

THE LORD'S DAY

September 28, 2025

10 O'clock A.M.

*We gather as God's people to worship the Triune God:
Father, Son, and Holy Spirit.*

*We do so through our Lord Jesus' sin-substitutionary death,
and by the enabling power of the Holy Spirit.*

PRELUDE

*CALL TO WORSHIP

Psalm 95:1-7

**O come, let us sing to Yahweh!
Let us make a joyful noise to the Rock of our salvation.**

*Let us come into His presence with thanksgiving;
Let us make a joyful noise to Him with songs of praise!*

**For Yahweh is a great God, and a great King
Above all gods.**

Oh come, let us worship and bow down;

Let us kneel before the Yahweh, our Maker!

*For He is our God, and we are the people of his pasture,
And the sheep of His hand.*

*HYMN OF ADORATION

#57

Hallelujah, Praise Jehovah, O My Soul

*PRAYER OF ADORATION

How can we come to the supper to feed on Him without sharing in His burden for those who “make a wretched choice, and rather starve than come?”

Look forward. We are to celebrate the supper, Paul says, “until he comes” ([1 Cor. 11:26](#)). There is a future orientation to the Eucharist. Christ is coming back to take His people home to glory. The Lord's Table was given to the church to sustain us in faith until that day dawns. To eat and drink at that table with profit, we must fan into flame the fires of expectation, longing for Christ's glorious appearing. At the table, we look not only backward to the cross, where our salvation was secured, but forward to the Lord's return when it will be consummated. The Lord's Table is a glimpse of the final banquet when the former things will have passed away and all things will be made new and sin and sorrow and suffering will be no more ([Rev. 21:4](#)). When we sit at the table, we catch a glimpse, as though the veil of history was drawn back for a few brief moments, of the barren hilltop where the Savior was hanged, and of the glorious throne room where He reigns in majesty, presiding at the marriage supper of the Lamb.

discerned from its fruit. For example, rereading 1 John will help us see the marks of true conversion. In the first two chapters alone, a Christian engaged in self-examination is led to ask himself: “Am I walking in the light as Christ is in the light (1:6–7)? Do I confess my sin (1:8–2:2)? Do I strive to keep His commandments (2:3–6)? Do I love my brothers and sisters in Christ (2:7–11)? Do I no longer love the world or the things of the world as once I did (2:15–17)? Am I continuing in the membership of my local church (2:19)? Do I confess the truth about Christ as the divine Son (2:20–25)?” Examine your heart. Confess your sin. Take all necessary steps to practice the fruit of repentance.

Look upward. Paul reminds the Corinthians of Jesus’ words when the supper was instituted: “Do this in remembrance of me” (1 Cor. 11:24–25). The supper was instituted to fill our minds with thoughts of Christ: His person and character, His words and works, His obedience and sufferings. If we are to partake of the elements with profit, we ought to train our hearts in the habit of remembering Christ. A Christian who daily forgets His Savior will not likely remember Him when he comes to the table. Robert Murray M’Cheyne’s counsel was wise: “For every look at yourself, take ten looks at Christ.” We must not shirk the duty of self-examination, but it must be balanced carefully by a deeper, longer, greater study of the Lord Jesus Christ. Without Christ-centeredness, self-examination devolves into morbid introspection or overconfident self-congratulation. We find in self reasons either to despair or to boast. Both are destructive to our spiritual welfare.

Look outward. Paul told the Corinthians, “As often as you eat this bread and drink the cup, you proclaim the Lord’s death” (1 Cor. 11:26). Every time we sit at the table, we are preaching the gospel to one another and to the watching world. There is an invitation and a summons lacing the symbolism of the supper, calling on the unconverted to repent and believe in the Lord who died for sinners. Every time you eat the bread and drink the cup, your actions preach your utter dependence on the crucified Christ for spiritual sustenance and life. But how can we proclaim the Lord’s death as the fountain of our life when we sit at the table, when we never proclaim His death at any other time? Live and speak among the unconverted such that, if they ever come to church with you, they will see in your solemn participation in the table a graphic dramatization of the gospel that you have been sharing with them. Good witnesses make worthy communicants. Christ came to seek and save the lost. That is why He died.

CONFESSION OF FAITH

A Westminster Creed

I believe in the one true and living God.

I believe there are three persons in the one true and living God: the Father, the Son, and the Holy Spirit; and these three are one God, the same in substance, equal in power and glory.

I believe in God the Father who has foreordained all things.

I believe the Father made all things of nothing, by His powerful Word, in the space of six days, and all very good. The Father, by His providence, preserves and governs all His creatures and all their actions.

I believe in the Lord Jesus Christ, the only Redeemer of God’s elect.

I believe that our Lord Jesus endured the miseries of this life, the wrath of God for us, the cursed death of the cross, and burial. He rose again from the dead on the third day, and ascended into heaven. He now sits at the right hand of God the Father and will come to judge the world on the last day.

I believe in the Holy Spirit who effectually applies the redemption of Christ to His elect.

I believe by the Holy Spirit’s sovereign grace we are effectually called, justified, and sanctified, and gathered into the visible church, out of which there is no ordinary possibility of salvation.

CONFESSION OF SIN

Almighty God, we acknowledge and confess that we have sinned against you in thought, word, and deed; we have not loved you with all our heart, soul, mind, and strength; we have not loved our neighbor as ourselves. We are truly sorry and we humbly repent through Jesus our Savior. Have mercy on us and forgive us; that we may delight in your will and walk in your ways to the glory of your Holy Name. Amen.

**Blessed is the one whose transgression is forgiven,
whose sin is covered.**

*Blessed is the man against whom the LORD counts no
iniquity, and in whose spirit is no deceit*

Steadfast love surrounds the one who trusts in the Yahweh.

Be glad in the LORD, and rejoice O righteous!

PASTORAL PRAYER

*HYMN OF DEVOTION

#108

*Whate'er My God Ordains Is Right
Ushers come forward at this time.*

TITHES AND OFFERINGS

OFFERTORY

*OFFERTORY RESPONSE

Doxology

#731

*READING OF GOD'S WORD

Ephesians 5:1-6
Pew Bible Pg.1162

PREACHING OF THE WORD

Transformation!

*HYMN OF RESPONSE

#498

Jesus! What a Friend for Sinners!

*BENEDICTION

*GLORIA PATRI

#735

**Stand if you are able*

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Paul calls us to avoid eating and drinking the Lord's Supper "in an unworthy manner," lest we become "guilty concerning the body and blood of the Lord" ([1 Cor. 11:27-31](#)). We are instead to examine ourselves, and so eat and drink. Discernment is required to avoid divine judgment (vv. 29, 31). Eating and drinking at the Lord's Table in a worthy manner is not optional. It is an urgent priority. What's more, the high blessing promised to those who participate rightly underscores the importance of coming to the table well prepared. Remember: "The cup of blessing that we bless, is it not a participation in the blood of Christ? The bread that we break, is it not a participation in the body of Christ?" (10:16). The table is no mere mnemonic, tripping our memories so that we recall what Jesus did long ago. No, we commune with Christ Himself, spiritually yet truly, feasting by faith on His body and blood as we receive the bread and the wine. It is hard not to conclude that if we understood better the blessing offered to us at the table, we might approach it with much greater reverence and prepare for it with far more diligence. But given that preparation is a duty, the question is: How are we to prepare to receive the Lord's Supper and enjoy all its benefits? One way to answer that question is to notice that the Pauline instructions about the supper direct our gaze in four directions.

Look inward. "Let a person examine himself," Paul says ([1 Cor. 11:28](#)). Self-examination before coming to the table starts with this simple question: "Am I a believer in the Lord Jesus Christ, resting upon Him alone for salvation?" The supper is the meal that Christ has appointed for His disciples alone. It signifies our ongoing communion and fellowship with Him. The most elementary requirement for participation in the supper is that we have been baptized in the triune name (the sacramental sign of our membership in the covenant community) and that we have begun to fulfill the obligations of our baptismal covenant by professing our faith publicly in the Lord Jesus Christ, "receiv[ing] and rest[ing] upon him alone for salvation, as he is offered to us in the gospel" (Westminster Shorter Catechism 86). So as Paul urged the Corinthians: "Examine yourselves, to see whether you are in the faith" ([2 Cor. 13:5](#)). Genuine saving faith may