

**Sermon Transcript**  
**08.31.2025**  
**Hebrews 5:1-4**

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- Good morning. Please open to Hebrews 5. We'll be in verses 1-4.
- As you do, I want to tell you about one of the more interesting jobs I've ever had and that was working in a slaughterhouse in college. Now, don't think of some major industrial process like Upton Sinclair's *The Jungle*.
- Rather, my roommate's dad owned a little meat processing shop in Victoria, TX. So a few times a year, we'd go down there, spend the weekend, work a few hours in the shop and make a couple of hundred bucks which was a fortune to a college student in the 90s.
- Besides the money, the biggest perk was the fact that we'd come back with an Igloo cooler filled to the brim with enough hamburger meat that for the next few weeks, we'd eat like kings, assuming kings eat hamburger helper and meatloaf.
- Now, when I say that I worked there in the slaughterhouse, that's a bit of hyperbole. I think I spent more time acting out scenes of Rocky punching slabs of meat than actually doing anything productive.
- Most of the animals that were brought in were already dead. Hunters would bring in their deer or hogs for processing, but occasionally my friend's dad would slaughter a cow which I always found distasteful. I prefer not to meet my meat as Ron Swanson says. When it comes to meat processing, ignorance is bliss, especially because when he'd kill an animal, I'd have to squeegee up the blood or clean up the viscera and entrails or innards if you will and that's gross.
- Even when I wasn't doing much of anything, the stench of blood & guts could be overwhelming.
- And that makes me think of the role of a priest in Israel. Day after day, a lamb would be offered in the morning and the evening. That's about 700 lambs a year and that's just the daily offering.
- Each Sabbath, two additional lambs would be slaughtered for an extra 100 annual lambs.
- Each month, there would be an additional 2 bulls, 1 ram, 7 lambs, and 1 goat.
- At Passover, the high priest would slaughter 14 bulls, 7 rams, 49 lambs, and 7 goats over the span of a week.
- On certain occasions like the dedication of Solomon's temple, hundreds of thousands of animals would be sacrificed.
- Imagine the sight of flowing blood and death. Imagine the stench of blood and burnt flesh. Imagine the bleating of sheep and bulls.
- Not just in the temple, but all throughout the temple complex and probably even throughout the city. There was no escaping the constant refrain of sacrifice.

- And in that was the constant reminder of sin. You could smell and see and taste the reminder day after day after day after day. It never ended because those sacrifices couldn't actually atone. And so there was a daily, weekly, monthly, yearly reminder of the inadequacy of the Mosaic Covenant and the sting and stench of death.
- And this imagery of priestly sacrifice will be picked up by the author in our passage in chapter 5. As we mentioned last week, we are now pivoting to the main body of the letter which is one extended discourse on the supremacy and sufficiency of Christ's high priesthood.
- In what ways is Christ similar to the ancient Israelite priests? In what ways is He dissimilar?
- We'll see that over the next weeks and months.
- We begin this morning by looking in depth at the qualifications and requirements of the Jewish priesthood.
- Let's pray and we'll dive in. Self, others, me.

***For every high priest chosen from among men is appointed to act on behalf of men in relation to God, to offer gifts and sacrifices for sins. (Hebrews 5:1)***

- Last week we focused on Christ's high priesthood, which, as we mentioned, is the dominant theme of chapters 5-10. You may recall that our passage last week parallels a similar passage in chapter 10 with a bookending effect. They form what is called an inclusio in which all that is between them share a common idea.
- That idea is the sufficiency and supremacy of Christ, which, by the way, is the theme of the book of Hebrews as a whole. But what chapters 5-10 focus on specifically is the supremacy and sufficiency of His priestly ministry.
- Remember the context. Jewish Christians are being persecuted and thus tempted to recant and renounce Christ and go back to Mosaic Judaism.
- So the author writes to show them that Christ is better in every way. To go back to the synagogue is not only foolish, but futile. Christ is better than the angels who mediated the law in chapters 1 and 2. Better than Moses in chapter 3. Better than Joshua in chapter 4.
- And He is a better priest who has offered a better sacrifice establishing better access to a better covenant built on better promises in chapters 5-10.
- So each text over the next 6 months or so will tie into this major idea. As Israel must have gotten sick of seeing sacrifices or eating manna, so you might get sick of me constantly saying that Jesus is a better high priest offering a better sacrifice to fulfill a better covenant built on better promises. But if you get tired of hearing that, I can assure you that the repetition is intentional.
- So as we get into this, I want to encourage you to not begrudge the redundancy and repetition. Look at what Peter writes in 2 Peter 1:
  - *Therefore I intend always to remind you of these qualities, though you know them and are established in the truth that you have. I think it right, as long as I am in this body, to stir you up by way of reminder... (2 Peter 1:12-13)*

- The Bible says that folly is bound up in our hearts. We need repetition to drive it away. We are so prone to forget. Prone to wander as the song says.
- So we need repetition and reminders. Practice makes perfect they say. So, if we're going to really, truly, deeply understand and appreciate the significance of Christ's sacrificial priestly ministry, we need to hear it over & over & over again and so I'll say it over and over and over again until we actually believe it.
- I need this reminder. I need to take my thoughts captive and learn to live in light of the reality of Christ's supremacy. Unless or until my whole life is submitted to Christ's Lordship to the smallest degree, I need to be reminded. Because there are still nooks and crannies in my heart where the light hasn't quite penetrated. And I'm quite sure I'm not alone.
- So, with that in mind, let's look at vs. 1.
- The author begins by talking about high priests. Why?
- Well, because he has just called Christ our great high priest in ch 4. As we read last week in vs. 14
  - *Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession.* (Hebrews 4:14)
- Remember the significance, a normal Jewish high priest annually passed through a curtain in order to serve in the most holy place, but Christ has passed through the heavens in order to sit in the actual presence of God, not just the symbolic presence. He has transcended the symbol. He is the substance to which the symbol points.
- So Christ is our high priest, which is something the author has already mentioned not only in chapter 4, but we saw it in chapter 2
  - *Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people.* (Hebrews 2:17)
- And in chapter 3
  - *Therefore, holy brothers, you who share in a heavenly calling, consider Jesus, the apostle and high priest of our confession...* (Hebrews 3:1)
- But what was just a passing reference in chapters 2, 3, and 4 will now be expounded in depth for most of the next 5.5 chapters.
- And remember that we've said that this is particularly significant given that no other book of the Bible explicitly applies the title of high priest to Christ. That He sacrificed Himself is a presupposition for the entire NT, but only in Hebrews is that really explored. Only in Hebrews does the author peel down layer upon layer. And thus only in Hebrews are we really forced to slow down and think deeply about all of these implications. So, again, don't begrudge the pace.
- God's word is purposeful. Yes, ChatGPT could summarize this whole book in a few sentences and yes I could preach the book in a couple of months rather than a couple of years, but you'd lose the depth and color in the process. Something would be lost in transmission.
- Like Israel in the wilderness, sometimes the journey is intended to teach us something.

- Now, one of the theological concepts that we've said will be important to understand Hebrews is typology. Typology is the idea that God has woven into redemptive history certain analogies or parallels or similarities between OT persons, events, & institutions & the NT fulfillment in Christ.
- We call the OT reference the type and Christ or the New Covenant presents the anti-type. We've talked about typology a lot, but I don't think I've used the word anti-type before so the concept shouldn't be new, but the terminology might be. The type is the shadow, the anti-type the substance. The type is the prophetic expectation and the anti-type is the prophetic fulfillment.
- It sounds strange to say, but Christ is the great anti-type. That simply means that He fulfills the typological expectation.
- We'll see this idea of typology throughout Hebrews. For example, look at 10:1
  - *For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near.* (Hebrews 10:1)
- Instead of form, some translations render it as substance so notice the distinction between shadow and substance. The OT contains shadows, but Christ is the true form, the fulfillment.
- I mention that because that's what's happening in chapter 5. If you're going to understand the anti-type, that is Christ's high priesthood, you have to understand the type, that is the Aaronic priesthood established in the Mosaic covenant.
- BTW, I might sometimes say Levitical priesthood or Aaronic priesthood, but I generally mean the same thing. The Levitical priesthood refers to the more general category of priests whereas the Aaronic priesthood referred to those who are appointed as high priests in particular. The priests could serve in the temple, but only the high priest could enter the holy of holies and offer the Passover sacrifice and so forth. So the Levitical priesthood is the general category & the Aaronic priesthood refers to a subset of that general priesthood who are high priests in particular. But since Hebrews is going to talk about both the general priests and high priests, I'll use both terms.
- Now, one of the elements that we've talked about in typology before is the idea of eschatological expansion. The anti-type is obviously similar to the type, but it is also different. There is similarity and dissimilarity. If there is no similarity, there is no typology. But if there is no dissimilarity, then there is no analogy either. You need both similarity and dissimilarity.
- Christ is both like David in some ways & also unlike David in others. He is both like Moses & unlike Moses. He is like the temple & unlike the temple. And one of the primary differences is that Christ is better. Christ is not merely like the priests, but He is better, superior, greater.
- He is a true and better king than David. A true and better prophet than Moses. A true and better temple. A true and better Israel. A true and better high priest.
- So chapters 5-10 will present a series of comparisons and contrasts between Christ and the Levitical priesthood.

- We'll get to the contrasts. We'll get to Christ's superiority & supremacy to the Levitical priesthood. We'll dive deep into those contrasts, but first we need to explore the similarities because that's where Hebrews starts. Before we can consider how Christ is better & unlike the Aaronic or Levitical priesthood, we have to consider how He is similar.
- So, what does the author say about the Aaronic priests?
- First, he says that they are appointed. Every high priest chosen from among men is appointed. Chosen and appointed by whom? By the people?
- That's how we might choose and appoint our leaders and if we're reading this through 21<sup>st</sup> century democratic liberalism spectacles, that might be our presupposition, but the author clarifies for us in vs. 4.
  - *And no one takes this honor for himself, but only when called by God, just as Aaron was.* (Hebrews 5:4)
- So who appoints? God.
- Next week we'll see the significance in that vs. 5 specifies that Christ Himself was appointed.
- So that's the first characteristic that the author reveals about the Aaronic priesthood. Every priest is appointed.
- Appointed to what?
- To offer gifts and sacrifices for sins. But notice before that how it says that he does so on behalf of men and in relation to God. That is the language of a mediator. He represents man to God.
- This was one of the reasons that high priests were required to be of a certain genealogical descent. You must be an Israelite in order to represent Israel.
- Well, likewise, Christ must be human in order to represent humans.
- As we'll see as we walk through the book, Christ's superior mediation is due to the fact that He Himself is both God and man. He can be the perfect and ultimate mediator because He speaks both languages so to speak. As God and man, He can represent God to us and us to God.
- And this is the significance of all of the various debates over Christology in the early church. Today, the average person has no problem with Christ's humanity, but they struggle with His deity, but in the early church, the opposite was true.
- That Christ was divine seemed more obvious. Even Arius thought Christ was divine, just not in the same sense as the Father. But the problem for many in the early church, especially those steeped in Greek philosophy, was how to understand His humanity. Was He just a human body with a divine spirit like Apollinarians taught? Or was He two different persons, one human and one divine, like Nestorianism suggested? Or did His deity and humanity merge into some third hybrid nature like Eutychianism?
- The church rejected each of those and said that he only redeems what He assumes. If Christ is going to fully represent humanity to God, He must be fully or truly human.
- But here in vs. 1 we see that the high priest's role was to represent the people to God. They could represent Israel because they were chosen out of Israel. In order for them to be FOR Israel, they must be FROM Israel. Bearing in mind that the same is true of Christ.

In order to be FOR the people, He must be FROM the people. We saw that back in 2:17 which says:

- *Therefore he had to be made like his brothers in every respect, so that he might become a merciful and faithful high priest in the service of God, to make propitiation for the sins of the people. (Hebrews 2:17)*
- So what are the two attributes of high priests that the author is highlighting? First, that they are appointed and chosen. They don't appoint themselves. This isn't free will voluntarism. They are appointed and chosen.
- Second, they represent the people. How so? By offerings sacrifices to God for sin.
- We mentioned some of those sacrifices in the introduction, but you have burnt offerings, grain offerings, fellowship offerings, thanks offerings. Daily sacrifices, weekly sacrifices, monthly sacrifices, annual sacrifices. Indeed, it would be fair to say that the priest lived to make sacrifices for sin.
- But for what or whose sin? We'll see that in vs. 2.

***He can deal gently with the ignorant and wayward, since he himself is beset with weakness. Because of this he is obligated to offer sacrifice for his own sins just as he does for those of the people. (Hebrews 5:2–3)***

- When the high priest would offer sacrifice, He would have to do so for himself as well as for the people.
- In Leviticus 16, we see the day of atonement or yom kippur ceremony expounded in detail. It begins with this:
  - *The LORD spoke to Moses after the death of the two sons of Aaron, when they drew near before the LORD and died, and the LORD said to Moses, "Tell Aaron your brother not to come at any time into the Holy Place inside the veil, before the mercy seat that is on the ark, so that he may not die. For I will appear in the cloud over the mercy seat. But in this way Aaron shall come into the Holy Place: with a bull from the herd for a sin offering and a ram for a burnt offering. He shall put on the holy linen coat and shall have the linen undergarment on his body, and he shall tie the linen sash around his waist, and wear the linen turban; these are the holy garments. He shall bathe his body in water and then put them on. And he shall take from the congregation of the people of Israel two male goats for a sin offering, and one ram for a burnt offering. Aaron shall offer the bull as a sin offering for himself and shall make atonement for himself and for his house. (Leviticus 16:1–6)*
- Notice a few things. First, notice that to draw near in the inappropriate way is to die. He could draw near one day a year and only by means of elaborate preparations. Contrast that with the admonition last week that we are to draw near with confidence. Something incredible must have happened in order to completely subvert that expectation and something crazy has happened, namely the death and resurrection of Christ. Christ has broken down the wall, torn down the curtain such that to draw near is to live rather than die. We have greater access to God than even Aaron himself.

- Notice also that there is an order to the sacrifices. Before he can offer the sacrifice for the people in verses 7 and beyond, he must first offer a sacrifice for himself and his own family. Why does he have to do this? Because he himself is sinful.
- Now, this will be significant in that it represents a stark contrast with Christ, but the author won't really bring this out for a couple of chapters. Let me just show you though where we are going so that you can see the argument unfold. In chapter 7 we'll read that:
  - *He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people, since he did this once for all when he offered up himself.* (Hebrews 7:27)
- This comes right after vs. 26 in which the focus is on Christ's sinlessness:
  - *For it was indeed fitting that we should have such a high priest, holy, innocent, unstained, separated from sinners, and exalted above the heavens.* (Hebrews 7:26)
- So that's where we'll see a contrast. That's where we'll see why Christ's sacrifice is better. Its ultimate. Its finished. Christ has no need to offer any sacrifice for Himself.
- But we aren't there yet. The text is building to it, but first feel the suspense along the way.
- There is both continuity and discontinuity between Christ's priesthood and the Aaronic priesthood.
- Here the focus is on the priest's being able to sympathize. We've already seen Christ's sympathy.
  - *For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.* (Hebrews 4:15)
- So, again, there is similarity & dissimilarity between Christ's sympathy & the Levitical priests.
- In chapter 4, Christ's sympathy was tied to his experience of weakness. He experienced temptation. He suffered. He hungered and thirsted and tired. But remember that it was weakness without compromise, weakness without sin.
- But the Aaronic priest's weakness is categorically different. Notice that his isn't just physical weakness, but moral weakness. He is beset with weakness of the flesh in that he himself is sinful. That's why he has to offer sacrifice for his own sins in addition to the sins of the people.
- And interestingly the author doesn't use the same word to emphasize the priest's sympathy. Notice it says that he "deals gently." The Greek word translated deal gently is a hapax legomena which refers to a word that only occurs once in Scripture.
- A more literal meaning is to moderate one's feelings or to restrain one's anger.
- The idea is that its hard to be angry at someone else for doing something that you yourself do. Now, we do it all the time. Its called projection and hypocrisy. But at least in theory, we tend to show a bit more grace to people who struggle with the same things that we struggle with. We find it harder to show grace to those who struggle differently than us.

- So that's a bit different than what Christ does in showing sympathy. The Aaronic priests could control their temper, but they didn't really sympathize, but Christ actually sympathizes.
- One of the ways to learn to forgive others is to realize how much you've been forgiven. We can sympathize with others sin because we are ourselves sinners. But notice how Christ's sympathy is qualitatively different. He isn't merciful because He knows His own need for mercy. He doesn't need mercy. He is merciful because He is merciful. He doesn't love us because He needs to be loved, He loves simply because He is loving. He gives grace because He is gracious. He doesn't forgive because He Himself is in need of forgiveness. He doesn't love or forgive or show grace out of any insufficiency, but rather as an overflow of His perfection, His sufficiency.
- Christ IS familiar with a form of weakness, but not moral weakness. But the Aaronic priests were beset by or enveloped in or surrounded by sin.
- And because of that sin, he is obligated to offer sacrifices for himself before he offers sacrifices for the people.
- Let's keep going. Vs. 4.

***And no one takes this honor for himself, but only when called by God, just as Aaron was. (Hebrews 5:4)***

- Again, notice the idea of God's choosing, God's appointing, God's calling.
- The nation of Israel didn't ask for volunteers. It wasn't like calling shotgun. First person to say high priesthood gets to go into the holy of holies. They didn't play rock, papyrus, sword.
- They didn't hold a vote. God said, this is who I choose to draw to myself.
- By the way, that's a pattern that we see held up throughout Scripture. There were lots of moon worshipers from Ur, but God chose Abraham. Abraham had multiple children, but God chose Isaac. Isaac had two sons, but God chose Jacob. The consistent pattern we see throughout Scripture is that God's will is sovereign over man's will. Our will is cute, God's is efficacious, decisive, conclusive, compelling.
- God chose who would be king. He chose who would be prophet. And He chose who would be priests.
- Now, this would have particularly striking in the context of the first-century. To understand why, we need to know something of the history of the priesthood.
- Just a hint that the next few minutes will be pretty technical and there will be lots of name dropping. Feel free to just sit back and listen and then check out the sermon manuscript that we post afterward if you want to write down the names and really track all this down because we're gonna move fast and name a bunch of names and you're hand is gonna cramp if you try to write it all down.
- So, let's back all the way up to Exodus. Exodus 2 begins like this:
  - *Now a man from the house of Levi went and took as his wife a Levite woman. (Exodus 2:1)*

- If we were to keep reading, we would read of this man and woman having a child. What is that child's name? Moses.
- So Moses is descended from what tribe? Levi.
- And Moses has at least one brother and one sister. What is his brother's name? Aaron. Aaron is 3 years older than Moses. And their sister was most likely older than either of them for she is old enough to watch Moses when he was placed in the reeds of the Nile.
- So the line of Levi goes through at least these three siblings, but when it comes to the high priesthood, that comes through Aaron in particular. We read in Exodus 28 that God says:
  - *Then bring near to you Aaron your brother, and his sons with him, from among the people of Israel, to serve me as priests—Aaron and Aaron's sons, Nadab and Abihu, Eleazar and Ithamar.* (Exodus 28:1)
- So this is the line from which all high priests were to be descended. From one of these 4 children of Aaron. Descendants of Moses or Miriam or other descendants of Levi were forbidden. Only Aaron's four sons and their descendants were chosen.
- But very quickly in Jewish history, the line is whittled down as Abihu and Nadab are consumed by the Lord in Leviticus 10 for offering an unauthorized sacrifice.
- And then there were 2. At this point, the Aaronic line is left to Eleazar and Ithamar.
- One of the descendants of Ithamar was Eli. But he too has wicked sons and they are put to death. So now the priesthood rests upon the descendants of Eleazar, in particular those who are descended from a guy named Zadok who was installed as priest in the days of Solomon.
- And for centuries afterwards, the priesthood remained with the house of Zadok.
- But then something happened. In the intertestamental period, around the time of the Maccabean revolt that Jews celebrate each Hannukah, a guy named Jason bribed the ruler Antiochus Epiphanes to appoint him to the priesthood. We read about that in the apocrypha, which refers to intertestamental literature, books written between the Old & New Testaments that are interesting, but not inspired. They give us helpful historical context, but are not canonical.
- Here is what we read in 2 Maccabees 4:7
  - "When Seleucus died and Antiochus, who was called Epiphanes, succeeded to the kingdom, Jason the brother of Onias obtained the priesthood by corruption..." (2 Maccabees 4:7)
- The book then goes on to describe how Jason corrupted the nation and the priesthood by allowing pagan influence to infect the office.
- And, as a result, from that point on, priests were no longer appointed on the basis of genealogy, but it was rather political & not only political, but pagan. So, by the time of Jesus, the high priesthood was a political office under Roman oversight, rather than a continuation of the Aaronic line.
- And this history of corruption shows why Hebrews 5 would have stung the 1<sup>st</sup> century audience. If you were a Jewish Christian & you were thinking about renouncing Christianity and going back to Judaism, here is a subtle reminder that God called

Aaron's sons not the family of Annas and Caiphas or whomever was high priest at the time Hebrews was written.

- In other words, if you want to go back to Judaism, then go back to the Aaronic priesthood. Oh wait, there hasn't been an Aaronic priesthood for a couple hundred years at least. Again, going back isn't only foolish, it's futile. The old isn't just inferior, but obsolete as we'll read later in Heb.
- Not only that, but knowing this history of corruption also helps set the stage for Christ's superior priesthood that we'll read about in the coming weeks. Why was a change of priesthood necessary? We begin to grasp the reason when we understand the context. We'll get to that.
- But first, let's talk about what to do with this text. This is an admittedly strange text. I wish we could have made it all the way through verse 10 because the first 4 verses are just the first half of this section. This week's text did a lot of prep work for next week, which itself will set the table for chapters 6 and beyond. Next week we'll be able to make some more connections.
- But as it relates to today, what is the point?
- And I can summarize it like this. The Aaronic priests' work was never complete. Imagine trying to clean up a spill with a rag soaked in oil. You're just making a worse mess. That's like the Aaronic priesthood. Their sacrifice couldn't truly atone because they themselves were beset with sin. As soon as they sacrificed an animal, they themselves sinned in thought, word, or deed and so the cycle never ends.
- But God. But Christ.
- Christ's work is finished. Complete. Tetelestai. It is finished.
- Christ has offered his sacrifice. And as a result you are clean. The high priest could enter a symbol of God's presence and only once a year and only after an elaborate sanctification ceremony, but God beckons us to come. Come, not to shadows, but to substance. Not to death, but to life.
- The Mosaic Covenant never held out that promise. For hundreds of years, 99.999% of Israel never saw even the most holy place much less the actual dwelling place of God, but Christ has passed through the heavens and beckons us to follow Him.
- And if He offers us to come, that must mean that His work is finished. And that means that you are clean. You are sanctified. Now. You are clean. Not just that you are being cleaned although that is true. Not just that you will be clean, although that is true. But even now, He has sanctified you for all time.
- Therefore, there is nothing you can do to make Him love you more nor nothing you can do to make Him love you less. He has done everything that is necessary. So draw near.
- In the words of Isaiah,
  - *Come, everyone who thirsts, come to the waters; and he who has no money, come, buy and eat! Come, buy wine and milk without money and without price. Why do you spend your money for that which is not bread, and your labor for that which does not satisfy? Listen diligently to me, and eat what is good, and delight yourselves in rich food. Incline your ear, and come to me; hear, that your soul*

*may live; and I will make with you an everlasting covenant, my steadfast, sure love for David. (Isaiah 55:1–3)*

- Let's pray.

### **Communion**

- Fence table
- Well, in light of the text and the ongoing admonition to come, I want to draw your attention to a parable Christ tells where he invites people to come to this great feast and everyone has an excuse for why they can't.
- Everyone has a bigger better deal. I just got married. I've got a work engagement. I just got some new farm equipment I need to try out.
- Some of those excuses sound so silly to our 21<sup>st</sup> century ears. If you invite someone to a party and they say, "I can't. I want to look at my new cows," I think we'd be insulted.
- And yet we do the same thing. I can't come because I'm busy with work. I can't draw near because I have too many doubts or fears. I can't draw near because I'm too ashamed.
- So what I want to do as we are embarking on the beginning of a section of the text that will show us why we can come, I want us to spend some time thinking about why we might not draw near.
- What are your excuses?
- So I just want to give you a few seconds to think. For those who are unbelievers, maybe think about what it is that is keeping you from confessing that Christ is Lord and God and Savior. What is keeping you from drawing near in that sense.
- And for those who are believers, maybe there is something that is keeping you on the outskirts. What is keeping you from drawing near to Scripture or to the church or to prayer or to confession of sin or whatever it might be.
- Spent a few seconds thinking about that in a spirit of humility and repentance and then we will draw near together in the Lord's supper.
- On the night...