

15.6.25 pm Communion Service

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Date: 15 June 2025

Preacher: Gordon MacLeod

[0 : 0 0] Good evening. It's good to be able to come together, particularly on this evening, as we celebrate the sacrament of the supper.! As we come together tonight, we'll begin our service singing in Psalm 116 in Gaelic. Psalm 116 and we'll sing verses 13 down to 16, two stanzas.

I love salvation, take the cup. On God's name will I call. I'll pay my vows now to the Lord before his people all. Dear in God's sight is his saint's death. Thy servant, Lord, am I. Thy servant, sure, thine handmaid son, my bands thou didst untie.

Remain seated for the singing. Psalm 116, verse 13 to 16. Psalm 116, verse 13.

There's 13. CHOIR SINGS CHOIR SINGS

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[3 : 4 5] CHOIR SINGS CHOIR SINGS

CHOIR SINGS Heavenly Father that as we gather here, we gather to remember the Lord's death until he comes. And we recognize, Heavenly Father, the solemnity of that occasion.

As we reflect on the death that was sacrificed for us, the blood that was shed. And that, Heavenly Father, the importance of each one of us coming and acknowledging Jesus as our Lord and as our Savior.

We pray, Heavenly Father, that as we gather here, as your word is opened, as your praise is sung, that, Heavenly Father, that each one of us would indeed examine our own hearts, recognizing that your word teaches us, your word corrects us, your word directs us.

And that, Heavenly Father, we pray that each one of us would indeed recognize that we must listen to your word, we must learn from your word, and we must go in the direction that your word teaches us to go.

[5 : 5 9] But most of all, Heavenly Father, we remember the words of your Son, that when he cried out, come unto me, all ye that are weak and heavy laden, and I will give you rest.

So we would pray this night that any that may even be gathered here this night that are weak, that are in need of a Savior, that they would indeed come to you, come to you and be saved.

Not just those within the building, but we recognize, Heavenly Father, that there are those that watch online. And we pray that wherever people may be gathered this night, that they would know your blessing of gathering around your work.

And as we think of the freedom that we have to be able to come and gather, we recognize, Heavenly Father, all those this night that are unable to be meeting.

Those that have fear, Heavenly Father, of their meetings been broken up. Those that are secret believers in many different countries. And we think of some of these countries this night, Heavenly Father, when we think of what we see on our television screens, of wars and rumors of wars.

[7 : 19] We pray, Heavenly Father, for peace, but we recognize that that can only come with a change of heart of those that are in leadership and government in these countries. But we also recognize that we come before a God who is the God of the impossible.

And you ask us to come before you in prayer. And that if we come with faith as a grain of mustard, that, Heavenly Father, we can move mountains.

So we come before you this evening as a body of your people. And we pray, Heavenly Father, for your hand to move. That you would indeed rend the heavens and come down.

That you would change the hearts of men. And that you would turn them unto you. And that, Heavenly Father, that we would see peace across our lands. We recognize, Heavenly Father, only in coming to you can we find true peace.

We have been in the boat on a number of occasions in troubled waters as the storms have blown up on the seas as we have seen Jonah in the boat. But only acknowledging you as Lord and as Saviour, can we see these troubled seas to come.

[8 : 35] And we pray, Heavenly Father, that we would indeed come before you this night as we wait upon you. That we would know what it is to have our strength renewed.

That we would know what it is to be standing on the solid rock of Christ. And that we would know what it is to have that new song in our hearts. A song to magnify your name.

We heard this morning, Heavenly Father, the importance of trusting in your word. The importance of telling others about Jesus.

The importance of bringing others to Jesus. And the importance, Heavenly Father, of knowing the touch of Jesus in our own lives and going out with that blessing to others within our communities, within our families.

We have heard it said before that every contact leaves a trace. And we pray, Heavenly Father, that as we go through this land, as we go through our lives, that we would leave a trace of Jesus.

[9 : 45] That others may look not to us, but to you. And that they would indeed be saved. So as we gather here this evening, remember those that are unable to be with us.

Those that are laid low through sickness. Those in hospital at this time. That your hand would be upon them and that they would know that you are indeed a God of healing.

And we pray in each and every situation, Heavenly Father, that your will would be done. And that in each and every situation that we would be accepting of your will. And we pray, Heavenly Father, for those that have chosen not to be here this night.

They may be listening online, taking a step away from all that is to take place here this night. And we pray, Heavenly Father, that you would be with them.

That you would challenge them. That you would continue to draw them closer to you. And that they would indeed, Heavenly Father, have the scales lifted from their eyes.

[10 : 50] That their ears would indeed be open. That they would see and that they would hear and understand that Jesus came to forgive sins. Not just the sins of those that sit at the table this night, but to forgive the sins of the whole world.

If only they would come and believe. So we commit all these things to you. Asking as we have prayed already that your will would be done. For coming and asking for forgiveness of our sins.

Our sins that are many. And we pray, Heavenly Father, that as we come before you and acknowledge our sin, that you would indeed forgive us. In Jesus' name. Amen.

I turn to read God's Word. We'll read in the Old Testament. In the book of Exodus. Exodus chapter 12.

Exodus chapter 12. And we'll read the first 14 verses. The institution of the Passover as it was given to Moses. And then to the children of Israel before they left Egypt.

[12 : 08] Exodus chapter 12. And we'll read in from the beginning of the chapter. The Lord said to Moses and Aaron in the land of Egypt, This month shall be for you the beginning of months.

It will be the first of the year for you. It will be the first month of the year for you. Tell all the congregation of Israel that on the tenth day of this month, every man shall take a lamb according to their father's houses.

A lamb for a household. And if the household is too small for a lamb, then he and his nearest neighbor shall take according to the number of persons, according to what each can eat.

You shall make your count for the lamb. Your lamb shall be without blemish, a male, a year old. You may take it from the sheep or from the goats.

And you shall keep it until the fourteenth day of the month, when the whole congregation of Israel shall kill their lambs at twilight. Then they shall take some of the blood and put it on the two doorposts and on the lintel of the houses in which they eat.

[13 : 16] They shall eat the flesh that night, roasted on the fire, with unleavened bread and bitter herbs, they shall eat it. Do not eat any of it raw or boiled in water, but roasted, its head with its legs and its inner parts.

And you shall let none of it remain until the morning. Anything that remains until the morning you shall burn. In this manner you shall eat it, with your belt fastened, your sandals on your feet, and your staff in your hand.

And you shall eat it in haste. It is the Lord's Passover. For I will pass through the land of Egypt that night, and I will strike all the firstborn in the land of Egypt, both man and beast, and on all the gods of Egypt I will execute judgments.

I am the Lord. The blood shall be a sign for you on the houses where you are. And when I see the blood, I will pass over you, and no plague will befall you to destroy you.

When I strike the land of Egypt, this day shall be for you a memorial day, and you shall keep it as a feast to the Lord. Throughout your generations, as a statute forever, you shall keep it as a feast.

[14 : 39] Amen. And may God add his blessing to this reading of his holy word. Well, again, come before God and sing praise, this time from St. Psalms.

St. Psalms 78, verses 1, down to the verse marked 8. O my people, hear my teaching. Parables I will unfold.

Give attention as I utter, dark and hidden things of old. Things that we have heard and known, by our fathers they were shown. We will tell them to our children, generations yet to come.

We will show the Lord's great power and the wonders he has done. Laws of Israel he made, statutes firm to be obeyed. Sing down to verse marked 8.

If you're able, stand to sing, please. O my people, hear my teaching.

[15 : 40] Parables I will unfold. Give attention as I utter, dark and hidden things of old.

Things that we have heard and known, by our fathers they were shown.

We will tell them to our children, generations yet to come.

We will show the Lord's great power and the wonders he has done.

laws for Israel, laws for Israel, laws for Israel, laws for Israel, laws for Israel, laws for Israel, laws for Israel, So the coming generation not yet born would know them well.

[17 : 26] And their children in their turn God's commands and laws will learn.

And to God they would be faithful, mindful of what he had done.

Not like their disloyal fathers, stubborn rebels everyone.

For God's word they had denied, and his precepts they defied.

Amen. Amen. Amen. word. Dear Heavenly Father, as we open your word again, we do indeed recognise the importance of all that you have taught us. And we pray, Heavenly Father, that as parents, as grandparents, as aunts, as uncles, that we would indeed seek to pass on what we have learnt to the next generation.

[19 : 22] That, Heavenly Father, that they would indeed serve you well. We recognise the importance of our young ones being rooted and grounded in your word. But we also recognise, Heavenly Father, that so often we in our own walk stray from your paths. And as we come and as we examine ourselves, as we come before the table this night, we pray that as we pour out our hearts to you and ask forgiveness of our many, many sins, that, Heavenly Father, that we would indeed know that even tonight you come and you speak to us through your word. Even as we have read what happened many centuries ago, how it directs and points us again to Christ. The only way, the only true way that we can indeed have communion with you. So guide us now and direct us. Remember Scott again as he preaches your word this night. We pray that you'd be with them and indeed bless them there in Copebridge and that they would know, Heavenly Father, the blessing of your word being shared. In Jesus' name. Amen.

Amen. David mentioned this morning that I was the one that was used to being the interrogator or the questioner. Now, if I'm being perfectly honest with you, most of my time in the police was actually spent in emergency planning. In different roles that I had, I had to prepare for different situations.

And one of the things that you were taught and had to be aware of was situational awareness. What was the situation you were in? A definition is given situational awareness is knowing what is going on around you in the present, as well as the potential influence of different factors in the near future. There are three main factors that affect your situational awareness. Perception.

Do you recognize what is happening? Understanding. Do you understand the potential impact of what is happening? And projection. Can you figure out a solution and what might happen next?

Why do I share that with you? Well, as we come into the passage here in Exodus, for those of us that have read the previous 11 chapters, we very clearly get the situation and an awareness of the situation that the Israelites have been facing. We're aware that they came into Egypt when Joseph took them there. We have seen or will have seen when we've read there that Pharaoh that was around when Joseph came to Egypt has died and there is a new leader in Egypt. And his care for the Israelites is not what the previous Pharaoh was. And here the people are in bondage. They're in slavery to Pharaoh and to the Egyptians.

[22 : 47] And they're put to work hard labor building, making bricks and in the field. And enters Moses. Moses comes into the story. We all know that Moses had been cared for by Pharaoh's daughter after having been found in the bull rushes. And he was brought up in Pharaoh's house.

But through the circumstances that befell Moses, he ran and was out as a shepherd boy and as a man.

And then God spoke to him through the burning bush and sent him back into Egypt to face Pharaoh and to ask for the people to be released.

And then we have the to-ing and fro-ing. Moses goes to Pharaoh. Pharaoh says, OK, Pharaoh's heart's hardened. And on nine different occasions, there are plagues that befall the children or the people in Egypt, not the children of Israel.

And then we come to the tenth plague. And before the tenth plague, the death of the firstborn, we have what was instituted here the first ever, Passover.

[24 : 19] And as we read through it, we reach a situation where something's different here. With the other plagues, the other plagues came.

There was no preparation on the part of the children of Israel for that plague. But here, there is preparation. And there's a meal instituted.

And as part of that meal, we see there's a sacrifice. And as part of that sacrifice, we see there's blood. So as we go through this tonight, what I want to be able to look at, hopefully with you as time allows, is to look at the situation.

What does that situation mean for each and every one of us here this night? I want to look at the sacrifice and then look at the salvation that came through the sacrifice and ultimately what that points us to in Christ and the salvation that there is for each and every one of us who comes and believes in Jesus.

So here we have the Passover is instituted. As I said, the people are in bondage. They've cried out to God. That's the right thing for them to have done.

[25 : 43] They've recognized their situation and they've cried out to God. And God has heard their plea and as we said, there was a toing and froing between Moses and Pharaoh.

Yes, they can go. No, they can't go. One plague, two plagues, three plagues, four plagues. But here, the situation, as I said, changes. And the people are warned that this plague is coming.

The people are warned that there is something that they have to do. And there has to be, as we say, a sacrifice. And that sacrifice was that there was a lamb or a kid goat that had to be taken.

It had to be a male. It had to be one year old. And it had to be without blemish. That was what was required for each family. If the family couldn't afford it, they went to the neighbour, and they worked with the neighbour and took a lamb together.

It wasn't just a case of taking the sacrifice. What we're told is repeated to us within this passage. that it wasn't just a case of taking the lamb and sacrificing the lamb.

[27 : 08] The blood had to be put on the doorposts. On the doorposts and on the lintel. And we're reminded twice that that had to happen. And we'll come back to see why it's important that that is repeated within here.

The other thing was that they had to be dressed in a certain way to eat the meal.

Many of us had invitations to go to different meals. We look to see what the dress code is, whether it's formal, whether it's black tie, and then we get prepared for it.

Thinking that we're going to sit down and eat a sumptuous meal. But we see that the people here are told that they've to be dressed, but dressed to get ready to go.

They've to have their shoes on, they've to have their belts fastened, and they've to have their staff in their hand, ready to leave. This wasn't a meal that they were going to take their time over.

[28 : 17] We read that they had to eat it in haste. It wasn't a meal that was to be eaten so quickly that they were to eat it raw, or just to boil it in the pan.

The meal had to be cooked. But what did you notice about how the meal was to be cooked? No part of it was to be taken apart.

It was to be cooked whole. The head, the legs, and the innards, the whole lamb, had to be eaten in one piece, or cooked, sorry, in one piece.

Alistair Begg, writing, on this particular point, says, And they shall eat the flesh in that night, roast it with fire. As the lamb was to be roasted and eaten, we who are saved by Christ's death must continue to live on Christ.

as he said to the Jews, Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. The purpose in eating food was to prepare them for the journey that they were going on.

[29 : 34] But here, we're reminded that in coming to Christ and eating from Christ as in Christ's word, except we eat of the flesh of the Son of Man and drink of his blood, ye have no life in you.

The sacrifice that we see symbolized by the children of Israel taking a lamb. For those of you remember, the first sermon that we had at New Year was, Behold, the Lamb of God that takes away the sin of the world.

And we looked at how John the Baptist witnessed about who Jesus was. And here, tonight, as we look at the sacrifice that each of the families had to make, we're again pointed to the Lamb of God that came to take away the sin of the world.

Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you. And just in terms of how the meal was cooked, Alistair Begg goes on.

This is, of course, a figure meaning that Christ must be food to our minds and nourishment to our hearts. We must love him, trust him, and endeavor to know him better.

[30 : 55] The feeding on the lamb was not to be on a roasted lamb. Sorry, the feeding of the lamb was to be on a roasted lamb, not raw, not boiled, but roasted over fire.

Christ is food for our hearts as having suffered for us, as having passed through the fire of God's wrath against sin. I rejoice in Christ as he is now exalted at the right hand of the Father.

But first of all, I must know him as despised and rejected. Christ's second advent is proper and lawful ground for joy, but not until we understand his first advent and see him in his humiliation on Calvary.

Christ came as the lamb of God to take away the sin of the world. What we have depicted here in terms of how the lamb was cooked doesn't look particularly pretty.

None of us would cook a lamb in that way nowadays. We would dress it in such a way that it was going to be eaten and appreciated by those that were at the table. But if we stop and we look at the lamb of God that came in the form of Jesus to take away our sins, when he was sacrificed for us, it wasn't a pretty sight.

[32 : 22] He was lashed and he was beaten. He had a crown of thorns placed on his head and he was nailed to a cross at Calvary.

His body wasn't broken but his body was beaten for each and every one of us. His side was pierced and his blood was shed.

And unless we come to Jesus and recognise that he is the only lamb of God, the only way that we can indeed see salvation.

We can sit at the table and take part in the sacrifice as the people of Israel did. But I said to you there was an important part that we must remember.

There was a repeat in terms of why the blood had to be sprinkled on the doorposts on the lintel. And it was a choice that each and every one of the children of Israel had to make.

[33 : 32] Just read it to you again. For I will pass through the land of Egypt that night and I will strike all the firstborn in the land of Egypt both man and beast and on all the gods of Egypt I will execute judgements.

I am the Lord. At just that point I will strike all the firstborn in the land of Egypt. On all the other plagues that befell the Egyptians they only befell the Egyptians.

We can read how God protected the Israelites but here what we see is that I will strike all the firstborn in the land of Egypt.

The blood shall be a sign for you on the houses where you are and when I see the blood I will pass over you and no plague will befall you to destroy you when I strike the land of Egypt.

The people could take part in the sacrifice but there was action that they were required to take. they had to physically put the blood on the doorposts and on the lintel of the house.

[34 : 54] Why? As a mark. A mark to show that they were God's people. A mark to show that they were under the protection of God.

Why do we need to come to Jesus? We need to come to Jesus to be cleansed in his blood. We need to come to Jesus to know him as our Lord and as our Saviour and recognise that while that sacrifice was made we don't just stand and look at the cross we actually seek to know Jesus and recognise that what Jesus went through on the cross he went through for each and every one of us.

And that's where we have a choice to make. Do we just stand and look at the cross and recognise that there was a sacrifice or do we actually stand and look at the cross and recognise that that sacrifice was made for me?

Do we recognise personally that that sacrifice was made for each and every one of us as individuals? I can't speak for anybody else here I can only speak for myself Do you as an individual as you come to the table here or even as you sit behind the table as you hear the words read let a man examine himself when you look at yourself do you see yourself as somebody who's without spot or blemish because there was only one and that was Jesus and Jesus came as the one without spot or without blemish as the lamb of God to take away the sin of the world and we must come to him and we must indeed ask him into our lives and be marked by his blood he said as we quoted in prayer come unto me all ye that are weak and heavy laden and I will give you rest he said

I have come that you may have life and have it more abundantly he was the one that said I am the way the truth and the life no one comes to the father except through me situational awareness are you in Christ or are you out of Christ are you bound in sin do you need to be freed from your sin Christ warned that he was going to prepare a place for each and every one of us if we put our trust in him in the situation that we are in this evening are we sitting comfortably thinking I'm okay or are we sitting thinking if it wasn't for the blood of Jesus I would have no hope are you sitting examining your own life and saying

[38 : 20] I've been running the same as Jonah was and I need to come back and acknowledge that God is my God and I will need to call upon him the children of Israel were bondage in bondage in Egypt there was only one way that they could avoid plague 10 the death of the firstborn that was to take part in the sacrificial meal but also to have the mark of the blood of the lamb on the doorposts we sing very often there is a fountain filled with blood drawn from Emmanuel's veins and sinners plunged beneath that flood lose all their guilty stains another hymn writer wrote have you been to Jesus for the cleansing power are you washed in the blood of the lamb are your garments spotless are they white as snow are they washed in the blood of the lamb

I don't know where you are this evening I can see people sitting at the table I can see people sitting outside the table and as we said this morning as we spoke to the children our hearts desire for each one every one of them would be that they grow to know God to love God and to serve God all the days of their life there's only one way that can happen that is becoming coming to Jesus and recognising that he was and is the lamb of God that came to take away the sin of the world as I said we can read quite clearly that when God visited the Israelites with plagues sorry when God visited the Egyptians with the plagues he protected the

Israelites for on the night that he was passing through or as the angel of death was passing through it was only the blood of the lamb that protected them we are promised through God's word that while Christ died for us on the cross at Calvary while he was resurrected and while he returned to heaven he has promised that he will come back as the Israelites ate the meal they had to be prepared to go it was a Passover meal it was to be eaten in haste because they were going on a journey and they had to be prepared for it my question to each and every one of you is Christ is returning are you ready and are you prepared do you have your belt on do you have your shoes and your staff in your hand ready to go and ready to meet him when he comes and calls and while we wait for Christ to come those of us who have already come and been washed in the blood of the lamb as we heard this morning are we shod and ready to go out and tell others and bring others to Christ that they too can receive the cleansing that can only be found at the cross been washed in the blood of Jesus there is salvation awaiting each and every one that comes and as the

Philippian jailer cried out what must I do to be saved the answer is the exact same for each and every one of us believe in the Lord Jesus Christ and you shall be saved come to Jesus come to Jesus for the cleansing are you washed in the blood of the lamb that's a question that we can only answer each and every one of us in our own hearts but it's a question that each and every one of us is going to have to give an account for the Israelites heard the briefing that Moses gave them as to what they were going to have to do if they chose to ignore it we don't read that they suffered but they may have suffered had they chosen to ignore the blood of the lamb on the doorposts and the lintel I pray that nobody here neglects to hear and to respond to what

Jesus has done for each and every one of us and sacrificing himself at the cross at Calvary that we would indeed come to him and that we would be saved and that we would know as we watch what happens at the table that his body was broken for us that his blood was poured out for us and we have a command the same as the children of Israel had a command that we must remember his death until he comes that's why we're here this evening sitting at the table to remember his death until he comes he's coming back my question is are you ready let us pray dear heavenly father we thank you for the clarity of your word we thank you for the challenge of your word that we recognize heavenly father that each one of us must respond to your word and we pray heavenly father that as we move now to the table as we see the elements of the bread and of the wine that we would recognize heavenly father that this was a sacrifice that was made for each and every one of us that has gathered here this night you have not taken us here heavenly father just to watch a spectacle but you have taken us here to hear the truth of your word and you have taken us here heavenly father to hear that call once again come unto me all ye that are weak and heavy laden and I will give you rest that we would indeed acknowledge that you are the way the truth and the life that no man comes to the father except through you we do indeed thank you heavenly father that you sent your son that he came to take away the sin of the world and we pray that not one of us would leave this place this night without recognizing our need of a saviour and that saviour can only be

[46 : 14] Jesus amen as we move to the table we'll sing hymn 585 according to thy gracious word in meek humility as will I do my dying lord I will remember thee and then the truth of thy body broken for my sake my bread from heaven shall be thy testamental cup I take and thus remember thee gethsemane can I forget or there thy conflict see in agony and bloody sweat and not remember thee when to the cross I turn my eyes I rest on calvary O Lamb of God my sacrifice I must remember thee remember thee and all thy pains and all thy love to me ye while a breath a pulse remains will

I remember thee and just as we think about that line is that a statement of truth for you or is it a question that you have within your heart will I remember thee and when these failing lips grow dumb and mind and memory flee when thou shalt in thy kingdom come Jesus remember me we'll stand to sing to thy gracious word and mean humility this will I do by dying

Lord I will remember thee thy body broken for my sake my bread from heaven shall be thy testament of God fighting and thus remember thee get seven e can I forget or dare thy conflict see thine agony and bloody sweat and not remember thee!

To the cross I turn my eyes and rest on Calvary!

O Lamb of God my sacrifice I must remember thee remember thee and all thy pains and all thy grace and all thy love to me in while the breath of cross remains will I remember thee thee and when these failing lips grow dumb and mind and memory free when thou shalt in thy kingdom come

[51 : 02] Jesus remember thee Let's just pray for a moment as we come now to the table.

Our Heavenly Father, we thank you for your word. We thank you for that message that we have heard this evening that points us to your Son, the Lord Jesus, our Saviour.

We thank you for all that he has done, symbolized in that meal that we heard of this evening, that points us to the great and all-sufficient sacrifice.

We thank you that the work of salvation is done. The Lamb of God was slain. He has taken away the sin of all who look to him.

And we pray that this evening, as we come to the table, we would be looking to, trusting in, and remembering all that Jesus has done for us.

[52 : 20] And we ask this in Jesus' name. Amen. Just very briefly and very simply, as we come to the table, we must always ask the question, who should take the bread and who should take the wine?

who should partake of this meal. And just as we remember Gordon's sermon this evening, we can take the points that he's preached and we can answer that question through these points.

Who should come to the table? Well, first of all, those who should come to the table are those who recognize the situation that we are in.

Looking back to the children of Israel, they were in captivity, they were in bondage in Egypt, they were in a bad place. They were far from God.

And as we come to the table, we first of all recognize the fact that we are sinners. We are in bondage to sin.

[53 : 37] And we don't pretend that that's not the case. We confess that's the case. Let a man, a woman, a boy, a girl examine themselves.

What do we see as we examine ourselves? We see that we are sinners. So the first profession we make as we come to the table is that we are sinners.

We don't sit at the table to say that we are perfect, that we are without blemish. We are full of blemish. We are full of sin. We confess that.

But we are thankful for the one who is without sin. So what's our situation? We are sinners. But as we come to the table, the second thing that we recognize is that Jesus is the sacrifice.

We look back to the Passover meal and there was the lamb that had to be slain. And that lamb points forward to Jesus, the lamb of God who was slain, who laid down his life, who was the perfect sacrifice.

[55 : 03] And he did it to take away the sin of the world. So what do we say as we come to the table? We say, as we examine self, I am a great sinner.

But we look to Jesus. And we recognize in the blood and the body that he is the sacrifice, that he is the savior.

So as Robert Murray McShane said, for every look you take at self, as we look at self, we see our sin, take ten looks at Jesus.

Because he is the savior. He is the one who is the perfect sacrifice. I love the hymn. I hope I can remember it now. Which says, when Satan tempts me to despair and tells me of the guilt within, upward I look and see him, Jesus there, who made an end of all my sin.

Because the sinless savior died, my guilty soul is counted free, for God the just is satisfied to look on him and pardon me.

[56 : 31] So our situation, we are sinners. The sacrifice, we recognize in the elements, the Lord Jesus. And the third thing we say as we come to the table is we are saved.

We are saved. Because we can see the bread and see the wine and understand in our minds that this points us to Jesus.

And yet, as Gordon was saying, we may know that and see that and never come to Jesus. Just as the children of Israel heard that if the blood covered the house, they would be saved.

They then had a choice to make. Would they come under the blood? Would the house be sprinkled with the blood of the Lamb?

That was their choice. And tonight, we have a choice. And for those of us who sit at the table, we are saying that not only have we heard about Jesus, but we have called out to Jesus.

[57 : 48] We have said, please take away my sin. Please be my Savior. Please be the one who is the sacrifice, who stands in my place, who hangs in my place.

And if you can say that, you should take the bread and you should take the wine and you and I should remember with great thanksgiving all that Jesus has done for us.

So let's read now the passage that gives us the warrant for what we do. The Apostle Paul, as he receives from the Lord, he says, I received from the Lord what I also passed on to you.

This is 1 Corinthians 11. The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, This is my body, which is for you.

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

[59 : 18] For whenever you eat this bread and drink this cup, you proclaim the Lord's death. Until he comes. So then, whoever eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty of sinning against the body and blood of the Lord.

What does it look like to eat and drink in an unworthy manner? What it means is simply this. If we take the bread and we take the wine and we are not remembering Jesus, and we're not thinking about Jesus, that's to drink and eat in an unworthy manner.

So everyone ought to examine themselves before they eat the bread and drink from the cup. For those who eat and drink without discerning, without remembering, the body of Christ, eat and drink judgment on themselves.

So just as Jesus prayed before they ate the meal, let's pray for a moment. Our Heavenly Father, we do thank you for all that is set before us this evening.

We thank you for the bread that is broken, that speaks to us of the body of your Son. We thank you for the wine that is poured out, that speaks to us about the blood, the powerful blood of your Son.

[60 : 56] And we thank you that we have the promise that when we are remembering Him, when we are trusting in Him, we are saved. So we ask, Lord, that as we take these simple elements, these signs that point us to Jesus, we pray that every one of us indeed would be remembering Jesus, that we would be trusting in the sacrifice of the Lamb of God slain for us, and that we would know the joy of your salvation.

as we are pointed to that cross and all that was done for us. Yes, we grieve over our sin, but we thank you that we are not left in that place.

We thank you that tonight it is right for us to rejoice over our Savior, His death for us, and His resurrection, because we do this, thankfully, only until He comes.

May we be found ready when He comes. So help us, Lord, we pray, as we do this in remembrance of you, Lord Jesus.

And we ask this in Jesus' name and for His sake. Amen. So Jesus, on the night in which He was betrayed, took bread, and when He had given thanks, He broke it and said, This is my body which is for you.

[62 : 36] Do this in remembrance of me. in remembrance of me. And in the same way, He took the cup and said, This cup is the new covenant in my blood.

Do this whenever you drink it in remembrance remembrance of me. For whoever eats this bread and drinks this cup, you proclaim the Lord's death until He comes.

Let's pray. Heavenly Father, again, we thank You for the blessing of being able to meet together in this way as Your people.

We thank You, Father, once more for the vastness of Your love. We thank You that God so loved the world that He gave His only begotten Son that whoever believes in Him shall not perish but have everlasting life.

We thank You for the work of salvation that has been done. We thank You that Jesus cried out from the cross, it is finished.

[64 : 09] That the curtain was torn from top, from heaven to bottom, to earth, to show that the way into the presence of God was open for all who would come in and through the finished work of Christ.

We thank You that on the cross that great exchange happened. For all who believe in Jesus, for all who confess sin, we thank You that our sin is taken from us, that the curse of our sin is taken from us into Jesus, into His body on the tree.

The wages of sin is death, and the one who is life laid that life down to pay the wages of our sin. And that in itself is a wonder beyond our understanding, but we thank You that more than that, David, we have the promise that the righteousness of Jesus is given to us.

The grace of the Lord Jesus Christ is transferred from Him to us, and we are given the assurance that we are saved, our sins forgiven, our hearts made well, and an eternal security guaranteed because of all that has been done for us.

So we thank You for these elements, for the bread and for the wine that point us back to the cross to help us to remember all that has been done for us in Jesus.

[65 : 59] So we pray that for those of us who are Yours, for those of us who are trusting You, Lord Jesus, we pray that we would express our love and our thankfulness to You with lives which we pray would be pleasing to You.

Help us as we rise from the table to remember that we are ambassadors for Christ, and that we are called to tell people about Jesus and take people to Jesus.

Help us to do that even this week. And for those who may have professed this evening not to be trusting in Jesus, we ask, Holy Spirit, that You would be working in each of their lives.

We believe that some are trusting in Christ but have never yet professed that. And we pray that another communion would not pass without them stepping forward to say, I am a great sinner, but Jesus is my great Savior.

And for any who have not yet seen that, we pray, Holy Spirit, that You would be revealing to them as we acknowledge that You have revealed to us the state of our hearts and the sufficiency of our Savior.

[67 : 22] We pray that the scales would fall from any eyes that are still blind, that we would be able to sing together. In the months to come, amazing grace, how sweet the sound, that saved a wretch like me.

I once was lost, but now I'm found, was blind, but now I see. So bless Your Word to us, bless the sacrament to us, bless those who are absent tonight, especially those who are sick and who are struggling.

Minister to them where they are, and draw near to those who are grieving. We are always conscious as we sit at the table of those who used to sit with us, but who have gone on ahead of us into that place that Jesus has prepared for all who love and trust Him.

We ask that You would comfort those who grieve, and we pray that each one of us would be ready, as Gordon preached, for the day that we are called from this world to stand before the one who came into this world to be our Savior.

Hear our prayers. Go before us, we ask, in Jesus' name. Amen. We'll conclude by singing the words of the hymn on the screen, What can wash away my sin?

[68 : 48] Nothing but the blood of Jesus. Amen. What can wash away my sin?

Nothing but the blood of Jesus. What can make me whole again? nothing but the blood of Jesus.

Oh, precious is the flow that makes me white and snow, no other plant I know, nothing but the blood of Jesus.

for my pardon this I see nothing but the blood of Jesus.

For my cleansing this might be nothing but the blood of Jesus. Oh, precious is the flow that makes me white as snow, no other plant I know, nothing but the blood of Jesus.

[70 : 24] Nothing can forsake at all, nothing but the blood of Jesus. Not of good that I have done, nothing but the blood of Jesus.

Oh, precious is the flow that makes me white as snow, no other plant I know, nothing but the blood of Jesus.

This is all my hope and peace, nothing but the blood of Jesus. This is all my righteousness, nothing but the blood of Jesus.

Oh, precious is the flow that makes me white as snow, no other plant I know, nothing but the blood of Jesus.

And now may the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of God the Holy Spirit, be with us all now and forever more. Amen. Amen. Amen.