

I. Welcome

- A. Good morning! Ohayogozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
- B. Before we continue any further let's go ahead and dismiss our elementary aged children to their Sunday School classrooms.
 1. *(2nd Service; Remember to dismiss the Bible English class.)*
- C. As the kids make their way out, will the rest of you open up your Bibles and make your way to Hebrews chapter 6?
 1. This morning we're going to continue looking at a portion of Scripture we began looking at two weeks ago in Hebrews chapter 6. If you recall, I told you that our study would be a two-parter, but because we had a guest speaker last week, we had to put off part 2 until this week.
 2. Now, if you weren't with us a few weeks ago when we began this study, that's ok, I'm going to try my best to give us all a short recap of what we have covered thus far before we continue forward.
 3. The title of our study this morning is "**Danger: Beware of Laziness**" part 2. Our text is going to be Hebrews chapter 6 verses 1-12. Even though we've already covered the first part of the text, we'll read it all together in it's entirety to help keep the context and to help us all get on the same page.
 4. Is everyone there in Hebrews chapter 6? If you are, I'd like to invite you to rise to your feet in honor of God and His Word.
 5. This morning is also the first Sunday of the month and as such we will be partaking of communion together at the close of our service.
 6. Hopefully our time in the word will help set the stage for our time at the table when we conclude our service.
 7. Hebrews chapter 6; follow along in your Bible as I read from mine. The author of Hebrews continues with another one of his strong warnings beginning in verse 1 of chapter 6. He writes... (R & P)

II. Review;

- A. It was actually three weeks ago that we began this our third warning from the book of Hebrews.
 1. Remember that the author is writing to a group of believers, believers who are primarily Jewish and who have been undergoing some persecution from their own countrymen, fellow Hebrews, in addition to Roman persecution that was just getting started by the time most believe this letter was written.
 2. The author has been challenging them to persevere, to endure affliction and persecution and to keep the course; not to drift away, or to turn away and go back to their old way of living as Jews under the Law.
 3. The author has been building his case for Jesus' superiority and supremacy over everything and how turning from Christ to go to

anything else, would be a very poor decision; a decision that could have eternal consequences.

4. And so, as he has built his case, the author has interspersed these strong warnings throughout his letter in order to challenge his audience to not just keep the course, but as we've been reading most recently, to lean in to their faith and to push beyond the persecution, so that they may come to a place of maturation.
5. At the end of chapter 5 the author rebuked his audience telling them that he would like to speak to them about certain matters pertaining to the high priesthood of Melchizedek, but they weren't ready to receive it because they had become dull of hearing.
 - a. They were babes in Christ who weren't able to partake of the meat of the word, but were stuck sipping on the milk of the Word, like a newborn baby who can only handle partaking of milk, these Hebrew believers needed someone to teach them the simple elementary truths of the gospel all over again.
 - b. They needed someone to come along and reteach them their spiritual ABC's if you will. These truths should have been engrained in them by now, but they had never pushed beyond their infancy in Christ, they had never grown at all and so they weren't ready to receive what he wanted to share with them and thus this third warning comes in about being lazy and not growing in the faith.
- B. Now, in our study last week we got through the first 6 verses and noted some important details pertaining to our own maturation.
 1. In verse 1-3 the author exhorted his audience to leave the discussion of elementary principles of Christ and to go on to perfection; to maturity.
 - a. And the interesting thing we noted about what the author had to say is that it involved both an active choice by his audience to leave the elementary principles, and it also included a passive work of the Lord in growing them in their faith.
 - b. The people had to choose for themselves to move beyond the spiritual ABCs, but that work of maturation and growth was a work that God would work in them and through them.
 - c. That principle is still a principle at work in our own lives as well. We noted how our own maturing in the Lord **involves the power of God** working through us as willing vessels.
 - d. We have to be open to and desiring of that work in our own hearts and in our own lives. God will be faithful. He'll work in us and He will work through us, but we must first be willing to let Him do so.
- C. Not only did we look at some details pertaining to the author's exhortation to maturation, but we also noted a few things pertaining to the seeming possibility of there being false believers within the church who look and act the part, but never experience genuine saving faith in the Lord.

1. I say “seeming” not because the idea of there being false believers mixed in amongst true believers is something we’re not sure of.
 - a. Actually, the Scriptures are very clear that this is a truth. There are many who look and act the part, who perhaps say all the right things, but never come to a true and genuine saving faith in Christ.
 - b. Jesus spoke of this truth in many of His parables.
 - i. The parable of the wheat and tares comes to mind where Jesus speaks of a man who sowed good seed in his field, but while the man slept his enemy came in and sowed tares among the wheat. And when the grain sprouted and produced a crop, then the tares also appeared. The servants asked if they should uproot the tares, but the owner of the field told them not to do so in fear that while uprooting the tares they may also uproot the good wheat.
 - ii. The owner said, “**Let both grow together until the harvest, and at the time of harvest I will say to the reapers, ‘First gather together the tares and bind them in bundles to burn them, but gather the wheat into my barn.’**” (Mt. 13:30)
 - iii. This parable clearly teaches that there will be mixed multitudes within the church; some believers and some unbelievers.
 - iv. Just like how the new sprouts of wheat and tares are difficult to tell apart, it will be difficult to tell apart the true believer from the false believer; this is only revealed through time and being able to see what the sprout produces.
 - v. The wheat will eventually produce grain, but the weed will not. So too the true believer will produce fruit glorifying to the Lord while the unbeliever will only have self-willed works of their own righteousness.
 - vi. The fruit of the Spirit will be evident in the life of a true believer, while the unbeliever will only produce works of the flesh.
 - c. Jesus in His “Sermon on the Mount” stated “**Not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven.**” Jesus continued saying “**Many will say to Me in that day, ‘Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?’ And then I will declare to them, ‘I never knew you; depart from Me, you who practice lawlessness.’**” (Mt. 7:21-23)
 2. So the truth that there are false believers or false converts within the church is something we see clearly portrayed in Scripture.
 3. The reason I say “seeming” is because there is some debate over the proper interpretation of verses 4-6 of our text.
 - a. In our study two weeks ago we noted a number of the different prominent interpretations for this text.
 - i. Some believe verses 4-6 is merely hypothetical, others suggest it is simply the author using hyperbole to get a point across.
 - ii. Others suggest that this is speaking about the possibility of a true believer in the Lord rejecting their faith and that if they do so there is no way for them to ever repent of that decision and they will be lost forever.
 - iii. And though I don’t feel there was a perfect interpretation that didn’t have at least some flaws or holes in it, the interpretation that I believe fits the text, the immediate context, the message of the book of Hebrews, and the message of the rest of Scripture, is that verses 4-6 are speaking about unbelievers; people who look and act the part and seem to be part of the community of faith, but eventually fall away and depart from the community of believers and prove that they never really were part of the church to begin with.
 - b. And the application we drew from verses 4-6 was the need for us to **search our own hearts** and make sure we have truly surrendered our lives to the Lordship of Jesus Christ.
 - c. We don’t want to be those who cry out “Lord, Lord” and have the Lord respond “Depart from Me, I never knew you.” We want to make sure we have committed our lives to Christ and to growing in our relationship with Him.
 - d. My desire is not to cause any of us to doubt our salvation, but rather to cause us to make an honest assessment of our walk with the Lord. Is it real, or are we just going through the motions? Are we sincere, or are we just playing church?
 - i. The Scriptures exhort us to work out our own salvation with fear and trembling. (Phil. 2:12b)
 - ii. That we are to be diligent to make our call and election sure, for if we do these things we will never stumble. (2 Pt. 1:10)
 - iii. Paul made it very clear when he instructed the church in Corinth that they were “Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you?” (2 Co. 13:5a)
 - e. Verses 4-6 are challenging verses, not just because they are difficult to interpret, but because the application is one that we must take very seriously.
- III. Hebrews 6:7-8; A Natural Illustration re: fruitfulness
 - A. Here the author looks to make an easily understood illustration about land and rain and crops and how they can correlate to the hearts of men.

- B. Let's consider the basic details before we get to the interpretation and application of what the author is getting at in these verses.
1. The author writes about different kinds of land that receive the same God given provision, but produce different kinds of fruit
 2. God provides rain, provision that will allow the earth to grow and produce various types of fruit whether it be grain, or fruit, or herbs.
 - a. And the land that drinks in God's provision of rain and produces herbs that are useful for the farmer will receive blessing from God.
 - b. However, the land that receives the same rain as the other land, and yet produces thorns and briars will be rejected, your translation may read worthless. The idea is that the land has no value to it.
 - c. The author further describes that land as near to being cursed and ultimately being burned.
 - i. Now it says near to being cursed, meaning not yet cursed, but very close to it. The exact meaning of that word "near" can relate to near in location to something, or near in time to something. Both could be true in this sense.
 - ii. The word "cursed" is used to speak of both the rejection from God and the destruction that results from God's judgment.
 - Within this context, the land can be close to being rejected by the farmer who owns it. And it could be close to its own destruction that results from the farmer's judgment when he burns the land.
- C. When the author speaks of the earth in verse 7, I believe he is doing so as a way to illustrate the hearts and lives of men.
1. Men's hearts experience the same God given provision. Jesus Christ was sent to this earth to die for the sins of the world.
 - a. The scriptures tell us in 1 John 2:2 that "He Himself [referring to Christ] is the propitiation for our sins, and not for ours only but also for the whole world." (1 Jn. 2:2)
 - b. John 3:16 says, "For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life." (Jn. 3:16)
 2. While God provided His Son for this world, only some receive Him and bear the appropriate fruit that is expected, fruit that can be useful to the Lord and these hearts end up receiving blessings from God.
 3. Others are given the same provision, but never surrender their lives to Christ in faith. They don't produce the kind of fruit that is expected of them; they only produce things that will ultimately lead to God rejecting them and bringing his ultimate judgment upon them. God will judge them based upon their fruit and will burn them, a very clear reference I believe to hell; a place of unquenchable fire.

- D. These verses remind me of Jesus' teaching on the parable of the sower that is found in Matthew, Mark, and Luke's gospel.
1. The word earth used in verse 7, the Greek word "ge", is the exact same word that Jesus used when referring to the ground that received the seed sown by the sower.
 - a. And we know that when Jesus gave the interpretation of this parable that He told His disciples that the ground was representative of the hearts of men. The seed which was sown was the word of God and it fell on different kinds of hearts.
 - i. There were some hard hearts who rejected the Word from the get-go and never allowed God's Word to penetrate their hearts.
 - ii. There were some impulsive hearts who received the word immediately with joy but fell away when things got difficult or challenging.
 - iii. There were some pre-occupied hearts who received the word but never allowed it to bear any fruit in their lives because they were too concerned about a bunch of other stuff.
 - iv. And then there were some good hearts who received the word of God, understood it, and went on to bear fruit in their lives. [Mt. 13:23]
 - b. I believe the author of Hebrews is looking to make a similar point to that of Jesus' teaching on the parable of the sower.
 - c. The parable of the sower tells us that there are some who will reject God right off the bat. Their hearts are hard. But then there are others types of people who seem to receive the word of God, seem to respond in faith, but in time show that they never truly were believers; they never produced any sort of fruit in their lives and eventually fall away.
- E. This illustration is being used to further support the idea that verses 4-6 are speaking about people who seem to be part of the church, but ultimately fall away.
1. These people have experienced the same God given provision of Christ, but haven't placed their faith in Him. They are hanging out with the church, participating in many of the church activities, and enjoying the fellowship provided through the church, but they haven't placed their faith in Christ; they haven't surrendered their lives to Him. There is no fruit in their lives; no evidence of God's working in and through them.
 2. And this brings up an important topic about fruit in our lives. Fruit is a natural byproduct of a healthy plant. A good tree will produce good fruit.
 - a. Listen to what Jesus said in His Sermon on the Mount in Matthew chapter 7. He said, "**Beware of false prophets, who come to you in sheep's clothing, but inwardly they are ravenous wolves. You will know them by their fruits. Do men gather grapes from thornbushes or figs from thistles? Even so, every good tree bears good fruit, but**

a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Therefore by their fruits you will know them.” (Mt. 7:15-20)

- b. The kind of fruit we produce will be **an indicator of the true nature** of our hearts.
 - c. If we truly are born-again believers who have placed our faith in Christ and are abiding in Him, we will produce fruit that is glorifying to the Father. It is a natural by-product of being in an intimate relationship with Christ.
 - d. It isn't something we strive for or work really hard at. It's natural, it just happens. The tree that is planted in good soil and tended to doesn't try really hard to produce fruit; it just happens naturally.
 - e. The same is true of those who have placed their hope and faith in an abiding relationship with Christ. The fruit will just come naturally.
 - f. "What sort of fruit should we be looking for?", you may wonder. It's the fruit of the Spirit. It's love. It's joy. It's peace. It's longsuffering. It's kindness, goodness, faithfulness, gentleness and self control. Galatians 5 tells us "against such there is no law". [Gal 5:22-23]
 - g. These are the kinds of things that we should expect to see in the hearts and lives of people who have the Spirit of God residing in them, people who have placed their faith in Christ and who have been sealed by the Holy Spirit.
 - h. God is glorified in our lives when we bear much fruit. That is what Jesus said in John chapter 15. "By this My Father is glorified, that you bear much fruit;" (Jn. 15:8a)
- F. Let's move on from this illustration to a word of encouragement from the author in verses 9 & 10.
- IV. Hebrews 6:9-10; A Word of Encouragement re: works
- A. Two weeks ago, we noted the change in personal pronouns in verses 4-6.
1. Previously the author was always using the first person singular and plural and the second person you; it was always "you", and "we" and "us" and "our". But in verses 4-6 it became "they", "them", and "themselves".
 2. Here in verses 9 & 10 it returns to "you" and "we" and "your". And verse 9 begins with the word "but" as a way to further contrast the author's audience from the people he was just referring to.
 3. The harsh warning he shared is something they needed to hear and needed to be aware of, but the author doesn't think that this applies to the majority of his audience.
- B. Note as well how the author refers to his audience, he calls them "beloved".

1. The word in the Greek is the word "agapetos"; it's taken from the Greek word "agape" which refers to the kind of unconditional love God has for us as His children.
 2. These Hebrews were immature, they were still babes in Christ, and they were dull of hearing, and needed someone to teach them again their spiritual ABCs, but none of that changed their standing before the Lord.
 3. They were the Lord's "beloved". **God loved them** unconditionally, and the author had the same heart for them as the Lord had toward them.
 - a. What a great encouragement that must have been to read after receiving such a strong rebuke and such a challenging warning.
 - b. Yes, they needed to grow up, they needed to move beyond the elementary principles of their faith in Christ, they needed to mature in their faith, but that didn't change how they were viewed by the author nor by the Lord. They were still "beloved".
 - c. Some of us get it all wrong sometimes thinking that our standing before God is dependent upon our own actions, or our own ability to measure up. That isn't how it works. God's love for us doesn't ebb and flow towards us like the tide. It is constant and unchanging.
 - d. The Scriptures tell us that nothing can separate us from the love of God. Romans 8:38 states, "For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord." (Rom. 8:38-39)
 - e. Maybe some of you here needed to hear that today. It doesn't matter what you've done, God's love for you hasn't changed at all.
- C. We see here that the author was confident of better things concerning his audience, things that would accompany their genuine salvation in the Lord. Though they were spiritually immature, the author was confident that things for them would be different from those he just referred to in verses 4-8.
1. Instead of a people who fall away or people who only bear thorns or briers, the author trusted that there were better things to come for them, that the natural fruit that resulted from their salvation would come.
- D. As further encouragement the author brings up some of their past and current works and how the Lord will be just to remember those works.
1. These believers the author writes to had works that accompanied their salvation. They didn't bring about their salvation, but were examples of the better things to come that would accompany salvation.
 - a. Remember what God's Word tells us, that we are saved by grace "through faith, and that not of ourselves; it is the gift of God, not of works, lest anyone should boast." Salvation is a gift; we don't work for our salvation. (Eph. 2:8-9)
 - b. However, we are expected to work from our salvation. Works, much like fruit, are to be a natural by-product of our salvation. We are

God's workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." (Eph. 2:10)

2. These people had already shown evidence of their salvation. They had previously labored for the Lord and were currently ministering to the saints. Their ministry was a labor of love that they did toward His name and unto the saints. And they set for us a great example to follow.
3. Whenever we serve or minister to others, we need to look for these two things.
 - a. One, we need to be motivated by love. Our love for the Lord and our love for one another needs to be the primary motivating factor for all we do.
 - i. 1 Corinthians 13 tells us that if we speak with the tongues of men and of angels, but have not love, we have become sounding brass or a clanging symbol. And though we have the gift of prophecy, and understand all mysteries and all knowledge, and though we have all faith, so that we could remove mountains, but have not love, we are nothing. And though we bestow all our goods to feed the poor, and though we give our bodies to be burned, but have not love, it profits us nothing." (1 Co. 13:1-3)
 - ii. Love must be our motivating factor for the things we do as followers of the Lord.
 - b. And then two, we need to serve one another as unto the Lord.
 - i. The scriptures state, "And whatever you do in word or deed, do all in the name of the Lord Jesus" (Col. 3:17a)
 - ii. And "whatever you do, do it heartily, as to the Lord and not to men," (Col. 3:23)
4. Though these Hebrews were immature, they weren't fruitless. And the author made sure to remind them that **God sees and knows all** things and that God is just and will never forget what they've done for Him.
 - a. People may not see what you do all the time, you may not always get a pat on the back from someone for the things you do for the Lord. And people may forget what you've done for them; many only have short term memory, they only remember what you've done for them lately. But not so with the Lord; the Lord sees all and the Lord never forgets what we've done for Him.
 - b. Be comforted by this fact. We don't look to aim or please man, but the Lord. We don't do our works to be seen by men. We do them knowing that God sees our hearts, our motives, and all that we do for Him and we trust that He will be just in His actions towards us.
- E. What great words of encouragement for these believers to hear.
 1. Though they were immature and needed to grow up, God still loved them. And God would be just to remember all that they did for Him.
- F. Let's move on and tackle these final verses before we transition to our time of Communion. Read with me verses 11 & 12.

V. Hebrews 6:11-12; A Choice between diligence or sluggishness

- A. The author wraps up this section of warning by expressing his desire for the Hebrews. It was a three-fold desire.
- B. First of all, he desired that each one of them show the same diligence, your translation may read "the same earnestness", the idea is that of great eagerness and zeal, to the full assurance of hope until the end.
 1. The same diligence they showed previously in their works of service unto the saints, the author hoped they would continue to show towards their future hope. Remember that many of these Hebrews were experiencing persecution, they were going through tough times, difficulties because of their faith in Christ.
 2. And the author wanted to see in them the same diligence they had shown before. They were committed to serving one another as an act of love, a labor of love. And the author was urging them to have the same sort of commitment and zeal towards persevering in hope. Basically, he wanted them to have an eternal perspective.
 - a. Yes, they were going through trials, and persecutions, and great difficulties, but in comparison to their eternal hope and future glory in the presence of our Lord, those things were nothing.
 - b. It was Paul who said in 2 Corinthians "Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. For our light affliction, which is but for a moment, is working for us a far more exceeding and eternal weight of glory, while we do not look at the things which are seen, but at the things which are not seen. For the things which are seen are temporary, but the things which are not seen are eternal." (2 Co. 4:16-18)
 - c. The author's desire was that they diligently keep that eternal perspective, that they would persevere to the end without wavering in their commitment to the Lord.
- C. Second, the author's desire was that they not become sluggish.
 1. The word sluggish is the same Greek word that was used to describe the author's audience in regard to their hearing back in Hebrews 5:11 where the author stated he had much to say about the topic of Melchizedek, but it would be hard to explain, not because the content was difficult to comprehend, but because the people had become dull of hearing. (Heb. 5:11)
 - a. The word "dull" in the Greek is the same word that is translated as "sluggish" here in verse 12.
 2. These people were guilty of being dull or sluggish, lazy in their hearing. But that didn't mean that they were all together lazy and sluggish. And that is what the author is warning them here about.

- a. He doesn't want them to become lazy in general. He doesn't want their entire being, their entire walk with the Lord to be described as sluggish, or lazy.
 - b. Their hearing was sluggish at this time, but the author was spurring them on to maturity. To move beyond just the milk of the word that they may be able to partake of the meat of the word. He didn't want their lazy hearing to turn into lazy living.
 - c. Really, the entire idea or notion of a lazy Christian ought to be considered an oxymoron. There shouldn't be such thing as a lazy Christian.
 - i. For as we've already noted, we are His workmanship created in Christ Jesus for good works. We were created in Christ to work.
 - ii. James puts it another way, he said, "Show me your faith without your works, and I will show you my faith by my works." (**James 2:18b**)
 - iii. James tells us clearly that "faith by itself, if it does not have works, is dead." (**James 2:17**)
 - iv. A faith that has no works is a dead faith, but as Christians we have been called to a living faith, an active faith, a faith that shows itself and demonstrates itself through works.
 - d. A lazy Christian is a contradiction of natures. A lazy person's nature is to try and get away with doing as little as possible, they don't want to have anything to do with work. But the Christian nature is one that is made for works and is demonstrated through works. The two cannot coexist. You are either lazy or you're a Christian, but you shouldn't be able to be described as both.
- D. The third desire the author highlighted was his desire that these Hebrews imitate those who through faith and patience inherit the promises.
- 1. The promises here speak of God's promises beyond the grave, to the eternal. Men like Abraham, whom the author will bring up as an example in the rest of chapter 6.
 - 2. Men and women like those written about later on in this book in chapter 11 when we come to what is commonly referred to as the "Hall of Faith"; a listing of men and women who through faith and patience inherited the promises of God.
 - 3. God has given us examples to follow; examples of men and women who have lived out their faith in a way that was honoring and glorifying to the Lord. Men and women who had an active faith, a constantly growing and maturing faith. God has given us these people that we may learn from them and follow in their example.
 - 4. Not that we have to do the exact same things as them. We aren't all called to do the same exact works as Abraham, and Able, and Enoch, and Noah, and Sarah and Rahab and David and Samuel. We are each called to our own works which God has prepared beforehand.

- 5. But these were an example for us of what it means to persevere and to live in active faith towards the promises of God. Hebrews 11 describes them as having "all died in faith, not having received the promises, but having seen them afar off were assured of them, embraced them and confessed that they were strangers and pilgrims on the earth." (**Heb. 11:13**)
 - 6. They had that eternal focus. They lived according to the promises of God that one day He would make good on those promises. They embraced them and lived their life according to them. Not looking for fulfillment and satisfaction in this world, but in the world to come.
- E. And so we see the desire of the author for these Hebrews. He wanted them to diligently persevere until the end, to have an eternal focus and to live in an active growing faith.
- 1. And I guess the question we must ask ourselves is do we long for the same thing for ourselves. Do we desire to persevere to the end, do we have an eternal focus, and are we living in an active growing faith.
 - 2. Or are we looking to jump ship the moment things begin to get a little challenging? Are we focused more upon the temporary passing pleasures of this world than we are on Christ and His future promises. And are we trying to live as lazy Christians? Trying to be something that God never intended us to be? Only you can answer that question sincerely.
 - 3. **God has called us to persevere**, to live for the eternal, and to grow in our faith, to have an active, living faith. And if that doesn't describe your walk with the Lord then you need to really allow God the opportunity to search your heart and to reveal to you areas where He is wanting to work in and through you.
- VI. Conclusion / Communion
- A. And this morning is a perfect opportunity to do so. For today we are going to take some time to participate in communion. And communion is meant to be a time of remembrance, but it is also meant to be a time of reflection.
- 1. After laying out the instructions for partaking of the Lord's Supper, Paul stated the following in 1 Corinthians chapter 11, "But let a man examine himself, and so let him eat of the bread and drink of the cup." (**1 Co. 11:28**)
 - 2. Before we come to the table and partake of the bread and the cup, we are instructed to examine ourselves. To take inventory of our lives and to allow God to search our hearts and reveal to us area in which He is wanting to work.
 - 3. Communion is a great time to get right with the Lord, to confess our sins and our shortcomings, our failures and to seek the forgiveness of the Lord. We are reminded of the work of the cross that washes and cleanses us from sin. Communion becomes an opportunity to open ourselves up to the things God is wanting to do in us and through us as part of our growing and active life of faith.