Jesus gives to us.

And if we think about the application of this to the Lord's Supper just very briefly. There are three words that I want to just develop. The words we've used, two of them at least before.

[ 49 : 41 ] And we're going to just say a word about each of them in regard to the Lord's Supper. Kingdom, covenant and communion. The intimacy of the kingdom is depicted in the Lord's Supper.

Here we are sitting at the Lord's table in normal circumstances. We would make an effort to get together as if at a table. And although we're dispersed this morning for practical reasons.

Nonetheless the idea there is that we are sitting at the Lord's table. And he's there with us. And we are eating and drinking with him. And so that reminds us of the intimacy that we have been speaking about.

Where it speaks here of us eating and drinking at his table in his kingdom. And if you think that that's not a legitimate way of looking at it. Well just remember that Jesus himself had that sort of thing in mind when he said.

And we're quoting the words from Matthew's Gospel. Although there's similar words in Luke's Gospel. We're quoting the words that come from Matthew. I will not drink henceforth of this fruit of the vine.

[ 50 : 49 ] Until I drink it new with you in my Father's kingdom. To him the table below is a symbol and foretaste of sitting at the table above in his kingdom.

And as we sit here at the Lord's table this morning. We can think about the intimacy that we already enjoy. And to the fulfilment of that in that great day coming.

When we will drink it new with our Lord in his heavenly kingdom. Kingdom. Covenant. Well that's clearly something that is connected with the Lord's Supper.

It's connected with the words of institution. This cup is a new covenant in my blood. Now all covenants that we know about in the Bible.

Has some sort of symbol and ceremony attached to them. That was an outward confirmation of the covenant promises.

[ 51 : 50 ] And in generally New Testament it was blood. That was the guarantee or the symbol and the seal of the covenant God had made.

The shedding of blood. The blood of sacrifice generally speaking. And in the New Testament that's what we've got. All the promises that come to us in Christ. What is the symbol of these covenant promises?

What is the sign of them? What is the guarantee of them? There's blood being shed. And that blood was the blood of Christ shed at the Calvary. And that's what's depicted in the blood.

So that's what's depicted in the cup that we take. It represents the new covenant in his blood. The new covenant guaranteed by the shedding of his blood. And so when we think about the Lord's Supper.

We think about kingdom and its intimacy. And we think about covenant. And its guarantee by the blood that is represented by the wine. And then there is communion.

[ 52 : 52 ] And you may say well we haven't talked about communion. Well we didn't know. But we have been speaking about it all along. Because you see communion is sharing. And the basic structure of this verse says.

What the Father gives to me I am sharing with you. There's been a remarkable parallel between Christ and his people. All that the Father gives the Son.

The Son gives to his people. And there's other verses that speak in similar terms. There's a remarkable union between Christ and his people. What he has he gives to them that they might enjoy it.

We're one with him in the experience of blessings. We're one with him because he became one with us. When he gave himself in his life and death on our behalf.

And that surely is something that we have particularly brought to our attention in the Lord's Supper. When we take the bread and take the wine. And we eat them and they become part of us.

[ 53 : 53 ] These are symbols of Christ given for us. And we take them and we make them our own. And there's a remarkable communion with Christ. We take the outward elements.

And these speak of the inner communion that we have. When we lay hold of him in his life and death and resurrection. And make him ours. And feed upon him day by day.

By resting upon what he has done for us. Everything that we have. We have in Christ. And when we take the bread and wine. It's that communion that we are reminded of.

So the Lord's Supper speaks to us of these three key ideas that we have. In the verse that we've tried to expound this morning. There's the intimacy of the kingdom.

The blood that guarantees the covenant. And the sense of communion that comes. Knowing that we're one with Christ. And what the Father did for him. He does for us.

[ 54 : 47 ] And what are we going to have in our minds. As we come to the Lord's table. Well there's many things that we can have in mind. And I'm not saying that we should restrict it to this. But surely this is a good and useful thing to have.

As we take these things together. What our Lord said. I assign to you a kingdom. As my Father assigned one to me. May God bless to us his word.

Now we'll go to just a short prayer. We thank you Lord for these wonderful things that are contained in the scriptures. We acknowledge that we don't understand them fully.

And perhaps indeed only can get a glimpse of them. But we pray that we may indeed have had some glimpse. Of the wonderful nature of the salvation that comes to us in Christ.

And that we may be able to have some sort of perspective on this. So that we bring into account. Not just the historical thing that happened in a certain place at a certain time.

[ 55 : 53 ] But the great purpose that lay behind it from all eternity. So help us to keep this word in our minds. So that it may be useful to us. We ask this in Jesus name.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Now we're going on to the sacrament of the Lord's Supper. And what we're going to do is we're going to sing a psalm that we traditionally have sung when we took our place at the Lord's Supper.

And then we're going to read the passage of 1 Corinthians that speaks about the institution of the Lord's Supper. We're going to give a thanksgiving prayer as Jesus himself did.

And then you've got the bread and the wine. And I hope things have been explained to you before you took them. This is for God's people. Those that professing Christ a saviour and Lord and are committed to him today.

And as I indicate you'll take these on your own. And remembering that everybody else is doing the same thing. And then we'll conclude by another psalm.

[ 56 : 56 ] So we're going to sing in Psalm 118. On page 398. Psalm 118. On page 398.

This is in the Scottish Psalter. And in verses 17 to 23. I shall not die but live until the works of God discover.

The Lord has me this chastised sore but not to death given over. O said ye open unto me the gates of righteousness. Then will I enter into them and I the Lord will bless.

Psalm 118 verses 17 to 23. And let's stand to sing if we're able. Psalm 118.

The Lord has me this chastised sore but not to death given over.

[ 58 : 15 ] O said ye open unto me the gates of righteousness.

Then will I enter into them and I the Lord will bless.

This is the King of God for my ear. The Lord has me this chastised sore but not to death.

The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death.

The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death.

[ 59 : 27 ] And now, the Lord has me this chastised sore but not to death. The Lord has me this chastised sore but not to death.

I apologise for anybody that's not too comfortable with the old versions, but we're restricted to verses that we've got pre-recorded, and we don't have that pre-recorded in a modern version or else I've taken it.

But nonetheless, it's God's word, and I hope we appreciate it, despite the difficulties of language. 1 Corinthians 11 at verse 23.

The words of institution. For I received from the Lord what I also delivered to you, that the Lord Jesus, on the night on which he was betrayed, took bread, and when he had given thanks, he broke it and said, This is my body, which is for you. Do this in remembrance of me.

In the same way also he took the cup after supper, saying, This cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me.

[ 60 : 56 ] For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. So the Lord Jesus took bread and gave thanks.

So let's just have a short prayer of thanksgiving. We thank you, Lord, for your eternal purpose, for the accomplishment of it in the work of our Lord, and for the application of it to our hearts by your Holy Spirit.

We thank you for the varied instruments that were used in bringing us to a knowledge of the Lord. We thank you for the word that spoke to us.

We thank you for friends that witnessed to us, for parents that prayed for us, and for others too, that have been used to bring to us a knowledge of the Saviour.

We thank you for the varied means that you have given to us for our spiritual growth, especially the church as a body of your people, in which we can feel a sense of fellowship, an environment that is made for our growth.

[ 62 : 07 ] And we thank you for the word and the sacraments through which the benefits of Christ and his death are communicated to us through the influence of your Holy Spirit.

And we pray then that as we take this bread and this cup of wine, we pray that we may not see it as things that feed our body, but that we may see beyond it as symbols to the thing that matters most, the blood that was shed at Calvary and the one who offered himself there on our behalf.

We ask that you would give us minds that are able to concentrate on what is before us. And we pray that we may think useful thoughts that may lead this to be an enriching experience for us all. We ask then for your presence continuing with us, that we may see, that we may feel some degree of intimacy with you as we participate together as at a table, as at the table of the Lord.

We ask this in Jesus' name. Amen. Now you've got the bread suitably provided for you and the wine as well. So as I read these words, we'll then take these together.

[ 63 : 22 ] The Lord gave thanks and he broke the bread and he said, this is my body which is for you. Do this in remembrance of me.

So let's eat the bread together. In the same way also, he took the cup after supper, saying, this cup is the new covenant in my blood.

Do this as often as you drink it in remembrance of me. So let's take this cup together. Now we're going to sing together in conclusion.

Psalm 133. This is from the St. Sam's version on page 175. How excellent a thing it is. How pleasant and how good when brothers dwell in unity and live as brothers should.

Psalm 133 on page 175 and we'll sing the whole of the psalm. stand if we're able and we'll stand if we're able and we'll remain standing for prayer and the benediction. Stand please.

[ 65 : 09 ] and we'll sing the whole of the psalm. and we'll sing the whole of the psalm. And we'll sing the whole of the psalm. So let's pray that we're able to do it. How excellent a thing it is, how blessed and a time of years, When brothers dwell in unity and live as brothers should.

For it is mine, the precious Lord, for the house of Aaron's dead.

The land running over by his ear upon his father's grave.

Like heaven's view upon the hill, also high on him he stands.

The Lord retooled his blessing there, the life that never ends.

[ 66 : 57 ] We thank you Lord for your presence amongst us this morning. We pray that as we go away from here, we may go away with a greater awareness of the wonder of the salvation that we have in Christ.

And a greater devotion to the one who accomplished that salvation for us. And a greater sense of thankfulness for the wonder of the blessings received.

We pray that we may go away also resolved to lay hold upon these blessings increasingly. To keep them before us day by day. So that they become something that work out and practice in our lives. In a changed conduct. We pray for any who have not participated in the Lord's Supper. We ask that they may come to a knowledge of the Lord.

And be able to join with us on a future occasion. And we pray for the children especially. And we thank you for them. And for their presence here. We thank you for the covenant promises given.

[ 68 : 03 ] That you are our God. And the God of our descendants after us. And so we have confident anticipation. That these promises will be fulfilled. And we pray that the time might come.

When these youngsters, these children, these babies indeed. Come to a personal knowledge of the Lord. And to a full commitment to you. And which express themselves in taking part with your people in the Lord's Supper.

Be with us as we go our different ways. Be with us throughout this day. Blessing us in whatever we do. And if we come together this evening. May we know your good hand on us then.

Now may the Lord bless you. And keep you. May the Lord make his face to shine upon you. And be gracious to you. May the Lord lift up his countenance upon you.

And give you peace. In Jesus name. Amen. All right. Thank you.

[ 69 : 06 ] Thank you.