

Hebrews 10:19-25; "Purposeful Intentions" March 2, 2025

- I. Welcome & Review
 - A. Good morning! Ohayougozaimasu! 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 go ahead and make your way to the book of Hebrews, chapter 10?
 - D. This morning, we begin the second major section of the book of Hebrews.
 1. The first major section dealt primarily with the superiority and supremacy of Jesus Christ.
 - a. In our study of the book of Hebrews we have noted many different ways in which the author argues for the supremacy of Christ. How Christ is better than anyone and anything.
 - b. He is better than the prophets, better than the angels, He's better than Moses, better than Aaron and every other High Priest who ever served the Lord. He offers a better rest, a better hope and a better covenant. He comes from a better priesthood and served in a better sanctuary. His sacrifice upon the cross for our sins was a better sacrifice. Everything Jesus is and Jesus does is better.
 - c. And that was the point of the book up until this point.
 2. But now what? The author has made his point. He's supported it and hammered it home. We get it; we understand that Jesus is better. But what do we now do with that?
 3. That is what the second and final major section of the book is all about. It's about taking these facts and then applying them to our lives.
 - a. How does the fact that Jesus is better impact your life? What are we, as followers of Christ, to do in response to the fact that He is better than anyone and anything?
 - b. While the first 10.5 chapters of the book were more *informational*, in explaining who Christ is and what He has done for us.
 - c. The rest of the book is more *applicational*. It's taking this information given to us and applying it to our lives. Its about putting feet to our faith; about living out these truths in our very lives.
 4. This morning's text is going to be Hebrews chapter 10 verses 19-25; only 7 verses. Which I hope will work well for us seeing as how today is also the first Sunday of the month and we will be partaking of communion at the close of our service.
 - a. The hope is that taking on a smaller portion of scripture will permit us time to partake of communion without feeling rushed, or pressed for time.

- E. Hopefully you've made your way to Hebrews chapter 10 by now. If so, I'd like to invite you all to rise to your feet in honor of God and His Word.
 1. Again, our text is going to be Hebrews chapter 10 verses 19-25 and the title of our study is going to be "**Purposeful Intentions**".
 2. Follow along in your Bible, as I read from mine. The author of Hebrews transitions to the second major section of his letter with the following in chapter 10 verse 19... (R & P)

II. Intro

- A. Our text this morning consists of three sentences each with the main verb being written in the subjunctive mood.
 1. Now for those who are unaware, the subjunctive mood in the Greek varies a little from the subjunctive mood in the English.
 - a. In the English the subjunctive mood is one of three grammatical moods in English.
 - i. There is the indicative mood which is used to express facts and opinions and are used primarily to ask questions.
 - ii. Then there is the imperative mood. This mood is used when making commands.
 - iii. And then there is the subjunctive mood. The subjunctive mood is used when stating a hypothetical action or expressing a wish. The subjunctive is used to speak of actions that are possible rather than actual.
 - b. However, in the Greek, there are four verbal moods.
 - i. There's the indicative and the imperative just like in English which operate in much the same manner.
 - ii. There's the subjunctive mood and then the fourth mood is what they call the optative mood.
 - iii. The optative mood, in the Greek, is used to speak primarily of actions being a possibility; it is much like the English subjunctive.
 - iv. The *Greek subjunctive* is primarily used to speak of actions that are *probable* or *intentional*.
 - v. So, the Greek subjunctive doesn't just refer to a hypothetical or possible situation, like in English, it usually indicates an action that is probable, or an action that is meant to be done intentionally.
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 - ii. Then there is the imperative mood. This mood is used when making commands.
 - iii. And then there is the subjunctive mood. The subjunctive mood is used when stating a hypothetical action or expressing a wish. The subjunctive is used to speak of actions that are possible rather than actual.
 - b. However, in the Greek, there are four verbal moods.
 - i. There's the indicative and the imperative just like in English which operate in much the same manner.
 - ii. There's the subjunctive mood and then the fourth mood is what they call the optative mood.
 - iii. The optative mood, in the Greek, is used to speak primarily of actions being a possibility; it is much like the English subjunctive.
 - iv. The *Greek subjunctive* is primarily used to speak of actions that are *probable* or *intentional*.
 - v. So, the Greek subjunctive doesn't just refer to a hypothetical or possible situation, like in English, it usually indicates an action that is probable, or an action that is meant to be done intentionally.
- B. So now, when I say that the three main verbs in our text are all written in the subjunctive mood, it ought to make a little more sense to you.
 1. The author spent the first 10.5 chapters speaking about how much better Jesus is and now it is time to apply that truth to our lives.
 2. Based upon all that he has said thus far, as the author transitions to more of an emphasis upon application, he begins by laying out three things that his audience must be purposeful and intentional about doing.

3. Because Jesus is better than everyone and everything, this is what we ought to do, these are the actions we, as followers of Christ, must be purposefully intentional about as well. These are the important things for us to key in on.
- C. Take a look at verses 19-22 where we will note the first action we must be purposefully intentional about doing based upon what we've read thus far in the book of Hebrews. Read these verses again with me.
- III. Hebrews 10:19-22; "Let us draw near to God"
- A. Verses 19-22 are actually one long sentence, but when we strip down the sentence to the main subjunctive verb it is found in the phrase, "Let us draw near". And the implied idea is a call to draw near to God.
1. Vs. 19 begins with the word "therefore" and anytime you come across the word "therefore" in the Bible, it is a good idea to stop and ask yourself what it is there for. "Therefore" is usually used to connect the ideas that were just spoken of with what follows after it.
 2. What the author was just speaking about is how Jesus is a better sacrifice and how our sins have been forgiven. And because our sins have been forgiven, we then ought to **draw near to God**.
 3. That is the first intentional action the author calls us to. We are to purposefully and intentionally draw near to God. But note with me how we are to do so. In verses 19-22 there are four ways in which we are to draw near to God.
- B. Number 1, we are to draw near to God with **boldness**.
1. Verse 19 reads, "Therefore, brethren, having boldness to enter the Holiest by the blood of Jesus, by a new and living way which He consecrated for us, through the veil, that is, His flesh,".
 2. We can enter into the presence of God, into the Holy of Holies, boldly, all because of the blood of Jesus Christ and His work upon the cross.
 3. When the author mentions the Holiest and the veil, he is using the imagery of the Tabernacle and later the Temple which were separated into different sections.
 - a. The Holy Place was directly inside the Tabernacle, but the Most Holy Place, was a place that was separated from that first section of the Tabernacle by a thick curtain, a veil, that hung from top to bottom within the Tabernacle and later within the Temple.
 - b. This veil was like a barrier between the priests and the very presence of God. The priests were allowed to enter into the Holy Place, on a daily basis, but only the High Priest was permitted to enter into the Holiest, and he was only permitted to do so one day out of the year, on the Day of Atonement, or Yom Kippur.
 - c. But we, because Jesus Christ consecrated a new and living way for us, through the veil, through His flesh, we can draw near to God with boldness.

- i. When Jesus Christ died upon the cross and breathed out His last breath, we are told that the veil of the temple was torn in two from top to bottom. (**Mk. 15:38**)
 - ii. The very moment Jesus died upon the cross for us, the veil within the temple was rent in two. Symbolizing for us that the barrier between man and God had been removed. Access had been granted and it was all through the work of the cross.
4. Interestingly, the word "new" here when it says a "new" and living way, is not one of the normal words used for "new". This word is "prosphatos" and it literally means a newly-killed animal; it was used to refer to fresh meat or freshly picked vegetables.
- a. Jesus' "new" way for us to enter into the Holiest was made possible because He laid down His life as a sacrifice for sin. But note with me it is a new and *living* way. Though He died upon the cross, He also rose again victoriously on the third day. This *new and living* way speaks of Jesus' completed work of salvation; His crucifixion upon the cross and His resurrection from the dead.
 - b. Because Jesus died upon the cross for our sins and subsequently rose back from the dead and ascended to the Father, He has consecrated a way for us to draw near to God boldly.
 - c. Hebrews 4:16 states, "Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need. (**Heb. 4:16**)
 - i. Are any of you here in need right now? Do any of you need some of God's mercy? Or some of God's grace? Show of hands.
 - ii. Yeah, we all need God's grace and His mercy. And because of what Jesus Christ did for us, through His blood, through His sacrifice and subsequent resurrection He has provided a way for us to come boldly before the throne and obtain mercy and find the grace that we all so desperately need.
5. May we boldly and confidently enter into God's presence, taking advantage of the way Christ consecrated for us.
- C. Well, I said there were four ways in which we are to draw near to God. The first was to do so with boldness. The second is that we are to draw near to God **with Christ as our High Priest**.
1. Verse 21 describes how Jesus is our High Priest over the house of God.
 2. The High Priest was meant to serve as the "go between" between man and God. The High Priest represented man to God and he represented God to man.
 - a. Jesus Christ is our "go-between"; He is our mediator. He is our advocate before the Father, interceding on our behalf, representing us before the Father.
 - b. And at the same time Jesus came to represent the Father to us. Jesus said, "He who sees Me sees Him who sent Me." (**Jn. 12:45**)

- c. The book of Colossians says that Jesus is “the image of the invisible God, the firstborn over all creation.” (**Col. 1:15**)
 - d. At the onset of this book back in chapter one the author spoke of Jesus as “the brightness of [God’s] glory and the express image of His person” (**Heb. 1:3a**)
3. We can draw near to God because Jesus stands in the gap as our great High Priest.
- a. The High Priests were responsible for making sacrifices for the people, to atone for their sins. Jesus became our merciful and faithful High Priest making propitiation for the sins of the people.
 - b. Not with the blood of bulls and goats, but with His own blood, He not only atoned for our sins, but He also completely removed them.
- D. Number 3; we are to draw near to God **with a true heart**
1. Verse 22 states, “let us draw near with a true heart”. Your translation may read “with a sincere heart”.
 2. This means we don’t come to God with any sort of pretense. We don’t have to try and fake it before God. God sees and knows our hearts.
 3. Man looks at the outside, the appearance of a man and makes judgment, but not so with the Lord. God sees us from the inside out.
 4. “Man looks at the outward appearance, but the Lord looks at the heart” (**1 Sam. 16:7b**)
 5. God sees our hearts. He knows our shortcomings, our failures, and yet we are still able to draw near to Him because of what Christ did for us.
 6. We come to God knowing that we are a sinner, and knowing that our hearts are desperately wicked.
 7. The Lord spoke through the prophet Jeremiah lamenting, “The heart is deceitful above all things, And desperately wicked; Who can know it?” God responds, “I, the Lord, search the heart, I test the mind, [the secret motives one translation reads] Even to give every man according to his ways, According to the fruit of his doings.” (**Jer. 17-9-10**)
 8. God knows our heart and He will search our hearts. Anything we are trying to hide will all be laid bare before the Lord. And so, we come to Him, we draw near to Him, with a true heart; a sincere heart. A heart wide open to the Lord, knowing that He sees and He knows all.
 9. When we come to the Lord with a true heart, the effectiveness of the sacrifice of Calvary takes effect. Our hearts, though once wicked, have been washed and cleansed by the blood of the Lamb.
- E. This brings us to our fourth and final way we draw near to God. We draw near to God with boldness, with Christ as our High Priest, with a true heart, and number 4 with full assurance of faith.
1. Verse 22 continues, “let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.”

2. The author once again brings up the imagery of the ministry of the priests within the Tabernacle.
 3. As part of their consecration as priests, Aaron and his sons were called to wash with water and then offer up various sacrifices before the Lord and then subsequently sprinkling the blood around the altar and eventually sprinkling it upon themselves and their priestly garments. You can read all about this practice in Exodus chapter 29.
 4. This was something that was required for the priests to enter into the service of the Lord. In fact, God said that if they didn’t wash, as God prescribed for them, then they would actually die. God would punish them by taking their life, if they did not follow through with this special washing and cleansing ceremony.
 5. But we don’t need to worry about following these ceremonial washings and cleansings. For Jesus Christ washed and cleansed us once and for all when He went to the cross for us.
 6. We can draw near to God with full assurance, with complete confidence, knowing that our hearts have been sprinkled from an evil conscience and our bodies have been washed with pure water.
 - a. This of course is speaking figuratively of the work Christ did for us in contrast to the works of the priests of old. The gifts and sacrifices of old could not make him who performed them perfect in regard to conscience. (Heb. 9:9)
 - b. The old covenant way was completely incapable of dealing with the conscience of man; the internal workings of man. It only focused on the outside; the external.
 - c. But through faith in Christ and His work of salvation, God has cleansed us from the inside out. He has made us new.
 7. With full assurance and great confidence we draw near to God knowing that by faith, God has cleansed us and made us new.
- F. And so we see that based upon all that Christ is and all that He has done, our first purposeful and intentional action is to draw near to God.
1. What an incredible opportunity we have been given. What incredible access we have been given.
 - a. Before Christ, only the High Priest could enter into the presence of God and draw near to Him. But now, because of Christ and what He did for us, we can draw near to God.
 2. And not only that, but we also have the assurance of God’s word that tells us that as we draw near to God He will draw near to us.
 - a. James 4:8 states, “Draw near to God and He will draw near to you.” (**James 4:8a**)
 3. Through faith in Christ we can draw near to God and enjoy an intimate and close relationship with the Lord.

G. Well, what else are we to purposefully and intentionally do? Take a look at vs. 23 where we will note the second action we are to be intentional about.

IV. Hebrews 10:23; "Let us hold fast the confession of our hope"

A. Not only are we to purposefully and intentionally draw near to God, but we are also to **hold fast the confession of our hope**.

1. When the author speaks of the confession of our hope we know that he is referring to the hope of our salvation and ultimately our eternal life with God in heaven.
 - a. Now when the Bible speaks of hope, it isn't used in the same manner in which we use the word hope. In English, we use the word hope in connection to some sort of wishful thinking.
 - i. I hope it stops raining. Do I have any assurance or confidence in the rain stopping? Not really, but I hope it does.
 - b. When the Bible uses the word hope it speaks of the desire for some good with the expectation of obtaining it.
 - i. When the Bible uses the word "hope" it comes with a certain level of expectation. Our hope in Christ is not some wishful thinking; it is a certain expectation.
 2. This is not the first time the author has spoken of this hope.
 - a. Back in chapter 3, he spoke of Jesus and how He was faithful as a Son over His own house, whose house we are if we hold fast the confidence and the rejoicing of the hope firm to the end." (**Heb. 3:6**)
 - b. In chapter 6 the author spoke of those who have fled for refuge to lay hold of the hope set before us and how this hope that we have is an anchor of the soul, both sure and steadfast. (**Heb. 6:18b-19a**)
 - c. In chapter 7 the author mentioned how the law made nothing perfect; and how on the other hand, there is the bringing in of a better hope, through which we dare near to God." (**Heb. 7:19**)
 - d. Throughout this letter the author continually refers to our hope in connection to our eternal redemption.
 - e. We are absolutely certain, and sure of our eternal redemption, our future glorification in and through Christ when we breath our last here on earth. It is an anchor for our soul. Our future is set and secure.
 3. That is why the author speaks of holding fast to our confession of hope without wavering. Our hope is unshakeable, steadfast, and secure.
- B. And how is it we can be so confident? Why does the author exhort us to hold fast to our confession of hope without wavering? Well, there's one very simple and profound reason why.
1. Because **He who promised is faithful**. God has promised us our eternal redemption. And when God makes a promise, He keeps it.

2. When God makes us a promise it will come to pass. You can take it to the bank and now that He will make good on that promise.
3. God cannot lie. Numbers 23 states, "God is not a man, that He should lie, Nor a son of man, that He should repent. Has He said, and will He not do? Or has He spoken, and will He not do?" (**Num. 23:19**)
 - a. Men, you and I, we lie all the time; we change our minds all the time. We are fickle and untrustworthy. Now, we don't always intend to lie, but sometimes we make promises we can't keep. Because there are certain things that are beyond our control.
 - b. But there is nothing beyond the control of God. He is in control of everything, and He can ensure His promises will come to fruition.
4. God is faithful. It's part of His character, His nature. And you know what is some awesome to realize? Our hope, our eternal redemption is not based upon whether you or I are faithful, on whether you or I keep our promises. It is based upon God and His promise.
 - a. We blow it often. If our eternal hope was based upon our faithfulness, we'd all be in a whole lot of trouble. Many of us would have abandoned hope long ago.
 - b. But our hope is based upon God's faithfulness. 2 Timothy speaks about the faithfulness of God and how it isn't dependent upon our own faithfulness.
 - i. 2 Timothy 2:13 states, "If we are faithless, He remains faithful; He cannot deny Himself." (**2 Tim. 2:13**)
5. And so we can purposefully and intentionally hold fast to our confession of hope because it is based upon the faithfulness of God and not our own faithfulness. God is faithful. He has promised us our eternal redemption and so we need not worry about it ever being lost. It is set and secure in and through the Lord.

C. Well, let's take a look at the last two verses of our text and the final purposeful and intentional action we ought to do based upon all Christ has done for us. Read verses 24 & 25 with me.

V. Hebrews 9:24-25; "Let us consider one another"

- A. Here we see the third and final purposeful intention we ought to do based upon who Christ is and what He has done for us. We are to purposefully and intentionally **consider one another**.
1. I find it interesting to follow the flow here of our actions.
 - a. First off, we draw near to God, we come boldly into His presence and enjoy the intimacy of a close relationship with the Lord.
 - b. Then we hold fast to the promises of God and rest in them.
 - c. But thirdly we see that our Christian life isn't just about God and ourselves. Christianity isn't just about developing a close relationship with the Lord and living for and hastening for the day we

are united with Him in heaven. God has a plan and purpose for us to fulfill while here on earth, and it involves others.

d. The Christian life isn't just about you and the Lord; it involves others.

2. Now, some of you introverts might be getting a little nervous, and may not like what I have to say. I know there are many who would prefer that their Christian life just be about them and the Lord without ever having to be concerned about anyone else. But that simply isn't the way God has laid it out. We are to consider one another.

a. And that word consider, isn't simply a kind gesture of a passing thought. No, this word in the Greek carries the idea of giving very careful attention to some matter; to consider closely. It also carries the idea of showing great respect and regard towards something.

b. It's the same word the author used previously when he exhorted us to consider the Apostle and High Priest of our confession, Christ Jesus. (**Heb. 3:1**)

i. We need to give the same sort of careful consideration to one another as we do to Christ. That is how important this considering of one another is.

3. Now, as we look at this need to consider one another, the author lays out three purposes for why we need to do so. Note them with me.

B. Number 1, we are to consider one another in order **to stir up love and good works**.

1. The Greek word for stir up is an interesting one; its only used one other time in the entirety of the NT. It carries the idea of inciting something in a negative sense, and stirring up something in a positive sense.

a. The other time it is used, it is used in the negative sense when it speaks of the sharp contention that arose between Paul and Barnabas when planning their second missionary journey.

i. Acts 15 says, "The contention became so sharp that they parted from one another." Barnabas ended up taking Mark with him and sailed to Cyprus while Paul chose Silas and departed via Syria and Cilicia. (**Acts 15:39**)

b. That sharp contention between them is the same word that is here translated in a more positive light as "stir up". But the ideas are similar, both speak of a provoking type of behavior.

2. But when you consider your brother and sister in Christ, hopefully you are not provoking them, or stirring up trouble. The idea is that we would provoke or stir up love and good works.

3. Now, it's very important that we realize that the love we are wanting to stir up and the good works we are wanting to stir up, really are a byproduct of our relationship with the Lord.

a. These aren't things that we stir up in and of our own efforts. It is a byproduct of our relationship with God. As we draw near to Him and

cling to His promises, God pours out His love upon us and He leads us in the good works He has prepared for us.

b. The love that is mentioned here is the agape love of the Lord; it's that unconditional, unmerited love of the Lord. It is a byproduct of developing an intimacy with the Lord. The fruit of the Spirit is love according to Galatians 5. God gives us His love through His Spirit and we in turn are to stir it up in one another.

c. God has created us for good works. Ephesians 2:10 states, "For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand that we should walk in them." (**Eph. 2:10**)

4. As we consider one another, we are meant to stir up these things within one another. God has given us His love, He's given us good works to do, but sometimes we can get lethargic and/or apathetic in our love and works for the Lord. That is why God has given us one another, that we may continually stir one another up.

a. Now please don't get the idea of some sort of pep rally where I or a small group of people stand up here as some sort of cheer leader squad stirring up all sorts of emotional responses. Or that church is meant to be some sort of grand emotionally stirring production that gets us all riled up on some sort of emotional roller coaster.

b. No, that isn't it at all. One of the simplest ways we stir up one another in love and good works, is by doing them ourselves. That is what is meant by the phrase one another. It speaks of mutual activity where we are encouraging benefiting one another.

c. When we show love to one another and do good works towards the benefit of others, people are more likely to return that love and they will be more likely to reciprocate those good deeds.

d. So it isn't meant to be just a few of us stirring all the rest of us up into some sort of emotional response. It is more us just walking in love toward one another and serving one another as the Lord leads.

C. Number two. The second purpose in considering one another intentionally is **in order to gather together**.

1. Verse 25 says that we are not to forsake the assembling of ourselves together, as is the manner of some. You see we are meant to do life together. We are called to be part of a community of believers. Nobody is called to walk the Christian life alone. We need each other.

2. We are all part of the church of God. Now, when we come to this place here on Sunday morning, we may refer to it as coming to church and we may think about coming to this building.

3. But the church is not sticks and bricks; its flesh and blood. You and I are the church, we collectively are the church. We are the body of Christ. And the body of Christ needs all of its parts to come together in order to function the way it was intended to.

4. If the hands of the church all of a sudden decided they no longer needed the church, they no longer needed the rest of the body, and they cut themselves off from the body and stopped coming around what would happen?
 5. Both the hands and the body would suffer. The hands need the rest of the body to help them operate correctly, they need arms to be attached to and a torso. And the body needs the hands in order to operate correctly, as designed by God.
 6. When we decide that church isn't so important. Or we think that church is solely about meeting with God, we miss the mark.
 - a. Some people think they could do church out on their own. That they could do church out on the beach, or outside on some hiking trail, or simply by getting away from everything else.
 - b. That isn't church. And that isn't what God has called you to.
 - c. You will not grow that way. You may have opportunity to draw near to God and be able to spend time with Him, but again, that isn't church; there is a need for us to consider one another.
 7. The church is meant to operate like a body. We are meant to be joined and knit together by what every joint supplies, according to the effective working by which every part does its share, [and] causes growth of the body for the edifying of itself in love." (Eph. 4:16)
 8. This is how God designed it to be. Every single person here has a part to play, every one of us has a part to share, that we may all grow together and edify one another. And the question I must ask you to consider is "What is your part? And are you faithfully engaged in it?"
 9. There are plenty of opportunities for people to get involved, for people to share the load and to contribute their part. I want us to be a healthy and effective body of Christ and to be so, we need everyone to be gathering together on a consistent basis doing their part.
- D. Well, I said there were three purposes listed off for why we must intentionally consider one another. We are to consider one another in order to stir up love and good works, we are to consider one another in order to gather together, and third and finally we are to consider one another **in order to encourage one another**.
1. Verse 25 continues, "but exhorting [your translation may read encouraging] one another, and so much the more as you see the Day approaching.
 2. The word "encouraging" is the Greek word "parakaleo". It's a compound word; "para" means "along side of" and "kaleo" means to call; so we get the sense that this word means to call alongside of. It carries the idea of aiding, helping, comforting, and/or encouraging one another.
 3. The body of Christ is here to help you. To come alongside you. To help in your times of need. We can't replace Christ, but we can point you to Christ, and we can minister the love and care of Christ to you.

4. It's such a beautiful thing to see the body ministering to the body. When someone is going through a tough time, to see someone else come alongside them and comfort them, minister to them; it's a powerful thing.
 5. And it is what we are called to do. We share one another's burdens. We help when we can because that is what God asks of us as we consider one another.
 6. And we do so with the understanding that our time is short. We are to encourage one another all the more as you see the Day approaching.
 - a. That Day refers to the Day when Christ returns for His bride. Each day that passes is another day closer to that Day. And as the bride of Christ, we the church want to be ready to meet our Lord and Savior face to face. We want to be ready.
 - b. And so we encourage one another, we come alongside one another, we help one another and we share each other's burdens so that we may be as ready as possible for that Day.
- E. You guys, we must be intentional about considering one another. That we may stir one another up, that we may gather together as the body of Christ, that we may encourage one another with each passing day.
1. Time is short. It's time for us to be intentional and purposeful in our walk with the Lord.
 2. We are to be intentional about drawing near to God and growing in our relationship with Him. We are to be intentional about holding fast to our confession of hope, our eternal security in Christ. And we are to be intentional about considering one another and growing in our relationships with one another that we may be ready for the Lord.
 3. Amen? Amen.

VI. Conclusion/Communion;

- A. At this time, we're going to transition to our time of communion; it is a great opportunity for us as a church to put into practice some of the things we discussed this morning.
1. Communion is about remembering what Christ did for us. And that is pretty much what our study this morning was built upon. Based upon who Christ is and what He did for us, we now must be intentional and purposeful in these certain areas. The first of which was drawing near to God and that is what communion is all about.
 2. So that is what we're going to do today. We're going to draw near to God. We're going to spend a few moments in prayer and in communion with God. We're going to thank God for what He has done for us and what He continues to do in us and through us.
 3. Let this time also be a time of reflection, a time where we allow the Lord to search our hearts and show us areas in which He longs to work. May we be open to the Spirit's leading and guiding in those particular areas.

4. If need be, let this time of communion be a time of confession as well, a time of repentance where we turn from those things God is calling us out of, and we submit to those areas He is leading and guiding us in to.
- B. As the ushers pass out the communion elements, I want you to hold on to them until I come back up.
1. In the meantime the worship team will lead us in a song of worship. As the Lord leads, feel free to join in with them.
 2. Once the song comes to an end, I'll come back up and lead us in partaking of the elements together as a church family.
 3. Let's spend these next few moments drawing near to God and enjoying communion with Him.