

With Jesus In His Guest Room

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[0 : 01] And we're going to look for a short time at verse 14, Mark chapter 14 and verse 14. And especially these words near the end of that verse, the teacher says, Where is my guest room where I may eat the Passover with my disciples?

This was his instruction, as we read in that passage, to those that he was sending ahead to prepare a place to eat the Passover. And as he gave them these directions, this was what they would have to say to the householder, to the one whose house they were going to use, and had this room ready prepared.

The teacher says, Where is my guest room where I may eat the Passover with my disciples? Sometimes it's the small words, even the tiny words in the Bible that have most significance, or that have most emphasis in them, and are filled with meaning.

If you look at this verse, these words, Where is my guest room where I may eat the Passover with my disciples? That little word that makes all the difference is the word, my.

Where is my guest room where I may eat the Passover with my disciples? Jesus didn't tell them when they went to this house that they would say to the man of the house, Where is the guest room where the master will eat the Passover with his disciples?

[1 : 39] He didn't say to the good man, to the owner of the house, Where is your guest room where our master can eat with the disciples, with his disciples?

The teacher says, Where is my guest room? These were the words they were to use to the owner of the house. That Jesus, their teacher, their master was saying, Where is my guest room where I may eat the Passover with my disciples?

Now that's a remarkable thing to say of somebody else's house. This was not the Lord's house. It wasn't a house belonging to any of the disciples.

We don't know exactly whose house it was. But Jesus commissioned or requisitioned this particular room for his own use.

And it helps us to see into the mind of Jesus at this very, very crucial time in his own ministry, In his own experience, and in relation to the service, the work that he was carrying out on earth to accomplish salvation.

[2 : 51] It helps us to see how he was thinking. It helps us to see the clarity of his mind. It enables us to see what his mind was focused on. And how especially he wanted the disciples to see that this was actually about him.

This was to be his guest room. This was to be where he entertained the disciples. Around this table at this meal. Where he would set forth in the elements that were used.

The truth about his own death. And it gives us important pointers as well. In anticipation of the Lord's Supper. God willing next Lord's Day. Because there is much in this passage that we should carry with us.

In our understanding. In our application towards the remembrance of the Lord's death in the Lord's Supper. As we hope God willing to have that next Lord's Day.

So let's look at three things in the passage. Very simply we will look at the host. And we will look at the guests. And we will look at the occasion. The host is Jesus himself.

[3 : 58] Though it is not his house. As we said. As we will see in more detail. He was making this. A room for his own use. He was treating it as if it was indeed his own.

His very possession. Of course in terms of his Lordship. It was anyway. But he is taking it. As something that is now. Properly fitting for himself to use.

For the disciples. He is the host. Of what is going to happen in that upper room. That meal that they are going to. Be engaged in. Together. Together. Themselves.

And the Lord. He is the host. At that table. Secondly. Let's look at the guests as well. Where is it? This.

My guest room. It is where I may eat the Passover. With my disciples. The guests at the meal. Are specifically termed. His disciples.

[4 : 51] That meant of course the twelve. At that time. Where is it? So that I may eat the Passover. With my disciples. And there is such a lot of. Of rich teaching in that itself.

That it is not just for the use of Jesus himself. It is not for the use of the disciples. Without him being there. It is a guest room. Where he as the host. Will eat the Passover.

With his disciples. They together will share. In this meal. That Jesus is going to make. Of such significance. Not just for them. But for the church.

Ever afterwards. For the whole course of time. And then we will look at the occasion itself. What was this occasion? What is important about this occasion? What is it that.

Really marks out this occasion. As being unique. In many respects. And we will see that it is. An occasion. Or the occasion of. Fulfillment.

[5 : 45] Particularly. Where all the centuries. Preceding this. As they looked forward. To the coming of the Savior. Were looking forward. To the event. That is represented.

In this meal. The death of the Lord. And the benefit. To those who are his disciples. Spiritually. From that death. Of the cross. The host.

And the guests. On the occasion. Well here is the host. First of all. And as we said. It is important. That we see. This is what he says. Mark is the only one. Who actually. Records this particular word. The other disciples. The other. Gospels rather. Don't have the word. My. That doesn't mean. That there is a contradiction. Between. Matthew. And Luke.

And against. Mark. What it means is. That they are. Recording this. In their own way. And it is. It is no different. Saying. Where is the guest room. Whereas. Mark is particularly.

[6 : 41] Concerned. To record the fact. That he said. Where is my guest room. Where is the. We are using this. Possessive. Where is my guest room. In other words. He was.

Leading them. Really. To think of this. As his. Occasion. That it was about him. That he was the central figure of it. That whatever the Passover. Had been. In the past. And however much it had been.

Celebrated in the past. And partaken of. In the past. This was his occasion. This was about him. He was central to it. He was the main figure. In the occasion.

As he would show. By taking. The cup. And the bread. And saying about them. That this was about him. Where is my. Guest room. You'll probably know.

That. One of the. Most famous paintings. Ever painted. Was. The painting of the Last Supper. By Leonardo da Vinci. There are so many things. About. That painting.

[7 : 38] That are. Interesting. Have drawn. Many people's minds. To it. Over the centuries. From time it was. Painted. There are so many. Queries. Unanswered questions.

About. The painting. And the way that. Da Vinci arranged. The figures. The disciples. Are at the table. The table is shown. As if. They're just facing you. As you're looking at the painting.

Jesus is in the middle. And on each side of him. You have. Four groups. Of three. Disciples. Three disciples. In each group. And each group. Is looking. At each.

At itself. Or as it were. Discussing something. In itself. And Jesus is seen. To be in the middle. With his hands outstretched. Towards. The bread. That's there. And interestingly. There's. The figure of Judas.

Clutching a little bag. Of money. And he's reaching out. Without looking. Reaching out. Towards the bread. Unconscious. That Jesus is also. Reaching out. Towards the bread.

[8 : 32] And of course. Jesus. Here. In this incident. Revealed. That there was one of them. Who would betray him. And that's the man. Whose hand is reaching out. And clutching the money. Back to Judas Iscariot.

But for all. Of these interesting facts. And the fact that. The painting itself. As painting experts. Of which I'm not. By any means. But they'll tell us. That if you look at the lines. Of the painting.

The way the artists. Draw the lines. Towards the most important part. That all the lines. And the way that they. Actually come to. Converge. That they finally converge. In the figure of Jesus himself.

And da Vinci. Obviously. Set out. The fact. In his painting. That this. Figure of Jesus. Is the most important. Facet. And feature. Of the painting.

But what da Vinci. Could never capture. In a painting. Though he's captured much. What he could never capture. Is the paradox. Of the situation. That Jesus.

[9 : 26] Yes. He is the host. And he's seen there. Sitting in the middle. Of the table. With his hands outstretched. Towards the table. And his disciples. On each side of him. But he could never actually. Capture the fact.

That while he is the host. He is also. The servant. That while he is the king. Presiding over that occasion. He is also the servant.

Of the Lord. He is also the Passover lamb. He is also the one. Who is going to be the sacrifice. He is the one who is servant. For the benefit of his people.

That paradox. That combination. Of him being the son of God. At the same time. As being the servant. And him being the servant. Despite him being. And continuing to be.

The son of God. In our nature. No painting could possibly. Bring that out. But the word of God. Brings it out. And John. And. And. The other gospel writers. Bring it out.

[10 : 22] In such a way. As. Makes it clear to us. That while the king. Here. Requisitions. This room. As we have been saying. Seeing from here. The word my. Really sets that out for us.

Where is my guest chamber. Where is this room. That belongs to me. As. Is really the meaning. And the purpose of it. Where is my guest chamber. And yet. While that is through. While he requisitions this room.

While he has authority. As the king. To requisition anything he likes. Yet still. The fact of the matter is. It is all about his death. It is all about his obedience unto death.

It is all about giving himself. To the death that his people deserved. To the death that God required. For there to be. Salvation for sinners. Yes.

He is the king of course. He continues to be the king. And he continues through with this. Kingship. In exercise. As we saw something of it last time. Where his kingship was not something.

[11 : 21] That he left aside. Although aspects of it were not prominent. He didn't show his great power. He didn't show any pomp.

Or any grandeur. What was to the fore. Was his servanthood. But he didn't stop. And cease being the king. But he is here.

Really it is all about his death. The host. Is the servant. And nowhere is that better brought out. And I can turn your minds very briefly. To John chapter 13.

You know the passage yourselves very well. Where he begins to wash the feet of the disciples. In John 13. Before the feast of the Passover. When Jesus knew. That his hour had come to depart. Of this world. Out of this world. To the father. Having loved his own who were in the world. He loved him to the end. And then you read this. During the supper. When the devil. Had already put it into the heart.

[12 : 16] Of Judas Iscariot. Simon's son. To betray him. Jesus knowing. That the father had given all things into his hands. That he had come from God. And was going back to God. Rose from the supper.

He laid aside his outer garments. And taking a towel. He tied it round his waist. Then he poured water into a basin. And began to wash the disciples feet.

And to wipe them with the towel. That was wrapped around him. Came to Simon Peter. Who said. Lord do you wash my feet. Jesus answered him. What I am doing. You do not understand now. But afterwards you will understand. Peter said. You will never wash my feet. And then of course it goes on. And Simon capitulated. He realized that he needed this.

As much as anyone else. But then you see. Verse 12. When he had washed their feet. And Bedon his outer garment. And resumed his place. We are liable to pass over these.

[13 : 15] Smaller details if you like. About the garments. Taking off his outer garment. Putting on the towel. Around his waist. Then when he had finished. Washing the feet of the disciples. Including Peter.

He again. Took off his towel. Put back his outer garments on. And resumed his place. That is all symbolic. And especially because it is. The gospel of John.

Where there is so much symbolism. Anyway. About Jesus as the son of God. The symbolism there is powerful. Because it is symbolic of. The son of God. That he clearly is in that passage.

Coming into this world. Not by ceasing to be the son of God. But as it were. Divesting himself. Of the obvious garments. Of his sonship or kingship. And tying himself.

To the office of a servant. Taking what was then. A sign of being a servant. A servant's towel. The towel that servants used. When they were washing. The feet of guests.

[14:12] That is what Jesus did. He took off his outer garments. He girded himself. With a servant's towel. And that is theologically important. And when he had finished his work.

When he had washed their feet. He put on his outer clothes again. What did Jesus do. When the work of atonement was done. What did Jesus do.

When he was risen from the dead. He ascended to glory. He went back to be with the father. Went back in our human nature. Now risen from the dead.

To take his place. At the right hand of God. Well here is. What Mark is telling us as well. In his own way. And it is all built into this little word.

My. Where is my guest chamber. Where is the king's guest chamber. Where I may eat the Passover. With my disciples. With my disciples. And yet he is there.

[15:09] To set out for them. The reality of his death. The necessity of his death. The nature of his death. As an atonement for sin.

Now you apply that to the Lord's supper. As we said. Because when we come. To gather at the Lord's table. We are not coming to the church's table. We are not coming to the free church's table. We are not coming to Stornoway free church's table. We are coming to the Lord's table. And rightly. And historically. We have referred to it as a church. As the Lord's table.

And the reformers onwards. Refer to it as the Lord's table. It is the Lord's table. It is his table. It is his occasion. That we are remembering. And in the very remembering of it.

It is still his occasion. What is set out on that table. Is representative of his death. The death of the king. The death of the son of God. In our nature. The death of the servant of the Lord.

[16:06] And we are taken back to this occasion. Where he was with the disciples. And where you find that. It is his guest chamber. But nevertheless. Here he is setting forth a reality.

Of his own death in it. It is all about that. He is the host at the table. And they are his guests. But he is also. The main feature of it being the servant.

Come to the Lord's table. Who is the host. Not the presiding minister. Even if he be the greatest. Most renowned minister in the world. The host is the Lord.

Isn't that what he said. Do this. In remembrance of me. Who invites you to come to the Lord's table. It is not the Kirk session. It is not the minister.

Though we try to make appeal. To people to come to the Lord's table. If they know the Lord. If they genuinely are Christ. If they know him as their saviour. Amongst all their deficiencies.

[17:04] And my deficiencies. Amongst everything that still causes us. To accept the fact that we have sin. And that we do sin daily. Nevertheless. The Lord has provided this for his disciples.

For those who are indeed his people. And as he is the one who invites us to the table. To do this in remembrance of him.

He is inviting everyone who is his. Every individual who is his. Because this is his occasion. It is his table. If it were the table of the church.

It might be somewhat serious. If you left out. Attending to it. Or coming to it. Or in responding to the church's invitation. If it was the table of.

The minister of the congregation. It wouldn't make much of a difference. Whether you actually accepted the invitation. To come there or not. But by the fact that it is the Lord's table. And being his table.

[18:04] It adds that I mention to it. Doesn't it? So that if you stay away. When you should be there. It's a serious issue. It then becomes something.

That you're doing. With respect to the king himself. And the occasion. Of remembering his death. And of remembering. The servanthood of Jesus.

When we come to the Lord's table. We're aware that he is the host. The host who has invited us. To come to the Lord's table. But nevertheless. It's so that we can focus upon.

The lamb who was sacrificed. The same Lord who invites us to the table. Invites us to come to focus upon his death. And the remembrance of his death. In the bread that we take.

In the wine that we take. All about him. Remember it's not about ourselves. Primarily. Yes it's of benefit to ourselves. But the glory is to him.

[19:05] And the honor is to him. Where is my guest room? And as this. God willing. This part of the church.

The front of the church. Next Lord's day. Or in the seminary. Whatever. Where that will be. Set out. As the Lord's table. This is what you and I need to hear as well. In regard to the occasion. In regard to that place. In regard to what's marked up. It is his guest chamber. Where he's going to eat the Passover. With the disciples. Where he's going to be present. Where he's going to meet with his people. Where he's going to draw their minds. As to what's on the table. And say this. I have done for you. Now do this. In remembrance. Of me. That's the host. To remember him. In his death. Though he is the king.

[20 : 05] As he presides over the occasion. Secondly. Look at the guests. Where is my guest room. Where I may eat the Passover.

With my disciples. He has given them. The right to be at that table. They all come. Conscious. Of their undeservingness. Their unworthiness. Peter. As we saw. In John 13. In the verses that we read. Was convinced. That this should never happen to him. That the Lord. Should wash his feet. And as we've read. And tried to. Bring out the emphasis. In our reading of it. That's exactly how it is. In the text of the. Greek text of the Bible. In that passage. Lord. Are you. Going to wash. My feet. Peter was. Taken up with. [20 : 59] What seemed to be him. Completely wrong. And completely in reverse. Why should. The Lord. Take a towel. And gird himself. With it.

In the form of a servant. Why should it. How could it possibly be right. That the Lord would come. And bend. And kneel. Before him. And wash his feet. Well of course. Peter came to understand. Afterwards. How necessary it was. That the Lord. Be the servant. And that in his service. The Lord. Come. To give himself. To the service. Even unto death. That would result. In his people's salvation. And we come. To the Lord's table. And we're conscious.

That we're not worthy of it. And that's never going to change. Hopefully. We will never be able to say. Coming to the Lord's table. In this life.

[21 : 53] We will never be able to say. At the marriage supper. Of the Lamb in heaven. If we are privileged. To sit there. With the Lord's people. I am worthy. Of this. Don't wait.

Until it comes to you. That you are actually. Worthy of this. It's something. That will never be. We are unworthy. Unprofitable servants.

But don't mistake. That unworthiness. For not having the right. To be there. It's one thing to say. I am unworthy. To sit at the Lord's table.

It's another thing. All together. To say. I have no right. To be there. We are all. Unworthy. Of taking communion. Of coming to the Lord's table. But the Lord's people.

Can never say. Without doing. Despise to the truth. Of God. I don't have the right. To be there. Why? Because he has given you. The right. He has given you.

[22 : 51] The right. Because it comes. With the right. To be. A child. A son. A daughter. Of God. Isn't that what John says. In his. His gospel. Isn't that what he says.

In the very opening chapter. Of the gospel. Where he says that. Jesus came. To his own. And his own. Did not receive him. Speaking of. The Jewish people. Particularly. But as many.

As received him. To them. He gave. The authority. The word means. The right. Sometimes it means. Power. But in that context. It especially. Means right.

To those many. As received him. To them. He gave. The right. To become. Or to be. The children. The sons of God. And he went on.

To describe. Who they were. Even to as many. As believe. In his name. Who put their trust. In him. You see. Along with.

[23 : 46] All the other things. That come with. Through faith. In Christ. Not because of it. But through it. You come to be. Justified. You come to be.

Accepted with God. Along with all that. Comes. Adoption. You made. You're made. A member of. God's. Spiritual family. And you can say.

By the authority. And by the action. Of God himself. In saving you. That you have. The right to it. Because Christ. Has purchased. The right for you. You see. When you come.

To the Lord's table. And say. I am unworthy. To be there. That's perfectly true. But don't say. I don't have the right. To be there. When such a cost. Has taken place.

Of purchasing. The right for you. This blood. This death. That you remember. In the Lord's suburb. That's where your right. Comes from. Not from yourself. Not from any worthiness.

[24 : 40] In yourself. To as many as. Received him. He gave the right. To be the children of God. Have you received Christ.

Have you embraced him. Even if you say. That your faith tonight. Is a very weak faith. It's a faith. That you'd want to be. A greater faith. It's a faith.

That you want to be. Strengthened. A faith. That you want more assurance. In relation to. Fine. Let it be so. It can be strengthened.

It can grow. And multiply. And it will do so. Through the means. That God has given us. And the sacrament. Of the Lord's supper. Is one of them.

Along with his word. And for all that we might say. Our faith is very weak. That we're hesitant. And that we're not as good.

[25 : 37] As other people are. We can say all of that. Even if all of that is true. True. The right to be at that table. Does not depend on your feelings.

On what may or may not be true. Of your faith. He's given you the right. To be a child of God. He's bought that right for you.

Can you stay away. When you consider. What it cost. To make you a child of God. Can you say. It's not for me.

Even though I do know. Deep down. That I'm a Christian. Where is my guest chamber. Where I may eat the Passover.

With my disciples. A well known figure. In the island past. Who was a simpleton.

[26 : 33] As you would say. The best sense of the word. A simple man. Who lacked. Much intellect. Known as. Angus of the hills. Or. Innes.

Nemeown. In Gaelic. And there's an incident. Recorded of him. An anecdote. That. He came to the Lord's supper. He was a communicant. And as he was coming to.

The Lord's table. He was. Scabbling around. Looking in his pocket. For the token. That's given to ourselves. To this day. That you give. And then admitted. To the Lord's. To the Lord's table.

And as he was. Rummaging about. In his pocket. On his waistcoat. One of the elders said. N'chailu t'chönhra ganis. Have you lost your token Angus? Oh he said.

I've lost that little bit of lead. You gave me. But I haven't lost my token. In my heart. See what he meant was. I have the only token. That really matters.

[27 : 30] I have in my heart. The evidence. That I am Christ's. That he is mine. That he died for me. That I have the right. To be at his table. And so have you.

To as many as received him. He has given them that right. Friends. He is the host who invites. And in fact. His invitation is actually more of a command.

Or as much of a command. As it is an invitation. This do. Is an imperative. It's a command. In remembrance of me.

To everyone who has received him. You know table fellowship. In the days of the apostles. And right through into the Old Testament. Table fellowship was very significant to them.

In the world of the day. Table fellowship. Not just in a Christian sense. But in the ordinary sense. Table fellowship. Being at a table. With someone who was a host. In a family. Or whatever.

[28 : 34] It was a sign of accepted friendship. Companionship. Friendship especially. It was an indication of genuine friendship. Between the host.

And those who were at his table. Or her table. And that same principle. And that same principle carries through into the Lord's Supper. Being there. Along with Jesus and his people.

Is an indication. Of genuine friendship. Genuine love. Which makes Judas Iscariot. Stand out all the more graphically.

When he is in the presence. Of the disciples. Of the disciples. As the betrayer of Jesus. The guests. And the host. Please don't stay away. On the basis of what anyone else might say. Or think about you. Or what you might even think of yourself.

[29 : 39] If you have received Christ. And he is genuinely yours. Well he has given you the right. To be among his children. And that means to be among his children. At his table too.

And the occasion. Is an occasion. Really that is unique in many respects. Because this is the occasion of fulfillment. On the part of Jesus himself. He has come here to fulfill.

All that was predicted and prophesied of him. For centuries beforehand. Think of all the things that. The Old Testament. Prophecies. The likes of Genesis 22 verse 8.

Where Abraham there is. Going up the mountain. And Isaac asks him the question. Behold. There is the wood. And there is the fire. But where is the lamb. For the burnt offering.

And Abraham replies. In a way that is just so filled. With meaning. My son. The Lord will provide for himself. A lamb. Well here it is.

[30 : 38] This is my body. This is my blood. Of the new covenant. And all the other passages. Isaiah 53. Psalm 118.

Verses 22 to 27. The one who was going to come. In the name of the Lord. Tie. To the horns of the altar. The sacrifice. All that's to do with.

These were psalms that were sung during the Passover. Full of meaning. And here they are being fulfilled. Where are they being fulfilled? They are fulfilled inside this guest chamber. This guest room.

Where Jesus and the disciples sit down together. In all the meaningfulness of this fellowship meal. And where he will. As we read in the chapter later on. Take the bread. And take the cup.

And say this is about me. This is me. This is who I am. This is my body. This is my blood of the new covenant.

[31 : 32] That's the occasion. The cross itself. Anticipated in the supper. Of this upper room. That's what you have in the Lord's Supper of course.

The same cross. Now being looked back on. As they were here really looking forward to. That's the direct link to. The occasion of our celebrating the Lord's Supper.

The host is the same. The guests are the same. His disciples. The emphasis is the same. This is my guest chamber. This is my guest room.

This is my body. The same action is actually invited. Take or commanded. Take and eat. But now it's looking back to the cross. Now it's after the cross has taken place.

Now you have the benefit of knowing. That he died that death of the cross. That the disciples here were invited. To begin to think about and to understand.

[32 : 33] And so. When he invites us to come. And he says this is my guest room. Where I'm going to eat the Passover with my disciples. Where you anticipate Jesus himself.

Through his spirit coming to be present. On the occasion. On the occasion. And drawing our minds to the bread. And to the cup. And saying these things anew to us. To reinforce the emphasis.

That he has indeed died for us. That he are his people. Well. Come and see. The words of John. You find very often through the gospel of John.

Where these words come and see. Are used. Of people that were either inquiring about Christ. Or wanting to know more about Christ. And on one occasion. Jesus himself. The disciples of John the Baptist.

Who had left John the Baptist. And started to follow him. And he asked them. Where do you live? Where are you residing? Where do you abide? Come and see. That's what he's saying.

[33 : 35] If you really are the Lord's tonight. And you've never yet sat at this table. Well this is what he's saying to you tonight. Through the gospel. Come and see.

Come and see what I've purchased for you. Come and see again who I am. Come and sit in my presence. Come and join the fellowship of my people.

Come and be one of my guests. But he's saying especially come. So that you will come and see the love of Christ. Come and experience the love that he has for you.

Yes it's there in the gospel. Yes it's there in the word. But when you're sitting at that table. With the disciples of Jesus around you. When that company of God's people sit there. When the cup is passed.

And the bread is passed. And they partake of it. That really reinforces. As nothing else can. In a very graphic. Illustrative way. The love that Christ.

[34 : 34] Has for his people. And had when he died. For them. That's what John 13 says isn't it. Having loved his own. Who were in the world. He loved them to the end.

Then he took the towel. There's the evidence of his love. The actions of his servitude. The actions that led to his action in death.

That's what's on the table. That's what's set out for you. And he's saying come. And see again the love of Christ. Come and see the evil of sin.

Come and see how terrible a thing sin is. When it took such a death as this to atone for it. Come and see that sin is something you can never treat lightly.

That you can never ignore. That you can never see as anything other than serious. When the son of God in taking our nature to himself. Came and died that death of the cross.

[35 : 33] Come and see sin in the light of Christ's death. Come and see the cost of your salvation. Come and see what it costs to purchase heaven.

For his disciples. For you. As one of his disciples. Come and see at this table set out. The defeat of Satan.

The tormentor who comes to tempt you. Who brings to your mind things accusing you. As if you are not one of God's children. Who will do his utmost to keep you from that table.

Who doesn't want you to come and remember the death of Jesus in the communion. Come and see his defeat. Come and see through what's represented in that bread and in that cup.

That Christ has thoroughly defeated Satan. That he is in chains to this Jesus. As Hebrews 2 puts it. That by death he might destroy him with the power of death.

[36 : 38] That is the devil. The devil's power has been overcome. The devil is not victorious. And never will be. This Jesus is.

And the Lord's table sets out that fact as well. The defeat of Satan. The evil of sin. The cost of salvation. The love of Christ.

We could go on and on. And bring out other things that are set out on that table. And related to that table. And are to be seen anew through taking communion. And appreciated even more through taking communion.

But come and see. How much your life is worth to God. Come and see how much your life is worth to God.

You know you find people saying. Our life. It's. It doesn't mean much. It's not very valuable. It's not something that. God really sees as significant.

[37 : 42] I'm insignificant. I'm a sinner. I deserve hell. I brought this on myself. I do despise to the will and to the law of God. All of that is true of me.

The Bible tells me about my sinfulness. How can I be significant in the eyes of God? How can you be insignificant when the Son of God died for you? How can you see yourself as worthless?

Or next to worthless? If your worth is measured in terms of the blood of Jesus. No, no. God is saying to you.

You're not insignificant to me. If you were insignificant to me. Would I have sent my son into this world. To die the death of the cross? Would I have put him.

And sent him to endure such sufferings. As culminated in this curse that he became and was made. Enduring the wrath of God.

[38 : 46] Come and see how much your life is worth to God. If you're a believer tonight. Christ died for you. He gave his life.

He poured out his soul and to death. In his love he did not hold anything back. Of what needed to be given. He gave himself.

So that you might be saved. And that there might be such a thing. As a redeemed people of God. God. The host invites you.

The host encourages you to come. Your fellow guests encourage you to come. Join with us they're saying. As we remember the Lord's death.

In the guest room of the supper. Father. And remember the occasion. The uniqueness of the occasion.

[39 : 49] That this Lord's supper marks. The occasion of fulfillment. When Jesus accomplished. All that he came to do.

Where is. My guest chamber. Well may it not be said of you or of me. Next Lord's day morning. May the Lord not be saying.

At that occasion. Where is my guest. That I invited to this table. But has refused to come. May it not be so.

Of anyone here who knows. And loves. The Lord. Let's pray. Oh gracious God.

We give thanks. For all that you have achieved. And accomplished for your people. We give thanks for the way. That your word is. So full of relevance and meaning.

[40 : 49] In regard to. What our redemption is based upon. And how it came about. We thank you. We thank you for your love. That has provided. Such glorious things for us to enjoy.

And for us to. Anticipate throughout eternity. And to enjoy as well. We ask your blessing. To give us Lord in our hearts. That knowledge of you.

And from that knowledge of you. That desire to come to remember you. In the supper of the Lord. So receive us now we pray. And encourage us. For Jesus sake.

Amen. Well let's sing together now. In conclusion. In Psalm 36. Psalm 36. It's in Sing Psalms again. On page 44. Words that speak of the love of the Lord. And also of. How he gives us to feast within his house.

[41 : 47] And drink from streams. Of God's delight. And surely we can apply that to. The Lord's supper. As well as to. Other occasions where we gather. In worship.

Verse 5 through to. Verse 10. Your steadfast love is great. O Lord. It reaches heaven high. Your faithfulness is wonderful. Extending to the sky.

Verses 5 to 10. To God's praise. Your steadfast love is great.

O Lord. It reaches heaven high. Your faithfulness is wonderful.

Your faithfulness is wonderful. Extending to the sky. Your righteousness is very great.

[43 : 01] Like mountains high. Your righteousness is great. Your righteousness is like ocean depth.

O man and peace you keep. How precious is your steadfast love.

What confidence it brings. Your hands. Both high and low.

Your hands. Both high and low. Find shelter in. The shadow of your wings.

They feast within. Your hands and things. Your hands and things. From streams of pure delight.

[44 : 18] For with you is the source of life.

In your night we see light. To those who know you as their God.

Your steadfast love impart. Your heart. Maintain your righteousness. To those of pure and upright heart.

Your hands and things. I'll go to the main door again this evening. Now may the grace of the Lord Jesus Christ. The love of God the Father. And the communion of the Holy Spirit. Be with you now and evermore.

Amen. 62 01 Be olden.

[45 : 36] See you. You're dead in EH capitalism. And the grace of the Lord Jesus Christ. Let God battle this year. This God is granted life so alive. And the grace of the Lord Jesus Christ That brings to the Lord Jesus Christ.

Come to the Lord Jesus Christ. He came to the Lord Jesus Christ.