

# Before the Lord's Supper

*Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.*

Date: 30 November 2024

Preacher: Rev. Murdo M Campbell

[ 0 : 00 ] Well, if we could, this evening, with the Lord's help and the Lord's enabling, if we could turn back to that portion of Scripture that we read, the Gospel according to John, John chapter 13.

We're going to look at the whole chapter, but if we read again at verse 1. John 13 and verse 1, where John writes, Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

Having loved his own who were in the world, he loved them to the end. Have you ever sat in church and wondered, why do we do what we do?

Why do we do what we do? Why do we only sing psalms? Why do we baptize children? Why do we have the Lord's Supper? Why is the Bible or the pulpit in the center of the church and not to the side?

Why do we not have statues or stained glass windows? Why do we do what we do? And I think it's good to ask these questions. It's good to even discuss these topics, because that's how we learn, and that's also how we grow.

[ 1 : 28 ] The question I was thinking about prior to preaching this evening was, why do we have preparatory services? Why do we have preparatory services? Why do we have a service before we come to sit at the Lord's table?

Are they needed? Is it really necessary? Because, well, we come to the Bible or the Gospels, and we ask the question, what preparation did the disciples have, if any at all?

What preparation did they have before coming to sit at the Lord's table for the first time? Did the disciples have a preparatory service? Well, I would say that they did.

The disciples did have a preparatory service, because what takes place here in John chapter 13 is probably the best preparation anyone could have prior to sitting at the Lord's table and partaking of the Lord's supper.

Because what we see here is that before the Lord's table, there was washing, but there was also worrying. Before the Lord's table, there was washing and there was worrying.

[ 2 : 38 ] And there are two headings this evening. Before the Lord's table, there was washing and worrying. So first of all, washing. Look at verse 1. Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

During supper, when the devil had already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going back to God, rose from supper.

He laid aside his outer garments and taking a towel, tied it around his waist. Then he poured water into a basin and began to wash the disciples' feet and to wipe them with the towel that was wrapped around him.

Now John chapter 13, it introduces this transition, this turning point in John's gospel. Because chapters 1 to 12 of John's gospel, they're all about the question, who is Jesus?

And then chapter 13 down to the end of his gospel, chapter 21, it's all about why did Jesus come? So the first 1 to 12 is about who is Jesus, 13 to 21, why did he come?

[ 3 : 56 ] And as John emphasizes and even explains at the end of his gospel, when you go right to the end, John gives an explanation as to why he wrote the whole gospel. He tells us why he put pen to paper.

He says, So that you may believe that Jesus is the Christ, the Son of God, and that by believing you may have life in his name. But chapter 13, it not only introduces this transition and turning point in

the gospel, it also introduces a section of scripture from chapters 13 to 17.

It's always been known as the upper room discourse. That's what it's been known as. Chapters 13 to 17, known as the upper room discourse. It commences here in chapter 13 with the Passover, and it concludes in chapter 17, which we read on Wednesday evening with the high priestly prayer of Jesus.

But for our consideration over this communion season, I want us to think about not the whole of the upper room discourse, but I want us to think about the upper room discussion.

The upper room discussion. Because I want us to listen in to the table talk at the Lord's table. I want us to listen in to what was being said around the Lord's table.

[ 5 : 15 ] Because there was a lot of table talk at the Lord's table. There was table talk before the Lord's supper. There was table talk during the Lord's supper. And there was even table talk after the Lord's supper.

In John 13, which we're looking at this evening, there was table talk before the Lord's supper.

Chapter 14, which God willing, we'll look at tomorrow morning, there was table talk during the Lord's supper. And then tomorrow evening, we'll consider table talk after the Lord's supper.

So table talk before, during, and after the Lord's Supper. But this evening we're looking at, we're listening in to the table talk before. What happened before the Lord's Supper?

Because this table talk, it became a preparatory service prior to partaking of the Lord's Supper. It was a preparatory service.

And John writes there in verse 1, he says, Now before the feast of the Passover, when Jesus knew that his hour had come to depart out of this world to the Father, having loved his own who were in the world, he loved them to the end.

[ 6 : 23 ] So John introduces here in chapter 13, the transition, the turning point in his gospel. And he reminds us once again in that opening verse, who is Jesus? And why did Jesus come?

Of course, John has already told us, he's told us throughout the first 12 chapters, that Jesus, he has come into the world by becoming flesh and dwelling among us. And John has told us right at the beginning of his gospel that he is the only begotten of the Father, and he's full of grace and truth.

But now John tells us that Jesus is going to not stay in the world, he's now going to depart out of the world. And he's going to go, as John says, he's going to go back to the Father.

But he's not going to depart out of the world and go back to the Father by way of a chariot like Elijah did. No, he's going to depart and go back to the Father by way of the cross.

And this is what John is referring to when he says about Jesus, that his hour had come. His hour had come. When Jesus knew that his hour had come to depart out of this world.

[ 7 : 31 ] You remember throughout his gospel, John, he repeatedly says about Jesus, that his hour had not yet come. His hour had not yet come.

At the marriage of Cana and Galilee in John chapter 2, Jesus says to his own mother, my hour has not yet come. When the crowds want to arrest Jesus, they want to take him by force, and they can't. And John explains why they can't. His hour had not yet come. But now here, this transition point, everything's turning towards the cross.

And John emphasizes and he explains to us that Jesus now knew. He knew that his hour had come to depart out of this world by the way of the cross.

And his death was going to be, as he says here, the end of the verse, his death is going to be a display, a demonstration of the depth of his love for every one of his disciples.

[ 8 : 35 ] He says, having loved his own who were in the world, he loved them to the end. He loved them to the end. But, you know, in preparation for sitting at the Lord's table and partaking of the Lord's supper for the very first time, Jesus began his preparatory service by literally serving his disciples.

He gave them a service. He washed their feet. He washed their feet. And what we read there in verses 2 to 4, he says there, During supper, when the devil had already put into the heart of Judas Iscariot Simon's son to betray him, Jesus, knowing that the Father had given him all things into his hands and that he had come from God and was going back to God, rose from supper.

He laid aside his outer garments and, taking a towel, tied it around his waist. Now, as I've said many times to you before, English was never my favorite subject in school, nor was it a strong point in my education.

And I still don't think it's a very strong point. But if you notice, verse 2 until the beginning of verse 4, if you notice there, if you look at your Bible, you'll see that it's all one sentence.

It's all one sentence. And these verses, they're full of parentheses. So, they're there, and John fleshes out, and he fills in the gaps in order to explain what's really going on.

[10:08] So, he says there, verse 2, during supper, when the devil had put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands and that he had come from God and was going back to God, rose from supper.

And so, when you strip out and take out all these parentheses, you're left with a statement. John's emphasizing statement, during supper, Jesus rose from supper. That's what John wants us to see. During supper, Jesus rose from supper. And John says this for emphasis. During supper, Jesus rose from supper. And John does this in order to remind us, and to remind even himself, when he was there, that there was a stunned silence among the disciples when this happened.

During supper, Jesus rose from supper. There was a stunned silence among the disciples.

Because as you know, Jesus, he's the host of this Passover meal.

He's the Lord of the Lord's Supper. Jesus is even the one who has prepared this preparatory service. You remember how the disciples, they were all informed, they were all instructed, or two of them were instructed, to go into the city, follow a man carrying a jar of water.

[11:32] Wherever he enters, Jesus said, the master of the house, say to him, the teacher says, where is my guest room? Where am I going to prepare the Passover? And he'll show you a large upper room, furnished and ready.

Prepare for us there. And so, the host of this Passover meal, the Lord of the Lord's Supper, is the one who has prepared this preparatory service. And Jesus is explaining or even emphasizing to these disciples that something important is going to happen.

And John picks up on this. And John emphasizes it. That during supper, Jesus rose from supper. Then you pick up the rest of verse 4.

The next sentence, He laid aside His outer garments. There's silence, watching Jesus. He laid aside His outer garments. What is He doing? He then takes a towel.

He ties it around His waist. And He pours water into a basin. And you know, for John as a gospel writer, there are so many spiritual connections in that statement.

[12:42] Because John is looking at Jesus. He knows He's the King of Kings. He knows He's the Lord of Lords. He knows He's the God of Gods. He's written about it in His gospel. He's told us already that He is the eternal Word who became flesh and dwelt among us.

And as a gospel writer, John was always acutely aware that Jesus is one who laid aside His riches and His royalty and humbled Himself by adopting the position of a servant.

John knew that Jesus was this great servant. And you know, prior to this Passover meal and this preparatory service, you can almost imagine what was going on.

They had prepared. They'd all met together. They found the upper room. So there would have been this camaraderie, as there often is among guys that meet together. There would have been chat amongst the company of Jesus and His disciples.

But then it all stops where John writes, During supper, Jesus rose from supper. What are you doing, Jesus?

[13:49] Lay aside His outer garments. And for John, that's a pointer to Jesus laying aside His royalty and His regal position. Lay aside His outer garments, takes a towel.

He becomes a servant. And He ties it around His waist. And there's a stunned silence as they all watch what Jesus is doing. Not knowing what Jesus is going to do next. And you know, it would have been so silent that the disciples would have heard the water being poured into the basin. So we're told, verse 5, Then He poured water into a basin and began to wash the disciples' feet and wipe them with a towel that was wrapped around Him.

A stunned silence as the host of the Passover meal, as the Lord of the Lord's Supper, the one who prepared the preparatory service. There would have been this stunned silence as the Savior of sinners serves His people.

The Savior of sinners serves His people. But what the, the stunned silence is actually broken. And it's broken and the table talk begins.

[15:00] This is when it all begins. When Jesus comes to the feet of Peter. Verse 6. He came to Simon Peter. Peter breaks the silence.

He says to, Simon Peter says to him, Lord, do you wash my feet? Jesus answered him, what I am doing you do not understand now. But afterward you will understand.

Peter said to him, you shall never wash my feet. Jesus answered him, if I do not wash you, you have no part or share with me. And you know, there's so much in this because John is giving to us this image, this illustration of how deeply Jesus loves His disciples.

He loves them so much that He's willing to serve them. And He wants to serve them in the most beautiful way. not only by dying on the cross, it's the most beautiful way, but He wants to serve them by washing their feet.

He's pointing towards what He's going to do for them. The greater act of service. Cleansing them from sin and creating within them this clean heart. And for John, you know, you look at what John is writing here.

[16:17] And there's a whole sermon here. There's a whole sermon in the image and illustration of the basin and the towel. Because as Jesus knelt down beside His disciples, He knelt down at their feet, the lowest part of them.

He knelt down at their feet and what does He wash? He washes all the dust and all the dirt. He washes all the grit and the grime off their feet.

And you know, as He washed their feet, you have to remember what color was the water before He started washing their feet? The water was pure, white, clear. After He washed a few of their feet, the basin became black.

The clean towel which He wore around His waist became filthy. And for John, it's all a picture. It's all a pointer to the cross.

It's all pushing forward. It's all this transition, this turning point has come. We are now looking towards Calvary's great transaction. And for John, He's pointing out to us that it's going to be at the cross that the worst about us will be laid upon Him.

[17:28] The best about Him will be laid upon us. Our disobedience reckoned to Christ. His obedience reckoned to us. Our ruin credited to Him.

And His riches credited to us. All our grit and grime passed on to Jesus. all the glory of the gospel given over to us.

You know, it's the beauty of it. Calvary's great transaction. And John is pointing it out to us here in this great act of washing the disciples' feet.

But you know, at this point in the preparatory service, there's still so much that Peter and the disciples didn't understand. there's still so much that they didn't get.

And they didn't grasp what Jesus was actually doing. Because He says there in verse 7, Jesus answers them, What I am doing you do not understand now, but afterward you will understand.

[18:32] Peter said to Him, You shall never wash my feet. Jesus answered him, If I do not wash you, you have no part with me. Simon Peter said to Him, Lord, not my feet only, but also my hands and my head.

Jesus said to Him, The one who has bathed does not need to wash except for his feet, but is completely clean. And you are clean, but not every one of you.

For He knew who was to betray Him. That is why He said, Not all of you are clean. And you know, it was this washing that led to worrying.

All of this washing, Jesus washing the disciples' feet, this is what led to worrying. That's what I want us to see secondly. Worrying. So before the Lord's table, there was washing.

He was washing the disciples' feet. And then secondly, there was worrying. There was worrying.

Look at verse 10 again. Jesus said to Him, The one who has bathed does not need to wash except for his feet, but is completely clean.

[19:36] And you are clean, but not every one of you. For He knew who was to betray Him. That is why He said, Not all of you are clean. Then He goes on, it says, verse 12, When He had washed their feet, put on His outer garments, and resumed His place, He said to them, Do you understand what I have done to you?

Do you understand what I have done to you? So as Jesus, as He adopted and assumed the position of a servant to wash the feet of His disciples, He was preparing them.

He was preparing them for sitting at the Lord's Supper through this preparatory service. Because in His preparatory service, Jesus was teaching His disciples three things.

He was teaching His disciples three things. Sanctification, service, and separation. He was teaching His disciples three things.

Sanctification, service, and separation. So when Jesus said in verse 10, The one who has bathed does not need to wash except his feet. Jesus was teaching about sanctification.

[ 20 : 44 ] Of course, Peter had misunderstood what Jesus was trying to teach him, what Jesus was trying to tell him, because at first, Peter didn't want Jesus to touch His feet at all. And I'm sure there's lots of people like that.

They don't like anybody touching their feet. But he didn't want Jesus to touch His feet at all or wash them. But when Peter heard that if he had no part with Jesus, if he didn't wash His feet, Peter then went to the opposite extreme, demanding Jesus not only to wash His feet, but also His hands and His head.

Peter wanted full cleansing. And you know, like many of us, when it comes to the teaching of Jesus, Peter was completely confused. Which is why Jesus, He graciously deals with Peter, just like He often graciously deals with us.

And He explains in His preparatory service and His teaching on sanctification, Jesus says, the one who has had a bath does not need to wash, except for His feet.

So if you've had a bath, says Jesus, you don't need a full wash, just your feet. Now I don't know about you, but for many people, having a bath is a weekly event.

[ 22 : 01 ] Maybe the highlight of the week. Although some people have a bath every day, some others, they never have a bath. They always go for a shower. But you know, here Jesus, He's not teaching us about hygiene.

He's teaching us about holiness. Jesus is not teaching about hygiene. He's teaching about holiness. Because He says, you have been bathed. You've been, you've had a bath.

You've been washed all over. You've been cleansed. You're a Christian. You've been made holy. You're a saint. You are definitively sanctified. That's what Jesus is saying.

You've had a bath. But you also need to be progressively sanctified. You've been definitively sanctified. It's a one-time event. But you also need to be progressively sanctified.

Because as a disciple in this preparatory service, preparing to sit at the Lord's table, Jesus is reminding us, you need to remember to wash your feet. You need daily cleansing.

[ 23 : 01 ] And we're not to neglect that duty. And we need daily cleansing not just before we come to the Lord's table. No, no. It has to be every day.

It's not just a special event that we do in the Christian calendar. No, every day. Daily cleansing. Washing our feet. We need to wash our feet that are walking.

And we are walking. In our Christian pilgrimage, we are walking every day amongst the grit and the grime of this world. But Jesus teaches us here, just like he taught his own disciples, we can't allow the dust and the dirt to build up.

Because it'll weigh us down. It'll weigh us down. It will weaken us spiritually. Ultimately, it will influence us. It will infect our walk with the Lord.

So Jesus teaches us, we need to wash our feet. We need to wash our feet. We need to be progressively sanctified. And you remember what Paul wrote to the Ephesians when he said, in Ephesians chapter 5, he's talking about marriage.

[ 24 : 11 ] And this is what he says, though. So, Christ loved the church and gave himself up for her that he might sanctify her, having cleansed her by the washing of water with the Word.

Christ loved the church and gave himself up for her that he might sanctify her, having cleansed her by the washing of water with the Word. So, Jesus and Paul teach us that we need daily cleansing. We need daily cleansing through the water of the Word. We need to be progressively sanctified so that we are dying daily to sin and living daily unto righteousness.

We need daily cleansing. We need to wash our feet. And so, in this preparatory service, Jesus, he's preparing his disciples for sitting at the Lord's table by teaching about sanctification.

Die to sin, live to righteousness. Keep washing your feet. But then he teaches secondly about service. Teaches secondly about service because Jesus went on to say in verse 13, he says there, you call me teacher and Lord and your rights for so I am.

[ 25 : 21 ] If I then, your Lord and teacher, have washed your feet, you also ought to wash one another's feet. For I have given you an example that you also do, that you also should do just as I have done to you.

Truly, truly I say to you, a servant is not greater than his master, nor is a messenger greater than the one who sent him. If you know these things, blessed are you if you do them.

You know, by his own example, Jesus clearly taught his disciples and us that feet washing is biblical. Feet washing is biblical.

As you know, the Roman Catholic Church, they practice foot washing on Monday, Thursday because they claim that foot washing is a sacrament where grace is imputed and infused to, or imparted and infused to the believer.

But as a Reformed church, we believe that Jesus' teaching here is significant, very important, but that foot washing is not a sacrament.

[ 26 : 27 ] There are only two sacraments, baptism and the Lord's Supper. Therefore, we don't take Jesus' teaching literally. But spiritually, that's not to say that we shouldn't follow the example of Jesus' humility and service and wash one another's feet.

In fact, I think it would bring people closer together, maybe too close, if we did it to one another. Maybe we should have that one night, a foot washing session. But of course, the teaching of Jesus, it isn't focused upon physical foot washing, but spiritual foot washing.

It's foot washing through fellowship using the water of the Word. That's what Jesus is teaching us.

Foot washing through fellowship using the water of the Word.

So whether that fellowship is during church around the water of the Word, or it's after church, you're speaking about the water of the Word, or at home, or even around a meal, it's foot washing through fellowship using the water of the Word.

Maybe it's fellowship when you visit someone who's housebound, or someone who's hospitalized, or someone who's sick, or someone who's sorrowing, someone who's detached from the congregation, or even someone who's dying.

[ 27 : 42 ] Foot washing through fellowship using the water of the Word to read and to pray together. That's the service Jesus speaks about.

That's the love that Jesus is looking for. That's the love he's looking for. John says he has loved us to the end. But then he says later on, Jesus teaches us verse 34, A new commandment I give to you that you love one another just as I have loved you.

You also are to love one another. By this, all people will know that you are my disciples if you have love for one another. What's the evidence that you're a disciple of Jesus?

You love one another. And notice the standard of service and the level of love, it's not like the Old Testament where it said love one another as much as you love yourself.

That's a standard, but it's not the standard Jesus says. No, the standard of service and the level of love that Jesus is looking for, it's much, much higher. Because Jesus says there, verse 34, love one another as I have loved you.

[ 28 : 56 ] And John has told us in verse 1 how much he has loved us. He has loved us having loved his own who were in the world, he loved them to the end. Love one another as I have loved you.

What a standard. What a level of love that Jesus has set and shown us that we too are to serve in such a way.

And so in this preparatory service, Jesus, he's preparing his disciples for sitting at the Lord's table and to partake of the Lord's supper. And he does so by teaching about sanctification, service, and separation.

And you know, it was the teaching on separation that led to the disciples worrying. This is where the worries came in. Jesus starts teaching about separation. So there's worrying after washing.

Because as we read, it was after washing that Jesus made all these statements. And he makes these statements during the supper. And the disciples think, well, what does he mean by that?

[ 30 : 01 ] Why is he saying that? He makes statements about someone sitting at the table. In verse 10, Jesus said, you are clean, but not every one of you.

It's almost a throwaway statement. They're like, well, which one of us is not clean? Which one of us has not had a bath? Which one of us is still unclean?

Although we've had our feet washed, which one of us is not clean? Then Jesus goes on. The table talk continues. He goes on. Look at verse 18. He says, I am not speaking of all of you.

So the ears prick up again. I know whom I have chosen, but the scripture will be fulfilled. He who ate my bread has lifted his heel against me. So he quotes a psalm. I am telling you this now before it takes place, that when it does take place, you may believe that I am he.

Truly, truly, I say to you, whoever receives the one I send receives me, and whoever receives me receives the one who sent me. And then after all this talk, Jesus goes on to clearly and then categorically state in verse 21, he says, Truly, truly, I say to you, one of you will betray me. [ 31 : 20 ] One of you will betray me. They couldn't fathom out what he was on about in verse 10. One of us isn't clean. They couldn't really grasp what he was meaning. I haven't chosen all of you in verse 18.

But then he states clearly, categorically, one of you is going to betray me. And it's no wonder the disciples started worrying. They're worrying before the Lord's table. They're worrying after washing. Because a statement about betrayal, betraying your closest friend, it's a solemn statement to make.

It's a sobering statement to make, especially with all these close colleagues, these disciples who have been together for the past three years. which is why verse 22, the disciples all looked at one another, uncertain of whom he spoke.

They all worry. They're all looking at one another. Which one? When you read Matthew's gospel, he tells us that they all started asking, Lord, is it me?

[ 32 : 27 ] Is it me? Am I going to betray you? Is it me? There's worry after washing, wondering who's going to betray Jesus. So Peter, the inquisitive one, always wanting to know.

Peter asks John, the one, the disciple whom Jesus loves, who's leaning against Jesus. Peter asks John to ask Jesus. Ask him who it is.

Find out for us who is going to betray him. Verse 26, Jesus answered, It is he to whom I will give this marshal of bread when I have dipped it. So when he had dipped the marshal, he gave it to Judas, the son of Simon Iscariot.

Then after he had taken the marshal, Satan entered into him. Jesus said to him, What are you going to do? Do quickly. Now, no one at the table knew why he said this to him.

Some thought that it was because Judas had the money back. Jesus was telling him, Buy what we need for the feast, or that he should give something to the poor.

[ 33 : 29 ] And then it says, verse 30, this is the solemn bit. So after receiving the marshal of bread, he immediately went out, and it was night.

It was night. And for John, that's a key statement. It was darkness. Judas got up, he left the Lord's table, he left, he parted company with the Lord's people to go out into the deep, demonic darkness of the night.

You could even say that there in verse 30, Jesus fenced the Lord's table. He fenced the Lord's table right there and then.

Which should now, we're reaching the end, it should make us question, ask this question, who then was welcome to sit at the Lord's table? When Jesus instituted the Lord's supper for the first time, who was welcome?

Who was invited to sit at the Lord's table? Of course, the devil, we know, he was present, he's been present right from the beginning of the preparatory service. Throughout the chapter, John has repeatedly reminded us that the devil was present at the preparatory service.

[ 34 : 48 ] He was present there, just like he's present at every preparatory service. But it's Jesus who reassures us that those who were welcome to sit at the Lord's table and partake of the Lord's supper, they were washed but worried disciples.

Washed but worried. They were washed but they were worried that they weren't good enough.

They were washed but they worried that they weren't worthy enough to be there.

They were washed but they worried that they didn't know enough to come to the Lord's table. In fact, Jesus says that those who were welcome to sit at the Lord's table when you actually work out who was left after Judas had gone out into the night, those who were welcome to sit at the Lord's table were doubters, deserters, and deniers.

Doubters, deserters, and deniers were welcome to sit at the Lord's table. And you might think, murder, you can't say these things. But do we not teach that the Lord's supper is a means of grace to strengthen and sustain the doubter and even the denier and the deserter to bring them back and remind them who their first love really is.

And you know, what a preparatory service is to come to before sitting at the Lord's table. That even though in amongst these eleven disciples now, there were doubters, there were deserters, because some of them are going to flee as soon as this is finished.

[ 36 : 27 ] They're going to run to the hills and hide. And there's a denier amongst them. Before morning, before the cock crows three, you will deny me three times.

Even though they were washed but worried, they were welcome. Even though they were washed but worried, they were welcome to come and sit at the Lord's table.

And you know, my friend, as it was for the first preparatory service, so it is with this preparatory service too. The devil will tell you that being a doubter and a denier and a deserter, that's what disqualifies you from the Lord's table.

But Jesus says, if you're washed all over and even though you may be worried, worried about who you are and what you've done, you are still welcome.

Welcome to come and sit at the Lord's table and partake of the Lord's supper. So if you're washed, if you're worried, then you are welcome.

[ 37 : 38 ] And it's Jesus that invites you to come and sit with him. Well, may the Lord bless these thoughts to us. Let us pray. O Lord, our gracious God, we give thanks for thy word that every time we open it and every time we study it together that thy spirit is truly working, that he is taking what is written on the pages of Scripture and making it alive for us, making it living and active and even applying it to our lives.

And so, Lord, we pray that even that preparatory service that Jesus showed to his disciples that it would be applied to us this evening, that we would see that we are washed, that we are cleansed, that we have been cleansed in the blood of Jesus, that he is one who has come to us and cleansed us inside out.

But, Lord, we thank thee that even in our worries, our anxieties, our doubts, the times, Lord, we deny and even the times we desert when we walk away from the will and the word of God, but, Lord, help us to come back, to be encouraged and to be welcome, to sit at the Lord's table as a means of grace to strengthen us and sustain us in the journey, looking ever to Jesus, the author and the finisher of our faith.

Cleanse us, we pray, go before us, we ask, for we ask it in Jesus' name and for his sake. Amen. We're going to bring our service to our conclusion this evening.

We're going to sing in Psalm 51, this time in the Scottish Psalter. Psalm 51, page 281.

[ 39 : 37 ] Psalm 51, we're singing from verse 7 down to the verse marked 13. As I said, Psalm 51 is a psalm all about cleansing and this is David's prayer in verse 7.

Do thou with hyssop sprinkle me, I shall be cleansed so, yea, wash thou me and then I shall be whiter than the snow. Of gladness and of joyfulness make me to hear the voice that so these very bones which thou hast broken may rejoice.

So we'll sing from verse 7 down to the verse marked 13. We'll stand to sing if you're able to God's praise. Do thou with hyssop spring wrinkle me, I shall be cleansed so, yea, wash thou me and then I shall be whiter than the snow.

of gladness and of joy of joy of joy of joy make me to hear the voice that stole these very hosts which thou hast broken may rejoice.

All mine iniquities slot out thy face I drop myself create a clean heart heart Lord renew arise with me within within cast me not from thy sight nor take thy holy spirit away rest away restore me thy salvation's joy with thy priest help me stay then will

[ 42 : 19 ] I teach thy ways unto those that transgressors be and those that sinners are shall then be and those that sinners are shall then be eternal unto thee 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.

And Thick Thataffe Sont e Another h I O w V thanks H the the over you know marvel