

THE PRACTICE OF THE LORD'S TABLE

Lesson One

Remembering the Lord

Scripture Reading: Matt. 26:26-30; Luke 22:19-20; John 6:53-58

- I. The Lord's table meeting is the most important meeting of a local church; it is for remembering the Lord with the remembrance of the Lord as its center for the Lord's enjoyment:** ¹
- A. Everything done in the meeting—whether the singing and speaking of the hymns, prayer and praise, Bible reading, or words of inspiration—should take the Lord as the center.
 - B. The attendants in the meeting should speak concerning the Lord's person and work, His love and virtues, His living and suffering on the earth, or His glory and honor in heaven, that others may consider or realize these things in order to remember the Lord Himself.
 - C. Remembering the Lord is not meditating on the Lord; the remembrance spoken of in the Bible is definitely not according to our realization of remembrance; this kind of remembrance by meditation is not the result of revelation but is a kind of religious worship. ²
 - D. To remember the Lord is to eat the Lord's body and drink the Lord's blood—Luke 22:19, 20:
 - 1. What the Lord indicated was that to remember Him is to eat Him; the remembrance in the Bible is not meditating; first and foremost, it is eating.
 - 2. The remembrance of the Lord in the Bible is to eat and drink the Lord.
 - 3. Eating and drinking the Lord are to receive the Lord; He can enter into us because He died and shed His blood and thus became edible and drinkable to us—Matt. 26:26-28.
 - 4. Now whenever we turn to our spirit, believing and receiving the Lord who died and shed His blood for us, we eat His flesh and drink His blood.
 - E. Eating and drinking the Lord are to receive the Lord:
 - 1. When we believe in Him and receive Him, He enters into us through the Holy Spirit; when this happens, He is in us and in union with us, and we are in Him and in union with Him—1 Cor. 6:17.
 - 2. The greatest principle in eating and drinking is receiving, and the principle in receiving is union.
 - 3. Every time we break the bread, more of the Lord comes into us; every time we remember the Lord, we have a deeper union with the Lord; this is to remember the Lord.
 - F. Eating, drinking and remembering the Lord is in spirit—John 4:24:
 - 1. The Lord said that He is Spirit and that those who worship Him must worship in spirit and truthfulness—v. 24.
 - 2. Only when we use our spirit and are in our spirit can we touch the Lord, worship the Lord, and genuinely remember the Lord.
 - 3. The Lord does not want us to meditate on Him or contact Him with our mind; rather, the Lord wants us to contact Him, eat Him, and drink Him with our spirit.
 - 4. When we come to the Lord's table, we should come to receive the Lord into us; for this we need to learn how to exercise our spirit to eat and drink Him.
 - G. Remembering the Lord is to receive the Lord anew—Matt. 26:29:
 - 1. In breaking bread, when we see the symbols, we turn to our spirit and receive the Lord again and again.
 - 2. Every time we break bread, we receive the Lord anew, and every time we break bread, we again contact the Lord who died and resurrected, touching Him in our spirit.
 - 3. When we realize that inwardly we have been filled with many other things so that the Lord is not able to find any place, any empty room, in us, we need to pray, "O Lord, remove all the things that should not be in me so that You may have a place in me."

- H. When we break bread we partake of the Lord's table—1 Cor. 10:16-17, 21:
 - 1. In the Lord's table the Lord Himself is spread on the table; today Christianity has made the Lord's table a religious matter, without the reality of Christ.
 - 2. However, when we come to the Lord's table, we come to receive the Lord Himself; we empty ourselves so that the Lord can come in.
 - 3. If we truly know what it means to remember the Lord, we will definitely eat and drink to our heart's content at the Lord's table; then every time we remember the Lord, we will be able to say with boldness that all of our hunger and thirst are fully satisfied.
- I. We also remember the Lord at His table to express our desire of His coming back: ³
 - 1. First Corinthians 11:26b says that we display the Lord's death until He comes.
 - 2. When we remember the Lord and display His death, we express our desire that the Lord will come back soon.

II. The proper remembrance of the Lord depends on our proper practice: ⁴

- A. To remember the Lord (11:24-25) we have to praise Him, not pray to Him; we do not come to the Lord's table to ask the Lord to do things for us.
- B. At the Lord's table, we should bless the Lord with well-speaking concerning His person and work; well-speaking means praising by speaking the good things—Rev. 5:13:
 - 1. Some of the main points concerning the Lord's person for our praising are: His divinity, His humanity, and His statuses as the Son of God, the Son of Man, the Savior, the Redeemer, the Sanctifier, the life-giving Spirit, the Lord, etc.
 - 2. Some of the various aspects of the Lord's work for our praising are: the Lord's redemptive work, His saving work, His sanctifying work, His transforming work, etc.
 - 3. We have to bless the Lord in such a way as to praise Him, to speak well about Him.
 - 4. To remember Christ Himself, we need a vision regarding His person; we should remember the person much more than the work.
- C. In the section of remembering the Lord, all our praises should be addressed directly to the Lord Jesus Christ, the Son of God:
 - 1. To address our praises directly to the Lord Jesus, the Son of God, we need to realize the economy of the Divine Trinity; the economy of the Divine Trinity is to dispense Himself into His chosen and redeemed people—2 Cor. 13:14.
 - 2. We also need to learn to differentiate the Lord's name from the Father's name; in our personal time with the Lord it would be good to read *Hymns*, #65 through #80, concerning the names of the Lord.
- D. The proper distributing of the bread and the cup also requires our learning:
 - 1. We should distribute the bread and the cup neither too early nor too late; this somewhat like serving a meal; one does not serve the main course at the very beginning of the meal nor after the dessert has been finished.
 - 2. We need to distribute the bread and the cup when the remembrance of the Lord reaches the high tide; this means that the atmosphere of our remembering the Lord has reached the highest point.
 - 3. It is better to distribute the bread and the cup with some thanks given to the Lord; Luke 22:19a says that the Lord took the bread and gave thanks.

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Lesson Two

Worshipping the Father

Scripture Reading: Matt. 26:30; Heb. 2:11-12; John 4:23-24

I. The Lord's table meeting not only includes the remembrance of the Lord in the first part but also includes the worship of the Father in the latter part:¹

- A. According to the procedure in God's salvation, we first receive the Lord and then draw near to the Father.
- B. In Matthew 26:26-30, after the Lord Jesus broke the bread and sang a hymn with the disciples, He led them to the Mount of Olives:
 - 1. He led them to the Mount of Olives to meet with the Father.
 - 2. A principle is implied and established, that is, after we have broken the bread to remember the Lord, we should be led by Him to worship the Father together.

II. Matthew 26:30 says, "Having sung a hymn, they went out to the Mount of Olives":

- A. This was a praise to the Father by the Lord with His disciples after the Lord's table.
- B. It is based upon these verses that we sing praises to the Father at the end of the Lord's table as our worship to Him:
 - 1. We must have a definite time and definite action in the church to worship the Father.
 - 2. We have to believe the best time is immediately following the remembrance of the Lord at His table.

III. Hebrews 2:12 says, "I will declare Your name to My brothers; in the midst of the church I will sing hymns of praise unto You":

- A. Here we see the Son declaring the Father's "name" to His brothers, that is, making the Father known as the source of life and as the begetting God.
- B. This verse also tells us that the Son sings hymns of praise to the Father in the midst of the church.
- C. By this verse we see that the brothers are the church; individually speaking, we are the brothers and collectively speaking, we are the church brought forth in Christ's resurrection.
- D. Now Jesus as the indwelling Spirit sings praises to the Father through us—the church:
 - 1. Jesus in the midst of the church sings hymns of praise unto the Father—Heb. 2:12b.
 - 2. This is the firstborn Son's praising of the Father within the Father's many sons in the church meetings.
 - a. It is not that He praises the Father apart from us and alone, but rather within us and with us through our praising.
 - b. Whenever Christ's brothers sing praises to the Father, He sings in their singing; if then we do not sing, how can He sing? For Jesus to sing praises to the Father we must sing.
- E. After we render our praises to Christ in the remembrance of Him, He will take us to the Father, and we will follow our indwelling elder Brother as He leads us in song.

IV. The Father is seeking true worshippers, those who will worship Him in spirit and reality— John 4:23-24:

- A. We must worship the Father in His habitation, His dwelling place, which is our human spirit— Eph. 2:22.
- B. Our Father God is Spirit, so we must exercise our spirit to contact Him; our spirit mingled with the divine Spirit is a spirit of sonship in which we cry, "Abba, Father"—Rom. 8:15.

V. We need to learn the definite time and way for the worship of the Father:²

- A. The proper time for the Father to be praised is not at the beginning or the middle of the table meeting but at the end.
- B. We need to come to the Son first so that He can bring us to the Father; in our spiritual experience we first come not to the Father but to the Son, and then the Son brings us to the Father—John 14:6; Eph. 2:18.
- C. The definite time for the worship of the Father is after our remembrance of the Lord at the Lord's table, and the way for us to worship Him is to worship under the leadership of Christ as our older Brother; if we do this, our worship at the Lord's table will be complete.

VI. We should keep the proper order in the Lord's table meeting ³ and should carry out the Lord's table in two sections: ⁴

- A. When we are partaking of the bread and drinking the cup, we should remember the Lord; all our praises, thanks, prayers, and singing should be addressed directly to the Lord and focused on the Lord.
- B. After we remember the Lord, we should be grateful to the Father; thus, we should follow the Lord within to worship the Father and thank Him.
- C. It is not logical or correct to address our thanks and praises to the Father while we are remembering the Lord; instead, we should allow the Lord to take the lead to bring us into the Father and follow Him to praise, thank, and worship the Father according to the revelation of Hebrews 2:10-12.
- D. We should not allow these two sections of the Lord's table to be confused:
 - 1. During the first section of the meeting, all our praises should be addressed to Christ. ⁵
 - 2. During the second section of the meeting, we should address our praises to God the Father.
 - 3. We should not offer worship to the Father while we are remembering the Lord; neither should we praise the Lord while worshipping the Father.
 - 4. It is best to leave one-third or two-fifths of the time for the worship of the Father.
- E. An adequate amount of time should be reserved for the worship of the Father: ⁶
 - 1. In order to allow enough time for the worship of the Father, we may need to simultaneously pass the bread and the cup or divide the bread among two plates.
 - 2. If we spend too much time passing the bread and the cup, there will not be sufficient time for the worship of the Father.
 - 3. We need to learn these things so that we may have a proper Lord's table meeting for the remembrance of the Lord and the worship of the Father.

VIII. We need to consider our calling of hymns in the section of worshipping the Father at the Lord's table: ⁷

- A. We need to call hymns according to the Father's being:
 - 1. The Father's name was not revealed until the Lord Jesus came; He came to reveal the name of the Father (John 17:6, 26), the person of the Father (See *Hymns*, # 10-13).
 - 2. Thus, we have to call hymns according to the Father's person, the Father's being.
- B. We need to call hymns according to the Father's attributes:
 - 1. We also have to call hymns according to the Father's attributes, such as His love, His kindness, and His glory (See *Hymns*, # 14-31).
 - 2. In the table of contents of our hymnal under the section entitled "Worship of the Father," we have a number of hymns categorized according to the Father's attributes.
 - 3. These attributes include His faithfulness, His greatness, His wisdom, His mercy, and His love.
- C. We have to differentiate and discern the hymns according to these two categories: the Father's being, what the Father is, and the Father's attributes.

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Lesson Three

Using the Hymns in the Lord's Table Meeting

Scripture Reading: Matt. 26:30; Acts 16:25; Eph. 5:19; Col. 3:16

- I. **In order for us to enrich, strengthen, enliven, refresh, and uplift our meetings, we need to use the hymns.** ¹
- II. **In order to select hymns, we must first know the purpose of hymns:** ²
 - A. The hymns that the brothers and sisters typically select show that we do not know the purpose of selecting hymns, and we do not know that a hymn is a poem; a poem is for the expression of feelings.
 - B. A poem is different than an essay; whereas an essay may be written according to a train of thought, a poem requires inspiration; to be inspired is to be aroused with a feeling.
 - C. A poem, a hymn, is the expression of our feeling; when we come together to choose hymns, we must hold firmly to this secret.
- III. **We need to learn the principle of selecting hymns:** ³
 - A. The principle of choosing hymns is that we should choose a hymn according to the feeling we sense in the meeting.
 - B. When we touch a certain atmosphere, according to the prevailing feeling in the meeting, we should select a hymn from the hymnal that expresses that feeling best.
 - C. When we choose a hymn in this way, the feeling will be expressed and will flow out through the singing of the congregation.
 - D. Leading the meetings is not the responsibility of the elders and deacons only; it is the responsibility of all the saints; hence, we have an obligation to learn to select hymns. ⁴
- IV. **In selecting hymns, we must be clear concerning the different categories of hymns; we must also know their contents, focus, sensation, taste and tune:** ^{5 6}
 - A. First, we must know the hymn categories: ⁷
 1. Some hymns are for praising, some for prayer, some for spiritual warfare, some for edification, some for gospel preaching, some for touching the Spirit, some for remembering the Lord, and some for worshipping the Father.
 2. We must have knowledge of the different categories of the hymns if we want to select proper hymns in a meeting; the table of contents in our hymnal can help us with this, since it categorizes all of the hymns. ⁸
 - B. Then we need to read and even to study the contents of the hymns.
 - C. We also need to find out the central thought, the focus, of each hymn.
 - D. Finally, we need to know the hymns in their sensation and taste; each hymn has its own sensation, so it has its own taste.
 1. We should care for the standard of the hymns; we can know the standard by sensing the hymns; the sensation of a hymn is based upon the thought in the hymn and also refers to its taste. ⁹
 2. Two examples of the standard of the hymns are as follows; *Hymns*, #19 (not so full of revelation, low) and #18 (full of revelation, high); *Hymns*, #70 (low in life, truth, experience, and revelation), #154 (a higher standard), and #152 (the highest standard).
 - E. When you know the hymns in these four aspects—in their categories, contents, focus, and sensation and taste—you know the hymns thoroughly.
 - F. In addition, we should know the tune of the hymns; many good hymns can be killed by a poor melody. ¹⁰

V. In order to remember the Lord in the Lord's table meeting, we need to see that it is the Lord's person and work that are worthy of our remembrance: ¹¹

- A. First, we need to see the person of the Lord, to see who He is; we must see the two aspects of His person: He is God yet man; He is the Creator yet a creature—*Hymns*, #56-64.
- B. Second, we need to see the Lord's living on earth; this includes His humbling Himself, His humiliation, and His human virtues—*Hymns*, #86-90.
- C. Third, we need to remember the Lord's suffering and death; this is to remember the Lord's work in redemption—*Hymns* # 91-116.
- D. Fourth, we need to remember the Lord's exaltation, including His ascension and glorification—*Hymns*, #117-144.

VI. Every Lord's table meeting should be focused: ¹²

- A. If we touch the Lord's love in the atmosphere of the meeting, our focus should be the Lord's love.
- B. The focus may also be the Lord's name, His death, His humbling Himself, His living on the earth, His sufferings, His ascension and glorification, His splendor, or His sweetness.
- C. Regardless of the focus, the selecting of hymns, praising and sharing should point to this focus.

VII. We also need to learn how to apply the hymns at the appropriate time: ¹³

- A. Certain hymns are good for certain times in the meeting, so we need to know the hymns first and apply them at the proper time.
- B. Certain hymns may be good to start a certain section of the meeting; after a section of the meeting has been started, we may need another hymn to strengthen and enrich the started section; also a hymn may be needed to prolong and uplift the same section.
- C. One person starts, and all the others have to continue to strengthen and enrich what has been started; teamwork is involved here.
- D. To apply the hymns at the appropriate time, we need to follow the atmosphere of the meeting; calling a proper hymn at the proper time depends upon how much we can sense the atmosphere of the meeting.

VIII. We need to learn the practice of speaking the [hymns]: ¹⁴

- A. Take the words of the hymn as your own words and speak them forth.
- B. Function as a player on the same team playing with one ball, the [hymn] being spoken.
- C. Keep a good continuation; speak so that others can "catch" the "ball."
- D. Speak in a conversational manner without formality.
- E. Look at each other when you speak; do not concentrate on your hymn book.
- F. Practice staying away from routine, deadness, oldness, and tradition.

IX. Although we will speak the spiritual [hymns] to one another in the meetings of the church, we should still sing the psalms, hymns, and spiritual songs: ¹⁵

- A. The New Testament tells us that we should sing—Eph. 5:19; Col. 3:16; 1 Cor 14:15b.
- B. The Psalms in the Old Testament tell us to make a joyful noise to the Lord—Psa. 95:1; 100:1.
- C. We may not be an accomplished singer, yet we should still enjoy singing to the Lord:
 - 1. The Lord enjoys the singing of all the saints.
 - 2. The Lord does not care for the proper melody, but He likes to hear a joyful noise full of praises to Him.
- D. When we sing in the spirit and with the spirit and with Christ as the content, this is pleasing to God even though we cannot carry a tune; this kind of singing is sweet to the Triune God.
- E. Whenever we have some free time at home, we should sing the hymns:
 - 1. We should sing the hymns until we know them well.
 - 2. In this way it will be easy for us to sing hymns in the meetings.
- F. Singing is an outstanding trait of a Christian.

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Lesson Four

Praising and Thanking in the Lord's Table Meeting

Scripture Reading: Psa. 48:1; 50:23; 116:17; Matt. 21:16; Acts 2:47; 1 Cor. 14:26; Heb. 13:15; Rev. 5:13

I. In the Lord's table meeting we need to remember the Lord by praising and thanking Him, instead of by praying, asking the Lord to do things for us:¹

- A. The first thing in the meetings of the church is to praise, to offer up a sacrifice of praise and thanksgiving—1 Cor. 14:26a; Heb. 13:15; Psa. 50:23; 116:17.
- B. In the Lord's table meeting, we should not ask the Lord to do things for us, but we should bless the Lord with well-speaking concerning His person and work—Rev. 5:13; Psa. 48:1.
- C. The praise is the strength of the church—Psa. 8:2; Matt. 21:16; Acts 2:47a.

II. Like the singing of hymns, the prayer [praising and thanking] in the table meeting has different sections:

- A. Just as singing has its steps, prayer also has its process with many sections.
- B. We should remember this principle and practice it diligently so that we may function in the meeting, like an experienced basketball team.

III. We must pay attention to the following principles when we pray at a table meeting:²

- A. First, our prayers must be fitly connected to one another:
 - 1. After singing a hymn that was selected according to the spirit of the meeting, we should utter a prayer to follow the hymn; we should not pray in a disconnected way.
 - 2. We should sense the feeling of a meeting by following the Spirit's moving within us.
 - 3. In a meeting we should be like those in a relay race in which we may not run outside the lane.
 - 4. We must firmly grasp this principle: with the exception of the beginning prayer, all subsequent prayers, whether it is one prayer or ten prayers, must be connected with each other and closely follow each other.
- B. Second, our prayers should move forward; they should not remain in the same place:
 - 1. Immediately after we offer a prayer in relation to a hymn, we must move forward in our spirit; we must not only move further but also move higher.
 - 2. The first prayer leads to the subject; hence, the second prayer should climb one step higher, and then when another hymn is selected, it should climb even higher.
- C. Third, as we move forward in the meeting, we must learn to maintain the feeling of the meeting in our prayers and hymns; this simply means that we cannot proceed independently:
 - 1. As we move forward in a meeting, we must bring the brothers and sisters with us and run with them; this requires a considerable amount of exercise.
 - 2. The brothers and sisters may not be uplifted in their spirit before we pray, but after we pray, their spirits should climb higher and higher.
- D. Fourth, as a rule, all of our prayers should contain utterances of poetic quality; we should pray with words that bear a poetic character:
 - 1. For example, the Canaanite woman cried out to the Lord Jesus: "Have mercy on me, Lord, Son of David!" (Matt. 15:22); her prayer has a poetic nature as evidenced by the utterances *Have mercy on me* and *Son of David*.
 - 2. Jacob's blessing of his sons (Gen. 49:1-28), Moses' blessing of the children of Israel (Deut. 33), and the prayer of Samuel's mother (1 Sam. 2:1-10) are passages in the Old Testament that are rich in poetic qualities.

3. The more we are in the spirit, the more feeling we have; the more a person touches God, the richer his feeling will be, and consequently, the more poetic his utterances will be.
 4. However, do not think that merely being poetic is good enough; the most important thing concerning prayer is that it should touch people's spirit.
 5. The more poetic our utterances are, the more we can touch the feelings of others; if our prayer is full of poetical utterance, it is easier for us to touch the spirit and the feeling of the saints; but if we use fancy words merely for the sake of being poetic, it will be ineffective and worthless.
- E. Fifth, our prayers should not only move forward and upward they should also bring the atmosphere of the meeting to the subject of the meeting:
1. For example, the first section of the Lord's table meeting is for the breaking of the bread; after a few hymns and prayers, we should bring the meeting toward the bread and the cup, to the feeling of breaking the bread.
 2. However, some prayers do not turn our feeling to the Lord's table but rather draw our feeling further away from it.
- F. Sixth, we should avoid formal prayers at the table meeting; instead, we should use words of revelation and words that convey spiritual facts; we need to have the utterance of revelation when we pray, giving others the feeling that the Lord is right in front of us and that we are gazing at Him while speaking of His glory. ³
- G. Finally, to pray in the table meeting we should firmly grasp three principles that will enable us to offer proper prayers:
1. First, there is "initiating" prayer, which means that the meeting does not have a particular subject, but we feel something in our spirit and express it with a prayer; for example, we may have an inward, spiritual inspiration concerning God's love.
 2. Second, there is "expressive" prayer, which means that all the brothers and sisters have a certain feeling, such as the love of God; however, there is the need for someone to express this feeling with a prayer; this kind of prayer needs expressive utterance in order to speak forth this feeling.
 3. Third, there is "motivating" prayer; if we are in an atmosphere of remembering the Lord, but it is time to begin worshipping the Father; we need to be motivated in order to turn the atmosphere to the worship of the Father.

IV. When our praise has reached a climax, we should bless the bread and the cup; while the bread and the cup are being passed, if the spirit of the meeting remains very strong with the sense of the Lord in glory, another hymn might give us a feeling of being "out of breath"; hence, it is better to offer some steady prayers. ⁴

V. When we worship the Father, we do not need a new beginning; we simply need to make a turn; although the worship of the Father is another section, it still needs to be linked to the previous section: ⁵

- A. When we worship the Father we need to pay attention to the theme of our remembrance of the Lord; for example, in the first section of the table meeting if we have seen the Lord's redemptive love that seeks and brings us back, we should turn to the worship of the Father with this feeling.
- B. In such a feeling we can worship God the Father for sending the Lord Jesus to the earth; hence, our praising and singing will provide a flavor of the Father's sending of the Son.
- C. If we can use a prayer to turn the feeling of following the Lord to an atmosphere of worshipping the Father, the praising spirit will be stronger, and we can then choose a hymn to express the spirit of praise and worship. ⁶

**50 Top Hymns
for the Lord's Table**

#	Hymns #	First Line	Topic
<i>Praise of the Lord (35 Hymns)</i>			
1	65	Jesus that name we love	His name
2	66	How sweet the name of Jesus sounds	His name
3	78	Gracious Lord, Thy name "I AM" is	His name
4	82	Down from His glory	His incarnation
5	84	Hark! the herald angels sing	His incarnation
6	86	Though Thou art God, most glorious high	His life
7	1089	Lamb of God so pure and spotless	His death
8	116	How wonderful redemption is	His redemption
9	124	Praise Him! praise Him Christ is victor	His victory
10	132	Lo! In heaven Jesus sitting	His exaltation
11	141	Jesus, Thy head, once crowned with thorns	His glory
12	152	O how deep and how far-reaching	His love
13	154	It passeth telling that dear love of Thine	His love
14	169	Thou Lord to God art precious	His sweetness
15	170	Lord, Thou art the lovely Bridegroom	His beauty
16	171	Lord Jesus Christ, our heart feels sweet	His beauty
17	172	I cannot breathe enough of Thee	His beauty
18	180	Jesus, our Lord, with what joy we adore Thee	His worthiness
19	189	Thou art the Son beloved, the image of our God	His all-inclusiveness
20	190	O Lord, as we consider Thee	His all-inclusiveness
21	197	How all-inclusive, Lord , Thou art	His all-inclusiveness
22	203	In the bosom of the Father	His increase
23	204	Gathered in Thy name Lord Jesus	The Father's delight
24	206	O Christ, He is the fountain	Satisfaction with Him
25	221	Lord, we thank Thee for the table	Remembrance of Him
26	223	On the table of Thy love	Remembrance of Him
27	233	O what a miracle, my Lord	Remembrance of Him
28	1107	There is one Body in the universe	Remembrance of Him
29	1110	O Jesus Lord, when present at Thy table	Remembrance of Him
30	499	Oh, What a life! Oh, what a peace!	As life
31	501	O glorious Christ, Savior mine	As life
32	505	There's a Man in the glory	As life
33	539	O Lord, Thou art in me as life	As the available One
34	542	O the riches of my Savior	His riches
35	1151	Drink! A river pure and clear	As food and drink

Worship of the Father (15 Hymns)

1	1	Glory be to God the Father	His plan
2	7	Glory, glory to the Father!	His praise
3	12	O God, Thou art the source of life	As the source of life
4	13	Thou art love and Thou art light, Lord	As love and light
5	16	Our Father, as the evergreen	His newness
6	17	My Father God, when on Thy vast creation	His greatness
7	26	God, we praise Thee for Thy mercy	His mercy
8	30	What love Thou has bestowed on us	His love
9	32	We bow and worship, Father here	His intent
10	33	Father, long before creation	His election
11	43	"Abba, Father," we approach Thee	His redemption
12	48	We bless Thee, God and Father	His grace in sonship
13	50	Father, Thy Son beloved lead our praise	His praise for many sons
14	52	Father, to Thee a joyful song we raise	His praise for many sons
15	608	What mystery, the Father, Son, and Spirit	His praise for many sons

100 Top Hymns for the Lord's Table

#	Hymns #	First Line	Topic
<i>For the Praise of the Lord (70 Hymns)</i>			
1	56	Dear Lord, Thou art the Word of God	His Divinity
2	62	Dear Lord Jesus, we adore Thee	His Humanity
3	65	Jesus that name we love	His Name
4	66	How sweet the name of Jesus sounds	His Name
5	68	Lord, Thou Name is called Jesus	His Name
6	73	Glorious, mighty Name of Jesus	His Name
7	78	Gracious Lord, Thy name "I AM" is	His Name
8	82	Down from His glory	His Incarnation
9	84	Hark! the herald angels sing	His Incarnation
10	86	Though Thou art God, most glorious high	His Life
11	1089	Lamb of God so pure and spotless	His Death
12	116	How wonderful redemption is	His Redemption
13	117	Christ the Lord is ris'n indeed	His Resurrection
14	124	Praise Him! praise Him Christ is victor	His Victory
15	127	Hark! Ten thousand voices crying	His Exaltation
16	132	Lo! In heaven Jesus sitting	His Exaltation
17	1097	O Lord, our Lord, how excellent Thy name	His Victory and Exaltation
18	1098	Our hearts are overflowing	His Victory and Exaltation
19	152	O how deep and how far-reaching	His Love
20	154	It passeth telling that dear love of Thine	His Love
21	157	Lord Jesus, are we one with Thee?	His Love
22	163	O for a thousand tongues to sing	His Grace
23	169	Thou Lord to God art precious	His Sweetness
24	170	Lord, Thou art the lovely Bridegroom	His Beauty
25	171	Lord Jesus Christ, our heart feels sweet	His Beauty
26	172	I cannot breathe enough of Thee	His Beauty
27	180	Jesus, our Lord, with what joy we adore Thee	His Worthiness
28	189	Thou art the Son beloved, the image of our God	His All-Inclusiveness
29	190	O Lord, as we consider Thee	His All-Inclusiveness
30	191	Lord, Thou art the "Seed of woman"	His All-Inclusiveness
31	193	Dear Lord, Thou art so much to us	His All-Inclusiveness
32	195	Lord, Thou art all the offerings	His All-Inclusiveness
33	196	Lord, the ancient types and symbols	His All-Inclusiveness
34	197	How all-inclusive, Lord, Thou art	His All-Inclusiveness
35	198	Dear Lord, Thou art the tree of life	His All-Inclusiveness
36	199	Thou art the Rock everlasting	His All-Inclusiveness

#	Hymns #	First Line	Topic
37	200	Thou art the Sun of righteousness	His All-Inclusiveness
38	203	In the bosom of the Father	His Increase
39	204	Gathered in Thy name Lord Jesus	The Father's delight
40	206	O Christ, He is the fountain	Satisfaction with Him
41	220	When on Thy table, Lord, we gaze	Remembrance of Him
42	221	Lord, we thank Thee for the table	Remembrance of Him
43	222	Dear Lord, we thank Thee for this bread	Remembrance of Him
44	223	On the table of Thy love	Remembrance of Him
45	224	As we're sharing of the cup	Remembrance of Him
46	227	Through the bread and cup, Lord Jesus	Remembrance of Him
47	228	Sweet feast of love divine!	Remembrance of Him
48	233	O what a miracle, my Lord	Remembrance of Him
49	1107	There is one Body in the universe	Remembrance of Him
50	1110	O Jesus Lord, when present at Thy table	Remembrance of Him
51	1112	Oh, how glorious is Thy table, Lord	Remembrance of Him
52	474	I am one with Thee, Lord Jesus	Union with Christ - One with Christ
53	475	One with Thee, Thou Son eternal	Union with Christ - One with Christ
54	496	Christ is the one reality of all	Experience of Christ — As the Reality
55	499	Oh, What a life! Oh, what a peace!	Experience of Christ — As Life
56	501	O glorious Christ, Savior mine	Experience of Christ — As Life
57	505	There's a Man in the glory	Experience of Christ — As Life
58	510	I've found the One of peerless worth	Experience of Christ — As Everything
59	523	I have come to the fountain of life	Experience of Christ — As Everything
60	537	Christ to me is so subjective	Experience of Christ — As the Subjective One
61	539	O Lord, Thou art in me as life	Experience of Christ — As the Available One
62	540	What release my Savior gave me	Experience of Christ — As the Emancipator
63	542	O the riches of my Savior	Experience of Christ — His Riches Experience of Christ — His Overflowing
64	595	There is always something over	Satisfaction
65	1104	Lord, Thou art our peace offering	Praise of the Lord — As Our Peace Offering
66	1130	Sing praise to Christ Who lives in us	Assurance and Joy of Salvation — So Great a Salvation
67	1145	God gave His Son to man to be	Experience of Christ — As Food and Drink
68	1146	Let us eat Jesus every day	Experience of Christ — As Food and Drink
69	1159	Jesus Lord, I'm captured by Thy beauty	Experience of Christ — Loving Him
70	1164	Jesus, the all-inclusive land	Experience of Christ — As the Good Land

For the Worship of the Father (30 Hymns)

#	Hymns #	First Line	Topic
1	1	Glory be to God the Father	His Plan
2	7	Glory, glory to the Father!	His Praise
3	10	O God, th' eternal Father, Thou	As the Eternal One
4	11	Thou, Father, who art Spirit true	As the Spirit
5	12	O God, Thou art the source of life	As the Source of life
6	13	Thou art love and Thou art light, Lord	As Love and Light
7	15	O God, Thou art transcendent	His Transcendence
8	16	Our Father, as the evergreen	His Newness
9	17	My Father God, when on Thy vast creation	His Greatness
10	18	How faithful and trustworthy too	His Faithfulness
11	20	God our Father, we adore Thee	His Righteousness
12	22	Holy Father, we adore Thee	His Holiness
13	23	In all Thy wisdom, Father God	His Wisdom
14	24	O God, in Christ all focused is	His Wisdom
15	25	Father, to us Thy mercy Thou hast	His Mercy
16	26	God, we praise Thee for Thy mercy	His Mercy
17	29	What was it, blessed God	His Love
18	30	What love Thou hast bestowed on us	His Love
19	32	We bow and worship, Father here	His Intent
20	33	Father, long before creation	His Election
21	34	Father, 'twas Thy love that knew us	His Election
22	36	We praise Thee, glorious Father	His Predestination
23	43	"Abba, Father," we approach Thee	His Redemption
24	45	Abba, Father! we adore Thee	His Redemption
25	48	We bless Thee, God and Father	His Grace in Sonship
26	50	Father, Thy Son beloved lead our praise	His Praise for Many Sons
27	52	Father, to Thee a joyful song we raise	His Praise for Many Sons
28	602	O how glorious! O how holy!	Experience of God — As Life
29	608	What mystery, the Father, Son, and Spirit	Experience of God - By the Trinity
30	1081	Father God, Thou art the source of life	His Name, His Word, His Glory

“Remember Me”

A Song for the Lord’s Supper

Based upon Matthew 26:26-29; Luke 22:15-20; 1 Corinthians 11:23-26

Tune: Hymn 1048 (new tune)

G C G
This is My body giv’n for you,
 Em - Am D - D7
This is My blood, poured out for you;
 G - C G - C
Take, eat, and drink, ‘til you I see,
 G - D G - C - G
This shall you do, remember Me.

You blessed the bread, and broke it too,
You took the cup, and gave thanks too;
The covenant made in Your blood
Bestowed on us forgiveness true.

I will not drink this fruit with you,
Until the day I drink with you
When kingdom comes, and I am here;
Once more in love, we’ll feast anew.