Hebrews 7:1-22 “Jesus Is Greater Than Who?

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Preacher: Bill Harrit

[0:00] I wanted to introduce myself. If you're visiting today, my name is Bill Herrett.! I'm an associate pastor here at Southwood. I'm grateful to be up here sharing with you God's word.

And if you're feeling cheated to have seen our head pastor is here and present, and I'm up here preaching, yeah, we all feel cheated. I feel cheated too. Will isn't up here preaching for us as well. And so I'm grateful for the opportunity to share God's words with you this morning, and especially on a passage that to me was really encouraging and helpful in seminary long ago.
Before we read our passage, I do want to make sure we think about something that I think is really crucial and important to this passage. And that is this idea of what is at this moment in your life or over the past several months and years maybe, what are the things that when you look at your life, the things that make you run away from Jesus?
That may be foreign. I've had conversations with people before that talk about, no, no, I want to run to Jesus. I don't even understand this concept of running away from Jesus. But I think in our practical, real life, we run away from Jesus.
[1:14] It's easy for us to come to church. It's easy for me to come to church and sit in the pews. It's easy for me to go about my job and do the things I'm supposed to do.

But I think often I want to run away, not maybe from the realities of just showing up, but I want to run away from the Jesus who provides for our every need.
And that's something I wrestle with all the time because I find other things more satisfactory, more helpful, more practical, more, I was going to sound more pretty, more beautiful.
Those things are the things I run to because they're convenient or they make my life easier or I become a pragmatist spiritually because it's just easier to not look to the Jesus that I need.
And in this, the book of Hebrews, as we've been kind of studying, this is Jesus is greater than everything. We're going to approach this reality that the readers are facing.
[2:23] Okay. So whereas you may be running away from Jesus because you're worried that people might think you're one of those crazy, overzealous, discipleship-oriented Christians.

Maybe you're worried about your social status, what people may think about you at work. If you're a student, maybe it'll be what your friends think about you. Maybe if you're, you have a certain reputation, maybe you care more about what your neighbors or maybe your family.
Maybe you care about what your family thinks. And the readers of Hebrews face these kind of same pressures. They were running away from this Jesus that they placed their faith in.
And they'd return to these kind of Jewish sacrificial customs, the religiosity of the old covenant, the sacrifices that meant so much to them. And they faced this leaving Jesus for something that was lesser.
Okay. And the system of, of that they were running to wasn't necessary anymore because Jesus was enough. Earlier in Hebrews, the writer is, calls them even dull of hearing, right?
[3:32] They, it's not just that like they're covering their ears. It's that they hear and they don't understand. They, they don't want to hear what the writer is saying, right?

Because remember the, in the book of Hebrews, we, unknown author, we, we can try and figure it out. We won't until Jesus says, hey, this is the guy who wrote Hebrews when we get to heaven. But they didn't need this system anymore because as Derek talked about last week, Jesus is the very anchor for our soul.
And in this priesthood of Jesus, we see that that's the anchor that we're holding fast to. He pivots us from chapter six to chapter seven.
We've got this very anchor, this hope for us. And that is the priesthood of Jesus. And that is something that we don't think about very often, often, because I don't know how many of you are

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often thinking about the Old Testament high priest and king of Salem, Melchizedek.
I'm not often thinking about him. I'm imagining that many of us are not. And so for today, I want us to hear this passage and hold fast to that.
[4:47] And remember, because there's more said about Melchizedek in Hebrews chapter seven than there is in the entire Old Testament. And so we have to turn our eyes to this passage with very little to work from, from the Old Testament in a lot of ways.

But hopefully it will be helpful for us as we seek to run away from Jesus. This is the writer trying to say, no, don't run away from Jesus. Run to Jesus because Jesus is greater.
And so I want to tell you why he is this anchor, right? Because the priesthood of Jesus is first other. And that's kind of a generic term to say he's different.
This priesthood of Jesus is different. So that's the first point we're going to make today. The second point we're going to make today is that the priesthood of Jesus is better, right? So if you're taking notes, I left a lot of space there for notes.
And then the priesthood of Jesus is effective and real, okay? The priesthood of Jesus is effective and real. This is why it's our anchor.
[5:49] This is why it's our hope. And so these things are really important to us. So if you're taking notes, those are the three points I'm going to try and make today. So let me read to you from chapter seven.

And we'll, if you want to turn, could you put the page back up? What was the page? 1,004 in your pew Bible. If you don't have one, I'm going to read for us. This is God's word.
It's good for us now. It will be good for us forever. So let's cling tightly to it. So let's read. For this Melchizedek, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings and blessed him.
And to him, Abraham apportioned a tenth part of everything. He is first by translation of his name, king of righteousness. And then he is also king of Salem.
That is king of peace. He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the son of God. He continues a priest forever.
[6:52] See how great this man who was to whom Abraham, the patriarch, gave a tenth of his spoils. And those descendants of Levi, who received the priestly office, have a commandment in the law to take tithes from the people, that is, from their brothers.

Though these also are descended from Abraham. But this man, who does not have his descent from them, received tithes from Abraham and blessed him who had the promises.
It is beyond dispute that the inferior is blessed by the superior. In the one case, tithes are received by mortal men. But in the other case, by one of whom it is testified that he lives.
One might even say that Levi himself, who received tithes, paid tithes through Abraham. For he was still in the loins of his ancestor when Melchizedek met him. Now, if perfection had been attainable through the Levitical priesthood, for under it the people received the law, what further need would there have been for another priest to arise after the order of Melchizedek, rather than one named after the order of Aaron?
For when there is a change in the priesthood, there is necessarily a change in the law as well. For the one of whom these things are spoken belong to another tribe, from which no one has ever served at the altar.
[8:10] For it is evident that our Lord was descended from Judah. And in connection with that tribe, Moses said nothing about priests. This becomes even more evident when another priest arises in the likeness of Melchizedek, who has become a priest not on the basis of legal requirement concerning bodily descent, but by the power of an indestructible life.

For it is witnessed of him, you are a priest forever after the order of Melchizedek. For on the one hand, a former commandment is set aside because of its weakness and uselessness, for the law made nothing perfect.
But on the other hand, a better hope is introduced through which we draw near to God. And it was not without an oath. For those who formerly became priests were made such without an oath.
But this one was made a priest with an oath by the one who said to him, the Lord has sworn and will not change his mind. You are a priest forever. This makes Jesus the guarantor of a better covenant.
Amen. That last verse is so important. And so let's cling to that. Let me pray for us before we talk through this passage. Father, we're grateful for your word.

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[9:22] We're grateful for its power. We're grateful that it's true. But Lord, we're grateful that it changes hearts. It molds and shapes us. It moves us and sanctifies us.

Would you in this moment, as we look over your word, as we study Jesus and his great priesthood, would you help us to run to Jesus, not run away from him, but run to the Jesus that we need. And Lord, we just pray that that would be true as we look at this, that all these other things that we brought here today would leave our minds so that we might look upon Jesus and hold fast to him. Lord, we love you. We pray this in your name. Amen. So this morning, as we think through this passage, it's a long passage, I'm going to be doing some rereading here and there.

I want to make sure you know that I understand that this is kind of a unique passage. And our typical kind of way of doing things, for me at least, I need to be a little more, I think, a teacher, both to myself and to us together, on what is happening.

[10:26] And so first, I want to make sure we understand that in the very first thing we want you to know is that this priesthood that Jesus has, it is completely other than the Levitical priesthood.

It is unique. It is different. And it is other than what we are maybe used to from understanding the Old Testament. And so we understand this idea of Jesus's otherness in his priesthood by looking through these first, let's say, 10 verses to start.

So the writer goes on to explain who Melchizedek is with a lot of detail. And he goes on to say, first off, that this is, I want to make sure we also understand a couple of things.

There's a lot of like caveats to today's sermon, by the way. Just, oh, this, there's this. Oh, don't forget this. There is a lot of controversy over who Melchizedek is as far as like scholarly study and especially who he was meant to be.

But there's a lot, there's just a reality to wrestling who over, whoever, wrestling over whoever Melchizedek was, that we want to talk about something that we don't maybe always talk about, but that Melchizedek is a type of Christ.

[11:43] Okay. Christ types were meant to point to the anti-type. And one of the most confusing things to me is the word anti-type feels awful and negative. And that's who they said Jesus was.

And I did not like that in seminary. I felt weird. But what it's really saying is that all these types pointed to the real thing. So anti-type would mean the real thing.

Jesus, the real Christ, the real Messiah, the real son of God, the real lamb of God. All these things that we hear about Melchizedek are meant to point to the real thing. Jesus.

Jesus is the real priest. Okay. And so when we look at Melchizedek, we need to see that Jesus is like Melchizedek in that he has a priesthood and a kingship that is undisputable as God's own son. And so we know that Jesus is a type of Christ. So as we kind of start to work through this passage, this Melchizedek, king of Salem, priest of the most high God, met Abraham as he was returning from battle and the kings, and he blessed him.

[12:52] And to him, Abraham, a portion of 10th. And then he does the exegesis for us. He helps us understand it even more. He said, first, by the translation of his name, king of righteousness.

And all the commentaries, they talk about this idea of him being named as the king of righteousness importantly and intentionally because of Jesus's righteousness.

Right? His own perfect, holy, sinless life. So like Melchizedek, right, was called the king of righteousness. He was still just a person.

Right? His name is what gives us that idea. Melchizedek means king of righteousness. And so this king of Salem, right, the priest of the most high God, is intentionally being pointed to Jesus in this passage to connect Jesus to this perfect, righteous holiness.

Jesus, the perfect, holy, sinless life. The healer of Jesus, the lamb of God without blemish. This statement of Melchizedek being the king of righteousness is meant to help us to see that Jesus is the righteous and perfect king.

[14:08] And then he goes on to say he's the king of Salem. And it brings to mind the idea of Isaiah 9, 6. This idea that the Davidic ruler, the prince of peace, this Jesus is like Melchizedek in that he is the ruler who will bring peace.

And so in this explanation, we're starting to see, okay, he's, okay, Melchizedek was different. He was the king. He was the priest of the most high God. And then it goes on to say that he is without genealogy.

Okay? He is without father or mother or genealogy, having neither beginning of days nor end of life, but resembling the son of God, he continues to priest forever. And all the commentaries, all the

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people that study this way more than I do and understand it way better, they explain it like this, that this is a way of saying that Melchizedek didn't come from the Levitical priesthood.
He didn't have a genealogy. He wasn't born of the Levites. He was something completely other.
And yet by God's working and by God's power, he was the priest of the most high God.
And so Melchizedek has this unique place in the story of Abraham as the priest of the most high God. And so he's not descended from Aaron.
[15:26] He's not a priest of the Levitical line. He is something else. And therefore appointed by God with a unique and special place. And then he goes on to say, okay, so we've seen this Melchizedek.

Now let's see how Abraham treated him, right? Or how Abraham was treated by him. He goes, Melchizedek blessed him, right? And Abraham gave him a tenth of his spoils.
He tithed to Melchizedek. And even Abraham. And so this argument, I start to feel like the, if you've ever seen any movie where the detective is like drawing all the pins on the court board and saying, he was here at this time and then over here and then down here.
I feel like we're trying to draw all those little pins and like the, you know, the detective story to get to this idea that Melchizedek's importance is beyond the Levitical importance.
Because he has no place from the Levitical line. And even Levi, by virtue of being not even born yet, essentially through Abraham pays a tithe to Melchizedek.
[16:39] And so the writer is going on and on about this priest king, Melchizedek, saying that even Abraham was blessed by him.

And it says, look, and then he goes, the inferior, it is beyond dispute that the inferior is blessed by the superior. And so they held Abraham, right? If you were a Jewish person in those days, you held Abraham, obviously, as Father Abraham, the king of the patriarchs, the top dog.
And yet they're saying in this one that even Melchizedek was the one who blessed Abraham. So there's this superiority or power or unique place that Melchizedek has in the story of Abraham.
And Jesus is like Melchizedek. And so even through by virtue of Levi not even being born yet, by understanding of kind of how Jewish families treated, or Jewish people treated family realities.
Levi, by some unique, you know, crazy conspiracy detective. Jesus or Levi paid tithe to even Melchizedek.
[17:52] And so there's this unique and other place we're starting to put Melchizedek in this, in the story. And then you go on.

So he's like Melchizedek. This is how he's like. But then he goes on. He is, he's not a Levitical priest. Okay. So Jesus is not like this one thing. He's like this other thing.
And then he goes on to say, now, if perfection had been attainable through the Levitical priesthood, for under it, the people received the law, the further need would there have been for another priest.
He goes on. He says, it is evident that our Lord was descended from Judah. In connection with that tribe, Moses said nothing about priests. And so Jesus is this other type of priest because he is like Melchizedek and he is not like the Levitical priest by virtue of his birth, which is how you became a priest.
It was a singular tribe became the person who could be a part of the Levitical priesthood. So you've got this otherness that Jesus is. He is completely different because he is like Melchizedek.
[18:59] And Melchizedek was not a Levitical priest, but he was still appointed by God. Right. We know that Melchizedek in the story of Abraham, appointed by God in this place and story, very small.

He has this otherness that is not the way that we would understand the Old Testament Levitical law. But then he starts to talk about things that make Jesus more than just not a Levitical priest.
He starts talking about how Jesus, by virtue of his industry, by the power of his indestructible life, he became a priest not on the basis of a legal requirement concerning bodily descent by the power of an indestructible life.
And this is a reference to the resurrection, the reality that Jesus himself is not held down by death. So his priesthood is stamped by God by this incredible power to defeat even death.
And so he has this other priesthood, not because he's done, because he was born in the line of Aaron, but because he actually defeats death.
[20:15] And so this is what we're trying to say. The way Melchizedek is not a Levitical priest and was another type of priest, Jesus is not that same type of priest.

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And then we see as it goes on to reference Psalm 110. It says in Psalm 110, it says, my Lord said to my Lord. Right. The Lord says to my Lord.
And it goes on to talk about this reality of that David, as he's written this, is talking about how Jesus is this other type of priest. Unique, different, because he talks about it and says, you are a priest forever after the order of Melchizedek.
And as we look, right, as we look on in the passage, right, it was not, and it was not without an oath for those who formerly became priests in verse 20 were made such without an oath.
But this one was made a priest with an oath by the one who said to him, the Lord has sworn and will not change his mind. You are a priest forever.
[21:21] And so I'm going to admit this entire first point feels like a teaching lesson that I am trying to learn. I am trying to understand that this Jesus has some sort of unique and other type of priesthood.

That is not like the Levitical priests. But if that's, we stop right there, if Jesus just has, has this other type of priesthood, we probably would not care.
It's just a different category or definition. Right. Maybe. Like if we ignore the words like indestructible or that God made an oath and made a covenant, a new covenant, we could just stop there and be like, it's kind of, I don't really, it doesn't really bother me.
But, but it goes on further. We have to take this idea further than just other. Because what the people hearing this needed to hear that was like, so it's okay for us to look to a priest that's other because Father Abraham looked to a priest that was other.
It is okay for us to look to Jesus because he's different than the Levitical priests. And you don't need to go back to those ways because Jesus is far superior in his priesthood than Melchizedek is.
[22:45] He's far superior, as we'll see later, than the Levitical priests later on in Hebrews. And so you should not run away to Jesus, run away from Jesus.

You should run to Jesus because he is completely other. And Abraham looked to Melchizedek. And so we ought to look to Jesus because even Abraham could trust a priest that was different.
And so we transition that idea because we have to say, well, if he's just other, that's fine. We stop there. But he's more than that. There's a saying that's been around for about a decade.
And that's, and there's a lot of funny videos and memes and different things where it talks about people being built different. Right? I'm built different is like a funny little thing that happens on the internet.
Jesus is built different. Jesus is not the way, not the same as the Levites because the Levites retire or pass away.
[23:45] Jesus is a priest forever. And not just that he's other, but he's better. He's greater.

And why do we, why do we want to, to, to, to hold fast to this? Why do we want to run to the Jesus that's better than these other systems? It's because of the things we've kind of already talked about a little bit here and there is that we understand that first, if we look at to the system of Levitical priests, before Levi was even born, Father Abraham was willing to give him tithes and honor Melchizedek above all else.
So Jesus is a better high priest and that he is like Melchizedek because even Levi, through his father Abraham, gave tithes to Melchizedek.
Second, it talks about how, how perfection was not attainable through the Levitical priesthood.
There was no holiness or righteousness apart from the one who is the true king of righteousness in Jesus.
There is no perfection apart from the one who was perfect and holy, the spotless lamb of God. And so this priesthood of Jesus is better, not just other, not just different, but better because he himself was holy and perfect.
[25:19] And that is why we talked about this idea of his indestructible life. His indestructible life is a reminder to us that when you look at the Levitical priesthood, you understood.

And by the way, I'm living in this moment right now. Some of the reasons why they retired priests was they became, they couldn't see up close anymore to perform that.
And I am about to get some readers, y'all. So the priests would be retired because they couldn't fulfill their duties or they would die.
They could not, they had to keep bringing new priests in. And Jesus, far greater than the priesthood that comes through the line of Levi, far greater than that in that he lived an indestructible life,

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perfect, holy, righteous.
And on top of that, rose from the dead, defeating death. The very thing we'll celebrate in a few weeks here at Easter. Jesus shows us that his priesthood is better because he doesn't have to repeat anything.
[26:27] His sacrifice was enough. His perfect, holy life was enough. And so his priesthood was better because it lasts forever.

By virtue of God's oath and promise to him that we see repeated in this passage from Psalm 110. You are a priest forever. After the order of Melchizedek, the Lord has sworn and will not change his mind.
You are a priest forever. We see that the writer of Hebrews is trying to help us understand Jesus's life, death, resurrection, and his ascension into heaven.
And his rule on the throne next to God the Father is one that lasts forever. And so you and I, we run away from this Jesus.
These people are running away from Jesus. And they have, we often in the moment, we fail to see that Jesus is better. Jesus is better than my circumstances. Jesus is better than the failed outcome that I really wanted.
[27:29] I really thought my life was going to be this way. Whatever heartache, heartbreak you're feeling, whatever pain at your job, pain in your family, Jesus transcends and is better than anything.

We run away from Jesus because we've got to find our way. We've got to solve our problems. We've got to fix it ourselves. Jesus is greater and better and a greater and better high priest than we could ever imagine because he lasts.
He is eternal. And his sacrifice for me and for you is not one that just is something we look to in the past, but something we live in every day and will live in forever.
Because he lives forever. And so Jesus being a priesthood, having a priesthood that is better, we can actually draw near to God, right?
If you look at verse 19, this is something that I appreciate for the law, but on the other hand, a better hope is introduced through which we draw near to God. And if you think about what Derek preached about last week in chapter 6, about how Jesus is the kind of priest that can go into the Holy of Holies behind the curtain in chapter 6.
[28:44] The one who draws us near to him, we are able to draw near to God. That's why it's so much better. That's why it's so much better.

And so we're able to draw near to God because our hope is not found in anything tangible in this world.
Our hope is found on this sure anchor, our priest, Jesus. And so it's a better priesthood.
And here's what's so great about it. It's more than just better. That's terms I can use pretty easily to just kind of nonchalantly talk about it.
But the priesthood of Jesus is more than better for us. It's effective and real. We are not going through the motions when we show up to church.
[30:15] We are not just doing something out of tradition. God, in his power, raised Jesus from the dead.

The son of God did not stay in the grave. He rose. And by virtue of his resurrection, we can know life and life eternal.
By his death, he has paid the penalty. And so his priesthood is not just good or better or great. It is effective and it is real and it works in and through us every day that we live our lives in Christ.
I think the last verse helps us to understand that. And this is really interesting. It says this makes Jesus the guarantor of a better covenant.
Jesus, the one who has been promised by God's oath, not from the Levitical priesthood, none of them got an oath, not a promise.
[31:22] But God by his oath says that his servant will be a priest forever. And so therefore, a priest who is on our behalf, going before God, he is the only one who is truly effective.

And then this idea that he said that Jesus is the guarantor. And another way of saying is Jesus is the guarantee of a better covenant.
And in this context, in this word, in the Greek, it's often used in settings that guarantee the debts of the other so they pay what is owed. And so that Jesus is the, whatever debt is paid, it will be paid through Jesus.

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Jesus is that guarantee. Not me, not my behavior, not my outcomes, not my kindness, not my niceness, not how many times I sit in the pews, not how many times I show up and do good things. Jesus is the guarantee. And that's really important for us because our efforts and the efforts of the Levitical priest would be ineffective compared to how powerful Jesus is.
[32:31] This is why the writer is trying to downplay this stuff. So they would not run to those things, those behaviors that felt normal to them, but they would run to the Jesus who is the one who's a guarantee for their hope.

Because he is the only one who could be, because he has lived the indestructible life. And this idea of a better covenant, his promises, the new covenant through his body and blood, this new covenant in Christ that secures for all time his people.
Right? And this is what's stark. If you're reading this, if you're a person who does this kind of stuff like we do, like pastors do, this is the first time the word covenant is used in Hebrew and are in Hebrews.
This is the first time we hear it. And so suddenly we're, now we're shifting to the idea of the new covenant in a sense without, now we finally said it. The promises that Jesus, by his body and blood, establishes this new covenant for all time for his people.
And it is not because of something we've done. It is because of who God is. He is a God of covenants. He is a God who keeps his promises.
[33:49] It is part of his character for him to keep his promises to you and me. Do not run away from Jesus. Run to the one who keeps his promises.

And I want to kind of finish up with this. If this is a new understanding to you, like if this is something, like I know this is not something very Presbyterian of us to do. But, like if this is a new understanding of who Jesus is, that Jesus is far better than anything else, that his covenant is the only covenant that lasts.
It's that he is the only one who can actually do the things that the priesthood was intended to do, but could not do because Jesus was the one who could do these things. Right?
If you've made it to church today and you've had to listen to me talk about an obscure Old Testament character in Melchizedek, I want to make sure you know that the promises of God, the character of God through his son Jesus are the only things that we want you to run to.
We want you to run to this Jesus because he is the only one who can secure for us, for me, for all of us, our place with God forever.
[35:03] And if you're a Christian, ultimately, it's been the same application in all sermon. Run to Jesus because he is far better. Cling to Jesus because he is far better than anything else in this world that you could even try and grab a hold of.

Cling tightly to him because he secures it, not by virtue of anything other than his godness. He is the very son of God who has, by virtue of his father, made this new covenant with his people.
And he keeps his promises so you and I can be secure forever. And we can know life and forgiveness and family and love and grace and mercy because of this covenant promise that through Jesus is kept forever for his people.
This anchor that Derek spoke about last week. This hope is this new covenant. His promises kept forever for his people.
That through faith by his body and his blood, we are forgiven. We are adopted. We are made God's special possession forever.
[36:25] And so it's not just enough for us to see that Jesus is this other type of priest. It's not just that it's a better system of belief that we hold to and cling to because it's better than the Levitical system.

It's that it is real. And God is at work in and amongst his people even now today. And it's because of the blood of Christ that we're able to even know the God of the universe.
That's what this table is about here today. As we step into celebrating the Lord's Supper, this meal is a reminder of that new covenant.
This meal that we're going to celebrate points us to the great priesthood of Jesus. He initiated this with his people.
And this table is one of the things that the Lord gives to us to remind us of his greatness, of us needing to run to him. And so this table is a reminder.

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[37:38] It's a lighthouse, a beacon pointing us that we need to run to Jesus because only his blood, only his sacrifice is sufficient for us.

He's the great high priest who did more than his priestly duties. He gave his life to be the sacrifice. And so no matter what we're facing, no matter what is causing us to run away, run to Jesus today through this table.
Cling tightly to him because this sacrament, I'm going to do a little bit of reading to you just to remind you. I need to remind myself of what this table is for. This is a sacrament that Jesus gave to us.
It is a wonderful and beautiful, but at the same time, serious thing. This is a meal that we observe in remembrance of Christ that reminds us and shows forth his death till he comes again.
It's more than that because it's a means of grace and God is at work in it. So that means we experience and know God through it. And for the Christian, it strengthens and encourages us when we struggle against sin and trouble.
[38:52] It moves us towards one another. You could easily look around and see other people in this room and go, this is supposed to move me to you. As we serve one another, it gives us this encouragement and strength with love and zeal.

It grows our faith. It sharpens and sanctifies us in our holiness. It gives us peace of conscience. And it reminds us of the great hope, the anchor of our soul, Jesus.
This table is a picture of God's gracious and beautiful love for us poured out through the great high priest, Jesus. And we draw near to God, right?
Because Jesus, who's gone to the Holy of Holies, we can draw near to God. This table is a table of welcome for all of God's people, his family.
And so if you are a believer, if you've placed your faith in Christ, this table is for you. It's not for the PCA. It's not our denominations table.
[39:57] It's not Southwest table. It is the Lord's table for all of you who possess true faith in Christ, who are members of a church in good standing and in a gospel-believing church, who believe in the life, death, and resurrection of Jesus, who cling tightly to his word.

Whether you're a children or an adult, those who profess faith in Christ, this table is for you. And so God wants you to come join him here.
But if you have not yet placed your faith in Christ, we would ask that you would pass on coming forward to take the elements. Maybe meditate and contemplate on the truth of who Jesus is and what we've talked about today.
And what this meal means. But if you would like us, if you don't yet believe and you'd like us to pray for you, there's elders at every station who would love to pray for you. There'll be gluten-free options here in the center aisle, both in the back and the front.
And we'd love for you to join us. So let me pray. And then I'll get us started. Lord, may these common elements be used for a holy purpose.
[41:09] And may we see a clear picture of our reliance on you so that in our lives we may reflect on that, strengthen, encourage us, and help us in this meal as we partake. Amen.

On the night that Jesus was betrayed, he took bread and he broke it and he said, this is my body broken for you. Do this in remembrance of me.
And in the same way, he took the cup and said, this cup is the cup of the new covenant in my blood. Do this whenever you drink it in remembrance of me. For whenever you eat this bread or drink this cup, you proclaim the Lord's death until he comes again.
And so this meal is celebrated by those who love the Lord Jesus and who need the Lord Jesus. So the ushers will come and dismiss you down. And let me pray for us one more time.
Father, we're so thankful for this meal that you give to us. May it strengthen and encourage us by your word. You give it to us so that we might know you more deeply and we might see a clearer picture of Jesus and what he's done for us.
[42:17] We pray that would encourage us today in Jesus' name. Amen. Amen.

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