

# With Jesus in His Guest Room

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Preacher: Rev. James Maciver

[ 0 : 00 ] Now this evening let's turn back as we wait on the Lord to Luke chapter 22 and looking to his help let's look at the passage we read there Luke chapter 22 verses 7 to 23.

Now we already noticed that Luke has an emphasis on meals or on occasions when people are together for meals or for feasts and it's significant that this particular passage deals with not only a meal but it's the seventh one in the way in which the gospel of Luke is set out.

In other words as you think of the number 7 in the Bible as often associated with completion or with perfection or with something that's reached its height that really surely is part of the way that Luke himself was thinking in putting his gospel together that this particular emphasis on what has come to be the Lord's Supper as the Lord here at the time of the Passover took these elements of bread and the cup of wine and spoke about how he himself was represented by them in terms of his sufferings and his death.

This is Luke telling us that this particular meal really is the apex of meals. It is the essence of having things completed in the death of Christ as a fellowship meal between Christ and his people.

As they share in this meal together with him it is all representative of how they come to share in the benefits of his death.

[ 1 : 47 ] So tonight we're going to look at this passage and it will include quite a bit about the Lord's Supper itself in terms of the explanation that Jesus here gave of this supper as something that followed on from the Old Testament practice of the Passover.

We usually find this referred to as the Last Supper. In one sense of course it is but it is also in a real sense the First Supper because it's the first occasion of what has come to be the Lord's Supper where Jesus here institutes or establishes the practice of the Lord's Supper which is itself a remembrance of his death.

Just like the Passover in the Passover in the Old Testament was a remembrance of the deliverance of the people from Egypt by God and his power and grace. So the power and the grace of God in Christ are remembered in the Lord's Supper as his people take communion and take these elements as he has established them.

Now we've already seen that the timing of this is so significant that Jesus as he comes to this moment does so at the time of the Feast of Unleavened Bread which is called the Passover.

That's how the chapter begins. We notice that passage as we looked at the place of Judas Iscariot and the very solemn things that are said there about him. That timing of course is so perfect on the part of God that when it came to Jesus giving himself by his death on the cross to be the atoning sacrifice for his people.

[ 3 : 31 ] It actually coincided with the time of the Passover in Jerusalem exactly at that time that the Passover was observed.

And it's not so much a matter of looking at all the small details. There's a lot of difficulty actually in just trying to piece it all together as the four Gospels give you different aspects of these events around this time.

And it's difficult to be absolutely sure as to what exactly the practice was by this time in keeping the Passover by the Jews.

The different sections of the Jewish community then such as the Sadducees, the Pharisees, they all had different ways in fact of certain details that were different in their observance of the Passover.

Even different times at which they observed it. So it's not so much looking at the small details about which there can be no great certainty.

[ 4 : 36 ] But it is about looking at this wonderful overall emphasis that God gives us. That here at this time of the Passover meal, celebrating and remembering deliverance from bondage, the Son of

God came to take his elements as representing his own death as the Lamb of God who took away and takes away the sin of his people.

Now the Passover was really something that looked forward as well as backwards. It looked backward to the first occasion that we read about in Exodus chapter 12.

The Passover was a reflection back upon the deliverance of the people from Egypt. But it was also an anticipation of the kingdom of God that he had promised to his people.

So there's redemption from something and there's redemption to something. There's redemption from the bondage of Egypt and redemption to the land of Canaan.

And when you take that up higher in a spiritual sense, as the New Testament expands on it, and as the Lord's Supper actually contains, that's exactly what you have there as well.

[ 5 : 51 ] There is a reflection back upon something that happened in the past, the death of Jesus. There's a remembrance of him and what he has done.

But there's a projection forward. There's an anticipation forward. As Paul put it in 1 Corinthians 11, you do this until he comes.

There's an anticipation of the completion of the kingdom at Christ's coming. And as we'll see, one of the cups that was used in the Passover ritual itself was a cup associated with the kingdom.

The fourth and final cup in the Passover was called the cup for the kingdom. It was the cup of anticipation. So let's look at two things.

Firstly, there's a preparation required. Briefly, we'll look at that. And then there's much more fully the explanation that Jesus gives about the observance of this Lord's Supper as it became.

[ 6 : 52 ] The day of unleavened bread came and you notice that Jesus himself is initiating and organizing and in charge of all the proceedings. He actually says to Peter and John, go and prepare the Passover for us.

He told them how they would recognize where the Passover was to be kept, where they would prepare it for them. And then, follow this man carrying a jar of water. That would be very unusual in those days.

It wasn't usually a man that you found carrying water that was left for the women. So it would be quite easy to pick out this man because it would be an unusual sight. And they were to follow him into whatever house he entered.

And they were to say to the owner of the house, Where is the guest room where I may eat the Passover with my disciples? Now, that verse is packed with theological significance, with spiritual significance.

Where is the guest room where I may eat the Passover with my disciples? There's a wonderful text to prepare for a communion. There's something that brings before you the magnificent truth that God, that Jesus Christ, that God in Christ, is a God who shares fellowship with his people.

[ 8 : 09 ] That he has such a thing as a guest room. That he brings you in bringing you to see himself, to know himself, to be saved by him. What effectively he's doing is bringing you into his guest room.

You see, it's not just simply a matter of the Lord's Supper and the observance of the Lord's Supper. And the place where the Lord's Supper is observed by us.

Where we come in these pews from time to time to sit at the Lord's table, at the Lord's Supper. And where we think upon that as being the guests of Jesus as he comes to minister to his people.

There is that. But actually, your whole salvation is nothing less than being received and welcomed by Jesus Christ.

To be his guests. To be his friends. To be his companions. To share fellowship with him. To be fed by him. And to feed upon him spiritually.

[ 9 : 10 ] That's a description, in other words, that really applies to the whole of the Christian life. In this world and beyond this world. Into heaven itself.

Because heaven is actually nothing less than an enlargement of this scene. Heaven is the eternal guest room of Jesus.

Where he leads his people to living fountains of water. Where God wipes away all tears from their eyes. Where they sit down and never leave the marriage supper of the Lamb.

That's the final meal that the Bible brings us to think about. This sharing fellowship with Christ at the marriage supper.

At the crowning event of it all. Where God's people are welcomed into their final abode. Into the great guest room of glory.

[10:14] Where everything around them fits the state that they're now in. Where it is the greatest banqueting house that's ever been seen.

Where everything around them is fitted out for royalty. Because that's what they are. He has made them kings and priests unto God. And until we come to enter the guest room above.

We are in the guest room with Jesus in the course of our life. We share fellowship with him. We know his presence. We know his welcome.

We value being with him. We feed upon him and from him. Isn't that a wonderful thought? Isn't that a wonderful image?

Isn't that a great way of thinking about the relationship between God and his people? That when he calls them powerfully and brings them out of their sin.

[11:17] And establishes them in a saving relationship with himself. He's effectively calling them and bringing them into his guest room. In the words of the song of Solomon.

That great love poem that you find in the Old Testament. In all its wonderful imagery. As it sets out this relationship between the bride and her beloved.

Which we take as the Lord and his people. In different aspects of that relationship. He has brought me into his banqueting house. And his banner over me.

His love. There it is. God. Jesus. The Savior. And his people. Together. Sharing fellowship. And he ministers to them.

From all that he has done for them. Is that your own experience? Are you still outside of the banqueting room?

[12:19] Are you still outside the guest room? Have you not yet accepted the invitation to come in? Don't stand outside. Don't stand outside looking in.

Don't just admire it. As you find it written about in the gospel. As you find it described. Come into it. Take him at his word.

Enjoy what he has to offer you. Sit down with Christ at his table. Not just at the Lord's Supper. But in ongoing fellowship with him day after day.

Because it is there to be enjoyed. That is why he died. That is why he did all this. So that we. Could have a guest room.

In which we would share fellowship with him. They prepared. There. The Passover. They found it. Just as he had told them. And they prepared there.

[13:22] The Passover. That is the preparation. But then. As they came to sit with Jesus. And they reclined at table. You notice how that is mentioned. And that was a practice. Again. Going back to the Old Testament.

Where the practice was to recline. Not to sit. As we normally sit. At a table. But to recline. So that you would have. Something like small couches. On which your body could.

Lie down. And on your side. You would actually take from. The elements on the table. And that itself. Was in fact. A significant posture. Because to recline.

Meant. Really for the people of Israel. It was a sign. That they had been brought out. Of slavery. They were no longer. Kneeling and bent. Under the load.

Of bondage. That they had in Egypt. They were able to recline. They were in a different state. All together. They were enjoying. Freedom. And reclining.

[14:18] A table. Was itself. A means of representing. That freedom. That liberty. That wonderful freedom. That God had purchased for them. And brought about. And that carried on.

Into the days. Of the Passover. Observance. In the time of Christ. They reclined at table. And he said to them. I have earnestly. Desired. To eat this Passover.

With you. Before I suffer. It was usual. That. Whoever was the host. At the Passover meal.

In any Jewish household. Would have the responsibility. Of explaining. The Passover. And the meaning. Of the Passover. To those who were at the table. And particularly. To the younger ones. Which is why we read. In. As you read. In Exodus. When your children. Ask you. What does this mean. You will tell them. That this. Is itself.

[15:14] Something. Associated. With being redeemed. By the Lord. From the bondage of each. So the host. Would normally. Explain. The Passover. The meaning of it. The history of it. What it represented.

What it anticipated. Is. It. But this one. Is unique. Because the host. Becomes. The Passover. Instead. Of pointing. To the lamb. As different. To the host himself. The host. Here. Who is Jesus. Is actually saying.

This. Is actually. All about me. I know. I'm not just the host. Of this. Occasion. I am. The substance. Of it. I am. The Passover. I am. The bread. I am. The cup. That represents. Me. In my death. And. [16:14] It must. Have been. An amazing. Moment. For the disciples. To hear. This. The very. First. Time. That they had. Heard.

Such a thing. Said. At a Passover. They were used. To the Passover. They were used. To the host. Explaining. The Passover. But they had. Never heard. This. This.

Is. My. Body. Which is. Given. For you. This. Cup. Is. The new. Covenant. In. My. Blood. Just. Imagine. How they must. Have felt. How their minds. Must have been filled. With a sense. Of wonder. And amazement. That this.

Jesus. Is. None. Other than. The lamb. Of God. The fulfillment. Of all. That the Passover. For all of these years. Has represented.

[17:11] And. You see. How Jesus mentions. His desire. I have. Earnestly. Desire. To eat. This Passover. With you. Before. I suffer. And there are many ways.

Or a number of ways. In which. We could take. What he meant. By that. And commentators. Have divided. As to. What did Jesus. Mean. By saying. I have. Earnestly. Desired. To eat.

This with you. Before. I suffer. But surely. One of the things. That is involved. In it. Is that. Christ himself. Had longed. For this moment. And the significance.

Attached to it. Not just for. The observance. Of the Passover. At this occasion. But longed. For this moment. In everything. That this Passover. Represented. In everything.

That he was going to say. About himself. In the death. That was placed. Before them. As these elements. Were spoken about. In this way. By Jesus. Jesus had longed. For this moment.

[18:04] His soul. Had yearned. For this moment. He had come into the world. Anticipating this moment. He had come into the world. Knowing that he had come. Specifically. To die. To give himself.

A sacrifice. For his people. To save them. From their sins. That what his heart. Was set upon. All the way through. And in every single instance. In all the circumstances.

Of his life. Right up to this moment. This was what he had been. Looking forward to. That itself is amazing. In many ways.

Because for one thing. It shows. That the Lord. Had not. The least. Reluctance. Or hesitation. Or even. The least. The least. The least. The least doubt. About.

Whether or not. This was appropriate. For him. To go as far as. To die. The death of the cross. Not the least. Moment. Of hesitation. Not the least. Doubt about it.

[19:01] Not the least. Reluctance. Not even. The tiniest. Shred of reluctance. Or thought. Given to possibly. Not going through. With it. I have.

I have. Earnestly. Desired. To eat this. Passover. With you. It is. The exposing. To us. Of the Lord's mind. And the Lord's heart.

The Lord's. Perfect. Commitment. To the cause. That he had come. To fulfill. The Lord's. Perfect. Commitment. To die. For his people.

The Lord's. Commitment. To give himself. There isn't. The least. Reluctance. Or doubt. Or hesitancy. I have. Earnestly.

Desired it. Doesn't that. Show you. The quality. Of love. That you find. In Jesus Christ.

[19:57] The quality. Of that love. That does not. Hesitate. To die. For others. Who are undeserving. Of it. The quality. Of love. As John tells us.

That is prepared. To take the lowest. Place. Of servitude. For the benefit. Of others. Who don't deserve it. Doesn't it. Humble you. To the dust. Tonight. That the son.

Of God. Put himself. Willingly. In this situation. Where for the likes. Of you. And I. He could say. I have earnestly. Desired. My soul.

Is just filled. With desire. For the accomplishment. Of these things. That involve me. In my death. The love.

That willingly. Went through with. And did not hesitate. Or doubt. In any way. As to whether or not. He should take. The sin. Of other people. The sin.

[ 20 : 51 ] Of his people. The sin. Of those he came. To die for. Whether he should take. Their penalty. Or not. Whether it was right. For him. To do this. Whether it was indeed.

Fitting. That he. The innocent one. Who had never sinned. And never did. And never could sin. That he would actually. Take this volume. Of sin. And the penalty.

Attached to it. The very hell. That they deserved. That he would take that. I have earnestly. Desired it. Nothing is more humbling.

Surely. Than that. That as we realize. What we do. Deserve. Which. Which is to be ignored.

By God. And abandoned. By God. And left. By God. And the dilemma. Of our sin. That we have caused. Ourselves. Instead of it.

[ 21 : 47 ] The son. Of God. Came. With such. Passion. In his heart. To die. This death. For us. Think about.

Luke's great question. Again. It's come up. So many times. It's not. Specifically here. But it comes to mind. Doesn't it? Who is this man?

Who is this figure? What is he about? What is his life about? What is he doing? What's the purpose of it? Why is he here? And who is he to me?

And who is he to you? What does he mean to you? And what do you think of him? I have earnestly desired to eat this Passover with you.

Before I suffer. And then he goes into an explanation. Of the elements as he takes them. He took the cup. And when he had given thanks he said. Take this.

[ 22 : 50 ] And divide it among yourself. Now the Passover had a specific ritual about it. There were actually four cups altogether. In the observance of the Passover. The first part of the Passover was a kind of preliminary course.

Where there was a cup of wine. A blessing was said. There were some herbs eaten. Along with some fruit. The second part of it. Which involved a second cup.

Then at that moment with the second cup. That was the time normally that the explanation of the Passover was given by the host. When that was finished. The next part.

The third part. Was the main meal. Which involved the Passover lamb. And the Passover lamb was accompanied by unleavened bread. And also herbs.

And a prayer was said over the bread specifically. And it seems that that's when Jesus said these words. When he took the bread. And when he had given thanks.

[ 23 : 49 ] That was normally the custom. But this time he said. This is my body. Which is given. For you. Then after that there was the third cup.

The cup which was normally referred to. As the cup of blessing. And that seems to be the time. The cup that Jesus took. When he said. Likewise the cup after they had eaten.

Saying. This cup that is poured out for you. Is the new covenant. In my blood. And when that was finished. The final part of the Passover ritual.

Involved the singing of what were known as the Hallel Psalms. A word from which we get.

Hallelujah. These are Psalms 114. To 118. And as you read through these Psalms.

It will be a good thing for you tonight. Just when you get back home. Just read through these Psalms. It won't take you that long. From 114 through to 118. And as you come to 118.

[ 24 : 50 ] And the final part of 118. Think of Jesus. And of the disciples. Singing these Psalms. Reciting these Psalms. As they came. To the critical moment of Jesus.

Saying that this was all about himself. I shall not die. But I shall live. And discover the works of the Lord. The Lord has chastised me.

But he has not given me over to death. And all the way through there. This is what the Psalmist is saying. Bind together the sacrifice with cords.

Bind it to the altar. There it is. You see. There is Jesus. Fulfilling the terms of these Psalms. In the first Lord's Supper.

And then the final cup. The fourth cup. Finished. The whole ritual. Because that was the cup of anticipation. The cup of the kingdom. When the Jews very commonly would say.

[ 25 : 50 ] At that moment. This time in Jerusalem. Next time in the kingdom. They anticipated. Even though they didn't anticipate it properly.

Because they rejected Christ. Nevertheless. Through the Old Testament. They were taught. To anticipate the fulfillment of the kingdom. Through the Messiah. Well what did Jesus say.

In this explanation. I'm just going to go through it very briefly. He said. This is my body. When he took the bread. When he given thanks. He broke it. And gave it to them. Saying. This is my body. Now that. Has been of course. A cause of. Contention. As to the interpretation. Of these words. But. Surely the plain meaning. Of the words. Is that. Just as he says elsewhere.

I am the door. He doesn't mean that literally. He means it figuratively. Representatively. What he means by this is. This bread. Represents me.

[ 26 : 48 ] My body. Represents me. In terms of my suffering. And my death. Because he broke. The bread. And the broken bread.

The breaking of the bread. Is itself a symbolical action. It is something that demonstrates. That. Christ. Really did.

Suffer. Deeply. And it also. Reminds us. That as he broke it. He gave it to them. We come to receive.

What Christ himself. Did for us. We receive the benefits of it. When we take communion. When we live in by faith.

By faith. Even outside of the times of communion. We still draw. Strength. And spiritual vitality. And nourishment. From this Jesus. And it is the same thing.

[ 27 : 44 ] That you do. In the Lord's Supper. That you do. Actually under the preaching. Of the gospel. Although it is. In a different form. You feed upon Christ. You are nourished.

By Christ. The bread. That was broken. For us. In his death. Becomes the means. Through which. We are spiritually fed. This is my body.

Which is broken. For you. Which is given. For you. As he broke it. And you notice. He says. It is given. For you. Not to you.

Although he gave it to them. To eat. But what he said was. This is my body. Which is given. For you. In other words. He is really saying. This represents me. And represents me.

In my death. And what it represents. In my suffering. And my death. Is in fact. Something that is for you. It is done for you. It is done for you. It is done for you. Benefit. It is done with relevance.

[ 28 : 40 ] To your needs. Christ was given. Given to all. That he suffered. Given by God. The father. To that terrible.

Dereliction. Of the cross. Given for you. For his people. For their benefit. This cup.

That is poured out. He went on to say. Is the new covenant. In my blood. You notice. He is also talking about. The cup. Being poured out. It would be something.

That was. As the wine. Was poured. Into the cup. It would be poured out. Into. A demonstration. That there is. An activity. Going on here. That is a pouring out.

Of the liquid. It reminds us. Of the actual death. Of Christ. He shed his blood. He really did die. The death.

[ 29 : 34 ] That the Bible describes. And this is. The new covenant. In my blood. Isaiah. Chapter 53. Verse 12. That great passage.

In the Old Testament. As it anticipates this. It is so graphically. Descriptive. Isn't it? He has poured. Out his soul. Unto death. There is Isaiah.

Using the imagery. Of the cup. And of the liquid. Poured out. The death of Jesus. Is a pouring out. Of his life. A pouring out.

Of his soul. A giving of himself. To the death. That he died. And you do this. He says. In remembrance.

Of me. The Lord's supper. That he instituted. Is not a reenactment. It's not an offering. It's not a sacrifice. The sacrifice.

[ 30 : 33 ] Was himself. The wine. Doesn't become anything. Other than wine. The bread. Doesn't change. Into something. Other than bread. But they both.

Represent. The Lord. In his death. It is a remembrance. Of him. Not a reenactment. Of the event. Of Calvary.

That's important. As somebody put it. The elements. In the Lord's supper. Are. The preached. Word. Made. Visible. The elements. In the Lord's supper. Are. The preached. Word. Made.

Visible. And that's a good way of. Thinking about it. Because. There isn't anything. Essentially. Different. In what you find.

[ 31 : 27 ] In the Lord's supper. Compared to what you find. In the word. Preached. That's why the two. Are always together. The word preached. Is.

The message. Of Christ. Crucified. And salvation. In him. The message. Of the Lord's supper. Is. Christ. Crucified. And salvation.

In him. And the need. For faith. And faith. Activity. In receiving. The benefits. Of his death. The elements.

In the Lord's supper. Are the preached. Word. Made visible. We see. Things. Without eyes. Which in the gospel. Which in the preaching. Of the word.

We hear. Without ears. But it's the same Christ. And the same death. And the same transaction. Without. Distinction.

[ 32 : 22 ] The difference. Is the mode. The outward manner. In which we relate to. The truth. That's set. Before us. So there's.

His explanation. But finally. There's also. A command. Not only his desire. And his explanation. There is a command. He said.

Take this. When he. When he gave the cup. And when he said. That they were to do it. In remembrance. Of him. He said. Do this.

In remembrance. Of me. In remembrance. Of me. Verse 19. This is my body. Which is given for you. Do this. In remembrance.

Of me. Do it. Observe it. He's saying. Carry out. This remembrance. Do this. Do this.

[ 33 : 17 ] Do this. In carrying out. The Lord's Supper. In participating in. The Lord's Supper. In taking these elements. And using them personally.

Do this. He said. It's a command. And you know. That command. Is just as much. A command. As any of the Ten Commandments.

We mustn't actually. Get into our minds. That we can. Take the commands. Of scripture. The commands. Of God. And the different places. In the Bible. In which you find them.

And divide them. Into categories. Of importance. As if we could say. Of this command. Well it's a really. Long way. Down there. In the third.

Or fourth. Division. Of importance. Compared to the likes. Of the Ten Commandments. A command. From God. Is a command. It requires.

[ 34 : 14 ] Our obedience. It doesn't become. Less of a command. Because it's to do. With the Lord's Supper. In comparison.

With. A command. That's to do. With not committing. Adultery. Not stealing. Not taking the name. Of the Lord. In vain. God's commands. Are all. Equally valid.

In terms. Of our obedience. They require. Our obedience. And not to comply. With the command. Of Jesus. To do this.

Is a sin. Just as much. As it is a sin. To break. Any of the Ten Commandments. Every command. Every command. Requires. Our obedience. And that means. That the Lord's Supper. Is something.

[ 35 : 10 ] That all of us. Should think about. Positively. As. For. Us. And. We may be saying.

Tonight. Well. But I'm not ready. For that yet. I'm not in a position. Spiritually. To take the Lord's Supper. In a sense. That's a good thing. Because there are many people. In the world. That don't really think.

About what they're doing. When they go to take communion. Their lives have never been changed. They don't really think. Of the need to be born again. They don't bother to think. About things like. Forgiveness. And repentance.

And faith. And commitment to Christ. So in a sense. It's a good thing. That people are taught. In the gospel. To be able to discern. The fact that they're not. Ready for the Lord's table.

But it's a serious thing. Not to be ready. Ready. Because what we're really saying is. I'm not ready. I'm not in a fit condition. For the Lord's Supper.

[ 36 : 04 ] What you're really saying is. I'm not in a fit condition. To die. I'm not in a fit condition. To meet with God. It's the same. Qualification.

You need. To be ready. For the Lord's table. As to be ready. To meet your God. And judgment. To have Christ. To believe in Christ. To be in the guest room.

With him. To have accepted. His invitation. To have obeyed. His command. To repent. To come to him. To believe in him. To trust in him. We can't get away from.

The need to obey. This command. By simply saying. But I'm not ready. I'm not in a fit condition. For it. We have to actually. Apply ourselves.

So that we will come. To be in a fit condition. Because it's not something. That's unimportant. It's not something. Of which we should say. Well.

[ 37 : 05 ] It's for some people. But. I leave that to others. They're far more advanced. They're far better people. Than I am. Or perhaps we're saying. Well. Maybe they're not better people.

But. It's not such a serious thing. Really. To miss out. On taking communion. It's not absolutely essential. To be saved. No. It's not. But still.

Every command of Christ. Is serious business. And it's always serious. Not to comply with it. And maybe tonight.

You're saying. Well. It's not that I don't want to be there. But I'm so unworthy of it. I'm not worthy to be there.

I can't compare myself. With other people. Who take communion. I don't see myself. In that category. I'm just not. Warners. That I should go.

[ 38 : 02 ] To the Lord's table. Well. Just think for a minute. Of what that is saying. Think of another command. That Jesus gives. To all of us. Come. Unto me.

All you. Who labor. And are heavy laden. And I will give you rest. Do you meet. That command. By saying. In response to it. Oh.

But I'm not worthy. So therefore. I can't actually. Comply with that command. Because I'm not worthy. That I should give obedience. To it. Of course you don't. Come.

Unto me. And I will give you rest. You wouldn't actually. Hear these words. And immediately say. But Lord. I'm unworthy. So I won't come. So why do we say.

It of the Lord's supper. When the Lord is saying. Do this. Why do we say. But I'm not worthy. Whose worthiness.

[ 39 : 00 ] Is the supper about. Who do we remember. Does Jesus say. Do this.

And remember yourself. Well that's what's implied. If we say. I'm not worthy. It's not about. Our worthiness. It's about.

His worthiness. It's about. What he deserves. That we do. For him. It's about. How he. Has come. To place this. Before us. As such an important.

Thing. That he actually. Said about it himself. I have. Earnestly. Desired. To eat. This Passover. With you. Before I suffer. Now. Jesus Christ. The son of God.

As is very much. The case. In this passage. Did really. Say these words. If it is true. Of Jesus. That he had. A yearning. Of soul. Towards.

[ 39 : 55 ] Establishing. The Lord's Supper. How dare we say. That it's not. Important. For me. To be there. How can we say.

That it's not. Significant. That I needn't. Give it. My attention. That I'm not. Worthy. Of it. None of us. Is worthy. Of any. Blessing. We receive. From him. None of us. Is worthy. In ourselves. To sit. In the guest room.

With Christ. But we're not. Expected. To say. That we are worthy. Indeed. If we were.

To say it. We shouldn't. Set a foot. Inside the place. It's all about. The worthiness. Of Jesus. Himself.

[ 40 : 53 ] He's worth it. He deserves it. Do this.

Do this. In remembrance. Of him. Do this. Because. He commands it. Do this.

On the basis. Of his worthiness. Do this. Forgetting. Yourself. And any thoughts. Of desiring it. Do this. Because. He deserves it.

But. Do it. And when you do. Do it. You'll come. To realize. Then. How important.

It is. That you do it. You'll come. To realize. The benefits. Of it. You'll come. To know. In an increasing. Measure. What it is.

[ 41 : 49 ] To be with Christ. In his guest room. Because. The Lord's. Supper. Adds. Its own. Dimension. To fellowship. With Jesus. And feeding. Upon Jesus.

We cannot. Afford. To ignore. Let's pray. Lord.

Our gracious. God. We give thanks. For all. That has. Come together. In this moment. That's recorded. For us. In your word. When you took.

This bread. And this cup. When you gave it. To the disciples. When you explained. The meaning of it. To them. And. When this has come down. To us. In your word.

When it is all. About yourself. Lord. Our God. We pray. That. We may increasingly. Find it precious. To ourselves. That we are given.

[ 42 : 45 ] This to. Further. Our acquaintance. With you. Our fellowship. With you. And we pray.  
That as we come. To the opportunities. That you provide.

For us. Both in word. And sacrament. That none of us. May be neglectful. Of what is our duty. To  
do. Lord. Help us. We pray.

For the only thing. That keeps us back. We confess. Is our own disobedience. We pray. That you  
would. Grant us help. So that we will come.

To obey. Your command. And that like. Every other command. It will be. Our delight. To do it. Here  
as we pray. And accept us now. For Jesus sake.

Amen.