

10.3.24 am Communion Sunday Morning Service

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Date: 10 March 2024

Preacher: Reverend Kenny I Macleod

[0 : 0 0] Good morning and a warm welcome to the service this morning. Good to see all of you and good to see one or two visitors with us as well. We don't have tea and coffee at the end of the service as we would normally have today as we're celebrating the sacrament of the Lord's Supper.

There's a fellowship this evening, a time of fellowship, and there's tea and there's coffee and there's a testimony from Kenny I and from Ronnie. I'm not sure if I've told them but I have now. So please stay behind for a time of fellowship this evening but we won't have tea and coffee after the service this morning. But as you can see the table is spread and the invitation, the command goes out and for those who are visiting just a reminder of the fact that this is the Lord's table. It's not North Harris Free Church table, it's the Lord's table and those who know and who trust the Lord are called and commanded to come and to remember his death for us. One or two other intimations, I won't go through everything on the list if you've had the chance to see them on the screen. But just to say, first of all, good news. The invitation goes out to everybody to come to the table and month by month, year by year it goes out. And there are those who I believe who heard and should have come but perhaps haven't come this time and we pray on for them. But there are those who have come as well and Grace, our own Grace has come for the first time. She came last night so a welcome to Grace as she comes and sits at the table for the first time. And a reminder that there's more grace for those who will come.

Intimations, one or two more. Ladies' Fellowship, it says on the screen that there is a Ladies' Fellowship. I don't know if there is. Maybe I'm looking at Lucy and Peggy to see whether it's a thumbs up or a thumbs down. I think it's on and it's like that so you can correspond yourselves.

Prayer meeting is on Wednesday in person and on Zoom. And this Wednesday it will be taken by E&A.; The services next Sunday will be morning and evening. As usual, I'll take the morning service.

Ian McCritchie will take the evening service. The reason for that is I'm going to be away Tuesday, Wednesday, Thursday in Edinburgh for mission board meetings. So my preparation is limited and Ian's going to preach for me in the evening. Ian is going to take the service on Wednesday. So I'll be even more encouraged to come than normally. I think the only other thing other than what's on the sheet already is to say that we have, it's just an intimation for what's happening in the future.

[2 : 5 1] The session in the Deacons Court, I've had some discussions about this and have come to an agreement to accept a student, a minister in training, as they're called now. Scott McLeod, Scott Nommie, who's preached with us a few times in North Harris. He's coming to the stage where he's due to have a placement. He was going to be going away to Dundee, but for various reasons that's become difficult. And so we were asked, would we consider taking him here in Harris? So himself and Fiona and his two girls, I don't know their names yet, but we'll get to. Kenny, I will tell us in due course.

Katie Berlin and one more, one more to be advised. He says it'll come to him, so we'll get it between point three and four of the sermon. But anyway, we're looking forward to having Scott and Fiona and his girls coming with us. And it'll be from September 2024, which isn't too far away until June 2026. That's the period that they'll be with us for.

The intention is that they'll move into this area. That's part of what the board of ministry stipulate. And that means that we're looking for accommodation, or they're looking for accommodation.

And if we can help them to find accommodation here in Tarborough or in the surrounding area, that would be a big help. So if you're aware of accommodation, if you have accommodation and you can help, please come and speak to me and I can pass that on.

And just in advance of the placement, please be praying for Scott and for Fiona and for all concerned that this will be a period of blessing for us.

[4 : 45] These, I think, are all the notices. And again, it gives me great pleasure to hand over to Kenny I to lead us in worship. Thank you very much, David, for a warm welcome.

And it's always lovely to come here. There is always a warmth. I'm not just saying that because you're here. It's something that I'll say everywhere. It's very much a sense of family.

And today is very much a family day as we gather to remember the death of our Lord. And we're going to begin our service singing from Psalm 31 and sing Psalms.

Psalm 31, verses 1 to 7. In you have taken refuge, Lord. You are my shelter in distress. Oh, let me never be ashamed, but save me in your righteousness.

Lord, turn your ear to hear my cry. Come quickly to deliver me and be my rock and firm defense, my stronghold and security.

[5 : 47] So on down to the end of verse 7. Psalm 31, five stanzas. In you have taken refuge, Lord. In you I've taken refuge, Lord.

You are my shelter in distress. O let me never be ashamed, but save me in your righteousness.

Lord, turn your ears to hear my cry. Come quickly to deliver me and be my wrong and firm defense, my stronghold and security.

You are my fortress and my rock. For your nymph's sake, be my sure guide.

Reserve me from the trap that's set. You are my refuge where I hide.

[7 : 38] Redeem me, Lord, O God of truth. My spirit I commit to you.

I hate all those who trust false gods. I trust the Lord, for he is true.

I will rejoice and take delight in all the love that you have shown.

For my affection you have seen. To you my soul's distress is known.

Let us bow for a word of prayer. Lord, O God, as we gather before you today, we give thanks that you know us intimately, you know us personally, but we pray that this knowledge that we have of us knowing you may not be a hindrance to us coming to you, but that we will come through the Lord Jesus Christ.

[9 : 08] We give thanks for the great provision that you have made because naturally it is impossible for God and man to meet as we do unless a way has been provided.

Our sin disqualifies us straight away from coming into the presence of the God who is altogether holy and pure. But we give thanks that the blood of Jesus Christ cleanses from all sin, and that as you look down on your people today, you see them through the perfect work of Jesus.

And today is a special day where we will be remembering the death of our Lord and Saviour, because through his death, he has made this way open for us all.

We pray then that you will bless our time as we come under your word, its singing, its reading, and the preaching of it. And as we then move to the table, may we remember always that this is a means of grace given to strengthen God's people and also a means of grace to encourage us as we go along.

And we pray that if there are any here today who still don't know you as Lord and Saviour, that they may hear in a way that they've never heard before, that their ears will be opened to hear your truth, that their eyes will be opened to see the way of salvation, that their hearts will be opened in order to receive you.

[10 : 36] And we ask, O Lord, that you will deal graciously and tenderly with us. We pray to bless this congregation and we give thanks for its witness, for all it is in the centre of this community.

And we pray that every effort that is made to spread the word, we pray that that word will indeed be spread with power.

And we give thanks for every encouragement that they have known. And we give thanks, Lord, that no work ever done in the name of the Lord is in vain, even though there are times that we feel it is.

And often we feel that what we've said and what we've done is of little effect. But we give thanks that in the divine economy, the way that you work things, that there is nothing done in the Lord that is in vain.

So give us the faith to be busy for you and the faith to be willing to serve you wherever and whenever. And so we pray that you will encourage them here.

[11 : 40] We pray for David and Mary and family and ask that you will continue to bless them. And we pray for Scott and Fiona and family who will be coming soon to join with them.

And pray, Lord, that it will be a time of blessing for everybody. We give thanks, Lord, for Grace having made a profession of faith last night. What an encouragement for our family and what encouragement for our church family.

Because we always love to see another one come in to take the rightful place with the people of God. We pray that she will know more and more grace in her own heart and in her own life.

Such a lovely name. And we pray that the grace that is your grace will indeed fill grace more and more every day. We pray, Lord, for those who are maybe halting and who know that they should be here.

Lord, encourage them so that it won't be long till they will take the rightful place as well. Lord, bless us as a nation. We pray your blessing upon us in all that takes place.

[12 : 52] And so often we see so much confusion and heartache, so much that doesn't make sense. We pray to grant heavenly wisdom to our leaders and all in authority over us in order to make right decisions and to lead us in the right way.

We pray for those whose hearts are heavy and sore, those who mourn. We ask, Lord, for those who are nourishing the broken heart. And we know that that is very often a thing that's hard to heal.

But your word tells us that those that are broken in their heart and grieved in their mind, their painful wounds you tenderly abind. May you do that for every broken heart today.

Pray for those who are unwell, those who are going through difficult times in life, those maybe who are struggling financially, struggling with work or the lack of work, struggling in relationships, struggling in faith.

There are so many different things. And life is always very much a roller coaster. times where we feel life is running smoothly and other times we feel that there is nothing but hurdles in the way.

[14 : 02] But help us, Lord, to get over every hurdle and to run the race that is set before us, looking unto Jesus, who is the author and the finisher of our faith. Bless in our time together, we pray.

Grant us your grace in everything that we do. Have mercy upon us and cleanse us from our every sin. And in Jesus' name we ask it. Amen. Just going to say a wee word to the young folk before they go off through to Sunday school.

And one of the most important people that we have going around and about is our postie. Posties are very, very important. Now, I know that today, maybe people don't send so many letters as they used to because so much is now done online.

People use WhatsApp and messaging and all different ways. But the postie is still busy, not just with partials, but there are still letters. Particularly maybe there's a birthday and birthday cards come or sometimes at Christmas and things like that.

So our posties are very important. When I was a boy, I, like it's funny, but I was just thinking that today. My father was a minister.

[15 : 17] We moved around when I was young. Your minister, David, his father was a minister. He moved around. And Ronnie Morrison, who's here as well, his father was a minister.

He moved around as well. That's what happens when you grow up in a man's. So a large part of my upbringing was in Purtree. And we had the nosiest postie that anybody ever, ever came across.

Ever. And we used to call him 20 questions because whenever he met you, he would always ask you, ask you, ask you. What did you have for breakfast? Why did you have that?

When did you get up? Why was that so... And it was all the time. But when he would come with a letter and he would come to the door and he'd say, it says it's from London.

Who would be writing you from London? But the worst of the lot was when he came with a postcard, he would tell you who the postcard was from and he would tell you everything that was written on the postcard.

[16 : 22] Now, that was annoying because when you get a message, if you want to share the message, that's fine. But that message is for you. And you know, the wonderful thing is that every day, God gives us a message in the Bible.

And it's for you, especially for you. There's a wee boy in the Bible called Samuel. And the Lord was speaking to Samuel. And he didn't know quite what to say.

So he said, speak, Lord, for your servant is listening. I think that's great. And I would ask you that every day you would read a little of your Bible.

When you're old enough to read it, and if you aren't old enough, that somebody will read it to you. But say, Lord, speak. Speak to me today so that I will hear what you're saying.

Because out of all the many things that you'll hear every day, the greatest thing that you can hear is what the Lord is saying to you. Because he has a message for us all.

[17 : 30] Not just when we're young, but for everybody. There's a message every day from the Lord. Lord, we pray that we may hear your voice every single day.

And that we might be ready to listen. Because there's lots of different voices and different noises calling for our attention. Help us to see how personal, how this message is just for us.

Bless us, and we pray, taking away sin in Jesus' name. Amen. We're going to sing again. And this is from the Scottish Psalter. And after that, the children will go through, and then they will come back for the table.

Psalm 40, and verses 8 to 10. In the Scottish Psalter. To do thy will I take delight. O thou, my God that art.

Yea, that most holy law of thine I have within my heart. Within the congregation great I righteousness did preach. Lo, thou dost know, O Lord, that I refrained not my speech.

[18 : 39] And so on. Four verses. Psalm 40, verses 8 to 10. To do thy will I take delight. Amen. Amen. Amen. To do thy will I take delight.

O thou, my God that art. Yea, that most holy law of thine I have within my heart.

Within the congregation great I righteousness deplete.

Lord, thou dost know, O Lord, that I refrain and not my speech.

I never did within my heart conceal still thy righteousness.

[20 : 03] I thy salvation have declared and show thy faithfulness.

Thy kindness which most loving is conceal is conceal it have not I nor from the congregation great have hid thy verity.

It will turn now to read God's word in the gospel of John. John chapter 13. We read from the beginning of the chapter through to verse 30.

John 13. Now before the feast of the Passover when Jesus knew that his hour had come to depart out of this world to the Father having loved his own who were in the world he loved them to the end.

During supper when the devil had already put it into the heart of Judas Iscariot Simon's son to betray him Jesus knowing that the father had given all things into his hands and that he had come from God and was going back to God rose from supper he laid aside his outer garments and taking a towel tied it around his waist then he poured water into a basin and began to wash with a towel that was wrapped around him he came to Simon Peter who said to him Lord do you wash my feet Jesus answered him what I am doing you do not understand now but afterward you will understand Peter said to him you shall never wash my feet Jesus answered him if I do not wash you you have no share with me Simon Peter said to him Lord not my feet only but also my hands and my head Jesus said to him the one who has bathed does not need to wash except for his feet but is completely clean and you are clean but not every one of you for he knew who was to betray him that was why he said not all of you are clean when he had washed their feet and put on his outer garments and resumed his place he said to them do you understand what

[22 : 51] I have done to you you call me teacher and Lord and you are right for so I am if I then your teacher your Lord and teacher have washed your feet you also ought to wash one another's feet for I have given you an example that you also should do just as I have done to you truly truly I say to you a servant is not greater than his master nor is a messenger greater than the one who sent him if you know these things blessed are you if you do them I am not speaking of all of you I know whom I have chosen but the scripture will be fulfilled he who ate my bread has lifted his heel against me I am telling you this now before it takes place that you may believe that I am he truly truly I say to you whoever receives the one

I send receives me and whoever receives me receives the one who sent me after saying these things Jesus was troubled in his spirit and testified truly truly I say to you one of you will betray me the disciples looked at one another uncertain of whom he spoke one of his disciples whom Jesus loved was reclining at table at Jesus side so Simon Peter motioned to him to ask Jesus of whom he was speaking so that disciple leaning back against Jesus said to him Lord who is it Jesus answered it is he to whom I will give this marshal of bread when I have dipped it so when he dipped the marshal he gave it to Judas the son of Simon Iscariot then after he had taken the marshal Satan entered into him Jesus said to him what are you going to do quickly now no one at the table knew why he had said this to him some thought that because

Judas had the money bag Jesus was telling him buy what we need for the feast or that he would give something to the poor so after receiving the marshal of bread he immediately went out and it was night amen and may God bless to us this reading of his own holy word we're now going to sing in Gaelic in Psalm 22 and we're going to sing the first two verses to song of song of to to to to!

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except where there was blood on the doorposts and on the lintel.

And the blood of the lamb, the perfect lamb that was taken, that lamb's blood was put into a basin and plastered on the doorposts and lintel.

And when the angel of death saw the blood, the angel passed over. And of course, this was a great teaching lesson. It was an incredibly powerful, a very sad night in Egypt.

But it was teaching a great lesson of how Jesus, the lamb of God, is the ultimate Passover lamb. And so we always, some people think that the Old Testament does little to teach us.

[32 : 28] The Old Testament is full of Christ. And we understand the more we study it, the more we see of him. But again, this time, the feast of the Passover, would be a time when there would be more Jews in Jerusalem than at any other time because people made their way to Jerusalem for the feast.

So it would be at this particular time that Jesus was to die. And people would see what had happened, hear about what had happened, and when they would go back home to their own communities, they would tell people of what had happened at that particular time.

And so it tells us here that Jesus knew that his hour was come, that this hour had come to depart out of the world. Now, the knowledge that Jesus had, again, people are kind of, they wonder.

Another, I tend to think, but I don't know, some people think that the divine, that we know that there were two natures in one person, and that sometimes things were conveyed by the divine to the human.

But many people think that nothing was conveyed by the divine nature or the person of Christ to his human, that everything was conveyed by the Holy Spirit.

[33 : 49] in order to be our representative, to fully represent us in everything. It was like his divine was eclipsed, and he was just like us, but he had the Holy Spirit without measure.

He had the fullness of the Spirit. So I believe that everything that was being conveyed to Christ was conveyed from the Father by the Spirit.

So Jesus knew that this hour had come, and it was time, he knew that his time had come, and he knew, of course, the reason why he had come into this world.

Now, there were many things that Jesus knew, and you know, a lot of people are obsessed with wanting to know the future, but usually they want to know the future only if it's good.

God in his mercy has hidden so much of our future from us, because you and I know that certain things that have come into our lives, if we had known beforehand that these things were going to happen, we couldn't have coped.

- [34 : 55] And so God, in his mercy, doesn't reveal our whole future out before us, although sometimes we would like to have a better idea of just how it was going to be. No, God in his mercy has kept that from us, and he has promised us the grace as we go through it.
- And we know some people go through incredibly sore and difficult things. But anyway, Jesus knew that his hour had come, the hour to depart out of this world.
- And that's how we see here that Jesus is saying here, now Jesus knew that his departure, it was a kind of, it was, I shouldn't say that it was mixed, but there were two aspects to it.
- There was an element of joy, and we must never lose sight of that, but there was an overwhelming sense of sorrow. Now the joy is told, spoken about, and like for Hebrews, it tells us about the cross being the joy that was set before him.
- Why he endured the cross? Because Jesus was seeing what was going to come as a result of the cross. And he was seeing that millions of people were going to join with him in glory.
- [36 : 18] In fact, in the high priestly prayer, remember that's part of what he says, Father, I will, that those also whom you have given me will be with me, that they may behold my glory.
- So Jesus is looking forward. There was this sense of anticipation. There was a joy in his heart of what was to be achieved. There wasn't joy at what he had to confront, but joy at the result of what it was achieving.
- And we must never lose sight of that, that this was always in the Saviour's heart, even although he had to go through the most awful things in order to achieve what he has achieved for his church.
- But having said that, there was an overwhelming sense of sorrow and distress. And in fact, he tells us in verse 21, after saying these things, Jesus was troubled in his spirit.
- He was troubled in his spirit. But Jesus, it says here, but before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world.
- [37 : 31] And it's interesting what that's used here, to depart out of this world. You know, some people think, I don't believe anybody here today thinks like that, but some people think that death is the end.
- Well, the Bible looks on it as a departure. And a departure is usually departing one place in order to go to another place. And that's exactly how it is with regard to death.
- We leave this world, and we leave everything that we have known in this world. Our bodies die. That's what will happen unless the Lord comes before we die.
- But our souls will continue on. Our souls will depart. And scripture makes it very clear that there are only two outcomes, two destinies.
- We either go with the Lord, to be with the Lord forever, or else we go away from the presence of the Lord, to be away from the presence of the Lord forever.
- [38 : 37] And you know, at the end of the day, people receive the destiny that they have chosen in this world. Where people either, you know, some people have this idea that everybody, those who do believe in an afterlife, everybody goes to heaven.
- You know, people who don't want Christ in this world, they wouldn't want Christ in the world to come. It doesn't work like that. If people cannot tolerate a little of Christ here, they couldn't bear an eternity of Christ.
- When you think through it logically, that's how it is. But when we want Christ here, and receive Christ by faith, then there is a growing desire within our heart to be with him.

We long to be with him. And so it's very important that we sort that out. If there's anybody here today who has not sorted that out, it's vital that you do. Because that's what, particularly on a Lord's day, when we come under God's word, and where Jesus is promised to be.

We've always got to remember that where his people gather together, the word of God tells us that Jesus is present as well. He's present today. And it's a wonderful opportunity, because often we read in these words in Scripture, Jesus was passing by.

[39 : 57] And as he was passing by, people made use of the opportunity, like Bartimaeus. He cried out. If you have not come to faith in Jesus Christ, I would urge you today to call out to him, to ask that he would have mercy upon you, because he is here with us.

So Jesus is here, it says he's departing. And he's simply, he's going home. But Jesus was going to go home in a different way to the way he had ever been before.

Remember, we've always got to remember that there are three persons in the Godhead, Father, Son, and Spirit. And the Son was always part of the Trinity with Father and Spirit.

But coming into this world, he took what he never had before. He took human nature. And again, some people say, try and explain it. Well, we can't because it tells us in the Word of God, great is the mystery of God, is Christ manifest in the flesh.

It's, we believe it, faith lays hold upon it, we grasp it, we're persuaded of the reality of it, but to try to unpack it, we reach a point and we can't.

[41 : 13] But we do believe completely, absolutely, that the Son of God, he took human nature. And the wonderful thing is that the human nature that Jesus took to himself, he is now in glory with.

He never had that human nature before. But when he rose from the dead and when he ascended into glory, he ascended, as glorified, ascended Jesus in our nature.

And he will have that nature forever and ever. And it's an extraordinary thing. So, Jesus is now going to depart and he's going to go back to be with the Father.

He's going home. And you know, it's a lovely expression, that, about going home. Because so often we use that expression about people who pass away.

Of course, we miss people terribly. But it's a lovely thought that they've gone home. Because, if you're a believer, that's really where your home is. We're reminded so often we're just pilgrims and strangers here.

[42 : 18] We're just on a journey. Yeah, we settle down a bit and so on. But we're always conscious this is not, it's just part of a journey. Glory is home.

Heaven is home. That's where we're going. So there's this, this sense of going home. Now, Jesus' death, while similar to ours in many ways, in the sense that he physically died and there was a separation of soul from body, his death was different to ours in the sense that his death was a voluntary death.

This was all part of what was filling his heart and overflowing with sorrow. But it was voluntary. He was giving himself. He gave himself all the time.

There were moments when he displayed that they couldn't take him unless he gave himself. Remember when the crowd came to get him in the garden and he said to them, who are you looking for?

Who do you want? He said, Jesus of Nazareth and he just said, I, I am. I am he. I am. What happened? They all fell backwards to the ground. I would love to have seen that moment and just, there was just this moment of, there was like a display of the authority, the might, the power of who Jesus after me is.

[43 : 42] And then it was, it went back as it were to ordinary and they sort of got up and reassembled themselves and again he said, who are you seeking?

They said, Jesus of, and he said, I am he. This time he went with them. But everything he did, it was voluntary. He was in control at every single stage.

Remember how they called to him, come down from the cross and we'll believe in you. He could have. It wasn't the nails that held him in the cross. Yes, they did physically but he, we know that he could have.

The man, the God man who walked on the water and performed all the miracles, nails couldn't hold him. But he gave himself and even in the moment of death when he came to die, when he came to breathe his last, remember what it tells us, he cried with a loud cry.

That was humanly impossible because one of the things that happened in crucifixion is there was incredible suffocation. It was the most barbaric, inhumane way of putting people to death and along with everything else there was, there was this suffocation taking place and people could barely breathe.

[45 : 06] A strong cry in your last moment is humanly impossible. But Jesus with a loud cry and he said it was finished and into your hand I commit my spirit and it tells us that he yielded up his spirit.

It's as if he himself dismissed his spirit. He had said before I have authority, no man takes my life from me, I have authority to lay it down and to take it up again.

We've always got to remember that although Jesus was taken and put to death he was in control of every moment and everything he did was voluntary. it was never against his own will however difficult it was.

But you know when you think about it what makes Christ's death all the more extraordinary is that when he was put to death sin as we know is disobedience but Christ was put to death in obedience.

He was put to death being obedient. We know that the wages of sin is death. That's the result of sin. But Jesus had no sin.

[46 : 23] But we know that he took onto himself charged to his account all our sin. So this was the extraordinary thing.

And it's no wonder that Jesus' soul that he was troubled. That's what he says now. he says saying these things Jesus was troubled in his spirit.

So why was he troubled in his spirit? What was he seeing? One of the things that without a doubt was going to trouble the Lord Jesus. Because remember Jesus was just like us.

He was seeing the betrayal from one of the inner circle of twelve. Judas had been somebody that had been selected by Jesus but Jesus knew from the beginning who Judas really was.

And yet Judas had been like all the other disciples because you know when Jesus said that one was going to betray him the other disciples didn't automatically go and say oh we know who that is that would be Judas.

[47 : 30] There was nothing about Judas that was going to indicate what Judas was going to do. They didn't realise that. And we've always got to think of the hurt in the heart of Jesus.

That somebody who had shared with him had walked with him had indeed was the treasurer had the money bag was given a position of trust within the disciples that this so called friend was going to betray him.

That was an incredibly hard thing. And on top of that Jesus was seeing his doom of what he was bringing upon himself because when it came to the crunch although Judas had heard all Jesus' teaching had seen the performing of all the miracles in fact Judas had been sent out preaching by Jesus he would remember how Jesus sent out the disciples and yet when crunch time came Judas loved money more than Jesus.

It's a solemn challenging question what do we focus most on in life where is our ultimate heart sadly for Judas it wasn't Jesus and so Jesus was seeing something of the suffering that he was going to have to bear now in the upper room there were various cups there was a Passover and then there was of course the institution of the Lord's Supper and so there were various cups but there was one cup in the room not that others could see it but there was this cup that Jesus alone was going to have to drink out of and it wasn't just to take a sip but he was to drink it every single drop of it he was to drink it dry and that was the cup of God's wrath that was the cup that Jesus saw in the garden remember how he when he left the disciples and he went to pray in the garden and he was saying father if it be possible let this cup pass from me but not my will be done but yours well this is a cup that

Jesus was going to have to drink from nobody else was he alone and of course you can understand how he shrank! from having to drink that cup the cup of God's wrath and when you think what did all that involve for Jesus as he made his way to the cross well it involved the withdrawing of every comfort you think you think about it all the time in this world Jesus as we said had the spirit without measure he had this constant union and fellowship with the father in heaven it was his joy and it was delight now it was coming to be broken the sense of the presence of the father was no longer going to be there the sense of the ministry of the spirit wasn't going to be there the sense of it there was this growing sense of isolation of being left that is why

[50 : 50] Jesus cries out in agony my God my God why hast thou forsaken me now for the likes of you and me we cannot understand the depth of what that involved for the Lord Jesus for somebody who lived in a pure sinless constant communion with the father to no longer have that abiding sense of the abiding presence that he so often enjoyed and we know that on the cross remember what happened in the day it was plunged into darkness and of course that darkness while it was a reality it was physically there that become dark midday it was symbolic of the darkness that was overwhelming the soul of Jesus again when you think of the blessings that we take for granted in life just for instance the blessing of water you know when you're ill if you're running a fever you just love to get a glass of water a sip of water well on the cross as

Jesus raged with fever in all the torment of what was taking place in the crucifixion he calls out I thirst what was it they gave him some vinegar to drink and every step you look at it is one of going down into suffering he was given over to the will of the enemies you know that again is something that that's fearsome we enjoy the protection of God if God removes his protection we are in a fearfully vulnerable place we're given a little insight into that in the book of Job and we find Satan's complaint before God and he's complaining no wonder Job no wonder Job worships you because he put a hedge around him and all that he has God allowed for a period they're breaking as it were of the hedge and giving

Satan an access to job that he never had before we read of the other havoc but God had a purpose in it all well this was the moment Jesus had said this is your hour and the power of darkness it was like the gates of hell had been unleashed and they were poured out and Satan was doing his very worst he was at the heart of everything that was taking place we don't read of Jesus temptations on the cross but I believe they were powerful because you remember how Jesus was tempted in the wilderness and it tells us that the devil he left him for a while he didn't leave him for good although Jesus had won the victory over Satan there we believe that Satan was lurking behind all the time even Jesus says that when Peter after he had made his great confession and Jesus went to start telling about what he was going to do and Peter says no get that away from you

Jesus recognized straight away that's not Peter's voice that's Satan's get behind me Satan so Satan was always about he was always lurking well sure there would have been horrendous temptation taking place amongst all the suffering on the cross and then of course there was the pouring out of the father's wrath for sin as it tells us in Zachariah you know how it says how the sword had been sleeping and it says awake o sword against the shepherd well here was the moment when the sword was unsheathed and the shepherd was hit why for our sin all the guilt all the punishment all the twistedness all the perversiveness everything all our sin past present and future was placed upon

Jesus and he experienced just this fearsome display of God's wrath you know when you read it and when we think about it it's absolutely horrendous but it shows us what has to be done in order that we can be accepted by God if we ever treat sin lightly go back to the death of Jesus if we ever sort of are dismissive of our sin think of what the cost of sin of dealing with it is the death of the son of God in our nature and that's what we're remembering today it's important for us to remember Jesus wants us to remember what he came to do and why he came to do it so so so!

[56 : 05] so so never come to faith in Jesus Christ look to the cross and realize that's what sin demands sin demands the punishment of God and if there's nobody to take our punishment we're empty we're stripped we're naked but Jesus has paid the price you make sure today as Jesus is present with us that he will become your saviour let's pray Lord we give thanks for just reflecting a little upon what you did and when you saw when we see at that moment when you knew that the hour had come what an hour that was help us Lord never to treat the cross lightly never to belittle our sin help us to see just what it is to have our sins paid for so

Lord we pray that you will bless us and bless the remainder of our time and as we prepare just in a very short time to come to take the bread and the wine be with us every step we pray cleanse us from our sin in Jesus name we ask all Amen we're going to sing in Psalm 118 and this is from the Scottish Psalter and again if there are people who as David said at the beginning it's a Lord's table not North Harris pre-church if you have not yet taken your place at the table then as a believer in the Lord and someone who loves the Lord then you should so we're going to sing from Psalm 118 the well known verses I shall not die but live and shall the works of God discover the Lord doth meet your size soar but not to death given over we're going to sing verses 17 through to 25

I shall not die but in and shall the works of God discover the Lord of me chastise and sword but not to death give over O send ye open unto me the gates of righteousness then then will I enter into them and

I the Lord will bless this is the gate of God by it the just shall enter in thee will I praise for love me hurts and thus my safety be that stone is made head corner stone which builders did despise this is the doing of the Lord and wondrous in our eyes this is the day

God made in it will joy triumph and lead say now I pray thee Lord I pray send now prosperityNING