

The Gospel Message

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[0 : 00] Amen. Let's turn to Luke's Gospel, Luke chapter 23, first of all. And we're going to read, as you see, from verse 33 to 36.

Luke 23 from verse 33 to verse 46. And when they came to the place that is called the skull, there they crucified him and the criminals, one on his right and one on his left.

And Jesus said, Father, forgive them, for they do not know what they do. And they cast lots to divide his garments. And the people stood by watching, but the ruler scoffed at him, saying, He saved others.

Let him save himself, if he's the Christ of God, his chosen one. The soldiers also mocked him, coming up and offering him sour wine and saying, If you are the king of the Jews, save yourself. There was also an inscription over him, This is the king of the Jews. One of the criminals who were hanged railed at him, saying, Are you not the Christ?

[1 : 17] Save yourself and us. But the other rebuked him, saying, Do you not fear God, since you are under the same sentence of condemnation? And we indeed justly, for we are receiving the due reward of our deeds.

But this man has done nothing wrong. And he said, Jesus, remember me when you come into your kingdom. And he said to him, Truly I say to you, today you will be with me in paradise.

It was now about the sixth hour, and there was darkness over the whole land until the ninth hour, while the sun's light failed, and the curtain of the temple was torn in two.

Then Jesus, calling out with a loud voice, said, Father, into your hands I commit my spirit. And having said this, he breathed his last.

And then in 1 Corinthians chapter 15. 1 Corinthians 15. And we're going to read the first eight verses, or from verse 1 to verse 9.

[2 : 26] 1 Corinthians 15, verse 1 to verse 8, rather. This is Paul writing. Now I would remind you, brothers, of the gospel I preached to you, which you received, in which you stand, by which you are being saved.

If you hold fast to the word I preached to you, unless you believe in vain, or you believed in vain, for I delivered to you as first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised in the third day in accordance with the Scriptures, and that he appeared to Cephas, to Peter, then to the twelve.

Then he appeared to more than five hundred brothers at one time, most of whom are still alive, though some have fallen asleep. Then he appeared to James, then to all the apostles.

Last of all, as to one untimely born, he appeared also to me. May God add his blessing to these readings from his holy word.

Let's come together again and praise us. We sing in Psalm 22. Psalm 22, page 26 of the Psalm book. We're singing from verse 15 to 20, These words that prophetically spoke of the Lord Jesus and his crucifixion on the cross.

[3 : 56] My strength is dried like shattered clay, and as I fight to draw my breath, my tongue is sticking to my jaws, you lay me in the dust of death. 15 to 20, the tune is finished to God's praise.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

My strength is dry, my shadow clay, and as I fight and draw my breath, My promise, they came through my jaws, you lay me in the heart of the earth.

The heart of the open closed knee, the circle of me is complete.

I am beset by evil men, and they are filled by blood and me.

[5 : 39] I come on the number of my bones, with loathing eyes the people's hair, They throw the dice together by port, come on and tell my Lord they dare.

Come with me, rescue me, my friend.

Do not be far from me, O Lord.

Save me from far, O people, Lord.

My precious life, O people, Lord.

[7 : 12] Well, please turn back with me to the passage we read in 1 Corinthians 15, verses 1 to 8. Two particular headings, if you like, in what we're going to look at.

Obviously, as you see on the screen there, rather a large number of subheadings. But the main headings, as we're going to see in the main aspect of the message, the gospel message, is the gospel saving message, and the gospel's main message, the gospel's principal message.

We'll look at these subheadings as we continue. But, well, the gospel reminding us, we read there in 1 Corinthians 15, where Paul says, Now I would remind you, brothers, of the gospel I preach to you.

And, you know, any service, any service, whether it's a communion service, whether it's another, if you like, worship service, at the core of each service has to be the Lord Jesus Christ, has to be the message of salvation.

The Lord Jesus has to be at the center of any preaching. And especially, yes, especially in the context of a communion service. When, of course, by word, as we look at what God's Word tells us of the Lord Jesus in his death, by word and by sacrament, when you receive the bread and wine.

[8 : 40] So our communion service is, as we said, by word and sacrament. Well, the message has to be proclaimed and proclaimed boldly, unashamedly, and has to be proclaimed with absolute conviction of what the Lord Jesus has done for sinners.

You who will take the bread and the wine, you're going to make a public profession of faith in the Lord Jesus. Do it with full conviction that he came to save you, that he came to die for you.

And when you take that bread and take that wine, you'll be proclaiming the finished work of the Lord Jesus. You'll be proclaiming it. You'll be testifying that the Lord Jesus died for you.

And that message, that message, the message of the cross, the message of Jesus dying for you, it has to be mentioned again and again.

Just as we have repeated communion services, some places have them every week, some every month, some maybe even a few times a year, but they are a regular feature of church life.

[9 : 50] And they will be repeated. Communion services are going to be repeated until the Lord returns. So telling of the all-sufficient Savior has to be repeated, has to be proclaimed again and again.

And that's what Paul's saying here as he's telling the church in Corinth, as he's telling us. He's reminding them as he's reminding us of that great message that Paul was given to preach.

And it's that great message that changed the lives of these believers in Corinth. And it's changed your life, you who love the Lord Jesus. Because your heart, your soul, your strength, your mind has been transformed.

And that's the message, the message of the cross, the message of salvation of the Lord Jesus Christ. You received that message and gladly received it by the power of the Holy Spirit.

And so it's this aspect of being reminded, reminded of the gospel message. It's what we need to even look at first of all. Because Paul, as he starts this section, this chapter, this great chapter, he's reminded these Christians in Corinth.

[11 : 04] He's reminded them about the core truths of the faith. He's reminded them what he first preached to them when he first came to Corinth. He's telling these believers in Corinth, don't add anything to what Paul already taught them.

But be reminded of the one true faith and be reinforced in your belief and your trust in the Lord Jesus. Be reminded of the death and the resurrection of the Lord Jesus.

Be reminded of what Christ did for you by his death and resurrection. You see, these believers there in Corinth, just then, almost 2,000 years ago, and even for ourselves here in the 21st century, need to be reminded of these great truths.

Go back to the believers in Corinth. I mean, they've been so, I suppose, in the limelight, if you like, of false teachers. These false teachers have come into the fellowship that started to confuse their thinking about the central doctrines of the one true faith.

And so these believers in Corinth needed to be reminded of the gospel of the Lord Jesus. They needed to be reminded, reinforced in their hearts and minds what the Lord Jesus had done for

them, what Jesus was doing for them.

[12:28] And so they had to be reminded of the good news, the good news that changed their lives. Because their lives at one time were heading in the direction of a lost eternity.

But in Christ, they found new light, new life in him. And just as the believers in Corinth needed to be reminded of the central truths of Scripture, I need to be, you need to be reminded of what Jesus has done for you.

I mean, God gives us one day in seven, God gives us each Lord's day, a day to rest in his word. You know, to be reminded of what the Lord Jesus has done for us.

To be reminded of his love for sinners. And at a particular time such as this, a time of communion, then we're the more, if you like, the more reminded of the death of the Lord Jesus.

And as we said, by word and by sacrifice, of sacrament, we're reminded of what Jesus has done for us by his word. We're reminded by the visual signs, the symbols of his death.

[13:39] The broken body, the shed blood, the sacrifice of the Lord Jesus. So that you might not die eternally. Now, yes, I know you've heard these truths many times.

Good. Good. I mean, it's the preacher's task to keep reminding you. It's the preacher's task to keep before your hearts that central truth of salvation in the Lord Jesus Christ.

Because you can so easily forget it, or even, you know, just push that truth to one side. Because we're living in a world, in an environment, when so many false teachers come creeping in, whether creeping in into society, or even creeping into the church itself.

And, of course, we're so aware of these false religions that promise instant inner peace, but have no awareness of sin or the judgment of God. And, yes, even believers who've walked the path of faith, one true faith, for many, many years, even, if you like, long-standing believers, can be so lured by the sweet-sounding, sort of inoffensive, sugar-coated words of peace.

Peace, peace, when there's no peace. And even these times that can spoil a true and wholesome following of the Lord Jesus. That's why the word of truth has to be preached.

[15:06] It has to be preached continually, just as Paul preached continually of the one true faith, and the one true Savior. And so Paul was given that commission to preach.

He tells us that there, of the gospel I preached to you. We've thought of gospel reminding. What about gospel preaching? It's interesting, and certainly in the last few weeks, there's been very much, certainly in this building anyway, there's been a focus on gospel preaching.

We've seen that in our studies in 1 Thessalonians. And even in the many Christian media outlets that I'm sure some of you are aware of, there's actually, at the moment anyway, very much an awareness of the whole focus of preaching.

In fact, even the term bold preaching is now being used. In other words, preaching that isn't ashamed to testify of the one true faith of salvation in Christ alone.

Bold preaching. Preaching that's not frivolous, but preaching that speaks directly to the heart and to the mind and to the soul. Preaching such as Paul delivered when he not just went to Corinth, but to all the places that Paul went in his missionary journeys.

[16:25] Paul was a bold preacher. Paul proclaimed the good news of the Lord Jesus. He was unashamed in that preaching. Because preaching, bold preaching, unashamed preaching, proclaims the word of truth and reaches to the very soul, the very nerve of that person's being.

And you hear it by faith. And you don't just hear the word. You who love the Lord Jesus, you receive it. And you receive that word with joy, even as you see there in the next, if you like, little subheading that Paul mentions here.

The preaching of the word that was received. Gospel receiving. Because receiving. Receiving it, it speaks of, well, it speaks of taking. And not just taking, but accepting.

In fact, in verse 3 here of this section, Paul speaks of himself having received the gospel. And you who'll be taking the bread and wine in a few moments' time, you'll be receiving physical elements. These items, the bread and the wine that tell the Lord Jesus. You'll be taking them, yes, physically. But in them, you're taking them physically. In receiving them physically.

[17:40] You'll also be saying that you've received Christ. You've taken hold of Christ. You've received him by faith. You've accepted him as Lord and Savior. And in the taking, physically taking, of that little cup of wine and that little portion of bread, you'll be saying, yes, I receive the Lord Jesus as my Savior.

I receive the one who gave himself for me. You received, you were given that offer. Something so wonderful was offered to you.

And you responded to that offer by taking, by receiving, by accepting, by trusting in the Savior. What if you haven't yet received that offer?

The offer's been given. What if you haven't yet received that offer? It's a free offer. The free offer of salvation. Just a few days ago, it may well still be with us, the phenomenon of Black Friday.

Well, you know all about it. All these great offers of so many different products, low prices, reduced prices. I suppose most times, things that perhaps you could probably do without, but certainly have a very limited value in that Black Friday.

[18 : 56] It would be an offer you felt you couldn't refuse. But the free offer of salvation, the free offer of salvation, points not to a Black Friday, but a Good Friday when the Lord Jesus Christ died on the cross for you.

For he gave his precious life for you. Because he gives you an offer, that free offer. He offers you something eternally wonderful.

He offers you eternal life. If you would but receive that offer and receive it with faith and trust in the finished work of the Lord Jesus, you might well refuse many offers from Black Friday, but don't offer, don't refuse that offer that he's given to you on Good Friday.

Because Jesus paid for that offer. He paid with his very life. And can you still refuse that offer when you hear and realize that that offer, yes, is a free offer to you, but it was paid by the life of the sinless Son of God.

Why don't you take that offer by faith and in taking and receiving and accepting that offer, know of that eternal security with Christ now and always.

[20 : 15] because it's that security that Paul spoke of when he spoke of gospel standing, the believers in Corinth, as he says, their standing in which you stand.

You've preached what you received in which you stand. What does standing refer to here? Well, it refers to firm faith. It refers to a faith that can't be shaken.

It can't be shaken by the winds and the storms of life, however strong these storms are. We've experienced pretty well weather in the last few days and we've seen the pictures of things that have been destroyed, battered by these storms.

Well, you remember the parable that Jesus taught of the two house builders. The house that was built in the sand, that house destroyed, toppled when the winds, when the floods came, but the house that was built in the rock standing, standing sure when these same floods came.

And it's this message of standing in Christ that only the Lord's people know because Jesus is that rock. Jesus is the rock in which you build your life. He's the rock in which you're enabled to take that stand and not fall down utterly because you're standing in Christ confirms your salvation.

[21 : 37] And that's what Paul goes on to speak of when he speaks of gospel saving. He speaks of the gospel I preached to you which you received in which you stand and by which you're being saved.

Gospel saving. Being saved tells, it tells that, yes, you're saved continually. Yes, you have been saved and you are being saved and being saved from the power of sin.

In other words, you're more and more being sanctified to be like Christ. Being saved. Your life's an ongoing life. It's an ongoing life of faith. It's that faith that you hold fast to, that you stand firm in receiving, accepting, and standing in the gospel of Jesus.

Because this gospel saving that Paul speaks of never lets you go. It's that gospel saving that tells of your eternal security in the Lord Jesus.

And that's eternal security for which you give thanks for. Even as you'll give thanks in a few moments' time in taking the bread and the wine. As you testify to that saving message, the gospel saving message that speaks of good news in the Lord Jesus.

[22 : 55] As we said, it was the message that Paul was unashamed to proclaim as he's reminding you, he's reminding his readers, he's reminding all who hear the word proclaimed, reminding us of the wonder, of all these different aspects of the saving message of the gospel.

Gospel reminding, gospel preaching, gospel receiving, gospel standing, gospel saving. These, if you like, these component parts that make up the whole Christ, the whole message.

As you see in verses three to six, the gospel's main message, the gospel's principal message as Paul spells out that message that Christ died for our sins, that he was buried, that he was raised on

the third day, that he appeared to Peter, to the disciples, and to over 500 believers, including Paul himself.

If you like, again, different component parts, but these component parts that make up the whole, these component parts that you see there on the screen, but these component parts, obviously, founded in the word of God.

These parts that form that true foundation of the one true faith. It's these words that Paul's telling us here, the principal message that draws your heart and mind and soul to that great work of salvation, that work that you'll be testifying to in a few moments' time in the Lord's Supper.

[24 : 25] But notice what Paul's saying about these different parts, these component parts of salvation. He says, they're of first importance. First importance to what Paul preached.

The most important message. It's that most important message that every pulpit should be proclaiming of the wonder of salvation in the Lord Jesus.

It's this gospel message that's the most important aspect of the one true faith. Now, of course, there's so much involved in the Christian faith, the one true faith.

There's obedience. There's humility. There's service. Now, these are absolutely important, all important in themselves. But the most important aspect of the gospel message is what Jesus has done for sinners.

And so Paul says, this is of first importance. This is the main thing. This is, what's the foundation of your faith? This is of first importance on which you'll either stand or you'll fall concerning the one true faith, whether indeed you're in Christ or outside of Christ.

[25 : 39] Well, what's of first importance? Well, Paul tells us here that Christ died for our sins. You know, when Paul first came to Corinth with the message of the gospel, he went to people who'd never even heard the name of Jesus before.

I mean, he'd come to a city that was so famed for its idolatry, for its immorality. He'd come to this great city in Greece. He'd come as someone who was part of a despised faith.

But what does he do? When he gets there, he preaches something of first importance. He preaches Christ crucified. He tells the people in Corinth of the Savior who died on the cross for them.

He doesn't begin with how Jesus lived his life. He doesn't begin with Jesus' miracles. Of course, that's absolutely important in knowing Jesus. He begins with the death of Jesus on the cross.

Of course, there's no ordinary death. It was death. Death with a purpose. And a purpose beyond any human understanding. It was death.

[26 : 49] A death for sin. Because Paul tells us he died for our sins. He died on our behalf, your behalf, for our sins. And that's the great truth that Paul must preach.

Because our sins were and are so offensive to holy God. The sin is such a barrier between God and ourselves that only a sinless substitute, only a representative of man could pay the price that sin deserves in order to satisfy God's justice.

And that price that had to be offered is the price of death. Jesus dying in your place so that God would punish sin.

And God set you free because Jesus took your place, the place of that guilty sinner. And remember, Christ's death dealt with sin once for all.

You can simply put it like this. Jesus took your place when he died, the sinless one for sinners. We have to keep reminding ourselves of that.

[27 : 57] Paul's saying this is of chief importance. The believers in Corinth, you and I need to be reminded of this because it's so foundational to our lives and so importantly reminded of time and time again that Jesus died for me.

The sinless one, apply this to yourself as I'm speaking, the sinless one died in my place so that I might be set free from the power of sin. Set free.

He's set free from that power. Set free to be declared right with God and right before God because Jesus took your place.

You can cry this out even in the quiet of your heart. Jesus took my place in exchange for his righteousness so that when God looks at me he'll say, not guilty.

That's the testimony that you have who love the Lord Jesus. and you're going to reveal that testimony in a wordless act of remembrance.

[29 : 00] It will be wordless. I love the time of communion when it's quiet. Yes, it's quiet if you like externally but within the cries of the Lord people giving thanks to God for the Saviour who died for

sinners.

If you remember it's fading fast even now but a couple of weeks ago the nation certainly remembered in quiet remembrance remembered servicemen and women in war who gave their lives.

Wore the red poppy. Many wore the red poppy to remember in a silent remembering of those who gave their lives in war. those who shed their blood for the sake of others.

As I've always mentioned at remembrance services who gave their today for our tomorrow. But how much more how much eternally more should Christians remember the Lord Jesus Christ who gave his life in a particular moment of time so that you might have that eternal tomorrow.

You might have life that never ends in his presence so that you might have and know that eternal pardon for sins. Do you believe this?

[30 : 15] That Jesus died for your sins and that he did it out of love for you. I mean this tells of his amazing grace that saved a wretch like me.

That undeserved favour that's rescued you from darkness and brought you into his eternal light. I mean even the reminding again of this truth should enable you and help you to be the more determined if you like to live lives in sacrificial service for the Lord Jesus in response to the truth that Christ died for you.

Remember what else we read in this section of 1 Corinthians that Christ's death was according to the scriptures. It was no accident. There was nothing arbitrary in Christ's death.

This was God's perfect plan for the saving of his people. You go back to the Old Testament as Paul says about according to the scriptures in this case the Old Testament.

Passages such as Isaiah 53 verse 5 these Old Testament passages that pointed forward to the death of the Lord Jesus even what we were singing in Psalm 22. Isaiah 53 He was wounded for our transgressions.

[31 : 29] He was crushed for our iniquities. Upon him was the chastisement that brought us peace and with his stripes we're healed. No doubt that Paul had that particular passage in mind when he spoke of Christ dying according to the scriptures.

But this isn't the full story. This isn't the full story. Yes, Christ died as his body dead, his organs ceased functioning. He was dead, fully dead.

And we're told of course that Christ Jesus was buried. And as Paul says there were many proofs of Christ having been totally dead, fully dead.

But Paul speaks, goes on to speak of that great truth of Christ triumphing over death. We're told Christ was raised. He was raised on the third day.

Because when you know Christ crucified, it involves Christ being raised. Christ's death is absolutely linked with Christ's resurrection.

[32 : 36] We looked last week, wasn't it, 1 Corinthians 1 of Christ's death, Christ crucified. Now we were in 1 Corinthians 15, Christ being raised. The empty tomb that spoke of Christ's resurrection.

But Christ's death alone, alone, isn't the full gospel. The gospel is made complete by the resurrection of the Lord Jesus. And as before the Christ's death, so with Christ's resurrection, it was according to the scriptures.

I mean, so many passages in the Old Testament that speak, prophesy of Christ rising on that third day. Jesus referred to one of these passages, passage in Jonah that spoke of Jonah being three days and three nights in the belly of the whale.

And as Jesus said, for as Jonah was three days and three nights in the belly of the huge fish, I said, whale, huge fish, so the Son of Man will be three days and three nights in the heart of the air.

There are other passages we could refer to as well, of course, but, you know, Paul's saying, yes, we have the evidence of Old Testament scripture, but we've got the evidence of those who witnessed the Lord Jesus, witnessed the risen Jesus.

[33 : 51] Jesus appeared to so many eyewitnesses. He truly did rise. It did really happen. It wasn't some kind of spiritual rising.

This was a true physical resurrection. We'll be thinking more of this this evening. Jesus was truly dead. He was truly buried. He was truly raised.

Raised to new life. As we said, he appeared to 500 people. And the apostles, the remaining apostles, and then to Paul. In other words, so many eyewitnesses who wouldn't contradict each other knowing that they saw the risen Lord Jesus.

Even Paul himself, having met with the risen Lord Jesus on that Damascus road. And so Paul's been reminding these Corinthian believers as, well, I pray we've been reminded today of the saving grace of God.

Been reminded of the death of the Lord Jesus. Reminded of Jesus' death and physical resurrection. This is the message that the world needs to hear.

[35 : 01] We're living in these times of massive anxiety, massive uncertainty. But the one true certainty is that Jesus died, he was buried, he was raised to life.

Raised to life. Raised in the power of the Holy Spirit. And that's the message that we proclaim. That's the message you're going to testify to in a few moments by sacrament, as we've been reminded by word.

And as you'll receive, I pray, with joy and thanksgiving. But it may well be those who as yet haven't given their lives to the Lord Jesus. We've proclaimed what's of most importance.

Maybe other things are of greater importance to you. But unless the death and resurrection of the Lord Jesus is the most important thing in your life, well, as I say, by the authority of God's word, you are and will be lost unless, unless you give your life to the Lord Jesus.

Turn to him. Look to the one who died for you. The one who died for you, who was dead for you. and three days later, rose again and believed.

[36 : 16] Believe and know that joy of the eternal relationship that Christ promises to all, to all who are his, who trust in him, who've given their lives to the one who gave his life for you.

Amen. Let us pray. Our Heavenly Father, we truly do give thanks to you for the reminder of our great salvation. But in that reminding, Lord, may we not hear and forget, but may we hear and take to heart and live in accordance with that great truth that Christ died for sinners, that he was dead and was raised again.

Hear us, Lord, as we continue in worship before you now. We pray these things in Jesus' name.

Amen. We're now going to sing in Psalm 51 in the Scotch's Psalter version, Psalm 51 from verse 1 to 7.

1 to 7. These words that really should be the words of the sinner who cries to God for mercy. After thy loving kindness, Lord, have mercy upon me for thy compassion is great blot out all mine iniquity. 1 to 7, the tune is St. Kilda. Lord, Naomi, the true Godly is great blot enough for thy loving kindness for thy loving, kindness, Lord, our dear thee aren't of me for thy For thy affection's grace, For us of thine iniquity.

[38 : 26] The cleanse of sin Hath truly watched all my iniquity.

For I can't ensure thy comfort, My sin I ever teed.

Gave thee the only abited, In thy sight thou blest there.

That when love's grace thou mayst be just, And we'll enjoy things too.

Behold, I am iniquity. What's more clever with him, My mother also becomes thee, In guiltiness and sin.

[40 : 16] Behold, thou in thee in work art, With truth be light and eye, And grace thou thou shalt make me know, Within the hidden heart.

Do thou with this hope faithful thee, I shall be glad that all.

Yea, watch thou be, And then I shall be whiter than the snow.

And then I come to part of our communion service, Which we call the invitation.

And really just an invitation to the Lord's people to be, As it were, Things have changed a little, But certainly be present to receive the Lord's Supper.

[41 : 59] And usually anyway, In the background to an invitation, We read a portion of Scripture. And I'm going to read just one verse.

It's John 21, verse 12. Jesus, the risen Jesus, Is with seven disciples, By the Sea of Tiberias, As we're told in chapter 21.

And then John 21, 12, We're told Jesus said to them, Come and have breakfast. But in the older versions, And this time I do like the older version, In this case anyway, In some of the older versions of the New Testament, We read that when the risen Jesus appeared to his disciples, He said to them, Come and dine.

Come and dine. In other words, Come and have a meal with me. This is the risen Lord Jesus. He's revealing his full humanity. We know he's fully divine.

But he's fully human, And fully human, Able to eat, And able to converse, And able to invite his disciples to eat with him. And that call of Jesus to these disciples is still given.

[43 : 13] It's still given to you who follow him, You who are his disciples, followers. You've been given this call and this command, To come and dine.

You who follow the Lord Jesus, Hear these words given to you. Come and dine. Come and dine with the head of the table. Come and dine with the head of the church.

Come and dine to show your love and gratitude To the one who gave himself for you. Come and dine. It's a simple meal. It's the simple format that Jesus inaugurated Just before his crucifixion. But you know, As we'll be participating in this simple meal, You're actually participating in a foretaste of heaven. Because in heaven, The glory of heaven, The Lord's people, The saints in glory, Know and participate in that heavenly feast Feast with the Lord Jesus.

So the invitation is given, Given to the Lord's people to come and dine. To eat, as it were, To take into your very mouths themselves, To take the signs of Christ's day.

[44 : 28] But for those who don't yet know the Lord Jesus as Savior, As yet, You're not dining with the Lord Jesus. And you won't dine with him until you give your life to him.

So you think on as you see the bread and wine distributed. What we call the elements. As the elders give, And you receive what's given to you.

But above all, give. Yes. Give what's received, What's offered to you in the Lord Jesus. And then you'll come and dine with him.

And with the joy of salvation. So, as we prepare our hearts, And I think it's time such as these that we are to particularly prepare our hearts, We're going to sing in Psalm 118, Psalm 118.

Just remain seated, I suggest. Psalm 118, from verse 15 to 21. In dwellings of the righteous is heard the melody of joy and tell. The Lord's right hand doth ever valiantly.

[45 : 35] And the tune is close. Psalm 118, from verse 15 to 21.

The Lord's right hand doth ever valiantly. The right hand of the mighty Lord, Exalted is our time.

The right hand of the mighty Lord, Thou never valiantly.

I shall not die but live, And shall the words of God discover.

The Lord hath be chastised, O Lord, But not to death before.

[47 : 27] O Lord, The Lord hath be open, With no more Call to thee, of righteousness.

Then will I enter into earth, and I the Lord will play. This is the gate of God, I am the just child entering.

We will I praise for thou return, and thou I say to thee.

The reading of the first century is arriving before the war and the war for communion. Paul writes, For I receive from the Lord what I also deliver to you, that the Lord Jesus in the night when he was betrayed took bread, and when he had given thanks he broke it and said, this is my body which is for you, do this in remembrance of me.

In the same way also he took the cup after supper saying, this cup is the new covenant in my blood, do this as often as you drink it in remembrance of me, for as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

[49 : 31] Jesus gave thanks when he was about to distribute the bread and the wine. Let's give thanks. Lord, we truly do give thanks for this renewed opportunity to remember Jesus' death.

We thank you, Lord, that in all the perplexities of life, you give us this time, this time of quiet, this time of solemnity and yet this time of thanksgiving and joy to remember what Jesus did for us in his giving of his life.

When he shed his blood, when his body was broken for us. Help us, Lord, to remember his death with thanksgiving and to know that Jesus truly is the Saviour.

hear us, Lord, as we now come to this part of the service, when we partake of these elements as we do so with thanksgiving.

We pray, Lord, these things in Jesus' name. Amen. O Boss■■■ and O Boss■■■ and O Boss■■■ and O Boss■■■.

[51 : 15] What? What? Thank you.

Thank you.

Thank you.

Thank you.

Thank you.

[53 : 48] 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.