

Remember me when Thou comest into Thy Kingdom (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 01 January 1900

Preacher: Warboys, Ralph (1927-2008)

- [0 : 00] Luke chapter 23 and especially verses 40 to 42. Luke 23 verses 40 to 42.
- But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?
- And we indeed just see, for we receive the dear reward of our days.
- But this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
- This 42nd verse especially, he said unto Jesus, Lord, remember me when thou comest into thy kingdom.
- [1 : 22] At this season of the year we have many exhortations to remember. Firstly, of course, concerning the deliverance of King James and Parliament 400 years ago.
- What I suppose we could call the first terrorist attack. When the barrels of gunpowder were placed under Parliament.
- That the king and the members of Parliament should be destroyed. That a Roman Catholic king put over our culture.
- And indeed we should remember with much thankfulness. Humanly speaking, had that plot not been discovered. The course of history could have been changed.
- We might not be favoured to gather here unmolested from without this age. We should remember it and give God the place.
- [2 : 35] And then of course, later this week, we are encouraged to remember those who fell in battle in the last two wars.
- Two of you here lost a brother in the last war. Who had attended here, in the case of Ernie's kingdom, only for a short time while he was flying from Water Beach.
- Until he was shot down and killed over France. And Ernest Burbage killed in Italy. We do remember them.
- We cannot agree with those who say that because a person gave their lives for their country, they automatically go to heaven. That would be salvation by words.
- But we remember especially, of course, bereaved ones. In love and sympathy. And so my thoughts went to these verses.
- [3 : 42] Well now, we see here God's sovereignty. Again and again throughout the scriptures, we have two characters set over one against another.
- Whether it be Jacob and Esau, David and King Saul, or here, the two thieves, manufacturers as they are called here.
- Both as bad as each other. Not one a murderer and the other a thief. Both as bad as each other. But one who is chosen in eternity past that do everlasting life.
- And the other left to perish in his sins. Which sets forth you, which sets forth me.

We find Christ here, derided by the people and the rulers and the soldiers, that impious word, if that Satan used in the temptation in the wilderness, if thou be the king of the Jews, save thyself.

[5 : 07] And over him on the cross was written in letters of Greek and Latin and Hebrew, setting forth that salvation was not for the Jews only, but for the Gentiles.

This is the king of the Jews. Elsewhere we read that some came to Pilate and wanted it all to amend it to say, he saith, I am the king of the Jews.

But Pilate, though so weak in other ways, was not permitted to agree to that suggestion. And said, what I have written, I have written.

This is the king of the Jews. And then one of the malefactors which were hanged, nailed to the cross, railed on him, saying, If thou be Christ, save thyself and us.

Elsewhere we read they both cast that saying in the teeth of them. So it would seem that the repenting one initially even upon the cross was unrejected.

[6 : 32] He was born again, repented of his sins, and received salvation all in one day.

With God all things are possible. But it has been said there is only one such record that none should presume and also that none should despair.

But the other answering rebuked, saying it would seem almost in astonishment, does not thou fear God, seeing thou art in the same condemnation.

Within a few hours or a day at most, you too will be in eternity. Aren't you concerned about him? Aren't you concerned?

How few of our fellow mortals are concerned. Like Felix, they put off the consideration of these things to a convenient sense.

[7 : 45] But do you and do I? We know the old must die, but the young may. And we read it constantly in our local paper of some cut off early in life, on the roads, or through various diseases or afflictions.

Oh, the all importance of being ready for eternity. Like those wise virgins that I spoke to you last Lord's day was, they that were ready went in with him to the marriage and the door was shut.

There is no purgatory as the Roman Catholics teach, where a soul is in a state of suspension while prayers are made or for the dead or money paid to the church that their soul can be released into heaven.

Away with the terror. When we die, we go immediately to heaven or to heaven. that verse of the hymn writer is often very solemn to me.

Eternity, tremendous sin, to guilty souls, a dreadful wound, part by conscience.

[9 : 19] If Christ and heaven be I, how sweet the axioms, how divine. one said, pause my soul and ask the question, art thou ready to meet God?

Am I made a real Christian, not just a nominal one, a real Christian? Washed in the Redeemer's blood, have I union with the church's living name?

Dost not thou fear God, seeing thou art in the same condemnation Christ had been condemned to death, although even Pilate had to say, I find no fault in him.

And on that aspect as we read in Romans, there is no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.

In John chapter 8, we read of that woman taken in adultery in the very act. And the Lord said, let him that is without sin cast the first stone.

[10 : 48] and they went out from the eldest to the youngest. The eldest felt their sins more than the youngest. Whether it was a Holy Ghost conviction, we cannot say, but conviction it was.

And the eldest felt it more. But when the Lord lifted up his self from the ground, he said, doth no man condemn thee? She said, no man Lord.

That's the all-important thing, no man Lord. No man can call Jesus Lord, but by the Holy Ghost. And so the Lord said, neither do I condemn thee, go and sin thou.

Thou art in the same condemnation. That condemnation the soul that sinneth, it shall die.

And then here we find in the 41st verse, a clear distinction between a natural conviction and a Holy Ghost conviction.

[12 : 07] If someone here is building their hope for eternity upon a conviction of your sins only, you are building on a sandy foundation.

You must have that, but you must have more than that. Judas Iscariot was convicted of his sins. I have sinned, he said, in that I have shed innocent blood.

King Saul said to David, several times I have sinned. Balaam said I have sinned. and they were all lost characters, although convicted of their sins.

How close these things come. But here with this repenting thing, we see the difference. We indeed just know.

How different from Adam and Eve's conviction. have thou eaten of the tree whereof I commanded thee, thou shouldest not eat. The woman thou gavest me, she gave to me, and I did eat, not my fault, it's hers or yours.

[13 : 18] And the woman said the servant be God me, not my fault. Which is it with you and which is it with me? Do we acknowledge the justness of our contemplation?

I in the poet put it in a nutshell, should sudden vengeance seize my breath, I must pronounce thee just in death.

And if my soul were sent to hell, thy righteous law approves it now. We could not raise our voice against acknowledging the justness of them.

We indeed just live for we receive the dear reward of our deeds.

I mentioned David's words this morning when he pledged from King Saul. He realized the justness of those things.

[14 : 31] They had been prophetically spoken of by Nathan at least seven years earlier, at least seven years earlier of what would take place with his wives.

David might have thought God had forgotten about it, but as sure as it was a prophecy from the Lord, it came to pass. us. And so he said, Behold, here let him do unto me as seemeth good unto him.

We receive the due reward of our deeds, that is death by crucifixion, the most prolonged agonizing death we understand that wicked minds could devise, much more prolonged than being burnt alive, which was comparatively quickly, the person dying of shock, loss of fluid, or asphyxiation from the fields, but on the cross a person could live for several days.

Indeed, we read elsewhere, Pilate marked that Christ was already dead. in passing, we noticed that it was about the sixth hour midday, and there was darkness over all the earth until the ninth hour.

There was a miracle. The Passover was held at the time of the full moon, as the moon's phases indicate when Easter falls to this day.

[16 : 20] and so there was no eclipse of the sun. Indeed, that would of course only have been dark for a few minutes at most.

This was a miracle, and the darkness was over the earth until the ninth hour. But to return, the dear reward of our days.

But, but, compared with ourselves receiving our just condemnation, but, this man hath done nothing amiss.

we cannot say, of course, whether this thief had seen the Lord Jesus with his natural eyes before this time, but, even if he had, that is immaterial, because the other thief saw Jesus with his natural eyes, but, did not believe on him, did not believe that he was indeed a king, spiritually speaking, this man hath done nothing amiss.

We have this set forth in the Old Testament, of course, so often, how the sacrifice had to be without blemish, whether in Exodus 12 at the Passover or later on, the natural mind would want to offer for a sacrifice an animal with a defect, this one is blind, that one has a broken leg, they'll never do any good, let's use them for a sacrifice, not no, your lamb shall be without marriage, this man hath done nothing best, it was asked that question, what think ye of Christ, whose son is he, John Newton in his hymn puts it so searchingly, although he says at the end, if ask what of Jesus

[18 : 52] I think, though still my best thoughts are more poor, I say he's my meat and my drink, my life, my health, my store and so this man hath done nothing of this but you see a confession of sins was essential, those present this morning will know that we considered God's servant Joe, how he got into a self righteous spirit, if I have not done this good thing or if I have done that evil thing that this was grown instead of wheat and cockle instead of barley and his three friends ceased to answer him because he was righteous in his own ways but as we came to after the Lord had spoken out of the world behold

I have not not my three friends though they said that which was wrong but it was a personal matter I have done we have just sung in that hymn O ye needy haste unto him his salvations full and free thilest sinners shall his great salvation see are you and I vile in our own eyes we read in Romans 10 that confession of sins is indeed necessary that the scriptures say the word is neither even in thy mouth and in thy heart that is the word of faith which we preach that if thou shalt confess with thy mouth the

Lord Jesus and shall believe in thine heart that God raised him from the dead thou shalt be saved for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation and then again in the first chapter of the first epistle of John if we say that we have no sin we deceive ourselves we are unlikely to deceive our fellow preachers but solemnly we can deceive ourselves and the truth is not in us if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness if we say that we have not sinned we make him or call him a law because he has said we have sinned and his word is not in us that prayer so called

Lord's prayer though I always think that is a misnomer but in it the first thing that the person prays for themselves after praying for three things for God's glory that should be first and foremost hallowed be thy name thy kingdom come thy will be done and then give us this day our daily bread referring to spiritual food of course as well as natural and forgive us our trespasses forgive us our trespasses as we forgive those that trespass against us this man hath done nothing amiss and he said unto Jesus Lord remember me God does not forget as you and I forget but how often we read in the scriptures especially in the Old

Testament as I said this morning the new is in the old concealed the old is in the new revealed for example when the children of Israel were in Egypt and cried out to the Lord under their groan under their tribulation we read God remembered his covenant with Abraham Isaac and Jacob he had said to Abraham that his seed should be in bondage for 400 years and that they would be brought down God had not forgotten it as you and I forget but he remembered it in this sense that it was now the time to fulfill it just a thought there especially for you dear younger ones concerning remembering it is while we are young that our minds and memory are receptive and we that are old can remember things that we did in our childhood but probably can't remember what we did yesterday or the day before be very careful in your youth what you learn naturally speaking in our time at the infant school we learnt our tables and so on but I often am thankful in this respect in those days we had to learn by heart many psalms the ten commandments the beatitudes and other scriptures they were not profitable to me at that time but I believe the

[25 : 29] Lord has made them profitable later on but sadly many other things we learn in the foolish conversation also still remain we have to say my memory bad but what is sad can folly still return be very careful what you listen to and what you learn that will remain when you are older for good or for bad he said unto Jesus no as I have said concerning that woman in John 8 no man can call Jesus Lord that is right but by the holy gas Lord remember me when thou comest into thy kingdom to the natural eye

Christ did not look like a king nailed upon the cross number numbered with the transgressors but to the eye of faith he saw in Christ a king remember of course when we read of a king in those days a king had absolute power life and death over his subjects and an army to do his bidding no parliament to console he had absolute power and so as our Lord Jesus Christ Lord remember me when thou comest into thy kingdom we read in Isaiah can a woman forget the child she bears and the answer is yes she may how often we read of unnatural parents in our generation but the

Lord said yes she may yeah I will remember thee I will remember thee but a promise and it is a promise that you and I will have to plead our esteemed friend Mr.

Wood I've heard say more than once that if we have more than one text upon our mind though we may speak from one we should also bring in the other and the other word upon my mind in this connection was that in the psalm that psalm has no name given over it we do not know who wrote it but we do know he was a child of God and this was his prayer remember me oh Lord with the favour that thou bearest unto thy name oh visit me with thy salvation what a prayer I commend it to you the favour that the

Lord bear is to his peace and what greater favour what greater love hath a man than this to lay down his life for his friend what a greater favour could we receive from the Lord than for him to die suffer die and rise again for thou sin the greatest favour we can receive the favour that thou bear I like that bear it speaks of carrying a great load that thou bear this unto thy peace and he prayed oh visit me with thy salvation salvation speaks of being saved saved from the just consequence of our sins visit me with it let me know of it let me have it confirmed in my soul that thou did suffer for my sins dying the just for the unjust remember me one said now thou in thy kingdom are dear

[30 : 50] Lord remember me when thou comest into thy kingdom Christ did not come as it were as a king when he was born in the manger raised as the carpenter's son despised mocked and rejected of men but when he comes the second he will come as the king of glory in power and every eye will see him those that are alive then will be divided into two groups which group will you and I be in those that call for rocks and mountains to fall upon to hide them from the face of him that sitteth upon the throne and the others looking longing waiting for his coming as we wait for a loved one to return and mourn their absence looking with joyful anticipation for their return how much more for him who suffered for our sins remember me when thou comest into thy kingdom and

Jesus said unto verily with certainty I say unto thee today thou shalt be with me in paradise we know the two thieves did not die as quickly as the Lord Jesus as we read in John when they came to break their legs we understand by their legs being broken all their weight would be taken by their arms and that makes it very difficult for a person to breathe and so they die of as as as as rather than through their prolonged agonies upon the clumps the two thieves had their legs broken so they were still alive but they break not the legs of the

Lord Jesus for he was dead all men but one of the soldiers where they speared pierced his side I've drawn your attention to it before but I mention it again as we read here Christ was crucified between the two thieves and they were still alive when his side was pierced and as he was in the midst one could have seen it with his natural eyes but it would have been hidden from the sight of the other while we cannot say the repenting thief was literally on the side that was pierced he certainly was by his they shall look on him whom they pierced and so he died the same day somewhere between the ninth hour the late afternoon and midnight today thou shalt be with me in paradise last lord's day morning concerning the wise virgins i dwelt a little upon that with him and some of them that we read of in the scriptures but i did not mention this one with me oh what must it be to be with him throughout eternity the lord said concerning his people i in them they in me what closer union can there be than that and in union with the lamb from condemnation free the saints from everlasting were and shall forever be that are there not many times when we have to pray for the lord to remember us i think of samson again in his last hours when he prayed remember me oh lord and strengthen me but this much and so we thought the lord does not and cannot forget his but in our experience we have to cry that he will indeed remember us for good for eternal and the salvation of our sins well we have the ordinance so we leave these things there does not thou fear god a word to an unconcerned sinner does not thou fear god seeing thou art in the same condemnation and one who is convicted by the holy spirit we indeed justly for we receive the reward of our deeds and then looking to

Christ as that sinner toning perfect sacrifice for our sins this man hath done nothing amiss Lord remember me when thou comest into thy kingdom amen amen to seekers into in his road the futuration offering from my group making money forth and for us to