

The Message

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[0 : 00] But if we could, with the Lord's help and the Lord's enabling this morning, if we could turn back to that portion of Scripture that we read, the book of the prophet Isaiah.

Last night we looked at verses 13 to 15 of chapter 52. So this morning we're looking at verses 1 to 6 of chapter 53.

But we're going to read the first three verses. Isaiah 53, verse 1. But Isaiah writes, And so on.

As you know, whenever you watch a new episode of your favorite TV program, it'll usually begin by explaining what happened during the previous episode.

And it'll come up with a statement, maybe at the bottom of the screen, it'll say, Previously on. And then it'll give you a recap of the previous episode. So that if you've missed anything, it'll bring you up to speed with a storyline.

[1 : 36] And that's how I want us to begin this morning, by saying Previously in the Song of the Suffering Saviour. Previously in the Song of the Suffering Saviour. Because if you missed part 1, which we were looking at last night, my first question is, Well, where were you?

Where were you? You missed out on part 1. Because in part 1, we discover that these verses, verses 13 of chapter 52 all the way through chapter 53, these verses, they form a famous song.

The Song of the Suffering Saviour. They're the Song of the Suffering Saviour. It's one of the clearest Old Testament prophecies about the person and work of Jesus Christ.

And as we said last night, I want us to sing this song. I want us all to sing this song of the suffering Saviour. But not audibly. I want us to sing this song with adoration, with appreciation, and with admiration of our suffering Saviour.

And we said that this song, it divides into three sections. There's the mission, the message, and the many. The mission, the message, and the many. Last night, we considered the mission, verses 13 to 15 of chapter 52.

[2 : 51] And we noted, we saw there, His action, and His appearance, and His atonement. That's all about Jesus. His action, His appearance, and His atonement.

This morning, we're looking at the message. And then this evening, we're going to look at the many. The mission, the message, and the many. And so, this morning, we're seeing the message of the suffering servant in verses 1 to 6.

The message of the suffering servant. And it reveals to us three things. More alliteration for you. His testimony, His tenderness, and His transaction. His testimony, His tenderness, and His transaction.

So, the first thing we see in the message is His testimony. His testimony, we see there in verse 1. It asks us a question. Who has believed what He has heard from us?

And to whom has the arm of the Lord been revealed? Now, the book of the prophet Isaiah, it's one of, if not the most well-known and much-loved books in the Old Testament.

[3 : 58] Not least because of the precious, these precious and prophetic words that are found in this chapter. But, you know, Isaiah, he wasn't just a foreteller who foretold of the coming of Christ.

Isaiah was also a foreteller. He was a preacher of the gospel. Isaiah was a herald of the truth.

Isaiah was a man who ministered God's Word.

And Isaiah's ministry, it was a long ministry. It was a ministry that spanned the reign of four kings. Uzziah, Jotham, Ahaz, and also Hezekiah.

So, Isaiah's ministry was a long ministry. But it was also a very Christ-centered ministry. Because for an Old Testament prophet, Isaiah, he's someone who proclaimed so much about Jesus Christ that you'd almost be certain that he was writing at the time of Jesus.

In fact, 700 years, that's when this was written, 700 years before Jesus was born, Isaiah wrote, and we know it from Isaiah chapter 9, he wrote about the birth of Jesus.

[5 : 02] He writes about the anointing of Jesus, the ministry of Jesus, the rejection of Jesus, the sufferings of Jesus, the death of Jesus, the burial of Jesus, even the resurrection and the kingship of Jesus.

Isaiah wrote so much about Jesus Christ in this book that this book has often been referred to as the fifth gospel. We have Matthew, Mark, Luke, and John.

And here's the fifth gospel in the book of Isaiah. But even though Isaiah's ministry was a long ministry and a Christ-centered ministry, it was also a difficult ministry.

Isaiah was a man who had a difficult ministry. And he knew he would have a difficult ministry. He was told that when he was called in Isaiah chapter 6. But what made Isaiah's ministry difficult was the rebellion of the people and their refusal to believe.

Because, you know, as a prophet, Isaiah, he wasn't just called to please and to pander to people. Isaiah was called to preach and proclaim God's word.

[6 : 14] Isaiah was called to faithfully and fearlessly foretell and foretell God's message. A message of punishment and promise.

And, you know, because the people had this outward appearance of religion, but they didn't love the Lord in their heart. And because they worshipped God with their lips, but their hearts were actually far from him.

Isaiah preached this message. A message of God's punishment of sin. But also a message of God's promise of salvation. Isaiah preached a message of punishment and promise.

A message of punishment and promise. Which is why the book of Isaiah is often described as the fifth gospel. Because the good news of the gospel is a message.

Well, we always have the bad news first. The punishment of sin. But the good news of the gospel is the promise of salvation. It's a twofold thing. The gospel is twofold.

[7 : 15] It's the punishment of sin and the promise of salvation. The promise that hell-deserving sinners can be saved by God's gift of salvation. And that that good news is presented and portrayed to us here in this song.

The song of the suffering servant. We have the gospel right here in the Old Testament. On the pages of Scripture in this song. The song of the suffering servant.

And because it's a gospel song, Isaiah asks the question. Verse 1. Who has believed what he has heard from us?

And to whom has the arm of the Lord been revealed? Isaiah asks here in this gospel song. Who has believed the message of the prophets?

Who has believed this proclamation? Who has believed our report? And to whom has the arm of the Lord been revealed? The arm of the Lord is a metaphor for the Lord's salvation.

[8 : 21] It's the arm of the Lord that saves sinners. It's the arm of the Lord that plucks us as brands from the burning. It's the arm of the Lord that draws us from darkness to marvelous light.

And so what Isaiah is asking here at the beginning of chapter 53. He's asking. Who has heard the good news of the gospel? Which one of you has heard the good news of the gospel?

Isaiah is asking all of us this morning. Have you heard the good news of the gospel? Have you believed this report? The report in this song.

The song of the suffering Savior. And you know sadly for the congregation of Isaiah's day. This question in verse 1. It was more of a rhetorical question.

Isaiah knew the answer to the question. Because Isaiah knew that his congregation. He knew that they had heard the message of the gospel. He knew that they had heard this great report about the suffering Savior.

[9 : 24] He knew that they had heard all about this wonderful Messiah who was going to come. But they refused to believe. They refused to believe.

Which actually seems to be the norm for many people. To hear the gospel. But not to believe upon it. And I say that because the same was true in Jesus' day.

John tells us in his gospel. That even though Jesus preached and proclaimed a message of light. That he is the light of the world. John says that the people they still love the darkness.

Rather than the light. And John says in John chapter 12 he says. Though Jesus had done so many signs before them. They still did not believe him.

So that the words spoken by the prophet Isaiah. This is what John writes. So that the words spoken by the prophet Isaiah might be fulfilled. Lord who has believed what he heard from us.

[10 : 29] And to whom has the arm of the Lord been revealed. But there in John chapter 12. John highlights the real issue. The real problem. He says many did believe in Jesus.

But for fear of other people. They did not confess it. What a statement. Many did believe in Jesus. But for fear of other people.

They did not confess it. They believed the report. They believed what Isaiah said. They believed the gospel. They believed the good news. They believed what they heard. But they did not confess it. They believed what they heard. But they did not confess it. And you know it was that need for believing and confessing. That Paul.

The apostle Paul. Went on in the New Testament. In Romans chapter 10. He talks about believing. And confessing. Romans chapter 10. Paul is describing his heart as a pastor.

[11 : 32] Where he loves the people. He is preaching to. He loves them. As if they were his own children. And Paul says to them. He says. My heart's desire.

And prayer to God. Is that you will be saved. You know I could echo those words to you. My heart's desire. And prayer to God. Is that you will be saved.

And Paul says. In Romans chapter 10. He says. If you believe in your heart. And confess with your mouth. That Jesus Christ. Is Lord. You will be saved.

Because with your heart. You believe. And are justified. And with your mouth. You confess. And you're saved. And Paul goes on. He explains. Well. Whosoever. Whosoever calls upon the name of the Lord.

Will be saved. But Paul writes. They have not all obeyed. The gospel. They have not all obeyed.

[12 : 30] This call. To believe. And confess. Because Isaiah says. Paul writes. Isaiah says. Quoting verse 1. Lord who has believed our report.

And to whom has the arm of the Lord been revealed. So what next. Says Paul. Faith comes by hearing. And hearing by the word of God.

Faith comes by hearing. And hearing by the word of God. And you know. In over 2,000 years of church history. Nothing has changed. Nothing has changed.

Because there are still people. In our congregation. And in our community. Who have heard the report. They've heard the gospel.

They've heard the message of light. And life. And many of them believe. Many of them believe. They believe privately. They believe privately. In their heart. But they still refuse to confess.

[13 : 31] Publicly. With their mouth. That Jesus Christ. Is Lord. And we see you here this morning. We see you here. We see you.

We love you. And you're clearly marked out for us. Because on the morning of a communion. As you can see. There is always this dividing line.

There's this cloth that makes a contrast. A cloth that makes a contrast. Between those who are sitting at the Lord's table. And those who are not. And I want to be clear.

To everybody here this morning. I want to be clear. The thing is. Those at the Lord's table here. This morning. They're not here because. They're not here because they're good enough. Or they know enough.

Or they're worthy enough. They're here simply. Because they believe the report. They're here simply because. They believe in their heart. And they have confessed with their mouth.

[14 : 30] That Jesus Christ. Is my Lord. And my Savior. But my friends. Sitting behind the fence this morning. Or watching online.

Is it the case that you're still sitting where you are. Because you believe in your heart. I have no doubt that many of you believe. You believe in your heart.

But you refuse to confess with your mouth. That Jesus Christ is your Lord and Savior. And why is that? Or. If you do believe in your heart.

And you are willing to confess. With your mouth. That Jesus is your Lord and Savior. Well. Why are you not sitting here. This morning.

Why are you where you're sitting. Why are you not sitting here. And you know. Before I move on. I want to highlight something.

[15 : 27] That was brought to my attention recently. A couple of weeks ago. I attended a presbytery seminar. About ministry in the Western Isles. And we were shown a graph.

With all the statistics. Of the Western Isles. Presbytery. Now I don't usually like graphs. Or statistics. But it was interesting to see. That within the Western Isles.

The presbytery of the Western Isles. Which is all the congregations. The free church congregations. In the Western Isles. The graph showed that there are. As many communicant members. As there are. Adherents. In the Western Isles. There are as many communicant members. As there are. Adherents. Now. In other words. The number of communicant members. Who sit at the Lord's table. And the number of adherents. Who support the congregation. But choose not to sit at the Lord's table. That number is the same.

[16:21] The number of people. Who believe in their heart. And confess with their mouth. That Jesus Christ is Lord. And the number of those. Who believe in their heart. And maybe refuse to confess. With their mouth. That Jesus Christ is Lord.

That number. Is the same. And when we were shown the graph. As ministers. Who were sitting there. The question was asked.

Why? Why? Why are the numbers the same? Why are some of these adherents. Not members? That's what we were asked. Why are they not sitting.

At the Lord's table? Why are they not professing. Their faith in Jesus Christ? Surely they believe. In their heart. Surely they believe. This report. Surely they believe.

But why are they not. Confessing with their mouth. That Jesus Christ. Is their Lord and Savior. Now rightly or wrongly. The finger was pointed.

[17:19] At the ministers. And it was actually said. That the ministers were to blame. It's the ministers fault. That people in our congregations.

Refuse to believe in their heart. And confess with their mouth. That Jesus Christ. Is Lord. And so I want to ask you this morning. Am I to blame?

Am I to blame? Is it me? Am I the problem? Is it my fault. That you're still sitting. Where you are this morning. Where you have been sitting.

Since I arrived nearly 10 years ago. Is it my fault? Is it because I don't present this report. And this message clearly enough. Is it because there are barriers.

And boundaries. That are put in your way. To stop you coming forward. Are there obstacles. And opposition. To this full and free offer. Of the gospel. To come to Christ. For salvation.

[18:19] And if you're thinking. In your mind. No murder. It's not you. Then what's stopping you? What's stopping you? What's holding you back?

What's leaving you. Where you are? Why? Because this is where we want you to be. We want you to see the importance of remembering who Jesus is.

And why Jesus came. Because when I, you know, when I look at this Jesus. When I consider his testimony in this song of the suffering Savior. I don't know how you can stay away.

I don't know how you can stay away. Because his testimony. As we'll go on. His testimony reveals his tenderness. Tenderness. His testimony reveals his tenderness. That's what we see secondly. We see his tenderness. His testimony reveals his tenderness. He says there in verse 2. He grew up before him like a young plant. And like a rooster of dry ground.

[19:15] He had no form or majesty that we should look at him. No beauty that we should desire him. He was despised and rejected by men. A man of sorrows. And acquainted with grief.

And as one from whom men hide their faces. He was despised. And we esteemed him not. And you know as this song of the suffering Savior.

As it progresses. The message we're to receive. The report we are to believe. Is that his testimony is about his tenderness. His testimony is about his tenderness.

That the Son of God became man. He humbled himself from the crown of glory. Down to the cradle in Bethlehem.

And that's the image and illustration of the phrase. That we see there in verse 2. He grew up before him like a young plant. Like a tender plant.

[20:11] Like a root out of dry ground. Now I don't know how good you are at gardening. But a tender plant is an image and illustration of weakness. Of dependency.

Of vulnerability. I can't even say it. Vulnerability. It's an image and illustration of frailty. Fragility. Which as you know is a complete contrast to who the Son of God really is.

The Son of God as you know is infinite. Eternal. And unchangeable. He has all authority in heaven and on earth. He spoke this world into being. He upholds the world by the word of his power.

And yet the wonder of wonders is. The mystery of mysteries. Is that the Son of God became man. The Son of God became man. You know I love that quote by J.I. Packer.

In Knowing God. I think I quote it every Christmas. He says. The supreme mystery with which the gospel confronts us. Does not lie in the Good Friday message of the atonement.

[21 : 15] Nor in the Easter message of the resurrection. But in the Christmas message of the incarnation. The supreme mystery. With which the gospel confronts us.

Lies in the Christmas message of the incarnation. And you know as we come up to Christmas again. You know we can't miss the message of the incarnation.

Because it's the real message of Christmas. It's the real reason for the season. That the Son of God became man. The Son of God became man.

He humbled himself from his exalted crown and glory. Down to the cradle in Bethlehem. And you know as I was preparing this this week.

I was holding little baby Matthew. Eight weeks old. Nine pounds something. Looking at him. With his tiny fingers and toes.

[22 : 12] He's unable to walk and talk and feed himself. He can't do any of that. Holding him thinking. How? How is it possible?

How did the Son of God become a baby in his mother's womb? How? Now I know what the catechism tells us.

I know what the confession teaches us. I know what the creed confesses for us. That Jesus Christ was conceived of the Holy Ghost. And born of the Virgin Mary. I know these things. I've been taught these things.

But how? How did the Son of God become man? It's the greatest miracle. It's the greatest mystery. And yet if we deny that.

If we deny the incarnation. Then our entire salvation falls apart. It collapses. Because in order for God to redeem us. And reconcile us.

[23 : 09] And restore us to himself. God had to become like us. He had to become like us. But when he became like us. This is the thing we're being told in this report.

When he became like us. When he became a young plant. And a tender plant. When he became a root out of dry ground. When he became frail and fragile. Like someone made from the dust of the earth.

When he became like us. We rejected him. We rejected him. When he became like us. He was rejected by us.

When he became like us. We refused to confess him as Lord and Savior. And he was rejected by us. Because. Well we're told here. He wasn't attractive like all the celebrities.

He didn't possess the strength of a sportsman. He didn't have the wealth of a king. He didn't claim a following on social media. He didn't gain the applause and the approval of other people.

[24 : 10] No. We're told that there was no beauty in him. That we would even desire him. There was nothing special that would seem to suggest that. He was the son of God.

And the only savior of sinners. Therefore what did we do? Verse 3. He was despised and rejected by men. A man of sorrows acquainted with grief.

And as one from whom men hide their faces. He was despised and we esteemed him not. And so I know what John says about Jesus.

Right from the outset of his gospel. John says. Jesus. He came to his own. But his own received him not. And yet his tenderness was that even though we rejected him.

He became like us. He became like us in order to relate to us. That's why Isaiah says in verse 4. Surely. Certainly. With surety.

[25 : 09] Surely he has borne our griefs. And carried our sorrows. Surely he has borne our griefs and carried our sorrows. This is the one who became like us.

He has borne our griefs and carried our sorrows. Do you know my friend. You look at this song. And you have to see that there is no one in the world. Who knows what you are going through today. Except this Jesus. There's no one who knows what you are going through. Like this Jesus knows. He knows your sin. He knows your sickness.

Your sadness. He knows your sorrow. He knows about your separation. He knows about the problems in your life. And the pains in your heart. Because he knows everything about you. Because he is a great high priest. Who is able to sympathize and empathize with all our frailties. And all our fragilities. He knows us.

[26 : 07] Better than we know ourselves. And you know that's why the hymn writer described this tender Jesus and says to us in that wonderful hymn, softly and tenderly.

Jesus is calling. Calling for you and for me. And what does he say? And what does he say?
Come home. Come home. Ye who are weary, come home. Earnestly, tenderly, Jesus is calling.
Calling, O sinner.

Come home. My friend, the song of the suffering Savior shows us that even though the Son of God was rejected by us. He became like us in order to relate to us.

But more than that, to redeem us. And he redeemed us, we're told, by being stricken. Verse 4.
Smitten by God and afflicted.

[27 : 08] Because you know the message here. The message that we are to believe. The report that's been presented by Isaiah is that the message of this suffering Savior is not only his testimony about his tenderness.

It's also his testimony about his transaction. His testimony about his transaction. That's what I want us to see lastly and briefly. His transaction.

So his testimony, his tenderness, and his transaction. His transaction. Look at verse 5. He was pierced or wounded for our transgressions.

He was crushed for our iniquities. Upon him was the chastisement that brought us peace. And with his wounds we are healed. All we like sheep have gone astray. We have turned every one to his own way.

And the Lord has laid on him the iniquity of us all. As you know, we recently had Black Friday.

[28 : 09] It was a couple of weeks ago or last weekend. And Black Friday is something that we've all become familiar with over the past number of years. It's an opportunity for us to get early Christmas presents or take advantage of the sale and the run-up to Christmas.

But the concept of Black Friday, it's derived from the idea that businesses usually operate at a financial loss. They all work in what we call in the red.

But during the sales in November, in the lead-up to Christmas, many businesses, they turn a profit. They put themselves back into the black. Hence the name Black Friday.

But you know, as we consider this song of the suffering Savior, these verses set before us the real Black Friday. Because Good Friday, the day Jesus died, Good Friday was the real Black Friday. Where the Son of God, as you know, he was shrouded in darkness as he suffered as our Savior. But Good Friday is also the real Black Friday because a transaction took place which brought sinners out of the poverty of the red into the profit of the black.

[29 : 20] And it's that transaction which Isaiah highlights for us here. Where our suffering Savior, he stood before God as our substitute. Our suffering Savior stood before God as our substitute.

We're told there he was wounded for our transgression. He was crushed for our iniquities. He wasn't there for himself.

Upon him was the chastisement that brought us peace. And with his stripes, we are healed. It's Calvary's great transaction. It was the real Black Friday.

Where as Paul describes, he says, God the Father made his Son to be sin for us. Even though he knew no sin. And it was also that we might be made the righteousness of God in him.

It was Calvary's great transaction. You know, I love that thought. The transaction that took place at Calvary. His transaction. I've said it many times to you before.

[30 : 24] It was there at Calvary that where the worst about me was laid upon him. And the best about him was laid upon me. My disobedience reckoned over to him.

His obedience reckoned to me. My sin and shame all transferred to Christ. To his account. And his salvation and his security all transferred to me.

My ruin. My complete ruin credited to him. His riches credited to me. His rags of righteousness. My rags of righteousness were all removed.

His robe of righteousness was received. His blood. As we're saying to the children. And isn't it amazing we can say it to little children.

That his blood brought me out of the poverty of the red. Into the profit of the black. The blood of Jesus Christ cleanses us from all sin.

[31 : 23] And you know this is what our Bible teaches us. This is what our Bible presents to us. This is the report we're being presented to today. That though he was rich.

Yet for our sakes he became poor. That we through his poverty might become rich. It was the real Black Friday. It was Calvary's great transaction.

And it's a transaction that has been completed. It has been completed. Why? Why did it have to take place?

Verse 6. All we. Like sheep have gone astray. We have turned. Everyone. All included.

Everyone to his own way. But the Lord has laid on him. The iniquity. Of us all. That's how good the good shepherd is. Calvary's great transaction has been completed.

[32 : 24] Because the good shepherd laid down his life. For the sheep. All. For the sheep. Who have gone astray. All for the sheep.

Who have turned to their own way. All for the sheep. Who have gone to do their own thing. He laid down his life. For the sheep. And you know I love that word for.

For the sheep. Jesus said it was all for the sheep. For the blessings and benefit of the sheep. For the life and liberty of the sheep. For the sake. For the substitution of the sheep.

Jesus says I am the good shepherd. The good shepherd lays down his life. For the sheep. For these straying sheep.

Who have turned to their own way. For you. That's Calvary's great transaction. And that's the message we're being called to believe.

[33 : 24] And to confess this morning. Because the message rising from this song of the suffering Savior. The message is his testimony. And his tenderness.

And his transaction. It's a wonderful message. A message that we are called to believe in our heart. And if we are willing to confess it with our mouth.

That Jesus Christ is our Lord and Savior. Then we are invited to come. To his table. It's his table.

Because as Jesus says in the gospel. Come. For all things. Are now ready. Come for all things.

Are now ready. Well may the Lord bless these thoughts to us. Let us pray. O Lord our gracious God.

[34 : 20] We give thanks to thee for the report that is given in thy word. And that we are called to believe it. But not just to believe it.

To confess it. And we thank thee O Lord for the opportunity this morning. To believe and to confess. To confess that Jesus is my Lord.

That he is my Savior. That he was wounded for my transgressions. He was bruised for my iniquities. The chastisement which brought me peace.

Was all because of him. And we thank thee O Lord. And we bless thee today. For the beauty of the gospel. That we are called to come. To this table.

And to remember what Jesus has done for us. Do this in remembrance of me. A simple command. Help us then Lord to be obedient. And to do Lord what thou are calling us to do.

[35 : 17] Bless us together then we pray. Go before us. And lead us as we continue in thy presence. For we ask it in Jesus name. And for his sake. Amen. Amen.

We are going to sing again. This time in Psalm 118. Psalm 118.

It is on page 398. In the Scottish Psalter. Psalm 118. We are singing from verse 15.

Down to the verse Mark 21. We traditionally sing these words. Because these are the words Jesus sang. Just after he had instituted the Lord's Supper.

We are told there in Matthew and Mark's gospel. That they went out. Before they had gone out.

They sang a hymn. And this is the hymn that they sang. It's a hymn of thanksgiving. Thanking the Lord for opening the gates of righteousness.

[36 : 16] That we could enter into them. And be blessed by them. That's verse 19. It's a wonderful psalm. And as we sing this psalm. If there's people still not at the table yet. Please come forward to sit at the table.

If you want to believe in your heart. And confess with your mouth. Come and sit at the Lord's table. And as we sing. The elements will be put onto the table. Psalm 118 at verse 15.

In dwellings of the righteous. Is heard the melody. Of joy and health the Lord's right hand. Doth ever valiantly. The right hand of the mighty Lord. Exalted as on high. The right hand of the mighty Lord.

Doth ever valiantly. Down to the verse Mark 21. To God's praise. In dwellings of the righteous.

Is heard the melody. Is heard the melody. Of joy and health.

[37 : 26] The Lord's right hand. Doth ever valiantly.

The right hand of the mighty Lord.

Exalted is on high. The right hand of the mighty Lord.
Doth ever valiantly. I shall not die.
But live on shall. The works of the sky.
[38 : 35] The Lord have made. Just die set sore.

But not to death. Give no harm. O set ye open.
Open unto me. The gates of righteousness.
Then will I enter. And I enter them.
And I the Lord will bless. This is the gate of God.
[39 : 42] By it. The just shall end. The world will bless.

The will I praise. For thou me hurtst. And hast my safety been.
As you know, over this communion season, we're considering the words of this song, the song of the suffering Savior.

And as I've said throughout, I want us to sing this song not audibly, but with adoration and appreciation and even admiration of our suffering Savior.
And as we considered the message section this morning, the section of this song, it should have caused us to sing with adoration and appreciation and admiration of our suffering Savior because we've heard about His testimony and His tenderness and His transaction.

[41 : 05] And now we are at His table. His table should cause us to sing this song with adoration and admiration and appreciation of our suffering Savior.

And we need to remember that it's His table. It's not my table. It's not your table. It's the Lord's table. It's His table. It's not even a Barber's Free Church table.

It's the Lord's table. And I'm sure I mentioned to you before that there are three things. There are three things in Scripture that the Lord claims as His own. The Lord's Day, the Lord's People, and the Lord's Supper.

Three things that He claims as His own. The Lord's Day, the Lord's People, and the Lord's Supper. And you know, it's only at the Lord's table that all three of them meet. They all meet, and they're all found sitting together because it's today on the Lord's Day that the Lord's People participate in the Lord's Supper.

They're sitting at His table. We're at His table. Now, I don't know about you, but do you ever come to the Lord's table and think, how did I end up here?

[42 : 29] I always think that, especially as a minister. I think, how did I end up here? I know that the Bible says, examine yourself before coming to sit at the Lord's table.

The Bible never says, examine yourself and stay away. The Bible says, examine yourself and come. And I don't know about you, but when I examine myself, I know I don't deserve to be here. I know I'm not good enough to be here. I know I'm not fit enough to be here. I know I'm not worthy enough to be here.

And I know that I certainly don't know enough to be here. But one thing I do know is that I have been invited to come.

We've all been invited to come. So everyone sitting at the Lord's table today is here not because we're good enough or worthy enough or fit enough or know enough. We're here.

[43 : 29] You're here. You're here and you're here again. And you're here because simply you've believed the report. You've believed the message, the simple message of the gospel, that Jesus Christ was wounded for our transgressions.

He was bruised for our iniquities. The chastisement of our peace was upon him. And with his stripes, we are healed. My Christian friend, you're here simply because you believe in your heart. And because you believe in your heart, you want to confess with your mouth that Jesus Christ is your Lord and Savior. And so I want to say to you, because I say to myself, regardless of how you feel, as Luther said, feelings come and feelings go, feelings are deceiving.

My warrant is the word of God. Not else is worth believing. So regardless of how you feel, the Lord's table is here for you as a means of grace. That's what it is.

It's a means of grace to strengthen you, to sustain you, to remind you and reassure you that you belong to this Jesus. This Jesus who loved you and gave himself for you.

[44 : 43] And so as we sit together and as we simply eat together, let us reflect together and remember our suffering Savior together. Because we are commanded to do it.

We read there in 1 Corinthians chapter 11. We're told there in verse 23, Paul writes, For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed, he 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 also he took the cup after supper, saying, This cup is the new covenant in my blood.

Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

So according to the institution, command and example of our Savior, we shall give thanks before we partake of the supper. Now let's pray together.

[45 : 51] Our Father in heaven, we thank you, O Lord, for these precious moments in life's journey where we know that we are not worthy to be here.

We are so unfit to be here. When we consider the sinfulness of our heart and the failures and frailties of our mind and our body, we confess, Lord, that we deserve even, not even the least of thy mercies.

And yet we bless thee and praise thee that we have been brought to believe this report and to confess that Jesus Christ alone is our Lord and Savior.

we thank thee, O Lord, for the Lord's Supper, a simple reminder to us and a reassurance for us that he is mine and I am his.

We thank thee, O Lord, for these opportunities and we pray that they would be blessed to us. Bless these tokens, Lord, that thou hast set apart for us. O Lord, that they would speak to us, that they would remind us of Jesus, how he was wounded for our transgressions and bruised for our iniquities, that these things would speak to us of blood, the precious blood of the Lamb that cleanses us and washes us as white as snow.

[47 : 08] Lord, encourage us, we pray, not because we are good or gracious or great, but, Lord, because thou art one who is glorious. Encourage us, we plead, that thou wouldst be gracious to us.

Bless those, Lord, who are looking on, that they too would believe the report, that they too would see the arm of the Lord being revealed in the gospel, that they too would come and confess that Jesus Christ is Lord all to thy glory.

Bless us then, we pray. Go before us, lead us and guide us, for we ask it in Jesus' name and for his sake. Amen. Amen. Well, the Lord Jesus, on the night when he was betrayed, he took bread, and when he had given thanks, he broke it, and he said, this is my body, which is for you.

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

Do this as often as you drink it in remembrance of me. And as Paul reminds us, for as often as you eat this bread and you drink the cup, you proclaim the Lord's death until he comes.

[48 : 51] This morning we have considered the message in the song of the suffering Savior, a song that should cause us to sing, to sing with adoration, appreciation, and admiration of our suffering Savior, because we have heard all about his testimony and his tenderness and his transaction, and we've had the privilege of sitting at his table.

And even though we're unworthy, his table is a means of grace to strengthen us and to sustain us in our faith. I want to highlight to those who believe the report and yet have not confessed Jesus Christ as Lord and Savior, there is so much more still here.

There is more wine and more bread for you. Do you believe the report? When will you come to confess it?

That you love the Savior who loves you. You know, as we leave the table this morning, as always, we should leave the table with a renewed commitment.

A renewed commitment to love the Lord more deeply, to walk with the Lord more closely, to listen to the Lord more earnestly, to serve the Lord more faithfully, but also to sing, to sing to the Lord wholeheartedly.

[50 : 31] What are we to sing? Man of sorrows, what a name for the Son of God who came ruined sinners to reclaim.

Hallelujah. What a Savior. What a Savior we have in the Lord Jesus Christ. May the Lord bless these thoughts to us and let us pray again.

Oh, Father, we thank Thee for the beauty of the Gospel and we pray that we would see it ever clearer, that Thy Spirit would continue to work in our hearts and in our lives, that we would see more and more of Jesus, that from the youngest to the eldest here, that we would see the One who came into this world to bear our griefs and even to carry our sorrows all the way to the cruel cross of Calvary.

Bless us together, Lord, we pray, and if we are spared to meet again this evening, that Thou wouldst meet again with us around Thy Word, that we would hear more about our suffering Savior who loved us and gave Himself for us.

Do us good, then we pray, go before us for Jesus' sake. Amen. I will bring our service to a conclusion. This morning, we'll sing to God's praise in the well-known words of Psalm 72.

[51 : 53] Psalm 72 in the Scottish Psalter, page 314. Psalm 72, the last three verses. Remind you, there's tea and coffee after the service.

You're welcome to stay behind for that. Psalm 72 from verse 17. The reason we often sing these verses at the close of a communion is this psalm was written by Solomon, but it speaks about the greater than Solomon.

The one whose name will endure forever. And it has endured forever throughout the history of the church. His name forever, it says, shall endure.

Last like the sun it shall. Men shall be blessed in Him and blessed. All nations shall Him call. Down to the end of the psalm and blessed be His glorious name. To all eternity, the whole earth let His glory fill.

Amen. So let it be. These verses in conclusion to God's praise. His name forever shall endure, last like the sun it shall.

[53 : 16] men shall be blessed in Him and blessed all nations, shall live all.

O blessed be the Lord, our God, the God of Israel.

and blessed be His glorious name. Jesus is one of the m taser with the sea. For He alone, that wonder He will and He will dance the Lord in I Glory, Thou dead shall.

Unblessed be His glorious name to all eternity.

The whole earth let His glory fill.

[54 : 38] Amen. So let it be. The grace of the Lord Jesus Christ, the love of God the Father, and the fellowship of the Holy Spirit be with you all, now and forevermore.

Amen.