

Communion Service

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Date: 03 June 2012

Preacher: Rev Kenneth I Macleod

[0 : 00] This is what we crave, we desire, that we might know the living and through God more and more.

It is surely that which drives us forward, even as we come to meet in God's house today, is that we might know the living and through God in a greater way, in a deeper measure, and that our heart might be filled with a sense of the Lord's presence and goodness and nearness.

We pray, O Lord, to still us and to know that Thou art God, and deliver us from all the anxieties and the pressures which can be so much part of life.

As Jesus said to his people, casting all your care upon him, and we pray that we might be given the grace so to do, so that we will be free to focus upon the Lord, and that all the other things which are so much part and partial of life, that these things might be pushed behind, and that we might indeed focus upon the Lord Jesus.

We give thanks, O Lord, for another opportunity of being able to meet together in this way. And we pray to bless everybody here, and we pray that we might all know something of the closeness and the nearness of the Lord.

[1 : 36] We pray to help us as we journey through life, facing all the different issues and experiences, the joys and sorrows that so often are intermingled in life, and that we might, as we look back, appreciate and discover more of God's hand upon us.

Mysterious as all that may be, that we might be able to acknowledge God's rule and sovereignty in all things. We pray to bless especially thy people today, and pray that they might know the power of God working in their own souls.

And we pray that as we, in a short time, will be taking of the bread and wine, remembering the death of our Lord until he comes. That that death, and that work, and that great sacrifice for sin, might be so focused and imprinted upon our heart and mind, that we will delight in the Lord.

We pray to bless anyone here today who are as yet strangers to God's saving place, who maybe know about God, and believe what the Bible reveals, and yet have not come into that place where they're able to say, my Lord and my God.

And we pray that whatever is humbling, or whatever difficulties or obstacles might be in the way, or that these might be removed, and that sufficient of Jesus will be seen, where they will see a Saviour who is there for them, and that they might be able to embrace Jesus, as he has offered freely to us in the Gospel.

[3 : 26] And we give thanks for this great Gospel, which is the power of God unto salvation to everyone that believes. We pray, Lord, for those today of thy people who struggle, those who are struggling with faith, those who are filled with doubts, those who are struggling with their assurance.

We ask, O Lord, that even today, that their hearts might be assured, and that they might know that the Lord truly is our shepherd. We pray to bless us then as a congregation, and bless us, Lord, as a town, and we pray for all who gather as we do today, and that the blessing of God might be upon them.

And likewise, throughout our islands, and throughout our land, and we ask that the praise of God might be running out from all different towns and cities, as people gather to worship.

We pray, O Lord, that the Gospel will flourish in our whole nation, and throughout the nations of this world. And we give thanks, Lord, for the spread of the Gospel, and what we hear in many countries of its growth.

We pray, O Lord, to keep safe those who are in places of danger through the Gospel work. We pray to bring healing into this world that is so often broken, a world that has been broken because of sin.

[4 : 56] And a world which we often find our Lord is full of blessing can often be so disturbing. And so often our hearts gleamed as we see and hear of reports of violence and hatred, and where people are living in fear and danger day by day.

O Lord, protect, deliver, and help. O Lord, protect, and we ask, O Lord, to bless us as a nation at this time, as the Queen's Jubilee is being marked. And we give thanks, Lord, for her reign. And we pray, Lord, to bless her. Bless her royal family, we pray. And watch over them. May the presence and power of God be in their lives.

We pray for all the authority over us, in Westminster, and in Hollywood, and locally, in our own community. And we ask wisdom and guidance to be given. Lord, bless us all, we pray.

Be with those who mourn, those whose hearts are broken. We ask, Lord, for healing and power. Watch over us now, we pray. Take away our sin in Jesus' name.

[6 : 06] Amen. We are going to read God's word now from the Gospel of John, Chapter 10. John's Gospel, Chapter 10.

John's Gospel, Chapter 10. Truly, truly, I say to you, and some, please, one will lead to all of this. John's Gospel, Chapter 10.

And the Lord, for those before them, the sheep, follow them, for they know his voice. A stranger they will not follow, but they will flee from him, for they do not know the voice of strangers.

This figure of speech Jesus used with them, but they did not understand what he was saying to them. So Jesus, again, said to them, truly, truly, I say to you, I am the door of the sheep.

All that came before me are thieves and robbers, but the sheep did not listen to them. I am the door. If anyone enters by me, he will be saved, and will go in and out and find pasture.

[7 : 45] The sheep comes only to steal and kill and destroy. I came that they may have life and have it abundantly. I am the good shepherd.

The good shepherd lays down his life for the sheep. He who is a hired hand and not a shepherd, who does not own the sheep, sees the wolf coming and leaves the sheep and flees.

And the wolf snatches them and scatters them. He flees because he is a hired hand and cares nothing for the sheep. I am the good shepherd.

I know my own, and my own know me. Just as the Father knows me, and I know the Father, and I lay down my life for the sheep, and I have other sheep that are not of this fold, I must bring them also, and they will listen to my voice.

So there will be one flock, one shepherd. For this reason the Father loves me, because I lay down my life, that I may take it up again.

[8 : 52] No one takes it from me, but I lay it down of my own accord. I have authority to lay it down, and I have authority to take it up again. For this charge I have received from my Father.

There was again a division among the Jews because of these words. Many of them said, He is a demon and is insane. Why listen to him? Others said, These are not the words of one who is oppressed by a demon.

Can a demon open the eyes of the blind? And so on. And may God bless to us this reading of his own holy word. Now we're going to sing again, and as we did last night, because we come together, the Gaelic and English section of the congregation, we're going to have one Gaelic singing service.

So we're going to sing from Psalm 69. And we're going to sing from verse 16. Two stanzas. Psalm 69 and at verse 16.

These two verses of Psalm 69.

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[12 : 42] Thank you.

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[15 : 42] Thank you. Thank you.

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Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

[17 : 50] Thank you. Thank you. Thank you. you are. So you crawl down and delve into your shirt. But the thing is that other people can see it. But most importantly of all, the Lord can see it. The Lord is the one who is identified because he is the one who was first touched you and drawn you to himself. And so there is this growing likeness to Jesus. And I would say it's one of the things that identifies a believer is that there is a growing desire. I'm not saying that every single day of every believer's life that there is an obvious progression. But there should be over a period of time. And one of the things that should be growing within the heart of the believer, the older they get, and the closer that they get to growing, is that there is a growing warming in their heart to go home. Because the shepherd who has married them has prepared a place for them. And there is that growing desire within the heart to be with the shepherd.

And so this is the first thing that we say here, the Lord has married his people. Nevertheless the foundation of God standeth sure, having this seen, the Lord rule of them with their face. And then another thing that the shepherd and the crofters have to do, they have to dip the sheep. There comes a time when the sheep are gathered and they are dipped. And I suppose that people, this is to protect them, and I suppose that people who aren't used to, had never been to that farm before, they would think that they would feel very sorry for the sheep, as you see them, they would plunge down into this big trough of water, as it were, and submerged, and then they would come back and say, that's what, that's, that's, that's poor sheep, their eyes, and all that, and all that did to them. But it's essential, it's necessary for them, because this is protecting them. And similarly, the Lord who sometimes takes people through difficulties, and troubles, and trials, and problems, and often, just I suppose in the same way, I don't, I don't know, we often think of, we often tell sheep as being very dumb animals, but I'm not so sure that there is a dumbass we actually think, or that they are not, maybe very intelligent, but I think the more you look at sheep, the more aware you are, that they, they maybe understand more than we give them credit for.

But I don't know what they are thinking, but I'm sure that the moment as they are being plunged through the dip, they must be saying, what is going on, and they are fighting against it, and that time they resist it. And often that is true when they're shells. As God's hands sometimes comes down and promises, He is working in us, and He is sanctifying us.

Sometimes we are resisting what is going on. It's hard, it's difficult, and it's natural for us to time to resist these things. But the Lord always works in us for our own eventual good.

[21 : 10] And there are often things within us that you don't even see yourselves. And remember, God's great aims to make you chastelic, is to conform you to the image of Jesus Christ.

Now in this world we will never be fully conformed because of sin. But in the world to come we will. We will be changed, we will be made perfect. We are told in the Bible, we shall be like him.

Isn't that amazing? I've often said that, I find these most incredible words in the Bible, that we shall be like him. But just now there is a lot to begin. And sometimes we don't, we're not able to see ourselves.

There might be too strong an attachment to the Word, there might be too much pride or self-righteousness, or jealousy, there are various things within us. And some things we're aware of these things, but some things we're oblivious to them.

And we don't know what the Lord is doing, but the Lord knows what he's doing. And he's breaking us. And it's never a comfortable thing to be broken. We don't like being broken. In fact that's a great problem before a Christian.

[22 : 15] Because a Christian, one of the things we do not want to have broken is our own will. We want to be in control. We want to serve ourselves. We don't want to serve another.

But when we become a Christian, that is what we do. Our will is broken and brought into submission before the will of Jesus. And that's what causes the ongoing problem throughout your life.

It's that that will, although it has been broken, it's still there, is often resistant and is often fighting against, so that there's a conflict between the old and the new going on, perpetually constantly.

So these things bring their own difficulties and problems. But all the time God is working for our good. He has an end in view. God doesn't work in a way where he doesn't know what is going to happen next.

You know, we do things in life and we start out something, but we're not sure just how it's going to work out to. God is never like that. He knows the end from the beginning. And he has a purpose and he has a plan.

[23 : 24] And I can use it as a shepherd's job to look after and to tend the sheep, to protect them and to provide for them. And a shepherd, supposing a person, a full-time shepherd, that is part of that is their work.

They're always watching for the sheep, their eyes upon the sheep. And they're there providing for them, they're protecting them, they're taking them to the proper places, making permission for feeding.

And that's one of the things that the Lord did to us and for us. He is the one who feeds us. He nourishes us. Spiritually, we need feeding.

Just as our bodies need food, so do our food. And you know what the Lord says to us with regard to that feeding? He says, open your mouths wide and I will fill it.

I find that one of the great verses in the Bible. Open your mouths wide and I will fill it. If we are going through times of spiritual salvation, if we are malnourished spiritually, we can never find fault with God.

[24 : 38] Because he has an abundant provision and he is a liberal giver. If there is a fault, it most certainly never lies with him.

He is the one who feeds us. He is the one who delights to feed us. And in fact, the amazing thing is that in his feeding of us, it's not that he has the food separate from himself.

But he is both the feeder and the food. We eat upon him. He is the one that we feast upon.

He is the one who nourishes us and strengthens us. And that is so vital for us as we move on. Now there are many things we can say about the shepherd.

But one of the other things sometimes that a shepherd does, or one of the things that doctors do, they have to separate the lamb from sheep. That can be a very difficult time if you look, but if you have anywhere near where that takes place, you hear the bleeding.

[25 : 49] As the sheep are looking for the lambs. And you know, that is part of what happens also within the church. That the Lord is constantly taking home the sheep and sometimes he takes home the lambs.

And that leaves, always leaves sorrow and sadness. It leaves always sorrow and sadness in the church above. But not in the church above.

At the end of the day, it is one church. The church militant and the church triathlon. This is the church militant, but we are the church triathlon. It is glory. It is one church. It tells us that there is joy in heaven when one person comes to faith in Jesus Christ.

And we believe that there is also great joy as each soul hides home in glory. That's why there is sadness here. There is joy in glory.

Now, the verse says, Jesus says, I am the good shepherd. Now this word, good, the Sagittarius, it's a strong word. It is stress here.

[26 : 59] And the word really means excellent. It comes from the word beautiful. And when you think about it, that's who Jesus is. He is the excellent shepherd.

He is the beautiful shepherd. He is excellent and beautiful in his character, in his passion, and in his water. And we see here that the shepherd is the one who lays down his life for the sheep.

Now, this is not something that a shepherd would normally or naturally do. He wouldn't find a shepherd deliberately laid down his life for one of the sheep in his flock, not for his whole flock.

Now, that's not to say that shepherds and crafters have lost their life looking after sheep and tending to sheep. Some things through accidents and such like, and tragically, these things do happen.

But one doesn't deliberately lay down his life because the very rich thing would happen as happens with Jesus' shepherding of us.

[28 : 07] Because if a shepherd or a crofter loses their life, then the whole flock are in danger.

Because the one who is living after them is gone. But it's a very rich thing. But it's a very rich thing here because in order to make full provision for the sheep, the shepherd has to lay down his life.

It is for the safety and the well-being of the sheep. And so Jesus is the one who is giving his life. I am the good shepherd. The good shepherd lays down his life for the sheep. And that word for captures the idea of the benefit of. And it moves to the idea of instead of. So we want to keep all these words in our mind. The beautiful shepherd. The excellent shepherd. Who gives his life for the benefit of the sheep.

[29 : 11] Who gives his life instead of the sheep. And this is what we find so absolutely wonderful about the life of Jesus.

That he laid down his life and he laid down voluntarily. That's what it means to lay down. It wasn't something that happened to him. Yes, if all we're looking at, if all we were to look at was the story of the life of Jesus from a purely human source.

And we weren't to listen to all his words for good. If supposing a historian was simply looking at a distance from the life of Jesus.

And not hearing all his words. It would be very easy for somebody to think. Here is a man who did so much good. But he was an absolute victim of circumstances.

His life went out of control. And there was nothing he could do about it. He was powerless. Now we know that that is not how it was. That is not how it is.

[30 : 17] Jesus laid down his life de liberty. He was never ever taken against his will. Herod had tried at the very beginning when Jesus was born.

But he failed. The Jews had tried at various times to destroy Jesus. But they failed. And all the way along, Jesus was keeping to a heavenly timetable.

It wasn't the territory of Judas that eventually overtook Jesus. Do you remember that? In that upper room, Jesus actually says to Judas, I'm going to go.

Jesus is really saying to Judas, I know what you're going to do. And where did Jesus lead the disciples? He led them to Gethsemane. And do you remember what it tells us here?

The place, it was the place he often went to. The place that Judas knew well. So in other words, Jesus leads his disciples to the one place that Judas knew he would go to.

[31 : 19] So if Jesus was trying to protect himself and keep himself safe, Gethsemane would be the very last place he would go to. But that's where he deliberately went.

And so we find that this is the pattern going through. And Jesus said of this, I lay down my life, no one takes it from me, but I lay down of my own accord.

You remember when a band of soldiers came, And Jesus asked them the question, and he came with the priests, Who are you looking for? They said, Jesus of Nazareth.

Remember he said, I am you. Remember what happened? They fell backwards into the ground. It's quite an extraordinary moment. It's as if there was an unsealed force to pull them back.

They were thrown back to the ground. And they must have hunted when they hit the ground. What has happened? And Jesus is at that moment, demonstrating thoughtfully, Who he is, that he is Lord over all.

[32 : 30] They couldn't take him, unless he gave himself. They get back up and again, they ask them, who are they looking for? They say, Jesus of Nazareth.

And then he says, I am you. And he submits himself then. And it's only then that they can take him. And then you remember that Jesus is in front of a pilot.

And a pilot is asking him, and posing him. And Jesus won't answer a word. And a pilot said to him, won't you speak to me? Do you not realize that I have power to crucify you?

And I have power to set you free? And Jesus said to Pilate, you could have no power at all, unless it was given to you from above.

See, God is sovereign in all that has taken place. Jesus himself said, I could call twelve regions of angels. If they need to be. And all the time, Jesus is in control.

[33 : 31] Even in the anguish of the cross. Even as they took him away, and as they hammered the nails into his hands, he is still saying, praying for them. Father, forgive them, for they know not what they do.

Even on the cross, in his suffering, he is considering him to be after his mother, making provision for her. And even on the cross, in the agonies, he is dealing with a penitent thief, who has come into recognition that this is the Savior, who is asking for salvation, and he is saying, save him.

Everything, everything is showing the control of Jesus, even to the point of death. The one thing people will tell us with regard to crucifixion is, amongst all the horror and agonies of the cross, you

ended up suffocating.

Because as the body continued to sag and to sag, pleasing became more and more and more difficult.

And at the end, a person suffocated. Jesus, when he gave up, or yielded, or dismissed his spirit, he did so with a loud cry.

[34 : 46] When he cried, it is finished. And into his hand, into thy hands, I command him my spirit. And he dismissed his spirit. He was in control, even to death.

And that was why the centurion, when he heard that cry, which was a supernatural cry, he never heard, it had seen many a person being crucified before, but he never heard him cry out of the open cry in death.

Because it was humanly impossible. They were suffocated and strangled, but here is the guy, oh wait to me. Jesus is in control all the way.

And this is all part of what he is saying, of laying down his life. And it was his love for his people. His love for his father, and his love for you and me, that kept him on that cross.

It wasn't the Roman Ears. They were counting him from below the cross, and they were saying, he saved us, but he cannot save himself. That was true.

[35 : 48] He could have saved himself. But if he had chosen to save himself, then he couldn't have saved us. That is going back to what it said, He and I are the good shepherd, who lays down his life for the sheep, instead of the sheep.

And so the power of Christ to exercise, even in death, and he exercised even over death. And all the time he was doing this in obedience to the Father, he had told them, I have a commandment from my Father.

I am doing this in obedience to my Father. I am going to lay down my life. He was telling the disciples all the way along. And there was this purpose and determination in them, all the way to Jerusalem.

You see, this is why we emphasize that Jesus knew exactly what he was doing. It tells us, there is a very vivid description.

He had told the disciples that they were heading to Jerusalem, and he told them what was going to happen to them. That he was going to be taken, and he was going to be beaten, and scourged, and he was going to be put to death.

[36 : 59] That they were going to rise on the third day. And the disciples went in understanding, but it then says, he set his face afloat to go to Jerusalem.

He knew this, what was in front of him, was weighing down upon him. Everything in his human nature would shrink from having to fulfill that was a dread.

And yet he set his face afloat. I am going to Jerusalem. I am going in obedience to my Father. This is a command that is set before me.

But it was also the joy that was set before him. Not the immediate, but the aftermath. Because we are here today as part of that joy that was set before him.

And so his love drove him on. That love which is at the very centre of obedience. If you love me, keep my commandments. And of course, Jesus.

[38 : 02] And we find there on the cross, the justice of God and the love of God all came together. That God was satisfied through what the Son did for us.

He did everything for you. And I think it's very important, and very important today, to see how personal and how individual this work is.

Everything Jesus did 2,000 years ago, he did for you. He laid as a baby in Bethlehem for you. Because if he hadn't come as a baby into this world, in what we tell the incarnation, he could not have died upon the cross.

He had to take human nature. So he laid as a baby in Bethlehem for you. He cried as a baby for you.

He was hungered. He went hungry and thirsty for you. He gave obedience every moment to the law for you. Everything he did for you.

[39 : 11] When he was scourged with that fierce whip. And a Roman scourging was farbinging and he was flogging because there were bits of metal and gold put on the leather.

And then he appeared and died into that whip. He was whipped for you. The nails were placed into his hand and into his feet for you.

He hung on that cross for you. He bore all God's wrath for sin for you.

And that's why it is so important if Jesus has done that for you. That today, you do one simple thing for him.

You take it out of the night. And you take it out of the wine. And as we were looking at last night, we are proclaiming, testifying of his death.

[40 : 11] We are remembering his death. We are giving obedience to that command. He's done everything for us. What are we doing for him?

Let's pray with you. Lord of God, we give thanks for the great sacrifice that was given upon the cross of Calvary.

Given for us. And although the sacrifice was made many years ago, the relevance and the power of it and the efficacy of it is here in where we are today.

And we pray that we might know the riches of God's grace in our heart and in our soul. Bless us, we pray, with all spiritual blessing. Fill us, we pray.

Cleanse us from our sin in Jesus' name. We ask it. Amen. We are listening now from Psalm 23 from the Sin Salves version.

[41 : 14] Psalm 23. That's on page 28.

Psalm 23. Psalm 23. The Lord is my shepherd, and no one shall I know. He leads me high down where the lean pastures grow. He leads me to rest where the calm waters flow.

My wandering steps he brings back to his way. On stray paths of righteousness, making me stay. As he has done his great name to display.

Though I walk in death's valley, where darkness is near. Because you are with me, no evil might fear. You'll rod on your staff, bring me comfort and cheer.

The sight of my enemies, that table you spread. The oil of rejoicing you tore my head. My cup overflows, and I'm graciously fed. So surely your covenant of mercy in peace will follow me closely in all of my ways.

[42 : 17] I will dwell in the house of the Lord all my days. Will you stand to sing, The Lord is my shepherd. The Lord is my shepherd. No one shall I know.

He leads me high down where the lean pastures grow. He leads me to rest where the calm waters flow.

My wandering steps he brings back to his way. He leads me high, O Lord, the mercies and things may be saved.

How blessed he has done his way, made to his way. Though I walk in death's valley, where darkness is near.

He calls to a rhythm, he know he can align me. Your wrong and your suffering become word and cheer.

[43 : 48] And the sight of my enemies, that table you spread. He are all rejoicing you, O Lord, my head.

My power flows, and I'm graciously fed. So surely your covenant of mercy and grace will follow me closely in all of my ways.

I will dwell in the house of the Lord all my days. Finally, thanks for joining us.

Yeah, the sight of the feeling is, did you kiss me? As we know, the Lord's theme was a great privilege. I think I probably said this before, but when I was wee, obviously from a very early age, I attended church, and I was always fascinated by the Lord's table.

One of the things that I was always curious about, I was always desperate to see into the cup and to see how red the wine was found was really like blood. I can remember that as a young boy, just thinking, I wondered if it really looks like blood.

[45 : 27] And I used to say to myself, well I hope when I get older that one day I'll get to the table. Now of course, it's got nothing to do, it's not age that takes us to the table. It's our love for the Lord. It is the Lord who has saved us.

And we were looking at all that last night. And the Bible gives us evidences about those who should be at the Lord's table. I'll just mention two or three things very, very briefly.

First of all, those who go to the table are those who, as it says in verse 4, when he has brought out all his own, he goes before them, and the sheep follow him, for they know his voice.

The sheep know the voice of the shepherd. And that's one of the things about being at the table, is that we know the voice of Jesus.

There are many voices thrumming for our attention to pay. And there are many calls for ownership of our life. But we know the voice of the shepherd above all others.

[46 : 39] And we're given a discernment. Discernment is something that God's people have given, where they know this is the Lord.

And I think those of you who have, I also often refer to the book, Douglas Macmillan's book, Professor Douglas Macmillan's book, on the Lord as my shepherd, Psalm 23.

He's still, I think, the best thing I've ever seen. It's a series of lectures. And he himself had been a shepherd, sort of a stage in his life. But he went, he had given that up, and he had gone off to study. He had gone through the ministry, but he went away to study. And when he came back to Arnaud and to the hills, his brother had kind of taken over what he had been doing.

And he'd been away for the best part of that year, and he came home at Christmas time. And the lambs that had been born in spring, they were round about in the field beside him.

[47 : 41] And the first day back, Douglas had never seen these lambs. He had never had any demons with them because he'd been away. And apparently, he says, this is what he says, his own brother, he and his brother, but their voices were very similar.

So Douglas said to his brother, he said, I'm going to feed the lambs. And so he took the feeding, and what he used to do as a shepherd, he would just stand and he called.

So he went out, he went across the fence, and he shouted. And he said, not one of these young sheep lifted the head. And his brother came behind him, and his brother called, with a voice that was very similar.

And everything had weeped, and the sheep all ran towards him. And he was making that point. There were two people who looked alike. Their voices were similar, and yet the sheep knew the voice of the shepherd.

And that was true for us today. We know his voice because he called us. We are where we are, because he do us with his cause we are.

[48 : 55] And then we also read there that when he's brought in Romans, he goes before them, and the sheep follow him. That's why you have to tell him to be, because you're following Jesus.

We were talking about that on Thursday night, that great expression, where Peter had said, we have left all and followed you. We use that expression here, and it's such a biblical expression for somebody who starts on the road with a Christian road.

And we say, so and so is following. It's a biblical expression. People are going to follow him. When they say, did you hear so and so started following?

Yeah? Following Jesus. And that's why you're here today. Because you heard his voice, and you want to be where he is.

And this is one of the places he is most certainly. He will always be at the place he has provided, and the place he has asked you to come to.

[49 : 57] When he says, do this in remembrance of me, he's commanding you to come. And wherever he commands you, he will be there. And then, the third and last thing that we'll see is, in verse 9, we will be there right at the door.

If anyone enters by, he will be saved. And we'll go in and out and find a pasture. And that is the fruitie. And again, we love the fruitie that our Lord gives.

And as we said, he is both the fruit and the fruit. God's word becomes more and more precious to us. And particularly times that we're down or troubled, or things that are problems and issues in our life.

Many people can say many nice things, and we're thankful for all these things. And many people can help, and we're thankful for that. But there's nothing to getting the word of the Lord.

That's why the psalm said, you know, he said, God's word is more precious than gold. It's sweeter than honey. And that's how we find ourselves, that God's word becomes more and more precious and sweet to us.

[51 : 14] We love the feeling that the Lord gives us. Now we're going to sing, and as we sing, the elders will place the bread and the wine on the table.

And as was already mentioned earlier on, if there are any present with us from other congregations who are in membership there, then, because this is the Lord's table, then you are very welcome to make your way to just identify true to the men who will be in the eye of the street in a moment.

So we're going to sing from Psalm 118. And that's from the Scottish Scepter, Psalm 118. And we'll sing from verse 15, and we'll continue to sing until the congregation has been made.

And it was on page 398. The Lord's right hand of ever valiantly, the right hand of the mighty Lord, exalted us in high, the right hand of the mighty Lord, of ever valiantly.

And I shall not die, but live and shall the works of God discover. The Lord of the need just dies, so, but not to this, he'll give it over. For those set ye open unto me the gates of righteousness, then will I enter into the night of the Lord.

[52 : 44] It's a Jewish call, sir, and we'll keep singing until the preparation has been made. And as I say, if there are, of course, your membership in other congregations, if you would, make your way forward to the table and to identify to the elder Shri Mataji.

Verse 15, and dwellings of the righteous, it is heard in the name of the Lord. In weddings of the righteous, it is heard in the name of the Lord.

Thanks be to the king of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous, it is heard in the name of the righteous.

It is heard in the name of the righteous, it is heard in the name of the surrounding massa, it is heard in the name of the righteous. The right hand of the mighty Lord, it is heard in the name of the National Mount church, the name of the entrenatole, all came on page 403.

of reduces of life. The right and the mighty Lord, the merry, and the jackal are■.

[54 : 16] I shall not die, but live, and shout the words of God is the word.

The Lord hath me just by sense, Lord, but not to death in the world.

O set thee open unto thee, the gates of righteousness.

Then will I enter into them, and I the Lord will bless.

This is the gate of the kind, the trust shall enter in.

[55 : 46] He will my grace for the leaders, and out my safety.

Amen. This is my God, which is for you.

Do this in remembrance of me. In the same way, also he took the cup after supper, saying, This cup is a new covenant in my blood. Do this as he took it, in remembrance of me.

For as often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes. Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of profiling the body and blood of the Lord.

Let a person examine himself then, and so eat of the bread and drink of the cup. For anyone who eats and drinks without deserting the body eats and drinks judgment on himself.

[57 : 18] That is why many of you are weak and ill, and some have died. But if we judged ourselves truly, we would not be judged. And so on. And we read there of how the Lord, on the night in which he was in great, and he gave thanks in broken.

So we will now also seek to thanks. Lord of God, we give thanks that what we are doing just now is rooted in history, and we are fulfilling the commandment.

We give thanks for this glorious pattern that was set out for us, which is so instructive and so symbolic. And we pray that as we come to take with the bread and wine, ordinary, common, everyday things, that they will be set apart, and that we will spiritually eat in them, and that by faith we will see something of Jesus, and understand something of his great love towards us.

We pray to bless us here today. We pray especially for those who are sitting at the Lord's table for the first time, and we give thanks for them, and for the encouragement that they bring to us.

And we do not know there might be some even here who are sitting at the Lord's table for the last time. These are things that are hidden from us.

[58 : 51] But we pray that we might enjoy the communion and togetherness that the table brings, and that we might have a little focus upon the one who is at the head, who is at the head of the table.

He is the head of the church. We pray that to bless us, and do us good, and take away from us our sin in Jesus' name. Amen. Now we were considering, just to say a word before we come to, just to give you to the dead and lying, we were thinking about the Lord's, what is a good shepherd with a sheep.

Now of course, as we know, there are different types of sheep. And not all sheep look the same, not all sheep are the same. I suppose the sheep that we are most familiar with, the hardy, black-faced monster, the part and parcel of life in the islands.

And people know that these are extremely hardy animals, and that they can survive on almost a minimal amount of food they live, some of the rocks in the head, and in places that probably other sheep couldn't believe it.

And some of the rocks people are like that. They are hardy. They are strong believers. They are the kind of people that are often enduring with severe tired and temptation.

[60 : 23] They are the kind who seem to be growing under the mistrikes. Sometimes they weigh on the mountaintop, and their experiences are such that most other Christians cannot follow.

But yet, they are there, and the Lord has there come, and we engage us with them. Then there are other sheep, as we know, and they would struggle to survive in the harsh climate that we sometimes have here, or if not.

And to share their sheep just the same, and their feeding places are probably the richer feeding gardens, and their natural habitat is much more gentle than we are.

And so the Lord's people are like that. Their life seems to go through a more gentle pathway, and maybe they don't have the experiences that the ones we spoke about before do, but they're still, they're being fed by the Lord, they're being nourished by the Lord, and they'll grow.

Maybe not in the same way, but we've always got to remember that we ought not to be judging ourselves against other believers. Because Jesus has told us that in the growth in the kingdom, some will grow at only four, some will grow 64, and some will grow 35.

[61 : 52] But as we know, if you're doing a front sheep, sometimes we see that a black sheep, and a black sheep is not a thing, because it's a black sheep, that it is a sheep, it is a sheep, just as much as the one with a white sheep, the one with a black one, is just as much a sheep.

But you know, there are some of the Lord's people, and they feel that they're the black sheep. And Satan gives them a terrible time, and he keeps saying to them, you're not like the rest of the flock. And he keeps highlighting to them all the darkness, and all the corruption, and all the blackness that's within them. And some of the sweetest of the Lord's people, they feel that they can shoot the new people of the flock.

But the great thing is, that our sin, however difficult, and however objectionable, and however heinous, all our sin is covered in Jesus Christ.

His blood has cleansed us from all the righteousness. And today, he's inviting us, and has not just inviting us, commanded us to come to this table, in order to remember him.

[63 : 00] He is always remembering us. This is part of the joy that was sent before. Why he endured the cross? Because he was seeing, even to today, seeing us here, his blood bottles, doing what he asked us to do.

And so we read, that in the night, when he was betrayed, that he took bread, and when he had given thanks, he broke it, and said, this is my body, which is broken for you.

Do this in remembrance of me. Also, in the same manner, he took the cup, after supper, saying, this cup, is the new covenant, in my blood.

Do this, as often as you drink it, in remembrance of me. But as often, as you eat this bread, and drink this cup, you do show forth the Lord's death, proclaiming the Lord's death, until he comes.

Thank you.