

The Lord's Supper

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Preacher: Rev. Murdo M Campbell

[0 : 0 0] Well, if we could, with the Lord's help and the Lord's enabling this evening, if we could turn for a short while to that portion of scripture that we read, 1 Corinthians chapter 11.

1 Corinthians chapter 11, and if we read again at verse 23. 1 Corinthians 11 and verse 23, where 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 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. Whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

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

[1 : 2 7] And so on. These words that we've just read, they are our scriptural warrant for partaking of the sacrament of the Lord's Supper.

And it's important that we have a scriptural warrant. Because everything we do and everything we teach, and even the way we live our lives, it must be according to scripture alone.

That's why the Latin phrase, sola scriptura, scripture alone, that's why it was penned in the first place. Because it emphasised that one of the great, that that is one of the great principles of the Reformation.

Scripture alone. That everything we are as the church of Jesus Christ, it must conform to the teaching of scripture. And that's why our catechism, the shorter catechism, it begins with this emphasis that our chief end is to glorify God and enjoy him forever.

And we are to reach that standard, question two. It says that the only rule to direct us in doing that is the word of God, which is contained in the scriptures of the Old and New Testaments.

[2 : 3 6] And then you have question three in the shorter catechism. It says that the scriptures of the Old and New Testaments, they principally teach us what we are to believe concerning God, and what duty God requires of us.

So it's all there for us in scripture alone. And we're to measure everything we hear, and everything we read, and everything we do, we're to measure it against scripture alone.

All our opinions, all our experience, all our doctrine, the way we govern church, the way we worship, the way we live our lives, it must all conform to scripture alone.

And with that in mind, the passage that we're looking at this evening, it's our scriptural warrant for the sacrament of the Lord's Supper. And as you know, there are only two sacraments which were instituted by the Lord.

The sacrament of baptism, and the sacrament of the Lord's Supper. And just to note that you won't find the word sacrament in your Bible. That's because the word sacrament, it comes from a Latin word, sacramentum.

[3 : 42] And it means solemn oath. And we refer to baptism and the Lord's Supper, we refer to them as sacraments, because both baptism and the Lord's Supper, they are solemn oaths.

Oaths. Because in the sacrament of baptism, in the case of baptizing a child, the parents, they make a solemn oath before God that they will bring up their child in the visible church, and that they will teach their child to live in submission to Jesus Christ, to live in submission to his church, and to live in submission to the Bible.

And then in the sacrament of the Lord's Supper, those who come forward and sit at the Lord's table, those who profess their faith, they're not only professing their faith, but they're also proclaiming the Lord's death until he comes.

And they're solemnly making an oath before God that they will live in submission to Jesus Christ, submission to his church, and submission to the word of God. But you know, when we come to this passage in 1 Corinthians, it seems that what was going on in Corinth was far removed from what the sacrament of the Lord's Supper was meant to be.

Which is why this passage has become our scriptural warrant for the sacrament of the Lord's Supper. Because in this passage, Paul is teaching on three key areas regarding the Lord's Supper.

[5 : 04] In fact, what we see in this passage, we see Paul, he first of all addresses division, then he aids direction, and then he asserts discernment. And they're the three headings.

We see Paul addressing division, aiding direction, and asserting discernment. Addressing division, aiding direction, and asserting discernment. So we'll look first of all at Paul addressing division.

He addresses division. Look at verse 17. This is how he introduces the section. He says, But in the following instructions I do not commend you, because when you come together it is not for the better, but for the worse.

For in the first place, when you come together as a church, I hear that there are divisions among you, and I believe it in part. For there must be factions among you in order that those who are genuine among you may be recognised.

You know, it's often been said that the church in Corinth was the most carnal church that the Apostle Paul ever dealt with. The Corinthians, they were a worldly people, and they were obsessed with worldly things, and all their worldly endeavours.

[6 : 13] And that was probably due to, well, their surroundings. Corinth was this, the carnal capital of the Greek world. Corinth was this wealthy seaport city which had made its fortune by being this key trade route between the east side and the west side of the Mediterranean.

And it was, as a key trade route, Corinth would have been this hive of people who had come from all over the world, and they were all passing through Corinth. And, you know, Corinth as a city, it sought to attract and to provide for every sort of taste and need that people required.

Because in Corinth, there was sexual immorality, there was homosexuality, there was pride, there was idolatry, and there were huge divisions between the classes. There were those who were rich and educated, and there were those who were poor and uneducated.

But sadly, all this worldliness, it wasn't confined to the city of Corinth. The church in Corinth had been infected as well. The church in Corinth was, you could say, a relatively new church.

Paul had planted the church while he was on his first missionary journey. But as with many church plants, there were issues of immaturity and worldliness.

[7 : 33] Which is why the church in Corinth, it was being overrun by all these sinful activities. The church in Corinth, they didn't know how to deal with all these issues, and they didn't know how to address them.

And so in his first letter to the Corinthians, Paul seeks to address all these issues. It's a very direct letter. Paul addresses all these issues head on.

The issues of immorality and homosexuality and pride and idolatry and division. And division, that was a massive issue in the church in Corinth.

Because there was not only division between the classes with the rich and the educated and the poor and the uneducated. There was also a division in the church because different people were following different men rather than following Jesus.

And you see that in the opening verses of the letter. Paul opens his letter in chapter 1 and he gives his usual introduction. But then he says straight away, I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree and that there be no divisions among you, but that you be united in the same mind and in the same judgment.

[8 : 47] And Paul says, he explains, he says, it has been reported to me by Chloe's people that there is quarrelling among you, my brothers. And what I mean is that each of you says, I follow Paul, I follow Apollos or I follow Cephas or I follow Christ.

And then Paul asks, is Christ divided? Was Paul crucified for you? Were you baptized in the name of Paul? And Paul is saying, there's so much division among you in Corinth.

There was division among the classes. There's division between Christ. And you know, these immature divisions, they were all escalating. They were getting out of hand that many of the church members, they were actually taking one another to court.

And inevitably, with all this division and discord within the church, it was going to cause chaos when they would come to sit together at the Lord's table. And that's why Paul says here in verse 17, in the following instructions, I do not commend you because when you come together, it is not for the better, but for the worse.

And you know, what an indictment against a congregation that when you come together, it is not for the better, but for the worse. And you know, Paul's statement there in verse 17, it has so much in it because the phrase come together, it's where we get the word synagogue from.

[10 : 15] It's the coming together, the gathering together to worship as the Lord's people. But more than that, Paul describes the coming together of the Lord's people.

He describes it using the language of marriage because he uses the phrase for better, for worse. And as you know, that phrase is often used in a marriage service, that when the vows are put to the couple, when they get married, that they come together in marriage and they vow that they'll stay together without division for better or for worse.

And Paul is applying that language of marriage to the church in Corinth and he's seeking to remind them that as the church of Jesus Christ, they're the bride of Christ and they're in union with Christ and this marriage union that they have with Christ by faith, it also means that they are in union with all the other church members within the church at Corinth.

They're in union with everyone who is in Christ and that union, he says, is to be the reason for their communion with one another around the Lord's table.

But Paul's indictment upon them is that their union with Christ and their communion with one another, it's so far removed from what it ought to be. And with all this division and discord among them, Paul says, when you come together as the bride of Christ, it's not for the better, it's for the worse.

[11 : 52] And what Paul is saying to the Corinthians is that this division and this discord among you as Christians, it's so bad that it would be better that you didn't come to church at all.

And you know, that might seem extreme, but Paul goes on to explain what was going on in the church in Corinth. He says in verse 18, in the first place, when you come together as a church, I hear that there are divisions among you and I believe it in part for there must be factions among you in order that those who are genuine among you may be recognised.

Do you remember when Jesus said, a house divided against itself cannot stand? And you know, that was the church in Corinth. It was a house divided against itself.

Because Paul says in verse 18, he says, I hear that there are divisions among you. And that word, divisions, it's the Greek word schismata, which you can hear straight away.

It's where we get the English word schism. So there was a schism in Corinth. It wasn't just that there were members in the church that didn't get on with one another or there were members that didn't really talk to one another.

[13 : 04] Paul is saying, there's a visible division between you. There's this schism. And Paul goes on to describe the division further when he says in verse 19, there are factions among you.

And the word factions, it's amazing all these words, the word factions is where we get the word heresy from. And as it always is with heresy, heresy causes division.

Heresy means that people have differing views. Heresy means that people are taking sides. And that was Corinth. That was Corinth. There was division.

There were factions. There was schism. They were taking sides. And when they would come together as the bride of Christ around the Lord's table, Paul says, it was not for the better, but for the worse.

In fact, Paul goes on to say in verse 20, when you come together, it is not the Lord's supper that you eat. Paul says, whatever you think you're coming together is, it's not the Lord's supper.

[14 : 08] It's not union with Christ. It's not union with the body of Christ. It's not communion with God. It's not communion with his people. Whatever you think it is that you're doing, says Paul, it's not the Lord's supper that you're celebrating.

Then he says in verse 21, for in eating, each one goes ahead with his own meal. One goes hungry, another gets drunk. In other words, Paul says, the Lord's supper is meant to be eaten together because it's a coming together of the Lord's people.

But Paul says, you're not eating together because on the one hand, you have the rich and the educated and they're eating together and their meal is extravagant and all expensive and they have lots of food and lots of drink to the point that they're overeating and that some of them are getting drunk.

But then on the other hand, you have the poor and the uneducated and they're all eating together and in some cases, they're not eating at all because they can't afford it. And you know, Paul says in verse 22, he says, what's going on here?

Do you not have houses to eat and drink in? Or do you despise the church of God and humiliate those who have nothing? And Paul says, what shall I say to you?

[15 : 23] Shall I commend you in this? And he says, no, I will not. You know, when Paul addresses this division in Corinth, he makes it perfectly clear that when they come together, it's not the Lord's Supper they're eating because the Lord's Supper, it's all about union.

It's all about communion. It's all about sharing. It's all about fellowship. It's all about being together. It's all about being with one another. The Lord's Supper is all about loving one another as Christ has loved us.

Which means that division cannot exist when we come together for the Lord's Supper. And you know, the words that Jesus spoke in his Sermon on the Mount, they've often been applied to coming to the Lord's table.

Because when Jesus describes characteristics of those who should be part of the kingdom of heaven, he says, if you bring your gift to the altar and you remember that you have something against your brother or your brother has something against you, Jesus says, leave your gift and first be reconciled to your brother and then come and offer your gift.

Jesus emphasized the importance of reconciliation because that's what the Lord's Supper is all about. It's all about remembering the death of Jesus. which brought you reconciliation with a holy God.

[16 : 56] I know that's what Paul is addressing here. He's addressing division with regards to the Lord's Supper. But then as he moves on, we see Paul aiding direction. We see him aiding direction.

He says in verse 23, 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. And so having addressed the issues of division surrounding the Lord's Supper, Paul now aids the Corinthians by giving directions on how to observe the Lord's Supper.

And as we said, this is our scriptural warrant for the sacrament of the Lord's Supper. But what's interesting about these words of direction from Paul is that verse 23 begins with this emphasis upon the word I.

[18 : 11] I received from the Lord. I received from the Lord. And what this suggests from the word I is that Jesus communicated directly with Paul about observing the Lord's Supper.

Jesus revealed directly to Paul. Jesus gave to Paul correct instructions for observing the sacrament. And you know, it seems that Paul makes this statement not only to emphasize that the teaching he's giving on the Lord's Supper is correct, but also that this teaching comes with divine authority.

And the fact that this teaching was a direct revelation from Jesus to Paul, it actually makes sense. Because what Paul writes here, it isn't found in any of the gospel accounts.

And that's because this letter, 1 Corinthians, was written before the gospels were written. And so Paul, he aids the Corinthians in directing them how to observe the Lord's Supper correctly.

And he does so by emphasizing that the direction and teaching he's giving, it comes from the Lord. It's with divine authority. And Paul says, I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread and when he had given thanks he broke it and said, this is my body which is for you.

[19 : 42] Do this in remembrance of me. So this divine teaching on the Lord's Supper, Paul, he sets the scene and he informs us that the Lord's Supper was instituted on the night that Jesus was betrayed by Judas Iscariot.

But as the Lord's Supper was a meal consisting of bread and wine, Jesus gave thanks. And when Jesus had given thanks we're told that he broke the bread and said, and notice what it says, this is my body which is for you.

Now those of you who are reading from the authorised version you'll notice that the verse says in your Bible this is my body which is broken for you. And I highlight this difference not only because I find it interesting but also because there's a debate about whether or not the body of Jesus was actually broken.

Of course we know that the bread was broken. The bread was broken in order to be shared with the disciples. And we know that the breaking of bread, that phrase that we often use, the breaking of bread is a symbol of fellowship, it's a symbol of unity, it's a symbol of sharing and partnership.

Because everyone is eating from the same piece of bread, everyone is sharing in the supper, everyone is eating together. And so we know that the bread was broken but the body of Jesus was not broken.

[21 : 11] And that's what scripture teaches us. We sang earlier as we said in Psalm 34 and as we said it's a messianic psalm that focuses upon the afflictions of Jesus on the cross.

And it says in verse 20 He carefully, that's the Father, He carefully His bones doth keep whatever can befall that not so much as one of them can broken be at all.

And then Psalm 34 it's quoted in John 19. After the crucifixion of Jesus the soldiers come and they break the legs of the criminals on either side of Jesus but when they come to Jesus and see that He's already dead they don't break His legs.

And we're told that these things were done so that the scripture should be fulfilled then quoting as John quotes in John 19 he quotes Psalm 34 not one of His bones shall be broken.

But more than that the reason the body of Jesus wasn't broken is because the crucifixion was the fulfilment of the Passover. Jesus was the Passover Lamb.

[22 : 23] And when the Lord instituted the Passover just before the Exodus way back in Exodus chapter 12 when the Lord instituted the Passover just before the children of Israel left Egypt the Lord gave detailed instructions about observing the Passover and one of the instructions was that when it came to the Passover Lamb they were not to break one of its bones.

And so we must remember that in the Lord's Supper the bread is broken but it's not broken as a symbol of the body of Jesus. It's broken because in the breaking of bread it's a symbol of fellowship it's a symbol of sharing it's communion with one another.

Of course the bread does symbolise the body of Jesus but not the broken body of Jesus. And you know this is what's so beautiful about this statement because it says this is my body which is for you.

Literally it reads my body on your behalf. My body on your behalf. It's a picture of substitution. Jesus taking our sin.

Jesus condemned on our behalf. Jesus dying in our place. My body on your behalf. My body for you. And you know that's what the hymn writer emphasised isn't it?

[23 : 46] Bearing shame and scoffing rude. In my place condemned he stood. Sealed my pardon with his blood. Hallelujah. What a saviour. And this is what we've been told here.

This is my body which is for you. Do this in remembrance of me. But then we're told in verse 25 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. So the bread was to symbolise the body of Jesus. The wine was to symbolise the blood of Jesus. But more specifically the blood of Jesus was the blood of the new covenant.

It was the blood of a perfect sacrifice that speaks of better things than the blood of the Passover lamb under the old covenant. Because this blood it cleanses us from all sin.

But you know the direction and the emphasis of the Lord's Supper what's been highlighted to us here is remembering all this. The Lord's Supper is there so that we don't forget.

[24 : 57] forget. Because the reality is we are prone to forgetting. We're prone to forgetting what Jesus has done for us. We're prone to forgetting that we have received eternal life through the finished work of the cross.

We're prone to forgetting that the blood of Jesus cleanses us from all sin. We're prone to forgetting which is why this command is repeated in this passage. Do this in remembrance of me.

Do this in remembrance of me. It's a command. It's an imperative. It's a must. It's a non-negotiable. This is an order from Jesus from the commander in chief.

He says if we love him we will do as he commands us. But why are we to do it? Why are we to do it? Paul says in verse 26 for as often as you eat this bread and drink the cup you proclaim the Lord's death until he comes.

As often as you do this in remembrance of Jesus as he says you proclaim you make known you give out this message of hope of a substitutionary saviour for sin.

[26 : 05] You're proclaiming the Lord's death until he comes. How long does the church have to remember this? Until he comes. It's amazing. Until he comes.

You know I love what J.C. Ryle says. I always love what he says. When he writes about the Lord's supper he talks about the fact that it's not a fancy event in the life of the church which is something we can be very guilty of making it a fancy event.

But Ryle says the principal object of the Lord's supper was to remind Christians of Christ's death for sinners. The bread that the believer eats at the Lord's table is intended to remind him for Christ's body given on the cross for his sins.

The wine that he drinks is intended to remind him of Christ's blood shed to make atonement for his transgressions. The whole ordinance was meant to keep fresh in his memory the sacrifice of Christ on the cross and the satisfaction which that sacrifice made for the sin of the world.

The two elements of bread and wine were intended to preach Christ crucified as our substitute. They were to be a visible sermon appealing to the believer's senses and teaching the old fashioned foundation truth of the gospel that Christ's death on the cross is the life of man's soul.

[27 : 27] We shall do well says Ryle to keep steadily this simple view of the Lord's Supper. And you know that's what Paul wanted for the Corinthians. He wanted the Corinthians to see that the Lord's Supper is all about loving one another as Christ has loved us.

And I know the time is gone but I want us just to consider this last area that Paul mentions with regard to the Lord's Supper. So we've said that Paul is addressing division, he's aiding direction and he's asserting discernment.

He's asserting discernment. He says in verse 27 whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

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

Now as you know when we observe the Lord's Supper which we'll do God willing next week when we observe the Lord's Supper we fence the Lord's table and of course in a sense the Lord's table is always fenced when the gospel is preached but when we gather to observe the sacrament of the Lord's Supper the Lord's table is fenced not only with the word of God but also with physical visible boundaries with these white cloths that we put out and although the practice has been done away with in many free church congregations I believe that fencing the Lord's table is very important.

[29 : 09] It's a practice that was introduced by John Calvin in Geneva was adopted by John Knox who brought it over to Scotland but fencing the Lord's table was not to keep people away from the Lord's table it was to highlight a distinction that the Bible clearly sets out that we are either in Christ or out of Christ and that's what the Bible presents to us very clearly.

And so fencing the Lord's table it's a biblical concept but what Paul is telling us in these verses is who and how we should come to the Lord's table.

He says in verse 27 whoever therefore eats the bread or drinks the cup of the Lord in an unworthy manner will be guilty concerning the body and blood of the Lord.

Now there's one word there you probably pick it out straight away that is a word that has often put people off coming to the Lord's table and it's the word unworthy. Of course we're all unworthy we don't deserve to be saved.

None of us have this right or claim upon the salvation that's offered to us in the gospel. But you know that's not what the word unworthy means because this word unworthy it means careless or unfit.

[30 : 27] And someone who is careless or unfit to sit at the Lord's table is someone who is unconverted. Someone who doesn't know Jesus. Someone who doesn't love Jesus.

Someone who doesn't know what Jesus has done for sinners. Someone who's not committed. Someone who has not confessed Jesus Christ as their Lord and Saviour. That's someone who's unfit.

That's someone who's careless about their soul and about the Lord's supper. And for Paul the only way that anyone can know that they're fit or unfit to sit at the Lord's table is to examine themselves.

which is why Paul goes on to say in verse 28 let a person examine himself and so eat of the bread and drink of the cup. So when Paul when he instructs us to undertake self-examination before sitting at the Lord's table our self-examination it's not to make us look inside ourselves and see how sinful we are because every time we look inside ourselves we will only see sin and we will see how unfit we are.

That's why Robert Murray McShane he often said for every look at yourself take ten looks to Christ. Every look at yourself you take ten looks to Christ.

[31 : 46] And so for Paul self-examination is not about seeing how sinful you are because we're all sinful and if the spirit is working in our heart and if the Lord is working in our life then we'll see how sinful we are more and more.

That's the wonder of this work that the Lord has begun in our life. He's begun it and he'll bring it on to completion. But when Paul instructs us to undergo this self-examination he wants us to ask ourselves where do I stand in relation to Jesus Christ?

Where do I stand in relation to Jesus Christ? That's what Paul wants us to ask. Am I in Christ or out of Christ? Am I saved or unsaved? Am I a Christian or not?

Am I committed or not? Is Jesus my Lord and Saviour? Is Christ my only hope in life and in death? Or am I still careless about my soul? Am I still a stranger to grace and to God?

Paul wants us to answer the question, where do I stand in relation to Jesus Christ? And that's the only question Paul wants us to answer. And if we can answer positively, then of course we must come to the Lord's table.

[32 : 57] That's what Paul says, let a person examine himself. then and so eat of the bread and drink of the cup. But if our answer is negative, we are to stay away.

We're to stay away. And Paul makes clear as to why this is the case. He says in verse 29, if anyone who eats and drinks without discerning the body, eats and drinks judgment on himself.

Now this is another verse that has caused a lot of confusion in the past. But what Paul is saying here is similar to what he's just said. Because when he says anyone who eats and drinks without discerning the body, the word discerning there, it's the same word as unworthy from verse 27.

Meaning that if they're unfit or careless about their spiritual condition. And so Paul is saying anyone who partakes of the Lord's supper unworthily or they're unfit or they're careless or they're unconverted.

He says they will drink judgment on themselves. But again this word judgment, it's too strong. And so is the word damnation from the authorised version. And it's too strong because Paul isn't talking about the final judgment of the last day.

[34 : 15] He's talking about hypocrisy. Paul is saying that if you're unworthy, if you're unfit, if you're unconverted, if you're uncommitted, and you come and sit at the Lord's table, you're eating and drinking like a hypocrite.

Because you're professing to be something that you're not. Which is hypocrisy. You're remembering the cross of Jesus, even though the cross has had no effect upon your life.

That's hypocrisy. They are proclaiming the Lord's death, even though he's not your Lord. That's hypocrisy. And Paul is saying, don't be a hypocrite at the Lord's table.

Don't be a hypocrite at the Lord's table because it's the Lord's table. It's the Lord's table. Paul is saying, you need to undergo self-examination and ask yourself, where do I stand in relation to Jesus Christ?

Where do I stand in relation to Jesus Christ? And so in his teaching on the Lord's supper, we see Paul addressing division, aiding direction, and asserting discernment.

[35 : 27] But there's one more thing. I know our time has gone, but you don't mind. There was this passing comment that I read from one of the commentators. And he described how we should come to the Lord's table.

And all the comment, it was just a passing comment. He said, at harvest time, ripe corn will hang its head. Just think about it. At harvest time, ripe corn will hang its head.

And you know, it's such a brilliant illustration that those who are the Lord's, they don't come to the Lord's table proudly, they come humbly. Those who are in Christ, they come with their head bowed and their hand out stretched.

And they're coming with this longing to receive from Jesus what they do not deserve. And you know, it's there at the table. It's there at the Lord's table that the Lord promises to be with his people, to bless his people, to speak to his people, to strengthen his people, and to encourage them to keep going on the journey.

At harvest time, ripe corn will hang its head. So I suppose the question is, are you ripe? Are you ripe corn that's hanging your head?

[36 : 49] May the Lord bless these thoughts to us. Let us pray. Gracious God and loving Heavenly Father, we give thanks to thee for the privilege of being reminded of what the Lord's Supper is, that it is a table for sinners, in which the one who is our Saviour bids us to come.

we thank thee, Lord, that the table is provided for us, even in this wilderness journey, to strengthen us in our faith, to encourage us when we are weak, to remind us that we have a Saviour who loves us and gave himself for us.

Lord, we thank thee for these great privileges of being able to come and to remember the Lord's death until he comes again. We thank thee, Lord, that thou are the one who does bid us to come and who encourages us to come, to do this in remembrance of him for all that he has done for us, because he has done in us and for us exceedingly abundantly above all, more than we could ask or even think.

Bless us, Lord, we pray thee, encourage us in our soul and our walk with the Lord, that we would keep looking to Jesus, the author and the finisher of our faith.

Bind us together, we pray, keep us on the way and go before us, for Jesus sake. Amen. Shall bring our service to a conclusion by singing the words of Psalm 116.

[38 : 33] Psalm 116. We're singing from the beginning down to the verse marked 6. The reason why we come to the Lord's table.

I love the Lord because my voice and prayers he did hear. I, while I live, will call on him who bowed to me his ear. Of death the chords and sorrows did about me compass round.

The pains of hell took hold on me, I grief and trouble found. upon the name of God the Lord, then did I call and say, deliver thou my soul, O Lord, I do thee humbly pray.

And we'll sing on down to the verse marked 6 of Psalm 116. To God's praise. God's praise. I love the Lord because my voice and prayers he did hear.

I, while I live, will call on him who bowed to me his ear.

[39 : 51] Of death the chords and sorrows did, about me compass round.

The aims of hell took hold on me I grief and trouble found.

Upon the name of God the Lord ended I call and say, deliver thou my soul, O Lord, I do thee humbly pray.

God merciful and righteous is he gracious is our Lord.

God saves the meek I was brought low he did me help afford.

[41 : 25] 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.