

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! Welcome to Calvary Chapel Iwakuni.
 1. *Welcome any new faces and those streaming online.*
 - B. Before we dismiss our kiddos I want to take just a minute or two to pray for a family that will be departing from us and will be headed back to the States to continue in their military career.
 1. This is the last weekend we will have the Jaenke family with us. Stephen and Jordyn along with their girls Gigi and Vivianne are going to be wrapping up their tour here in Iwakuni and will be headed to the States where Stephen will continue his military career.
 2. We've been blessed to see this family grow both numerically and spiritually during their time here with us and we want to pray for them and ask God's blessing to go with them as the close this chapter and start another.
 3. If I can have you guys rise to your feet that would be great. And then, if I can have those around you, those who feel led to, and some of our church leadership to just come lay hands on you in agreement as we pray for you that would be a blessing.
 4. Let's pray.
 - C. As people head back to their seats, let's also go ahead and dismiss our elementary aged children to their Sunday School classrooms at this time.
 1. *(2nd Service; Remember to dismiss the Bible English class.)*
 - D. Well, I hope you all had a wonderful New Year and I am blessed to see that you have decided to start the first Sunday of the year off with gathering together as a church body to worship the Lord.
 1. As this is the first Sunday of the month, we will be setting aside some time at the end of our study to observe communion. What a blessing it will be to start off our first Sunday of 2025 by coming to the Communion Table and participating in the Lord's Supper together as a church family.
 2. I pray the Lord will soften and prepare your heart during our time of study in order to make communion all the more meaningful for you.
 - E. Speaking of which, today we're going to pick up in our study of the book of Hebrews. Last week we left off having begun the first 10 verses of chapter 7 where we were finally given a few more details pertaining to this mysterious man known as Melchizedek.
 1. In our study we noted how the author of Hebrews used this mysterious man of the OT to point us to some very important truths not only about who Melchizedek was, but also about his status and rank amongst the Jewish people.
 2. Melchizedek was a king, but not just any king. He was known as the King of Salem, or the King of Peace. His name, Melchizedek, literally meant "King of Righteousness".
 3. Not only was he a king, but he was also a priest of the Most High God.
 4. He was a contemporary of Abraham and predated the Levitical priesthood which wouldn't come around for another 4 centuries after his time. We also noted how his priesthood was an eternal priesthood, one that would last forever; lasting well beyond the Levitical priesthood.
 5. There was some uncertainty surrounding this man's genealogy and where he came from. It was written of him that he had no father, no mother, no genealogy, having neither beginning of days nor end of life, but was made like the Son of God. **(Heb. 7:3)**
 6. He was a facsimile of Christ, he pointed to, and was at the very least, a type or foreshadowing of, Christ. Some even believe he could have been a Christophany, an OT appearance of the pre-incarnate Christ.
 - a. Whether or not he was Christ or simply a type or foreshadow of Christ, is difficult to say with 100% certainty. What we can be certain of is that his main objective was to point to and pave the way for Christ and his ministry as our Great High Priest.
 7. In his letter, the author of Hebrews was building a case regarding Melchizedek and his position as priest of the Most High God and where he stood in connection to the Jews and in particular the tribe of Levi from which came the Levitical priesthood.
 8. The author presented two compelling pieces of evidence that he used to show that Melchizedek was greater than the Levites.
 - a. First, he spoke of how Melchizedek received tithes from Abraham. When Abram came back victoriously from a battle he was met by Melchizedek and Abram proceeded to offer Melchizedek a tithe of the best of the spoils from the battle he was in.
 - i. Tithing is an act of worship and Abram's act of worship giving to Melchizedek was used to show and demonstrate that Abraham understood that Melchizedek was greater than him.
 - ii. In tithing, the lessor "being" always gives to the greater "being" in acknowledgment of the greater "being's" favor and blessings.
 - iii. That's just how tithing works. And the first century Jews the author was writing to would be well familiar with this notion.
 - b. Second, the author brought up the fact that not only did Melchizedek receive a tithe from Abram, but Melchizedek also blessed Abram.
 - i. And as the author stated in verse 7 of our text last week, "beyond all contradiction the lesser is blessed by the better". Everyone knew and understood this truth. **(Heb. 7:7)**
 - ii. And so the author presented this second piece of information, evidence if you will, to prove his point and build his case that Abram saw Melchizedek as his greater, as his better.
 - c. Then the author made the conclusion that since Levi was still in the loins of Abram at the time, that Levi would have also been part of the

giving of that tithe and the receiving of that blessing indicating that Melchizedek and his greatness was greater than that of the Levites.

9. And that is where we left off last week. The author having built his case that Melchizedek is greater than Abram and therefore greater than Abram's great grandsons, the Levites.
- F. In our text this morning the author will present more of his case by building upon the truths we discovered last week. Since Melchizedek is better than Abram and subsequently the Levites, his priesthood must be better than the priesthood that came from the Levites.
1. That is the main point He is going to make in our text today. That the order of priesthood that came through Melchizedek is greater than the order of priesthood that came through the tribe of Levi.
 2. Our text this morning is going to be Hebrews chapter 7 verses 11-19 and the title of our study is going to be "**A Better Priesthood with a Better Hope**".
 3. Hopefully you all have a Bible with you this morning. If you don't, feel free to borrow one underneath some of the chairs around you, if you do have a Bible, and haven't already made your way to Hebrews, go ahead and do so now, making your way to chapter 7 verse 11.
 4. And then once you all are there, I'd like to invite you all to rise to your feet in honor of God and His Holy Word. The author of Hebrews brings his argument to a climax by making the following statements in verses 11-19. Follow along in your bible, as I read from mine.
 5. The author of Hebrews writes... (R & P)

II. Intro;

- A. Alright, before we get into the verse-by-verse breakdown of our text this morning, I want to take a look at Psalm 110.
1. The author is building his case off an OT prophecy written in the book of Psalms, Psalm 110:4, that pertained to the Messiah. This prophecy is of the utmost importance to the case the author is building.
 - a. In total he has quoted or alluded to this verse five times already throughout our study of the book of Hebrews. He did so in Hebrews chapter 5 vs. 5, chapter 5 vs. 10, chapter 6 vs. 20, last week in chapter 7 vs. 3, and again in today's text in vs. 17. He'll actually reference it one more time later on in chapter 7 in vs. 21.
 - b. Obviously, this verse is very important to the author, so I want to make sure we understand what this verse means and how it applies.
 2. So turn with me to the book of Psalms chapter 110. I want to read through this Psalm as a way of introduction to our study this morning. We won't spend a ton of time here, but I do want to make a few important observations. So, follow along in your Bible as I read from mine once again. (*Read Psalm 110*)

3. Psalm 110 is a psalm of David, but it is not speaking about David. This psalm is prophesying about the coming Messiah; it is a Messianic Psalm and a very important one at that.
 - a. This particular Psalm, Psalm 110, is quoted or alluded to in the NT more than any other psalm. Verse 1 is quoted or alluded to more than 20 times and verse 4, the one we are focusing in upon in our study of Hebrews is alluded to seven different times in the NT; six of which are in the book of Hebrews.
 - b. This Psalm was understood to be referencing the coming Messiah. But this Psalm did cause some confusion amongst some Jews. Because it seems to describe two different kinds of people.
 - c. It speaks about the Messiah as both a king and a priest. But these two offices were mutually exclusive from one another.
 - i. The kings were to come from the line of David who came from the line of Judah. While the priests were to come from Aaron who came from the line of Levi.
 - ii. God did not give any sort of allowance for someone who was king to serve as part of the Levitical priesthood. Nor did he allow anyone from the Levitical priesthood to serve as king. The roles were set apart from each other.
 - d. Jews were very much aware that the Messiah would come from the line of Judah, from the kingly line of David and that priests only came from the line of Levi. And so, it caused confusion amongst some. How could the Messiah be a king from the line of Judah, and at the same time a priest?
 - e. This led some to believe that perhaps there would be two Messiahs that would come; one who would come as a political Messiah who would rule and reign as king, and another who would come as a priestly Messiah, to lead people in their spiritual journey as a High Priest of sorts.
 - f. But if they would have looked at this Psalm a little closer, they would have realized that this Psalm prophesies that the Messiah would not come from the Levitical priesthood, but of the order of Melchizedek.
 - g. When the Messiah came, He would establish a new priesthood, one not based upon the Levitical priesthood, but one that was based upon the order of Melchizedek.
 - h. This psalm was prophesied about a 1,000 years after Abraham and about another 1,000 years before Jesus Christ came as a babe in a manger. This prophecy came after the Levitical priesthood had already been established, and so God was telling the people ahead of time that the Messiah would change things up when it came to the priesthood.
 - i. That the Messiah would come from a different priesthood, one separate from the existing Levitical priesthood. But unfortunately,

many of the Jews didn't put all these pieces together to figure out how Jesus fulfilled all these prophetic elements as their Messiah.

4. The facts that this prophecy came after the Levitical priesthood was already established, and that it spoke of a different priesthood that would come with the Messiah are very important elements the author of Hebrews is going to build upon.

B. Back to our text at hand in Hebrews chapter 7. The author is building upon the pieces of evidence he submitted in the first of the chapter, that Melchizedek is greater than Abraham and greater than his great grandsons, the Levites. And therefore, his priesthood must be greater as well. Take a look again at the first few verses of our text; vs. 11-14.

III. Hebrews 7:11-14;

A. Verse 11 begins with the word "Therefore" and any time we see the word "therefore" in the Bible we know that it is making a statement or presenting a question that is based upon the result of something just said.

1. As a result of the argument the author just made about Melchizedek being greater than Abram and through Abram's lineage, greater than Levi, the author brings a question to the foreground.

B. If perfection were through the Levitical priesthood (for under it the people received the law) what further need was there that another priest should rise according to the order of Melchizedek, and not be called according to the order of Aaron?

1. It's a reasonable and logical question here regarding perfection and the Levitical priesthood through Aaron and the need for another priesthood.
 - a. Now when it says perfection we have to understand the meaning of that word as it is being used here.
 - b. The idea of "perfection" when it is used in this sense is not to suggest that we could be sinless; we are born as sinners and there isn't anything that can be done to change that. We, along with every other descendent of Adam have received a sinful nature from birth.
 - i. So the idea of "perfection" isn't talking about the absence of sin.
 - c. It carries more the idea of something being brought to maturity, or something being brought to completion, to its fulfillment, to God's ultimate will and desire for said thing.
 - d. The idea is that if the Levitical priesthood could bring about perfection, making those who adhere to it complete and eventually fulfill all that God intended for them why would God speak through David about another priest rising up according to the order of Melchizedek?
 - e. If perfection were attainable through the line of Aaron, what need would there be for another priesthood? Why would God send someone else, if the initial people were able to bring man into God's perfect fulfillment of their lives, why send another?

2. It makes no sense for God to send another priest if the ones already established were able to do for man what God ultimately desired for man.
3. The conclusion the author is getting to is plain to see. God promised to send another priest because He knew that the old priesthood was not capable of bringing us to His ultimate fulfillment for us. **Perfection was not attainable through the old system**, through the Levitical priesthood, that is why there was a need for another priesthood. A better priesthood.

C. And since God did clearly say he was going to send the Messiah as another priest and that He would be of the order of Melchizedek, because there is a change in the priesthood there must have been a change in the law to allow for such a shift away from the Levitical priesthood.

1. That's the point the author is making in verse 12 when he writes, "For the priesthood being changed, of necessity there is also a change of the law."
 - a. Think of it this way. Let's say that current Japanese Prime Minister, Shigeru Ishiba came out and said he was going to do away with the position of emperor and remove Emperor Naruhito from his position.
 - i. If this were true, then it would necessitate that first a change in the Japanese law would have to happen before he could do so.
 - ii. For the law does not permit the Prime Minister to do such a thing. So, if he wants to successfully and legally do so, the only way that could happen was if there was a change in the law, a change in the very constitution of Japan that would then permit him to do so.
 - b. Or say President Elect Trump decides, upon entering office, to change the United States from a Republic to a Monarchy and declare himself King Trump, the ruler over all the United States.
 - i. There is no way he could do that unless, there was a change in the law, a change in the constitution of the United States of America.
 - ii. Because the law doesn't allow for something like this to happen, the only way it could happen is if there was first a change in the law that would permit such an act.
2. The argument the author is making is that since God said when the Messiah would come there would be a change in the priesthood, and that priesthood was established by the law, the only way this could come to pass is if there was a change to the law in the first place.
3. In verses 13 & 14 one of the changes is mentioned.
 - a. It is evident that God changed the law regarding the priesthood when it came to the Messiah for he clearly is from the tribe of Judah and no one ever from the tribe of Judah served as a priest.
 - b. No man from the tribe of Judah had ever before served as a priest, none had ever "officiated at the altar" as it reads at the end of vs. 13.

- c. Moses never said anything at all in the Law about anyone from the tribe of Judah serving in the priesthood.
- 4. And several centuries later, after the priesthood had long been established, David came along, inspired by the Holy Spirit and penned the prophetic words of Psalm 110:4. That the Messiah, who would be from the line of Judah, would come and serve as a priest forever according to the order of Melchizedek. (**Ps. 110:4**) Thus changing the law and permitting someone outside the Levitical line to serve as priest.
- 5. So a change was made to the law, God foretold that when the Messiah would come there would be a change to the Law and that is exactly what happened when Jesus Christ came to this earth.
- 6. When Jesus Christ came as the Messiah, he came and changed the law. He didn't do away with the Law, but there was a change that took place.
 - a. Listen to what Jesus said during His famous "Sermon on the Mount". He stated, "Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill." (**Mt. 5:17**)
 - b. Jesus didn't abolish the law or do away with it as if it were old hat and God just wanted to do something totally different. No, he fulfilled it. He completed it. He accomplished everything He was supposed to regarding the Law and now that the Law has been fulfilled, it no longer has a purpose.
 - c. Before Christ, we know what the purpose of the Law was. The purpose of the Law was to show us our own sinfulness.
 - d. Paul wrote about this very question regarding the purpose of the law in his book to the Galatians. He wrote, "What purpose then does the law serve?" [He states] "It was added because of transgressions, till the Seed should come to whom the promise was made," referring of course to the coming of Jesus Christ. (**Gal. 3:19a**)
 - i. The law was given as a temporary thing, until Christ came. It was never meant to be a permanent system. The Law of Moses was never intended to be something that man would continue under throughout eternity. It was only for the time before Christ could come and fulfill the Law.
 - e. Paul continues in his letter to the Galatians stating, "Therefore the law was our tutor" [our school master] "to bring us to Christ, that we might be justified by faith." (**Gal. 3:24**)
 - i. The purpose of the law was to show us our need for a Savior. To show us that we could not keep the law on our own and that we were in desperate need for someone to come along and save us, to deliver us from the penalty of the law which is death.
 - ii. And that is exactly what Jesus Christ did when He came to this earth as a babe, lived a sinless life, and then laid down His life upon the cross of Calvary to pay our debts, to fulfill the righteous requirements of the law that we were unable to do ourselves.
- iii. Then after He died upon the cross for our sins, He rose back from the dead three days later, defeating death and sin and granting to us a way in which we may have our sins forgiven; by grace through faith in His completed work.
- f. The law has been fulfilled, and we are no longer under it. The need for it has gone away. It did what it was supposed to do, it showed us our need for a Savior and pointed us to Jesus. And once we came to faith in Him the law no longer had a purpose in our lives.
 - i. We are now dead to the law and alive to Christ.
 - ii. Paul writes, "For I through the law died to the law that I might live to God. I have been crucified with Christ; it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me. I do not set aside the grace of God; for if righteousness comes through the law, then Christ died in vain." (**Gal. 2:19-21**)
 - iii. He wrote similarly to the church in Rome saying, "Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another—to Him who was raised from the dead, that we should bear fruit to God. For when we were in the flesh, the sinful passions which were aroused by the law were at work in our members to bear fruit to death. But now we have been delivered from the law, having died to what we were held by, so that we should serve in the newness of the Spirit and not in the oldness of the letter." (**Rom. 7:4-6**)
- g. **Christ brought about a change in the law by fulfilling it.**
 - h. And now it no longer has a purpose in our lives. We are dead to the law and alive to Christ. Our lives are in Him and for Him and lived through Him. It's all about Jesus now and the law has been done away with.

D. Let's continue in our text looking at what the author has to say next in verses 15-17.

IV. Hebrews 7:15-17;

A. The emphasis in this section deals with the fact that Jesus isn't just a priest because the author said so, but He is a priest according to the order of Melchizedek based upon His resurrection.

B. The author says that even more evident than the fact that Jesus came from the line of Judah is the fact that Jesus Christ fulfills the requirements of the priesthood of Melchizedek based upon his endless life; based upon His resurrection.

1. Jesus Christ died upon the cross fulfilling the law and changing it forever. But He didn't remain dead. He rose again from the dead.

2. Jesus declared before His death and resurrection, "I am the resurrection and the life. He who believes in Me, though he may die, he shall live. And whoever lives and believes in Me shall never die." (**Jn. 11:25-26a**)

3. Jesus, when He rose from the dead became the firstfruits of those who will be resurrected to eternal life.
 - a. Paul writes in 1 Corinthians, "But now Christ is risen from the dead, and has become the firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in Christ all shall be made alive." (1 Co. 15:20-22)
 4. Because Jesus rose from the dead into eternal life, into an endless life as it is worded in verse 16 of our text, he qualifies as a priest according to the order of Melchizedek.
 - a. You see, the way you became a Levitical priest was through the flesh. It was through birth. You were born into it. It had nothing to do with your character or integrity or your spirituality. It was all a matter of birthright and birth order.
 - b. If you were born in the line of Aaron and didn't have any physical infirmities or disabilities, you were qualified to serve as priest.
 - c. And if you were the first born son of the High Priest, you would sit in line to take your place as the next high priest. That is how the Levitical system worked; it was based purely upon birthright and lineage.
 - d. But the priesthood of Melchizedek is one that was not based upon birth right, but an endless life. The prophecy was that the one coming would be a priest forever, meaning that they could not be subject to death like the priests from the Levitical priesthood.
 - e. **Jesus qualified as a priest not because of his genealogy, but because of His endless life.** His indestructible life. Because Jesus Christ rose from the dead and lives eternally, He is the only one qualified to fulfill this prophecy.
 5. And here we see yet another Biblical doctrine that is built upon the resurrection of Christ. Church family, the resurrection of Christ is absolutely paramount to our faith in Christ. Without it we have no faith.
 - a. Paul said that if Christ is not risen then our preaching is empty and our faith is also empty. (1 Co. 15:14)
 - b. He said, "If Christ is not risen, then our faith is futile and we are still lost in our sins." (1 Co. 15:17)
 - c. Here from our text, we see that if Christ is not risen then He could not fulfill the prophecy regarding the Messiah serving as a priest forever according to the order of Melchizedek.
 - d. Our entire belief system is built upon the resurrection of Jesus Christ. Because Jesus rose from the dead, he can fulfill the requirements from Psalm 110 and serve as our Great High Priest forever according to the order of Melchizedek.
- C. Let's wrap up our study by looking at our final two verses and then we'll prepare for our time of communion together. Read with me vs. 18 & 19.

- V. Hebrews 7:18-19;
 - A. In these final two verses of our text the author basically presents his case for why the law had to go and what God provided to replace it.
 - B. He states on one hand we have the annulling of the former commandment.
 1. The word "annulling" is a legal term used to talk about how a law is repealed or canceled. It is used to describe something that is no longer valid. It was valid or seen as valid at one time, but now, after the annulling, it is no longer valid.
 2. The author uses this term in referencing the former commandment. This is in reference to the law and the religious system established through the Levitical priesthood. It has been annulled. It has been made void. It was valid at one time, but now it is no longer valid.
 3. And the author actually tells us why the commandment was annulled. He clearly states that it was because of its weakness and unprofitableness, for the law made nothing perfect.
 4. Now, it is very important that we understand what the author is saying here. He is not putting down the law as if to say that the law was bad, or evil, or inferior, or that the law isn't perfect.
 - a. For we know that the Law is holy and good and it is perfect. Psalm 19 reads, "The law of the Lord is perfect, converting the soul; The testimony of the Lord is sure, making wise the simple; The statutes of the Lord are right, rejoicing the heart; The commandment of the Lord is pure, enlightening the eyes;" (Ps. 19:7-8)
 5. You see the problem isn't necessarily the law in and of itself. The problem is more about us. The problem with the Law was that it was only able to point out our sins, but never able keep us from sin.
 - a. The law showed us our inabilities, our imperfections, but it was powerless to do anything at all about our inabilities and imperfections. It showed us what was right and what was wrong, but it could not make us do what was right or not do what was wrong.
 - b. In that sense it was weak and unprofitable toward man. It did not have the power to make us perfect, it did not have the power to change us and make us a new person, a new being. It wasn't able to make anyone perfect in the sense of complete or brought to God's full intention and desire. It did not have the ability to create in us new life; a spiritual life, or eternal life with God in heaven.
 - c. And that is **God's ultimate desire for us.** God wants us to be reconciled to Him. He wants all mankind to be saved from the penalty of their sins. That is why He sent His Son to die in our place. So that we may be reconciled to Him, that we may enter into His presence and enjoy communion with Him.
 - i. John 3:16 & 17 reads, "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. For God did not send His Son

into the world to condemn the world, but that the world through Him might be saved.” (Jn. 3:16-17)

- d. Our sins had separated us from God, but God dealt with our sin problem by sending Jesus Christ to pay the penalty for our sins and provide a way for us to be reconciled to our heavenly Father; that we may become the sons and daughters God meant for us to be in His Kingdom.
 - e. The law could not do this for us. And so Jesus came and fulfilled the law, thus annulling it and doing away with the law.
- C. But He didn't just take the law away, but on the other hand He provided a replacement, He provided a better hope.
- 1. The hope of the law was the future promises of God. The hope of the Law was the sending forth of God's Messiah. That is what everyone in the OT looked forward to.
 - a. God promised back in Genesis 3 that of the seed of woman would come one who would crush the head of Satan. (Gen 3:15)
 - b. To Abraham God promised that through him, all the families of the earth shall be blessed. Through the line of Abraham one would come who would bring blessing upon the whole world. (Gen. 12:3b)
 - c. Through the patriarch Jacob also know as Israel it was promised of the tribe of Judah that “the scepter will not depart from Judah, nor the ruler's staff from between his feet, until he comes to whom it belongs and the obedience of the nations is his” (Gen 49:10; NIV)
 - d. Even self-serving Balaam prophesied that he could see him, but not now; he beheld him, but not near; A star shall come out of Jacob; A Scepter shall rise out of Israel,” (Num. 24:17a)
 - e. Throughout the psalms and throughout the prophets over and over again promises were given of a Messiah who would come. This was the hope of the Old Testament Law; a coming King, a coming priest, a coming Messiah.
 - f. Jesus is the better hope that came and fulfilled the Law, He was the fulfillment of all these promises the Old Testament men of faith looked forward to and hoped in.
 - g. All the sacrifices that were prescribed by the Law and which the Levitical priesthood sacrificed day after day, week after week, month after month, and year after year were all fulfilled in and through Jesus Christ and His once and for all sacrifice for us.
 - h. **Jesus provided a way for us to be reconciled** to the Father through His sacrifice and resurrection. The hope of the Levitical system was that the blood of bulls and goats would somehow atone for our sins. But it could never remove sin.
 - i. Jesus is the only one who can remove sin. His sacrifice upon the cross of Calvary not only atones for our sins but completely removes our sins and grants us access to the Father. That we may boldly

come and enter into the presence of God, into His throne room of grace that we may obtain mercy and find grace to help in our time of need. (Heb. 4:16)

- j. Jesus is our better hope, in fact, **He is our only hope**. He, and He alone provides a way to be reconciled to the Father, to be brought into the Father's presence that we may be complete, that we may be perfected by grace through faith in His completed work.
- k. Amen? Amen.

VI. Conclusion / Communion

- A. How fitting it is that we get to come to the communion table this day after reading about a better priesthood with a better hope. No longer is our only hope in the blood of bulls and goats that could never take away our sins. We have a new hope, a better hope, the hope of a resurrected life, the hope of an eternal life with God in heaven.
- B. I'd like to invite the worship team to come forward and the ushers to prepare to distribute the communion elements.
 - 1. This morning, I'd like us to partake of the communion elements together as a church family. So as they ushers pass out the communion elements, go ahead and hold on to them.
 - 2. And while the worship team leads us in a song of remembrance I want to encourage you to reflect upon the sacrifice of Christ and what it has done for you. And I want you to respond in prayer and thanks.
 - 3. As the Lord leads feel free to join in with the worship team and as the song draws to an end, I'll come back up and lead us in partaking of the communion elements together as a church family.
 - 4. Let's spend these next few minutes in remembrance and in praise of our better hope, our Savior, Jesus Christ.