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Well, this morning I bring you not so much a sermon in the traditional sense but more of a meditation to prepare our hearts for Communion. We've intentionally built this service this morning around the Communion Table. We believe that that's a good thing to do. Communion is something to be entered into soberly and joyfully and after some measure of self-examination and reflection with an appreciation for the Lord Jesus Christ. It is not something to be done in a hurried way, in a flippant way, in a casual way. Scripture says that if we take Communion in an unworthy manner, we drink judgment to ourselves, that those with sin in their lives should not be taking Communion and that those of us who are believers and that we love the Lord Jesus Christ, that we would do this earnestly and sincerely as a measure of appropriate response to the majesty of the sacrifice that he made on our behalf of which we have just been singing.

And so I want to say in advance that if you're here today and you're not a Christian, that Communion is not for you. This is a sharing in the body of Christ; to take the elements is to publicly witness to the fact that you have personally turned from sin, that you have personally put all of your faith in Christ alone for your salvation, that you belong to him and not to this world, and so it's very important for non-Christians to simply let the elements pass when that time comes in a few moments. It's also important for those who profess to know Christ but are walking in sin and pursuing a hard-hearted path of rebellion and resistance to correction and things like that, it's very important for you to pass the elements as well because we should and we cannot morally speaking, we cannot be clenching to sin in one hand and reaching for the elements as they're passed with the other hand. We must reach for the elements with both hands, having forsaken sin to the best that we know how, to the best of our ability, confessing our sins and, brothers and sisters in Christ, forsaking our sins as we reach for these elements. And if you're in a position of life, you know that you're in sin, you know that you're clinging to things that are displeasing to God, you know that your relationships are displeasing to God because of the nature and the way that you conduct yourself in them, you need to let the elements pass. It would be better for you not to put the elements in your mouth and to bring judgment upon yourself by doing so, and to do that and to let them pass without any regard to what people around you think. Let it be a time of conviction to you that you have to let the elements pass because of the path that you've chosen in your life, and let this all be that which would provoke you and prompt you to an earnest heartfelt repentance with tears before God later today as the conviction of the Holy Spirit falls

upon you. It's that serious. Communion brings our whole life into the spotlight before God and calls us to contemplate it all in light of the Lord Jesus Christ.

Normally I say those things when the elements are being passed but today I just wanted to say it upfront and maybe that's a little bit better way to go, to make it so that it's not such a rushed process in your mind and to realize the earnest nature of the Lord's Table. It's been through the intervention of this so-called COVID thing, it's been eight months since we've been able to share in Communion together. I've received questions from people, "When are we going to have Communion again?" Finally in the grace of God we're able to remember our Lord in the way that he's appointed again and it's a blessed privilege to be able to do so.

What I want to do today is I just want to build on some things we said a couple of weeks ago from the book of Jeremiah, and remembering that this is more a meditation than a normal kind of message. If you would turn back to Jeremiah, I want to remind you of a critical text for all of Scripture really, certainly for that book and certainly for us this morning, Jeremiah 31. Jeremiah prophesied of the rich realities that we now experience today some 2,500 years later and in Jeremiah 31:31, God promised something new to a sinful nation and Jeremiah, the mouthpiece for God, said this in verse 31 of chapter 31,

31 "Behold, days are coming," declares the LORD, "when I will make a new covenant with the house of Israel and with the house of Judah, 32 not like the covenant which I made with their fathers in the day I took them by the hand to bring them out of the land of Egypt, My covenant which they broke, although I was a husband to them," declares the LORD. 33 But this is the covenant which I will make with the house of Israel after those days," declares the LORD, "I will put My law within them and on their heart I will write it; and I will be their God, and they shall be My people. 34 They will not teach again, each man his neighbor and each man his brother, saying, 'Know the LORD,' for they will all know Me, from the least of them to the greatest of them," declares the LORD, "for I will forgive their iniquity, and their sin I will remember no more."

What a blessed blessed promise this new covenant is that the Lord speaks about here in Jeremiah 31. It speaks of the theological reality of regeneration, God giving his people a new heart to serve him with desire and with love and a spirit of obedience rather than external compliance with other matters, and it speaks of the reality of justification and there at the end of verse 34, God forgives our iniquity and their sin, he says, "I will remember no more." In the new covenant, we have the promise of new life from God for his people and we have the promise of the forgiveness of sin. Everything that Israel experienced and that brought their judgment upon them was because these two realities were not their national experience when Jeremiah was prophesying. They were hard-hearted, rebellious, cold people toward God and their sin were not forgiven and that's why judgment came upon them. And you and I here in the New Testament era, in our days before Christ, that's exactly what you and I were like, cold, hard-hearted people, resisting the word of God, resisting the Spirit of God, and yet God in mercy sovereignly,

powerfully brought the Gospel of Jesus Christ to us and through that Gospel he brought new life to us, he worked faith in us. The Spirit of God caused you to be born again, the Apostle Peter says in his letter. He caused us to be born again that we might enter into these wonderful realities of which Scripture speaks. New life in Christ, alive to God, made alive though we were once dead in our transgressions, our multiplied infinite sins against him forgiven never to be brought up against us in the courts of God again. Instead of being brought up in the courts of God against us, they were brought up and Christ bore them on our behalf at the cross.

The cross was the courtroom, so to speak, where our sins were judged for those of us that are in Christ, and the new covenant speaks of all of these realities. The new covenant points to them and Jeremiah speaks about the reality of that old covenant, the covenant that God gave them when he brought them out of the land of Egypt in verse 32 there, and all of the access that God gave to Israel was premised on human priests and animal sacrifices that had to be done over and over again. Now understand that even that old covenant was a gracious initiative from God. It provided access to him for a sinful people but, as we're going to see, as we're going to review, that that old covenant, the glory of it is lost in the wonder of the new covenant that we enjoy and upon which we approach God here this morning. And so we're going to explain this morning in this meditation before we take Communion, we're just going to look at five ways that the new covenant excels the old covenant.

Now we throw around that word "covenant" sometimes and let me just give you a definition, kind of a non-technical definition, we'll save the technical things for future times, but the covenant refers to the divinely established basis that God has provided which enables man to relate to him and by which God blesses him. God established an agreement, you might say, the basis upon which men would approach him, and it is only through Christ and it's only on that basis, that new covenant basis that God relates to man. There's no other way to approach a holy God. Israel in the days before Christ functioned under that old covenant with a tabernacle and then a temple, and just multiplied animal sacrifices. Think about it this way: the sacrifice that was offered in those days was, in one sense it wasn't a living sacrifice because it wasn't a human sacrifice, those animals had no love for the one who is offering the sacrifice, it was just a dumb animal being offered there, but what we have in Christ instead as we think about Christ and his sacrifice, the one who came for us loved us and gave himself up for us and that kind of gives us a window into some of the things that we want to see today. Christ came and the Communion Table remembers how he inaugurated the new covenant on our behalf. God used both of those covenants to give sinful men access to him but these five contrasts this morning will show us how much better the new covenant is compared to that old covenant that Israel was confined to before the coming of Christ.

We're going to look at some things from the book of Hebrews now. I'd invite you to turn there, Hebrews 7. Hebrews 7 and you'll find as we go through these passages that the writer of Hebrews is referring to this passage from Jeremiah and is basing his argument on the things that Jeremiah said, and so it makes a good connection for us here this morning, and we're going to just go through these things so briefly. But first of all, the

first contrast that I want you to see to appreciate our Lord Jesus Christ, to appreciate the salvation that you have in him this morning as we approach the Communion Table is this, number 1: the new covenant has a better mediator. It has a better mediator. You see, under the old covenant, the old covenant utilized human priests who made the animal sacrifices, who pronounced blessing on the worshiper. These human priests were sinful themselves, they were mortal men themselves, they were subject to death. They themselves needed a sacrifice for their own sin and they were passing men who lived for a short time and then they were gone and they did not continue in their office.

Look at Hebrews 7:23. Speaking of the priests under the old covenant, the writer of Hebrews says this,

23 The former priests, on the one hand, existed in greater numbers because they were prevented by death from continuing,

They were subject to death. They were temporary priests, in other words, and replaced by the next generation of priests and on down the line it went. Beloved, do you realize by contrast what we have in our Lord Jesus Christ? What has been provided to us under the new covenant? We have a perfect priest who lives forever. We have a perfect priest who lives forever and not only is he immortal contrasted with the morality of those former priests, they were sinful and he is sinless, he is perfect, and the writer of Hebrews draws out this contrast for us in verse 24 when he says,

24 but Jesus, on the other hand [so you see the contrast], because He continues forever, holds His priesthood permanently. 25 Therefore He is able also to save forever those who draw near to God through Him, since He always lives to make intercession for them.

We have an immortal priest always able to save those who come to him, always living to make intercession for us, a priest whose ministry never will it cease, a priest whose intercession never will stop, and you see the contrast between the sinful human priests of the old covenant and the great holiness of our mediator or our priest. Verse 26,

26 ... it was fitting for us to have such a high priest, holy, innocent, undefiled, separated from sinners and exalted above the heavens; 27 who does not need daily, like those high priests, to offer up sacrifices, first for His own sins and then for the sins of the people, because this He did once for all when He offered up Himself. 28 For the Law appoints men as high priests who are weak, but the word of the oath [the new covenant, in other words], which came after the Law, appoints a Son, made perfect forever.

You and I, our priest is Christ. Magnificent. Holy. Innocent. Undefiled. God in human flesh. Christ. Whereas under the old covenant they approached through a sinful priest, mortal like they were. You see, under the new covenant we have a better mediator. We have Christ as opposed to those Old Testament priests, and so the new covenant is better in that way.

Now secondly, the new covenant as we've alluded to already, the new covenant changes the heart. It changes the heart of the sinner. When you come to the sacrifice of Christ, when Christ makes you new under this new covenant, you are changed, you are made a new creature, you are born again. Oh, sure, you still exist in the same human body that you had beforehand but everything is new inside and that's what the new covenant provides that the old covenant did not. The new covenant changes the heart. You see, when God instituted the old covenant, you know what he did with the 10 Commandments, right? He wrote them on tablets of stone, cold, hard stone. Now in the new covenant with our new life in Christ, he writes it in living letters on a living heart that he gives to us that is warm and vibrant, and is responsive to the word of God. The old put the law on tablets of stone, the new covenant inscribes it on the human heart and changes desires.

Hebrews 8:7 we see this. The writer of Hebrews says,

7 For if that first covenant had been faultless, there would have been no occasion sought for a second. 8 For finding fault with them, He says, "Behold, [and now we see the quote from Jeremiah 31 again], Behold, days are coming, says the Lord, when I will effect a new covenant with the house of Israel and with the house of Judah; 9 Not like the covenant which I made with their fathers on the day when I took them by the hand to lead them out of the land of Egypt; for they did not continue in My covenant, and I did not care for them, says the Lord. 10 For this is the covenant that I will make with the house of Israel after those days, says the Lord: I will put My laws into their minds, and I will write them on their hearts, and I will be their God, and they shall be My people. 11 And they shall not teach everyone his fellow citizen, and everyone his brother, saying, 'Know the Lord,' for all will know Me, from the least to the greatest of them. 12 For I will be merciful to their iniquities, and I will remember their sins no more." 13 When He said, "A new covenant," He has made the first obsolete. But whatever is becoming obsolete and growing old is ready to disappear.

You see, the new covenant replaces the old covenant as the means by which we approach God and it is better, it is better because it changes men and women, it makes us someone new inside, whereas before as Scripture repeatedly says the mind of the old man, the mind in Adam is hostile to God, it cannot submit itself to God because it is so hostile to him. And so to simply lay law on people and say this is how you are to live misses the fundamental point that man needs to be born again. The old covenant did not provide for that. What the new covenant does is it deals with that heart problem. In place of an external ritual, this new covenant brings internal renewal, it renews the will, it changes it so that it is able to respond to God in a way that the old man never could, and not only responding in obedience but to believe and to understand. Those of you that came to Christ just a little bit later in life, maybe in your late teen years or some point in your adulthood, isn't it true if you're truly in Christ you know something earnest about what

I'm about to say, that when you truly came to Christ, when God truly saved you is a better way to put it, that your mind changed. The way that you thought changed. Your ability to understand the word of God suddenly flamed with light. You were able to read the word and it was living and you loved it and you wanted to obey it. There was an aspect of it that was just so vibrant to you that you had never known before.

That's the new heart. That's the new heart manifesting itself, and at the start I've talked in ministry with people like this, you don't even fully understand what happened. "You know, I was, you know, in the words of Amazing Grace, I once was lost but now I'm found. I was blind but now I see." I remember speaking to a young man one time and he was saying, "What's happened to me? Why do I understand the word of God now and I never did?" I said, "My friend, it's not that difficult. You've been born again." The new covenant had brought new life to him and that's one of the wonders of the new covenant, it changes the heart, it's better than the old covenant that way by contrast.

Well, thirdly, the new covenant provides better access to God. It provides better access to God. Under the old covenant the high priest could only enter the Holy of Holies once a year and in chapter 9 of Hebrews, verse 6, you see this discussed. There was a time limitation and there was a person limitation. It was limited to the high priest. Hebrews 9:6,

6 Now when these things have been so prepared [speaking about under the Old Testament dispensation], Now when these things have been so prepared, the priests are continually entering the outer tabernacle performing the divine worship, 7 but into the second, only the high priest enters once a year, not without taking blood, which he offers for himself and for the sins of the people committed in ignorance. 8 The Holy Spirit is signifying this, that the way into the holy place has not yet been disclosed while the outer tabernacle is still standing,

Now stop there for a moment and think about that through New Testament eyes. Think about how sad that is for one who longs for the presence of God, and to realize that the inner sanctum, the place where God manifested his presence was off-limits. There was access. Yes, there was access but it was once a year through the high priest bringing the blood of an animal, and I picture that as a New Testament believer doing a little bit of time travel, I'm speaking as a fool here, but doing a little bit of time travel and loving God with a New Testament new birth heart and seeing that that inner access is restricted; you can't go to where the fullness of the reality is made known. And while it's so gracious for God to provide any access to sinful people, standing looking on the outside with a New Testament heart, you look at it and you weep saying, "Oh, there's still a barrier. I still can't go into the inner reality here." And it was deliberately set up that way by the Holy Spirit to show that the fullness had not yet come. Well, in the new covenant which we enjoy today, we have far better access. I mean, there is no comparison to that access that we have now compared to what they had then. The contrast is stunning. It is infinite. It is magnificent because by contrast to that Old Testament reality, Jesus Christ serves now in heaven and he serves in reality, not with symbols.

Look at chapter 9, verse 11.

11 But when Christ appeared as a high priest of the good things to come, He entered through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation; 12 and not through the blood of goats and calves, but through His own blood, He entered the holy place once for all, having obtained eternal redemption.

Christ has entered into the holy throne in heaven for us and as it were, he carried us with his own blood there, whereas the high priest had stones on his outer vestment with the 12 tribes of Israel inscribed on stones on his vestment and, in a sense, he carried them in a representative way into the inner sanctum, Christ by contrast carries us with our names written in his hands, as it were, written in his blood and has entered in there with us there with him, united with Christ, he's carried us into the inner place where we have immediate, full and bold access to God at all times with no further sacrifice needed, with no human priest needed, for those of you still confused by Catholic false teaching.

Look over at the book of Ephesians. Turn back in your New Testament to Ephesians 3 to just see a statement about this access. This was in accordance with the eternal purpose which he carried out in Christ Jesus our Lord in whom we have boldness and confident access through faith in him. We can go immediately into the presence of God in the name of our Lord Jesus Christ, as Christians be immediately received, immediately welcomed, when we go to God in prayer we have immediate access and we belong there. By Christ's shed blood, it is our access, it is our privilege. We have a right to be there because that is the wonder of the gift of the new covenant that we have received in Christ, and because Christ is our priest – you must understand this, beloved – because Christ is our priest and is the one who intercedes for us, because Christ is our one and only mediator with a holy God, 1 Timothy 2:5, because Christ is our priest and Christ's work is finished and the Father has accepted his work, we are fully reconciled so that there is no barrier to our access with God whatsoever anymore. If you are in Christ, you have full, complete, immediate, ongoing, confident, bold access to God in the inner throne room of heaven. I want to tell you, that's a whole lot better than the way they had to do it in the old. That's a whole lot better. That's the reality, not the shadow. The new covenant provides better access. The ongoing presence of Jesus Christ at the right hand of God guarantees that we always have access to our God. We can no more lose our access to God as Christians than someone could kick Christ out of heaven. That's remarkable. That's how much better the new covenant is than the old, and we have that reality.

Now beloved, I want to just pause for a moment. You're probably like me, you tend to take these things for granted. We tend to forget the wonder and the magnificence of it under the weight of adversity, trials, uncertainty in life, and we lose sight of it. Well, one of the reasons that God established Communion is for the church to remember things like this and for it to reorient our thinking and reorient our priorities about what really matters and the marvelous gift that has been given to us in Christ. This is unspeakable, how great this is. This is that which was withheld from the sight of the Old Testament nation of

Israel, and now here you and I are, dwelling and luxuriating, as it were, in the midst of it and this is the reality that belongs to us. This is what Christ has done for us. This is the great gift that Christ has given to us: better access, a new heart, and Christ as our priest rather than some human flunky, if I can put it that way.

I'll tell you what, just to maintain a little bit of a polemic in an area that needs this particular polemic: I'd sure rather have Christ as my priest than those impostors in the Catholic Church. There's no comparison, is there? There is no comparison. And it's for love for Christ and even love for people in the Catholic Church that I say that. They're in the same realm as wanting to dance around in the old covenant with sinful human mediators who can't do anything for them while Christ is in our midst providing us with immediate access, and an access in which he says, "I will never never never leave you nor will I ever ever ever forsake you."

Look over at Hebrews 13, that's the force of the Greek text. Hebrews 13. You see, this kind of theology matters. This changes everything. Hebrews 13:5,

5 Make sure that your character is free from the love of money, being content with what you have

And he gives the ground for contentment, he's giving you the ground for Christian contentment and it is rooted in the reality of the things of which we speak this morning.

for He Himself has said, "I will never desert you, nor will I ever forsake you,"

The idea is, "I will never never never desert you." It's a triple negative in Greek. "Nor will I ever ever ever forsake you." In case you missed it on the first round or the second round, you're supposed to get it on the third with this kind of emphasis. Christ will never forsake his people. Ever. It's impossible. The stars will fall out of the heaven before that happens.

So what does this mean for us? Verse 6,

6 so that we confidently say, "The Lord is my helper, I will not be afraid. What will man do to me?"

If this is my Christ and this is my access, what do I have to fear on earth? The obvious answer is nothing. No man. Not death. Nothing. That's how wonderful it is.

Well, fourthly, we need to keep moving here. Another contrast that shows us how the new covenant is better than the old covenant, the new covenant has a better sacrifice. It has a better sacrifice. This is undeniable. The old system offered up sacrifices that could not really genuinely take away sin. It was just a covering for a time. Chapter 10, verse 1 of Hebrews.

1 For the Law, since it has only a shadow of the good things to come and not the very form of things, can never, by the same sacrifices which they offer continually year by year, make perfect those who draw near. 2 Otherwise, would they not have ceased to be offered, because the worshipers, having once been cleansed, would no longer have had consciousness of sins?

Why do you have to keep offering it again and again if it actually accomplished what you were looking for? It was merely a pattern, a shadow to point to the future reality.

Verse 3,

3 But in those sacrifices there is a reminder of sins year by year. 4 For it is impossible for the blood of bulls and goats to take away sins.

The animal sacrifices only were a symbol. They symbolized the ransom price. Do you know, do you realize, do you remember what we have in Christ? We have the actual price paid. We have Christ actually paid the price in his own blood. He was able to offer the perfect human sacrifice because he was sinless, he was able to offer a sacrifice that took away human sin because it takes human blood to pay for human sin, and it takes human blood that has the quality of deity to it to provide an infinite value to it that allows many to find their access in him. Bulls and lambs and goats, they could never do that. It's astonishing to me that there are people who are so fascinated with Old Testament symbols and want to go back to those and practice those even as supposed Christians. We don't do that. We don't do that because Christ has eclipsed all of that and made it all unnecessary. Now that the reality has come, the symbols are not needed and should be put away never to be brought out again.

Look at verse 11 of this same chapter, chapter 10, verse 11 and we'll start in verse 9, I guess.

9 then He said, "Behold, I have come to do Your will." He takes away the first in order to establish the second. 10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all. 11 Every priest stands daily ministering and offering time after time the same sacrifices, which can never take away sins; 12 but He, having offered one sacrifice for sins for all time

That's amazing, isn't it? One time. He did it one day and it was good forever, he

sat down at the right hand of God, 13 waiting from that time onward until His enemies be made a footstool for His feet. 14 For by one offering He has perfected for all time those who are sanctified [those who are set apart by God].

And so we have in Christ a better sacrifice, infinitely, obviously so than anything that was offered under the old dispensation.

And so we have seen four of the contrasts: there's a better mediator, it's better because it changes the heart, it provides better access, it's a better sacrifice. Fifthly and finally for this morning: the new covenant brings real purification. Real purification. You see, as I've already said, under the old covenant there was just a covering for sin, it wasn't actually taken away. The new actually removed it. Look at verse 15 where it says,

15 And the Holy Spirit also testifies to us; for after saying, 16 "This is the covenant that I will make with them after those days, says the Lord: I will put My laws upon their heart, and on their mind I will write them," He then says, 17 "And their sins and their lawless deeds I will remember no more." 18 Now where there is forgiveness of these things, there is no longer any offering for sin.

Do you know why we don't have altars in a true New Testament church? An altar is a place of sacrifice. There is no place for a true church to have an altar in its place of worship because the altar is the place of sacrifice and the sacrifice has already been made, and so we take out altars, we bring a table of remembrance instead, because there is no sacrifice because Christ has obtained complete forgiveness by his once for all sacrifice at the cross of Calvary.

You know, when you read the four Gospels, you read about the crucifixion of Christ, it's easy to get caught up in the human drama of it. It is a compelling story, for sure, to read that, but what we have in the epistles is that which interprets it and helps us understand the fullness of the meaning of what was going on there. Christ was not only dying for our sins there, he was inaugurating something completely new, completely better for the people of God which is immeasurable and infinite and eternal in its scope.

Friends, let me say something by way of application here. If you can hear things like this and be unmoved by them, I want to tell you, you are not a Christian no matter what else you think about yourself, no matter what else your experience in religion has been, because the new heart which is given to you in the new birth vibrates with love for the reality of these kinds of things. And so I say that simply to help you discern your own heart. The one sacrifice of Christ 2,000 years ago excels the sacrifice of millions of animals. You could sacrifice bulls and goats and lambs hundreds of times an hour every hour of the day for all of the years spanning throughout all of eternity and the one sacrifice of Christ would still be infinitely greater than them all combined. That's how great the sacrifice under the new covenant is.

Well, what shall we make of this new covenant and how shall we appropriate it as believers here today? Well, the writer of Hebrews goes on in verse 19, having set forth all of these wonderful contrasts for us, he says in verse 19, "Therefore," as a consequence of the superior excellence of the person of Christ and the superior excellence of his

sacrifice, the superior excellence of the new covenant compared to the old, therefore as a consequence of all of those things,

19 ...brethren, since we have confidence to enter the holy place by the blood of Jesus, 20 by a new and living way which He inaugurated for us through the veil, that is, His flesh, 21 and since we have a great priest over the house of God 22 [here's what we're to do, we're to] draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water. 23 Let us hold fast the confession of our hope without wavering, for He who promised is faithful; 24 and let us consider how to stimulate one another to love and good deeds, 25 not forsaking our own assembling together, as is the habit of some, but encouraging one another; and all the more as you see the day drawing near.

What do we do in response to this better, this new and better covenant? We draw near. We draw near not by the deeds of our hands but by faith in Christ. We draw near with a sincere heart that is fully assured that Christ is who he said he was, that Christ did fulfill and accomplish redemption for his people, that there is nothing more to be done, nothing more to be added, that Christ is all in all to us, he has satisfied the demands of divine justice for everyone who believes in him, and we draw near by faith, we draw near in humble repentance and give thanks and give of this new heart that he has given to us, we give it all in totality back to him. "I belong to Thee. Gratefully I belong to Thee. I am Thine, O Lord. Take me, use me, keep me until You bring me to my heavenly home."

Is that your hope today? Is Christ the way, the truth and the life to you so much so that you understand that you forsake all of your own righteousness, you forsake any other way to God? The thought is abhorrent to you that there could be any other way taught to men? Are you trusting Christ by faith alone because, my friends, he is the way, the truth and the life and no one comes to the Father except through him.

Gracious Lord, we thank You for the blessing that are ours in the things of which we have spoken. We pray that You would bless us as we remember Your body and blood in this time. We pray in Jesus' name. Amen.

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