

Communion

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Date: 13 November 1988

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[0 : 00] Luke chapter 22 and verse 29. And I confer you a kingdom, just as my Father conferred one in me. So do you eat and drink at my table and my kingdom, and sit on thrones, judging the twelve times of Israel.

Now we've been speaking over the last two evenings about the covenant. And we've seen several of the things that grow into making God's covenant with his people. Covenant is based upon promise. It's God laying down the way that he's going to deal with people. The way that he's going to deal with his own.

And he expresses this graciously in terms of covenant promise. To Abraham he said, I will be your God, you will be my people. I'll be your God, and the God of your descendants after you.

Connected with covenant promise, there is covenant sign. An outward symbol, an outward right, an outward act that confirms the promise of the covenant.

That shows how solid and how steady and trustworthy it is. Then, last night we saw covenant blood. After the covenant was, or as the covenant was renewed, when the people of Israel had left Egypt, they made sacrifices.

[1 : 37] And that blood was collected, it was sprinkled in the altar, it was sprinkled in the people. And that was covenant blood. And that was covenant blood. And that covenant blood made peace between man and God. It made the covenant effective. It was the basis on which the covenant was practically built.

And that made the covenant. And that made the covenant. And that made the covenant. When love was sprinkled upon the people, their reply was, all that you have said we would do and be obedient, there was commitment to covenant obligation.

So we've been that picture of what's involved in covenant. Promise, sign, blood, and obligation. But there's one thing I would like to add to that. And that's what we've got in our text this morning.

I confere you a kingdom, just as my father confere you one of me. Well, you may see, where's the covenant mentioned here? Is this not rather the New Testament idea of the kingdom? The covenant was something that has special prominence in the Old Testament.

And the kingdom has something that has special prominence in the New Testament. Was it not the job that the Baptist said, repent, from the kingdom of heaven is at hand.

[3 : 05] And didn't Jesus himself have that emphasis on the kingdom? His message was the same one too. And he went further and said, if I, by the figure of God, cast out devils, then the kingdom of God has come upon you.

He told the parables of the kingdom, telling the way in which the kingdom would be regulated. And this is this verse that speaks of that New Testament concept.

The kingdom of God, rather than the Old Testament concept of the covenant of God. Well, let's look at this verse and see what it really says.

Because, as far as I understand it, here we have a great text in the Bible. One that brings the Old Testament concept together with the New Testament kingdom concept.

I conferred one on me. Now listen first of all here at the princely position enjoyed by God's people.

[4 : 14] I conferred you a kingdom. When it speaks here of a kingdom being conferred in us, we are not simply to think in terms of us being members of the kingdom of God.

This does not speak to us as subjects of a kingdom. It speaks to us in terms of being princes within the kingdom.

It is not that we are there to serve. It is that we are there to rule. It is not that we are humble subjects, but that we are insulted princes.

I conferred you a kingdom. I conferred you kingly status. I conferred you the privileges of princehood.

I conferred you the exalted status of occupying an important place in the kingdom of God. The princely position enjoyed.

[5 : 21] And he defines what this princely position is in verse 30. This is a clause that explains what he means when he says he confers on them a kingdom.

And there are a few pictures here given of what is involved in this princely position of his hours. First of all, he described it in terms of intimacy.

That you may eat and drink at my table. Here we are. And we are given a status that allows us entry to the top table.

There we will eat and drink at the table of God himself. We are given the position of princes.

At the right hand of God, as it were. A position not only in affairs of state. But as it were, on a social level. We are his friends.

[6 : 19] We are closest to him. That gives us the opportunity and the privilege of eating and drinking with him. How often in the scriptures, eating and drinking is a sign of friendship.

It's a social meal that binds folks together. And it's an expression of intimacy and of love. And here is the exalted status that belongs to God's people.

Described in this. That they have the right to sit at the Lord and God's table. And to eat and to drink there in his kingdom.

And that is what we may look forward to in the picture. But that status is something that in principle we are already enjoying now.

This is something to be experienced in the present. The kingdom has actually been confirmed upon his people. The privileges of this prince and position are already ours.

[7 : 28] And intimacy and friendship with God is something to be enjoying today. Has he not adopted us into his family circle? And was that not something done in the very act of regeneration?

And was it not something that you were conscious of? Almost from the very moment of our conversion. We have been given the status that Christ himself enjoys.

We have been given the status of being joint heirs along with Christ. We are his sons and daughters. The one that receives them.

He gives them the authority to consider themselves as the children of God. And he tells us to cry, Abba, Father. And is this not something that is a present reality to us?

That we may literally sit at this table. Someone there by God himself. To enjoy fellowship and intimacy with our saviour. Eating and drinking what he supplies us with.

- [8 : 34] This is the privilege that belongs to us today. To eat and drink at his table. As princes in his kingdom. The other thing that has brought our attention in regard to this princely position.
- Is not simply intimacy. It is also authority. You will sit on thrones. Judging the twelve towns of Israel.
- The throne is the symbol of power. And authority. And to whom are these thrones to be given? To the people of whom Jesus is speaking here.
- The status that they will enjoy. Is one of power. It is one of authority. In regard to the things of God. They will not be powerful.
- They will not be powerless. They will not be weak. They will not be mere princely instead of a name. But no power to go with it. They will have this status conferred upon them.
- [9 : 39] Of kingly authority. Judging the things of God. And exercising power and authority. In regard to these matters. How can we consider that to be a present reality?
- How can we think of us exercising anything like this today? Well just think of what the scriptures say. About the position that we are already enjoying.
- In regard to the things of God. He says ask. And it will be given to you. Seek. And you'll find. Knock.
- And the door will be opened to you. What authority is given to us there. What power there is. Extended to all God's people freely.
- Ask. And it will be given to you. And is not this the way that things work out? Who are the most important people in the universe in God's eyes?
- [10 : 40] His own people. And for whose benefit does he work everything? For the benefit of his own people. And what does everything happen?
- What's its purpose of everything that happens in the world? It's subservient to the interests of God's people. Everything works for good.
- To most of them love God. Everything in the world. Whatever it might seem in the eyes of man. Whether it be contrary or not. It works for the good of God's people.
- It's all directed for their well-being. Everything is subservient to our interests. And so Paul says elsewhere. To the Corinthians. He says.
- All things are yours. Everything belongs to you. It's under your authority. It's directed to your well-being. And this is the sort of thing.
- [11 : 41] That he is depicted in this statement here. When he says that he will be given the kingly position of authority. As if they were seated upon thrones.
- Judging. Now here you see. The wonderful privileges. That are before God's people. Privileges of intimacy. Privileges of authority.
- And what does this mean for us today? It means that we should boldly. Approach the throne. And claim the crown.
- That is our own. In Christ we rule. We rule today. We rule now in heaven. As he is seated at the right hand of the father.
- So we are directed to him. And we are seated there with him. And so we rule in heaven. We have this kingly status and princely position already.
- [12 : 40] And the privileges of intimacy and of authority. Are ours and ours today. And as believers. We've increasingly to look at ourselves.
- In this way. We've increasingly to cast aside our doubts. And our fears. And our inhibitions. And our worries. And say. This by God's grace.

Is the position that I occupy. I am united to Christ. When he died. I died. And now that he is seated at the right hand of the father.

I am seated there with him too. God wants to come to me. As a joint and cursed. And the way that he treats Christ. He treats me.

And our duty and responsibility. Is to cast aside our. We. Our. Our small way of looking at God. Our. Small ambitions and the things of God.

[13 : 40] And our fear. At the difficulties that might confront us. Or. At the. The clenching in general terms. Of spiritual things. In our country today.

And we. Until they claim to what is ours. If indeed. We are united to Christ. After all. Did Jesus himself not say. Fear not.

Little flock. It is your father's good pleasure. To give you. The kingdom. Don't be afraid. In your eyes.

You may see yourself. As with the sheep. In your own eyes. You may see yourself. As frail as sheep. That's great from the path. In the eyes of the world.

You may be considered. A little flock. Incapable of doing anything. But in God's eyes. You're not considered that way. He is being pleased. In his infinite love.

[14 : 35] To confederate you. A kingdom. Like boldly. They claim to the privileges. There are ours in Christ. The prince in position. In joy.

Now the second thing. I'd like to look at here. Is. The divine appointment. Made. I. Confere. On you. A kingdom.

I. Appoint. For you. A kingdom. Here is Christ. The sovereign Lord. Making this. Divine. Appointment. Of a kingdom for us.

Now this word. Translated here. Through fair. Or appoint. Is one that is. Full of meaning. It could be described. In various ways.

One element. That goes into this word. Is the idea. Of a sovereign. Decree. Here. Is. The king. And he is making.

[15 : 36] A royal. Proclamation. And the royal. Proclamation. That this king makes. Is. That a kingdom. Should be ours.

It comes. With authority. It comes. With all the authority. Of the sovereign. God. Behind it. As God said. Let there be light.

And there was light. So he says. May our kingdom. Be theirs. And the kingdom. Is by that. Sovereign decree. Given to them.

That's. For conferring. Meaning. Here. We've got to look. Behind the present. Reality. Of knowing. Princely. Position.

By God's grace. To the sovereign. And eternal. Decree of election. That brought. That kingdom. To us. God.

[16 : 32] Foreseeing. The sinfulness. Of man. And knowing. The depths. Of man's. To cavity. Chose. For himself. A people. And he made.

A royal. Proclamation. In regard to them. And he issued. A sovereign. Decree. With respect to them. And he did not. Simply say. These folks.

Are mine. What was the purpose. Of election. One way. In which. He described. The sinfulness. That we should. Be conformed.

To the image. Of his son. That we should. Be absolutely. Like Christ. That we should. Know the same. Status. History. And joys.

As well as. The same. Character. When he possesses. We have been. Elected. To the enjoyment. Of princely position. Because we have been. Elected.

[17 : 26] To be conformed. To the image. Of his son. And that idea. Must be part. Of what is included. In this word. I confirm you.

A kingdom. It comes by. Sovereign decree. And royal proclamation. But again. This word. Can be used. In regard. To making.

A will. I bequeath. To you. A kingdom. I leave it to you. As part. Of my. Dying. Will. And inheritance.

Now. I think. It's. Possible. That Jesus. Had this thing. In his mind. When he spoke. These words. His death.

Has been. Very. Very. Clearly. And vividly. Before him. And he is. Most. Obviously. Making. In some sense.

[18 : 23] A parting speech. To his disciples. Before he is to die. He's taken. Those symbols. Of his death. And that bread.

That is broken. Has been. Pronounced. To be a symbol. Of the body. That is about to be broken. And wounded. On the cross. And that.

White. Pulled out. Into the cup. Is pronounced. To be a symbol. Of blood. That is. Shall. To flow. From the wounds. On head.

And hands. Feet. And side. His death. Is in mind. And he seemed. To done things like this. I'll never do this again.

Until the kingdom of God comes. And is it not natural. For us to think this. That when he says. I can thank you.

[19 : 19] A kingdom. He thinks of it. As the bequest. He leaves to them. As he does. Through that body. That is broken.

This kingdom. Will be yours. Through this blood. This shape. This exalted status. Will be yours.

Through the sacrifice. That I offer. You know intimacy. With God. And authority. In the things of God. Consider this kingdom.

As my request. To you. For it comes to you. Through my death. That me well. Beers might heal. Not just the sovereign decree.

Or royal proclamation. But the bequest. Of the one who is about to die. That these things. May be ours. As we remember his death.

[20 : 21] We remember. The result of it. The kingdom is ours. Because. The body was broken. And the blood. Was shed.

The kingdom. The kingdom. But most importantly. Of all. In this word. There is the idea. Of cabinets. I give this.

To you. In terms. Of the cabinets. The noun cabinets. And the verb. You see. To be fair. Are virtually the same.

I covenant. A kingdom. To you. That's what is built in mind. It seems to be. About everything. In accordance. With the promises.

Given to Abraham. I will be you. God. You will be my people. This. Is what I am giving to you. In accordance.

[21 : 16] With the terms. Already pronounced. This promise. That is. Secured to you. By covenant. Oath. And covenant sign. I am going to be.

The will to you. And what it involves. Is to restore. The renew. Of a kingdom. The covenant. True. Was obviously.

In Jesus. My. Here. As we have. Occasionally. To say. Already. This. Is the new. Covenant. In my. Blood. As the blood. Of the old.

Covenant. Ratified. And confirmed. The promises. And made it. Possible. For God. To rotate. To mine. So. The blood.

Of the new. Covenant. Similarly. Ratifies. These. Covenant. Promises. They are. Yes. To us. In Christ. Through his.

[22 : 11] Perfect. Work. The promises. Of the covenant. Are valid. And sure. Absolutely. Trustworthy. And capable. Of being. Fulfilled.

And guaranteed. To us. That. That's. That's. What he's. Having. Mind. And having. Just spoken. Of the covenant. The covenant. That is ratified. By his own.

Blood. He now. Says. In accordance. With that covenant. I covenant. To you. A kingdom. That.

It seems. To me. Is the importance. Of this verse. In the teaching. Of the scriptures. Here. The covenant. Already promised. Is taken up.

And described. In terms. Of the kingdom. The ideas. So important. In the new testament. Now isn't it true. The covenant.

[23 : 06] Brings to us. The sort of blessings. That the kingdom. Brings to our attention. To. Intimacy. God.

Said. I will be you. God. And you will be. My people. We'll know each other. We'll be close. To one another. We'll enjoy.

One another's. Company. Intimacy. The things. Spoken of here. As part of. Kingdom. Blessings. That. Is for.

Lives. In the very. Center. Of covenant. Blessings. And when the covenant. Was confirmed. In the days of Moses. And the covenant.

Blood had been shed. And sprinkled upon the people. As we were thinking. Last night. What happened. To the leaders of Israel. They went up. Into the mountain. And God.

[24 : 00] Didn't lay his hand. Upon them. But they saw God. And they ate. And they drank. Covenant. Blessings. Of intimacy. Kind of.

Blessings. In intimacy. They go together. And isn't that. What we're thinking of. Too. This morning. Literally. We can sit.

At God's table. We can eat. A drink. In his presence. He summons us. To us. He commands us. To come. He provides.

The food. And the dirt. First. He gives. To us. The meaning. Of these things. And Christ. Christ. Himself. Calmlessly. And through the elders. Of the church. He takes the bread.

And he presents. That bread. To us. And he urges us. Take. Eat. And he tells us. Bye. This is my body. And is broken.

[24 : 57] For due. It's Christ. It's Christ. Here amongst us. Eating and drinking. With us. Providing the table. The covenant table. The kingdom table.

These things. Go together. That therefore. Is what I would like. Us to have in mind. When we come. To the Lord's table. Here.

Is the fulfillment. Of all that was spoken of. In the covenant. And here is the fulfillment. Of what was spoken. In these words too. I confer it unto you.

A kingdom. That you may eat. And drink. In my table. In my kingdom. Now. The third thing.

I would like. To point out here. Is. The pattern. Which is followed. Here is the. Principle position. In joy. Here is the.

[25 : 54] Divide appointment. Made. And what. Then. Is the pattern. Which is followed. In this. Divide appointment. I confess.

In a kingdom. Just as my father. Confed one. On me. The pattern. Of us. Receiving the kingdom.

Is the fact. That the father. Confed. A kingdom. On Christ. Christ. Always. Known. Kingly power. As God.

He enjoyed. And has always. Enjoyed. Kingly power. Even. When he came. Into this world. He did not. Empty himself.

Of all. But love. But he still. Was God. Fully. And completely. God. Though. Clothed. In humanity. He was.

[26 : 50] Always. Enjoying. Kingly power. But here. It says. I. Confed. Or. As. It speaks. Of the father. Confed.

On. A kingdom. This. Is the kingdom. Of redemption. He came. Into this world. Renouncing. Outward. Stetus. That was.

Rightfully. His. He came. Into this world. To be seen. As a man. Of souls. And accrued. In. With grief. In our. Independence. He was.

One of us. Indistinguishable. In his presence. From ordinary. Humanity. Around. Now. Looking. Like. An ordinary. Person. Living.

Living. To a large. Estate. Like. An ordinary. Person. And he. Suffered. And he. Died. Like. An ordinary. Person.

[27 : 46] His. Body. And his. Spirit. Were. Separated. Which is. What happens. In the death. Of any. Ordinary. Person. That.

Was. He was. That. Was. What. He was. In our. Appearance. As a man. In his days. Of humiliation. And in that. Relationship.

Or in that. He became. Man. And as that. God man. There is. Conferred. With him. A kingdom.

The father. Raises him. From the dead. The father. Exalts him. To his right hand. As a prince. And a savior. He himself.

Says. All authority. In heaven. And earth. Is given. To me. The kingdom. Of redemption. Is granted. To him. The right. To rule.

[28 : 40] In spiritual matters. Is conferred. With him. And he sits. Waiting. In the father's right hand. Until all his enemies. Are brought. Into submission.

To him. And that is the kingdom. That is conferred. Upon him. The kingdom. That he won. By. He was regent. To death.

And because he became. A regent. To death. Therefore. The father. Highly exalted him. And gave him. The name. That is above. Every name. That in the name.

Of Jesus. Every knee. Should bow. That is the kingdom. Conferred upon him. But that was a kingdom.

Conferred upon him. By covenant. Conferred. If the word. Conferred means. Covenant. When it refers. To the kingdom. That we enjoy. Then it means.

- [29 : 35] Covenant. When it speaks. Of the father. Giving it to the son. That kingdom. That royal. Power. And authority. That became.
- His. The savior. Was conferred upon him. In terms. Of a covenant. Covenant. The father. Dealt with the son. In terms.
- Of a covenant. As surely. As God. Has dealt with us. In terms. Of a covenant. And this. Speaks to us. Of the great.
- Arrangement. That was made. About. Redemption. Before. The world. Was. There was. Within the persons. Of eternity.
- A covenant. A covenant. Designed. To secure. Salvation. The father. Made an arrangement. That folks.
- [30 : 30] Should be saved. And he appointed. Christ. To represent. These people. And he gave. These people. To Christ. As his. To redeem. And the father.
- And the son. Accepted that appointment. And made himself. Responsible. For those people. And because of that. The father. Made a promise.
- To the son. And he gave. This promise. By covenant. To him. And that promise. Was. Be faithful. Today. And I will give.
- To you. A kingdom. You will indeed. Be. Given. A place. Of honor. And authority. As to God. Man. And you will rule.
- In the kingdom. Of salvation. It was. Conferred. Upon them. In terms. Of an eternal. Covenant. And a reach. Would be. Within.
- [31 : 27] The God. Itself. In regard. To the way. In which. Redemption. Was to be. Accomplished. And in terms. Of that covenant. The promise.
- Was given. To Christ. A kingdom. Will be yours. When he ascended. Up to heaven. As the God. Man. And took his place.
- At the right hand. Of the father. That kingdom. Was conferred. Upon him. By tabernat. And then. He is. Seated. At God's right hand. And as we were singing.
- About in Psalm 2. The father. Says to him. Ask with me. And for repentance. To heal. And I will make thine. And for possession.
- I to thee. Will give earth. Upmost life. There is the father. And there is the promise. The covenant promise. That he has given.
- [32 : 23] To his son. You just need to be. Asking for me. And you will receive. The heathen. As you will inherit us. And you will rule them.
- In your kingly power. By that promise. By that covenant. The kingdom of salvation. Is given into the hands.
- Of Christ. And he sits in the place. Of honor and authority. At God's right hand. As a prince. And a savior. And that's the pattern.
- For the covenant blessings. That come to us. The covenant. That we've been speaking of. Is a reflection. Of something else.
- That took place. Before the world. Before the world was. Of a covenant. Of this eternal. Amongst the person. Of the Trinity. And what we know.
- [33 : 21] Revealed throughout history. And may reveal to us. In the covenant. The covenant. This morning. Of what we're taking. In. That is. But a reflection. Of the eternal covenant.
- When the father. Of the son. Of the spirit. Came to this arrangement. To effect. Our redemption. In virtue. Of that covenant. The promise.

Was given to Christ. Of kingship. In salvation. And what does that. Do to our thinking. About the covenant. It seems to me.

That it greatly. Enriches it. We're not dealing. About things. Done simply. In this world. We're not thinking.

Simply. Of God's relationship. With us. We have to think. Of what lies. Behind that. The covenant. Me. Eternally.

[34 : 18] Amongst. The persons. Of utility. When the father. Applied to the son. And the son. Accepted the task. And received. The promise. Of kingship. That's.

What the covenant. Rests on. The father's. Faithfulness. To the son. And the son's. Faithfulness. To the father. And that's.

Why the covenant. Is absolutely. Secure. And why. Covenant. Prophecies. Are so valid. And so. To be trusted in. And relied upon.

Because the covenant. That we find. That we know. The experience. Is but a reflection. Of the eternal covenant. Of which. Christ. Speaks here. I covenant.

To you. A kingdom. As the father. Covenant. A kingdom. To me. The pattern. Of what happens.

[35 : 15] Of what happens. In this life. Is the pattern. Is the pattern. Of what happens. In eternity. Amongst the persons. Of eternity. Let's try.

With the Lord's Sour. To have that. Integral aspect. Aspect. Of things. In our minds. What brings us. Today. To take part.

In covenant. Blessings. What enables us. To take the cup. Of the covenant. To our lips. And take that. Reminder. Of covenant. Blood. To ourselves.

It stems. From dealings. Amongst the persons. Of the Trinity. In past eternity. It is rooted. In our experience. Of things.

It is rooted. In the fact. That we've come. To new Christ. It goes. Beyond that. Beyond time. Into. The eternity.

[36 : 10] Itself. And it goes. Forward. Into the eternity. Of the future. Here is a picture. Of what is yet to be.

At the moment. We sit. Around this table. In the kingdom of God. Eating and drinking. But we only do this. Until he comes.

And when he comes. We won't do it. Any longer. Because. We don't need to do it. With signs and symbols. And outward things. We'll do it.

In reality. This is a picture. Of heaven. This is a picture. Of future glory. As we come.

And sit together. At the table here. So in God's. Good prominence. We'll go together. And sit at the table. Above. And our hope. And prayer should be.

[37 : 07] That this morning. Will that sense. We can't. The sense. That we're here. Because God. Said. To love a past. Because Christ.

Under to our redemption. Before we even. Existed. And that we'll look. To the future. And say. As I do. Fellowship with my brethren. In the ear.

As I see. Christ vividly. Portrayed before me. So I look forward. To the eternity. When this. Is repeated. In a higher. And full of form.

and when we sit down in the kingdom of heaven sitting at God's table there if we look at the Lord's and the covenant in that way surely our understanding and surely our experience will be greatly enriched may we be able to grasp these things through our spiritual enrichment this morning may God bless you we will see you in the heart