

05.11.2025

Hebrews 1:1-3

******This is a general script, not exact*** to ***This is a working manuscript and is not an exact transcription of the sermon. Actual audio content may differ slightly from these notes.******

- Good morning! Welcome to part 1 of our, I don't know, 62 part series on the book of Hebrews. If you weren't here last week, you'll probably want to go back and listen to the audio of the sermon since we overviewed the entire book so that you can see the forest before spending the next two years in the trees. For today, please open your Bibles to chapter 1.
- We'll be in verses 1-3 today. I was originally going to try to get through vs 4 which is transitional so it can go with either the verses before or after, but after working on it, I realized I didn't have time this week so we'll get there next time.
- As we begin, let's start with a good old Mother's Day survey by talking about the news. I want to know where you get your news.
- So by show of hands, who generally consumes news primarily from a traditional newspaper? Something like the Dallas Morning News or New York Times?
- What about the evening news and someone like Ron Burgundy? Who regularly watches the network news?
- What about something like CNN or Foxnews? Who generally gets their news from some 24 hours news network, whether on tv or an app?
- Who gets their news from listening to podcasts? Maybe Al Mohler's Briefing or something like that?
- Who here gets some sort of daily digest from some source?
- What about social media? Who would say that their primary news source is Twitter or something like that?
- Lastly, who never has any idea what's happening and just gets their news from the texts their mom inevitably sends?
- Obviously there are a lot of places to get the news. Some better than others. Some more convenient than others. But there are lots of options.
- But where do we get the good news? Where do we get the gospel? Where do we go to hear from God?
- Well, in that case, there aren't a lot of options. In fact, there is one source. Only one inerrant, infallible news you can trust, the final and decisive word.
- God has spoken one final word, in the divine word, His Son, Jesus.
- That's what and who we are talking about today.
- First, let's pray.
- Self, others, me

Long ago, at many times and in many ways, God spoke to our fathers by the prophets...
(Hebrews 1:1)

- Readers of Hebrews will notice that this doesn't start out like most other letters of the NT. We know that it is a letter, or, to be more precise, an epistle, from the conclusion of the book, but the introduction gives no hint of that. The author doesn't introduce himself, there's no traditional greeting, the recipients aren't identified.
- It simply jumps right in to what scholars call the exordium, a rhetorical introduction that seeks to grab the reader's attention from the outset. Kinda like an opening illustration for a sermon, the exordium was a rhetorical device used by ancient writers to establish rapport with the audience and stir them up to be predisposed to receive the letter.
- In this particular case, he does so by highlighting many of the major themes that we'll see through the letter including the nature of the Son, His inherent and inherited supremacy and superiority, the sufficiency of His priestly work, and so forth.
- All of that and more is embedded in this short introductory section.
- It starts out long ago...this reminds me of the opening scroll of Star Wars....if only we would have preached this last weekend on May the 4th. Long ago in a world far far away, God spoke.
- And, as we'll see throughout the book, the author is going to regularly emphasize this temporal element. We'll see that in the emphasis on the word "today" in chapters 3 and 4, but in chapter 1, we see it by contrast between "long ago" and "these last days" in vs. 2.
- As we'll see, long ago refers to the old covenant and the events recorded in the OT.
- So, long ago, in the old covenant, God spoke to our fathers by the prophets in many ways at many times.
- Look at the phrase: at many times and in many ways.
 - That certainly describes what we see in the OT. God speaks through various genres of Scripture like narrative, poetry, wisdom, prophecy, and apocalypse. He speaks through dreams, visions, and songs. He speaks orally and literarily. He speaks symbolically through Hosea's marriage, Isaiah's nudity, and Ezekiel's lying on his side. He even speaks through a donkey. He speaks through powerful displays and gentle whispers. Through plagues and parting seas and exiles.
- His speech is extensive, varied and multifaceted.
 - It was also progressive. It was given in stages. Noah didn't have the Abrahamic promises. Abraham didn't have the Mosaic Law. Moses didn't have the Davidic promises. David didn't have the later prophecies.
 - God gave Israel the puzzle pieces a handful at a time.
- And that was then, but this is now. Now we have the complete picture. We'll get to the contrast soon enough, but first, let me clarify what this is not saying.
- This is not saying that the old is now obsolete. We can simply rip the 39 books of the Old Testament out of our Bibles or unhitch ourselves from it as one pastor is fond of saying. There is something new, something final, something distinctive about the new testament and yet that doesn't mean that the old is no longer helpful or inspired or authoritative. It doesn't mean that the OT is irrelevant.
- There is both continuity and discontinuity between the covenants and testaments of Scripture. We'll see that as we work through the book.

- The point to note here is that of discontinuity. As we talked about last week, the author's entire apologetic is based upon the fact that what we have in Christ is not only different than what we have in the Old Testament, but better, greater, superior.
- Christ is better. That's the message!
- Why the word spoken in Christ is better is because of who He is and what He has done as we'll see in the coming verses.
- Let's look at vs. 2.
- Significance of God speaking!

but in these last days he has spoken to us by his Son, whom he appointed the heir of all things, through whom also he created the world. (Hebrews 1:2)

- Notice the word but. A contrastive conjunctive isn't actually in the Greek, but we add it to see the implicit sense. The author is intending a contrast & we signal that in English with the word but.
- This is a huge theme in Hebrews, the idea of comparison and contrast, of juxtaposition and distinction. We talked about it last week as we talked about typology and the image of shadows and substance. The old covenant contained shadows which point to the substance of Christ.
- Christ is the fulfillment of all that was anticipated in the old testament. He is the true & better priest, the true & better Passover, the true & better king, the true & better temple, etc. All of the divine promises find their yes and amen in Him and He is the one to whom all Scripture points.
- We see that in places like 2 Corinthians 1:20 which says:
 - *For all the promises of God find their Yes in him. That is why it is through him that we utter our Amen to God for his glory. (2 Corinthians 1:20)*
- Or look at Luke 24:27
 - *And beginning with Moses and all the Prophets, he interpreted to them in all the Scriptures the things concerning himself. (Luke 24:27)*
- The idea isn't just that Jesus found those things that concerned Him, but that in a sense all of the OT concerned Christ. He is the fulfillment of every anticipation and promise.
- And one of the themes that we'll see in the book is that Hebrews, without compromising on the transcendence of God, also focuses on His immanence. He is glorious and holy, but He is also closer than ever before in Christ. We aren't just taken into the temple, but the very holy of Holies and not just the Solomonic holy of holies, but the place to which the holy of holies was just a copy or shadow, indeed into the very heavenly places, into the very presence of God. That's how intimately and decisively the word of Christ actually is.
- The prophets were great, but they were middlemen, intermediaries. Now, God Himself is speaking. The prophets could only point to the goods to be delivered. The Son delivered them. The prophets could only point to God's promises. The Son fulfilled them.
- So, as we read Hebrews, we should be looking for contrasts. We see a few here:
 - These last days contrasts with long ago.
 - Spoken to us contrasts speech to our fathers.
 - And the Son contrasts the prophets.
 - This latter is the most significant of all and will take up the rest of the chapter.
- The main point of the letter is the supremacy of the Son, the superiority of the Son, Christ is better, and that point is made time and again by means of a running comparison between the substance we have in Christ and the shadows of the Old Covenant.

- This speech isn't just new. It isn't just that this is a new covenant. It is better! We will see the author say that quite explicitly in the coming chapters. What we have in Jesus is better than what the Jews had in Abraham, Moses, David, and the tabernacle, Levitical priesthood, and Mosaic Law. Not just different, but better. And not just a little better, but infinitely better.
- God has spoken a new and better word in His Son. A final and decisive word. In fact, a word that needs no further word.
- This is not the word of a mere prophet, a middleman, this is the word of a Son. The significance of that will soon be clear as we see that the Son of God is Himself God.
- You may recall Ed's HANDS analogy.
- In fact, he preached this very passage last August so if you haven't heard that, I'd encourage you to listen to that for his take on the passage and a few nuances that I won't have time to bring out. As you recall, the HANDS analogy points to the fact that the Son's deity is demonstrated by the various honors, attributes, names, deeds, and seat of Christ.
- We see a number of those in this passage. We see his deeds in the fact that He was the agent of creation here. In verse 3, we'll see more deeds in His providence and we'll see that He shares the attributes of God and the seat of God. In verse 4, He has the name. In chapter 1, you see Christ share in the divine honors, attributes, name, deeds, and seat. That's one of the reasons that the ancient Arians wanted to excise the book of Hebrews from Scripture.
- In fact, few passages of Scripture are so helpful in demonstrating the deity of Christ as Hebrews 1. If you're ever in a bind and need a good passage to talk about the Son's divinity, may I suggest Hebrews 1, John 1, or Colossians 1. Back to Hebrews.
- The point that the author is making is that we can be certain that Christ's word is better because Christ Himself is better. In fact, He is Himself God. The superiority of the messenger implies the superiority of the message.
- And notice His role in creation. You may recall that we've used this image before:
 - Creator \ creation slide
 - All that exists can be categorized as either Creator or creation. So the fundamental question as it relates to Jesus is whether He fits above or below that line. Is He creator, like Christians believe, or is He created like Arius and the Mormons and Jehovah's Witnesses and Muslims and liberal theology believes?
 - As we've mentioned before, this is important for understanding the idea of salvation by grace alone. All works righteousness assumes that the creature must reach up to God in some form of cooperative effort. Only in Christianity do we have the Creator God condescend to save us. So Jesus being creator not only influences our understanding of the nature of God, but also the nature of His work.
 - Every single other religion somehow gets this incorrect. They either blur the creator/creature distinction as in pantheism or panentheism or they suggest that the creation reaches up to creator or something. Only in Christianity do you have a Creator condescending below the line by virtue of pure unadulterated unmerited favor, or grace.
 - Interestingly enough, this passage emphasizes both the person and work of the Son, the fact that the Son belongs above the line and has done everything necessary to solve our sin problem by grace.
- So Christ is Creator, not creature. Yes, His body was material, created, but the Son Himself is the co-equal, co-eternal Creator God. As the church confesses, remaining what He was, He became what He was not. Remaining God, He became man.

- But how can the Son be God, but not the Father? That's where we lean on and confess the wisdom of our fathers in creeds like the Nicene, but also ponder the paradox of the unity and plurality in the godhead. As we've talked about before, our job isn't to fully comprehend, but to believe and worship. If you could fully comprehend God, it wouldn't be God as Augustine said, but it also wouldn't inspire any sense of reverence and awe. The paradox and mystery of theological tension should actually compel us to greater joy.
- Think of a magic trick. Once you understand it, the awe is gone. That's like God, if you were to be able to understand fully, then you wouldn't feel the appropriate reverence of His holiness, His utter transcendence. The mystery shouldn't be a reason to check out, but rather a motive to go deeper and further.
- And then notice the phrase that He is appointed the heir of all things. This will bookend another reference to inheritance in vs. 4. What's the significance of that?
- Well it signifies His unique relationship with God, it shows the success of His ministry, and it points to His authority and power and sovereignty.
- Since He is the heir of all things. Notice that, by the way. All things is highly significant. We mentioned before that typology includes expansion. We see that in this phrase. Abraham and David were promised certain things, but Christ inherits more than just those things, those promises. He inherits all things.
- In fact, Christ is the singular seed, the singular heir to whom all of the promises are ultimately directed. Look at Galatians 3:16
 - *Now the promises were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but referring to one, "And to your offspring," who is Christ. (Galatians 3:16)*
- Last year when Ed was preaching this text, he brought out a helpful implication of this reality and that is that since Christ is heir of all things, we can rest in confidence that He can and will deliver what He has promised. As He says at His ascension, all authority in heaven and on earth has been given to me.
- And this idea of inheritance is probably priming the pump for the reference to Psalm 2 that we'll see next week and which speaks of the inheritance of the messianic king.
- But the main point of verse 2 is that God has spoken in a new and better way in His Son. If you want to hear God, look to Jesus. Consider Jesus. Ponder Jesus. He is the climax and crescendo of revelation, He is the divine mic drop.
- So, when hardship hits, as the context of Hebrews suggests. When adversity comes, when we hurt and suffer we should have a similar response to Peter in John 6 who cries out:
 - *Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life..." (John 6:68)*
- Where else would we go? Back to Judaism? Back to atheism? Back to Mormonism? Back to sex and drugs and the American dream?
- Let's keep going. Vs. 3.

He is the radiance of the glory of God and the exact imprint of his nature, and he upholds the universe by the word of his power. After making purification for sins, he sat down at the right hand of the Majesty on high... (Hebrews 1:3)

- This is perhaps the high point of NT Christology. And we see here the relationship between the person and work of Christ. Who is He? He is the radiance of the glory of God and the exact imprint of His nature. What has He done? He has made purification for sins.
 - Hebrews helps us to see that Christ saves us because of who He is. His ontology is the basis for His functionality. Who He is guarantees what He has done. The Jesus of Mormonism or Jehovah's Witnesses or Islam or liberal theology can't save us. He isn't up to the challenge. He's too weak, too mythical, too manmade, too created for that.
 - We need the divine Jesus of the Scriptures, the glorious and sovereign son of man, the eternal and exalted Son of God.
- So let's dive in to what verse 3 is saying.
- Let's begin with the phrase radiance of God. Scholars dispute whether this is passive or active. Does Christ radiate the glory of God like the sun radiates light and heat or does the Son reflect the glory of God like the moon reflects the sun? Most scholars lean toward the active sense and that's how the ESV translates this, but it probably doesn't matter all that much because either way, Christ has a unique relationship to the glory of God.
- Think back to the prophets and how often YHWH says, I am the LORD, that is my name, my glory I give to no other. So YHWH shares His glory with no other, and yet the Son shares in that glory. Which means we either have to jettison monotheism and the truthfulness of God and the inerrancy of the OT or we have to understand that there is plurality within the unity of the godhead. I obviously recommend the latter.
- There is a distinction of persons within the godhead even as there is a unity of essence. Three in persons and one in nature though this passage is only dealing with the Son in particular.
- So He is the radiance, the effulgence, the illumination, the splendor of the glory of God. As the rays of the sun enable us to see its glory and feel its heat, so the Son enables us to see the glory of God. That's the idea although even that falls short because all trinitarian analogies fall short because everything falls short of describing an indescribable God.
- As Calvin says:
 - "the glory of the Father is hidden until it shines forth in Christ...he is called the impress of his substance, because the majesty of the Father is hidden until it shews itself impressed as it were on his image." (John Calvin)
- Speaking of the impress of his substance, that's another way to take the phrase "exact imprint of his nature." The word imprint there is the Greek character, from which we get the English word character. The Greek term was used of stamping or impressing an image onto a coin or something. Think of a typewriter as it presses an image onto the paper. That image is a perfect representation of the intended letter. Well, Christ is the perfect representation of the Father, the divine image is stamped upon Christ.
- Or think even of the way that we use the word character in English. We might ask, what is that guy's character like as a way of saying what is he like? Is he kind, funny, harsh, personable, silly? Well, likewise, when we ask, what is God like, we respond, well, let's look at Jesus. Except for things pertaining to His humanity, when we look upon the Son we see the nature of the Father.
- As Colossians says, He is the image of the invisible God. I think this is why the OT forbid images of God in the forms of idols and so forth. God forbids images because He Himself had already made provision for a perfect representation, He had always intended to image himself, represent Himself, reveal Himself.
- Now, when I say that Christ is the image or representation of God, I don't mean physically because God isn't physical. He images instead the various divine attributes. The character of

God. He is the perfect picture of the fullness of God's perfections. As mentioned before, He answers the question, what is God like?

- John brings out this nuance in His gospel in places like John 1:
 - *No one has ever seen God; the only God, who is at the Father's side, he has made him known.* (John 1:18)
- And again, as Jesus says in John 14:
 - *If you had known me, you would have known my Father also. From now on you do know him and have seen him.* (John 14:7)
- The Son is not the Father, and yet He is such a perfect representation, such a carbon copy of the divine nature, that it is fair to say that if you have seen the Son, you've seen the Father. And the inverse is also true. As 1 John says, if you don't have the Son, you don't have the Father.
 - The only God is the triune God and thus if you don't know God as trinity, you don't know God truly. That doesn't mean you have to fully understand the trinity, we've already talked about how God is ultimately incomprehensible. You may not understand it, but you are called to believe it and confess it and seek to grow in understanding.
 - As theology as traditionally been deemed, it is faith seeking understanding. I can believe something I don't fully understand because my understanding isn't the ultimate epistemological ground, God's word is.
- So that's who He is. The radiance of the glory of God and the exact imprint of His nature. The glorious and eternal Son of God who is Himself God.
- Now, what does He do and what has He done.
- Notice the phrase "upholds the universe by the word of His power." Just pause for a second and think about that.
- Not only was the Son involved in creating the world, but also preserving it, keeping it in existence. We call this the doctrine of divine providence. He holds it together.
- The reason that the moon & planets don't spin off course isn't because of gravity. Its because of the word of Christ. Gravity is just what we call that particular word acting in that particular way.
- The reason your heart is beating, or your lungs are breaking or the sun is rising or the rain is falling or the birds are chirping isn't just natural laws of physics or biology, its because Christ is speaking it into existence.
- How humbling this is! Oh how desperately dependent we are on that word. You are not at the mercy of science and medicine and physical laws, you are at the mercy of a sovereign God's providential word. He didn't merely speak all things into existence, He holds them together. Like if you say something and hold the note...so Christ is holding the note and the minute that He decides to let go, things fall apart, your life, your health, the economy, the sea level, the environment, etc. All of that is being preserved by the word of God.
- Does that mean we have no role at all to play in trying to preserve our health or the economy? Of course not. But it does mean that we are utterly dependent on mercy even in our efforts.
- And yet again, we see how Christ is sharing in the deeds of the Father.
- And again this mirrors Colossians 1 which says in verse 17:
 - *And he is before all things, and in him all things hold together.* (Colossians 1:17)
 - In Him, all things cohere. Gravitational bonds, covalent bonds, ionic bonds, and so forth.
 - The wood of the cross upon which He was crucified, the spit that was directed at Him by the crowd, the spear that pierced His side, all was held together by the word of the Son.
- So He upholds the universe by the word of His power. Look at the next line.
- After making purifications for sin, He sat down at the right hand of the Majesty on high.

- You might say that this sentence summarizes the theology of Hebrews. You have here the person and work of Christ on brilliant display.
- Notice the phrase purification for sin. In the OT there were all kinds of impurity. There was moral and ceremonial impurity, and various types of sacrifices depending on the type of impurity. There were dozens and dozens of laws that dealt with impurity.
- And what has Christ done? He has made purification. In the Greek this suggests a decisive completed action similar to what we talked about around Easter with the word *tetelestai*, it is finished. What is finished? Everything that is necessary for your cleansing.
- You see, it isn't enough for Christ to create and sustain the world, He also had to cleanse it.
- And He has made purification. How? The bulk of the book will talk about that as it concerns the sufficiency of His priesthood and His sacrificial work. About 6 chapters will be devoted to just how Christ's sacrifice is better and sufficient and perfect and complete.
- As Hebrews 10:14 says:
 - *For by a single offering he has perfected for all time those who are being sanctified.* (Hebrews 10:14)
- So He has made purification. BTW, that word is *katharismos* from which we get the word *cathartic*. Christ's work has a cathartic effect in purging us of sin and defilement.
- And after He made purification, notice what He does. Notice the what and the where.
- First, the what. He sits. That's important.
- One summer back in college I worked construction on shiftwork. One week I'd work 7am-4pm, the next week 4pm-11pm, and the next week 11pm-7am. And I loved the graveyard shift. I loved it for a couple of reasons. First, because Gulf Coast summers are horrible so even though the nights are humid and brutal, it's much better than the afternoon. But second because there was no distraction, no deliveries, no phone calls at the construction site. So we'd get our work done by 6 and have an extra hour. And what would we do? We'd just sit on the loading docks and watch the trains. That's all I could do because literally none of my coworkers spoke English so sometimes they would talk, but I'd just sit and stare and think.
- I sat because my work was done. Or if your parent has ever asked, why are you just sitting around when your room is dirty or the lawn needs mowing or laundry needs folding. What's the presupposition of the question? That sitting is for those whose work is finished.
- You don't sit while there is work to do. But Christ's work is finished. So He sits. The author will bring that nuance out explicitly in chapter 10 where he writes:
 - *And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God...* (Hebrews 10:11-12)
- So priests have to stand. Why? Because their work is never done. The blood of bulls and goats can never truly atone and they themselves are plagued by sin so there is always another sacrifice, always more to do.
- But Christ sits because His sacrifice actually atones, actually cleanses, actually forgives, actually saves.
- So Christ sitting may not seem like a big theological point, but it actually is. And so is the locale of His sitting.
- He has sat at the right hand of the majesty on high. Lest there be any confusion, the majesty on high is God. As we just read, chapter 10 says that he sat down at the right hand of God.
- And this is alluding to Psalm 110, the most quoted OT passage in the NT. This is the answer to what happened at Christ's ascension:

- *The LORD says to my Lord: “Sit at my right hand, until I make your enemies your footstool.”* (Psalm 110:1)
- This will be quoted later when Christ is compared to Melchizedek. That is also language from Psalm 110:4
 - *The LORD has sworn and will not change his mind, “You are a priest forever after the order of Melchizedek.”* (Psalm 110:4)
- So, again, I want you to see how all of these huge themes that will be developed throughout the letter have little whispers and hints even in these first few verses.
- But back to sitting on the right hand, that doesn’t mean that Christ is seated on a second smaller throne like God’s little mini-me. Jesus sitting at the right hand of God means that He shares God’s throne. And, again, God shares His throne with no one except Himself. This is why there is an S for seat in the HANDS analogy.
- And this reference to God’s right hand obviously doesn’t mean that God has actual physical hands. It’s an anthropomorphism. In fact, as Ed points out in his most recent book, the Greek word hand isn’t even in the texts that refer to God’s right hand, it just says, at the right of God.
- So what does it mean? Well, as Ed and his co-author write,
 - “the imagery of Jesus being seated at God’s right hand has a very specific meaning that is made clear by the contexts in which that imagery is used. That meaning is that Jesus shares God’s very position of divine rule over all creation.” (Komoszewski and Bowman, *The Incarnate Christ and His Critics*)
- Or as Richard Bauckham writes:
 - “the potent imagery of sitting on the cosmic throne has only one attested significance: it indicates his participation in the unique sovereignty of God over the world” (Richard Bauckham)
- So, by saying that Christ is seated at the right hand of God, that means that Christ shares in the throne of God and thus the authority of God and thus the honor and glory of God and thus the nature of God. In other words, the Son of God is God.
- And by the way, pay attention to the connection between Christ’s sacrifice and the seat. You’ll often hear about God’s throne in a context of judgment. The bema seat or the Great White Throne where God judges. We might be tempted to cower in fear at the image of the divine throne and the fear of judgment and yet what does Hebrews tell us to do:
 - *Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.* (Hebrews 4:16)
- We draw near. And notice how the throne is described. As a throne of grace. This is true because of what we read earlier, He has made purification. Perfect purification, complete purification.
- What do Adam and Eve first do when they sin? They run and hide. That’s what shame does. It says, I’m not good enough, I’m too dirty, I can’t be exposed, I need to cover myself and hide.
- And much pagan self-help reverses that and says, you’re good enough, you’re smart enough, and gosh darnit, people like you.
- But the gospel doesn’t play either of those games. It says, you actually are really bad, you’re really dirty, you’re downright wicked. In fact, no matter how bad or dirty you think you are, you haven’t even scratched the surface. You are far worse than you imagine.
- And yet you are loved and you are reckoned clean because of Christ...so come. Come all who weary and are heavy laden, come all who are dirty, come all who are messed up and broken. Come and eat and drink and feast on grace because there is therefore now no condemnation for those in Christ Jesus.

- Come boldly. Because of who Christ is, the radiance of the glory of God, the exact imprint of His nature, the eternal Son of God who is Himself God. The one who is heir of all things and has all glory, honor, and power.
- Come boldly because of what He has done. He has created all things, and holds all things together, He has made perfect purification for sin, and He has sat down at the right hand of the Father.
- So consider Christ and come.
- Let's pray.

Communion

- Fence table
- As we prepare to partake of communion, I want to give you a second to just prepare your own heart.
- To do so, I want you to just think of the implication of Christ making purification and sitting down and how it relates to you.
- It means that you are clean, you are loved, you can come boldly. It means that Christ has done everything necessary to make atonement between you and God.
- As we partake of these elements think about your forgiveness, your righteousness in Christ.
- We can come because of Christ's sacrificial substitutionary death and that's what this meal signifies.
- On the night...
- Take this bread in faith that His body was broken for you.
- Take this wine in faith that His blood was shed for you and that it is finished.