

The Lords Supper

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Date: 21 July 2024

Preacher: Rev Donald M Macleod

- [0 : 0 0] Good morning, brothers, sisters and friends. A joy to worship the Lord together. There's some information sheets at the back. If you look at them, you see that I've completely messed up most of the dates on the sheet, as far as I see.
- We are, in fact, not the 14th of today. Apart from that, everything else, information should be correct if the top date isn't. Just to go over some of the intimations, this Thursday, as always, 7pm in the hall, we have our prayer meeting.
- Again, everyone is more than welcome to come along to that, for a short Kirk Session meeting afterwards. And a week today, with the Lord's guidance and Lord willing, we hope to have our first in-house communion weekend.
- It will run just like a normal communion weekend, but it's just condensed, it's just shortened down. So you can see from the sheet here, on Thursday, the Kirk Session will be open following the prayer meeting.
- And Friday, we're a day off. And then Saturday, 7pm, a service here, a normal service here. And then Sunday, 11.30 and 6pm, myself doing these services.
- [1 : 1 3] Again, it's in-house. This isn't advertised anywhere past our sheet. Again, please prayerfully consider, if you are, as it were, sitting on the fence in terms of coming forward.
- If you know Jesus, if you love Jesus, and forgive me for speaking plainly, but sometimes plain speech is needed. If you know him, if you love him, then this is the perfect chance for you to make that public declaration.
- Any questions or thoughts on that, please just phone or come to the manse. In terms of phoning the manse, the manse numbers on the bottom, we've realised and we've noticed that the phone has been probably out of action for the last week and a half, two weeks.
- So sorry for that. We didn't realise, we didn't understand, we just thought no one was phoning us. It was a loose connection on the other bit of the plug. So back in action now, so please do phone or manse, you'll get through now, guaranteed.
- I would like to note men's breakfast. The next one is planned for the 4th of August. All men are very much invited. We speak to some of the guys who were there last time, we had a good time. It's just bacon and sausages and conversation.
- [2 : 2 7] And we enjoyed our time together. And this week we are praying for Cornerstone Free Church. Specifically praying for Reverend Israel. Reverend Israel, he is from South America.
- An amazing man. I studied with him for some time. But he was studying, I think for his master's at that point, if not starting his PhD.
- A smart man, but also a true brother in the Lord. And he was all set to go back home, back to South America after his studies. But they realised that in Cornerstone, there was a sizeable group of friends and family members and family friends who were all Spanish speaking.

And they realised there's enough people here. There's about 40 or 50 of them regularly attending to form a church plant. So Israel, Reverend going back home again, he stayed here himself and his family.

They've stayed in Scotland. And he planted what we think is probably the first ever Spanish speaking Free Church of Scotland congregation. It is going strong.

[3 : 36] It is growing. I think they have about 70 now on an average morning. That's from 30 at the start to about 70 now in a year or two. And they're still growing all the time.

So we pray for Israel as he ministers in that very special, unique way. We also remember Helensborough as they, this week, begin their holiday club.

We give praise to God for across our nation, various clubs and camps meeting. And the word of God is going out to our young people. We're here to worship God.

We can do so in sing-sams. Sing-sams, Psalm 45 on page 267.

Sing-sams, Psalm 45 on page 267. That's the first version of the psalm. Sing-sams, Psalm 45.

[4 : 34] Singing verses 1 down to verse 5. Sing-sams, Psalm 45 verses 1 to 5. My heart brings forth a goodly thing.

My words that I indict concern the King. My tongue's a pen of one that's swift of right. Thou fairer art than sons of men. And to thy lips is store.

Of grace infused God there for thee have blessed forevermore. Psalm 45 verses 1 to 5. To God's praise. The Lord of the day, God gives my heart, The Lord of the day, God gives my heart, The Lord of the day, My heart, My heart, God gives my heart, Thy chasin' Substitutue 327.

They agree to God. Dream-sams, Psalm 45 on page 267. Sing-sams, Psalm 55 on page 287. helping comme 457.

Christ of me, your blood, our food of grace.

[6 : 09] Our God has blessed you, and there more is life shines on your face.

O mighty, while they cut your sword, and by the head of your thigh, with glorious, splendor, glorious heaven, with majesty.

Christ of me, your blood, our food of grace. Christ of me, your blood, our food of grace.

Christ of me, your blood, our food of grace. Christ of me, your blood, our food of grace.

Christ of me, your blood, our food of grace. Christ of me, your blood, our food of grace.

[8 : 10] Christ of me, your blood, our food of grace. Christ of me, your blood, our food of grace.

I apologize for that. And thank you, Donald. A reminder, if you needed one, your minister is very much infallible. We come to pray now to our living God. Lord, we thank you for our time of worship today.

We thank you for the great privilege we have of gathering like this. Help us, Lord, to understand that at this point and at this place, we are doing not just something to tick off a box.

We're not just here out of bare duty. We are here because you have told us to gather as a family and to worship you, our living God.

Help us then to come with a right understanding, a right frame of mind, a right heart today. Understanding we come just now to a God who is here with us. A God who is present amongst us.

- [9 : 32] A God who receives our worship today. Help us, Lord, then to worship you in a way that brings you glory. Help us in our words to mean the words we are singing, to consciously understand and to think about what we are singing before we sing it.
- Help us in all that we are today, all that we do today. In the reading of your word, help us to read and to listen and to understand your word. In the preaching of your word, help us, Lord, both preacher and hearer.
- Help us to apply what we hear to our hearts. Help us not to leave this place having been unchanged. Help us to leave this place being able to say it was good for us to be here.
- It was good for us to spend time around your living word. Thank you, Lord, for the privilege we have of calling on our brother and sister. That we meet today as a church family. We meet today as brothers and sisters.
- Those who you set your love on before time itself. Those who you called your own. And those who we also now call our brother, our sister in the Lord.
- [10 : 37] Knowing that you love the brothers and sisters beside and in front and behind us. And every part of this congregation, every part of this church family.
- Every single member, every single brother and sister. They're yours and they're precious to you. Help us, Lord, then to remember that in our dealings with one another.
- That we deal just now with those who are loved. And those who are loved eternally with a love that comes from a glorious Saviour. Help us, then, Lord, to work together well.
- We ask in the task you've given us. The solemn but glorious, incredible task of bringing the good news to North Tulsa. There are many who have laboured before us over many years.
- Indeed, over many decades. Even before an official settled charge here. We know that going right back, there are many of your people who served you well in this place.
- [11 : 37] Who worshipped you well in this village. Thank you, Lord, that we come after them. That we are in many ways reaping the hard work of the seed that they sowed.
- It is us now who have the great privilege of putting in the sickle, as it were. And of reaping some of the benefit. Help us, Lord, then to be wise. Help us to be faithful as we seek to sow our seed.
- Help us to be diligent in doing so. Morning and night. Day after day. Week after week. To find our hope and our purpose in you and in you alone.
- As we see the great mission field of North Tulsa. As we see so many homes and so many families who as of yet are completely darkened to the beauty and the light and the hope of the gospel.
- Help us, Lord. First of all, help us to have our hearts broken by it. Help us to have a real sense of care for those around us. If we perhaps lost some of that, Lord, revive it again in us.
- [12 : 37] Revive in us that sense of love for the lost. That sense of worry for those who as of yet don't know Jesus as their Saviour. Help us to understand.
- As we do our service to you. As we act as witnesses for you day after day in this place. As we attempt to be good neighbours and good friends.
- As we attempt to be salt and light in this place. We do so knowing. It is your power that seeks and your power that saves. Just as in our experience that you came into our lives.
- And you transformed us and you saved us. We know the same thing, the same reality. It is true for all those around us. There is not one person in our minds just now. Not one person in our family or our friend groups.

But it is somehow too far away from you. Not one person is too lost in addiction. Not one person is too lost in their own sin. Not one person is too lost perhaps in rebellion or waywardness.

[13 : 37] Too lost in their own self-righteousness. That you can't bring them back to yourself. Help us, Lord, then to be prayerful. Help us to be a congregation of fervent prayer.

For the gospel cause in this place. But also the gospel cause across our nation. As we do so remember once more our brother Israel and his family. We thank you for him personally.

We pray for his family as they seek to serve you in Scotland. As they have made now, it seems quite happily, their home here. As they bring to Edinburgh their incredible skill set of language ability.

Of intellectual ability. We pray for Israel as he is publishing numerous books into Spanish just now. From English. As he works on various other things. As he recently earned his PhD.

And as he uses all that academic ability. To bring quite simply the gospel to those who need to hear it. Lord, we ask you bless him and encourage him. Be with him and his family.

[14 : 41] Be with him and his congregation. Even as they meet at this very minute. As we meet together at the same time as we meet together. Lord, we ask you to encourage them. Bless the word as it goes out today.

We give you praise that in your wisdom. You have given the opportunity to have that Spanish speaking church. A reminder for us. That the gospel is not confined to our borders.

Nor to our language. Nor to our culture. The gospel is for all people everywhere. We ask, Lord, then with that in mind. We pray for the gospel that goes out here in Edinburgh.

We also pray just now this week. Beginning for Helensborough Free Church. We thank you for them. Thank you for their faithfulness. We have done much planning, we are sure. As they begin their children's club.

As they seek in one hand to provide a fun and safe place for the children to come for a week. We also know that as they do so, they are endeavouring to share the gospel truth.

[15 : 43] Perhaps to children and to families who as of yet are new to that gospel hope. We ask, Lord, it would have a real impact in the lives of these children. They would one day look back and say that at that day and in that place, during that summer holiday.

That's where we first encountered you. We pray for ourselves. We pray for our own congregations. We pray for our own denomination. We pray wider and further afield. We pray, Lord, for every congregation on the island.

Every congregation across our nation. That this day seeks to worship you in spirit and in truth. To remember ourselves. We remember also the glorious reality that we are a small part of your worldwide church.

I pray especially just now for the house church movement, so-called, in China. As we have heard and read in recent days. We now number between 80 and 130 million believers.

At least confirmed to be 80. 80 million believers. 80 million of your people. In that great nation where 80 million is still just a mere drop in the ocean of a wider population.

[16 : 56] We give you praise that the gospel is spreading and growing. And we hear the good news that there are many more coming to know you. And as the state clamps down on the free sharing of the gospel.

As those in China who know and who love you as saviour, as king, as friend. As they find themselves being socially and economically excluded more and more.

We ask, Lord, for strength for them. And for your presence with them. We give you praise that, as it seems, you are removing or in some way removed, at least part of the candlestick of your gospel power from our nation.

We give you praise that it has now seemed to have moved to the majority world now. To that great populous reality. Where there are many souls, many more millions and tens of millions of souls who are yet to hear the gospel.

Lord, you be glorified through all the work there. That reminder that in North Tolstice and in northern provinces of China. We are together as brothers and sisters serving our one saviour.

[18 : 06] And together one day soon enough we'll be together forever. Help us, Lord, to remember these brothers and sisters in all their efforts. As they seek diligently to, many of them have full-time employment.

At the same time, many of them engaging almost in full-time evangelism. Having no care or little care for their own safety. They engage in the gospel sharing work.

Help us, Lord, to have even a fraction of the same zeal as they have. Help us in our conversations to glorify you. To magnify you. To lift you up. Pray, Lord, for ourselves.

Coming back to ourselves once more. We pray for the upcoming weekend. As your word goes out we do praise and give you thanks. That we are able and we are enabled to share together as a church family.

In this simple meal of bread and wine. We ask, Lord, that it would not become a process for us. But we ask that it would become, as we always pray, a reality for us.

[19 : 06] It would be for our mutual up-building as a church family. Individually also for our own spiritual encouragement and nourishment. As we join together and take and partake in the simple elements.

We are reminded that as we do so. We do so in remembrance of our Saviour. We do so awaiting his return. We do so looking forward to that great and final feast in glory.

We will join with him in that great feast. In that great banquet. And know that there is no more pain. There is no more sadness.

There is no more death. Pray just now for any in our number who are considering. Making that public profession of faith.

You encourage them. And know that it is not fear of man. It is not the worry of man. It is a command from their Saviour. To make that public profession.

[20 : 06] They put away the fear of man. Put away the worry of what will be said by others. That would be killed in them. And instead they would know to serve their Saviour. In sitting with their fellow brothers and sisters.

And partaking. Lord give them the strength. We pray just now for any opposition against them. From family members perhaps. Or opposition that is coming from a spiritual attack.

Lord you would release them from all these things. And be able to stand freely. And sit freely beside their brothers and sisters. We leave that Lord fully and completely with you.

Pray Lord for those in leadership over us. We pray once more for those in the council. We pray once more for those in Holyrood. And those in Westminster. We pray Lord for wise decisions to be made.

For careful thought. We pray once more for the new government that is over us. Lord we ask for again wisdom. We ask for days of peace. And days of prosperity.

[21 : 07] We ask first and foremost. That your name would be known across our nation. We pray as scripture tells us to pray. Pray for those in leadership over us in civil matters. Again Lord.

Pray for the salvation of all in the council. Pray for the salvation of all involved in Scottish Government. All involved in Westminster. Pray especially for the salvation of our first minister.

Our prime minister. And our king. We leave that Lord again with you. Give us peace we ask.

We bring to this place in this time of worship. Many burdens. Many worries. We pray just now for those of our number who are unwell. And those who are suffering. Both mentally and physically. Lord be with them and encourage them.

We ask you to draw alongside them. And bring them to that gospel hope. We find ourselves at times so short of right words to say. We know that you are able to bring hope.

[22 : 06] And you are able to bring healing. And you are able to bring light. To even the darkest of situations. Forgive us Lord then our many sins. And we confess them to you. Knowing that we have a saviour.

Who brings salvation to all his people. For all time. In his name and for his sake. We ask these many things. Amen. Let's turn to read.

In God's word. Matthew chapter 26. The Gospel of Matthew chapter 26.

And we can read from verse 17. Matthew chapter 26. That's page 781. Matthew chapter 26.

And verse 17. Let's hear together. The word. Of God. Now on the first day of unleavened bread.

[23 : 09] The disciples came to Jesus saying. Where will you have us prepare for you to eat the Passover? He said. Go into the city to a certain man and say to him. The teacher says.

My time is at hand. I will keep the Passover at your house with my disciples. The disciples did as Jesus had directed them. And they prepared the Passover.

When it was evening. He reclined at table with the twelve. And as they were eating. He said. Truly I say to you. One of you will betray me.

And they were very sorrowful. And began to say to him. One after another. Is it I Lord? He answered. He who has dipped his hand in the dish with me.

Will betray me. The son of man goes as it is written of him. But woe to that man. By whom the son of man is betrayed. It would be better for that man.

[24 : 04] If he had not been born. Judas. Who would betray him answered. Is it I Rabbi? He said to him. You have said so. Now as they were eating.

Jesus took bread. And after blessing it. Broke it. And gave it to the disciples. And said. Take. Eat. This is my body. He took a cup. And when he had given thanks.

He gave it to them. Saying. Drink of it all of you. For this is my blood. Of the covenant. Which is poured out for many. For the forgiveness of sins. I will tell you.

I will not drink again of this fruit of the vine. Until that day. I drink it new with you. In my father's kingdom. When they had sung a hymn. They went out to the Mount of Olives.

Then Jesus said to them. You will all fall away. Because of me this night. For it is written. I will strike the shepherd. And the sheep of the flock. Will be scattered.

[25 : 01] But after I am raised up. I will go before you to Galilee. Peter answered him. Though they all fall away. Because of you. I will never fall away. Jesus said to him.

Truly I tell you. This very night. Before the rooster crows. You will deny me three times. Peter said to him. Even I must die with you.

I will not deny you. And all the disciples said the same. Then Jesus went with them. To a place called Gethsemane. And he said to the disciples. Sit here. While I go over there and pray.

And taking with him. Peter. And the two sons of Zebedee. Zebedee. He began to be sorrowful. And troubled. Then he said to them. My soul. Is very sorrowful.

Even to death. Remain here. And watch with me. And going a little further. He fell on his face. And prayed. Saying my father. If it be possible. Let this cup pass from me.

[25 : 58] Nevertheless. Not as I will. But as you will. And he came to the disciples. And found them sleeping. And he said to Peter. So.

Could you not watch with me. One hour. Watch. And pray. You may not enter into temptation. The spirit indeed is willing. But the flesh is weak.

Again. For the second time. He went away. And prayed. My father. This cannot pass. Unless I drink it. Your will be done. And again. He came. And found them sleeping.

For their eyes were heavy. So. Leaving them again. He went away. And prayed. For the third time. Saying the same words again. Then he came to the disciples. And said to them. Sleep.

And take your rest. Later on. See. The hour is at hand. And the son of man. Is betrayed. Into the hands of sinners. Rise. Let us be going. See.

[26 : 53] My betrayer. Is at hand. Amen. We give praise to God. For his holy. And. His. Perfect. Word. Let us again. Sing to God's praise.

Again. From the sing psalms. I will make sure myself this time. Sing psalms. The same psalm. Sing psalms. Psalm 45a. Sing psalms. Psalm 45a.

Verses 6. Down. To verse 9. This is a psalm. Of course. It speaks. Prophetically. Psalm. That speaks. That speaks.

That speaks. That speaks. That speaks. About. Our saviour. Sing psalms. Psalm 45a. Verses 6. 10 to verse 9. Your royal throne. O God.

Will last. Throughout. Eternity. Your kingdom. Scepter. Will be one. Of truth. And equity. Who care. For righteousness. And wickedness.

[27 : 49] You hate. Psalm 45. Verses 6 to 9. To God's praise. Here are your throne.

O God. Will last. Throughout. Throughout. TheES. With all.

TheES. The. The Yer. The. The. The. The. Of Sam. The.

The. The. The. To. To. Is. The. The. The. The.

The. And I take you as I am strong, you God, and Savior, And I take you as I am strong, you God, and Savior, so

[29 : 41] Thank you.

Thank you.

Thank you.

Thank you. We're taking the chance today to carry on our long-running series looking at why we do what we do. If you remember, a few months ago now, we saw the first of a series of our structure, we called it, our structure.

Why are we Presbyterian? Why are we Presbyterian? Why are we not Congregationalists? Why are we not X, Y, Z? And we saw, biblically, our reasons for being Presbyterian.

[31 : 41] A few weeks ago then, we saw our seal, remember, our seal. And we asked and began to answer the question, why do we baptise babies?

Why do we practise infant and adult baptism? And we saw then, of course, last week, the practical demonstration of how and why we do it.

So our structure, our seal, and then today we have a question of the topic of our seat. Our seat.

Why do we take part in, why do we do the Lord's Supper? Why do we have times of so-called communion?

Of course, next week, we'll see, again, the practical outworking of that. But I know it's a trend for us, and again, if you'll excuse me today for speaking bluntly in parts of our service, it's done in love, and I know you know that.

[32 : 45] There's a trend, of course, for many who are perhaps not yet members. You might, and I understand why, as someone who is naturally a bit shy at times, I get it.

You might want to absent yourself next week and not be present during the Lord's Supper. It's a trend in plenty of congregations that those who are not members will not even attend on the Sunday of the Lord's Supper.

Again, I can't make you come to services. It's not our job to do that. But I encourage you, just as a friend, I encourage you to come along next week.

To come along. And if you haven't done it before, then come along. And at least see yourself at the Lord's Supper. And hear what's being said.

It's good to hear God's Word. And it's good for us to be together. So why are we doing, or why do we have the Lord's Supper?

[33 : 57] Just three very simple points for us from these verses. We'll take this verse, this section, verse 26 down to verse 29, as our basis.

And we'll see what Scripture has to say on the topic. Quite simply, the instruction, the meal, and the guests. The instruction, the meal, and the guests.

First of all then, the instruction as we have it here in these verses. Let's note first of all, it's a simple meal. Verse 26, now as we were eating, Jesus took bread.

After blessing it, he broke it and gave it to his disciples and said, Take, eat. This is my body. He took of a cup. When they gave him thanks, he said to them, saying, Drink of it, all of you, and so on.

It's a simple meal. In one sense here, we have, of course, the Creator enrobed in flesh. We have Jesus and his incarnation.

[35 : 02] The second person of the Godhead. The Son of God. Eternal in all that he is and all that he does. But here he is. A man.

Chewing his food. Drinking his wine. Sitting beside his disciples. And yes, in one sense, they are sitting beside God. They are sitting beside the Messiah.

In one sense, in this upper room, We have Jesus, the Messiah. Son of God. And his people before him. At the exact same time, What we have here is Jesus and his friends.

Jesus and his friends. And perhaps we were uncomfortable using that language to describe the Lord's people. Say, well, we are friends of Jesus.

That's a bit, Is that not a bit too informal? Well, you might think that. But if you're saying that, Then you're going against what Jesus himself calls his people.

[36 : 06] John 15, 15. I no longer call you servants, Says Jesus to the disciples. I no longer call you servants. Because a servant does not know his master's business.

Instead, I have called you friends. The words of our Saviour to his people. Instead, I have called you friends. As the disciples gathered around Jesus, It was, yes, Saviour and his people.

Yes, God and his people. But it's also a friend. And his friends. That's the image we have painted for us so simply. And so beautifully for us.

And we're enjoying this simple meal. We know it's a Passover meal. We know for certain what was on the table. We know they had the bread.

They had the unleavened bread. They had wine. They had some bitter herbs. And a few bits and pieces. This is not really a feast.

[37 : 09] It's a simple meal. But every single Jewish family had done at this point. For a good thousand or so years. A good few thousand years, I guess.

And by our point now, thousands of years. Every Jewish family still partakes in the exact same setup. The exact same meal as far as we know. It's a simple meal. It's a time for fellowship, really.

You can watch online now. A lot of Jewish families will video and show you their full Passover evening. And you can see it's a time of telling biblical stories.

A time of talking about God's goodness to the people in the past. It's a time about remembering that God is a God who saves his people. A time of family and friends.

Every other occasion of Passover. It's a relaxed meal. It's really the high point of a Jewish calendar. But of course we know that this meal here.

[38 : 09] This Passover. It is different. This Passover where the Lord's Supper is now instituted. It is in many ways the exact same.

But in many ways completely now different. This meal we read about here is eaten, of course, at the height of the confusion for the disciples.

Jesus is telling them bit by bit what is going to take place. And every single time he tells them, we see they just don't get it. They just don't get it.

Jesus tells them in verse 17 onwards as we read that you're all going to leave me. You're all going to scatter away from me. And they all said, no we won't. Well, they don't quite get yet that they're in the presence of God.

And if he's saying it's going to happen, it's going to happen. So the disciples are here at this meal which would usually be the high point for them. And they're sitting in clear confusion.

[39 : 11] We have a saviour here who is about, we know, as he breaks the bread and passes around the wine. We know he is doing so thinking forward to the moment.

Very shortly. Very shortly as we read. The moment when his body is about to be broken into pieces. His blood is about to be spilt.

As he says his thanks. As he gives thanks to the bread and the wine. As he says his short grace. He is doing so knowing.

He is thanking the Lord for the physical elements. That will one day soon. The next day really. Two days time soon. Represent his physical suffering.

His physical suffering. As he breaks the bread. Our saviour knows fine. His body is about to be broken. Hung on the cross.

[40 : 14] Slowly bleeding out. And slowly, again as we said before. Slowly suffocating on his own internal fluids. As they fill his lungs.

Slowly. That's what's ahead of him. That's what's ahead of him. A simple meal. A simple grace. And with that. Simple instructions he gives us.

At the end of verse 26. First of all. Take, eat. This is my body. Then down to verse 27. With the cup. Drink of it.

All of you. For this is my blood. Of the covenant. Take, eat. This is my body. Drink of it. All of you. Note the simplicity.

Of the command. Of our saviour. Again, this is a friend speaking to friends. This is God speaking to his people.

[41 : 17] The command. We might add ourselves to our shame. Bells and whistles to it. But the command itself is so simple. Take it.

And eat it. Take it. And drink it. The simplicity also, of course. Of the elements. There is no show involved.

There is no pomp or ceremony involved. It's a meal with friends. And around, as it were, the table. Around the floor, really. Probably. There's ever a low table. They sat around.

Or kind of something on the floor. With food and things prepared. And they'd have sat. On very low stools. Like cushions almost. Or sat on the floor.

On blankets. And they'd have sat so close to one another. That you'd be angled towards the person beside you. It's intimate. It's close.

[42 : 17] It's friends together. But note also the directness of the command. It's pretty direct in English. It's even more direct in Greek.

There's even less words in the Greek. Take. Take. Eat. Take. Drink. Quite literally. Take it and eat it. Take it. And drink it.

Jesus says to his friends. Take and eat this bread. Which symbolises me. About to be broken for you. Take and drink this wine.

Which symbolises my blood. About to be spilt out for you. These are the simple symbols. Of what will be the full reality of the sacrifice of our Saviour.

We said last week. And before that. With the baptism of Finn. In one sense. It's just water from a tap. In one sense. It's a boy from Graver.

[43 : 17] It's a man from Graver. Just putting water on a baby's head. The elements are simple. The elements are so simple. But what they show to us.

And what they mean to us. Is something other. Yes. Last week. It was just. Some water from a tap. And a man from Graver. And a baby. But actually. What's taking place there. Was a reminder. That Finn is now entering in.

To the eternal covenant community. Of God's people. Something simple. Is then meaning something. Much more glorious. Next week. Lord willing. Again. Some simple bread. Some simple wine.

But what it shows to us. Is something much. More glorious. This says. The simple instructions. Of the simple meal. Take. And.

Eat. Well. For what purpose then. The next question is. What is the purpose. That brings us to the meal. So the instructions. They're simple. What about then.

[44 : 12] The meal. Why are we doing it. First of all. Let me begin with saying. What our meal is not. What the Lord's supper. What our communion is not.

I know we know of this. Just to remind ourselves. There's one view. We'll cover today. It's the obvious view. It's one view. That we do not hold. One view. That we cannot hold. This is the view.

Of our Roman Catholic friends. That is the view. That finds no support. In scripture at all. And this sermon. Is not an apologetic.

Against why. They are wrong. And what they are doing. We may well cover that one day. But just to quote. From their own sources. This is a quote. From the council of bishops.

On what our friends. In the Roman Catholic Church. Believe. Takes place. This is a direct quote. From their sources. It's quite a new source actually. Recalling these words.

[45 : 09] Of Jesus then. The Catholic Church. Professes that. In the celebration. Of the Eucharist. Bread and wine. Become. The body. And blood.

Of Jesus Christ. Through the power. Of the Holy Spirit. And of the priest. The whole Christ. Is truly present. Body. Blood. Soul.

And divinity. Under the appearance. Of bread. And wine. So. We wholly. And totally. Reject. That thinking.

And that idea. And that theology. And the implications. That come with it. We know. And we fully believe. The bread remains.

Just some bread. And the wine. In one sense. Remains. Just wine. There is no change. That takes place. Physically. It is simply. Bread and wine.

[46 : 03] It is port. Bought from the cope. It is bread. I'm assuming. To be bought. From the shop. From stag. In one sense. It is things we all have. We all know. In our cupboards. It is normal.

It is real. There's no change. That takes place. It doesn't become blood. It doesn't become body. We don't believe that. It is not taught anywhere.

In scripture. It is what these things. Symbolize. And what they give to us. That we are concerned with. Two views here then.

Of what we are. To be doing. Next week. And these. Both these views. Are valid. One view is one. That personally. I think is correct. And one view is one.

That plenty of brothers. And sisters hold. That I would argue. That is less correct. But I will present both views. To you. One view is. That next week.

[46 : 57] In the morning. When we eat. And drink the bread. And drink the wine. What we are doing. Is just. A mere. Remembrance. It is just. Remembrance.

Remembrance. The great reformer. And an incredible. Man of great faith. Zwingli. He held that view. It is just.

It is just. A memorial. It is just. Remembrance. And again. Many hold this view. Which is fine. It is not wrong of the view. We do of course.

Indeed. Remember our saviour. As we are told to do. It is an act. Of remembrance. But it is clear. In scripture. There is more going on. Than just. Bare.

Remembrance. It is not just doing it. As. As. To think back. About our saviour. It is clear. There is more. Going. On. This is the second view.

[47 : 55] The view that says. Yes. It is a remembrance. But there is more than that. There is indeed. Real nourishment. Real spiritual nourishment. That comes from partaking. Of the bread.

And. The wine. Our brother. And our friend. Calvin. Would. Would go for this view. As well as Knox. And. Most of the reformers.

In the Scottish tradition. Including up to the confession. Of faith writers. We will see in a second. That yes. It is remembrance. Yes. We eat and drink. Because we are told to do so. In scripture. To remember his death.

Until he comes again. But whilst we do that. There is also real. Spiritual benefit. For us in doing it. Again summarized for us. In our catechism.

Question 96. What is. The Lord's supper. The Lord's supper. Is a sacrament. Wherein. By giving. And receiving. Bread. And wine. According.

[48 : 51] To Christ's appointment. His death. Is showed forth. And the worthy. Receivers. Are. Not after. A corporal. Or carnal. Matter. Matter. But by faith.

Are made. Partakers. Of his body. And blood. With all his benefits. To their spiritual nourishment. And growth. In. Grace. We do it.

Because. We're told to do it. We do it. Because it's good for us. To do it. As a church family. And we do it. Because spiritually. We are nourished. As we take part in it.

It's not about feeling something. I know many young Christians. Or please many Christians. Who are young in their faith. I should say. When they first go forward. I was one of them.

I think I was waiting. For some kind of. I don't know what I was waiting for. Something to happen. To feel somehow extra special. And I sat down. And ate and drank. It was a beautiful moment.

[49 : 48] It was special. I sat beside my granny. And I was there. With my brothers and sisters. And the Lord. For the first time. And as a family gathering. It's beautiful. As a family gathering.

It's special. And sometimes. Brothers and sisters. You may well feel. Some form of spiritual nourishment. Taking place. We don't deny that. And we should encourage that. But also.

We don't expect it. All the time. For many of us. Perhaps. For many of us. For most of our experiences. Of the Lord's Supper. We do it. Because we're told to do it. In remembrance.

And we trust. That behind the scenes. The Lord is using it. To nourish. Us. Spiritually. So that's the instruction. That is the meal.

And quite simply. Then finally for us. Who are the guests? Who's invited. To. The meal. This meal. That gives. Spiritual nourishment.

[50 : 42] This meal. That is there. To strengthen. Our family bonds. And to together. Help us to lift our eyes. Towards our saviour. Who's invited.

As they. Were eating. Who's the they? The disciples. And who are the disciples? They are the friends. Of. Jesus.

We begin then. With a negative. Begin of a negative. Scripturally. We see. There are two groups. Who are not invited. To the Lord's Supper. Two groups.

Who are invited. To come. And to watch. But who are not invited. To partake. Quite simply. The first group. Is those. Who are not.

His friends. Those who are not. His friends. This is a meal. For friends. And family. Only. It's as simple as that. If you cannot say today.

[51 : 41] That you know him. If you can't say that. You would call him. Your friend. You would call him. Your Lord. Your saviour. When you. As of yet.

Have no invite. To partake. But why. Why would you want to? Why would you want to? You wouldn't walk into someone else's house. And eat their food.

Who you didn't know. It's a meal for friends. A meal for family. And a meal. For friends. That's the first group. And the second group. Of those.

Who are not invited. This time around. We could say. Are Christians. Who are. In open. Or private. On going.

And this is an important word. Un repentant. Sin. If. Before you take and eat. You're still engaged.

[52 : 36] In ongoing. And un repentant. Sin. Sin. Then this time around. We see in scripture. There's a danger for you.

You will eat. And drink. Danger. To yourself. Now. Bear with me here. Who is invited in? Well. The opposite of that. Who is invited?

The friends. Of. Jesus. If you know him. If you love him. You are invited. To come. And eat. With him.

In fact. You're not invited. That's the wrong word. You are. Instructed. To come. And eat. With him. It's hard.

To be too bold. Here. But we must be bold. The scripture gives us. The permission. And the words. To be bold. We are told. To eat. And drink. With Jesus.

[53 : 38] And brothers and sisters. If he is your Lord and Savior. And if you are his. And you know you're his. And you know. In your heart of hearts.

You should be at the table. This coming week. And you perhaps miss chances. Before this. And you haven't yet. Made that step. Then you are.

I don't want to. To further batter. A blues heart. Just now. But you are in disobedience. You are in disobedience. Think of it. In an image for us.

Imagine you're invited. Use a manse for example. Use a manse. It's easy. Imagine you're invited to the manse. For dinner. This Saturday. And we've told you.

You can come. Dinner's already at six. And you come. And you sit in the garden. And you refuse to come in the house. I thought. Why won't you come in?

[54 : 38] I don't think I should. You've been invited haven't you? Yes. And you like us. Yes. And you call yourself a friend. Yes. Why won't you come into the house?

Because I don't think I should. But you're invited. Yes. You're told to come in. Yes. Why are you still standing or sitting outside? The meal's prepared. The seat is ready for you.

We're welcoming you in. Come in. It'd be a Godoch thing to do. The meal is prepared. The welcome has been given. The invite has been extended.

If he is yours and if you are his, your place is with your fellow brothers and sisters at the table. Who's invited? Who's invited? Those who can call him saviour.

If your faith in him is small, good. The table is a place for people who have tiny, tiny, almost minuscule faith.

[55 : 37] It is there you'll receive nourishment for your souls. If your faith is tiny in him, if you feel like you're just such a grasp of who he is, come.

It's for you. If you're worried, you're just too weak. You're just too needy. You're just too useless as a Christian.

Then come to the table. It's a place for you. If you think, well, I don't know. It's a table not for those who are good Christians.

Those who are in right standing in terms of their constant faith. Those who are solid in all of our ways. Well, come to the table and ask around.

And you won't find a single brother or sister who matches that description, if we're being honest with you. Every one of us, from myself to the elders to every single person at the table, we are needy, saved sinners who need daily his grace and his help and his nourishment and his encouragement.

[56 : 51] You'll find at least a start of that encouragement, of that nourishment at the table. Whatever is keeping you away, if you should be there, whatever is keeping you away, whether it's family pressure perhaps, your own pressure, your own mental pressure, or very realistically, spiritual pressure.

We'll be careful what we're saying here, but spiritual warfare-wise, it's been quite a heavy week. Quite a heavy week. I'm no genius, but my brain is telling me.

It's a heavy week because what we're about to do is God-honouring and God-glorifying. If the evil one is at you, keeping you away, bring it to the Lord. And remember, his power is greater than the power of the evil one.

Your place, my friend, my brother, my sister, is at the table, if he is yours and you are his. If you think you're too small a Christian, too weak in your faith, if you find yourself still falling at times back into sin, then we all come together to eat and dine with who?

Jesus, who is a friend of sinners. Jesus, who is the friend of sinners. It's not about getting to a right place, a certain level of being a good Christian, this way or that way.

[58 : 19] We have added that on. We have added that on. And to our great shame, we have added that on. Scripture is clear.

If you know him and if you find yourself daily bringing your needs to him and saying to him, I am weak, I am small, I am poor, but I need you, I love you, you're Lord and Savior over my life.

And of all times I put an example, will you take me? Will you have me? Will you keep on using me as a servant? If you find yourself in that kind of way, then come to the table. Come to the table.

If you can call him Lord and Savior and friend, then your place next week is right here. Not behind it or above it, right here. Again, please, just in case you've forgotten, I've added that the manse intimation, on the intimation sheet, the manse number, the dates are wrong, at least the number is right.

Call into the manse. Just don't let this chance pass you by. Discuss things through. Any questions in your mind, come and talk it through. Just share.

[59 : 33] Whatever needs to be done. Because it's for your benefit we're doing this. Not for numbers. Not to look good as a congregation. It's for your spiritual benefit we're doing this.

And for the praise of our Savior. The instructions are simple. The meal is simple. And my friends, if you know him, if you love him, you are invited.

Believe that. A few thoughts to the Lord's working in our hearts and minds this week. Let's bow our heads in a word of prayer. Lord, we thank you for the gift of your word.

We thank you, Lord, for the gift of the challenge it poses to us. The challenge of reminding ourselves that on one hand we are sinners who are weak and poor and needy.

Who have nothing in of ourselves. And on one hand, we come to a Savior who is a friend of sinners. Who gives his strength and his power to us. Lord, help us then, we ask, to go forward this week.

[60 : 38] Those of us who will be at the table. Those who have been at the table before. To understand that we're doing so not out of just routine. But we do so once again looking for that nourishment.

That spiritual food. And as we ever take in remembrance of our Savior. We do so looking forward to the day. We would join with him in that final day. In that final feast. And then on to forever.

Praise to you for any who are stuck. Who are yours. But who are having that mental block. That spiritual block. That physical block.

From making a few steps forward. Lord, we ask you to encourage them to move. And do it in your power. Page now for those who know they don't know Jesus. Those who as of yet know they have no living relationship with a Savior.

We ask, Lord, you give them the power to come out. And ask you, Lord, to show them that one day they can sit also at the same place with brothers and sisters.

[61 : 37] And share a simple meal. If only we would first come and place for hope and our trust in our Lord and Savior. Look after us, Lord. And keep us. Bless your word to us.

Let's go all these things in and through and for Jesus' precious name's sake. Amen. Let's close singing in Scottish Psalter and Psalm 116.

In Scottish Psalter, Psalm 116. We can sing verses 8 down to verse 14.

Psalm 116, verses 8 down to verse 14. That's on page 396. Page 396. Psalm 116, verse 8.

For my distressed soul from death delivered was by thee. For it didst my mourning eyes from tears, my feet from falling free. I in the land of those that live will walk the Lord before.

[62 : 40] I did believe. Wherefore I speak. I was afflicted sore. Psalm 116, verses 8 to 14. To God's grace. Psalm 116, verse 9.

Psalm 116, verse 9.

Psalm 116, verse 9. Psalm 116, verse 9. Psalm 116, verse 9.

Psalm 116, verse 9. I was afflicted sore.

I was afflicted sore. I was afflicted sore. I was afflicted sore.

[64 : 44] I will be there for I say I was a fainted soul.

I say when I was in my case, Thou command liars me.

What shall I render to the Lord for all is kept to me?

What shall I render to the Lord for all is kept to me?

What shall I render to the Lord for all is kept to me?

[66 : 08] I love salvation, yet my God, on God's name let thy call.

I'll pay my love so to the Lord before the sea of all.

Before the sea of all, before the sea of all.

How can my love so to the Lord before the sea of all.

In the grace of the Lord Jesus Christ, in the love of God the Father, in the fellowship of the Holy Spirit, be with you now and forevermore. Amen. Thank you.