

# Seek the kingdom of God

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Date: 01 January 2000

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[ 0 : 00 ] Words you will find in the Gospel according to Luke. The Gospel according to Luke chapter 12.

Luke the twelfth chapter. And we shall read from the 29th verse.

Luke chapter 12 at verse 29. And seek not ye what ye shall eat, or what ye shall drink.

Neither be ye of doubtful mind. For all these things do the nations of the world seek after.

And you father knoweth that ye have need of these things. But father seek ye the kingdom of God.

[ 1 : 22 ] And all these things shall be added unto you. Fear not, little flock. For it is your father's good pleasure to give you the kingdom.

Especially the 32nd verse. Fear not, little flock. Fear not, little flock. For it is your father's good pleasure to give you the kingdom.

Fear not, little flock. Fear not, little flock. Fear not, little flock. Fear not, little flock. And now you will notice the close connection there is between this verse and the preceding.

In verse 31 we read, But father seek ye the kingdom of God.

Here we read, It is your father's good pleasure to give you the kingdom.

[ 2 : 48 ] Hear the seeking. Hear the seeking. And the pleasure of God. Coincide. They are not asked to seek.

That which it was not God's pleasure to give them. But seek the kingdom. And this is the encouragement.

This is the basis. It is his good pleasure to give it unto you. Note this is placed in direct contrast with seeking other things.

The kingdoms of the world seek that which they themselves decide. That one should seek is only acting in strict conformity with the law of our native.

The whole world, we have so made. As to be capable of seeking, seeking something. Looking forward for something.

[ 4 : 13 ] Having an eye on something. Having ambition. having ambition in a certain direction, not only are we capable of that, but we cannot get away from it.

The man who has ceased to look forward is a man who is at the end of the trade.

When one doesn't look forward to anything, then that is proof positive that death or something similar to it has taken hold of that man.

It is natural to man to seek something. But the difference comes in here.

What we see, the kingdoms of the world seek after. That which they may eat, drink, and put on.

[ 5 : 29 ] That's to say. That ambition is materialistic to what do. That which they desire belongs to this life.

That which they seek is within the confines of time and space.

They seek, oh yes, and very diligent. Very diligent. The effort that many put forth in seeing the things of this life are to put many a Christian to shame.

The effort they can put forth. The energy they can expend on this. Seems to have no bounds. Now, lest one must fall into amnesty, the Lord is careful to point out that some things are necessary.

Such as food, drink, and clothing. You have no bounds. That he has need of all these things. Now, some of you, they may have an inquiring mind sufficiently well versed in scripture to ask a question like this.

[ 7 : 19 ] And they prohibited it from asking. For bread, drink, and thought. If so, what do you make of the Lord's prayer?

One of the petitions of that prayer, as you know, is give us this day of daily bread.

And here it would seem that the Lord is cautioning his disciples against concentrating their own thinking ability upon this. again, you will remember in this connection what he himself said on one occasion. Seek me not the bread that perishes, but the bread that endureth unto life everlasting. He sought me indeed, he said. Not because he saw them there ever. No, no. But because he ate of the bread and were satisfied.

[ 8 : 51 ] Now, of course, the answer to all that is plain. The Lord knows that he have need of all these things.

The Lord knows that he cannot exist without them. He cannot live without them. It is not wrong to seek these at his hands, but seek ease of the kingdom of God and his life.

And it is precisely there that the difficulty enters. It is so easy to see the things that pertain through this life.

They seem to be so near. We are so conscious of our need of them. But all the things that pertain to the kingdom of God, they seem to be so far away.

Indeed, they do not have the God power on our minds that their importance would demand.

[ 10 : 24 ] Not that they have no droid power. Oh, no. But we are so preoccupied with other things, so put about with many things.

That the one thing need to is often neglected altogether and always neglected to a degree that it should not be neglected.

Now, in order to put this right, the Lord gives not only a command or a present to his disciples, he also gives a promise.

And this promise comes in as we know, in the midst of many difficulties. He tells them plainly that he was sending them out as sheep among wolves.

They had to face danger. They might even have to face death. There was no guarantee of their physical life being prolonged.

[ 11 : 56 ] there was no promise of long life given them. Oh, no. No promise of earthly purpose.

There was a promise of providing them with the necessities of life, as long as they were in life. That is but the repetition of an old promise, or rather of a promise which the Lord had given his people of old that their bread would not heal them and that water would be served unto them.

Bread and water. Yes, that which was necessary. He hasn't anywhere promised to handle to man's love of luxury and excess.

No, he has promise to provide the things that are necessary. Now it is in the midst of this enumeration of difficulties and dangers that they would have to face for these names in that he gives them the promise.

Fear not. Oh, how gracious, how blessed, how timely, how opportune that promise is.

[ 13 : 41 ] Fear not. Or bring the matter to the matter to its extreme. What is the worst that can happen to you?

What is the worst that men can do? They can only kill. Fear not those who kill the body.

fear not. Fear not. And after that, have nothing more that they can do. Fear them not.

Rather, fear him who has how to destroy both body and soul in hell.

I say unto fear him. That's reason ever. That is the most that men can do. Kill the body.

[ 14 : 48 ] That is much for, yes, that is much. Certainly it is. But in the midst of it all, and despite it all, there is the promise.

promise. Now, perhaps there is nothing in which the child of God comes so far shortly as this may do a due use of the promise.

It requires much spiritual intelligence to use the promise of it is a fact that many, we might say most, yea, we might say all of the Lord's people come shortly this.

oh, how easy it is to rejoice in what we have a passion.

Yea, when that which we have is spiritual, we do not mean that it is wrong to rejoice in this. What a blessed thing it was and is for the disciples to say Lord, it is good for us to hear a blessed thing indeed.

[ 16 : 36 ] Then it is easy, so to speak, to rejoice in the Lord when man is living not on the promise but on his possession.

He has something that is in and of itself decidable, something that is in and of itself comforting.

But when one is deprived of that, when one has nothing in oneself to point to, when one cannot say judging from circumstances that it is good to be healed, then to rest in the promise of God, to rest in that promise entirely and sincerely is something we say that requires much spiritual intelligence and it is this resting in the promise we might say that proves what spiritual maturity we have attained to. Resting in the promise in the promise we would put it like this when the soul has nothing but the promise of God or that you see is a very bad way of putting it in these indeed very clumsy and very unspiritual and even unspiritual to say that one has only the promise of God would give it the idea that that is not much at all for that is far from being the case yet the right way of expressing it is this one cannot have more than the promise of God there is nothing that can swoop and see that promise when God gave a promise to Abraham because he could swear by no creator he swears by himself saying blessing

I will bless him multiplying I will multiply him was that all he did wasn't that enough what would he do why he said the fulfillment of the promise yes but the promise precedes its fulfillment and the fulfillment if we may so put it is but the fulfillment of the promise fear not little flock that's the promise it is your father's good pleasure to give you the kingdom the kingdom that you are to seek and to seek first it is your father's good promise to give it to you that is we say it is your father's good pleasure to give it to you that's the promise nothing more is needed nothing more truth to decide the promise of God but let us first know the terminology of this address fear not little flock flock and both of them are great with me first of all we are a flock who's not

[ 21 : 06 ] God well he tells himself I am the good shepherd they are the shepherd they are the flock of the shepherd now the characteristic of the flock is this as a flock many things could be said over in their individual and corporate capacity but as a flock this is what is said of them they both have a shepherd and no shepherd I know my and I know of my I know them and it is because I know them that they know me it is my knowledge of them that has begotten their knowledge of me they haven't found me as the shepherd

I as the shepherd found them and made them a flock my flock my sheep hear my voice and the beginning of the history of sheep is this that they do hear his voice when do they become sheep well leaving out God's purpose they become sheep when they are given the nature of the sheep we say in God's sight they are sheep indeed from all eternity but in their relation to the shepherd they become sheep they become a flock in actual possession and by their own concept they become his flock when they hear his voice hear as always it is the voice of

God that he is it is the omnipotence from which that voice is the expression that makes and creates what that voice calls for he makes them his sheep by calling them his sheep calling them yes it is the call of God that makes all things what they are he is flock and that means this doesn't it that he has engaged himself to protect and to feed them to lead them to guide them to bring them to the house of God that they might dwell there forever his flock they are his responsibility and they are his responsibility by covenant engagement he has undertaken in a covenant that cannot be broken that he will keep them even unto the end when he sends them forth as sheep among wolves it is the sheep of which are of whom he is the shepherd that are sent forth but then he calls them a little flock now note out this may refer to the number they are few that is the picture we have them throughout all the scriptures they are a little flock in comparison with the numbers around them they are a little flock indeed that is true and this was true in all ages up to the present wide is the gate broad is the way that lead to destruction and many there be who go in there are but straight is the gate and narrow is the way that leadeth unto life and few there be that hide it now while that is true has always been true and notice we do not say always will be true no but it has been and is true that comparatively this is a little flock indeed compared with the rest of humanity they are few in what they will be before the termination of the age we know not in any case even the question of number we

do not think that the references first and foremost to that number here little flock we think that the term little is more used here as a term of endearment as if he have said fear not my dear flock it is used in that sense in more than one place yea it is a common place of every language to use it in that sense my little flock my dear flock fear not you admire mine and as mine you are eternally and unchangeably dear unto me for this reason

I say no man goes to worry at his own expenses and certainly the people of God are not asked to go as sheep among wolves depending on the protection they can provide for themselves or no that would be suicidal they are commanded to move under peace protection and helpless as they are in

and of themselves helpless as sheep among wolves yet their redeemer is happy their savior is omnipotent their shepherd knows their condition and his promise for all times this  
[ 30 : 00 ] I will never leave them nor forsake hands fear not this is reason this is not the dictate of unreason no it is highly reasonable that you should not fear for your protection is complete your salvation your security is guaranteed eternally and guaranteed in the counsel of God hence fear not little fuck and thou will come to the most earthen lifting of all the father's good pleasure which is another way of saying

God's will but it is not God merely as God it is God as your father all and that sort of makes the thing still more intimate still more personal it is your father who is this father the eternal God who is thy refuge and whose hands are under it is his father's good flesh no if it is his good flesh if it is his will and certainly this is his heart for the simple reason that he is your father your relationship is anxious of this that because he is your father of necessity he has the best purpose in mind for you because you father and this is his will his good pleasure to give you the kingdom why then should you hear who can deprive you of the kingdom when it is his pleasure to give it to you but further what is this kingdom it is his good pleasure to give you the kingdom kingdom what is it heaven oh yes that is included in it but that by no means exhaust the term either here or elsewhere in the scripture it it is your father's good pleasure to give you the kingdom not only as a possession in heaven but it is special to give you the kingdom now in as far as that kingdom can be made over to you and enjoyed by you now what is this kingdom the kingdom of god is not need and drink what is it then it is peace it is righteousness it is joy in the holy ghost it is you have good pleasure to give you that know and this was to be their strength this was the source from which they were to derive their energy the dynamic by which they were to turn the world upside out it is your father's good pleasure to give you the gate he hasn't promised a superfluity of the things of his life he hasn't promised a path through with roses in his life nobody has

promised to give his disciples the window he has promised to give them peace in me he shall have peace he has promised to give them righteousness he has promised to give them peace and this is his good pleasure oh how marvelous how unutterable marvelous that the lord should not only make over to his people the inexhaustible riches of his grace but that he should take the land and bestow those riches upon them it is his good pleasure shall we put it like this when in your weary and hurtful condition according to the scriptures that is when the lord refreshes his heritage what it does that is it not like an oasis in the desert road would like to set for the integer and

Thank you.

Thank you.

[ 38 : 07 ] Thank you. Thank you.

Thank you. Thank you.