

# Do This in Remembrance of Me

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[ 0 : 00 ] Let's turn now to 1 Corinthians chapter 11, 1 Corinthians chapter 11 and the words of verse 24.

This is my body which is for you. Do this in remembrance of me. Do this in remembrance of me. Now all of Paul's epithet is written to deal with problems in the young churches of the apostolic age. And Corinth had certainly plenty of problems.

There were divisions. There was lovelessness. There was dangerous false doctrine. There was immorality.

And there was also, as you know, abuse at the supper of the Lord. And that's Paul's concern in this chapter.

[ 1 : 13 ] Those abuses weren't minor abuses. It wasn't a case of the unconverted coming to the Lord's table. It was much more serious.

Each one brought his own bread and wine. The rich brought those in abundance. The poor brought them in very small proportions.

None waited for the other. Each ate his own meal. The result was that some were hungry and some were drunk. And when we read all those solemn words about coming to the table unworthily and incurring God's judgment, let's remember the context.

Paul is thinking of that scale of abuse. Not the tender conscience of the young believer, but those who came as gluttons and drunkards to the Lord's table.

And so Paul feels bound to set the record straight and to go back to the Lord's own institution of this great ordinance. And I want to reflect for a moment tonight on what it means.

[ 2 : 28 ] Do this. What is this that God wants us to do? The actions themselves are simple enough.

There are two components. First of all, the elements, bread and wine. Bread is taken. The Lord blesses it.

And the Lord breaks it. And the Lord then passes it to all his disciples. And then he takes the cup. That cup filled with wine. And it is wine because this is a festal meal, a Passover. The wine of festivity.

An essential part of a symbolism. And he says, take this and all of you drink from it. Those are the actions, the elements of the bread and the wine.

[ 3 : 26 ] And then there are the words. The words of explanation. This bread is my body. This cup is my blood.

And then beyond that, the proclamation of the Lord's death till he comes. That proclamation wasn't simply symbolic through the elements.

There was an actual recounting of the story of the cross. The passion narrative. It was recited in the early church at every Lord's Supper, every Lord's Day.

The story of the suffering of the Savior. And this combination of element and word, of symbol and word, is essential to the Lord's Supper.

The elements alone, bread and wine alone, do not give us a sacrament. There must always be the word of explanation and the word of proclamation.

[ 4 : 32 ] You must explain those elements. You must proclaim the cross, the death of Jesus, until he comes. It's not the word is one thing and the sacrament another.

But together, word and element constitute the sacrament of the Lord's Supper. Now, the early Reformed Church in Scotland, there was no silence at the Lord's Table.

As they sat there, they read the gospel story of the Passion, or Isaiah's story of the suffering Messiah. Nowadays, we pass the elements around to silence in the church.

But before that happens, there is what's called the action sermon. And that word action is, in fact, the Latin word for thanksgiving.

It is the thanksgiving of the Eucharistic sermon. And it is, in its essence, a proclamation of the death of the Lord Jesus.

[ 5 : 41 ] It is, again, the story of the cross. And that action sermon, that thanksgiving sermon, is itself an essential part of the sacrament.

It's what evokes Eucharist and thanksgiving in the hearts of believers. And so, there are the actions. We have the elements.

We have the words. We have the bread and the wine. The explanation. The proclamation. The thanksgiving sermon. And together, these elements and those words become for us the sacrament of the Lord's Supper.

But if we go behind those almost mechanics, what is the deeper meaning of this ordinance? What is God's intention in giving us the sacrament for the duration of his church?

Well, first of all, it is a moment of commemoration and of memorial. Do this in remembrance of me. It is a recreation of the Last Supper.

[ 6 : 59 ] But not only so, it is thereby a reminder to us of the earthly life of our Savior. He was really among us in flesh and blood.

He ate and drank and walked and talked with his disciples on this earth. And the climax of that life came in that moment when he laid down his life for us on the cross of Calvary.

God wants us. God wants you. Never do forget. To remember that Last Supper. To remember all the suppers behind it.

To remember all the life of Jesus. His words as miracles. Behind this one single moment of commemoration. This do in remembrance of me.

God wants by this ordinance to perpetuate for the whole of time the memory of his own precious Son. And it is a striking fact that from this moment onwards, no Lord's Day has ever passed on earth without this act, this very simple act of commemoration.

[ 8 : 19 ] Every first day, every Lord's Day, every Sunday somewhere, God's church has gathered in all kinds of situations to remember the life and the death of the Lord Jesus.

And so on the Lord's Day coming, we will commemorate this Last Supper and this life of our Lord and of our Savior. But it's also a moment of thanksgiving.

The Lord took bread and gave thanks. That's what the Supper is called the Eucharist from the Greek word for thanksgiving. This moment of thanksgiving for the bread.

And at one level, it's thanksgiving for bread simply as bread. For all the temporal mercies we enjoy. Bread as the staff of life.

And the Lord wants to integrate here the temporal and the spiritual. We are thankful for our daily bread. And the Lord's Day around the table.

[ 9 : 31 ] That's part of what we're going to do. Going to thank God for bread. For our daily bread. But it's also thanks for this bread.

This particular and specific bread of which he said, This is my body. A reminder to us that this bread represents and conveys to us the body of the Lord Jesus.

In all its redemptive significance. This is my body for you. It is for you. That's a very powerful word in this edition before us tonight of the New Testament.

This is my body which is for you. Tonight, it's at God's right hand. In the glory of God. But it's there for you. Ever active for you.

It's no longer a broken body. It's only assumed and a glorious and ever active body of a risen Savior.

[ 10 : 37 ] But it was broken. And those who see the Lord tonight in glory. Those who have gone before us to be with the Lord.

They see him in the very center of the throne. And they see him as a slaughtered lamb. And they can never forget. Never escape the fact that one day this lamb was crucified.

John who sees that lamb in the center of that throne. Remembers today when he saw him on the cross. Between two thieves. And he sees him there still in his revelation.

He sees him there with all the marks of his dying still on his body. My body broken for you. And in all the liturgies of the Church of Christ.

The Greek, the Roman, Anglican, Presbyterian. In all of these. There is an emphasis later. What they call the fraction. The breaking of the body.

[ 11 : 42 ] He took bread. And blessed. And broken. His body broken. On the cross of Calvary. And our thanksgiving.

Our Eucharist. Is a response to that. The Lord's act of self-giving. Of self-sacrifice. He himself laid down his life.

He loved me. And gave himself for me. And on the Lord's day. You will sit there. And you will give thanks to God.

For daily bread. And give thanks for the body. The incarnate life. The compassion of Jesus. But above all. For the broken body.

And the shed blood. Of the Lord Jesus Christ. And you will remember the words of that. Well known modern gospel song.

[ 12 : 40 ] Thank you. Thank you. Thank you. Oh my father. For giving us your son. So often we have turned this Lord's supper.

Into a statement about ourselves. It is not. It's a statement. About our saviour. And about his father. About the God who gave. His own son. And our thanksgiving. Is directed to that. Not the. Not our own conversion.

Not the quality of our own spiritual lives. But our thanksgiving. For this gift of God's own dear son. God. His son. Not spared. He gave him to die.

I scarce can take it in. That on that cross. My burden gladly bearing. He bled and died. To take away.

[ 13 : 37 ] My sin. Almighty God. How great. Thou art. And we must. Focus. For thanksgiving. Upon that gift.

That Christ. Died for you. And died. For me. Thank you. Oh my father. For giving us. Your son. So. It's a moment. Of remembrance. It's a moment. Of thanksgiving. And it's a moment too. Of communion. We.

We. Sit. In the evening. Here. We have him sitting at a table. The Lord. And twelve. Of his. Twelve disciples. And he's among them.

As one who serves. And he breaks the bread. And passes it to them. And they pass it. Along. The one. To the other. In the church.

[ 14 : 34 ] Of the reformation. In Scotland. And Geneva. That was the way. The Lord's Supper. Was administered. Around a table. All.

Around that table. Ministers. Elders. Deacons. Men. And women. And probably children. All there. As equals. No pedestal.

No eminence. But each one. Sitting there. All. As equals. And they pass the bread. Along. The one. To the other. And the cup.

Likewise. From the one. To the other. And that is. So profoundly. Symbolic. And so profoundly. Important.

Our interdependence. Our dependence. Upon each other. We receive Christ. From each other. From the person.

[ 15 : 32 ] Beside us. And we pass them on. To the person. Beside us. In this glorious fellowship. Of giving. And receiving. It's a parable.

Of the whole. Christian life. The most gifted. Teacher. In God's church. May owe us all.

To some. Unknown. Old woman. Imagine. If we were to. Pass. Someone by. In the distribution. Not let her. Have the bread. Or imagine. If someone. Held on to it. And didn't pass it on at all. But kept. The body of Christ.

To herself. What a violation. Of communion. And of fellowship. We know Christ. Only through each other.

[ 16 : 30 ] We know each other. Only in Christ. We see him together. We see him. We see him in fellowship. We depend.

So much. The one. Upon the other. We are called upon. By the apostle Paul. Elsewhere. To. Admonish. The unruly. To strengthen.

The weak. To comfort. The feeble minded. Not. To be left. To others. For each one of us. To assume. Those burdens. For ourselves.

And so. We are. Sharing in Christ. Around this table. You pass him on. You receive him. From the one beside you. You pass it on.

To the one. Beside you. And so. There it is. It's a memorial. It is. A thanksgiving. And it is also. A fellowship.

[17:24] A sharing. A communion. In the body. Of the Lord Jesus. Nothing we have. Belongs to ourselves. All we are.

All we have. Belongs. To our Lord. And Savior. You are not your own. You are bought. With a price. And we owe. All that we have.

To the whole. Believing community. Of which we are a part. And in which we owe. So much. So many of you. Born. Within this congregation.

You owe your souls. To it. To the church of Christ. Maybe to a preacher. Maybe not.

But you owe your souls. To the church of Christ. Only through him. Through it. Is he conveyed. And communicated to us. And the Lord's Supper.

[18:19] Is a great symbol of that. Of this reality. That we give. And will receive. And then there is this too.

The sacrament. Is indeed a supper. What Paul calls. The Lord's Supper. That's what it is. It's a means of grace. It's a place we come to.

To get nourishment. For our souls. To be fed. So that we grow in grace. And the knowledge. Of the Lord and Savior. Jesus Christ.

So it is. A supper. It's a means of grace. I want to modify that slightly. In our Gaelic culture.

It was called a feast. From that remark. In John's Gospel. What do you think. Will it come to the feast. Nica.

[19:14] Nica. Chowamunia Eil. And they called the Lord's Supper. The Feil. The feast. One of our most poignant. Gaelic songs.

By John MacLeod. Iain Harnamut Shwold. From North Tolstah. Refers to the days. When he would be going. To the Feil. Rachin toynia Eil. Mar.

Yulitha Sgei. I'll go to the feast. He said. Like an eagle. On the wing. And he'd. Go he said. To change the metaphor. He'd go.

Jumping over. Bog. And hill. And stream. To get to the feast. And he said. I never regretted it. He wrote that song.

On an immigrant ship. That left Stornoway. In the late 19th century. On sail for Canada. And it sailed up. The east coast of Louis. Passed to.

[20:12] Tolstahead. And as the. As Moolnach recited. Into the. The darkness. These. Lines. Came to him. On the deck. Of. That ship.

And these. Were his memories. Of his own. Highland spirituality. That feast. That. Lord's Supper. That. Great means.

Of grace. And I saw. Once. In a very different context. A feast. A feast. Defined. As. More than enough. That's what the Lord's Supper is.

This feast. It's more than enough. It's not prison fare. It's a rich fare.

Of the Lord's Supper. That's why the wine. Is so important. That element of luxury. You don't need wine. You need water. But you don't need wine.

[21:11] Wine. Is more than enough. In the Passover meal. There always had to be wine. It wasn't often drunk. By the Jews. But it was always drunk.

At the Passover. This element of luxury. And that's what the Lord's table is. A feast. A feast. A feast. It's more than enough. Here.

The extravagance of God's grace. The gift of his own son. The wonder. The prodigality of it all. This immeasurable love of God.

He did not spare his own son. I know in some ways. It was no more than enough. And yet. It's an extravagance. That God should not spare.

His own son. And all that goes along with him. All the blessings. Of the covenant of grace. All that redemption means. Putting us right with God.

[22:12] And transforming your souls. And glorifying your bodies. And giving us a new heaven. And a new earth. A whole. Whole new universe. And God himself.

Bearing all the cost. And so the Lord's day. You'll come to a feast. A feast. A feast of the word of God. A feast of the presence.

Of your co-believers. A feast of the presence of God. A feast. Of God's spirit and grace and power. Touching your soul.

And filling your mouth. If you open it wide. To the grace of God. And so that's what it is. A supper. Not mean fare. No sustenance.

Simply but this great feast. This gospel feast. That's what God has done for us. That's what God tonight wants to offer to us. And so.

[ 23 : 10 ] It's a commemoration. And it's a thanksgiving. It's a communion. And it's a feast. And it's a time or occasion too. When each one of us.

Is to examine herself. Or himself. Let a man examine himself. And so. Let him eat. In the early church in Scotland.

After the reformation. The Lord's supper was administered. Once a month. They wanted it every week. Calvin wanted it in fact every day. And imagine if every single day.

There was this element. Of self-examination. We've got ourselves into terrible trouble. Over this whole business. We have somehow.

Got into discourses. Which have no relation at all. To the New Testament. And. It's become. For so many of us. Such a trauma. To come to the Lord's table.

[ 24 : 12 ] Such a crisis. That moment. Which was so natural. In the early church. Some are scared. To come. In case. There'll be some bolt from heaven.

That will consume them. In the wrath and anger of God. In that moment. Of coming to the Lord's table. Unworthily. And some never come at all.

What an absolute tragedy it is. Some of God's children. Never come to the feast. How. How we got there.

Well we got there perhaps. By abusing those words. Let's examine ourselves. And those words. Lest. Coming unworthily.

We eat and drink judgment. Or damnation to ourselves. And we come with. Hang ups. Of which the early church.

[ 25 : 07 ] Knew nothing. We don't find. Hesitations. And doubts. We don't find the apostles. Writing epistles. To beg folk.

To become communicants. Because all the converts. Were baptized. And all the baptized. Were communicants. Well you tell me.

That we in the reformed church. Live by the word of God. That's our only standard. And how then have we got. To this point. When we come to the table.

Trembling. Or don't come. To the table at all. And we have the anomaly. Before God. Of churches. With no communicants. At all. And where in some parts. Of our highlands. The church has perished. Because it had.

[ 26 : 09 ] Literally no members. A tremendous anomaly. Oh there were Christians. All right. And there were believers. They were born again. They were saints.

They were filled. With God's spirit. But they weren't members. Well what were they? And why weren't they there. At the Lord's table?

Well yes. He does say. Let the man examine himself. Let the person examine herself. And so let him come. And we do it. Not the first time.

But we do it. Every time that we come. But do please note. It isn't to ask. Are we Christians? That may be asked.

In its own appropriate setting. Are we of the faith? That's not the issue here. The man examine himself.

[ 27 : 05 ] And so let him eat. It is to the church in Corinth. To the saints in Christ Jesus. To those whose convertedness.

Paul does not dispute for a moment. Not the least doubt. Does he cast. Over that supposition. But he says to them.

You are saints. At Corinth. You are members. Of the body of Christ there. You examine yourselves. Every time you come. To the Lord's table.

You know. You say to me often. Oh the question is. Am I born again? And that's indeed a great question. But it's not the only question.

There's another one. Being born again. How do I live? And how do I come. To the Lord's table?

[ 28 : 09 ] And I'm called upon. By these words to ask. Not am I a Christian. But are there things. In my life as a Christian. Which ought not to be there.

Which ought to be remedied. Which ought to be abandoned. We are being called upon. To face the truth. About ourselves.

As Christians. Not whether we are Christians. But our conduct. As Christians. As we run the race set before us.

Are there sins that we love. In which our feet. Are entangled. Are there weights. That hold us back. Things. Lawful in themselves. But for me. For me. For me. Impediments. And hindrances. Hindrances. In the life.

[ 29 : 13 ] Of grace. Let's examine ourselves. Are these things there. Those sins. And those weights. Let me get right down.

To the bone. And I mean my own bone. In particular. Can we say. To live. Is Christ. That he is the center.

Of my life. And the center. Of my universe. Living. Is Christ. That is not my life.

In one compartment. And Christ. In the other. That living. Is living. By Christ. And in Christ.

And for Christ. Can we say. As Isaiah said. In this great. Sixth chapter. Recording his own calling.

[ 30 : 15 ] To the office of prophet. Lord. Lord. Here am I. Send me. Are we. You and I.

Entirely. At the Lord's disposal. Can God. Use me. As he pleases. Let a man.

Let a person. Examine. Himself. One of our students. Used to translate. That. Great. Elegant passage. In Isaiah 6.

In these memorable words. Lord. Will I do. Are you there. All you.

Young folk. Are you there. Lord. Here am I. Send me. Lord. Will I do. Whatever the task.

[ 31 : 13 ] It's. It's location. It's context. It demands. It's sufferings. It's pain. Lord. What I do.

That's what he means. Examine yourself. Those sins. Those. Waits.

Are you. Are you. Are you. At God's. Disposal. The greater. Dutch. Calvinist. Abraham. Kuyper. Used to speak.

Of it. In these terms. Every. Inch. For Christ. Your secular.

Calling. Your mental. And physical. Health. Your artistic. Gift. Your communication. Skills. Your athletic. Prowess.

[ 32 : 09 ] Your powers. Of analysis. And synthesis. Your powers. Of imagination. Every moment. Of your time. All your property.

All your assets. Every penny. We possess. Every inch. For Christ. All the knowledge.

You have. Every book. That you've ever read. All that's made. What you are. And you. As what you are. Every inch. For Christ.

The Lord's Supper. Will call us. Every time. We come to. To face. The truth. About ourselves.

That's one. Of its great functions. And so then. Commemoration. And thanksgiving. And communion. All of these things.

[ 33 : 08 ] And this. Great. Feast. That we have. On this great call. This great summons. To. Examine ourselves. That's what this supper means.

And who then. Should come to it. Who are they. Those among you. Who have. No. Alternative.

But to come. To the Lord's table. And I don't mean. The alternatives. Or the compulsions. I should say. Generated. By inward.

Feelings. Of your own. Some inward. Compulsion. I mean. The authority. In the first instance. Of God's own word. You cannot say.

To God. Or to my Lord. Jesus Christ. Lord. I don't feel like. Going to your table. This do. In remembrance.

[ 34 : 05 ] Of me. Everyone. Who has. Any respect. For a divine.

Commandment. Is bound. To come. To the Lord's table. That is God's own word. To respond.

To this command. As a command. We have no right. To be unworthy of it. We have.

No right. To come. Inappropriately. At the profoundest level. Every human being. Is under obligation.

To be fit. And willing. To come and join. In this commemoration. And in this communion. And so on.

Of our Lord. And Savior.

[ 35 : 03 ] You respect. God's other commands. You tell me. Christ is your Lord. And you pray.

Because he tells you. You come to church. Because he tells you. You obey his law. Because he tells you. But you have isolated.

This particular dimension. And you have said. No. This one does not apply to me. I am exempt from this. And people. And perhaps among them yourself.

Will have respect. For your humility. And maybe once upon a time. The top of my head. Shared that respect. I have great difficulty.

Sharing it now. The non-communicant. Who is in Christ Jesus. That person. Is defying her Lord.

[ 36 : 03 ] This do. It is so beautifully. Direct. In the language of Paul here. Tutopoiete. Do this.

This do. That's what he says. There are no exceptions. Among the saints. And Corinth. Or the believers. In Christ Jesus.

Let me turn it round. Everyone. Everyone. Who can come. To the Lord's table. For the purposes. For which God. Instituted it.

May come. To the table. It's a memorial. It's the memory. Of Christ. Dear to you. Would you. Let it perish. You know. If the whole church. Were like you. The Lord's memory. Would have perished. We might not have had.

[ 37 : 06 ] Our very gospels. Themselves. Because they were originated. For the purposes. Of the Lord's table. Is that memory.

Precious to you. Are you thankful. To God. For Jesus. Are you so grateful. For this gift. Of God's. Own son. Do you want to share. In the blessings. Of God's children. To receive. From them. Do you want. To reciprocate. By passing on. Something. Of what you have received. Passing it on. To others. And have you heard.

Of the feast. The greatest feast. On earth. This. Faith. Of the Lord Jesus.

[ 38 : 04 ] This place. Where. God. God assures us. Of his love. And God. Gives us. Peace of conscience. And God.

Gives us. Joy. In his Holy Spirit. And God. Gives us. The growth. And grace. And the stamina. To keep on going.

To the end. You telling me. I don't need these. I don't want these. Some people. Won't come to the table. Because they have no assurance. And I'm sometimes tempted to say. No wonder. Because you don't come to the table. Because part of its function is.

If you look at your larger catechism. To give you. Precisely that assurance. It's part. It's part. Of what's on the table. At this great feast.

[ 39 : 03 ] Of the Lord. And some tell me. Oh you can live without assurance. We got lost there too. The reformation.

What's about assurance. They want assurance in two directions. They are asking. What's the road to heaven. Give me assurance on that.

And how can I know. I'm on the road to heaven. And if you are told Martin Luther. You don't need to know that. He'd have looked at you funny.

He couldn't live without knowing. That the son of God loved him. And gave himself for him. Why do you want to live.

Without being sure. If God loves you. That is the privilege. Or should be of every believer. If you knew your confession of faith.

[ 40 : 06 ] You would know. That every one of you. Spirit filled. Extraordinary people. Should have this infallible. Assurance of the love of God.

For your very self. Your name is engraven. On the palm of his hand. And God knew you. And God loved you. Before the world was. And maybe it's because.

They do suffer so much. That these saints of the past. Going back to the other church fathers. And to many saints today. In Pakistan. Dan and other parts of the world.

The one thing they know. Is that God loves them. Others don't. Governments don't. But God loves them. And that joy.

Is the oil of their obedience. It's the rock in which they stand. In the midst of all their suffering. You need. This feast. Then you know.

[ 41 : 07 ] You look at yourself. Say to you. Well. Come. Because. I share. God's objectives. These are my aims. I. Want to commemorate him.

I want to give thanks for him. I want to share in him. I want to be at the party. At the feast. It is in many ways. A jubilation. A celebration. A veritable party.

We have. This extravaganza. Of the grace. Of the Lord Jesus Christ. Isn't Calvary amazing? Not much of a feast.

You would say. And yet. There God is giving us. His own son. This is my body. Which is for you. This is my body. This is. Christ.

Our Passover lamb. Sacrifice. For us. But then. You look. And you see. Ah yes. But. As I look inwards. I find. That I'm a sinner.

[ 42 : 01 ] And I can't come. To the Lord's table. Worthily. Because I'm not good enough. Well yes. You know. You're a sinner. And you know.

That. There are two laws. In you. The law. Of your mind. Which loves. God. And his law. And the law. Of your members.

Which inclines. To the flesh. And there's a war. Going on. And sometimes. You're defeated. In that war. And you'll come.

To the table. Not because. You're good enough. You don't deserve. Calvary. You don't deserve. The table. Tonight. After those. Many many years.

Of following. The Lord. There is still. That other law. In your members. You know. What it is. The pain. Of it. When you would do.

[ 42 : 56 ] Good. Evil. Is present. With me. And I'm saying. To you. Well. When Paul. Sat at the Lord's. Table. Or Peter. Or John.

Or any of those. Others. Apart of the Lord. Himself. On that. Great night. Of the last supper. They'd all have to say. When I would do good.

Evil. Is present. With me. You come. As a sinner. That's part. Of the truth. You come. As one. Who is ungodly. But as an ungodly.

Who believes. In Jesus. You come. Because you share. God's objectives. With regard to the sacrament. And you come.

Because. Your heavenly father. Says so. In times. In times. Past. I sometimes.

[ 43 : 57 ] I've heard. At question days. A man. Called upon. To speak. Perhaps. A young man. Who'd never done it before. And who felt.

Unprepared. And he would. Say. I will rise. In obedience. And I will read. The verse.

And then he would sit down. He felt he had nothing to offer. But he owed obedience. Heed me. An the noldach. Agus. Yeedhe me. Nary. I will rise. In obedience. And I will read. The verse. You may feel.

That you haven't. Much to offer. And those. Who occupy this pulpit. Are overwhelmed. Offer enough. For that same feeling.

[ 45 : 00 ] But they come. In obedience. You. Rise. In obedience. And do this. In remembrance. Of me. May God bless this world.

Let's join in prayer. Oh Lord. We. Bless you.

For your word. With. All its cutting edge. And. All its searchlights. All its knowledge of us.

Of all Lord. For the glory. Of its central message. For the Christ. Of it conveys. And.

Whom I've been conveyed. And it authenticates it. As that word. That comes from yourself.

Because. He is the one. Than who. A greater.

[ 45 : 56 ] Cannot. Be conceived. Lord. Help us. To cherish. His memory. Help us.

Be thankful. For him. Help us. To long. To shed. In him. Help us. To enjoy him. In the feast. Of the gospel. And help us.

Lord. To serve you. In obedience. With every. Gift. We possess. In every. Area. Of our lives.

And help us. Lord. To live with ourselves. And not to make. Our self-knowledge. A pretext. For disobeying you. Pardon us. All our sin.

For Jesus' sake. Amen. Amen. Amen.