Except a corn of wheat

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[0:00] We shall turn again to John's Gospel in chapter 12. We can read again from verse 20. John chapter 12, from verse 20.

There were certain Greeks among them that came up to worship at the feast. The same came there to Philip, which was at the side of Galilee, and beside him, saying, So we would see Jesus.
Philip cometh and telleth Andrew, and again Andrew and Philip, tell Jesus. And Jesus answered them, saying, The hour has come that the Son of Man should be glorified.
Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.
And we are going to look particularly at the words in Rush County Court. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.
[1:10] I think it might be helpful for us, first of all, before we turn directly to the consideration of the words of our text in verse 24, if we surveyed briefly the context in which the words are found, because there are events recorded in the chapter, the earlier part of the chapter, that we believe had a profound significance in the experience of the Lord Jesus Christ, in view of the event that was soon to happen.

And there are three events in particular that are mentioned here, that were full of significance for the Lord.
The first of these is the anointing by Mary in Bethany. And this is Mary, the sister of Martha and Lazarus.
She took this fragrant oil, this very expensive oil, that was her own personal possession, and she poured it all upon our Lord Jesus Christ.
Now, we are to ask, what was the significance that the Lord so met? Well, it is recorded that he said, against the day of my burying, has she kept this.
[3:05] He thought, as the anointing of his own body for the burial. Now, that implies, that Mary, the sister of Martha and Lazarus, must have had an awareness, that Jesus was soon to die.

And if that is so, she had a better understanding, concerning the Lord, than even his own intimate disciples. Because, he told them on different occasions, that he was going to die, going to be taken by cruel hands, and crucified, and slain.
And yet, the truth of his words, did not seem, to burn, upon our consciousness. because, because when he did die, they were taken, absolutely by surprise.
But Mary, must have understood, that very soon, the Lord was going to die. And she took, this, this, the old one, the old, so that she might, anoint him, for the burial.
Now, we are given an estimate, of the value, of this, perfume, girl, here, in the record. We are told, that it was estimated, to be, worth, 200 pence, if it was sold.
[4:49] Now, if we welcomed, that a penny, the Roman penny, the denarius, was a man's, wages, for a day's work, it would require, a man to work, for the best part, of a year, to be able, to earn enough, money, to buy, this, fragrant oil.

And Mary took it, knowing, that it was, precious, that it was, valuable. And she did not, preserve, one single drop, for a shelf.
She poured it all, on the Lord. Now, she would have been, quite entitled, she would have been, quite entitled, to use it, for her own, personal use.
It was her own, personal property. But there is something else, in connection, with this, which I think, we ought not to miss.

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And that is, that shortly, before now, her own brother, Lazarus, had died. And Mary, loved Lazarus, with a very, deep love.
[6:06] And she was, in great grief, when he died. And yet, it is clear, that although, she had this, oil, in the home, that she did not, use it, to amount, her own, dear brother's, body, for very much.

That she reserved it, that she kept it, by her. And she used it, to amount, the body of the Lord.
And that speaks volumes, for the love, that Mary had, for her Lord. She had, natural, sisterly affection, for her brother.
But, she had, a spiritual love, for the Lord. She had a love, that responded, to the love, that he had bestowed, upon her.
Well, Jesus saw, in her action, he saw, the amounting, of his body, for the burial. And then, as we move on, in the chapter, it is recorded, that, as Jesus, was entering, Jerusalem, that the people, took branches, of palm trees, and, that he, buried, a young, donkey, so that, in fulfillment, of an ancient, prophecy, he might ride, on his donkey, into Jerusalem.
[7:37] and, they, quoted, from, the scripture, the, the, blessed is the king, of Israel, that cometh, in the name, of the Lord.

Fear not, daughter of Zion, behold, thy king cometh, sitting, on an ost-mastus court. The Lord, of course, was particular, that there should be, the fulfillment, of this prophecy, that had been made, about him.
And so, he sent, to borrow, this donkey. Now, the donkey, was a young donkey. It had never, been ridden before.
If you, or I, were to try, to, ride, on an untrained, pony, or donkey, we would discover, that, it would be, completely unwilling, to carry us.
It would have had, to be trained, that when the Lord, sat, on this donkey's back, it carried him, quietly, and calmly, into Jerusalem.
[8:48] This, as, you, its own. Now, what, what significance, did the Lord himself, see, in this event?

Well, it was, as it were, the Lord, riding, to coronation. Behold, thy king, cometh, sitting, on an ass's court.
He's riding, to coronation. But, it is not, going to be, coronation, in the ordinary, sense. It is, a coronation, that is going, to be, totally different.
Because, he is going, to coronation, through sweat, and through tears, and through blood, and through death. Yes. History, shows us, that, when kings, were taking kingdoms, that it was, at the cost, of the toil, and the lives, of other people, that they were doing that.
That when the Lord, is about to take a kingdom, and, going to coronation, he is doing it, not, at the cost, of others, but at the cost, of his own, life, that he is going, to lay down.
[10:22] Now, he chose, the donkey, that, very humble, beast of burden.

He didn't choose, a war horse, a steed, he chose, a donkey, and, he didn't need, the pomp, and the ceremonial, that normally, accompanied all of this.
He didn't need, all that kind of thing, because, there was glory, and there was majesty, and there was dignity, connected, with his own passion, the eternal, son of God, who had become man.
There was the glory, and majesty, of his holiness. There was, the meekness, and humility, and grace, and mercy, and compassion, and all the other, perfect qualities, that belonged to him, as our saviour.
So he didn't need, the outward trappings, of ceremonia, because of who he was. Well, he is riding to coronation.
[11:47] He is about to take a kingdom, to receive a kingdom, and Jerusalem stands, as it were, symbolically, for that kingdom, or for its capital.

He is riding, into the holy city, the city of God, so that he, may take a kingdom, for his people, into which he will usher them, and over which, he himself, will reign, forever and ever.
But there is a third event, that is, mentioned here, that had a particular significance, in the experience of the Lord, at this time. And that is the, inquiry, that the Gentiles, or the Greeks, made.
There were certain Greeks, among them, that came up to worship, at the feast. The same came, referred to Philip, which was at the side of Galilee, and beside him, saying, Sir, we would see Jesus.

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And it's very clear, that this inquiry, of the Greeks, had a very profound effect, upon the Lord. Jesus answered them, saying, The hour is come, that the Son of Man, should be glorified.
[13:07] Verily, verily, I say unto you, except a cone of wheat, fall into the ground, and die, it abideth alone, but if it die, it bringeth forth, much fruit.

Well, what significance, did the Lord see, in this inquiry, of the Greeks? Well, I think, he was seeing this, as it were, as the first fruits, of his own finished work.
The Old Testament, prophets, had spoken, of the Gentiles, coming to his light, and kings, to the brightness, of his rising.
And here already, here are the Gentiles, coming to seek, after the Lord, to seek to glory, to seek a personal, knowledge of him.
And, the Lord commits this, with the hour, of his own, coming glory. The hour has come, that the Son of Man, should be glorified.
[14:20] Now, very soon, after he had, suffered and died, he was going to return, to the glory, from which he had come, when he came into this world, humbling himself.

And he prayed, to the Father, about, having that glory, restored to him. The glory, which I had with me, before the world wars.
that, certainly, was true, that he was going, to be glorified, with the Father. But, can we not, also say, that there is, a glory, that radiates, from the cross, of Jesus Christ.
Certainly, the cross, was the instrument, of humiliation, and degradation, and shame. And yet, there is a glory, that radiates, from the cross.
The glory, of the love, and the mercy, and the grace, and the righteousness, of God our Savior. We see the glory, of God our Savior, in the sacrifice, of the cross.
[15:42] The hour has come, that the Son of Man, should be glorified. And then he says, verily, verily, I say unto you, except a cone of wheat, fall into the ground, and die, it abideth alone.

But if it die, it bringeth forth, much fruit. And now we shall turn, to think more particularly, of, what these words, are saying to us.
And it is clear, in the context, that, these words of our text, are, are, very closely connected, with what the Lord, has just now, been saying.
And it is clear, that when he speaks, of the grain of wheat, falling into the ground, and dying, that he is speaking, about himself, and about what is going, to happen to it.
Except a cone of wheat, fall into the ground, and die, it abideth alone. If it die, it bringeth forth, much fruit. And we shall, briefly, think, of, three, particular points, in connection, with the words.
[16:53] First of all, identification, between the Lord, and his people. And secondly, cost, the costliness, that was involved, for the Lord.

And finally, we can think, of, fruitfulness, or productiveness. If it die, it bringeth forth, much fruit.
Well, first of all, then, let us think, about, the identification, that there is, between the Lord, and, his own people.
It is clear, that, the fruit, fruit, that is to follow, from the putting, of this grain of wheat, in the earth, is of the same, nature, as the seed, that is, fruit, in the soil.
And, it is clear, from the scripture, that, the Lord, took to himself, human nature, that he took, the bone of our bone, and flesh of our flesh, in order, that he might be fitted, to be our redeemer.
[18:14] Unless, he had taken, human nature, then, he could not, stand in our room, and place. He could not be, our sin bearer, or our sin offering.

He could not be, our great high priest, to make intercession, for us. peace. And so, the eternal God, became man.
God, took to himself, a true body, and, a reasonable soul. God, he had a true, human nature.
He was very, God, and very God. But, he took, to himself, true, human nature. And, he was born, of a woman, made, under, the law.
It wasn't, the appearance, of human nature, he had. He had the real thing.
[19:24] He had real, human nature. And, I think that, comes true, very clearly, in the gospel record. Certainly, it comes true, that he was, the Lord from heaven.

That he was, somebody, who was, absolutely unique, because, he was a divine person. But, it comes true, very clearly also. That he had a human nature, that was real, that was, identified, with, human nature, as we know it.

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And, one place, or indeed, several places, where we can see, that confirmed, in the gospel story, is, where our Lord, was mistaken, for an ordinary man.
Now, I know, that, it was through unbelief, and through lack of understanding, that people mistook him, for an ordinary man. man, but nevertheless, the fact, that he could be mistaken, in that way, for an ordinary man, is a confirmation, of the reality, of the human nature, that he had.
That there was, nothing, and we say it with reverence, there was nothing, odd, about the human nature, that our Lord, took to himself, when he was here on earth.
[21:01] It was so real, that he could be mistaken, for an ordinary, human person. Now, as we read the gospel, history, we realize, that the Lord, could feel, and could think, and reason, like, ordinary, human, people.

He could, feel hunger, he could feel, he could feel, he could feel, exhaustion, he could feel, sorrow, and disappointment, he could feel, brokenness of heart, reproach, has broke my heart, it was said often, in the song.
He could feel shame, he could feel, the whole range, of, human, feelings, and emotions, in that way.
And yet, the right sin. Now, something that the scripture, says about them, is that he was made, in the likeness, of sinful flesh.
And we have to be careful, how do we, how we understand, such terms as these. That he was made, in the likeness, of sinful flesh.
[22:40] Perhaps, the best way, to approach it, would be, in this way. When Adam, and Eve, were in a condition, of innocence, and sinlessness, in the garden of Eden, they were exempted, from pain, and sorrow, and suffering, and disappointment, and all these things.

and it was only, as a result of sin, as a result of the fall, that such experiences, have come, into, human life.
That people, have to exhaust, themselves, with toil. That people, suffer shame. that people, suffer sorrow, and misery, in one form, or another.
These are all, the fruit, of the fall of man. Now, when Jesus, came into the world, he came, with a human nature, that was perfect.
There was no, taint of sin, attached, to his passion, in any way. He came, as the perfect, passion, with a perfect, human nature.
[24:11] But although, that was so, he was not exempted, from, the things, that have come, as part, of the fruit, of the fall of man.

He was not, exempted, from suffering, from sorrow, from pain, and from all, these other, things that he, experienced, when he was here on earth.
He was manifested, in the likeness, of sinful flesh. He had to endure, the, entail, of the fall of man. Although he himself, was absolutely perfect, and without sin. He came, and what we have to say, about the Lord is, that he came, as near us, as it was possible, for him to come.
Sin, accepted. He entered fully, into our humanity.
[25:17] And it is wonderful, it is amazing, to think of that. That the eternal God, that the Lord God, omnipotent, that he came, to take to himself, our human nature, in order, that he might be fitted, and that he might, be equipped, to become our redeemer.

But only, secondly, we can think, of the cost, that was involved, for our Lord. heart. Now, we know, that, before, there can be, growth, and productiveness, and fruitfulness, we know, that death, has to be accomplished, in the seed, in the process, of germination, and growth.
Except, a corn of wheat, fall into the ground, and die, it abideth, alone. And we can think, a little, about, the cost, that was involved, for our Lord, in securing, our salvation.
Now, it was, a tremendous, step, of self-humbling, on the part, of the Lord, when he came, to humble himself, in fashion, as a man, upon the earth.
He who was, the everlasting God, becoming, a little infant, in the arms, of Mary, his mother.
[27:12] God, what a step, of self-humbling, that was, in the experience, of the eternal God.

God. And, he had to consider, that it was, suffering, for the Lord, of glory, to be living, here on earth, among sinners, of mankind.
To be, in association, with those, who are, defiled, and corrupted, by sin. He was, perfectly, holy, and pure, to be, in daily, association, with sinners, like ourselves.

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That was, part, of the suffering, of our Lord, when he was here, upon the earth. When he was here, as our sin bearer. Oh well, he humbled himself, to take upon him, the form of a servant.
He came, as the servant, of the father. And, he humbled himself, to the limit. His life, was a life, of, self-denial.
[28:36] of self-humbling, and of self-sacrifice. He was, denying himself, throughout his life, in order, that he might, serve the father, and that he might, secure, our redemption.

He lived, a life of humiliation. Humiliation, to the lowest degree, humiliation. And, in humbling himself, in that way, and in, denying himself, he was willing, to endure suffering, in different ways, in order, that he might, serve the father, and that he might, secure, the interests, of his people, whom he came, to redeem.
Now, we read, that he endured, the contradiction, of sinners, against himself. Right, from the time, that he came, into the world, the children of men, were against him.
He wasn't, long born, when Herod, was seeking, to take his life away. And, we see, as we read, about the three years, of his public ministry, we see, how again, and again, he suffered, the contradiction, of sinners, against himself.
What must it have meant, in the experience, of the Lord, to be contradicted, by sinners, of mankind, to be misrepresented?
[30:23] They distorted, the truth, that he spoke. And, they, in itself, represented, what he was doing.

Imagine, what it must have, meant to the Lord, when they said, that he was, casting out devils, through Beelzebub, the prince of the devils.
How hurtful, how terribly hurtful, that must have been, to the Lord, that they were, putting down, his good works, to the instrumentality, of the devil.
Works, that he was doing, by the power, and by the arm, of the Holy Spirit. He endured, the contradiction, of sinners, against himself.
Now, we are told, that, he learned, obedience, through the things, that he suffered. His life, was a life, of obedience.
[31:29] And, his life, as a life, of obedience, was a life, of suffering. He learned, obedience, through the things, that he suffered.

And, we can never, fathom. we can never, fathom, the extent, of the suffering, that he experienced, as he perfectly, obeyed, the will, of the Father, in every detail.
what, an obedience, that was, an obedience, that was, loving, and willing, and total.
It was his meat, and his drink, to do, the Father's will. Now, if we ourselves, understand, anything, about the law, of God, the moral law, that we have, in the Ten Commandments, if we understand, the bread, the comprehensiveness, the scope, of these commandments, of God, and how they take, to do, with the thoughts, and motives, of our hearts, as well as, with our outward actions, then perhaps, we may begin, to understand, what was, meant, by the perfect, obedience, of Jesus, to the will, of the Father.
In every, single detail, his obedience, was total, and it was willing, and it was loving. There are occasions, when, God's people, give, a kind of obedience, that is reluctant.
[33:28] It is not wholehearted. It is far from perfect, that the obedience, of Jesus, was total. It was complete.

It was flawless. He perfectly met, all the requirements, of God's, holy will, and holy commandments.
Now, when he had obeyed, and obeyed, through suffering, he still, had to go beyond that.
there was a greater cost, that he was to bear. It was not enough, even that he, perfectly, fulfilled, all the positive, requirements, of the law of God.
There was something else, that was demanded, of him. if he was to save, his people. Not only, that he would, work out, righteousness, by his perfect, perfect obedience, to the commandments, of God.
[34:42] But that he would, satisfy, the penalty, that God's law, demanded, in respect, of all the breaches, of law, of which they were guilty.

And if he had spared himself, the cost, then, we would not, be spared, the penalty, and the condemnation.
And who can understand, who can understand, the cost, that was involved, for the Lord, in bearing the curse, that was due to sin.

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The curse, of the law of God, that was due to sin, being directed, against him, and laid upon him, personally.
Because, he was our sin bearer. It involved, the wrath, of God.
[35:52] the wrath, that was infinite, that was immeasurable, being upon him. The sword, of God, being plunged, into the soul, of his own, well beloved son.

Because, he was taking the room, and the place, of his people. God, and that, is so awful, that we cannot even, begin to understand it.
We cannot begin, to understand, what was involved, in the experience, of our Lord, when the wrath, of the Father, was upon him, as he suffered, and died, as the substitute, of his people.
it was so terrible, that he cried, out on the cross, my God, my God, why hast thou, forsaken me?
He had to enter, into the experience, of that forsakenness, in order, that he might, drink, completely, the cup, of cursing, and of wrath, given to him, by the Father.
[37:24] That was the cost, and nothing less, than that, could have made, satisfaction for sin.
Except, a corn of wheat, fall into the ground, and die, it abideth alone.

There could not be, any redemption, there could not be, any salvation, apart, from the death, of our Lord Jesus Christ.
That, is what the, salvation of his people, involved for him. Suffering, and death.
The accursed, death, of the cross. But let us, in the third, and final place, think briefly, of the fruitfulness, of the productiveness, that results, from this death.
If it die, it bringeth forth, much fruit. fruit, this one grain, of wheat, in which, death, is accomplished, brings forth, a great multitude, of grains, of wheat.
[38:55] fruit, fruit, fruit, fruit. Now, there is a very important, principle, that underlies, God's, dealing, with the race, of mankind.

And that is the principle, of representation, of one, standing for others, or of one, standing for many.
It was on that basis, that God, dealt, with the race, in our first parents. We remember, that the shorter catechism, reminds us, that, Adam, stood, not only for himself, but for his posterity.
Adam, was a representative man. He was a covenant head. And that meant, that if Adam, had maintained, his innocence, if he had maintained, his integrity, and his righteousness, if he had served, a probation, that God, had appointed for him, and remained, perfectly obedient, to God, that would have, secured blessing, for all his posterity, after him.
He was a covenant head. He was a representative character. But we know, of course, that Adam, sinned and fell. And, we, sinned, in him, and fell with him, in his first transgression.
[40:42] He brought down, the whole race of mankind, in his one sin. Now, that is a very basic, a very, important, and fundamental, doctrine, of our faith.

This principle, of representation, of God, dealing with the race, on the basis, of a covenant, with an individual.
Now, that was the way, that God dealt, with our first parents. But, equally, that, is the way, in which God, deals, with the race, under the terms, of the new covenant, that he makes, in Jesus Christ.
Jesus Christ, is, the last Adam, or the second Adam. Jesus, came into the world, as a representative character, as, a covenant head, head, the covenant head, and representative, of his people.
And, that means, that when he was here on earth, he was acting, in the interests, of all his people, whom he came, to redeem.
[41:58] in practical terms, what that means, is that, Christ's people, were in him.

They were in him, representatively, when he was here on earth, acting in their interests, and on their behalf.
They were in him, in his obedience, to the requirements, of God's law. They were in him, in his sufferings, and death.
Their death, was accomplished, in his death. They were in him, in his resurrection, from the dead.
And, they were in him, in his glorification, to the right hand, of the father.
He, the one, represented, and stood for, the many. And, he represented, a multitude, that no man, can number.
[43:11] He represented, in himself, all the people of God, all the elect of God, from the beginning, till the end of time. And, we are told, in the prophecy of Isaiah, that, he shall see, of the travel of his soul, he shall see his seed, and he shall be satisfied.

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It is true, Jesus Christ, that every single, believer, of the race of mankind, is brought, into an experience, of salvation, and will eventually, be brought to glory.
If it dies, it bringeth forth much fruit. This one death, has secured, newness of life, for all the people of God.
But, there is another angle, from which we can look, at the productiveness, at the fruitfulness, that issues, from this death. It is the death, it is the finished work, of Jesus Christ, that has secured, for the people of God, for the church of God, the gift, of the Holy Spirit.
Pentecost, followed, Calvary. Jesus, Jesus had told, his disciples, that when he, returned to glory, he would send, another comforter, that he might abide, with them, forever.
[44:54] The spirit of truth. And so, on the day of Pentecost, the spirit, was pulled out. And somebody, I think it is, Sweden, has put it, that, the day of Pentecost, was the day, of the opening, of the river, of the water of life.

The Holy Spirit, given to his church. And by the Holy Spirit, the Lord gives, every grace, and every blessing, that his people, are going to inherit, during the course, of their life, here on earth.
And these are blessings, and graces, without number. Every blessing, that we receive, we receive, through the ministry, and through the instrumentality, of the Holy Spirit, that Christ, has secured, for his people, through his own, finished work.
If it dies, it bringeth, more faith, much fruit. Ah, what a great, cluster, of blessings, and graces, without number, have been secured, by the death, of Jesus Christ.
Every blessing, we receive, comes to us, as a result, of the death, that he died. It is a death, that is productive, of life, and life, in abundance.
[46:37] And, the people of God, today, are going to testify, at his table, that they themselves, have received, of this life, and that they are, depending, upon him, for it.

Well, may the Lord, bless his own word, to us. Let us engage, in prayer. We pray, O Lord, that thou would help us, to understand, thy own word, that thou would help us, to enter into the meaning, of what was involved, for our Lord, in humbling himself, and taking upon him, the form of a servant, and becoming obedient, unto death.
We bless thee, that he willingly came, that he denied himself, and that he poured out, his own soul, to death, the just one, in the room of the unjust.
And we pray, that as we go on, in our service now, thou would draw near, and make thyself, we are to us, through word, and ordinance. Graciously hear us, and forgive our sin, for Christ's sake.
Amen. We shall sing, now in Psalm 72, and at verse 15.
[48:03] Psalm 72, and at verse 15. Yea, he shall live, and given to him, shall be of Sheba's gold.

For him, still shall they pray, and he shall daily be extolled. Of corn, and handful in the earth, and tops of mountains high, with prosperous fruit, shall shake, like trees, and Lebanon, that be.
The city shall be flourishing, her citizens abound, a number shall light to the grass, that grows upon the ground. These three verses, from verse 15.
Yea, he shall live, and given to him, shall be of Sheba's gold. Yea, he shall live, and give to him, that he was in the grass, for him, and you, and there.
Hilderoy the Godhead WRockyvous chand metropolitan W ferIE W■■■ wrinkled W Bingly It is customary before the administration of the sacrament to fence the Lord's table.
[50:45] And the purpose of the fencing is to make clear who these people are who are entitled to sit at the table and to make a distinction between them and those who are not qualified to take their places there.

Now, we may ask who are the people who should be sitting at the Lord's table? Are these people who feel themselves to be so much better than other people?
Who feel their own excellence and superiority in different ways? Is that why they feel themselves fit to sit at the table of the Lord?
Well, if you could see into the hearts of God's people sitting at the table, you would discover that it is not their view at all that they are so much better than other people.
What they are aware of, really, is the sin, the demerit, the imperfection in their own lives.
[52:07] that is something that has been brought home to them. Brought home to them very clearly by the Lord himself so that when they sit at the table it is not at all their intention to indicate that they are so much better than other people.

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In fact, they have such an awareness of their own demerit and of their own sin that they know that they have to trust in and depend upon the righteousness and the merits of someone else, the Lord Jesus Christ.
And when they sit at the table they are indicating that they are depending upon him, upon his finished work, upon his righteousness, upon his merits.
Now, when they are sitting at the table and when they are receiving the sacrament, they stretch out the hand and they take the elements of bread and wine and partake of them.
And what in fact they are saying is that they are as dependent upon the Lord in their spiritual lives as people are in daily life upon food and drink.
[53:44] We all know that to sustain and to nourish our lives, our bodies, we have to take food and we have to take fluids.

For God's people are aware that in a spiritual sense their spiritual life is equally dependent upon the Lord. They have to be receiving from him day by day what is going to nourish them, what is going to refresh them, what is going to strengthen them and going to build them up in their most holy face. and the sacrament of the supper has been appointed by the Lord as a means of grace for his people.
A means, one of the means through which he communicates his grace to their souls. and the sacrament is something that is supplementing the word.
Now, it is through the word that the Lord is revealing himself to his people. It is by his word that he has brought them and through the Holy Spirit into a saving relationship with himself.
[55:10] But in the sacrament, there is something that is able to reach to the believer through the sense of touch and of taste.

And it is as if the Lord were making an accommodation to the weakness, to the weakness of the faith.
Now, you know how it is that in our schools, in our educational system, teachers use visual aids of one kind or another to make clear to the pupils the ideas, the thoughts that they are trying to put across and to to serve in their minds.
that is so that through the eye they may be able to grasp more clearly the ideas that they are trying to teach them.
Well, the Lord in the sacrament has given what is equivalent to a visual aid. Through the sense of touch and taste, he is making himself real to his people.
[56:33] They take and they eat and break bread and wine, the symbols of the broken body and of the shed blood. And this is a means of grace.

And it's a means of grace not just for very strong, robust Christians. It is a means of grace to help the weak face of his own children, to bring to them a better grasp, a better understanding of what he himself has done for them in this finished work.
Now, it is a provision that he has made for his own people. It is only those who are united by faith to the Lord who can benefit from partaking of the bread and wine at the Lord's table.
There are many people in our own day, they have been there long before our day, many people who think that even although they do not go to church at all, if they go once or twice a year to communion, that is going to do them a lot of good.
It will do them no good at all unless they are in union with the Lord by faith. When the Lord was being crucified, there were Roman soldiers found about him who were actually handling his body.
[58:12] They would have had to handle him physically in order to crucify him. We have no record of whether that had any particular effect in their experience.

Although they have actual contact physically with the real body of the Lord, and yet there are people who think that by participating in the symbols of his body, even although they have no faith in him, that that is going to do them good.
It cannot. It is not a converting ordinance. It is a means of grace for the people of God. But it is indeed a means of refreshment, of encouragement, of strengthening to those who are already united by faith to the Lord Jesus Christ.
And the Lord himself, through the mysterious walking of his Holy Spirit, is able to bless to them the fact that they take the bread and wine, the symbols of his own broken body and shed blood.
Now we can read the scripture for our correct guidance, and we shall read in Galatians chapter 5, and at verse 16.

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[59:44] Galatians chapter 5, and at verse 16. This I say then, walk in the spirit, and he shall not fulfill the lust of the flesh.

For the flesh lust hath against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that he cannot do the things that he would.
But if he be led of the spirit, ye are not under the law. Now the works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God.
But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.
Against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the spirit, let us also walk in the spirit.
[61:18] Let us not be desirous of vain glory, provoking one another, envying one another. Now while we are singing some verses in Psalm 118 and at verse 15, the elders will bring forward the elements and place them on the table.

Psalm 118 and at verse 15, in dwellings of the righteous is heard the melody of joy and health. The Lord's right hand doth ever valiantly. The right hand of the mighty Lord exalted is on high. The right hand of the mighty Lord doth ever valiantly.
I shall not die but live and shall the works of God discover. The Lord hath me chastised its sword but not to death given over. Who set ye open unto me the gates of righteousness?
When will I enter into them? and I the Lord will bless. We shall sing until the elements are placed on the table. In dwellings of the righteous is heard the melody of joy and health.
[62:37] the työ of ■■■■ and health is heard ofeni arena and erre the wind ein and enough can or pain thejudge the The Lord has brought the mighty Lord And so is the night The Lord has brought the mighty Lord

The heaven of the Lord I shall not die but live and shine The words of the Lord The Lord has brought the mighty Lord And so is the Lord And so is the Lord And so is the Lord Set ye open unto thee Like it's all righteousness Then through the end
Turn into heaven Unlight the Lord We shall now read the warrant that we have For the administration of this sacrament We have it in 1 Corinthians chapter 11 And at verse 23 But I have received of the Lord That which also I delivered unto you That the Lord Jesus the same night in which he was betrayed
Took bread And when he had given thanks He break it and said Take, eat This is my body which is broken for you This do in remembrance of me After the same manner also he took the cup When he had supped When he had supped saying This cup is the new testament in my blood This do ye as often as ye drink it In remembrance of me For as often as ye eat this bread And drink this cup Ye do show the Lord's death Till he come Wherefore Whosoever shall eat this bread And drink this cup of the Lord Unworthily Shall be guilty of the body and blood of the Lord But let a man examine himself And so let him eat of that bread And drink of that cup For he that eateth and drinketh unworthily Eateth and drinketh damnation Or judgment to himself
Not discerning the Lord's body For this cause many are weak and sickly among you And many sleep For if we would judge ourselves We should not be judged But when we are judged we are chastened of the Lord That we should not be condemned with the world Wherefore my brethren When ye come together to eat Tarry one for another And if any man hunger let him eat at home That ye come not together unto condemnation And the rest will I set in order When I come We read that on the night on which the Lord was betrayed He took bread and he gave thanks And we shall give thanks According to his example We pray, O Lord That thou will give us thankful hearts For it is only through thy grace That we can have through thanksgiving
[67:49] In thy presence We acknowledge that we are so slow to recognize That thou art the giver of every good and perfect gift Help us to see that thou hast given the costliest gift of all He that spared not his own Son But delivered him up for us all How shall he not also with him freely give us all things We are humbled, O Lord As we realize that thou didst remember us When we had no thought of thee We bless thee We bless thee that there was love in the heart of God for his people From everlasting And that in the fullness of time He sent his Son into the world To seek and to save that which was lost And to give himself a ransom for many And we pray that thou would reveal

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Jesus to us In the glory of his passion and rock today

Grant that our eyes may be directed upwards To him who is at thy right hand Exhausted a prince and a savior To give repentance and remission of sins We pray that he may be very real to each one of us So that as we participate in this sacrament We may be aware that he is the one whose body was broken And whose blood was shed And that it is only through his humiliation and suffering That we can attain to spiritual life and to life eternal We pray that the Lord himself may be present with us At the table And that he may speak in tones of grace And of love to each one of his people That their fellowship may be with himself As they have fellowship one with the other Around the ordinance We pray particularly for those who are sitting at thy table For the first time That thou would give them thy grace and thy strength And that thou would manifest thyself to them Graciously and in another way than thou doest unto the world And we pray that thou would so draw near to each one of us That our waiting together upon thee in this way May be profitable to ourselves and honoring to thee Help us to be aware of the wonder of the provision thou hast made For thy church here on earth Thou hast supplied every provision to meet its need Thou thyself dost sustain it and uphold it In its journey through this world And we thank thee that thou art sanctifying thy people
That thou art working in them to will and to do Of thy good pleasure And that thou art taking them on step by step On that way that leads to life eternal Thou dost lead them forth by the right way And we pray that they may be able to lean upon their beloved As they go up from the wilderness We pray therefore, O Lord, that thou would hear us That thou would be with us And that thou would bless each one of us Beyond what we are able to ask Or even to think For Christ's sake Amen There is a word of our Lord's That I would like to think of with you for a moment or two That he addressed to his disciples Fear not, little flock For it is your Father's good pleasure to give you the kingdom
Fear not, little flock He said That was the good shepherd himself Comforting and reassuring his own disciples Fear not, little flock Now, the good shepherd himself Is with his people as they go through life He is with them always He never leaves them Never forsakes them And the awareness of that itself Should be comforting and reassuring for them That the Lord is with them As they follow his steps through this world Now, the words that he addressed there to his disciples Indicate the care and the concern That the Lord has for his own people He would have them to be without fear [73:05] Without unnecessary fear It's not just that the Lord wants them Eventually, finally, to be saved He wants them to be without fear He wants them to be without fear While they are going through this life Fear not, little flock And there is no one Who understands the fears of his own people Like the Lord himself Now, no doubt It may be true of many people today Here in this house of Washoe That they have fears of one kind or another The trouble And probably there are some of these fears That they would never dream of mentioning To any human friend They would reckon that nobody could understand

The fear, the anxiety that they have in their hearts But one thing that you can be assured of Is that the Lord understands You can come to him And tell him of your fears And of your anxieties The things that you cannot tell to anybody else And he understands He has a compassionate ear He is gracious He is tender-hearted He shows loving-kindness And tender mercy Now, what kind of fears may it be that trouble you?
Well, it may be that you are afraid That in some way or another You may bring dishonour upon the name Or upon the cause of the Lord Jesus Christ That by something you may say or do You may bring dishonour upon his name Or it may be That you are afraid That one of these days The devil is going to get the upper hand over you That he is going to gain the mastery You are well aware of his temptations Day by day You know how weak you are You know how subtle he is And you are afraid That he is going to overcome you Or it may be that you are afraid That after all You may be deceived
That you may be deceiving yourself Perhaps you have been For quite a few years A follower of the Lord And yet there are fears like that That sneak in Into your heart Fears that trouble you That spoil your peace And the Lord himself is saying To his people Fear not Little flock Little flock And when he uses that term Little flock It's a term of endearment It's a term that expresses to them The love And the care And the concern That he has for them Fear not Little flock He is saying that Today To his people In this world Surrounded by fears Of one kind or another Fear not Little flock Well We read that on the night

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In which the Lord was betrayed He took bread And after he had given thanks He broke it And said Take Eat This is my body Which is broken for you And in the same manner also The cup After they had supped Saying This cup Is the New Testament In my blood Drink ye all of it For as oft as ye eat this bread And drink this cup Ye do show the Lord's death Until he come And he came And he came

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