

# 30.10.16 Communion Sunday Service

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Preacher: Rev. Calum Iain MacLeod

[ 0 : 00 ] Boys and girls, I'd like to share with you, there's a little verse and it's in the last chapter of the Bible.

These words are very precious to me because I believe that the Bible is the Word of God. It's a remarkable library. How many books are there in the Bible? Do you know?

66 books. It's a big, big library. What's the first book of the Bible? What's it called? I'm going to tell you.

You're all very shy. The book of Genesis, so the last book of the Bible is Revelation. Yes, well done. Well, the words of Revelation 22 verse 6. Then he said to me, these words are faithful and true.

[ 0 : 59 ] I know that the Bible is faithful. Every word in it is true. It is reliable. You will never be tricked by the Bible. You will never be good-winked.

You can always depend on your Bible, as I do every day in life. But sometimes life isn't always like that. Things aren't always as they seem.

I once had a friend and he was looking forward to having beans on toast. But when he opened the can, it wasn't beans, it was actually spaghetti. So somewhere in the Heinz factory, someone got it wrong.

But I'd like to share with you two things that happened to me some years ago, just to illustrate that things aren't always as they seem. When I was a student, not an Edinburgh Theological Seminary, I guess you are, but in a previous life, I was in a college as a student.

We had a very good cook, but sometimes she didn't always get it right. One day, we were having pudding, and we were told that it was apple pie and ice cream.

[ 2 : 16 ] I love apple pie. So the person next to me was enjoying this apple pie, because I was a little late in arriving. So I went up to the ceremony and said, yes, I would love to have some apple pie as well.

So I sat down next to my friend, and I put my spoon into the apple pie, which was identical to his apple pie, but it wasn't apple pie.

It was a chicken pie. Now this, I'm not kidding you, both pies were exactly the same. Okay, so it was one of these pastries where it's encased.

So you don't actually know what's inside it until you put the spoon into it. But it was a chicken pie. I don't know if you've ever tried chicken pie and ice cream, but it really doesn't go at all.

So remember, things aren't always as they seem. Chicken pie and ice cream, well, something else that happened to me. When I worked in Lewis, in years ago, at the Callanish Visitor Centre, one day the staff came into the office, and they had the most delicious chocolate truffles on a tray.

[ 3 : 34 ] Now I love chocolate, and I love truffles, especially dark chocolate. So there was a real selection of yummys on a tray.

And they even gave me a cup of coffee, and I thought, how nice. So I took, they offered me a chocolate, and I said, yes, please, I'll have that big one there.

Took the biggest truffle I could find on the tray, and I put it up to my mouth, and I took a big bite out of the truffle, and then I was nearly sick.

Because inside the truffle, it wasn't chocolate. It was soap.

It was disgusting. It was so horrible. Please don't ever do that to your friends. Because, you know what, when I took a big bite, and I started crunching on it with my molars at the back, before I realised that it was soap, it was so horrible.

[ 4 : 50 ] And I had to run down to, run down to the toilets, and I tried to, you know, just clean it out. But it got stuck in between my teeth, and, oh, my mouth started foaming a bit.

And the rest of it, no, it didn't really. But I thought it was going to. Every time I spoke, I was imagining that big bubbles when sat in the air. It was so disgusting. But I thought it was a chocolate. I thought it was a truffle. And I ate it, in good faith. But I'd been thrift, I'd been conned, I'd been hoodwinked. Things are not always as they seem.

And sometimes in life, that happens. Sometimes it's funny, sometimes it isn't. Sometimes it isn't. I want you boys and girls to treasure your Bible.

Because you will never, ever be tricked. Or disappointed. You will never, ever be conned by this very special group.

[ 5 : 53 ] Why is that? Because it always leads us to Jesus. Jesus. And Jesus is full of grace.

He is full of truth. Two lovely, great, important things that the Bible speaks of. And we'll be referring to this morning, time and again.

So I want you to be reading your Bibles. I want you to have a Bible reading plan every day. Even if it's just reading a little bit of your Bible.

Read a little. And take it with you into the day. And you will be much stronger and better equipped. So that when you do face tricky situations in life.

You will know where to turn. These words are faithful and true. Just like Jesus. Amen.

[ 6 : 52 ] Well done. You listened so well. But please, no messing about with soap. Okay. Thank you all.

Can I get fast now? Thank you. Well, we're going to sing.

And our second item of praise this morning. To God be the glory, number 708. To the praise of God, number 708.

You want to pass me? Well, that would be better. There you go. Number 708. To God be the glory.

Thank you. Now we're going to read God's word together from the Old Testament.

Our first reading is taken from the book of Leviticus, chapter 17. The book of Leviticus, chapter 17.

[ 7 : 55 ] And we're going to read verses 1 to 11. And the Lord spake unto Moses, saying, Speak unto Aaron and unto his sons and unto all the children of Israel, and say unto them, This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox or lamb or goat in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord.

And offer them for peace offerings unto the Lord. And the priest shall sprinkle the blood upon the altar of the Lord, at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

And they shall no more offer their sacrifices unto devils, after whom they have gone a-whoring. This shall be a statute forever unto them, throughout their generations.

And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the congregation, to offer it unto the Lord, even that man shall be cut off from among his people. And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood, I will even set my face against that soul that eateth blood, and will cut him off from among his people.

[ 10 : 13 ] For the life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls. For it is the blood that maketh an atonement for the soul.

And our second reading is taken from the New Testament Scriptures, 1 John, chapter 1, 1 John 1, and we'll commence our reading at verse 5.

1 John 1, 5.

1 John 1, 6.

1 John 1, 6.

[ 12 : 15 ] Well, for a time this morning, I'd like us to turn to the passage that we have just read from 1 John.

1 John 1, 6. 1 John 1, 6. 1 John 1, 6. 2 John 1, 6.

2 John 1, 6. 2 John 1, 6.

2 John 1, 6. 2 John 1, 6. 3 John 1, 6. 3 John 1, 6.

3 John 1, 7. 4. 1 John 1, 7. 3. 1 John 1, 7.

[ 13 : 37 ] 2 John 1, 7. 3. 3. 5. 4. 4. 5. 4. 4.

5. 5. And Napoleon spreads a large map of the world on a table before him. And Napoleon puts his finger on a kingdom coloured red.

And with gritted teeth and with tangible frustration, Napoleon declares, if it were not for that red spot, I could conquer the world.

The red spot he was referring to was, of course, the British Isles. Now picture this, if you will. Not Napoleon, but Satan.

He has his own map of the world before his demonic court. And Satan places his finger on a spot stained red with the blood of Jesus.

[ 14 : 48 ] And he says, just like Napoleon said, if it were not for that red spot, I could conquer the world. And that red spot is Calvary's cross, where the precious blood of Jesus Christ, the Son of God, was shed to save and to cleanse you and I, and to free you and I from Satan's snare, grip and power.

So this morning it's Communion Sunday and it's destination Golgotha. And it's against the backdrop of Calvary that we are going to focus on him who loves us and has freed us from our sins by his blood.

Revelation 1.5 Why do we gravitate towards the shed blood of Jesus? Because Jesus is our atoning sacrifice.

John says we have fellowship with one another. And he says the blood of Jesus Christ, his Son, cleanses us from all sin.

Do you get the point? The moment John mentions the blood, its centrality is highlighted.

[ 16 : 29 ] It's John's great point of emphasis. You know, sometimes we're asked, 66 books, where is the center of gravity in the Bible?

Well, I have no hesitation in saying that it is the blood of Jesus Christ. Our communion formula highlights all of this.

Do this in remembrance of me. This cup is the new covenant in my blood. Drink it, Jesus says, in remembrance of me.

Communion revolves around the shed blood of Jesus Christ. Why is that? Well, to quote the American evangelist Billy Graham, Sin is the great clogger.

The blood of Christ is the great cleanser. And it's the central theme of scripture. Read the New Testament against the back cloth of 1 John 1, 7.

[ 17 : 43 ] Read Ephesians 1. Paul and John are singing from the same song sheets. Read Paul's letter to the Romans chapter 5, verse 9.

We have been justified. Is that all Paul says? No, not at all. We have been justified by his blood. It's a recurring emphasis.

So much so that the blood of Jesus, according to John, is pivotal and central to our confession of faith in Jesus Christ.

Isn't it remarkable this morning that we are bound together in our communion, table, fellowship by virtue of his shed blood, as it was for the ancient people of Israel.

Where does blood feature on the pages of scripture? Well, you can go right back to the book of Genesis. And the moment we enter the avenue of sacrifice, the shedding of blood, becomes that recurring emphasis.

[ 19 : 22 ] Fast forward to the book of Exodus. It's the Passover. It's the eve of the great Exodus. The shed blood of the Passover lamb is central and sets the scene for the Exodus.

Read Exodus 12, verse 13. What does God say to the Israel of God, to his people? When I see the blood, I will pass over you.

Not only that, God says, the blood shall be a sign. In other words, the blood is the distinguishing marker, isn't it?

It's the common denominator for the people of Israel. It is vital. The blood shall be the distinguishing marker for you on the houses where you are.

The blood singles them out. Question. What does God see on the doorposts, on the lintels of our hearts this morning?

[ 20 : 44 ] Is the lintel, is the doorpost of your heart, is it smeared, is it stained with the blood of the Passover lamb?

Our sinless sin bearer, our atoning sacrifice, our substitute, our saviour Jesus Christ. How do we value our fellowship this morning?

If you were to put a price tag onto the fellowship of our communion gathering, what would it be? Well, it is priceless, isn't it? Because our fellowship is blood-bought, and it is blood-sprinkled. And fellowship matters to John.

And he makes this link between the blood and the fellowship of the church. For John, fellowship means joint participation.

[ 21 : 52 ] It is the language of a sharing community. Think of a business partnership. Some would say that John here is reflecting on his early days when John and his brother James were shareholders in the family fishing business.

They had a fellowship, a sharing partnership, that combined input of brothers working together, teamwork, one with another.

The kind of thing that we were no strangers to in the fishing community of yesteryear. It is family, John is saying.

And here we are this morning. We assemble in gospel fellowship. We do so in the name of our kinsman redeemer. We do so in the name of our elder brother.

We are family. We are gospel shareholders this morning in Christ Jesus. We have a sharing partnership. Our praise is a joyful gospel anthem.

[ 23 : 09 ] We sing, do we not, in conjunction with the angelic voices of heaven as we sing worthy is the lamb who was slain and with your blood we say you purchased a people for God from every tribe and nation language and people and nation.

The words taken from Revelation 5 and 7. But what we have here this morning is a snapshot of heaven.

Every time we come into our blood-bought, blood-sprinkled fellowship to remember his death until he comes.

It's a snapshot of heaven. Our makeup this morning it's international it's inclusive because we are one in Christ Jesus.

We are a part of the wider fellowship of the church and the centrality of the cross and blood atonement go together.

[ 24 : 25 ] The blood of Jesus is the great dynamic of the gospel. We read from Leviticus 17.11 perhaps some of you were a little concerned that I was going to take my text from Leviticus 17 because it's not everyone's favourite book of the Bible is it?

You know some begin their Bible reading they have a plan it's going swimmingly as we sail through Genesis and Exodus and then we hit Leviticus and very often the Bible reading plan is aborted it stalls it stops and we never really do recover from the Leviticus brick wall but I want to encourage you this morning to persevere to persist with your Bible reading through the book of Leviticus why? Because it's all about Jesus and it points us to the cross the book of Leviticus is blood stained from beginning to end Leviticus 17 11 it's the language of the cross it is the blood that makes atonement we gravitate to the cross don't we you will discover that 86 times in the book of Leviticus blood is highlighted in the context of the sacrificial system that points us to the ultimate sacrifice and the shedding of the blood of Jesus because without the shedding of blood we cannot be saved we cannot be sanctified without the shedding of blood Hebrews 9 22 there is no forgiveness and that is surely

John's point here when you read your Bible you will discover that blood is mentioned no less than 460 times in the Bible it's the great redemption dynamic Jesus spoke no less than 14 times of the significance of the shedding of his own blood so let us not belittle the blood because as someone else has put it sin's contamination requires the saviour's cleansing sin putrefies the blood of Jesus purifies and as I grasp and reflect on the centrality of his shed blood for my sins so I'm increasingly assured of sins forgiven you may have heard of a Christian doctor some time ago many years ago pre-NHS

I expect I don't know the actual date but this particular doctor was very lenient with poor patients those who had little and many of them had difficulty paying their fees to the good doctor and the doctor would more often than not write with red ink across the record of their indebtedness one word just one word in red ink forgiven and it was a frequent occurrence in fact the doctor's casebook had very few pages where the red letters did not appear forgiven forgiven forgiven but the good doctor died and after he passed away his legal executors thought in their wisdom that the doctor's estate would benefit greatly by trying to collect some of the forgiven debts if just some of the forgiven debts could be collected it would make a difference and applications were made to all

of the patients and all were unsuccessful but the executors didn't stop at that they took legal proceedings to recover the debts and so the matter was laid before a local judge and he examined the casebook and when he saw the word in red forgiven cancelling each entry he said in his conclusion there is no court in the land that could enforce payment of these accounts marked forgiven case dismissed again let me quote

[ 29 : 39 ] Billy Graham he once said when God forgives us and purifies us of our sin he also forgets it forgiveness results in God dropping the charges against us that's why John emphasizes here that we have an advocate with the father we have one who speaks to the father in our defense a risen exalted glorified mediator intercessor a great high priest like no other and all of that is good theology because Paul says so in his letter to the church at Colossae Colossians 2 verses 13 to 15 what does Paul say well again pay attention to detail if you will when you're reading your Bible Paul says God has forgiven all our trespasses did you get the point of emphasis there precisely the point

John makes the blood of Jesus cleanses us from all sin from all unrighteousness Paul says God has forgiven us all our trespasses how is that by cancelling the record of debt that stood against us with its legal demands what powerful words this Paul says he set aside nailing it to the cross he disarmed the rulers and authorities who are they a hostile Satan and his demonic legions of course and God put them to open shame by triumphing over them in him in Jesus the son of his steadfast love our saviour who shed his blood who gave his life as a ransom for many we come to the Lord's supper we commemorate and we too celebrate and we do so with Crosby's redemption song redeemed as I read these words I recognize the significance of redemption accomplished and applied through Jesus cross redeemed how I love to proclaim it redeemed by the blood of the lamb redeemed through his infinite mercy his child and forever I am the centrality of the blood but John also stresses that there is power in the blood and John is explicit isn't he he's very plain in his choice of words he tells us that the shed blood of

Jesus completely cleanses it leaves no stains no marks no spots no blots behind it purifies its cleansing properties completely decontaminate and purify we all use disinfectants well when I say we the ladies are probably more attuned with with the products like Domestas whatever is used but you will note that most disinfectants have a disclaimer the disinfectant may deter it may hinder or hamper bacteria to the tune of 99.9% that's impressive that's good but then there is the complex world of the micro germ what about the 0.1% the single cells that can't be seen that can't be wiped out that cannot be cleansed but

John tells us the blood of Jesus is not like that the blood of Jesus erases it removes it deletes completely totally and utterly because Calvary covers it all no micro germ of sin is left exposed cleansing is complete it is whole we are cleansed from all sin and this word all it means each every the whole everything absolute all of the above cleansed the bible means what it says no spin the bible is not economic with the truth these words are faithful and true if someone asks you how do you define the bible how how if someone asks you what's the bible all about well let me quote you [ 35 : 16 ] Donald Barnhouse response to that question the bible is a record of man's complete ruin and sin and god's complete remedy in christ love that quotation it's wonderful isn't it the bible is a record of man's complete ruin and sin that's the negative the positive and god's complete remedy in christ and how true if you begin reading your bible with the new testament scriptures you begin at matthew's gospel chapter one we have our introduction to jesus how are we introduced to jesus on the pages of the new testament well we are introduced to jesus matthew places emphasis on the significance of the name of jesus jesus our new testament joshua jesus for he will save his people from their sins that is why jesus came into the world to save sinners his root is designated it is destination calvary for the lord jesus why to shed his blood why because we can't save ourselves from sin and its catastrophic consequences we need a savior that's why we're here this morning we are sinners saved by grace there's a book called throw out 50 things written by an american author gail blan and gail is apparently a world class motivator whose vision is to empower men and women the world over to live truly exceptional lives and gail outlines four rules for disengagement to help people clear the clutter from their lives the first rule goes like this if it weighs you down if it clogs you up or just plain makes you feel bad about yourself throw it away give it away sell it let it go move on get rid of life plaque as if sin is a process of elimination get rid of it am i saying this morning that if i try hard enough i can make myself better than i am and ultimately one day i will have earned god's favor well perhaps some of us are working hard this morning on reformation in our lives and perhaps there is much to reform and that's good in and of itself but only the blood of jesus can

transform our lives because you see no matter how good how moral how upright i aspire to be i cannot eliminate i cannot decontaminate i cannot detox the sinful toxins in there because there is a sinful nature embedded ingrained within me and only jesus has the power to do that by what means john tells us by shedding his blood a sacrifice

that paid in full god's penalty for sin job done it is finished mission accomplished so nothing in my hands i bring simply to the cross i cling there are many revolutionary cleaners available to buy these days think of many of the oven cleaners that can supposedly remove the toughest of stains grease and grime and gunge but again read the small print more often than not there is a disclaimer telling you that this revolutionary oven cleaner may not be able to remove every single minute minuscule microscopic food stain that's been cemented on tier oven for years but lewis jones tells us otherwise and we're going to be singing these words shortly there is power there is power there is wonder working power in the precious blood of the lamb let me tell you about a man called stan stan had been receiving ongoing medical treatment for a life threatening disease for a whole year and as he left the clinic one day the smile on stan's face was a powerful testimony to the good news he had just received from his doctor and he shared with his friends that at his annual checkup the doctor announced that the test results all pointed to one thing stan said his doctor you are totally clean and what a difference two words can make to stan totally clean meant that every trace of the life threatening disease that had threatened his life only months before had been completely wiped from his body and john is saying to us as the hymn writer puts it sin stains are lost in its life giving flow the blood of jesus cleanses peter tells us that we have been redeemed cleansed with the precious blood of christ a lamb without spot without blemish or defect you see it is all powerful all sufficient the shed blood of the man of sorrows who came ruined sinners to reclaim bearing shame and scoffing rude in my place condemned he stood sealed my pardon with his blood guilty vile helpless me spotless lamb of god was he and so as we conclude we are reminded that in him we have redemption through his blood the forgiveness of sins you might be asking this morning can his blood cleanse me given my track record my past my history it doesn't make good reading yes without leaving any stains yes can his shed blood really seal my pardon this morning yes it's a resounding yes no stone

is left unturned you see the thought behind the word to cleanse to purify here is that it conveys continuous action and that's an important point with which to conclude in other words as you and I cry out with the psalmist David blot out my iniquities create a clean heart oh lord renew a right spirit within me he keeps on washing us clean as we seek forgiveness you see calvary covers it all my sin in the past present future under the all powerful shed blood of Jesus well I commenced with Napoleon I want to conclude by referring to him briefly a Russian prince one day with the blessing of Napoleon was permitted to bring pardon to just one prisoner one convict in a French prison he was permitted to grant forgiveness so off he went and he went into what was very much a dungeon every person he interviewed professed innocence and said you know I've been unjustly punished I shouldn't be here others were saying I'm unworthy of such a sentence so it went on until in the deeper recesses of this French prison he found just one prison who with untold sorrow confessed his guilt and acknowledged himself deserving of his punishment and to that man the prince said I have brought you pardon in the name of the emperor I pronounce you a free man and in that vein we come to the Lord's supper because in Christ we have been pardoned in his name our

Emmanuel God with us we are set free my chains are gone I've been set free my God my saviour has ransomed me and like a flood his mercy reigns unending love amazing grace amen we're going to sing to God's praise the words of there is power in the blood words that in many ways echo our theme this morning the centrality of the blood the power wonder working power that there is in the shed blood of our

[ 46 : 24 ] Passover lamb and we stand and we sing these words to the praise of God would you be free from the burden of sin there's power in the blood power in the blood would you all evil of anxiety win there's wonderful power in the blood there is power power wonder working power in the blood of the land there is power power wonder working power in the precious blood of the land would you be free from your passion and pride there's power in the blood power in the blood come for a cleansing to calvary's time there's wonderful power in the blood there is power power wonder working power in the blood of the land there is power power wonder working power in the precious blood of the land would you be whiter much whiter than snow there's power in the blood power in

the blood since saints are lost in his life getting flow there's wonderful power in the blood there is power power wonder working power in the blood of the blood there is power power wonder working power in the precious blood of love would you do sadness for

Jesus your king there's power in the blood power in the blood would you lift daily his praises to sing there's wonderful power in the blood there is power power wonder working power in the blood of the lamb there is power power wonder working power in the precious blood of the lamb the prophecy of Micah the book of Micah chapter seven and I'd like us just to focus on the words of verse 18 the book of

Jonah the book of Micah to the book of Nahum sandwiched between so Micah seven verse 18 who is a god like unto thee that pardon of iniquity and passeth by the transgression of the remnant of his heritage he retaineth not his anger forever because he delighteth in mercy he will turn again he will have compassion upon us he will subdue our iniquities and thou wilt cast all their sins into the depths of the sea you will cast all their sins into the depths of the sea well as we come to what is commonly known as the fencing of the table we might ask who should come to the sacrament of the Lord's supper well I want to answer that question by saying that sinners saved by grace when we confess our sins

John says God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness what becomes of our sins according to the prophet Micah our noxious dreadfully toxic sins are cast into the depths of the sea many have referred to the depth of Micah as the ultimate ocean of grace the sea of God's forgetfulness and there our sins are cast never to be brought to the surface again no fishing permitted in these waters so we come recognising all of the above we come as sinners saved by this God of grace recognising that sins have been forgiven in and through

Calvary's cross when Nansen the Norwegian explorer tried to measure the depth of the ocean in the far north he used a long measuring line and when Nansen discovered that it had not reached the bottom he wrote in his record deeper than that the next day Nansen tried a longer line only to have to write again deeper than that and several times he tried until finally he fastened all his lines together and he let them down but his last record was just like his first deeper than that and he left these waters without being able to measure the depth of the ocean at that particular point well you see just like Nansen's line we can't under any circumstances find a line long enough to plumb the depths of the sea of

[ 53 : 24 ] God's forgetfulness the ocean of his grace why because it is deeper still and as we recognize that as we embrace the gospel this morning and his exhortation to come and to remember his death until he comes we do so as sinners saved by grace perhaps some of us are hesitating some of us are feeling inadequate unworthy perhaps you're saying in your heart of hearts I'm really not good enough well let me tell you you are amongst friends all the more reason to come all our sins without exception are cast into the depths of this ocean of sins forgiven all sin removed or disposed of yes sunken ships have been removed from the seabed and taken to the surface but there is no danger of sins forgiven in

Jesus Christ being recovered from the sea of God's forgetfulness they are blotted out forever so how can I come this morning I come recognizing once again that nothing in my hands I bring with me but I do cling to the cross I leave these words with you I will cast in the depths of the fathomless sea all thy sins and transgressions whatever they be though they mount up to heaven though they sink down to hell they shall sink in the depths and above them shall swell all the waves of my mercy so mighty and free and so we come not because I'm worthy but because worthy is the lamb who was slain amen we're going to sing to

God's praise psalm 118 a gaelic rendering of psalm 118 singing verses 15 and 16 two stanzas as the table is furnished as we come so we give thanks once again for the unspeakable gift of the Son of God our Saviour our sacrifice to praise of

God will v there pin j all go to have Thank you.

Thank you.

[ 58 : 06 ] Thank you. Thank you.

Thank you. Thank you.

Thank you. As we come together to partake of the sacrament of the Lord's Supper, we read our words for doing so.

1 Corinthians chapter 11 at verse 23, under the heading, The Institution of the Lord's Supper.

1 Corinthians chapter 11, verse 23. For I received from the Lord that which I also delivered to you, that the Lord Jesus, on the same night in which he was betrayed, took bread.

[ 60 : 40 ] And when he had given thanks, he broke it and said, Take, eat, this is my body which is broken for you. Do this in remembrance of me.

In the same manner, he also took the cup after supper, saying, This cup is the new covenant in my blood.

This do as often as you drink 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.

We're going to follow the example of our Lord, and we too will now endeavor to give thanks.

Let's bow our heads. Let's unite our hearts in prayer. Our gracious God, receive of our thanks, we pray, for your goodness and mercy and grace.

[ 61 : 45 ] Our thanks, we come to remember, we come to render thanks for the Lord Jesus, his broken body, his shed blood.

We gather as proclaimers and grant us to do so, as those who have nailed their colours to the mast, as those who are not ashamed to be associated with King Jesus.

So we give thanks for the opportunity to remember as we assemble around this table of communion, as we commemorate, as we celebrate, as we contemplate.

Grant us, we pray, to exalt Christ and him crucified, as we give thanks once again for the shed blood, the blood of Jesus.

It cleanses from all sin and unrighteousness. Receive us graciously. Presence yourself with us. In Jesus' name.

[ 63 : 11 ] Amen. And again, as we come to partake of the Lord's Supper, as we receive bread and wine again, the words of Jesus resonate.

When he had given thanks, he broke it. And he said, this, take, eat, this is my body, which is broken for you.

Do this in remembrance of me. He took the cup after supper.

The words of Jesus, this cup is the new covenant in my blood. This do as often as you drink it.

Again, do so in remembrance of me. Amen.

But as often as you eat this bread and drink this cup, you proclaim the Lord's day until he comes.

[ 64 : 39 ] Yes. Amen. Amen. Thank you.

I'm going to take a moment to reflect and perhaps some of us as we are reflecting on this morning's time of communion, there are some present who have not taken part.

And some of us may be asking what does it take? The Bible responds by commending to us faith in Jesus Christ.

But some of you may be asking what is faith and how can I exercise faith in Jesus Christ?

Well, I don't know what you've taken with you this morning, but I want you to take this with you. A simple formula and I would like you to reflect on it for the rest of today.

[ 66 : 16 ] Faith in Jesus Christ. But you say, what is faith? Break down the word as follows.

Forsaking all, I trust him. You are asking what is faith? Faith is forsaking all and saying, I trust him.

What is it to trust? Break down the word and take the following formula with you. Taking refuge under severe trial.

What are your trials this morning? But we can exercise faith in adversity. So trust in Christ.

Forsake all and say, I trust him. And from this very moment, I will trust him. And I will place my hope and my confidence in him.

[ 67 : 25 ] And perhaps on Wednesday evening, some of us might be encouraged to exercise faith. And to come into this fellowship.

And cast our lot with the people of God. And know the blessings that are ours in Christ as we avail ourselves of every means of grace through which grace is administered.

What is grace? Well, that's been our theme this morning. God's riches at Christ's expense. Amen.

We're going to sing to God's praise. The words of 988. How deep the Father's love for us.

How vast beyond all measure. That he should give his only son. To make a wretch his treasure. To the praise of God.

[ 68 : 46 ] After which we're going to conclude in prayer in Gaelic. And then I'll pronounce the benediction. Psalm hymn number 988.

To the praise of God. The year of grace for us. Behind his reading, Paul said, the Eosach Dias, taing agus mollwud, gandug esing tyllug agus uae id a baas agus id a nui, gandug eediche eir an dhraswaan agus gabyla eganch echanthrasa un yw marabedje e dhe chrúnu leicuboar na hasa di. Hasangatabaluch do fyddi agus gabylarst, haquerst gabylaar a ddecharnabur haquin a ddyn i eosach Dias, egan i maniwel gyr maia ddyn.

Nach tietiw hen rôen marer ddystyn ysgir, yddyst djornich gybymh yn eisleifen allia di togal yr cramd Cesi, yddyst ddi llentyn yr slanier na'r dolymach na'r tiachwysdach gafdi yr bwyllus ffachodd nyr ein iw eitherson.

Yddys ddyn i'ch gwybwyh i'r ydyfoddol yr troch gyda ieis i'r hyn i mi ysgnini o'r ysgeir o al cw hald cw madanod yr dydd ein hig mo fel.

[ 70 : 34 ] Gafdi ein cu graspol a suwr a mamennem a ddys yr sgaf chdias. And now may the grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit remain with us all.

Amen. Amen.