

Jesus And You

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[0 : 0 0] Well, for a short time we're going to return to this passage that we read here this morning in John chapter 19 and it is about the crucifixion of the Lord Jesus Christ.

The title, if you want a title for our sermon is Jesus and You. We saw last evening for those who were here, we considered the apostle Paul and the most important thing for Paul who came to know Jesus as his Lord and Saviour.

The most important thing for him was to get to know Jesus. Now we might think that okay, for those folk who have come to faith in Jesus Christ they can claim I know Jesus and that is true.

You do know Jesus, you know him as your Lord and Saviour. But just like any other relationship that happens say for example between man and wife, it is that as you grow together in that relationship, in a marriage relationship, you get to know each other and you get to know each other better.

And that is what Paul is speaking about here, the importance of getting to know Jesus, yes, as our Lord and Saviour, but it is a continual getting to know and it's important for us to do that.

[1 : 2 2] Now what is amazing in regards to the salvation of sinners is this that God saw us in this world absolutely hopeless.

And you can see that in our day, the state of our world and people are searching everywhere to find an answer. God knew that, it has always been the case.

But what God has done has not left us hopeless, but has given us hope. So what God said was, I will send my son into the world so that my son through him, the world may be saved.

And that is what happened through Jesus Christ. Now what is amazing is this in regards to that is this, it is a personal relationship. Yes, we're here as a church, we are part of a church, but we are also saved personally.

So it is between Jesus and you. We need to get to know Jesus personally. And what is amazing is that God does see today your work. You think and we think of ourselves as being unworthy of anything that God has done.

[2 : 3 3] But what God says is this in John 3 16. God so loved the world that he gave us one and only son that whoever believes in him shall not perish, but have everlasting life.

So today we want to look at the crucifixion. It is the center of history. It is the center of our salvation. Without Jesus's death, there would be no hope for us and to consider what took place on that day when Jesus was crucified.

And please keep in mind that this is a personal salvation. Now last night we saw his trial, as we said before pilot, the procurator of Rome at that time.

And we read here in verse 16 in John chapter 16 where we're chapter 19 and verse 16 where it says, so he delivered that's pilot, delivered him over, delivered Jesus over to be crucified.

So to consider just a few things in this passage, those little details that we see and to see what is there and what describes for us the pain and the agony that Jesus had to go through on the cross so as to save us.

[3 : 49] And crucifixion across Romans knew it wasn't the Romans that started this, it was done centuries before where generations were using crucifixion to crucify people so that you can maximize the pain of the person that is dying.

But they picked up on it. So what is interesting in regards to crucifixion, if you were a Roman citizen, you would not be crucified.

But as God was determined to show what our salvation means, we see it through the sufferings of Jesus Christ is known as the passion of Christ.

That is the sufferings of Jesus. And Christ's suffering then because what God is doing, he's punishing sin and he's punishing our sin, your sin and mine on Jesus himself.

Jesus took our sins upon himself so God punishes him and he doesn't hold back the full mitigation of God's power as seen on the crucified one.

[5 : 01] Where John wants us to see many things in regards to this and also always as we read the New Testament, we link it back to the Old Testament, see things that happened in Jesus and Jesus fulfilling these things in the New Testament.

So there are many pointers. We notice here from then, we notice verse 19, chapter 19, the crucifixion verse 17 and he went out. What does that mean?

Jesus left the trial room of Pilate and he went out to Golgotha. He went out to be crucified. This is a picture of the Old Testament sacrificial systems where lamb after lamb and goat's and rams and a cattle were killed as a sacrificial picture, looking to Jesus.

But do you know the sin offering had to go outside the city? You read that in Leviticus, if you want to check Leviticus 16 and 27, it's important to check because remember Paul said to the Barians, make sure you check to see what I'm saying is right.

So you've got every right to do that when you go home. Leviticus 16, 27, the sin offering was taken and it had to be taken outside the camp.

[6 : 19] Notice verse 17 where it says here and he went out. He is the picture of the sin offering being taken outside the city.

And we also notice further notice in verses 17 and 18 and he went out bearing his own cross to a place called the place of a skull, which in Aramaic is called Golgotha.

There they crucified him and with him, I want you to notice this, and with him two others, one on either side and Jesus between them.

So the picture we have is that Jesus is taken out of the city along with the other criminals. He is seen as a criminal. He's been put to death on the cross and his death is so important that he is in the center between another two.

So if you can imagine families were coming into Jerusalem at this time for the Feast of Passover and as they did so, they had to pass this place, the place of a skull.

[7 : 26] And can you imagine children, our own children, we, our grandson, everything just now he's asking what's that for? What's that for?

And who is, what is that? Everything is who, but it's still what? Who's a what if you know? So he's two and a half asking all of these questions. What is that for? Can you imagine children passing and they're seeing the crucifixion and saying, what's happening there, mom?

What's happening there, dad? Oh, that is where bad people die. That is where they crucify bad people. And Jesus, we are told, was led out with them.

There they crucified him and with him two others, one on either side and Jesus between them crucified in the middle.

Well, John wants to make sure that we see that Jesus is the center of attraction here. He's going out and he associates himself with sinners.

[8 : 30] That is what he is doing. And remember what they called Jesus in life? They called him a friend of tax collectors and sinners.

Would you come under that bracket today? You might not be a tax collector, but are you a sinner? Do you see yourself as a sinner?

Well, Jesus relates to us. He goes out with them. That tells us that he recognizes himself as a sinner.

What was it? And Martin Luther said that Jesus became the greatest sinner that ever was because he took our sins upon himself.

And remember, and this is important, remember the picture is this, that Jesus has been, he's been sentenced to death. He's gone out to this mountain outside this hill outside Jerusalem, and he's going to be crucified.

[9 : 31] And this is so I'm speaking out to those who are put their faith in Jesus Christ. This is what Paul says in Galatians chapter 2 verse 20. It says, I have been crucified with Christ, and I no longer live, but Christ lives in me.

What does that mean? What does that mean? So the picture we have here today says, as Jesus is going out to be crucified, you who have put your trust in Jesus are going out with him.

That is what we're doing. What are you doing? You are turning your back on your past life, and you're going to put it to death on the cross of Calvary where Jesus died.

That is what Paul is saying. I have been crucified with Christ, and I no longer live, but Christ lives in me. So when you come to put your faith in Jesus for the very first time, what you're doing is you're dying in Christ.

You die in him. Your past is dead. Behold, all things becomes new. So this is what's so important for a Christian to live the Christian life, because what you are living now is a life that you are doing in Christ, because your own life, which you've turned your back on, which Christ has cleansed you from, that has died and has been crucified.

[11 : 04] So in a sense, when Jesus went out to Jerusalem, we also went out with him to die. And this is important. And for folk, as I look round, I think of all, and for folk, if you're not used to our community here in regards to baptism, usually parents get baptism for their children.

But you know, baptism is such a solemn thing. What we're saying in baptism is this, is the picture of the water washing away our sins.

We are claiming for ourselves and our children that Jesus Christ is my Lord and Savior. Now, you are saying that.

I'm saying that before God and before everyone else. So the importance of that is really, really solemn.

But it's not just the picture of the child or ourselves getting baptized, or let's get baptized and that'll be them done. How often have we seen people, let's go for baptism.

[12 : 09] When they turn up, oh, they're looking for baptism. They haven't seen them for a while. They're looking for baptism. And then after they get the baptism, they drift away. What does that baptism mean?

It means absolutely nothing. It means nothing. What is important is, yes, of course, you're showing and you're taking vows and the child is baptized.

But what you're saying is this, I am now living as a baptized person. So that means that every day, how does my life relate to the life of Jesus?

And first and foremost, in my spiritual baptism, I was baptized in the death of Jesus, baptized in that.

And now I live. I rise from that and I live the life of Christ. So it is very solemn. It is a solemn thing to do.

[13 : 09] But there's something else here that is important. And it is this where it says, so he delivered him over to them to be crucified.

It was delivered over to be punished, essentially. But it was God who was doing the delivering over. God had foreordained. God had planned this, that through wicked men, Christ would be put to death.

We've done that. We would crucify him, as they did. But it was God's overall plan for our salvation, so that Jesus would die on the cross, so as to save us.

We read in Romans chapter 8 verse 32, that he who did not spare his own son, but gave him up for his all. He's speaking about God there, giving up his own son.

So God handed his son over. But why did he do it, not for his own offenses, but for ours, for our sins.

[14 : 09] He died for our sins. Pilate was just a human instrument, but God was the divine cause. And we need to try and keep that, to keep it in mind.

We also read that he went out bearing his own cross. We notice that in verse 17, bearing his own cross. Now what did Jesus tell us in his own life?

He said one thing to us, each day of our lives. Now this is where our baptism should remind us. Each day in our lives we deny ourselves and we pick up our cross daily.

So where best to start with that? Where best to start with it? It is to start with Jesus, every day with Jesus in the morning we start.

What are we doing? We deny ourselves and we pick up our cross. What does it mean by picking up our cross? It means that we are dying to ourselves.

[15 : 12] I am willing to die for you. I remember one day here in Carlyway, and I was going out there and I did not come to God in the morning and ask Him to help me in the day and I did not deny myself.

I had to get up, I don't know where I was going to, to Gjarnan or whatever. So along the road there and there was someone digging on the road. The road was blocked, I couldn't get past.

And honestly I felt myself getting so kind of angry. I said what are they doing? I need to get past because I had to catch the ferry in the afternoon. Now what I noticed was this was the state of my own heart.

It was I was blaming them and then now to come to God and say Lord will you help me? Ah but you didn't come in the morning. Did you? Did you ask for help in the morning?

And I found myself in such a shame and trying to pass the blame on to others when really the fault was my own.

[16 : 18] We have to bear our own cross and it's interesting and it's only John that highlights this and he went out bearing his own cross.

Jesus will never ask us to do anything that he hasn't done himself. He actually bore his cross until he was so weak that he couldn't carry it anymore and someone else Simon of Sairini had to carry it for him.

But he wanted to carry it as much as he could just to show that this was God's sovereign plan from all eternity that God was giving his son to pick up his cross.

But also for Jesus himself to show his obedience to that plan. And now Jesus said to us I ask you to deny yourself and to pick up your cross daily.

How are we getting on with that? How am I getting on with that? This again fulfills the scripture. The picture that we have of Abraham and Isaac and when they went to remember God asked Abraham to sacrifice his son which is something that's so absurd to do but yet it is something that God himself did.

[17 : 39] He sacrificed his own son but remember he stayed Abraham's hand in the end. But in that picture we see that it was Isaac that carried the wood to the altar and that is the picture too of the Old Testament again of where Jesus is carrying the wood, carrying the cross to Golgotha.

The place of the skull verse 17 Golgotha in Aramaic which was the Jewish language. The Latin for skull is Calvary that is what the Romans would have called it.

They would have called it Calvary and John tells us that they crucified him there in verse 18. Do you know again this points back to the Old Testament when the children of Israel were disobedient and remember snakes came in amongst them in the wilderness and killed something like 23,000 people and remember they cried to God for help and God said to them I want you to lift a pole with a brazen serpent on the pole and tell the people to look to that and if they do they will be healed.

Have you ever heard anything so absurd? It is just like us the Christian telling the world if someone says to what do I need for my healing what do I need in this world or you need to look to the cross of Calvary.

Oh what good is that going to do me? But that is God's means of salvation and do you know those in the Old Testament who wouldn't look at that brazen serpent?

[19 : 20] They would have died. They would have died and in the same way if we don't look to the cross of Calvary we too will die in our sins.

Jesus himself spoke about it in John chapter 3 when he was speaking to Nicodemus where we see there he says in verses 14 and 15 and as Moses lifted up the serpent of the wilderness so must the Son of Man that Jesus be lifted up that whoever believes in him may have eternal life.

And again the Old Testament tells us that cursed is everyone who dies on a tree.

Isn't that an interesting point? So the parents are right in saying that these people who die on the cross yes they are cursed and the one at the centre is Christ.

And this he's cursed but he's cursed for you and for me. That is what happened he's cursed. And you know when you think of the pole that Moses lifted up have you noticed it's the serpent?

[20 : 34] It's a serpent. What do we know about the serpent? Well in the Garden of Eden in chapter 3 of Genesis what happened to the serpent?

The serpent was cursed. It was the cursed one that was on a pole in the Old Testament and it's the cursed one that is on the cross of Calvary and he's cursed because of you and I.

Well we see now in verse 19 the inscription which is interesting in our time is passing Pilate also wrote an inscription and put it on the cross it read Jesus of Nazareth the king of the Jews many of the Jews read this inscription for the place where Jesus was crucified was near the city.

People were passing by they were going into the city for the Passover meal and the feast. And notice this is where I want you to notice it was written in Aramaic in Latin and in Greek.

First of all it was written in Aramaic. What language is that? It was the new language of the Jews. They spoke in Hebrew only until they went into exile into Babylon but after being there and through the exile their language changed.

[22 : 00] It's changed. It's a wee bit like scarf begallic it's so full of English words. That is what it was like and it was known as Aramaic. It was written in Aramaic so that the Jews would understand what was written here.

And then it was also written where it says in Greek that was the common language just as our own English language today. There are many people throughout the world who understand English.

Greek was the same in that day and it was written in Latin so that the Romans understood what it meant. So what was written? What was this Jesus of Nazareth king of the Jews?

What did it mean? Well, to know when someone was sentenced the charge of what they were sentenced for was put on a bit of board and that was then nailed to the cross so that people would see why they were put to death.

So Jesus' charge was Jesus of Nazareth king of the Jews. That he made himself king of the Jews. But it's not just in the language of the Jews.

[23 : 10] It is in the language of the common people and it is in the language of the Roman soldiers who were going to go and go through Europe and they came even to our shores.

And what did some of these Roman soldiers do? The ones that were Christians, they took the gospel to the United Kingdom. They took it to our shores and it all started with a sign at the cross.

Oh, isn't it so amazing how God has chosen the gospel for the whole world? It is for everyone.

And we notice that in verse 22 of this it says, they remember verse 21, the chief priests, they're the religious folk of the Jews. They said to Pilate, do not write the king of the Jews, but rather this man said, I am the king of the Jews.

And Pilate answered, what I have written. I have written and he wouldn't change it for anyone. Why was that? Because Pilate took dictation from God.

[24 : 16] He wrote for God and he didn't even know it. Well, Jesus of Nazareth, what does that mean? That reminds us of his humble upbringing.

In Nazareth, as a little boy running about that town, just like anyone else, a common place. They even asked, can any good thing come out of Nazareth?

This is where God sent his son. I can't get over the family that he gave the honor to bring up a son, Mary. Who is she? She's a peasant girl.

A peasant girl living in an obscure part of the world. But can you ever get over Joseph? Oh, what a part Joseph had.

However, he had to come to terms with Mary who was betrothed to him to get married in a few months. And she comes to him says, Joseph, I'm pregnant.

[25 : 12] What? What? I'm pregnant? Yeah, I'm pregnant. How did you get pregnant? Can you imagine how Joseph felt? How did you get pregnant? Oh, I was pregnant through the Holy Spirit. I write. Can you imagine how absurd that is?

Have you ever seen any unsung hero like Joseph? What happened? God came to him in a vision and said, you accept Mary as your wife because what she is saying is true.

Oh, I honestly, that family, looking forward, looking forward to see Jesus when we go home, but Joseph is one guy I would love to meet.

And just to ask Joseph, what was it like because it seems that he fades away after he taught his son Jesus about parliamentary skills.

There's no more more said about him. Do you know that may be us today? Do you know I'm on the periphery of his church or I brought cookies today and I bought beautiful queen cakes and all sorts of things for the meal.

[26 : 33] You might be on the periphery, but for Jesus, you are special because he went to the cross to die for you, to die for you.

And that, that is special. You know, it's the great exchange that took place at Calvary. He said, what, and this is the picture. This is what it's like, right?

When you come face to face with Jesus and what does he say to you, right, Kenny, give me all your sins and I mean all of them.

And not only that, the sins that you're going to commit tomorrow and for the rest of your life. I want them and give them to me. Jesus, what can you do with such a mess?

What can you do with that? Oh, I have death with it already because I took them all to Calvary and I took the punishment of the pain of your sins and I died in your place.

[27 : 37] Now remember when I went to, to a David Patterson and he spoke to me, the gospel plainly just like that. And he said, Kenny, do you know that all that you have to say now is this?

This thank you, Jesus, for dying for my sins. Isn't it incredible? What we have the most amazing savior ever of this world.

And he grew up in the obscurity of Nasirith. Ah, but he was the king of the Jews. That was promised way back at the beginning to Abraham and all the families of the earth will be blessed through your seed who is Jesus.

And there's people as far away as car away who are blessed because of the seed of Abraham. And what does that make us today?

It makes you a child of Abraham, a child of Abraham. We were recently looking in our own church at the story of Lazarus and the rich man.

[28 : 43] And remember when Lazarus went to heaven? He says it was into the bosom of Abraham. He went to. Have you ever wondered why Abraham's bosom?

I wonder is it because that Jesus wanted to give him the honor? Because Lazarus was a child of Abraham, just as you are. Those who have put your faith in Jesus.

But because Jesus was here in earth when he told the story, who best to put the child Lazarus, but to put him into Abraham's hands?

Who was Abraham? He was the father of the faithful. So if you've got faith today, then in Jesus Christ, then you're a child of Abraham.

Well, I don't want to spend any more time. But this is Jesus. King of your life.

[29 : 44] What does he mean to you? Is he so special, so special to you that you simply can't get over it. He's love for you that he would do this, that he would give himself so as to win you back to himself.

Well, we've come this morning to remember his death. Our next singing is the power of the cross.

And please look at the words and let them sink in and think of what Jesus has done for sinners like us.

And our friends here will lead us in this. Well, we spoke last night about the Apostle Paul and his biggest ambition was to get to know Jesus.

Now I'm standing on a step up. I'm sure Thomas would have stood down there. That's just so you can see me at the back and reading. This is what Paul said in regards to what Jesus had given him.

[30 : 56] We read in 1 Corinthians chapter 11 verse 23, for I received from the Lord what I also delivered to you that the night the Lord Jesus on the night when he was betrayed took bread and when it given thanks, he broke it and said, this is my body, which is for you.

Do this and remembrance of me. In the same way also, he took the cup. After supper saying this cup is the new covenant in my blood. Do this as often as you drink it in remembrance of me.

For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes. Well, if this one, one of that we have many fond memories being here, but one of them was on remembrance Sunday, where both churches came together and we worshiped together to remember the fallen.

And it is when the nation comes together to commemorate and to give thanks for the fallen and for the peace in our day. And first Corinthians chapter 11, where the apostle Paul received this instruction, he's passing it on to the church and the instruction as well as about the Lord supper.

And we are asked to remember where it says, do this in remembrance of me. Paul is relating this and he was told this as we read it in chapter 11 verse 23, where it said, for I received from the Lord what I also delivered to you.

[32 : 39] And he got this and this is Jesus doing this on the night that he was betrayed. You would have thought that Jesus would have plenty on his mind that night because the next day was to be crucified.

But no, his concern was for you. Because he knew that we needed reminders in regards to his death.

But not only did he want reminders, he said, I want you to come to supper. I want you to sit at my table. It's not our table.

It's not Carly's church's table. It's no one's table, but the Lord's table. So you've been invited to come and to sit as his table.

There is known as the Lord's supper. God is always true to form. When God ever gives a covenant promise, quite often God gives him a sign.

[33 : 38] But the sign is always pointed to himself. Even the rainbow, the rainbow, which is special, there was a special rainbow, actually two rainbows one day when we were going down to bury one of Carly's sons and it wasn't just one as we drove down.

There were two, two rainbows. It was incredible. But when we see that rainbow, where is it pointed to?

In any bowl you fire with an arrow. Which direction would it go towards? It will go to God reminding God, I will never destroy the world again by flood.

It is so vivid and such a beautiful picture. He gave Abraham the sign of circumcision. This was the sign of being God's family to David.

He gave the sign of kingship through David's King. The King would reign forever and into the New Testament. We have two signs that point us to God and to Jesus.

[34 : 50] The first is the sign of baptism and this is a picture of what happens to our sins being washed in the blood of Jesus, taking away our sins. But not only that, there is a stamp put on us by the Holy Spirit to seal us to God.

You are so special to him that you are sealed to him. The second sign is what we have here today. We have bread and we have the wine.

The bread points to the body of Jesus. Take and eat and the wine points to the blood of Jesus which he shed on Calvary's cross for us.

Which he shed for us. What is this pointing towards? The ministers are pointing towards you. No, it's the Lord's Supper pointing to Jesus and he wants us to take this picture in our mind that Christ wants us to partake of his broken body and of his shed blood.

This is what Jesus said to his church. When you participate of the Lord's Supper, you do this to remember me.

[36 : 15] So on the night that our Lord was betrayed, he took bread and broke it and gave thanks. Let us also give thanks. Eternal Father, as we come to see these elements as we are told of symbols of Christ on the cross, your body and your blood.

Let us also give thanks to the Lord that our minds would be focused on you and on you alone. We are so grateful that worthy is the King and we see ourselves so unworthy but it is your information, it is your invitation, not us but you have invited us here.

It is for sinners saved by grace and we pray that we would eat and drink to the glory of God. This is what Jesus says we ask in Jesus' name.

Amen. So on the night that he was betrayed, he took bread and gave thanks and broke it and said, this is my body which is for you.

Take it in remembrance of me. And when he took after supper, we are told that he took the cup and this cup is the new covenant in my blood which is for you.

[37 : 34] For as often as you eat this bread and drink this cup, you shall forth the Lord's death until he comes.

Jesus said, do this in remembrance of me. I suppose one of the greatest gifts that God has given us all is the gift of our memory.

You can find yourself sitting alone and you can come to what they call the book of golden stories and you can flick through its pages and it brings you back to people so vividly that were and meant so much to you and so dear to you in life.

Faith too has an amazing way of bringing us to a place we've never been to but it all seems so familiar to us.

It is to the cross of Calvary. And it would be good practice as we said to begin each day there at the cross and for there you cannot but deny yourself.

[38 : 55] You cannot but think of what Jesus our Lord did. He denied himself for us and for us to deny ourselves and as we go we pick up our cross.

What is interesting about the cross there? It doesn't cast a dark shadow over us. In fact from it there is a bright ray of light, a light that goes through life and into eternity.

And as we look with the eye of faith we do see into eternity and there's a couple of things I think that we can see from there and through that light.

The first is a crown and this crown is yours. The crown has five faces like a pentagon, five facets and the first you could see it's known as the crown of life.

This crown is given for those who persevered through trials. We know that life is tough and whatever life throws at us this crown is given us for persevering.

[40 : 13] The second facet it's an incorruptible crown. It will never fade, it will never rot, it will never rust. It will be beautiful in all its splendor.

So different to the crowns of this world. Thirdly is known as the crown of righteousness. Those who seek and thirst after God they seek after him and his righteousness.

This is we are told those who want to have intimate moments with God. Fourthly it's the crown of glory.

The crown of glory is given to those who have shepherd others as another shepherd and to help them when they are struggling.

This is the crown of glory given because you are a good example to others. And then fifthly the crown of rejoicing as we see in Philippians chapter 4 verse 1 this is given to those who engage in evangelism.

[41 : 27] Do you tell people about your Jesus? Do you tell them about Jesus? But remember there's two things I think we see from this glare, from this light that shines from the cross and it is Jesus in all its glory.

And to be fair I think that outshines absolutely everything. Because that is who we look forward to so much to see and just say to him thank you Jesus for dying for my sins.

May God bless his word. We are going to close by thinking of and rejoicing in this king where his name forever shall endure last like the sun it shall.

Men shall be blessed in him and blessed all nations shall him call. This is given to the nations of the world in Psalm 72 and now bless be the Lord our God, the God of Israel for he alone does wonders works and glory that excel and blessed be his glorious name to all eternity the whole earth let his glory fill our main soul are going to close by thinking of and rejoicing in this king where his name forever shall endure last like the sun it shall.

We are going to close by thinking of and rejoicing in this king where his name forever shall endure last like the sun it shall.

[43 : 58] This is given to the nations of the world in Psalm 72 and now bless be the Lord our God Amen so let it be.

Be with us all now and forevermore. The people of God say Amen.

We look forward to the evening service tonight but one of the things that just shines so much through you Kenny is the fact that you love Carl away and you love Jesus and that sums up everything that we want to be as a church.

Loving the beautiful community that God has placed us in and sharing our lives together and loving Jesus who has done so much for us so thank you Kenny.

We're going to have lunch together now and so as I said you're very very welcome to stay even if you weren't planning to stay please stay we'd love to have you. We're going to rummage around we'll get the chairs out get the tables out and get everything set up and it'll take us just five minutes or so and then I'll come back up and I'll say grace and then we can get started so please do just hang around chat we might shift you about as we move chairs and you can all muck in and we'll get there very soon thank you very much.