

The Suffering Servant - Communion service

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[0 : 0 0] Now, as the Spirit of the Lord enables us in seeking his help, let us turn to the second portion of Scripture that we read together, the Gospel according to Mark, chapter 15, and we'll read verse 22.

And they bring him, that is Jesus, and they bring him into the place Golgotha, which has been interpreted the place of a skull.

There are many places which we cherish in the world simply because of the experiences we have encountered or received in such places.

We cherish the place of our birth, the place where we grew up, the place where we were educated, the place where we worked or perhaps where you met your wife or husband or made friends, and places where we had exceptional spiritual experiences, the place where we met with the Lord Jesus or where on occasions we have known his nearness to us.

And as we look into our Bibles, there are places that come immediately to mind, that we cherish, places like Bethel, places like Peniel, places like Moriah, Sinai, and Jerusalem.

[1 : 2 6] We think of Bethlehem, where Jesus was born. We think of Nazareth, where he grew up. We think of Tiberias, whose shores he so often walked and whose waters he stilled in the midst of a storm.

The mountain where he uttered his beatitudes. Gethsemane, the garden where he suffered and other places simply because of events which took place in those places which is relevant to our redemption.

Each of the places that we mentioned and the events that took place in those places were all moving towards the climax moment which we have at Golgotha, which we are going to consider this morning.

Three times in the Bible, in the Gospel of Matthew, Mark, and John, the place where Jesus was crucified is called Golgotha.

Only in the Gospel of Luke is it called Calvary, which is a Latin rendering of the word Golgotha. Golgotha and Calvary is a reference to the same place.

[2 : 4 4] Today, the Holy Sepulchre Church in Jerusalem is supposed to be built on the site of Golgotha, although this has been disputed.

Nevertheless, many people from all over the world gather there. But one thing that we do know is that it fails to bring before us the true atmosphere of Golgotha.

It is like us, we go to Gallo's Hill and the grounds of the Lewis Castle and we behold the beautiful scenery that is brought before us. But it fails to bring to us the true atmosphere of Gallo's Hill.

Gallo's Hill was not a beautiful place. The Holy Sepulchre Church of today is built within the walls of modern Jerusalem, but it lays outside the walls of ancient Jerusalem.

However, Golgotha was not a very attractive place. It was outside the city of Jerusalem. It was a place of brutality, a place of great suffering, always abounding with the stench of death.

[3 : 58] It was a place where no one would want to abide there for a long time. It was the place of execution, just like Gallo's Hill is in Stonaway, the place of execution.

So Golgotha was the place of execution. We cannot understand what this place would have meant for the people in the days of Jesus when they would hear the mention of this place, Golgotha.

How their minds and their hearts would shone within them by the very mention of this place called Golgotha.

The most familiar chapter in the prophecy Isaiah is probably the one we have read this morning, chapter 53, where the prophet brings before us the significance of the servant of the Lord.

And there he describes for us in that chapter Jesus Christ. The sufferings and death of Jesus Christ as the servant of the Lord is brought before us, laid by the prophet as if he was present at this place called Golgotha.

[5 : 10] He says that the servant of the Lord was brought as a lamb to the slaughter. In other words, he calls Golgotha a slaughterhouse.

He has led to the slaughter, a word which is commonly employed to refer to butchery or a slaughterhouse. No doubt these words can be taken to set before us the horrendous sufferings of Jesus as the Lamb of God at Golgotha.

But I think it is also a reference to a sacrifice in a religious setting they had brought before us by the prophet. Truly, the servant of the Lord was to suffer horrendous sufferings at Golgotha.

But we must also remember that he suffered horrendous sufferings even prior to Golgotha. His sufferings were not only physical sufferings but spiritual sufferings as well.

But at Golgotha he not only suffered but he was offering himself there as a sacrifice to God. Golgotha must be understood in its religious setting.

[6 : 29] The altar of Jewish worship was a place of suffering and butchery. The bond offering, for instance, had to be cut into its pieces and placed on the wood upon the fire of the altar.

So the cross of Golgotha was a place of horrendous suffering. But it was also the place and the only place that they would be given a sacrifice that could truly deal with sin.

It was the place of the only sacrifice that could deal with sin. There are two things today that I want to reflect upon for a short time.

And the first thing is, who was taken to Golgotha? For we read, and it brought him to the place called Golgotha, which means place of a skull.

Who was brought to Golgotha? And secondly, although there is much that we could say about Golgotha, and especially regarding all that took place from the time that they arrived there, about 9am on that day, I want to move forward three hours until 12 noon and reflect upon the darkness that enshrouded Golgotha.

[7 : 47] For we read in verse 33, And when the sixth hour was come, there was darkness over the whole land until the ninth hour. The darkness that shrouded Golgotha on the day that the sun refused to shine, when this unnatural darkness came upon Golgotha.

What was this darkness? First of all then, who was taken to Golgotha? Now we could answer this in a number of ways.

For instance, it is he of whom John the Baptist proclaimed, Behold the Lamb of God who takes away the sin of the world. Paul writing to the church at Rome says, He that spared not his own son, but delivered him up for us all.

This man that was taken to Golgotha is not merely a good man or a great religious leader. This is none other than the only begotten son of the Father.

He is the eternal son of God who is in the bosom of the Father. He is the darling of heaven. He is a partaker of God's own nature.

[9 : 01] He is the brightness of his glory and the express image of his person. Or as John writes in his gospel, And the word became flesh and dwelt among us.

And we have seen his glory, the glory as of the only son from the Father, full of grace and truth. We can put it simply as the Bible itself puts it, He is God manifest in the flesh.

God manifest in the flesh. And bring him who? God manifest in the flesh. Into the place Golgotha.

Which has been interpreted the place of Asgur. But today I'm going to look on him, that is Jesus, in his particular relationship to God the Father within the purpose of redemption.

His relationship to God the Father within the purpose of redemption. In this particular relationship we have already today alluded to, here we have the servant of the Lord, or the servant of Jehovah.

[10 : 13] Now what does this mean for Jesus? We must be mindful of the unique relationship in which he stood as the mediator of the church.

A relationship in which he could say, my Father is greater than I. He could say that as a servant of Jehovah, my Father is greater than I. As a mediator, he is in covenant with the Father, which we call the covenant of redemption.

That is the covenant that was transacted between the Father, the Son, and the Spirit before time. And what is the essence of that covenant?

Well, the Father says to the Son, I will be your God, and you, my Son, will be my servant. It is a relationship that requires him to call his Father God.

This is a unique relationship, but nevertheless, a covenant relationship in which the Son is the servant of Jehovah, in which the Son is a servant to the Father.

[11 : 28] Psalm 40 brings before us the essence of this relationship in these words, sacrifice and offering thou didst not desire. Mine ears hast thou opened, but offering and sin offering hast thou not required.

Then said thy law, I come, in the volume of the book it is written of me. I delight to do thy will, O my God, yea, thy law is within my heart.

And of course, there is the covenant promise of the Father to his servant. Isaiah chapter 42, Behold my servant, whom I uphold, mine elect, in whom my soul delighteth.

I have put my spirit upon him, and he shall bring forth judgment to the Gentiles. Chapter 52, Behold my servant, shall he prudently, he shall be exalted and extolled, and be very high.

Chapter 53, he shall see of the travel of a soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities.

[12 : 33] We have already quoted the words of the prophet, He is brought as a lamb to the slaughter, and as a sheep before her shearers is done, so he openeth not his mouth.

Now that is interesting to note, that in general, lambs and sheep go to the slaughterhouse, and go to the shearers in blind compliance. They know not what awaits them, as they are led to these different experiences, to the slaughterhouse, or before the shearers.

But Jesus, as the Lamb of God, and as the servant, goes with the full knowledge of what is awaiting him. We see that even in the Garden of Gethsemane, and prior to that.

Even when he was 12 years of age. Yes, he goes with the full knowledge of what is awaiting him. Nevertheless, he goes on in full submissiveness to his Father's will.

Not my will, but thine. Be done. He was going to be maltreated, yet he was submissive. He comes before us at Golgotha.

[13 : 45] Here, he stands as the obedient servant of Jehovah. As the obedient servant to the Father.

Well, what does it mean for the Son of God to become a servant of Jehovah? Probably the best comment we could make on this is brought before us by the Apostle Paul in his letter to the Philippians in chapter 2.

Who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and been found in fashion as a man, he humbled himself and became obedient into death, even the death of the cross.

Christ, who was in the form of God, and equal with God, had rights. But he made himself of no reputation. It means that he did not insist on the rights that was his.

He had the rights of being respected, and valued, and immune from poverty, and pain, and humiliation. But he did not regard those things as something to grasp.

[15 : 06] Instead, he made himself of no reputation. How? He took upon him the form of a servant, and was made in the likeness of men, and been found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

Now, it is worthy to note at this point that particular attention is drawn to the fact of the voluntary action of Jesus Christ as the servant of Jehovah, as the obedient servant of Jehovah at Golgotha.

Note his voluntary action. he made himself of no reputation. He took the form of a servant. He humbled himself.

He was not forced, but he voluntarily made himself nothing. He veiled his glory, and chose to occupy the position of a servant.

He made himself of no reputation, his own action. He took the form of a servant. He humbled himself. When he made himself of no reputation, it was not the emptying of deity or an exchange of deity for humanity.

[16 : 27] Jesus never ceased to be God during any part of his earthly ministry. What we have in the servant of Jehovah is, as we already alluded to, God manifest in the flesh.

Jesus sometimes functioned within the limits of humanity. He was hungry. He was thirsty. He was tired. He could feel pain. But God never gets hungry, thirsty, or tired, or feels pain.

But Jesus took on him the form of a servant and was made in the likeness of men. In other words, Jesus added to his person a human nature.

He took that nature with all its limitations. nations. The writer to the Hebrew puts it like this. For verily he took not on him the nature of angels, a created nature, but he did not take the created nature of angels, but he took on him the seed of Abraham.

He took on him that nature that belongs to those he was going to redeem. He took on humanity, but with a special focus or eye upon those who were to be redeemed.

[17 : 53] The redeemed are the children of Abraham. That's what the Bible calls us the children of faith. And there we're told, For verily he took not on the nature of angels, 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 that in himself he's been suffered, been tempted, he's able to succor them that are tempted. He was made like unto us, but without sin. And he was an obedient servant, and he was a servant to serve.

And whom does he serve? Well, in the Gospel of John, in the Gospel of John, we read what Jesus said, For I came down from heaven not to do mine own will, but the will of him that sent me.

Psalm 40 again, sacrifice and offering that it's not desired. Mine years shalt thou open, but offering and sin offering that it's not required. Then said I, lo, I come, and the volume of the book it is written of me.

[19 : 09] I delight to do thy will, O my God. I delight to do thy will, O my God. Remember again the special, unique relationship of his to the Father.

Jesus did not subject himself to the will of man. It was to God the Father. It was to God the Father that he assumed this relation of servant.

It was to the will of the Father that he surrendered himself. in taking the form of a servant he subjected and obligated himself with unreserved commitment to the Father's will.

This is what we call the Godward aspect of the cross. Always remember the Godward aspect of the cross. The cross was first Godward before it was manward.

Here was the obedient servant of Jehovah doing the will of his Father. The Godward aspect always comes before the manward aspect although both are connected to each other.

[20 : 24] Paul goes on and he says he took upon him the form of a servant and was made in the likeness of men and been found in fashion as a man he humbled himself and became obedient unto death even the death of the cross.

The death of the cross was an act of obedience. It was the grand climate of his commission as a servant.

As a servant of Jehovah he came on a mission and that mission was to save us from death. And therefore he had to meet death in all its aspects all the aspects that came into our experience as a result of sin.

The servant had to meet with physical death the separation of soul and body. He had to meet with spiritual death which is no awareness of blessing favour love grace or goodness of God my God my God why hast thou forsaken me spiritual death no awareness of blessing or favour or love or grace or the goodness of God and he had to meet with eternal death which is the place of the curse which is punishment which is hell and that brings us to our second point the darkness that came upon Golgotha at noon and lasted for three hours we are told by Paul he became obedient into death even the death of the cross now the death of the servant

Golgotha can be used in the following ways or under the following terms that it was a covenant death in the light of the covenant of redemption it was a covenant death it was also not only a covenant death but it was a sacrificial death in that he gave up himself therefore doth my father love me because I lay down my life that I may take it again no man taketh it from me but I lay down of myself it was a sacrificial death but it was also a substitutionary death he died for others it was a covenant death a sacrificial death a substitutionary death it was also a lonely death and I looked and there was none to help and I wondered that there was none to uphold but it was also a penal death and it is to this aspect of the death of the servant that we draw a reflection today we could speak about him and all the others as being a substitutionary death a covenant death but we want to draw your attention to that it was a penal death this darkness at Golgotha was a literal darkness with a symbolic meaning this was the hour when the servant of the Lord would suffer unto death before this prior to this prior to

[23 : 54] Golgotha and even the first three hours at Golgotha man was doing whatever he could against the son of God against the servant of God they maltreated him they spat upon him they did everything in mockery that they could conceive of against the man of the middle cross against the son of God the devil did as much as he could against the son of God but at 12 noon when the sun is in its height the father says now I am going to deal with my son now I am going to deal with my servant I am going to deal with the one who is in my bosom I am going to deal with the darling of heaven I am going to deal with my only begotten son but I am going to shroud it I am going to bring a darkness darkness upon Golgotha and I am going to deal with him in that darkness yes men the devil has done everything they could in the brightness of the day but I am going to bring darkness

I am going to veil it I am going to veil Golgotha when I am going to deal with my son with my darling begotten son I am going to deal with him and so this was divine intervention into the ordinary course of nature it could not have been an ordinary eclipse for one thing it lasted three hours further the crucifixion took place at the time of the Passover which coincides with a full moon as any astronomer knows a full moon is on the wrong side of the earth to cause a solar eclipse so this darkness must be attributed to the sovereign intervention of God as he deals with his only begotten son in the relationship of a servant no doubt this darkness is focused upon the middle cross on which the light of the world is now shrouded in darkness darkness a darkness that must have puzzled those in the land left them possibly terrified and probably silent at twelve noon when the sun is in its height comes darkness and possibly this darkness came suddenly

I don't think it was gradual I think one moment light the other moment darkness it was God's intervention and it must have brought fear to the people around the cross and it must have probably brought as I said silence but there was a greater silence at Golgotha than the silence of the people there was the silence of heaven in Psalm 22 we have this experience of Jesus on the cross of Golgotha brought before us oh my God he says I cry in the daytime but thou hearest not and in the night season and I'm not silent Psalm 69 I am weary of my cry my throat is dried mine eyes fail while I wait for my God now just in the passing we have faith there don't we while I wait for my

God as a servant of Jehovah as we have already noted he was on a mission and that mission concerned those given to him by the father whom he came to work out their redemption that was me and you he was there for us he was there concerned with those given to him by the father whom he came to work out their redemption so this darkness that came upon Golgotha indicated the presence of God in judgment this darkness is an expression of the imposing of judgment upon the lonely outcast servant now hanging upon the middle cross suspended between heaven and earth this darkness was to him the true expression of the curse the true expression of what my sins and your sins deserved he was there for you he was there bearing your penalty your punishment he was there bearing what your sins deserve he was there bearing your hell a true expression of the curse it was a visible sign to us of what was true of the servant as he went into the place of the curse as he went into the place of outer darkness as he came to that aspect that we have already spoken to eternal death the place of the curse it is said expressly that

God caused our iniquities to meet on him we read that already today the Lord hath laid on him the iniquity of us all he shall bear their iniquities Peter says who his own self bade our sins in his body on the tree second Corinthians Paul says for he hath made him to be sin for us who knew no sin the Lord Jesus Christ underwent the punishment due to our sins and the judgment of God and according to the sentence of the law and that means that God made our sins to meet on him how could the servant bear them if he did not suffer the penalty that is due to them if he bore our sins then he must have bore the punishment that is due to our sins the servant underwent that very punishment that was due to those for whom he suffered and the punishment they should have undergone he underwent the punishment that I and you should have undergone it was penal it was a penal death and what this means for the servant of

[30 : 49] Jehovah well we understand from biblical texts that during these three hours of darkness that Jesus as the servant of Jehovah was forsaken he was forsaken and this forsakenness was real forsakenness it was real he was really forsaken he saw the coming storm he saw the coming cup he saw the hour of darkness he spoke about all these things but inside that hour and inside that cup was this new thing this new thing that he was there at Golgotha on the cross of Golgotha the place of execution he was there experiencing this new thing this forsaken was not something that he imagined it was real we may sometimes feel and imagine and think that we're forsaken but we're never forsaken that's

God's promise to us I will never forsake them but here is his son the beloved son and he is really forsaken it is not something he feels it is not something he imagined it is real he is really forsaken at Golgotha he had to know it in order to save me and you from our sins in order to bring me a new redemption he had really to be forsaken to know it in order to make atonement in order to make satisfaction action for our sins the previous evening when predicting the flight of his disciples he said behold the hour is coming indeed it has come when you will be scattered each to his own home and will leave me alone yet I am not alone for the father is with me but now on Golgotha at twelve noon he is aware of a sense of abandonment even by the father he is aware of a sense of forsakenness even by his father and towards the end of this darkness about three o'clock in the afternoon he cried out and he quoted that psalm psalm 22 my God my God why hast thou forsaken me one of the commentators notes the possibility that this saying can be translated why have you left me for so long this commentator says to face the deep and furious wrath of

God even for an instance would cause the most profound fear but Jesus suffering was not over in a minute or two or ten when would it end could there be any more weight of sin could there be any more wrath of God hour after hour it went on twelve o'clock one o'clock two o'clock hour after hour it went on the dark weight of sin and the deep wrath of God poured over Jesus in wave after wave and Jesus at last cries out my God my God why have you forsaken me why must this suffering go on so long oh my God my God will you bring it to an end and you know in the words of Psalm 22 we actually have the answer my God my God why hast thou forsaken me and later on in the Psalm oh my

God I cry in the day time but thou hearest not and in the night season and I'm not silent and then we have these words that Jesus knew he was the author of the Psalms was he not and he knew these words but thou art holy that's why I'm forsaken because you are holy but thou I cry in the day time I cry the night season I'm not silent but thou art holy he is before the judge who is of purer thy than to look upon sin but here is the darling of heaven as the sin bearer the Lord has laid upon him the iniquities of us all and such he is now bearing all that our sins deserve he is in outer darkness he is where he is meeting with what sin deserves what kind of cry was this that Jesus made oh well indeed it is most appalling sound that ever pierced the atmosphere of this earth in the entire bible there is no other sentence so difficult to explain

Spurgeon stated that he did not think that the records of time or even of eternity contain a sentence fuller of anguish have you ever made to look into the vast apples and thought you strain your eyes and gaze till sight fails you yet you do not perceive no bottom oh yes it is a cry that has no bottom it is measureless it is unfathomable it is inconceivable and Spurgeon goes on and he says we will adore where we cannot comprehend and as we look upon the loneliness of Christ on the cross of Golgotha as he was there on our behalf as he bore what our sins deserved as he was facing there a pain of death yes we adore but we cannot comprehend it because it is measureless it is unfathomable it is inconceivable in this darkness

[37 : 09] Jesus experienced forsakenness in this forsakenness it is the father in covenant with him that forsakes him the father dealing with his son as a servant who is bearing the sins of his people my sins and your sins he experienced this forsakenness not with an absent God but in God's presence and that is the penal aspect of Golgotha forsakenness does not mean the dissolution of the bond between father and son because there can be no break in the trinity behold the hour cometh yes now come and ye shall be scattered every man to his own and shall leave me alone yet I am not alone because the father is with him God the father is at Golgotha the triune God is there father son and holy spirit the forsakenness does not mean that the father is absent because

God was in Christ at Golgotha reconciling the world into himself there on Golgotha he laid upon him the iniquities of us all he did not turn his back upon him so what then does forsakenness mean in the experience of the son how is there any way that we can give some explanation of it well I think there is this anyway it is God the father in covenant dealing with God the son as servant and sin bearer it is God in covenant as judge dealing with the son as the son sin bearer dealing with him on account of the sins of his people suffering and death was not made inevitable by taking our nature upon himself that did not make him inevitable at all to suffering and death but suffering and death was not made inevitable by taking our nature but by

God in our nature taking our sins that's what made him inevitable to die to suffer and die that he took our nature and our sin upon himself taking our nature would not seem would mean it didn't necessarily mean that he would have to die but in taking our sins upon himself he had to die he had to die he cries my God it is personal the servant as we already noted never lost faith he came back from the land of outer darkness Christ had the promise made to him by the father before he came into the world behold my servant whom I have put my spirit upon him and he shall see of the travail of his soul and shall be satisfied by whose knowledge shall my righteous servant justify many for he shall bear their iniquities therefore will I divide him a portion with the great and he shall divide the spoils with the strong because he hath poured out his soul into death and when he uses this pronoun my which we brought you many times here we've brought before you how important it is to look at pronouns in scripture the

Lord is my shepherd and here well it is just as personal he is my God he was indicating that he was trusting still in the father he had nothing now to rest and save his father's covenant and promise and his cry of anguish his faith is made manifest Pink says it was a cry of distress but not of distrust it was a cry of distress but not of distrust we also see in the extent of the love of Christ to his people to his father's gift to him he was willing to go the full distance in order to deliver them from perishing in order to deliver me and you from perishing he was willing to go the full distance for you and for me in order that I and you would be saved from perishing

Jesus bore the punishment lovingly as he tasted in his soul the presence of an angry God in a sense it is similar to what the lost will receive in hell at that moment the finite soul of the man Christ Jesus came into awful contact with the awful justice of God Jesus went down to the depths so that there would be mercy for sinners he paid the price and they can go free yes my friend he paid the price on Golgotha so that I and you could go free surely then it is our duty and to be obedient to his command do this in remembrance of me don't forget don't forget what happened at Golgotha don't forget what

[42 : 41] I paid there so that you could be free don't forget what it cost me in order to save you from what your sins deserved always will keep it before you do this in remembrance of me how can we look at all this and not be lost in love to Christ as the hymn writer says love so amazing so divine demands my soul my life my all if you today at the table remember what your sins brought to the son of God if the son of God was astonished at the experience of enduring God's wrath how do those of us who do not trust in Jesus hope to cope with the same wrath in an endless lost eternity the agony of divine punishment caused the sinless son of

God to cry out after three hours how do you expect to cope with it on your own in the endless lost eternity remember my dear Christian friend that the penalty for sin has been paid for you if you want to receive benefit from the payment you will need to trust in Jesus and will you not do so even at this moment those who are at the table are making a profession today they're making profession of their faith in Jesus Christ and their trust that Jesus at Golgotha paid what their sins deserved and they want to make a public profession of their trust in that today but what about you at the back of the table what about you how many years have you heard the gospel how many years have you been entreated to come to

Jesus the one who paid the price for sinners such as me and you and if you today if you're there and you have put your trust in Jesus and you're not at the table then you're disobedient to his command and may the Lord forgive you for your disobedience but if you're there today and you say well up to this point I have not put my trust in the finished work of Golgotha then now's the time now's the hour now is the moment to put your trust in the one who suffered at Golgotha and bring him into the place Golgotha which has been interpreted the place of a skull and it was the third hour and they crucified him and today we remember Golgotha yes Golgotha way back which we call the fencing of the

Lord's Supper we have four separate accounts of the first appointment of the Lord's Supper we have it in Matthew Mark Luke and Paul and all four agree in telling us what our Lord did on that memorable occasion but only two of the accounts tell us the reason why our Lord commanded that his disciples were to eat the bread and drink from the cup Paul and Luke both record the remarkable words do this in remembrance of me Paul adds his own inspired comment for whenever you eat this bread and drink this cup you proclaim the Lord's death until he comes the continual remembrance of Christ's death was the one grand object for which the Lord's Supper was ordained he that goes further than that is adding to God's word in the midst of the last

Passover the Lord instituted the first Lord's Supper it is rather cleverly done actually because in the use of the emblems the Lord took things out of the Passover service and made them the grounds for the use of the Lord's Supper it was the custom at the Passover for example to use unleavened bread our Lord took part of that and instituted part of the Lord's Supper in which the bread is intended to remind us of the fact that he gave his body for us it was the Jewish custom in the observance of the Passover to partake of four different cups of wine one of which would be untouched but when the third cup came for its use we believe it was at this point it seems to be that it was at this point in the service the third cup that was used at the completion of the service that the

[48 : 03] Lord took it and instituted the Lord's Supper and by taking and pointing out to us his blood that was shed for us it was called the cup of blessing and we believe it was that cup that he took there are some who are of the opinion that it was the fourth cup the fourth cup that was untouched and it was untouched because the Jewish people were waiting for the Messiah and when the Messiah would come that he would take that cup at the Passover and there is some thinking that this was what Jesus did but Paul refers to the cup of blessing in his letter to the Corinthians so we maybe that that was the actual cup that he took the third one but whichever one it was the third or the fourth it doesn't really matter what matters is this the words that he said to drink of it as a reminder that he gave his blood for us the

Lord's Supper was ordained for the continual remembrance of the death and sacrifice of Christ on the cross of Golgotha and of the benefits which we receive through his sacrifice and death the bread which is in the Lord's Supper is broken given and eaten it's made to remind us of Christ's body given on the cross for our sins the wine which is poured out and received is meant to remind us of Christ's blood that was shed on the cross for our sin Jesus appointed the ordinance because of everything that he was going to do in his earthly ministry and you know of everything he did none is equal or as important as his death on the cross everything was leading up to this point because at this point was the great settlement done for my sin and your sin for man's sin his death had been appointed before the foundation of the world and it was manifested in

God's promise to man in the garden of Eden it was shown forth in the sacrifices of the Old Testament and so on and all that was moving on towards this great moment at Golgotha this great moment at Golgotha Jesus died for our sins on the cross now he died as our substitute he died as our surety there is where we deserve to be his death is our life his death is the payment of our death to God without his death would have been the most miserable of all creatures no doubt and no wonder that our saviour's death is the one thing which poor weak sinful man needs to be continually reminded of and that is what is happening not only in sacrament but it's happening in the gospel you're always being reminded of the saviour's death well who ought to receive the lord's supper well we'll do this very briefly as time has gone what kind of persons were meant to be at the table and receive the lord's supper well

Paul says that a man ought to examine himself and recognise or discern the body of the lord before he partakes of the lord's supper and what does Paul mean by discerning the lord's body what does understand what the elements of the bread and the wine represent why they have been appointed and what is the particular use of them in remembering Christ's death we must discern the lord's body we must know what the bread and the wine represent in those days in Corinthians they were gathering together and became a in fact it became a riotous feast because they kept on eating and drinking and they were not discerning anything except bread and wine but we in taking bread and wine we discern the lord's body in that we know what this means we know what the bread means we know what the wine means we have a knowledge of what it means therefore not everyone is qualified to come to the

Lord's supper this is the only biblical division that we have in the gospel there is no division the preaching of the gospel is for everyone it's for all sinners but the Lord's supper is not for all it is a biblical division not everyone is qualified to come to the Lord's supper God commands people everywhere to repent and to believe the gospel but he does not in the same way command everyone to come to the Lord's table there is to be a division regarding the Lord's table a biblical division so that the Lord's supper is not for all the Lord's supper is not for those who are ignorant regarding the death of Christ who cannot discern the Lord's body in the bread and wine those who are ignorant and never experience the benefits which flow from the death of Christ now obviously sinners living in open sin and deterred not to give it up ought not to come to the

[53 : 52] Lord's table but not only are sinners living in open sin never should never come to the Lord's table neither should self righteous people come to the Lord's table people who think that they will be saved by their own words they have no business to be at the Lord's table these people may be outwardly correct moral and respectable in their lives but as long as they trust in their own goodness for salvation they are entirely in the wrong place if they are sitting at the Lord's table for what we declare at the Lord's table at the table is we publicly profess that we have no goodness no righteousness no worthiness of our own that everything is in Christ Jesus everything is in Christ by his grace we are saved it is by his grace that we go to heaven it is by his grace that we are kept we still in a body of sin we still open to temptations yes we still fall into sin but we are dependent upon his grace for forgiveness we come to him for forgiveness he is our only hope for salvation we profess that there is no other name given under heaven by which we can deserve we today at the table publicly profess that we are guilty sinful corrupt and naturally deserve

God's wrath and condemnation but we publicly profess at the same time that it is Christ's merit and not earth that Christ's righteousness and not ours is the only cause why we look for acceptance with God it is only through Christ and his finished work we come not with our own deeds or works today but we come dependent upon Christ and Christ alone he is all and in all and just I'll finish with this the Lord's supper was not meant for dead souls but for living ones the careless the ignorant the willfully wicked the self righteous are dead souls they are no more fit to come to the Lord's supper than a dead corpse is fit to sit at a feast to enjoy a spiritual feast we must have a spiritual heart a spiritual life a spiritual taste a spiritual appetite to suppose that the

Lord's table can do any good to an unspiritual man is as foolish as to put bread and wine into the mouth of a dead person you wouldn't do that would you to a dead person you wouldn't put bread and wine there and ask that person to partake of it because we have no benefit to that person and therefore that's why we say this feast is for living souls those who are alive those who are alive from the dead we we we we we we we we are alive we are spiritually alive we have a spiritual heart a spiritual life a spiritual taste a spiritual appetite and therefore we come to this feast experience or to be at the table today but we leave the matter there the gospel itself

I believe is a fencing of the table because every time the gospel has been proclaimed the distinction between the Christian and the non-Christian is brought before you and that is the fencing of the Lord's table done every time that the gospel is being proclaimed so there's no reason for us to keep the elements away from you so we'll sing Psalm 118 at verse 15 while we prepare to administer the sacrament Psalm 118 at verse 15 In dwellings of the righteous is heard the melody of joy and health the Lord's right hand doth ever valiantly the right hand of the mighty Lord exalted is on high the right hand of the mighty Lord doth ever valiantly I shall not die but live and shall the works of God discover the Lord hath made just dice its sword but not to death given over O said ye open unto me the gates of righteousness then will

I enter into them and I the Lord will bless which are sing these verses to the Lord's praise Psalm 118 at verse 15 to 19 In dwellings of the righteous is heard the melody of joy and health the Lord spoke of joy and health the Lord ached down before I am a dream The right hand of the mighty Lord,

[60 : 12] Exalted is so kind. The right hand of the mighty Lord, God never had done me.

I shall know, I shall live and shall The works of God discover The Lord and me just I said, Soar, but not to death in your heart.

For said he open unto me The gifts of righteousness, Then will I enter into them, And I the Lord will bless.

For so persecuted they the prophets which were before you.

He hath the salt of the earth, But if the salt has lost its savour, Wherewith shall it be salted? It is then so good for nothing but to be cast out And to be trodden under the foot of men.

[63 : 08] He hath the light of the world, A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, But on a candlestick, And it giveth light unto all those that are in the house.

Let your light so shine before men, That they may see your good works And glorify your Father which is in heaven. We have the warrant for administering the Lord's Supper Given to us by Paul in his first letter to the Corinthians.

Chapter 11, verse 23. For I have received of the law that which also I delivered unto you, That the night the Lord Jesus, the same night in which he was betrayed, took bread.

And when he had given thanks, he break it and said, Take, eat, this is my body which is broken for you. This do in remembrance of me. After 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 often as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, Ye do show the Lord's death till he come.

[64 : 25] Well, what benefit communicants may expect to receive By coming to the Lord's table and partaking of the Lord's Supper?

The Lord's Supper was not given to be a means either of justification or a means of conversion. It was never meant to give grace where there is no grace already.

Or to provide pardon when pardon has not already been enjoyed. It cannot possibly provide what is lacking with the absence of repentance to God and faith towards the Lord Jesus Christ.

It is an ordinance for the penitent, not for the impenitent. For the believing, not for the unbelieving. For the converted, and not for the unconverted.

The Lord's Supper was meant to increase and help the grace that a man has. But not to impart the grace that a man has not.

[65 : 36] By coming to the Lord's Supper, we expect to find clearer use of Christ and of his atoning death that will strengthen us and refresh us.

Clearer use of the complete redemption that Christ has obtained for us by becoming our substitute on the cross. Clearer use of our full and perfect acceptance in Christ before God.

Fresh reasons for deeper repentance for sin. Fresh reasons for living out of faith. Holding on to our profession.

A closer communion with Christ and a closer communion and fellowship with his people. These are some of the benefits that we can expect to receive by coming to partake of the Lord's Supper.

Receiving the Supper should have a humbling effect on our souls. The sight of the bread and wine as emblems of Christ's body and blood reminds us of how awful sin must be.

[66 : 45] If nothing less than the death of God's own Son could make satisfaction for it or redeem us from its guilt. Those vivid elements before us reminds us of what an enormous price has been paid for our redemption.

As we partake of them, think of that. What enormous price has been paid for our redemption. That nothing less than God's own beloved Son could redeem us from what our sins deserve.

The separation of the bread and the wine reminds us of the separation of his body. The separation of his soul and body.

It is a death we are remembering today. And the separation of the bread and wine reminds us of that. It's a separation. It's a death. The sight of the broken bread and the wine reminds us of how full, perfect and complete our salvation is.

Those elements press on us the mighty truth that believing on Christ we have nothing to fear because a sufficient payment has been made for our death.

[68 : 16] The precious blood of Christ answers every charge that can be brought against us.

God is just and the justifier of him who believe in Jesus. To the darkness change the Teacher?

But the great blessing of being together today as a family is another great blessing that we have. Now this blessing has been restored to us.