

The lord Jesus - a partaker of flesh and blood.

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[0 : 0 0] Well, welcome to our service this morning.

We're going to begin our worship by singing to God's praise in Psalm 65. Psalm 65. From the beginning of the psalm.

Praise waits for thee in Zion, Lord. To thee vows paid shall be. O thou that hearer art of prayer, all flesh shall come to thee. Iniquities, I must confess, prevail against me too.

But as for our transgressions, then purge away, shout thou. We're going to sing to the end of the double verse marked five. From the beginning. Praise waits for thee in Zion, Lord.

To thee vows paid shall be. Praise waits for thee in Zion, Lord.

[1 : 1 5] To thee vows paid shall be. O thou that hearer art of prayer, all flesh shall come to thee.

Iniquities, I must confess, in which I am here.

From the ■■■■■■. The human that he is. Thank you, it is here! To the hum■it's moments, I must confess. For the Gospel is sweet. As for the redemption. He has come to thee. ■■■■■■ lóg■. For the universal battle. O ■■■■■■ solche that He will come to thee.

Oh no! Ch Stephen! The human that he used. Well, we'll come to thee. O grant! The Lord, to Bleago that the truth of heaven! Who is no escape. Ch sinners that are breago Prag owl, Ram. For the Lord have been Bulgarian. O luke conferished in Zion, power of heavenchart126.

Falls to thee, that he would make us also, Lord, is still our heavenly we surely shall be satisfied with life of the wondrous grace and the righteousness of thy hands even of thy holy grace O God, I have risen

[3 : 3 4] Thou lay thy ■■ By the earth or earth shall not be believed Thy cu■c, O God, fight The answer does that rest That for the end of all the earth The most of our life Upon the sea that God presents O Lord, lift in me Let's join together

Our Father in Heaven As we seek to draw near to You In this act of worship this morning We're mindful of the need That we always have of Your Holy Spirit Because we acknowledge in Your presence O Lord, that we will not be able To conduct ourselves in a way That would give the due reverence That Your name deserves We will not be able to form words That would show forth Your praises And we would not be able to adopt The right attitude that we ought to adopt Whilst we're in Your presence We know that the holy angels In Your presence fall down Before You calling out Holy, holy, holy Is the Lord God Almighty And if that's the effect That Your presence has

On the holy angels How much more should we Seek to humble ourselves Because we acknowledge That we are sinners in Your presence But thankful that You've made it possible For sinners to approach You So we're coming in that new and living way Into Your presence through Jesus Christ And we're asking that You would hear us Not because of anything that we're going to be able to say Or anything that we're going to be able to do In our own attitude towards You But seeking, O Lord That we would be found Putting our hope and confidence in Him As the One who ever lives To make intercession for us So we ask, O Lord That we would indeed be found In that intercession That we would be looking to that intercession And that we would indeed seek to come Without any hypocrisy And we know that Regardless of how hard we might be

Try not to do that That there will be elements of hypocrisy Attached to the worship that we seek to conduct We know that It will still contain our own righteousness Which we would ask Would be cleansed away from us And that we would be given the faith To rest wholly In the righteousness of our Lord and Saviour Jesus Christ We seek that for two reasons That Your name may be glorified And that we ourselves might receive Your blessing Because that is the purpose for our creation That we would glorify God And enjoy You forever And we're asking, O Lord That we would have a foretaste of The fulfilment of what You have designed for Your people That we would indeed be elevated above the things of time That we would indeed experience the power of the resurrection of Jesus Christ

And that we would be united with the spirits of just men And the holy angels that surround Your throne in heaven Because Your word reveals to us that if we have risen with Christ That we are situated now in heavenly places So we're asking that as we seek to experience what Christ has made possible for us And in You sending forth Your Holy Spirit That we would indeed experience a time of peace Where we would be in communion with Yourself Because that's what's going to bring peace to our souls To know that we are hearing You speaking to us And that You are the God who is hearing us speaking to You Lord, we ask that we would indeed have a sense of that communion As we gather here this morning

[8 : 44] And as we remember the death of our Saviour That has purchased that great blessing for us That we would remind ourselves That this is the way in which we have a standing in Your presence That it's not dependent upon anything that we do That it's wholly dependent upon what He's done on our behalf So remind us of that fact, O Lord And help us to anticipate the blessings that He has secured for us Which we will receive the fullness of when Christ comes again Because our hope is not for this world The vision that You have given to Your people Look beyond the things of time You have given them to set their affections upon the things that are above where Christ is And You give us to see into the eternity that lies ahead of us So we ask, O Lord, that we would indeed be encouraged in our faith

To look forward to the coming of our Lord and Saviour Jesus Christ Who will usher in the new heavens and the new earth wherein dwells righteousness Because that's what grieves Your people here in this world That we don't do anything in a righteous manner as we ought to But we're going to be delivered from our own unrighteousness completely And the day will come That we will be able to perfectly glorify You And to perfectly love one another as we ought to So that we will enjoy the fullness of the blessing of being in communion with Yourself and with Your people Lord, we ask that You would be with Your congregation here We pray that You would be pleased to bless them at this time Remember Your servant over them We ask, O Lord, that You would be with them as He ministers to Your people here And that You would be pleased to use them as an instrument in Your own hand

To edify Your people Building them up in their most holy face And if it is Your will to add to the number of Your kingdom in this part of Your vineyard And that we would see souls being saved Lord, we commit them to Your care And we pray for the office bearers In their own responsibilities And the members of the congregation Because we know that You have raised us up to be Your witnesses in this world And it's here in Cahannish that they have been raised up to witness To the grace of the Lord Jesus Christ So we pray that You would indeed make them bright lights That they would shine forth And that the gospel would go forth in power Through what they say and through the way that they live And that that might make an impression Upon those that are yet out with the kingdom And give them the desire to have what Your people have And that they would seek to join with them

As they go up to the house of God to worship Lord, we would commit this community to Your care As we would desire to commit all of our communities Our island and our nation To Your care Because we believe that You care for us We believe that You've got a concern for our spiritual welfare And we're asking, O Lord That You would take us to the place That You would be able to bless us Turning us away from our own sinful ways And helping us to trust In the way that You've opened for us to walk in Lord, lead us all to these ends Be with us as we wait upon You this morning Remember those who are unable to join with us We remember the elder that was taken to hospital Angus Smith last night And we commit him to You Asking that You would be pleased to uphold him and keep him And that You would not confine Your blessing to the building

But that Your blessing would go to those Who are in hospital Who are housebound And who may be engaged in legitimate works of mercy Whatever reason they may have That prevents them from gathering with Your people If they have the desire to be with us And if they're with us in spirit We know that they will also receive Your blessing And we're asking Your blessing on those Who have no concern whatsoever For their own spiritual welfare Who have no prayer for themselves And who are careless and indifferent Concerning the journey that we're all on We're asking, O Lord, that in Your mercy You would arrest them That You would remind them that this is Your day And that the day was given for their benefit So that they might use it to come to a saving knowledge of Yourself

[14 : 00] Lord, we ask that You would convict them And that You would convert them And that You would draw them to Yourself So that they might join with Your people We would ask that You would be pleased To hear the prayers of Your people As they ascend on behalf of those who are lost And that You would be pleased to rend the heavens And come down in the power of Your Holy Spirit Because only You can do so And we're asking that You would do so For Your own namesake And for the benefit of mankind And we ask this with the forgiveness of those sins In Jesus' name, Amen We're going to read in the letter to the Hebrews chapter 2 Hebrews chapter 2 We're going to read the whole chapter

Hebrews chapter 2 Therefore we ought to give the more earnest heed To the things which we have heard Lest at any time we should let them slip For if the word spoken by angels was steadfast And every transgression and disobedience Received a just recompense of reward How shall we escape if we neglect so great salvation Which at the first began to be spoken by the Lord And was confirmed unto us by them that heard them God also bearing them witness Both with signs and wonders And with diverse miracles And gifts of the Holy Ghost According to His own will For unto the angels has He not put in subjection The world to come whereof we speak But one in a certain place testified Saying What is man that thou art mindful of him Or the son of man that thou visited him Thou made'st him a little lower than the angel

Thou crown'st him with glory and honour And did set him over the works of thine hands
Thou hast put all things into subjection under his feet For in that he put all in subjection
under him He left nothing that is not put under him But now we see Not yet all things put
under him But we see Jesus Who was made a little lower than the angels For the suffering
of death Crowned with glory and honour That he by the grace of God Should taste death
for every man For it became him for whom are all things And by whom are all things And
bringing many sons unto glory To make the captain of their salvation Perfect through
sufferings For both he that sanctifies And they who are sanctified Are all of one For which
cause he is not ashamed To call them brethren Saying I will declare thy name unto my
brethren

In the midst of the church I will sing praise unto thee And again I will put my trust in him
And again behold I and the children Which God has given me For as much then as the
children Are partakers of flesh and blood He also himself likewise Took part of the same
That through death he might destroy Him that had the power of death That is the devil And
deliver them who through fear of death Were all their lifetime subject to bondage For verily
he took not on him The nature of injuries But he took on him the seed of Abraham
Wherefore in all things it behoved him To be made like unto his brethren That he might be
a merciful and faithful high priest In things pertaining to God To make reconciliation for the
sins of the people For in that he himself hath suffered Being tempted He is able to succour
them

That are tempted Amen and may God bless to us That reading from his own holy word
We're now going to sing to his praise in Gaelic In Psalm number 73 Psalm number 73 in
Gaelic And we're going to sing from verse 24 Psalm 73 in verse 24 Cintas 3zos John, by
the book that Jesus Jesus, by the book, Jesus, Georgie In ■■■■ vibrating So
unconditional Other people Alfred Jesus, by the way John, by the way Because of the
story That our■■■ Amen.

[19 : 40] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[24 : 12] Amen. Amen. Amen. Amen. Amen. Amen.

Amen. We're now going to turn back to the chapter that we read together in Hebrews
chapter 2.

Amen. Amen. Amen. Amen. And we can read again the words of verse 14.

For as much then as the children are partakers of flesh and blood, he also himself likewise
took part of the same, that through death he might destroy him that had the power of
death, that is, the devil, and delivered them who through fear of death were all their
lifetime subject to bondage.

In order for Jesus to become our Savior, so that we might become the children of God, he
had to fully identify with us.

[25 : 31] And in our nature, he had to destroy the enemy. And the first thing that we want to
consider is that he took flesh and blood to himself.

He himself likewise took part of the same. Flesh and blood describe our present condition
in this world.

And we're told in Scripture that flesh and blood cannot inherit the kingdom of God. A
change must take place in our lives before we can go into the kingdom of God, because
we're not fit to enter it as we are.

Now, Jesus had to come. And he had to come to where we are. He had to descend to the level to which we had fallen.

And in order to come to where we are, he had to take our nature. In the beginning of John's Gospel, we're told that the word became flesh and dwelt among us.

[26 : 51] What a contrast to the God who John tells us was in the beginning, the one who created all things, the one who gives life to everything that has life, and the one who sustains everything that we see all around us in this world and in the world which we cannot see.

The Son of God taking to himself our nature. He came in the likeness of sinful flesh.

Born of the Virgin Mary. And when people saw him, they didn't see that there was anything different about him to anybody else that they looked upon.

He wasn't a superman. There was no appearance of his glory and his splendor. When he entered into this world in our nature.

He became like us in all things, with the exception of sin. But he took upon himself our fallen nature.

[28 : 15] And he experienced the weakness that sin brought into that nature. He could experience tiredness, hunger, thirst, pain, and everything else that we can experience in this life.

And as he was born into this world as an infant, he had to develop just like everybody else has to develop.

His mind had to develop. His physical body had to develop. And he had to go through all the processes that we have to go through.

He had to learn the same way as we learn. And we're told that he increased, not merely in stature, but that he increased in his mental and his moral strength.

He had emotions. He was able to love. He was able to hate. We're told that he loved the rich young ruler that came to him.

[29 : 31] The one who came seeking salvation. The one who had to go away disappointed because he wasn't willing to give up his riches.

But Jesus said concerning him that he loved him. We're told that he loved Mary and Martha and Lazarus. We're told that he loved the apostle John.

And we believe that he loved a lot more that we're not told of. Sometimes he was glad and rejoiced in his spirit. Sometimes he became angry when he saw the hypocrisy of the religious leader.

He was jealous over the worship of God. He had a zeal to seek to protect the worship that was being offered up to God.

He had a zeal for the temple in which that worship was being offered up. We know that he grieved at the grave of his friend Lazarus.

[30 : 42] And we know that he trembled in the garden of Gethsemane when he was confronted with death. In all things he was made like unto us.

And the reason that I want to remind ourselves of that is that people think that because he was the Son of God, that he didn't really experience the difficulties that we experience in this life.

Well, it might surprise you to know that Jesus experienced far greater difficulties than anyone can experience in this life.

He descended in his experiences to a depth that we can never descend to. We know that he had to live by faith in order to receive God's help.

He had to learn the scriptures just as we learn the scriptures. And he needed to grow in faith. He needed to hear the scriptures being expounded so that he might develop spiritually.

[32 : 03] Now, obviously, because he was without sin, he could develop more rapidly than we can. Yet, he developed in the same fashion as we do.

He developed through faith. And faith comes by hearing and hearing the word of God. So, he submitted himself to learning what was revealed about God in the scriptures.

And that itself is a marvel that here we have God in our nature learning about God. As God, he knew everything that there was to know about God.

But when he took our nature to himself, he had to learn about himself. He had to learn what was true concerning God.

He had to learn the magnitude of the God that he was required to worship. And that's another mystery. That he came to the place that he himself worshipped himself.

[33 : 14] Because in our nature, he worshipped God. And he submitted himself to God's will in everything that he was doing.

He became the servant of God. And he had to do that in order to become our Saviour. He had to pray.

Sometimes spending whole nights in prayer. In order that he might receive the help that he needed to receive.

In order to do the things that God had commissioned him to do. He always did what the Father had revealed to him. And we know that in his supplications that he often was moved to strong crying and tears.

That's the strain that he put on himself whilst he was wrestling with the Father to receive the grace that he needed to receive in order to do what the Father had given him to do.

[34 : 26] So let's not think for one moment that Jesus doesn't know the difficulties that we confront.

He confronted far greater difficulties because he had to achieve something far greater than we could ever dream of achieving.

He suffered being tempted. And the temptations were a reality to him. He was tempted more than any other human being could ever experience.

Because he had to descend to a depth that would sustain every one of his people. So that when his people descend to a low depth that he's able to assure them, I have my arms underneath you.

And regardless of how low you'll go, I have been there so that I am able to support you and give you the grace that you need in this time of your need.

[35 : 37] He was full of love for Israel. He wept over Jerusalem, crying, Jerusalem, Jerusalem.

How often I would have gathered your children together as a hen gathers her brood. But you would not. How much that would have grieved him.

How much it grieves ourselves when we seek to do good to our fellow human being and they reject it and throw it back in our face.

That hurts us. That hurts us. How much more would that have hurt the Lord Jesus Christ who was yearning to have sinners come to him.

So that he might gather them together and give them the protection that he's able to afford them. And when they rejected him.

[36 : 41] How that must have hurt him. Now it would have been easy for him to choose to take the broad road. Because the broad road would have been just as attractive to his flesh as it is to our flesh.

What do I mean by the broad road? Well choosing not to do God's will. And choosing to take the easy road rather than give obedience to what God requires of us.

To do things the way everybody else does them. And to desire the things that everybody else desires. So that we won't come up against any opposition.

He could easily have chosen to take the broad road. But he chose to take the broad of obedience.

He chose to take the broad of humility. He chose to live by faith and in doing so that he would suffer everything that was contained in the narrow road that he had to walk on.

[37 : 56] He felt hunger and tiredness. He could easily have yielded to the temptation of Satan. If you're the son of God you've got the power to turn these stones into bread.

Why are you hungry? Why are you tired? Why are you weary? What are you doing out in this wilderness? You've got all power at your disposal. You don't need to be suffering these things.

Satan continually tempted him with the broad road. Telling him you don't need to worry. Because God has commanded the angels to take care of you.

And assuring him that if he did things his way. That he would have all the nations of the world acknowledge you.

To receive the recognition of the world would have been easy for him. His brother said to him.

[39 : 02] Why don't you just go up to the feast and reveal yourself? Why don't you make it clear to everybody who you are? You've got the power to prove it.

You can demonstrate it. You don't need to take the way that you're walking on. This was the continual temptation that was being placed before him by Satan.

And the instruments that Satan chose to use in trying to get him to deviate from the path that the Father had given him to walk in.

The only path by which he could redeem his people. And he continued to remain on that path. And resist all the temptations.

He refused to bow down to Satan. And receive the recognition that Satan promised that he would give him. By getting all the nations of the world to acknowledge him.

[40 : 07] He chose not to let his left hand know what his right hand was doing. Because he didn't want the applause of the world. He wanted the applause of the Father.

He wanted to do things God's way. Rather than do things Satan's way.

And do things the way his people did things. Prior to them coming into a saving relationship with himself.

What way was that? The easy way. Walk the broad road. He chose not to walk on the broad road.

And in doing so he suffered. He chose to do the Father's will. And he could easily have demonstrated his power for his own glory.

[41 : 12] and he was being continually tempted to do so. He could easily have avoided going to Jerusalem as Peter suggested that he did so.

He could easily have avoided going to be crucified on the cross as Satan through Peter suggested that he would do so.

He could easily have come down from the cross when they tempted him. Just as he could easily have called on twelve legions of angels to protect him when they came to arrest him.

He could have got his glory by doing things the easy way. But he chose to do it God's way. Because if he had chosen to succumb to the weakness of the flesh and if he had chosen to succumb to the temptations of Satan no man would ever have been saved.

Because had he not given the sacrifice that he was prepared to give up then atonement for the sins of his people would never have been accomplished.

[42 : 35] and if that was not to be accomplished no person could ever be saved. He remained faithful to the way that God had revealed to him that he must go in order to be the saviour of his people.

the narrow path was a reality to him just as surely as it is to you if you're his follower. Don't be tempted to think for one moment that the path wasn't narrow for him it was far narrower for him than it is for you.

But he chose to take that way. Now had he not taken flesh and blood he would never have suffered because God cannot suffer.

if he had chosen not to take flesh and blood he would never have died because God cannot die. And the reason that he took our nature is because it would have been impossible even for God himself to save sinners unless Christ had been willing to come to do the will of the Father and take our nature to himself so that he might exhaust the penalty that was due to us for sinning against God and for him to become our saviour.

Now he was obedient even unto death and he was willing to give himself over into the power of death.

[44 : 39] This is your hour and the power of darkness. In Gethsemane and on the cross he saw the suffering that the power of Satan's temptation would inflict upon him not because he had succumbed to them but because he would have to pay the penalty for all those who have succumbed to them.

And he felt the fearful strength of the powers of hell as they began to make their presence felt in his experience as he approached that cross.

He began to feel the forces of hell seeking to swallow him up even in Gethsemane. The pains of hell too cold on him.

He grief and trouble found. That was the experience of our Lord. But he still went on even although his flesh was seeking to shy away from it.

Father if it is possible let this cup pass from me. Nevertheless not as I will but you will be done.

[46 : 02] He was going to drink the cup because that was the will of his father. And he knew that that was the only way that sinners could be saved.

How could they be saved? Well he was going to destroy him who had the power of death. That is the devil. And that's what we want to look at now.

By laying down his life he came into contact with the powers of hell. He came into contact with the powers of Satan.

He came into contact with the length and the breadth of all the powers that Satan possessed. Satan had a just claim against him.

And Satan could stand at the judgment seat of God demanding that the wrath of God be poured out upon him in its fullness.

[47 : 12] Because that's the right that Satan has to insist on. Because he knows that God is a just God.

He knows that God is a righteous God. And he knows that God must fulfill everything that his law demands him to fulfill. And as Christ offered himself up as a sin bearer and as he bore the sins of his people Satan could stand at the judgment commanding God to punish him.

To pour out his wrath upon him. And this is the fury that Jesus encountered as he hung there on the cross as he entered into the darkness of death of which Satan had the power.

Demanding that he would experience the wrath of God being poured out into his soul. not realizing that here was one unlike anyone that he had ever accused at the judgment seat of God who would be able to exhaust everything that was contained within the wrath of God.

And what can Satan say when that wrath is exhausted? when God finds full satisfaction that the penalty has been paid something that he could never find in any sinner and will never find in any sinner throughout the ages of eternity causing him to pour out his wrath and fury on all those who have rejected the offer of salvation.

[49 : 11] They will have nothing but the wrath of God being poured out upon them because just righteousness demands that the penalty must be paid and it will never be paid in full by anyone other than what was paid by the Lord Jesus Christ because nobody could ever descend to the depth that he descended to.

hell is a bottomless pit. Yet because Jesus in our nature was attached to the second person of the Godhead he was able to exhaust the wrath and the fury of God.

He was able to descend to a depth that no man can ever descend to because he himself was an eternal person.

So when we speak about Jesus dying in our nature let us remind ourselves that this is the Son of God in our nature. And when we think about who descended into hell let us remind ourselves that it was the Son of God who descended into hell in our nature.

And that he was prepared to do that in order to redeem our nature. He was willing to suffer the consequences that the righteous demands of God required in order that the penalty of sin would be paid.

[51 : 01] He was willing to sacrifice his own life, whose life, the precious life of the second person of the God head. That's whose life.

That's who descended into the depths of hell. That's who took on the powers of Satan, the only one that could conquer him.

And once the penalty was paid in full, Satan lost his strength. death, he had no more reason to accuse him.

And he had no more power to accuse his people for whom he died. Jesus bruised his head. He took away his power.

Because the head is the power of the whole body. It's the head that governs the whole body. and Jesus took that power from him.

[52 : 03] Now until we come to know Jesus, we're under the power of Satan. We're under the power of darkness. And it's leading us to greater darkness, outer darkness.

Unless we come to the light. Unless we come to the one who dispelled that darkness. when we come to believe in him, then we're delivered from the influences of Satan.

We're delivered from the influences of the powers of darkness. And we need not fear death any longer. And this is what the apostle says. He delivered them who through fear of death were all their lifetime subject to bondage.

He has liberated his people. delivered us from the bondage of sin. Delivered us from the grip of Satan.

So that he's no longer able to dominate our lives. We are no longer being controlled by the spirit of the air that works in the children of disobedience.

[53 : 19] God's love. Because we have become obedient and we have received Jesus Christ as our Savior. Why should we fear something that we're never going to see?

Because when the time for our soul to depart our body comes, our soul will go immediately into heaven. It will not taste death.

Satan has no claim whatsoever over us. We've been liberated and delivered from the powers of darkness, from the power of death, so that we can say to death, O death, where is your sting?

you have no power over us. This is how Jesus saved us. By destroying him who had the power of death, so that we need not fear death any longer, and we need not remain in bondage to sin, because he has broken the power of sin over our lives.

And sin will no longer have dominion over us, and Satan certainly won't be able to rule over us, because we're under the protection of the blood, and the angel of death will have to pass us by, because we've been liberated, to go on and enjoy the gift that God was willing for us to have, because the gift of God is life, whilst the wages of sin is death.

[55 : 07] May God grant that he would bless to us these thoughts. We're going to sing in Psalm number 16. verse 7.

And we're going to sing from verse 7. I bless the Lord, because he doth by counsel me conduct, and in the seasons of the night my reigns do me instruct.

Before me still the Lord, I say, sithid is so that he doth ever stand at my right hand, I shall not move. We're going to sing to the end of the Psalm, Psalm 16 from verse 7.

I bless the Lord, because he doth by counsel me conduct. I bless the Lord, because he doth by counsel me conduct, his song.

Could he hineks h Under patience to head cómo he conv type of Jesus wil die In his soul, the king The heaven shalt not my right hand I shall not will be Because of this my heart is red And joy shall be expressed In thy glory

[57 : 35] And of this my heart is red And of this my heart is red Because my soul in gift to dwell Shall not be left by thee Nor will thou hear Thy holy heart Thou art of the church Thou wilt me show The path of life Of Christ's home's door

In the world of this Thou art of the church And of this my heart is red As you care to the Lord We now come to the part of the service Where we fence the table When we partake of the Lord's Supper It's reminding us that this is the only way That we can approach God Many people believe that all religions lead to God Well, not only do not all religions lead to God But not all that is practiced within the Christian religion Leads to God There are many within the visible church of God

In this world Who are not on the road to heaven Because they haven't received the truth And they haven't put their hope and confidence In the Lord Jesus Christ Who is the truth Because Jesus himself made the claim I am the way The truth and the life No one can come to the Father But by me Now if all religions lead to God And if all that is practiced in the Christian religion Is accepted by God Then Jesus lied to us And we're quite sure that Jesus has not lied to us If Jesus made that claim Then we can trust it to be the truth There is only one way to heaven And it's those who have come to recognize that way

That ought to partake of the sacrament of the Lord's Supper If you see no beauty in Jesus Why you should desire him And if you have no desire to follow him And commit your life to him And accept him as your saviour Then your place is not at the table Hopefully that won't always be the case Hopefully the time will come That you come to your senses And realise I need to be saved But until that time comes Your place is not at the table But if the time has come Then your place is at the table And you should come You should come And bear witness to what The Lord has done for your soul Publicly profess him And not be ashamed Of the Lord Jesus Christ

Because if we are ashamed To profess him before people He warns us that when he comes He will be ashamed to profess us Before the Father But for those who have come to know him It's their great desire That they would be able To publicly profess him And to bear witness to all that he has done For our souls And supposing we were to speak about All that Christ has achieved for us Forevermore We would never be able to tell sufficiently Everything that he's done for our souls But he's prepared a table for us So that we might be edified It's not just for us to show our gratitude for him But it's for him To continue doing for us

[62 : 41] What he's already begun to do for us To edify our souls To nourish us And to encourage us To remind us That our standing before God Is not dependent Upon anything that we can do But that it's wholly dependent Upon what he has done Let us remember The Lord's death Until he comes again May God grant that he would bless to us These thoughts Now whilst the elders prepare the table And if anybody still has to come to the table Please do so As we sing now In Psalm 118 in Gaelic From verse 15 Psalm 118 From verse 15 in Gaelic And so on

The presenters will continue to sing Until they're satisfied That all things are ready G'Guardach is swanjata In the name of Israel G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata G'Guardach is swanjata Thank you.

Thank you.

Thank you.

Thank you.

[66 : 37] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Come to heaven Again In the Word Amen.

This is my body which is spoken for you. Do this in remembrance of me. After the same manner also he took the cup when he had said, This cup is the New Testament in my blood.

This do as often as you drink it in remembrance of me. But as often as you eat this bread and drink this cup, you do show forth the Lord's death to be come.

[68 : 23] Amen. We endeavour to follow this example as we seek to give thanks. Our gracious and ever-blessed God, we give you thanks that you are the God who was able to furnish a table for us in the presence of our souls.

That you did not leave us in the hands of our enemies, but that you were prepared to come and rescue us. And we, as we were considering, understand that the rescue required that you would have to lay down your own life.

Greater love has no man than this, that he lay down his life for the brethren. And we give thanks, O Lord, that our Saviour Jesus Christ was willing to lay down his life.

So that all those who come to put their hope and trust in him would not perish, but have everlasting life. And we're reminded of this as we partake of the elements set before us, that Jesus was willing to die in order that we might have life, that we might be restored to the communion which we lost when our first parents sinned against him.

And we give you thanks, O Lord, that you're able and willing to encourage us in our faith to go on in the narrow road that Jesus has opened to your presence.

[70 : 11] Enabling us by his grace to take up our cross so that we might follow him. And we pray that as we partake of these elements this morning, that it would be an encouragement to our faith not to be ashamed of the Lord Jesus Christ, but that we would be willing to suffer in a small measure what he himself suffered, as he sought to give obedience to the Father's will, and as we seek to follow him in that path of obedience.

Giving us fellowship with his suffering and enabling us to experience the power of his resurrection and giving us to know Jesus better than what we are ready to do.

Lord, we pray that your people would indeed grow in the knowledge of the Lord Jesus Christ, and that we would grow in our dependence upon his grace, which is freely offered to us.

And we pray that the partaking of these elements that present to us the broken body and the shed blood of Christ would be a nourishment to our souls.

Lead us to these ends when we ask it in Jesus' precious name. Amen. Amen. Amen. Amen. Amen. Amen.

[71 : 45] Amen. Two main elements flow from the death of the Lord Jesus Christ. First one is that we have peace with God.

The chastisement of our peace was upon him. there was this peace between God and the man that he created in order to have fellowship with himself disharmony entered in when man sinned against him there was enmity in the heart of man towards God there was no peace but by the justice meant of our Lord and Saviour Jesus Christ he has secured peace he has reconciled us to God he has made it possible for God again to have fellowship with the creature that he created for that purpose and this is what we're experiencing here today communions that's how we refer to this season communion with God because that's what the death of the Lord

Jesus Christ has made possible and when we're in communion with God it's as a result of having our sins forgiven because Jesus has made it possible for a holy and a just God to pardon us because the penalty has already been fully paid and he's not going to look for that payment again he's able to put our sins away we have forgiveness of sins and thereby we have peace with God through his justice meant we read there that the night that the Lord Jesus was betrayed that he took bread and broke it saying this is my body that is broken for you do this in remembrance of me and in the same manner he took wine saying this is the cup in the same manner also he took the cup when he had sucked saying this cup is the new testament in my blood this do ye as oft as you drink it in remembrance of me for as often as you eat of this bread and drink of this cup you do show forth the Lord's death until he comes the Lord's death and that's Fraser who ■■■■■ should make for the first point and that's very lastly going to be opening peacefully and that's the Lord's death that's where all the Lord are with us the ■■■ing who this isce■iz

Thank you.

Thank you.

[76 : 15] Thank you.

Thank you. Thank you.

Thank you.

Thank you.

Thank you.

[78 : 53] Thank you.

Thank you.

Thank you.

Thank you.

Thank you. Thank you.

[81 : 53] Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you.

Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[85 : 13] Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you.

[86 : 49] Thank you. Thank you. Thank you. Thank you. To thee with loving kindness shall Thine tender mercy's own.

Now may the grace of the Lord Jesus Christ, the love of God the Father, and fellowship of the Holy Spirit bless and abound with you all, now and forevermore. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Thank you.

Thank you.

Thank you.

[89 : 31] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[92 : 01] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[94 : 31] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[97 : 01] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[99 : 31] Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[102 : 01] Thank you.

Thank you.

Thank you.