

Confession of intimate love

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Preacher: Rev James Maciver

[0 : 00] Together friends to the passage we read in the scripture together in the Song of Solomon in chapter 2. Song of Solomon in chapter 2 and looking today at verse 16 of that chapter the first part of it. My beloved is mine and I am his.

Very well known words I'm sure, very well often quoted words. As we look forward to a communion season and look forward especially to the sacrament of the Lord's Supper, we might use these words to guide us in our contemplation and meditation upon the significance of this particular time of remembering the Lord's death. Because here we find a very exquisite confession.

A confession on the lips of the spouse speaking about her beloved and about her relationship to him. A confession where she sets before us not only what she regards him by, how she regards him, but how also he regards her. And we can call it, if we want a title for our study today, the confession of intimate love. But it's love which we'll see is reciprocal, it works both ways.

There is as much from his side towards her as there is from her side towards him in this confession that she makes. A confession of intimate love. A confession where she sets out for us his significance as far as she is concerned. And her significance as far as he is concerned. And as we've seen before, we take it that this book, the Song of Solomon, is indicative of the relationship between the Lord and his believing people, the Lord and his bride, the Lord and his church. Where we find, though there are many difficulties in the book, where we find passages and verses such as this, this confession of intimate love that bring before us these precious things, the precious things that the Lord's people have and experience and want to have more of in their lives. Now very briefly, there are three things that we might look at within this confession of intimate love. And I would like to look at it in each of the three things and see how in each of these three things. There is this reciprocal matter of love. There is this love from both sides of the relationship, this intimate relationship. There is first of all the matter of propriety, the rights of possession. There is secondly the matter of possession itself. And there is thirdly the matter of partaking. And in each of these three matters there is a reciprocal movement of love between the beloved and his spouse and the spouse and her beloved. That is first of all the matter of propriety. She is saying, my beloved is mine. And when the Lord's people say, my beloved is mine, they're really saying, or at least they ought to be saying, they ought to be conscious of saying, my beloved is mine and I have a right to him. He is mine and I have propriety in that possession. I have a right to his possession. I have a right to his provision. I have a right to all that is in him. He has given himself to me and I have in him something that I am entitled to.

She is not saying something that is a usurpation of rights. She is not saying something that is illegitimately her. She has not actually taken this to herself, having no rights of possession and entitlement to all that she has in her beloved and all that comes with him. You don't say when you say, my beloved is mine, he is mine, he is mine, though I have no right to him. You don't say he is mine, though I'm not entitled to him. You don't say he is mine and feel guilty that he is yours.

[4 : 38] Ah, but you might say, don't we confess in our prayers constantly that we have no rights of our own? Don't we confess that we have forfeited all rights to the blessing of God, to the possession of life in Christ? Don't we lament in the presence of God that as sinners we have absolutely no rights in the presence of God?

How can you then say that you have a right to Christ, that you have a right to say, my beloved is mine, and that you have a right right to his possession? Well, it's not found in the matter of being sinners, but it is very much found in the matter and in the fact of being justified sinners.

Because we have to understand that while as sinners as we stand in ourselves, we have no rights whatsoever to Christ or to any of the of the benefits that come with them. We have to exclaim before God, we are utterly unworthy, utterly destitute of any right to his blessing.

Ah, but yet as justified in Christ, God gives you the right to Christ. God gives you the right to his benefits.

God gives you the right to all the blessings and the benefits that come along with Christ and in Christ. God gives you the right to his blessing.

[6 : 07] Because we have to understand that it isn't simply a matter of being justified. There are other things along with that. The justified are also adopted.

And what is adoption? Well, the Catechism defines adoption for us in these terms. It's an act of God's grace whereby we are received into the number and have a right to all the privileges of the sons of God.

Notice how the Catechism puts it. It doesn't simply say that adoption is that whereby we are received into the number of the sons of God. Yes, it says that. But it says it's also that by which we are given the right to all the privileges of the sons of God.

You have them in your possession, but you have a right to them. You have a right to them when Christ is yours. Because along with him comes the entitlement. He places the title deeds in your hand when Christ is in your hand.

When he's in your hand by faith. Christ in your possession is Christ rightly in your possession.

Christ in your possession is the inheritance of God in your possession. It is yours by faith.

[7 : 26] And when Christ is made over to you. God makes over to you all your entitlement in him. You can say, my beloved is mine.

With consciousness that he belongs to you with an entitlement. Not simply that he belongs to you so that you have him but you feel guilty about having him.

You have all these rights to him. They are the rights of sonship. The rights of the children of God.

The rights that God grants his people when he brings them into his family.

When he justifies them. When he imputes to them the righteousness of Christ. When all of these things come together in what Christ means for his people.

When Christ is made over to them. You have the right to say, my beloved is mine. Now that is something which I feel we are in danger of not making sufficient of in our thinking.

[8 : 35] The danger is that we do not contemplate or ponder as we ought the fact that God has given us this right to this possession of Christ.

To this inheritance that is in him and along with him. And the more you and I ponder the fact that God has really given us this right, this entitlement to the inheritance.

So the more assured we shall be of our standing in Christ. By all means let us confess our unworthiness in ourselves. By all means let us confess that we have no rights of our own.

That he should give us Christ. That he should give us this inheritance. But don't let us make that the same. As implying that we have not been given the rights of sonship.

That along with Christ has not come the right to his possession. To his inheritance. To all that comes with him. We may feel very insecure as we think of ourselves.

[9 : 43] By ourselves. In ourselves. We may even have much doubt. Much uncertainty. Much sense of unworthiness.

That this should ever be ours. But in Christ. We have no right to doubt. The rights. That God gives along with him.

We should understand that along with him comes the entitlement. To the inheritance that is in him. My beloved is mine.

Is the confession of intimate love. Confession that ought to recognize. The rights of possession.

That the believer has to Christ. And in Christ.

But we sadly see that the matter is reciprocal. The Lord has a propriety in his people. As well as his people having a propriety in the Lord.

[10 : 42] In his possession. The Lord says. By the same token. She is mine. And that's in her confession. My beloved is mine. And I am his.

I know that he regards me as his own. Just as I regard him as my own. And he has the right you see. To her possession also. Why has he the right to her possession?

What is his rights of possession? What are his rights of possession founded upon? Are they founded upon his love? Upon his immeasurable love? Upon his everlasting love?

Isn't that what he says to her? I have loved you with an everlasting love. Therefore with loving kindness have I drawn you. You don't have a beginning. To that love of Christ.

To that love of God in Christ. He has loved them with a love from all eternity. A love that has settled upon them from all eternity. A love that has found them from all eternity.

[11 : 41] A love that has chosen them from all eternity. A love that has singled them out from all eternity. And a love that comes in the power of his grace. To revive them and to quicken them in their sins.

In this world. A love that comes to embrace them in this world. With all the provisions of his love. And of his grace in Christ. Who is going to question his right.

To bear possession. Who is going to question his right. To call his people. His own heritage. Doesn't the Bible tell us that the people of God.

Are the heritage of the Lord. Don't we find in the prophets. The prophets weeping and beseeching over. The state of religion of their day.

And saying. Oh Lord. Remember thy heritage. Remember those. That are thy rights. Thy law. Remember those.

[12 : 41] Who are. Thy possession. Whom thy love. Claims as thy law. My beloved.

Is mine. And I am his. The propriety. That is within. This intimate love. This intimate relationship. Propriety that works. In both directions. My beloved is mine. And I am his. And the one. Has the right. To the other. And then secondly.

There is the matter of possession itself. My beloved is mine. He really belongs to me. She said. He belongs to me entirely.

He really is my own. He really is within my possession. Whoever else can say. Amongst the number of the people of God. That Christ belongs to them.

[13 : 42] And every single one. Can say. He is mine. And you can say. Today he is yours. Entirely. Now that is surely one of the most wonderful things.

That you and I can contemplate. As we look forward. To the table of the Lord. And indeed out with that. As we contemplate the love of Christ. The love that exists between Christ and his people.

Whenever it is we think upon it. This fact of possession. That is within this love. This possession of Christ. This possession of the whole Christ. This whole Christ is yours.

You possess the whole of this Christ. Not a part of him. Not a part of his mercy. Not a part of his love. Of his provision. Of his support. The whole Christ. He is all yours.

And everything that comes along with him. Is entirely yours. However many millions. May make the same confession. Along with you today.

[14 : 48] Within the believing people of God. However many individuals say. My beloved is mine. And he is entirely mine. That is not going to lessen. In any sense whatsoever.

The entirety. Of Christ for you. For all you who are Christ. For all you who believe. He is yours entirely. He is yours completely.

The whole Christ. Is made over to you. As your saviour. He has given himself. Entirely to you. In the bonds of love.

And of faith. Christ is mine. She says. My beloved. Belongs to me. I have all of him. I have him to myself. You may not feel that way.

May not be at all apparent to you. That that is the case. You may feel rather downcast. You may feel concerned. Over your relation to him.

[15 : 48] You may mourn the fact. That you don't have that presence. Of Christ in your life. That you desire. That you would will to have. You may complain.

About how much of sin. There is in your life. You may feel more sinful. Than you ever were. And you may question in your mind. All that I am saying.

Concerning. Having Christ entirely. For yourself. And you may be able. Even to come to the conclusion. To say. Me. Such a person as I am. How could Christ ever give.

The whole of himself. To me. There are others. That I could say. That Christ. Has given himself. To them. That they have. Entire. The entire Christ.

That they are far more. Of Christ. Than I have. How can I say. Of myself. He would give. His entire self. To me. To such as I am.

[16 : 45] Oh friend. You can have all of these. Thoughts in your heart. You can be seeking. A much greater assurance. Than you have.

You may be filled. With all kinds of uncertainty. You may seek. A greater clarification. Of your relation. To him. You may mourn.

How little. You do. In fact. As you sensitively. Love him. When you compare it. With his love. For you. But don't ever.

Equate these things. With this. Don't ever. Let that. Be your conclusion. That says. That to every believer.

Christ. Entirely. Is not given. Don't ever say. Your sense of sin. Your sense of personal unworthiness.

[17 : 44] Your sense of failure. And all these things. Don't ever say. That these things. Mean. That Christ. Is not entirely. Given to his people. That Christ.

Is not fully used. That you don't have. This whole. Christ. Made over to you. However weak. Your faith is. However feeble. Your love is. However clouded.

Your assurance is. Wherever there is. The very least. Throb of faith. Wherever there is. The very least. Element of love. Wherever there is. Love going out to him. But complains.

Of the lack. Of more love. Be sure. That there. The whole. That Christ has been given to you. Has he ever. Suggested to you.

At any time. That all his righteousness. Is not you. Has he ever. Suggested that he would. Keep something of that back.

[18 : 39] Has he ever. Suggested all his grace. And all his mercy. And all his love. And all his support. And all his succoring. And your temptations. Has he ever. Suggested that all his strength.

All his righteousness. All of his support. Anything that comes along with him. That all of his forgiveness. All of his sealing. Of pardon. To your soul. Has he ever suggested.

That all of that. Is not made over to you. Has he ever suggested. For a moment. That he retains.

Any of that. However much. You have in yourself. Something to complain over.

Isn't this. You rejoice. You rejoice. The Lord. Believer today. That Christ. The whole Christ. The entire Christ. And all the benefits that come with him.

Is yours. That you say. My beloved. Is. Mine. Entirely mine. Completely mine. With all that comes with him.

[19 : 39] I can say my beloved. Is mine. That's the promise of God in his word. Where faith exists.

Christ is there. Entirely possessed. Though certainly not necessarily. Completely enjoyed by the soul.

There may very well be a lack of enjoyment as we said or of assurance. Even in a person that has faith in Christ. That loves the Lord sincerely.

But you must never say that that means God hasn't given to you a complete saving. A complete inheritance. Everything is in him.

And when he gives you himself. When you bring himself into your possession. You can say assuredly. My beloved is mine. But can you say that today?

[20 : 46] Can everybody here say that today? It's one thing to have weak faith. It's one thing to cry over our faith and our littleness of love. To bemoan the fact of our love.

And how small. And how weak. And how cold. And how indifferent. And how lukewarm it might be. I know it's another thing. To stand out with this relationship entirely.

He that has the Son. Has life. He that has not the Son. Has not life. Shall not see life. But the wrath of God abides upon him.

What an alternative. To an intimate relationship. What an alternative. To an intimate love. What an alternative. To this relationship. That is within this glorious confession.

Can you say today? Your beloved is yours. Can you say Christ is yours? Have you embraced him? Have your arms embraced him? Have you complied with the responsibility the gospel lays before you?

[21 : 51] With the frequency with which it is proclaimed. And offered to you in the gospel. Every time you hear it. And read the Bible almost. Isn't it there? Isn't it there always? Isn't it there to come?

To speak to you of the beauty of Christ. The sufficiency of Christ. How admirable. How perfectly. He meets your need as a sinner. The depth of your need.

And of your guilt. And your pollution. Oh why have you not embraced him? Why have your arms not enfolded him? Why will you not have him? Why will you not make this profession?

What is keeping? Is there any logical reason for it? Surely not. Surely the Bible disposes of all our own natural life.

logic if you can use the world. My beloved. It's mine. Will there ever be a day.

[22 : 55] When I will be able to say. Or anyone else from this pulpit. Be able. To say that everyone here. Has this confession. Or that it was all.

That everyone here today. Young and old and middle aged. Could say this. From a heart that bounds with love.

My beloved. My beloved. My beloved. Is mine. I have him. And having him. I need nothing else. But what I have in him. And along with him. Oh is he not yours. Is he not yours today. And if you are seeking him. Continue to seek.

Continue to be encouraged. By the word. Of God itself. To seek. By all means. Ask those who have him. Ask your office bearers. Ask your minister. Ask other Christians.

[23 : 50] Whatever they have to say. It may be of benefit. But above all. Continue to pursue himself. To pursue himself. In the terms. Of the following chapter. I will arise now.

And go about the city. In the streets. In the broad ways. I will seek him. I will continue to pursue him. And continue to press home. Before his throne. Your own burden of heart.

Your own sin. Your own need of his forgiveness. He will not disappoint you. Continue until you find him. Until you come to this point. Of profession and confession.

That says I found him. I held him. I would not let him go. As in everyone here. Desire to come to that point.

Wherever we stand today. Don't we desire to come. In our spiritual experience. To this point. That says. I found him. I held him.

[24 : 47] I would not let him go. You cannot experience that. Out with this intimate relationship. Out with this intimate love.

That says. My beloved is mine. With propriety. With possession. But there is a reciprocal matter here. Also in the possession.

Not only is she saying. My beloved is mine. She is also saying. And I am his. She is possessed by him. As entirely as he is possessed by her.

Because this is the language. Of submission. Of submission. The language of acknowledgement. The language of acknowledging. The entirety of his lordship.

Of his claims over her. As we sang. In the very similar passage of scripture.

[25 : 45] To the song of Solomon. Psalm 45. Celebrating this great. Marriage relationship. Between the spouse. And her beloved. Thou must forget.

Thy father's house. Take good heed daughter. Then to the king shall be. Thy beauty desires. Worship him.

For thy lord. He is. He is her husband. But he is her lord. And as her lord.

She is entirely within his possession. She acknowledges his complete ownership. And she acknowledges the exclusiveness of his ownership. She is done with idols.

She is done with mammon. She is done with the world. She is done with all that she once said. She is done with alternative beloveds. She is done with alternative lords.

[26 : 45] She has one lord. She has one master. She has one owner. He has one who has possessed her. Who has purchased her. Who has bought her for himself. Who has bought her dearly with his blood.

And she says. I am his. And there can be no. Alternative master. And don't you. When you come to the lord's table.

Isn't that. What is in your mind. As you approach. As you place. These elements. Before you. And as you partake of them. Isn't your mind. Filled with these elements. As you see them physically. But as you also. By faith.

See them. Spiritually. And significantly. And meaningfully. For your own soul. The body that was. Broken. The blood that was shed.

[27 : 41] Emblematically. Represented. In the elements of bread and wine. And by faith. The people of God. Feed upon that. Feed upon Christ.

He is as real. To their faith. As the bread and wine. Are to their outward sense. You handle the bread.

And the wine. You partake of it. And you stand. As Thomas did. Looking at the wounded Jesus. And you discern the lord's body.

And you say. And you say. My lord. And my god. You say. My beloved. Is he. Is mine. And I am his.

But you move all from that. Immediately. To say. I am his. I am entirely in his possession. And the more you marvel at his love for you.

[28 : 44] The more you marvel and discern his body in the supper. His blood that was shed. The more you marvel over that love. The more you find that love meaningful for yourself.

The more you understand how completely he is yours. So the more you will move over to say. I am completely his. I am placing myself completely at his disposal.

Isn't that the case? Love so amazing. So divine. Demands my soul. My life. My all.

Don't you say. Take my will. And make it thine. It shall be no longer mine. Take my heart. It is thy throne. It is no longer my own.

Take my love. At thy feet. I pour its treasure store. Take myself.

[29 : 44] And I shall be. Ever. Only. Lord. All for thee. My beloved is mine. And I am his.

And the more we come to look into his love for us. The more it constrains us. To devote ourselves to him. The more we come to see into.

Through the supper itself. The meaningfulness. Of that provision of God and Christ to our souls. So the more we will resolve. To place ourselves at his disposal.

And to say. I am not my own. I have been bought. With a price. The more you come to value. That price.

That precious blood. That priceless blood of Christ. That immeasurable. Price that was paid for our redemption. So the more you will say.

[30 : 44] Not only my beloved is mine. But also. I am his. He entirely is possessed by me. And I am entirely.

In his possession. Reciprocal love. In possession. Thirdly and finally. There is the matter of partaking. It isn't simply a matter of.

Possession of Christ. Either in the word. Or in the sacrament. It is also partaking. A partaking in.

A sense. In the sense in which. We usually speak about it. A drawing of life. From him. She says. My beloved is mine.

She is saying. I cannot live without him. She is saying. I draw my strength from him. I draw my whole. Vitality of life from him. I am the branch.

[31 : 42] He is the vine. I am grafted onto him. I realize. I am conscious of the fact. That if I am broken off from him. Then I die. I wither. I just simply die.

I cannot exist without him. Without me. Cut off from me. He says. You can do nothing. You cannot live. You cannot bear fruit. It is the vitality of that connection. Not only is he possessed.

By the believer. But he is in that possession. And by faith. The whole means. Of their sustenance. You say here today.

When you say. My beloved is mine. You acknowledge. Outwith that. There is no life. And all that you have of life.

Knowledge. Of eternal hope. Is from him. And through him. And continues to be mediated. To your soul. By him. And through you. He is.

[32 : 38] The fountain of life. And cut off from him. Is death. Withering. Nothing. And isn't that something.

Of which we are conscious. Coming to the Lord's table. That the Lord's table. Is in fact. A sacrament. As the catechism puts. That it is.

Not simply. A means of witness. To the world. That we are. His people. That this master. That this Lord. Is ours. It is a means of witness. But it is primarily.

A means of grace. A means of conveying life. Remember how the catechism. Puts it. The Lord's supper.

Is a sacrament. Wherein. By giving. And receiving. Bread and wine. According to Christ's.

Appointment. His death. Is sure for. And worthy.

[33 : 35] Receivers. Are. Not after a corporal. And carnal manner. But by faith. Made partakers. Of his. Body and blood.

With all his benefits. To the spiritual nourishment. And growth and grace. Notice how carefully. It's put. Worthy receivers.

That doesn't mean. Those who feel worthy. It means those. Whom God has qualified. Those to whom. God has given the right.

God. However they may feel. In themselves. Of personal. Unworthiness. They are worthy. In his sight. When they have Christ. When they desire.

To feed more. Upon him. And yearn. After him. And seek. After holiness. They are worthy.

Receivers. Receivers. And these worthy.

[34 : 29] Receivers. Are. Not after a corporal. Carnal. Not in a literal fashion. Physically. But by faith. They say. They are made. Partakers. Of his body.

And blood. With all. His benefits. Everything. That God. Has provided. In Christ. Everything. Of spiritual. Worth.

And life. And vitality. Everything. That is necessary. For salvation. Is there. In Christ. And the sacrament.

Is. One of the meanings. In itself. A unique meaning. Not placing it. Above the word. But yet.

Realising. That in the sacrament.

By virtue. Of what is. Emblematically. Portrayed. There is there. What is. Different to the word. In that sense. That it's conveyed.

[35 : 23] To our senses. In a different fashion. And it is itself. A means. Of grace. Never separate. From the word. Always along. With the word.

Never placed. Above the word. But of equal importance. As a sacrament. In conveying. Life. To the people. Of God. You see. How important.

It is. That we regard. The sacrament. As a conveying. Of life. Of grace. To the spiritual.

Nourishment. And growth. In grace.

As the catechism. Puts it. For the people. Of God. They partake. Of Christ. When she says. My beloved. Is mine. There is an acknowledgement.

In that. Intimate love. Between them. How she draws. From him. All. All that enables. To continue. To live. To enjoy.

[36 : 17] To have happiness. To have hope. To have assurance. To have comfort. To have forgiveness. All of these things. Through Christ. And surely the table of the Lord itself.

Is also a means of conveying. Even further assurance. Assurance to those. Who yearn after Christ. Who complain about the littleness of their love. And of their faith. And even of their assurance. But still would acknowledge. That he is theirs. And that they are his. There is no reason.

Why. The Lord's supper itself. Cannot be an occasion. Of conveying. Further grace. Of assurance. To you so. It is not.

So that you hold back. Until you fool assurance. But that you make use of everything. Including the sacrament. For assurance.

[37 : 19] As for every other grace. That the Lord has made over to us. In Christ. My beloved is mine. And I am his. Can be brought forcibly.

To the mind. At the Lord's table. By the Lord's presence. And blessing. As it has been at other times. For the Lord's people. I remember hearing recently. Of Jonathan Edwards.

Grandfather. A man called Stoddard. Who at one time. At the Lord's table. In dispensing indeed. The Lord's table. If I remember rightly. Was filled.

At that moment. With such a sense. Of the love of Christ. And of all that he had in Christ. That it almost overquelt. It was with the greatest difficulty.

That he. Continued. At that very moment. Christ was pleased. To seal to his heart. As never before.

[38 : 16] This. Marjulous assurance. Of his love. It is friends. A means. Of grace. It is something. In which. The Lord's people.

In a right relation. To himself. By faith. Partake of. His body and blood. But there is. A reciprocal. Matter in this. Partaking of. Because. What we have to do. Think of in conclusion. Is this. The Lord's. Delight. In his people. The Lord's.

Delight. In his people. The way that the Lord. Delights. In meeting with them. In providing for them. In being himself. In their midst. How the Lord. Delights. In being with his people.

How the Lord. Delights. In giving himself. To his people. In giving more. And more. Of a sense. Of his presence. And of an assurance. Of all that is in him. And with him. To his people.

[39 : 14] How often. The old and new testament. Alike. Stress. This fact. For us. Isaiah 62. Just for one example. This wonderful passage. In itself.

Where the Lord. Speaks about. His people. Thou shalt also be a crown of glory. In the hand of the Lord. And a royal diadem. In the hand of thy God. Thou shalt no more be termed forsaken.

Neither shall thy land any more be termed desolate. But thou shalt be called Hephzibah. And thy land Beulah. For the Lord delighteth in thee.

And thy land shall be married. For as a young man marrieth a virgin. So shall thy sons marry thee. And as the bridegroom rejoiceth over the bride. So shall thy God rejoice over thee.

Christ delights in his love for his people. A complacency of love. A love in which his own delight is firmly said.

[40 : 19] As John Owen once put it. For as long as we are in this world. It is Christ's wedding day. He always regards his people as the day of his espousness. He regards them continuously as his spouse.

As his beloved. He regards them with his own delight in them. He delights in coming to them. In feeding them. In sustaining them.

In supporting them. He loves to love them. And she acknowledges my beloved is mine and I am his. He delights in me.

His love is toward me. And he takes great delight in that. We find in the book itself. The terms by which he describes.

[41 : 19] That behold thou art fair my love. Behold thou art fair. And so on. All of these great picturesque passages.

The Lord delights in his people. May he be pleased to come. Not only at a time of communion. But at all times. At other times also. To seal these things to our hearts. To know this propriety. This possession. This partaking for ourselves. That is within this intimate relationship.

This intimate love that is confessed by this family. Oh may you come to the Lord's table. May you come to the Lord's table with eagerness. May you come with appetite.

May you come with longing. May you come with yearning after Christ. May you come with the yearning of the young Covenanter girl.

[42 : 20] At the time of the Covenanters. Who was very early in the morning. Found one day. Running along the road barefoot. In great haste. She was met by a band of soldiers.

Who stopped her. And asked her where she was going. And she had to be very quick with it. But the Lord gave her. The quickness of mind. She knew that if she said.

Exactly where she was going. In terms they would understand. They would not be pleased with her. She would be mishandled. Even taken captive. So she said.

My elder brother. Has died. And today. They are about. To. Give out.

The riches. That he has bequeathed. That he has bequeathed to me. And to my other brothers and sisters. And I am running. Because I am afraid. That I might be late.

[43 : 18] She was going. To the Lord's table. She was going to a field. Somewhere. Where the Covenanters. Met in fear of their lives. To observe.

The sacrament of the Lord's son. This memorial to his death. The death of her elder brother. The bequeathment of riches to her soul.

And she was going to partake. Of these riches. They let her. Go her way. Undisturbed. Isn't that how we come.

Or should come to the Lord's table. With the eagerness. That runs. And yet is reverent. That realises our privilege.

And yet yearns to know. Of this partaking. And this possession. And this propriety. Oh may he give you. The yearning.

[44 : 19] But may he answer it. And may he come. And may he show himself to us. In the breaking of bread. So that we can see also. My beloved. Is mine.

And I am his. This Lord. We bless thee. Oh Lord. For all thy provisions. For every means.

That thou hast placed before us. To be means of grace. And we thank thee. For this day. In which we are found. That thou hast set it apart. For thyself.

To be kept holy unto thee. We thank thee. For everything in it. That leads us to thyself. And gives us an opportunity. Of witnessing to thee. And of knowing thee.

More and more intimately. And we pray gracious one. For grace. To enable us. In all of these things. To use. Our privileges. Aright. That we may find.

[45 : 14] More and more. Of thyself. And of thy. Great provisions. For us. In Jesus Christ. Our Lord. Good. Good.

Good. Good. Good. Good. Good. Good. Good.

Good. Good. Good.
Good.