

What mean ye

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[0 : 00] Will you turn with me this morning, as we may be enabled, to the book of Exodus, this 12th chapter, and let us read again from verse 25.

Exodus chapter 12, reading from verse 25. And it shall come to pass, when ye be come to the land which the Lord will give you, according as he hath promised, that ye shall keep this service.

And it shall come to pass, when your children shall say unto you, What mean ye by this service? That ye shall say, It is the sacrifice of the Lord's Passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses.

And the people bowed the head, and worshipped. What mean ye by this service?

The children of Israel were on the threshold of deliverance from Egypt. For many years, they had suffered under hard taskmasters.

[1 : 47] And with the passage of time, this burden had steadily increased. But now the hour of deliverance has come.

And already, the divinely appointed machinery of deliverance is already at work.

The Lord has been visiting Pharaoh with plagues, which in the final analysis only served to harden his heart.

But now he has told the children of Israel, that a lamb is to be slain, and that the blood is to be shed, and that it is to be sprinkled upon the lintels and the doorposts of their houses.

And he has said, The firstborn of Egypt is going to be slain tonight. But when I see the blood, when I see the blood, I will pass over you.

[3 : 01] Their only guarantee of safety was that they should follow implicitly the instructions which were given.

And if they did so, then they had his assurance that all would be well. And so the feast of the Passover was instituted.

A feast which was kept right down through the ages. And when Moses was instructing the people about the keeping of the feast, he visualized that in the days which lay ahead, when this feast would be but a memory, no doubt the children would start asking questions.

And they would say, What do you mean by keeping this feast? What is the purpose behind it all? And here was an opportunity whereby the children were to be instructed as to the real reason and purpose why that feast was originally instituted.

And why it came down to them and was still being observed after so many years. And is it not the same as we are gathered together here to celebrate the New Testament Passover?

[4 : 46] There are children in our midst today and it rejoices my heart to see them because I believe that their presence on such an occasion as this can make a lasting impression upon them.

I can well remember going back to my early days when in gatherings similar to this in the Free North Church in Inverness the word and the sacrament.

The word and the sacrament were observed were proclaimed and observed. And watching from the gallery I realized the solemnity of the occasion and I believe that the Lord used it to make an impression upon my mind.

And you see in these days in which we live it seems to me that increasingly young people in fact people who are not so young but who are not members in full communion are not encouraged to come to a service such as this.

But I feel that that is all wrong because the very fact of their presence there can be used by God to bring a blessing.

[6 : 08] A blessing not only to the children but a blessing to all those who are older because they are bound to ask themselves perhaps some of you may be asking yourselves today why am I not at the table of the Lord?

Does it mean that I have been careless? Does it mean that I have been indifferent? Does it mean that I have not been concerned sufficiently about the matter of my soul salvation?

Oh my friend if there is somebody in that position today may God use this occasion to bring home to you the meaning of his word and the meaning of his sacrament so that it may indeed be a blessing to your souls.

Now the catechism the shorter catechism gives us a meaning it gives us an insight into the meaning behind the observance of the Lord's Supper when it tells us that it is a holy ordinance instituted by Christ wherein by sensible signs Christ and the benefits of the new covenant are presented sealed and applied to believers in other words the spiritual is represented by material emblems and just as circumcision and the Passover were the sacraments of the covenant of grace we find now that they have been superseded by baptism and by the Lord's Supper what mean ye by this service?

that is the question which faces us today and let us try with God's help to answer it as far as that is humanly possible and to begin with I would suggest that in the Lord's Supper we have a memorial of the sufferings of Christ the Lord's Supper is a feast of remembrance this do says our Lord in remembrance of me now there is much we can remember about Christ as we glean through the record of his life in the scriptures we can remember for example the wonder of his birth that God should appear among men in the likeness of a babe he who was compassed about with glory and with majesty so humbled himself that he appeared in the form of a man in the likeness of men that he became a child that's something we could remember it's something which is marvelous something which is beyond our human comprehension but not only can we remember his birth we can remember his wonderful teaching even when he was a young lad when he argued with the wise men in the temple in the synagogue they were surprised where did he glean all this knowledge a simple lad in their view how did he how did it come about that he was so wise so surpassing wise that he seemed to know more about things than even they themselves they perhaps didn't appreciate the answer at the time but of course the answer was that he was very God of very God or we can think of the wonderful healing ministry which he carried on how he opened the blind eyes how he unstopped the deaf ears how he made the lame to walk yes how he even brought back the dead to life again these are things that we can ponder over they are all marvels but they pale into insignificance when we are called upon to remember in particular his sufferings and his death it is the

[11 : 26] Lord's death that we are called upon to remember important though those other things are it is the Lord's death that must be preeminent it is the broken body and the poured out blood that concerns us this morning and we remind ourselves that even as the Passover Lamb was slain of old so Jesus Christ the Lamb of God suffered and died upon the cruel cross and bore upon his body the sins of his people I'm sure that those of you who by his grace are found united by faith to him never cease to marvel at that thought that his body should be broken that his blood should be shed so that the problem of sin that sin which had shut man out from

God and which had barred the gateway to glory that that problem should be dealt with once and for all and that the line of communication should be reestablished through the new and the living way even through the blood of Christ it is a memorial of the sufferings of Christ and this remembrance on our part must be attended with suitable affections because to come in a formal or in a thoughtless way to the sacrament is an insult to our Lord we've got to pray that we may be enabled to come in the spirit of true humility in the spirit of true reverence marveling at the love of

God a memorial of the sufferings of Christ but in the supper we also have a seal of the covenant of grace this cup we are told is the new covenant in my blood God has covenanted that for the sake of Christ he will bestow pardon and eternal life to all who comply with the conditions and who are by his grace are enabled to make the great commitment of their all to him for God so loved the world that he gave his only begotten son that whosoever whosoever believeth in him should not perish but have everlasting life

God has placed himself on call so to speak and at the table by his grace you say I cordially agree to the plan of salvation and as I take this bread and this wine before many witnesses I acknowledge thee as my Lord and as my savior this then is the meaning of this solemn act it's not something which you're doing in a formal or in a thoughtless way or at least it's not something which you should be doing in a formal or in a thoughtless way this is a tremendous reality it's reminding you of what

Christ has done for your soul it's reminding you of the tremendous cost of your salvation ye were redeemed ye were bought back not with corruptible things such as silver and gold those are the things upon which the worldling lays great store how much silver how much gold can I amass how wealthy can I become in as quickly at the quicker time as possible but when we come to the matter of our salvation the cost is far greater than that ye were redeemed not with corruptible things such as silver and gold but with the precious blood of Christ the precious blood of Christ and my dear friend it's because you're found sheltering under the precious blood of

[17 : 12] Christ even as the Israelites of old were found sheltering under the blood of the shed lamb that you are at his table today resting on his promises when I see the blood I will pass over you there is therefore now no condemnation to them who are in Christ Jesus what a wonderful hope what a wonderful blessing that is indeed you are remembering remembering the Lord's death till he come but then we also have in the observance of this feast a badge of our Christian profession the word sacrament comes from the

Roman word sacramentum and that was meant an oath and in particular the oath of allegiance which a Roman soldier took to his emperor that he would be faithful to him no matter what the cost would be no matter even though it would cost him his life he took that oath of allegiance to his Lord and to his master and when you come to the table of the Lord you are publicly professing that you are not ashamed of the cross or of the despised Nazarene ye do show forth the Lord's death death in baptism children are offered by their parents as the servants and members of the church but at the supper they make this act their own and to refuse is virtually to renounce your baptism the vows which your parents took you are saying in effect we are not concerned with that we will not have this man to rule over us we are going to regulate our own lives and we will have nothing to do with them baptism is a solemn sacrament the vows which parents take are solemn vows would to

God that more of them were kept than what are in these days but when we come to the Lord's Supper here is something in which the individual himself is concerned his relationship to Jesus Christ his being made willing in a day of God's power to come out on the Lord's side to wear his uniform so to speak to share his sufferings to display his badge what mean ye by this service it is a badge of our Christian profession but then also in the sacrament we have a provision made for the communion of saints we meet together as a family around the table spread before us now this the table is generally acknowledged as the center of family activity there we meet together with the members of the family and with our friends and it is significant surely that our

Lord should have chosen a table as the place of communion for his people around a table not a tomb he willed our gathering place should be when going to his eternal home the Savior said remember me and you know every time we gather together around a table in the family table it reminds us of the wonderful provision of God in those physical necessities which he makes available to us the food which is always there the raiment which we wear the health and the strength which we enjoy the fellowship of friends and all that it means to us these things are generally taken for granted we don't think of them very often as coming from the

Lord and yet how poor we would be without them but when we come to the table of the Lord we are reminded in a special way of those spiritual gifts which he gives to us we refer to the sacrament as communion the cup of blessing which we bless says Paul is it not the communion of the blood of Christ and when we gather together as a family the family likeness should be displayed you all know that sometimes you can detect very often you can detect the family likeness in different members of a family even though there might be one member of a family that you had never seen before and you say oh he's very like

[23 : 35] Donald or he's very like John the family likeness is there and let us never forget that the family likeness should be displayed in the children of God the fruit of the spirit should be made manifest because if we belong to Christ Jesus we should be as far as that is possible humanly speaking we should be like Christ Jesus and isn't that where we so often fail him isn't that how so many people who have no love for him get an opportunity to say well if that's what Christianity means I'm as well without it what a responsibility falls upon the shoulders of us all who profess the name of

Christ that that love should be manifest in all that we do that love of the brethren that love of our neighbors that love for all who profess the Lord's cause and particularly that love of Christ that love which constrains us constrains us to go forth into his service to fight his battles a provision for the communion of saints and you're all here together today as the Lord's people in joint communion in joint fellowship and let us ever remember this that our fellowship is not only one with the other our fellowship is with

God himself who has made provision so that this is a glorious possibility but then also in the Lord's Supper there is a reminder for us that this is not our home here we have no continuing city our citizenship is in heaven says the apostle we're only strangers and pilgrims here we're passing through this country and one day by his grace we are going to reach the heavenly home and we're going to be seated at the table above but how wonderful it is to remember that even now we can have glimpses of that which is yet to be for even as of old the

Lord shared the meal with his disciples he still meets with his people at his table oh it's true that we can't see him with a natural eye but with the eye of faith we can behold him and we can lay claim to his promise that he will grace the gatherings of his people and we know that his promises never fail our fellowship is with the father and with the son Jesus Christ and he draws near to his people and he revives their soul he feeds them and strengthens them so that with eager desire they go forward and they feed upon him but the feast I repeat is something which is temporary we are traveling through the scene of time to eternity and we are told for as often as ye eat this bread and drink this cup ye do show forth the

Lord's death till he come you see the Lord's supper is a temporary institution something which provides for our recurring needs as we journey on toward the heavenly home and what a wonderful prospect what a glorious prospect there is for the people of God as they look forward into the future you remember when our Lord was taking farewell of his disciples their hearts were sad and that was not surprising because we always associate parting with sadness but the Lord said to them you shouldn't be sad if you loved me he said you should rejoice because I say I go unto the father and you see that word father was as it were our

[29 : 14] Lord's key word for life from that moment when he remembered the people that he must needs be about his father's business until he uttered those last loving words from the cross father forgive them they know not what they do his life disrobed of all circumstance was merely this it was a going unto the father and you see that's what we're doing by his grace we're going unto the father ye do show forth the Lord's death till till he come ah yes one day there's going to be no Lord's table because the Lord himself will have returned he will gather his people unto himself those who have gone on ahead and those who will be present at his coming fear of his sacrifice which he has offered up and as we remind ourselves of that we begin to wonder why he should ever have laid his hand upon us when he might well have left us to ourselves what mean ye by this service?

it reminds us of so many things and it gives us courage and strength as we journey on and so we ask ourselves this morning who is on the Lord's side?

how long halt ye between two opinions? if you have reason to believe that God has blessed you then surely it is a duty to obey him time is passing opportunities are becoming fewer isn't it time?

isn't it time my dear friend still outside Christ? isn't it time that you've stirred yourself? that you should come to the mercy seat that you should plead for his forgiveness that you should ask that he would open your eyes so that you might behold him as your savior and as your friend and then you too would be able to join that glad and glorious company who are journeying on in the strength of the Lord God and who by his grace shall go from strength to strength until at length perfect they appear before him I remember in my student days when I used to return to my hometown I used to visit a dear lady who was laid aside on a bed of pain and weakness she suffered from arthritis and there was not so much relief given in those days as there is now for that complaint and when I used to go to visit her she usually used to complain and little wonder for she was a great sufferer but on this occasion when I went in to visit her she greeted me with a warm smile and before I had time to say anything she said you know Mr. Mackay since you were here last something's happened to me and I said yes

I can see it in your face tell me all about it ah she said since you were last here the Lord Jesus Christ has come into my heart and oh I'm so happy I'm so glad that he has done this even with an old person like me but she said and then she broke into a flood of tears but she said here I am an old person and I'm not now even able to go to make a public profession before the world that I love my master by going to the table and oh I might have done it so long ago and she broke into a flood of tears I'll never forget that a soul as it were brought into the kingdom at the eleventh hour so to speak and yet the thing which concerned her was that her whole life had been given over to things which were useless and which didn't count in the final analysis isn't there a lesson for us all here isn't there a lesson for those who are young that while they are still young and strong and tender in years that they might seek by the grace of God to make that great commitment that commitment of their all unto him so that they might go forward to be good soldiers of Jesus Christ and not be ashamed to appear before him at his coming what mean ye by this service you're remembering the death of your Lord and Savior

[35 : 49] Jesus Christ may our thoughts be of him as we go forward to his table and may God follow with his blessing Amen let us pray O Lord our God we pray that thy blessing may be upon us all as we now bow before thee we realize our own sinfulness we realize our own unworthiness that we thank thee for the one who is all worthy and we thank thee for the spotless robe of Christ's righteousness may we be found wearing the wedding garment today when we come to his table and may our hearts be refreshed as together we renew our vows before him and pledge ourselves that we are going to be his help us help us O Lord for we need thy help give us needed grace and strength and grant that this sacrament may be a means of refreshing and a means of blessing to our souls and we shall give thee the praise and the honor and the glory through Jesus Christ our Lord and our Redeemer

Amen Let us close this part of our service by singing some verses from Psalm 116 Psalm 116 from verse 13 to the end the tune is Beethoven I'll of salvation take the cup on God's name will I call I'll pay my vows now to the Lord before his people all dear in God's sight is his saints death thy servant Lord am I thy servant sure thine handmaid son my bands thou didst untie thank offerings I to thee will give and on God's name will call I'll pay my vows now to the Lord before his people all to the end of the psalm from verse 13

I love salvation take the cup I love salvation I love salvation take the cup upon God's name will I call I'll pay my vows now to the Lord before his people all hear his people all night is his saints death thy servant Lord am I thy servant sure thy handmaid son thy hands are good and kind the high will I lot oh assign to thee will hear and on OUT my vows that are in the ground

Thy Within the courts of God's own hearts, within the midst of thee, O city of Jerusalem, praise to the Lord, give thee.

We come now to the more solemn part of this morning's exercise. And following the custom of the fathers and the practice of the church, we now put a table, a fence around the table of the Lord.

[40 : 54] And let me remind you that this is not something which is done by man. It is something which is done by the Lord himself.

Man is not called upon to judge his fellows, but rather the reverse. For we are told that we should judge not, that we be not judged.

The person who is called to erect the fence, if one might put it that way, is the person concerned as regarding his or her duty in coming to the table of the Lord.

For the scriptures make it abundantly clear that this decision is a decision which has to be taken in the final analysis after self-examination.

Let a man examine himself. And so let him eat of that bread and drink of that cup.

[42 : 14] But the scriptures give to us a means of carrying out that examination.

And all that I can do today is to try to point out one or two indications as to where you stand regarding this matter.

And the first thing which the scripture makes abundantly clear is this. That there is a distinction. And the first thing which the scripture makes abundantly clear is this.

That there is a distinction between the people of God and the people of the world.

That there is a distinction between the people of God and the people of God and the people of God and the people of God.

[43 : 44] The children of God. To begin with, the children of God are a chosen people. Now that is something which I do not claim to understand.

It is one of those great mysteries of providence. But it is something which nevertheless is undoubtedly true. That God's people have been chosen in him from the foundation of the world.

And all that we can say today as we think with wonder of the workings of our Lord.

All that we can say today is this. Why was I made to hear thy voice? And enter when there is room.

When thousands make a wretched choice. And rather starve than come. How wonderful that the Lord should have laid his hand upon you.

[45 : 00] That he should number you as one of his own children. But while we still think of this word chosen. Let us remember.

That the fact of our being chosen by God. Does not mean. That we ourselves have exercised no choice.

Because. Our presence here indicates. That we have chosen the good part.

Which shall not be taken away. We have been called upon to make our choice too. And it is a choice which we make freely and willingly.

By his grace. That we belong to him. That we will wear his badge.

[46 : 00] That we will be his soldiers. But then the next thing about the people of God is this. They are a separated people.

There is that line of demarcation. Between them and the world. Now I always think it is unfortunate. That sometimes this word separate.

Or the idea of separation. Is used by some. To make them feel themselves. As if they are some.

Superior brand of Christian. Wherefore we hear the words quoted so often. Wherefore come ye out from among them. And be ye separate.

Now the apostle is not saying there. Come out from the Christians. Among whom you have been. Because you feel yourself a little bit better. Because you differ from them.

[47 : 00] In some slight way. Here is the distinction. Between the Christian and the world. The Christians should have that bond of fellowship.

Between them. If they are truly born again. And converted. They should have that bond of fellowship. Between them. Which can go beyond denominational barriers.

For we are all one in Christ Jesus. All journeying towards the same heavenly home. All hoping to enjoy his presence. And his blessing. At the end of the day.

But we have to be separated. From those who have no love. And no thought of Christ. In their minds. And then the people of God.

As we have already noticed this morning. The people of God. Are a redeemed people. They have been bought with a price. Bought with the precious blood of Christ.

[48 : 02] United by faith to him. Named by his name. Heirs of promise. Joint heirs with Christ.

And so we are called upon. To examine ourselves this morning. To ask ourselves whether. We come into those categories. Which I have mentioned. Chosen.

And separated. And redeemed. And I would say this further. Let a man examine himself. Concerning his faith.

Now you see. A general belief in God. Is not enough. I doubt very much. If there is anybody here today. If so. There must be very few. Who are not prepared to believe.

And accept. That there is a God. They perhaps may not feel. That they know very much about him. But they are prepared to believe. That there is a God. But you see.

[49 : 06] Faith. Goes beyond that. And it goes beyond this. Namely. That belief in scripture. Is not enough.

For there are many people. Who will tell you. That they will believe the Bible. From Genesis to Revelation. And yet they can't be numbered. Among the people of God.

Because they have never committed. Their way unto him. That gracious regeneration. Of the Holy Spirit. Has never taken place. And so faith.

Carries us beyond that. It is that faith. Which we are enabled. To exercise. Whereby we are enabled. To trust him.

As our personal savior. As the one who gave himself. For us. As the apostle puts it. The son of God.

[50 : 04] Who loved me. And gave himself. For me. And when we can say that. Conscious of our own frailty.

Conscious of our own inability. Then we can lay claim. To being the people of God. Because I love the one.

Who loved me. We love him. Because he first loved us. And that brings us to notice. That we have to examine ourselves.

Concerning our love to God. And if we love God. There will be certain things. Which characterize our lives.

To begin with. If we love God. We'll be much in his company. You know if two people. Are in love.

[51 : 01] It's strange enough. If they. Don't want to see each other. Except at very odd occasions. The opportunities. Can't be frequent enough.

For them to meet. Because there is that bond. Of love between them. And so it is. With the believer. And his God. He wants to be conscious.

Of the presence of God. At all times. And if he loves God. He will love God's word. For God's word.

Is like a love letter. To him so to speak. An epistle. Which reminds him. Of the love of God. And tells him. How that love. Has been made manifest.

And he'll want to read it. And if he loves God. He'll love the company. Of God's people. Because they're like minded.

[51 : 56] The things of the world. Perhaps things. Which he interested himself in. In the past. They now fall into their proper perspective. Some of them may be. May be perfectly alright.

But they mustn't have priority. It's the gatherings of God's people. That he is more concerned with now. And if he loves God.

He will keep his commandments. Even as God has said. If he loved me. Keep my commandments. And his commandments. Are not grievous.

Oh many of us. May have to say this morning. Lord it is my chief complaint. That my love is weak and faint. Yet I love thee.

And adore. Oh for grace. To love thee more. Yes indeed. Oh for grace. To love thee more.

[52 : 57] The love may be weak and faint. But if the love is there. My dear friend. It's surely a mark of God's grace. That he's had dealings with your soul.

And then the final thing. Which I would say is this. Let a man examine himself. Concerning his works. In a passage which we'll read in a moment.

There is a distinction between the works of the flesh. And the fruit of the spirit. And the fruit of the spirit should be made manifest.

In the lives of God's people. For our works. Are the test. Of our faith. And our works.
Are the test. Of our love. Do we want. To give ourselves over. As witnesses to him. That's
what you're doing at the Lord's Supper.

[53 : 58] Mark. Show forth. You do witness. You do remind yourself. Of the Lord's death.

Till he come. And as we must in the final analysis. Turn to God's word. For it is he who
puts a fence around his own table.

And not any man. So let us turn to the fifth chapter of Galatians. And reading from verse
17.

Where we have the contrast. Between the works of the flesh. And the fruit of the spirit.

For the flesh lusteth against the spirit. And the spirit against the flesh. And these are
contrary the one to the other.

[54 : 58] So that ye cannot do the things that ye would. But. If ye be led of the spirit. Ye are not
under the law.

And then we have a catalog of the works of the flesh. Now the works of the flesh are
manifest. Which are these. Adultery. Fornication.

Fornication. Uncleaness. 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.

[55 : 55] Is love. Joy. Peace. Long suffering. Gentleness. Goodness. Faith. Meekness.
Temperance. Against such.

There is no law. And then listen to what follows. And. They. That are Christ's. They. That
are Christ's.

Have crucified the flesh. With the affections and lusts. That reminds us. That there was a
day. When we might have. Given ourselves over.

To the works of the flesh. As we are reminded. In the Ephesians. That. Ye. Who
sometimes. Were far off. Have been brought. Nigh. By the blood of Christ.

The wonderful change. Has been effected. They. That are Christ's. Have crucified the
flesh. With the affections and lusts. If we live in the spirit.

[56 : 55] Let us also walk in the spirit. Let us not be desirous. Of vain glory. Provoking one another.
Envyng one another.

Amen. And may God bless. These words to our souls. And now while we sing. Some
verses. The elders will bring in.

The elements. And they will place them. On the table. Let us sing together. From Psalm
118. From verse 15. Let us sing.

Three or four verses. While the elements. Are being brought in. Psalm 118. 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. The right hand.

[57 : 52] Of the mighty Lord. Doth ever valiantly. I shall not die. But live. And shall the works of God
discover. The Lord hath me just dies.

It's sore. But not to death. Given over. Oh set ye open unto me. The gates of
righteousness. Then will I enter into them.

And I the Lord will bless. Psalm 118. From verse 15. In dwellings of the righteous. Is heard the melody of joy and health. Is heard the melody of joy and health.

The truth of knowing. CHOIR SINGS CHOIR SINGS

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[61 : 11] Let us now read our warrant for the observance of this feast.

In the first epistle of Paul to the Corinthians, the 11th chapter. For 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, saying, This cup is the New Testament in my blood.

This do ye as oft 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.

[62 : 29] 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, that is condemnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. Let us seek to follow our Lord's example.

Let us give thanks. Our gracious God and Father in heaven, we thank thee that of old thou didst spread a table in the wilderness, and thou didst feed thy people with heavenly food as they journeyed onward.

And we thank thee that thou hast also spread the gospel table, and to that table thou hast given an invitation. Whosoever will, let him come.

[64 : 00] And let him take of the water of life freely. But we thank thee especially today, O Lord, that for thy people thou hast prepared the Lord's table, and thou dost give to them the invitation.

This do in remembrance of me. And so, as we find ourselves gathered together around this table today, we pray that we may indeed understand its significance.

May we realize what we are doing. May we indeed remember that we are allying ourselves with thee. that we are professing to be thy witnesses, that we are telling the world that we belong to Christ, that we have been bought with a price, and that we are no longer our own.

We confess with shame, O Lord, that all too often we have failed thee. We have neglected our duties and our witness, and we have proved ourselves to be unprofitable servants.

And so we come before thee in penitence and faith today, asking thee to forgive our many sins, and asking thee at the same time to equip us with new strength, so that in the strength which we may receive even today, we may go forth to tell others of the love of Christ.

[65 : 46] And as we journey onward, may we ever remember that one day, by thy grace, we hope that when our earthly journey is done, that we shall go to be with Christ, which is far better.

And so we pray that whether our journeying days be few, or whether they be many, that thou will be the companion of our pilgrim way, until our traveling days are done.

And now, O Lord, give needed grace and strength to thy people, as they remember thy dying love. And may this be a day when thy name shall be written across our hearts and across our lives, so that we may feel and know that thou hast had dealings with our souls.

We ask this with the pardon of our every sin. For Jesus' sake. Amen. In the Gospel according to Matthew, and at the 6th chapter, and at the 11th verse, we find these well-known words.

Give us this day our daily bread. They form, as you well know, one of the petitions of our Lord's Prayer.

[67 : 28] And what a wonderful prayer that is. How comprehensive, and yet so short. And alas, have we not all to confess that when we offer up that prayer, sometimes we do not appreciate its significance, or the wonderful meaning which is behind it all.

But we have this little petition today, give us this day our daily bread. And that reminds us that bread or food is something which we must have each day.

if we are going to be strong, if we are going to be physically fit, if we are going to be able to carry out the duties which lie to our hand.

The body will soon become frail if we neglect our daily food. And so it is in the spiritual realm, even as the body requires it to be nourished.

So likewise does the soul. And you see, God in His wondrous love has made a great provision, not only for our bodies, but also for our souls.

[68 : 56] And we are called upon to be partakers of the bread of life. And as Jesus Christ Himself not told us, I am the bread of life.

And we are called upon to feast upon Him as we journey on. And it is as we do this, as we obey this injunction, that we shall find ourselves strong in faith, journeying on toward the city which hath foundations.

Now in the Lord's Supper, we have a link with the past, and we have a link with the future.

There is a link with the past by reason of what we have already been considering, the institution of the New Testament Passover.

Our Lord set it up then. He set it in motion, so to speak. He prepared this table for His people. And there is a link with the future, because as I was saying a few moments ago, this is something which is temporary.

[70 : 17] glory. Ye do show forth the Lord's death till He come. One day, by His grace, we hope to be at the table above, to enjoy the communion of saints, to enjoy all the good things which He has prepared for them that love Him.

And in the meantime, we're given something to nourish us as we journey on. I like to think of the Lord's Supper as an oasis in the desert.

You know, when the traveler is going through the desert, he becomes so weary and so tired. There's the heat and there's the sand and there's no water to be found anywhere.

And then his eye spots that little group of palm trees. And they tell him that there he will find shelter and there he will find a well of refreshing water.

And so it is with the people of God. How weary they become as they journey along the road. So much to frustrate them.

[71 : 34] So much to irritate them. And so little to refresh them. And so God has said, just come aside.

Come to the oasis for a little time. Gather yourselves together and let your souls be refreshed so that you'll be reminded that you're not alone in your journey.

There's a lot of others journeying along the road with you. So that you'll be reminded that there's provision made for you. It's not a famine that you're going to have. You're not going to be in the desert all the time.

And even in the desert there's provision made. Yes, the world is a hard and sympathetic place. And yet God has given us this little oasis. Give us this day our daily bread.

And so let us partake of that bread today. Remembering that it is God given. That even as God give the manna in the wilderness so now he gives the bread of life to his people and they are called upon to eat so that their souls may be filled.

[72 : 44] May we be filled today. May there be that hunger and thirst after righteousness within us. For says our Lord blessed are they who hunger and thirst after righteousness.

For they shall be filled. May we be filled today with all the goodness of God. And so let us go forward to obey his dying command.

We read that on that night on which our Lord was betrayed he took bread and when he had given thanks as following his example we have sought to do he break it and said take eat this is my body which is broken for you this do in remembrance of me.

And in like manner also he took the cup when he had supped saying this cup is the new testament the new covenant in my blood this do ye as oft 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.

[74 : 19] Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Let us turn once more to Matthew's Gospel this time to the fourteenth chapter and at verse sixteen where we read But Jesus said unto them, that is to the disciples, Jesus said unto them, they need not depart, give ye them to eat.

Give ye them to eat. You will remember the occasion of this utterance. Because the great multitude had followed Jesus, and you remember how he, in his compassion, looked out on them and saw that at the close of the day, they must needs be hungry.

And so he gave a command to his disciples, don't send them away, there's no occasion for that. You give them something to eat.

And the total resources which they had to fulfill this command were five small loaves and two fishes.

And yet you remember how the Lord so wonderfully multiplied the loaves and the fishes, that the great multitude not only went away fully satisfied, but there were twelve baskets full picked up after this miracle had been accomplished.

[76 : 24] Now in that great hungry multitude on the mountainside, surely we have a picture of the world today.

A picture of men and women who are hungry. Hungering after something they scarce not know what. But realizing that what they have received up till now has not satisfied them.

And the command is given to the disciples today, just as surely as it was given to them a hold on the mountainside. Give ye them to eat.

The disciples were the instruments through which our Lord worked in order to feed the hungry multitude.

He didn't need to have troubled with the disciples at all. It would have been easily enough for him to demonstrate his power and just put the food into their hands, as it were, there and then.

[77 : 31] But you see, he used his disciples. And surely there's a lesson for us here. That the Lord still uses men in order to bring others to his side.

He has given to us, and I often marvel at this, he has given to us a task which the angels in glory might well covet. The task of leading men and women to his side.

And yet, how slow we are to accept it. The disciples, I repeat, were the instruments, the channel through which the blessing flowed to others.

And that's what we are called upon to be. I remember during the war, when I visited Palestine, as it then was for the first time, I saw the Sea of Galilee and the Dead Sea.

I had never seen them before. And the contrast could not have been greater. Round about the Sea of Galilee, it was beautifully verdant and green.

[78 : 47] Green grass was growing. The River Jordan flowed through the Sea of Galilee, and then it made its way down, and ultimately went into the Dead Sea.

The same river that went into Galilee went into the Dead Sea. But when you came to the Dead Sea, you found nothing but a barren waste. Everything was stagnation.

And yet the same river fed them both. What was the reason for the difference? Just this. That whereas the river flowed through the Sea of Galilee, and found an outlet and carried on its way, when it reached the Dead Sea, the Dead Sea was below the level of the sea, and there there was nothing but stagnation.

And the heat of the sun evaporated the water, and there was virtually what was weed killer. And there was a great barren waste.

And it seemed to me that here we have a picture of a church which may not be fulfilling its duty. When the water goes through, when we receive from our Lord, and then when we're willing to give out to others, there can be happiness and satisfaction.

[80 : 12] But when we're willing only to receive, and let nothing go any further, then there's stagnation. Give ye them to eat, says our Lord.

But you say, but how can I? How can I? I need it. I need to get the resources to do it. The resources are in Him. Remember what He did.

He did it here, as well as when He instituted the supper. He took bread. First of all, He blessed it.

And in doing that, He recognized its source. It was heavenly bread. Bread which had been sent by the heavenly Father Himself to feed His children.

And having blessed it, He broke it. And thereby, He recognized its significance. It represented the body of Christ, which was to be broken.

[81 : 19] And then, you remember after that, He gave. And thereby, He recognized its efficacy. If that bread was received, if it was taken, if it was eaten, it was going to bring blessing.

We have the bread. The bread which has come from the heavenly Father. Let us remember its significance, that it reminds us, as indeed we've been reminding ourselves so often today, it reminds us of His broken body and His shed blood.

Don't let us keep it for ourselves. There are those who are not at His table, who have never been at His table, and they need this bread. They need this nourishment for their souls.

It's their only hope. And you are called upon to give it to them. To speak a word in season. To show by your life, even as the sea of Galilee round about was beautifully green, so you can show something of the freshness of the Lord.

Something of the freshness of the Christian life. Don't just be prepared to receive and keep it all to yourself, or your life will become cold and dead and stagnant, no matter how much blessing you may receive for yourselves.

[82 : 45] Remember, you should be like an irrigation channel, bringing the blessing to others. Go ye out as the command into all the world.

Preach the gospel to every creature. And lo, I am with you always, even unto the end.
May we realize His presence today.

May we receive the heavenly food for ourselves. And may we, in turn, pass it on to others.
Others in this town who need the blessing.

Give it to them. Offer it to them. They may refuse it, but offer it to them. Even as your Lord has commanded you.

May He help us all. So to do. And now we are going to join together in singing a song of praise and thanksgiving to God for His kindness and His love.

[83 : 46] Let us turn to Psalm 103, the hundred and third psalm at the beginning. O thou my soul, bless God the Lord.

O thou my soul, bless God the Lord.

And now all that may be in SHE STOE VIE ad cách Thank you.

For his gracious hand, he hath his sword on thee.

For thy iniquity, sir, of the patience he forgives.

[85 : 16] For thy iniquity, sir, of the grace of the King, I'll be freeing.

Let us pray. Eternal and ever-blessed Lord, from grateful hearts we thank thee for thy kindness and thy love, for the provision which thou dost make for us in thy providence and in thy grace, and especially for that wondrous provision which thou hast made through Jesus Christ thy Son, our Lord and Savior.

We thank thee that he is the bread of life, and as we have been endeavoring to feed upon him today, so, Lord, we pray that our souls may be satisfied, that we may indeed feel that we have been nourished, that thy people have received new strength as they journey on the next stage towards the heavenly home.

We know not what the future holds in store for us, but we are prepared to leave us in thy care, knowing that all things work together for good to them that love God, to them who are the called according to his purpose.

So do thou help us with steadfast face and firm resolve to journey along, ever looking unto Jesus, ever claiming his precious promises, ever rejoicing in hope, ever having that glad assurance which comes to us through the gracious operation of thine own spirit, that thou will be waiting to receive thy children at the end of the day.

[87 : 36] Part us now with thy rich and thy enriching blessing, helping us to sing our parting song of praise and going with us as we go our several ways.

Come out with us again at eventide as we seek to worship thee in both languages. May we enjoy thy presence and may this be a day which shall be remembered because of it being a day of the Lord's presence and a day of the Lord's power.

Now unto him who is able to keep you from falling and to present you faultless before the presence of his glory with exceeding joy, to the only wise God and Savior, the glory and majesty, dominion and power, both now and evermore.

And may the blessing of God Almighty, Father, Son and Holy Spirit, rest on and remain with each one of you this day and forevermore.

Amen. Amen.