

Spring 2026 Communion Preparatory Service

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Date: 13 March 2026

Preacher: Rev. Iain Thompson

[0 : 00] What is good the Lord will give us, and our life is good to bear.

Righteousness will go before Him, and His royal faith prepare.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[3 : 47] Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

Amen. Amen.

[8 : 47] Amen. Amen.

Amen. Amen.

Amen. Amen.

as we begin services associated with our communion weekend.

We welcome the Reverend Ian Thompson, and we're thankful to him for being with us over the weekend. Just to say as well that the session has been constituted, and we would be pleased to meet with anyone belonging to our own congregation who would wish to meet with the session to profess their faith for the first time.

[12 : 39] And if you would wish to do so, please, after the service, make yourself known to one of the elders, or just make your way straight to the hall. And we'd be pleased to meet with you there. And with that, I'll now hand it over to Mr. Thompson. Thank you.

Well, good evening, and welcome to the service. It's good to be with you. We're going to begin the worship by singing in Psalm number 96A, and that's on page 126.

Page 126. And we're going to sing from verse 7.

Down to the end of the psalm.

Psalm 96A from verse 7. All nations to the Lord ascribe the glory that is due. All nations to the Lord ascribe the glory that is due.

[14 : 06] Glory and strength ascribe to God, And praise His name anew.

Enter this course with joy and pain, And offering with you.

Worship the Lord in holy field, All earth before Him are.

Tell every love the Lord is King, He establishes the earth, And cannot move, The Lord will judge
The Lord in holy field, The Lord will judge Let them rejoice And earth be glad With joy let oceans
ring The fields and all in them will shine And for it trees will sing

They all will sing Before the Lord Who comes to judge Who comes to judge The earth The earth
He'll judge The world In righteousness The people's Sin is true Let's join together in prayer.

[16 : 31] Let's pray together. Our Father in heaven, We are in need of your Holy Spirit To settle our
minds And to help us to focus on the reason That we are gathered together.

Because we know that there may be some present Who have had a busy week And who have
rushed home from work And who may have many things on their minds As we might all do As we
might all do Regardless of our situation.

But as we come before you here We are asking, O Lord, That you would bring our minds into
subjection To yourself. That you would prevent Satan From reminding us of things That we forgot to
do Or things that we need to do And giving us legitimate reasons As we might think for us To let our
minds wander.

But we are asking, Lord, That you would bring him to your food store That you would remind him of the victory That you had over him at Calvary And that you would be pleased to grant us the Holy Spirit So that we might be able to worship you In the way that we desire to worship you Because it is our desire that you will be worshiped And we know that if we're successful In being able to do that We will experience the joy of salvation So as we seek to come before you As a corporate body We pray that you would unite us together In our aims of seeking to glorify your name And seeking your blessing Not just for ourselves But for those that we pray for And those that are unknown to us So we ask, Lord, that you would be pleased To hear the prayers of your people

On behalf of those who may not be able to pray for themselves We remember not just those who have gathered But we remember those who may be housebound Who may be infirm through old age Or may be ill Or may have some other legitimate reasons For not being present But whose desire it would be to be with your people As they come to worship you So we pray that you would bless them We pray, O Lord, that you would bless these days Of communion services for this congregation That it would indeed be a time of encouragement That it would give us a further insight Into the knowledge of who you are The God who is the living God The God who sovereignly rules over all things And who is high, far beyond our capabilities

[19 : 32] To fathom the truth concerning you But we're thankful that although we're unable to reach the heights Of your being or the depths of your being We thank you that you are able to meet with us According to our own capabilities And we're thankful for that That you have condescended to come down to the level At which we're on And we're all, regardless of what our status is spiritually We're all on a low level And we're all in need of being encouraged To grow in our knowledge And in the grace of our Lord and Saviour Jesus Christ So we pray that these days ahead of us Will be a time of refreshing and renewing For your people here A time of encouragement And a time to awaken the dead

If that's in accordance with your will Because you're the only God who is able to do that Because you're the only God who is living All other gods are dead And they cannot hear their worshippers who prayed to them But we know that you live And we know that you have all power at your disposal And we believe that you're able to quicken the dead Just as was demonstrated when you took our nature And when you showed to us something of the divine nature You showed us the ability that you possess To heal the sick To bring the dead to life To cast out the evil spirits To heal us from all of our infirmities And to give us to experience The power of the resurrection Enabling us to be elevated Up into the heavenly realms And enabling us to join with those Who have gone before us And giving us a foretaste of the worship That they're engaged in Lord, we ask as we gather here this evening That we would indeed have a foretaste of that worship That we would have a foretaste of heaven here on earth And we're asking you, Lord That you would be pleased to guide us Into your truth And the various aspects of your truth That at times we feel so difficult to understand And it's only as you open our understanding And enlighten our minds That we will begin to grasp Something of what you've been willing to reveal Down through the ages And which is still relevant to your people today So as we come to wait upon your Holy Spirit To minister to us We pray that he would indeed lead us into the truth

Because Jesus promised that that's what he would do for us And he promised that he would not leave us as orphans That he would come to us In the person of the Holy Spirit Who would never leave us And we're asking you, Lord That we would be aware of the ministering of your own Holy Spirit In our midst over these days And we pray, oh Lord That you would help us That we would be successful in glorifying you And in recognizing your blessing Because we know that you're able and willing to bless us And if we don't experience your blessing It's not because you have changed in any way It's because we are not in the place That we ought to be in In order that you might be able to bless us So help us to come to that place Help us to humble ourselves in your presence Help us to come with teachable spirits

That we would come as little children Into our Father's presence And that you, oh Lord Would deal with us As a loving and a compassionate Heavenly Father Lead us, oh Lord And go before us As we wait upon you now And have mercy upon us For our sins and shortcomings For we ask it in Jesus' precious name Amen We're going to further sing to God's praise This time in Psalm 25 And that's on page 231 Page 231 And we're going to sing from verse 4 Show me thy ways, oh Lord O Lord Thy path so teach thou me And do thou lead me in thy truth Therein might it shall be For thou art God that does to me salvation send And I upon thee all the day expecting to attend

[24 : 44] We're going to sing to the end of verse 10 Show me thy ways, oh Lord Thy path so teach thou me Show me thy ways, oh Lord Thy path so teach thou me And do thou lead me in thy truth For thou art God that does to me salvation send And I upon thee all the day expect thee to attend Thy tender mercy, Lord I pray thee to remember And loving kindness is for thee A beautiful forever My sins and faults of youth Do thou, O Lord, forget After thy mercy, O Lord After thy mercy, O Lord And for thy goodness God good and all mightest Thou will save the shore The meek in judgment Thou will save the shore The meek in judgment Thou will guide The meek in judgment The meek in judgment The meek in judgment He will guide And make his path to Lord The whole path of the Lord The meek in judgment of the Lord our truth and mercy sure to those that do his covenant keep and test him all his pure we're going to read

God's word from the book of Genesis chapter 14 Genesis chapter 14 and we're going to read the whole chapter in the days of Amphaphel king of Sinor Eroch king of Elasar Chedolomer king of Elam and Tidal king of Goim these kings made war with Bera king of Sodom Bersha king of Gomorrah Sheenab king of Adma Semember king of Seboim and king of Bela that is Sor and all these joined forces in the valley of Sidon that is the salt sea twelve years they had served Chedolomer but in the thirteenth year they rebelled in the fourth year Chedolomer and the kings who were with him came and defeated the Rephiam in Ashtaroth Carnium in Susam in Ham the Emon in Shave Kirathium and the Horites in the hill country of Seir as far as El Paran on the border of the wilderness then they turned back and came to En Mishpat that is Kadesh and defeated all the country of the Amalekites and also the Amorites who were dwelling in Hazazon Tamar then the king of Sodom the king of Gomorrah the king of Adma the king of Seboim and the king of Bila that is Sur went out and they joined battle in the valley of Sidon with Chedolomer king of Elam

[30 : 28] Tidal king of Goim Amphrelel king of Sheenar and Arioch king of Elaser four kings against five now the valley of Sidon was full of butamen puts and as the king of Sodom and Gomorrah fled some fell into them and the rest fled to the hill country so the enemy took all the possessions of Sodom and Gomorrah and all their provisions and went their way they also took Lot the son of Abram's brother who was dwelling in Sodom and his possessions and went their way then one who had escaped came and told Abram the Hebrew who was living by the oaks of Mamar the Amorite brother of Eshcol and of Aner these were allies of Abram and when Abram heard that his kinsman had been taken captive he led forth his trained men born in his house three hundred and eighteen of them and went in pursuit as far as Dan and he divided his forces against them by night he and his servants and defeated them and pursued them to

Hobah north of Damascus then he brought back all the possessions and also brought back his kinsman Lot with his possessions and the women and the people after his return from the defeat of Shadolomer and the kings who were with him the king of Sodom went out to meet him at the valley of Shave that is the king's valley and Melchizedek king of Salem brought out bread and wine he was priest of God most high and he blessed him and said blessed be Abram by God most high possessor of heaven and earth and blessed be God most high who has delivered your enemies into your hand and Abram gave him a tenth of everything and the king of Sodom said to Abram give me the Persians but take the goods for yourself but Abram said to the king of Sodom I have lifted my hand to the Lord God most high possessor of heaven and earth that I would not take a thread or a sandal strap or anything that is yours lest you should say

I have made Abram rich I will take nothing but what the young men have eaten and the share of the men who were with me let Aner Eshcol and Mamar take their share Amen and may God bless to us that reading from his own holy word we're now going to sing in Psalm 147 on page 192 and we're going to sing from the beginning of the psalm psalm 147 on page 192 O praise the Lord how good it is to sing him songs of praise how pleasant to give thanks to him for all his gracious ways the Lord builds up Jerusalem and he it is alone who reaches out to Israel to bring the exiles home and we're going to sing to the end of verse 7

O praise the Lord how good it is to sing him songs of praise O praise the Lord how good it is to sing him songs of praise how blessed to give thanks to him for all his gracious grace the Lord builds up Jerusalem and he it is the Lord who reaches out to

Israel to bring the exiles home he heals his people's broken heart restores the good and live!

[35 : 22] sets the number of the stars and calls them each by name great is our Lord and great in power his wisdom!

his! his wisdom is profiled the Lord sustains the meek and God the wicked through the kind!

sing to the Lord with thankfulness with joy his grace proclaim and with the music of the heart give glory to his name we're now going to turn to the letter to the Hebrews chapter 6 the end of chapter 6 in Hebrews the last verse and two verses into chapter 7 so Hebrews chapter 6 and we can read at verse 20 or we can read from verse 19 we have this as a sure and steadfast anchor of the soul a hope that enters into the inner place behind the curtain where

Jesus has gone as a forerunner on our behalf having become a high priest forever after the order of Melchizedek for this Melchizedek king of Salem priest of the most high God met Abraham returning from the slaughter of the kings and blessed him and to him Abraham apportioned a tenth part of everything he is first by translation of his name king of righteousness and then he is also king of Salem that is king of peace he is without father or mother or genealogy having neither beginning of days nor end of life but resembling the son of God he continues a priest forever well God willing over the next few days we want to consider this character Melchizedek now we are gathered together because it's communion season and it's a reminder of what the

Lord Jesus Christ has done for us and Jesus after he finished his work on earth did not finish his work he ascended up to heaven to continue the work that must be brought on for the salvation of his people he has been raised up by the father to sit with him on his throne and to occupy the position of king and priest and this Melchizedek is a type of the high priesthood of the Lord Jesus Christ now this Melchizedek is one of the most mysterious characters that we read of in the Bible he's mentioned in the

[39 : 42] Bible three times he's mentioned in the chapter that we read there in Genesis he's mentioned in Psalm 110 and here he's mentioned by the writer to the Hebrews in these chapters chapters 5 6 and 7 Hebrews but before we come to look at Melchizedek we have to ask what point was the writer trying to get across to his hearers when he brings Melchizedek before them before them and the main point that he wants to get across to his hearers because most of his hearers were converted Jews and they had a good knowledge of the rituals of the ceremonial law that were performed by the priests and the high priest and as he goes through this letter he's taking the things that they're familiar with and he's showing them the superiority of Jesus over all of these things and he's at this stage getting across to them that there's a greater high priest than they were familiar with in

Judaism and this high priest is after the order of Melchizedek and the reason that he wants them to understand this is that the high priesthood that they were familiar with in Judaism has passed because it was inadequate these high priests that ministered in the temple had to do the same thing tomorrow as they did today because it wasn't giving full satisfaction to the father and they constantly had to do the same things over and over again now every time a person sinned under the old dispensation they had to present sacrifices and it was a never ending process because as you know we all sin daily and if we had to offer up sacrifices because of our daily sins then it would be an ongoing process so the writer points out to the Hebrews that with

Jesus they have a far better priesthood because he offered up a far better sacrifice a sacrifice that was once and for all and gave full satisfaction to the father and he finished the work there is no more need for sacrifices to be offered up but his work is ongoing he ascended and he continually makes intercession for us at the right hand of God now throughout the letter the apostle is bringing before them the preeminence of Jesus in all things he showed them that he was far superior to Moses far superior to the angels that they had now a far superior covenant a far better hope better promises a better sacrifice a covenant that was heavenly and not earthly a heavenly Christ a heavenly calling a heavenly gift and looking forward to a heavenly country because we ourselves will become the heavenly Jerusalem and that's what he's been trying to highlight throughout the letter showing the superiority of Jesus over everything that they were familiar with and hopefully over the next day or two we'll see the spirituality of the things that they were familiar with so the first thing that we could ask this evening is who was Melchizedek now there are several theories on who Melchizedek was some think that he was an angel however that can't be the case because we read in chapter 5 at verse 1 every high priest is chosen from among men so he couldn't be an angel others maintain that he was the

Lord Jesus Christ himself and that his appearing was a Christophany and there are instances in the Old Testament where Jesus appeared as man and these are referred to as Christophanies Christophanies but that wasn't the case either because we read there in verse 3 of chapter 7 that he was without father or mother or genealogy having neither beginning of days nor end of life but

resembling the son of God he continues a priest forever resembling the son of God it doesn't say that he was the son of God it says that he resembled the son of God now when you're using that word resembled or in the likeness of the son of God it makes clear that he's not the son of [46 : 07] God for example a sheep does not resemble a sheep because a sheep is a sheep but to put it in other terms you could say a goat resembles a sheep but you can't say that the goat is a sheep it just merely resembles the sheep now when the writer says that he resembles the son of God he's making clear he was not the son of God he merely resembled the son of God and these are known as types and there were many types in the Old Testament many of the Old Testament saints were types of Christ Moses was a type of Christ David was a type of Christ but they were not Christ they resembled

Christ in some things but they themselves were not Christ there are other things that aren't people that are pointing to the Lord Jesus Christ that gives us a picture of Christ or gives us a picture of the work of Christ for example the lambs that were sacrificed they were all types of Christ and that's exactly how John the Baptist introduces him when Jesus comes on the scene behold the lamb of God no he wasn't a lamb but he's pointing to the fact this is what the lambs were pointing to here is now the lamb of God the one that all of these lambs resembled but were not the son of God but now he has come he's on the scene this is the son of God but he introduces him in terms that they would understand this is what was typified by the lambs that were being sacrificed and this is the purpose for which he came to take away the sins of the world now we have to bear in mind that the old testament types are always even the best of them they're always poor illustrations a lamb as we were talking of is a poor illustration of Jesus

Christ but it's a useful picture to illustrate for us something about Jesus Christ so the same is true of this Melchizedek there's a lot concerning Melchizedek that helps us to identify with Christ and we get a picture of what Christ is like as a result of this type that was brought before the old testament here which these Hebrews would have been familiar with they would have been aware that this Melchizedek had met with Abraham way back in Abraham's time he's a very interesting character and he gives us a picture of the Lord Jesus Christ which the high priests of Judaism don't give us because there's slight differences between the high priesthood of Melchizedek and the high priesthood of the Levitical or Aaronic order so he does reveal to us a lot about the Lord Jesus Christ but before we continue on looking at Melchizedek I want to take a sidestep and consider the inspiration of scripture all that we know about Melchizedek comes from three verses in the book of Genesis the whole concept of Melchizedek is an amazing insight into the fact that

God was responsible for writing the whole Bible he was responsible for ensuring that that incident that meeting with Abraham was recorded three verses a thousand years later David records in Psalm 110 what God himself swore to his son that he would be a priest after the order of Melchizedek and another thousand years later we have the writer to the Hebrews giving us an exposition on these three verses in the book of Genesis which gives us an insight into the person of the Lord Jesus Christ now you can see that nothing less than a divine hand was guiding the providence that brought

[52 : 08] Abraham together with Melchizedek and how the Holy Spirit ensured that that was going to be recorded and that two thousand years later that it was going to give us an insight because that's what the writer to the Hebrews is doing he's giving us an insight into the person of the Lord Jesus Christ so Melchizedek and Abraham had no idea what was going to happen two thousand years later the psalmist had no conception and yet knew exactly that he was prophesying concerning the Lord Jesus Christ when he quoted the words that we have in

Psalm 110 of what the Lord would say to the Lord what the father would say to the son and swore that he would be a priest forever after the order of Melchizedek so although these three accounts were written by three different men Moses David and an unknown author who wrote the letter to the Hebrews we can say they were all under the influence of one person and that was the Holy Spirit because the Holy Spirit is the author of Scripture the little apparent insignificant incident is recorded in three verses in Genesis who could have thought that that little incident would contain something that would reveal to us and give us a significant insight into the person of the Lord Jesus Christ even although it happened thousands of years before it shows us that there was one overruling all of these events and that the Holy Spirit inspired the men that wrote these accounts now Melchizedek himself was probably oblivious to the fact that he was a type of Christ

he just went about doing his daily duties and when he encountered Abraham he probably didn't realize the significance of Abraham in the history of God's people and that it was going to be through the seed of Abraham that all the nations of the world were going to be blessed he was used by

God to pronounce God's blessing on Abraham but he couldn't have possibly understood just how great that blessing was and the effect that that blessing would have on the rest of mankind for thousands of years to come but that's really as an aside we want to come back to look at Melchizedek and the next point I want to make is that the priesthood of Melchizedek was universal the priesthood of Aaron or the Levitical order was national he was the high priest for the Jewish people he was not the high priest for Gentiles he was the high priest for the Jews and the high priest had to belong to the tribe of Levi and only a person who belonged to that tribe who could trace his family back to Aaron could become a high priest now it says that Melchizedek that he was priest of the most high God now that's the universal name for God El Elio and that's the name that means that he is the God that reaches everywhere and everything on heaven and on earth he is the universal God and Melchizedek was his priest priest he wasn't the priest for Israel he was the priest for the whole world and that's what we understand from the reference to him being the priest for the most high

[57 : 40] God that he was a universal priest and that includes Jew and Gentile Aaron's priesthood related just to Israel Melchizedek's priesthood was broader and it related to all peoples regardless of what nation they belonged to now the significance of this is that Jesus is not just the high priest for Jews he is the high priest for the whole world because his priesthood is universal now Aaron as a type of Christ couldn't convey that because Aaron's type was merely pointing to the fact that Jesus would be a Jew he was pointing to the fact that we needed to have a high priest that we needed to have a representative before

God on our behalf but the high priesthood of Melchizedek was pointing to the fact that Jesus who would fulfill all that he was foreshadowing wouldn't just be a priest for the Jews but would be a high priest for people all over the world because this was his universal name this is who Melchizedek was a high priest for he was the high priesthood of God Most High Elio and when Abram or Abraham addressed the king of Sodom that's exactly how he referred to the God of Melchizedek that he was God Most High Now in the book of Daniel we read that Nebuchadnezzar was brought to the place he was humbled by God he was a powerful ruler but he was brought to nothing eating grass like the animals and when he came out of the humility that he had to bear he recognized that Daniel's God is the God Most High this is what he says concerning him that God Most High who rules the kingdom of men So Nebuchadnezzar came to recognize through what he had to experience Daniel's God isn't just the God of the Jews Daniel's God is the God of the kingdoms of men

He is the God of all nations He is not confined to the Jews and that's exactly what the demons that were cast out by Jesus recognized Jesus as Son of the Most High God They refer to him by his universal name by his universal office that he is the high priesthood of all nations because he is the God who is the God of everyone and to reach us everything the Most High is the universal and that was foreshadowed by Melchizedek which Aaron and the priesthood of Judaism wasn't able to point to the apostles recognized this John for example says he himself is the propitiation for our sins but not only for ours but for the whole world

John the Baptist when he referred to him as the Lamb of God he says who takes away the sins of the world he didn't say who takes away the sins of Israel or the Hebrews or the Jews he says who takes away the sins of the world so that's one thing that the order of Melchizedek was pointing to that the priesthood of Christ would be a universal priesthood and that was what was being foreshadowed by Melchizedek now the next point I want to consider with you is that Melchizedek was royalty he was the king of Salem Aaron's priesthood was subject to royalty they weren't ruling the high priests didn't have a position of authority to rule but Melchizedek was a king he was royalty he was the king of Salem now this is something totally alien to the

[63 : 25] Aaronic priesthood because the Levites couldn't be king and kings couldn't be Levites the kings came from the tribe of Judah and the priests came from the tribes of Levi and neither of them could occupy both offices remember when Hezekiah went into the temple and took the place of the high priest that he was struck down with leprosy because he took something to himself that didn't belong to him he took it upon himself to perform the work of the priest which he ought not to have

done even although he was the king he had no authority to do that but we see that Melchizedek was both a king and a priest he foreshadowed what the

Lord Jesus Christ would be when he would come and Zechariah prophesied this in Zechariah chapter 6 verse 13 we read it is he who shall build the temple referring to Jesus it is he that shall build the temple of the Lord and shall bear royal honor and shall sit and rule on his throne and there shall be a priest on his throne that was unknown in Judaism for a priest to be on the throne nevertheless Zechariah prophesied that the one who would come to build the temple would occupy the throne and would also be a priest on that throne you'll notice that Melchizedek was king of Salem and Salem as you all probably know came to be known later on as

Jerusalem Jerusalem so Melchizedek was the king of Jerusalem long before David conquered Jerusalem and made it the capital city and established his throne there and that's where he was going to rule his kingdom and that's the city that David later came to write of as the place that God delighted to dwell in Psalm 132 at verse 13 God makes this wonderful statement through David for the Lord has chosen Zion which is another name for Jerusalem because Zion was in Jerusalem for the Lord has chosen Zion he has decided for his dwelling place this is my resting place forever here I will dwell for I have desired it so if we take a step forward to our own day we are the new Jerusalem the church the church is the bride of Christ and that's where he desires to dwell with his church with his bride because that's what's been made possible for God to do as a result of the work that Jesus has finished and continues to make possible by his continual intercession on our behalf that we can have communion with God but which is even more amazing that God can have communion with us and that he desires to dwell with us and that's surely what we're being reminded of every time we eat of the Lord's supper that this person has made it possible for us to have communion with God but what's even more amazing is that

God desires to have communion with us that was foreshadowed by the high priesthood of Melchizedek he is a king ruling in Jerusalem and that was long before David was appointed or anointed by God to be the king of his people he had a king ruling in Jerusalem even before Abraham the father of faith and before the Aaronic priesthood was set up over 400 years after Abraham God had a king and a high priest ruling and officiating as a high priest in [69 : 07] Jerusalem so you see he's a far better shadow of the priesthood or a forerunner or a type of Christ than Aaron could possibly bring to the attention of the Jews although there's a lot brought before us concerning the work of the high priest which is shown through the Aaronic priesthood but the Aaronic priesthood couldn't show us that there was a high priest long before the Aaronic priesthood was instituted by God through Moses 430 years after Abraham at this encounter with Melchizedek Melchizedek was a king and a high priest appointed by God most high now the

Jews always believed that God dealt exclusively with them and to a certain extent that was the case but the writer to the Hebrews here is showing us that before they became a nation that God had a priesthood and a kingship combined and was foreshadowed by Melchizedek and that the kingdom that was foreshadowed by Melchizedek being a king and by being the king of Jerusalem was showing that there was going to be a royal priesthood and that could only and was only fulfilled by the Lord Jesus Christ and tomorrow evening we'll go on to see that he was the king of righteousness because that's what his name stands for

Melchizedek the king of righteousness and he was also the king of peace because Salem means peace and the Lord Jesus Christ fulfills both of these things the king of righteousness the king of priest this is the high priest that we have foreshadowed by Melchizedek so Melchizedek gives us more of an insight into the kind of high priesthood that the Lord Jesus Christ fulfills for us than the Aaronic priesthood could possibly give us an insight into well may God grant that he would bless to us these thoughts let us pray our father in heaven we come before you to acknowledge the mysteriousness of the way that you have foreordained whatsoever comes to pass that you are the God who is in sovereign control of all things and that you're the God who has chosen to reveal the way that you operate to us in as much as we're able to understand it by the enlightenment that your Holy Spirit can afford to give us but we can only have this enlightenment if we become serious students of your word if we truly become the disciples of the Lord Jesus Christ so that we will grow in the knowledge of who you the living and the true

God actually is and Jesus Christ whom you have sent forth because that's the only thing that will give life to our souls and we're thankful that you are able and willing to give life to our souls that you can and will bring us into communion with yourself if we desire for that communion for ourselves so

help us O Lord that we would humble ourselves in your presence that we would go on to grow and recognize that we are little children when it comes to spiritual things and help us O Lord that we would take the place of little children when we seek to approach you who is the almighty God the God who sovereignly rules over all things help us O Lord to come to know you better through the communion that's been possible for us and through your son

[74 : 24] Jesus Christ whoever lives to make intercession for us so that your work of salvation can be brought on in us help us O Lord as we remember the Lord's death that this is what was accomplished on our behalf and have mercy upon us for our sins and shortcomings for we ask it in Jesus precious name Amen we're going to conclude by singing in Psalm 110 on page 390 page 390 and we're going to sing the first four verses of the Psalm the Lord did say unto my Lord sit thou at my right hand until I make thy foes a stool whereon thy feet may stand the Lord shall out of Zion send the rod of thy great power in midst of all thine enemies be thou the governor down to the end of verse four the Lord did say unto my

Lord sit thou at my right hand the Lord did say unto my Lord sit thou at my right hand until I make thy foes a stool whereon thy feet may stand the Lord shall thou hear on Zion stand the Lord of thy great power in midst of all thy enemies be thou the governor

O willy people in thy day all power shall come be thee in holy beauties from morn's womb my truth like to shall be the Lord himself hath made an note and will repent him never of the order of Melchizedek the heart of peace forever now may the grace of the Lord Jesus Christ and the love of God the Father and the fellowship of the Holy Spirit rest and abide with you all now and forever more Amen