

THE Rock COMMUNITY CHURCH

1 Samuel 27:1 - 28:2

“Crossing the Line

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Anaheim Hills, CA | RockCC.com

24:03

Well, if you would turn with me to 1 Samuel chapter 27. Have you guys ever been lured in a certain direction that you know is wrong, but still choose to go that direction?

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Have you ever been so buried in your thoughts, so consumed that you don't know which way is up or which way is down? Have the trials of your life ever overwhelmed you to such a degree that you find yourself reacting by pure emotions and you start running in any direction you see some relief or comfort?

24:47

One of my best friends, a pastor from another church, we have a kind of a code phrase. We'll text each other or when we call each other and we'll say, hey, the committee is active. And what we mean by that is that those voices in our head, that one voice starts to argue with the other voice, and we don't know if we're winning or losing

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but we call each other we're like hey we need I need your help to snap me out of this, right? Married people have you ever gotten into a disagreement with your spouse and then as the day goes on you just, you're just consumed in those thoughts and you're developing an argument against their hypothetical argument that they made up in your imagination and then now you find yourself 20 or 30 arguments deep, right?

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And the husbands we walk into the garage and there's our wife like sharpening a sword. And we're like where'd you get a sword from, right? Has that ever happened to any of us? Never, right/.this is where we find David the sweet psalmist of Israel he isn't writing a psalm he isn't seeking God's counsel he's not diving into prayer, he isn't seeking a prophet for help.

26:08

Instead, he reacts with pure, unchecked emotion and survival instinct, and gets himself into a pickle. I think my assumption, because I can relate with him, is that a lot of us will be able to relate with him too.

26:24

Now years ago, an atheist society published a little pamphlet exposing the questionable actions of the biblical heroes, biblical characters. And they noted how, according to the Bible, Abraham, referred to as a friend of God, was willing to sacrifice his wife for his own safety.

26:46

They questioned the kind of God who would befriend such a dishonest man. And then in it, they said, David is the worst of them all, right? He seduced Bathsheba and had her husband murdered because of it, yet this is the man after God's own heart, right?

27:07

They asked, what kind of a God could find so much praise in such a man, and why would anyone serve that God? Well, first, you know, everything that they said, and I just pulled a couple little snip, you know, little sentences from it, everything they said was true, gloriously true.

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The heroes of the Bible are scoundrels and criminals, violating God's law and sinners to the core, except for Christ, of course. This shows the Bible's honesty and that the Bible's message over and over and over again declares do not trust man, trust God.

27:52

And here's the miraculous part. God saves such people as this. Paul's going to write some thousand years after David here that God justifies the ungodly. Romans 4, verse 5. What a spectacular phrase that is.

28:12

God justifies ungodly, and all of us should say praise God, because we're all if we're honest, we're all just like David, we're just like Abraham, we're just like them. We agree with the atheist article. The difference is we don't see this as God's shame.

28:35

We see this as God's glorious grace, and if his grace is sufficient for David, we can rest assured that his grace hasn't changed, and it too is sufficient for us. So let's turn to chapter 27 of 1 Samuel, and would you read the word of God together with me?

28:56

Then David said in his heart, Now I shall perish one day by the hand of Saul. There is nothing better for me than I should escape to the land of the Philistines. Then Saul will despair of seeking me any longer within the borders of Israel.

29:13

And I shall escape out of his hand. So David arose and went over. He and six hundred men who were with him to Achish, the son of Maach, king of Gath. And David lived with Achish at Gath, he and his men, every man with his household, and David with his two wives, Ahinoam of Jezreel, and Abigail of Carmel, Nabal's widow.

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And when it was told Saul that David had fled to Gath, he no longer sought him. Verse 5. Then David said to Achish, If I had found favor in your eyes, let a place be given to me in one of the country's towns, that I may dwell there.

29:57

For why should your servant dwell in the royal city with you? So that day Achish gave him Ziklag. Therefore Ziklag has belonged to the kings of Judah to this day. And the number of the days that David lived in the country of the Philistines was a year and four months.

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Now David and his men went up to make raid against the Geshurites, the Girzites and the Amalekites. For these were the inhabitants of the land from of old, as far as sure, to the land of Egypt. And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, the garments, and come back to Achish.

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And when Achish asked, Where have you made raid today? David would say against the Negeb of Judah, against the Negeb of Jerahmeelites, against the Negeb of the Kenites. And David would leave neither man nor woman alive to bring news to Gath, thinking

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lest they should tell about us, and say, so David has done. Such was his custom all while he lived in the country of the Philistines. And Achish trusted David, thinking he had made himself an utter stench to his people Israel.

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Therefore he shall always be my servant. Verse 1 of chapter 28. In those days, the Philistines gathered their forces for war to fight against Israel. And Achish said to David, understand that you and your men are to go out with me in the army.

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David said to Achish, very well, you shall know what your servant can do. And Achish said to David, very well, I will make you my bodyguard for life. This is God's word. Now there is great temptation that always seems to come right after great victories.

32:08

In chapter 27, we see this pattern of a failure after a victory awkwardly clear. After not killing Saul in chapter 24, David is tempted to kill Nabal in chapter 25. Although Saul was hunting David, David spared his life.

32:27

Then chapter 25, Nabal just throws a little bit of shade at David and David's rage comes up within him and wants to kill Nabal. Then in 26, David has another opportunity to kill Saul, but overcomes because he learned from the Nabal incident that vengeance belongs to the Lord.

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At the end of chapter 26, we read this, Then Saul said to David, blessed be you, my son, David, you will do many things and will succeed in them. So David went his way and Saul returned to his place.

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I've broken this chapter up. It's an easy chapter. There's not anything difficult. There's kind of just two sections, just real practical. The first section, verses 1 through 7, is David coming out of Israel.

33:21

And the second section from verse 8 to chapter 28 verse 2, David with the Philistines. So now David and Saul depart in peace. But then the next verse, verse 1, Then David said in his heart, Now I shall perish one day by the hand of Saul.

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There is nothing better for me than I should escape to the land of the Philistines. Then Saul will despair of seeking me any longer within the borders of Israel, and I shall escape out of his hands. Now we read this and we're like, wait, wait, wait.

33:58

There is nothing better for me than I should escape to the land of the Philistines. David, come on, right? You want to shake him a little bit. David's response centers on his sudden failure to believe in God's promises.

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We see this both in the fact that David flees from Israel, the Promised Land, and where does he go to? The land of the enemies, the Philistines. David flees Israel because he has convinced himself that the hand of Saul will take his life.

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This is a remarkable assessment on David's part against the overwhelming evidence of his recent life that Saul's strength is not able to do anything against God's providence.

Back in chapter 23, Saul was about to stretch out his hand and seize David when a sudden assault of the Philistines diverted his forces.

35:02

Chapter 24, Saul comes to hunt for David and the Lord places Saul at David's mercy in a cave and Engedi. Then God put a deep sleep on Saul's army so that David could sneak in and get Saul's spear. This was evidence of Saul's impotence against God's promises to raise David to the throne.

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How then does David conclude that he will perish one day at the hand of Saul? But notice what the chapter begins. What does it say? David said in his own heart, David counseled his heart with unbelieving words so that no wonder his heart responded not in faith but in anxiety and unbelief.

35:52

A .W. Pink rightly states, observes David's foolishness and a tendency that all of us believers can relate with. He says this, Alas, when unbelief dominates us, God is forgotten. And deliverance, our own ease, obsess the mind.

36:13

And hence it is that, unless divine grace interposes, we seek relief in the wrong quarter and by unspiritual means. Thus, this is where we find David at today. Now, to be honest with ourselves, we see David's actions and we assess them and say, Yep, I've been there too.

36:41

Right? I've sadly, far too often, as Christians, we forget God. We forget God's means of grace that he has given us and we run to the world for protection. We listen to our hearts and we run to the world for counsel.

37:03

What are the means of grace God has given us? Well, the Bible, prayer, worship, the church, serving, giving, communion, pastors, evangelism, accountability with fellow believers. These are just a few that I wrote down.

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Those are means of grace that God has given us. They're prescribed medication that God has given His church for our care, for our spiritual health. And as a pastor, I see an increasing drive to pursue secular counseling and therapy instead of biblical counseling and discipleship.

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Far too many Christians run from the means of grace. God has given them and they fail to take advantage of them. Instead, they flee to Philistine territory to find the child inside of them. Instead of coming to pastors, Because they know what the pastors are.

38:06

We're not going to say anything new. What are we going to say? Have you read your Bible? How's your prayer life? Are you attending church or has youth sports taken that over? Do vacations constantly get in your way?

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Are you are you unveiling yourselves? Are you taking the medication God has given you for your care? Right? And people hear that from pastors like, oh, you know, those things take faith. They take faith.

38:42

Right? When we come to the communion table, do you believe that there is a real communion between you and Christ? Or is this merely grape juice and pita bread? Right? Because if it's merely grape juice and pita bread, it has no purpose.

38:58

It has no meaning. But we come here today, and this isn't a message on communion, but we come here today and there is a real communion, a soul satisfying communion that if you neglect this, you neglect your spiritual health.

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It's a means of grace that God has prescribed to us. Now, let's be fair with poor old David for a moment. When he spoke of perishing at Saul's hand, we understand what he meant that Saul's never going to stop pursuing me.

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I'm never going to find rest and peace here. Right? So we relate with that. So David, verse 2, arose and went over. He and the 600 men who were with him to Achish, the son of Maach, the king of Gath.

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And David lived with Achish at Gath, he and his men, every man with his household and every man with his household and David with his two wives, Ahinoam of Jezreel and Abigail of Carmel, Nabal's widow.

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And when it was told to Saul that David had fled to Gath, he no longer sought him. So verse 3 shows David's concern, first and foremost, for the well-being of his wives and their families. Legitimate concern, right?

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It's estimated probably somewhere around 2,000 people, right? It just names the men there, but then it says their households and children and wives and all that. How could David, right? You put yourself in David's shoes.

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How could he subject them to the difficulties and dangers of constantly being pursued by your king? And then you have David with the constant pressure and wear and tear on his own nerves of constantly being hunted, right?

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It's easy to criticize without considering there is a real human element here. We need to be cautious. We tend to be more forgiving of our own mistakes than we are of others. Also, prudence is not

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always opposite of faith. Prudence is not always opposite of faith. The same God who promised him salvation also entrusted him with the care of many lives. David's duty required him to take prudent steps to avoid danger.

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Nonetheless, David crossed a line that he should never have crossed, and we could sympathize with this situation, yet joining up with the Philistines was a step too far. John Woodhouse in his commentary says this, David crossed a boundary that day, not just a geographical one.

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He went over to the other side. The Bible makes it clear that time and time when the children of Israel, when they sought salvation outside of the Promised Land, outside of the covenant protection of God, they entangled themselves in sin and unbelief.

42:05

Abraham sought refuge in Egypt and quickly fell into sin and danger. Genesis chapter 12, Lot destroyed his family by taking them to Sodom. Naomi's husband did the same when they fled to Moab during a famine.

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The sons of Jacob were blessed with food when they went to Egypt, but as we read, it quickly spiraled into slavery. We cannot expect David here is going to receive the blessings from God from fleeing where he's supposed to be.

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You remember a few chapters back, Gath came back to him and says, David, get back to the Promised Land. And now David, he flees. We too cross the line between prudence and sin when we no longer trust the Lord and we violate the clear commandments of scripture.

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There is no blessing down that path. Hear this church. There is no blessing found when you, when you deviate from the Word of God, when you deviate from the commandments of God, when you, when you abandon the means of grace, when you turn from that and you pursue your own protection by your own means.

43:22

What we do is we look God in the face and say, I hear what you said, but I know better. There's not blessing there. There's only going to end with a call to repentance and the discipline of a loving father to his children, to, to, to get back and do what you're supposed to do.

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Now in chapter 27, we read of no prayers, no prayers to God for wisdom, no consultation of God's Word, and no appeal to counsel of godly friends, to prophets, to priests. It's, it's devoid of God. Right?

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As we read the words, anybody know it? It's like... Okay, David's just reactionary. And it's like, okay, how many of us have like, it's like we have to learn the same lesson over and over and over, right?

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It's like, he just forgot about God. And when we neglect the means of grace, the Word of God, prayer, gathering together to worship and so forth, our faith wanes and our tendency to sin and carelessness grows.

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That's just the cold, hard truth. You abandon the means of grace. You step outside the counsel of the Word of God thinking you could do it on your own. You're only damaging yourself. We think we're strong enough.

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We think, right? We're good Americans, right? We're independent, pull ourselves up by our own bootstraps. The problem is you're putting way too much confidence in your flesh. You're not grasping the danger and the severity of sin, that this is a war.

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Eternal things are at stake. And this is not to be taken lightly. The things of God, if you view them as flippant, as optional, I would argue with you that you don't understand the gospel. You don't understand the gospel.

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You don't understand the magnitude of sin. You don't understand the cross of Christ and what it has accomplished. And I would urge you to return to the gospel. And in his panic, David abandoned the means of grace and chose a path that would only lead to trouble.

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Verse 5, then David said to Achish, if I have found favor in your eyes, let a place be given me in one of the country towns that I should dwell there. For why should your servant, interesting choice of words there, David, dwell in royal city with you.

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So that day Achish gave him Ziklag. Therefore, Ziklag has belonged to the kings of Judah to this day. And the number of the days that David lived in the country of the Philistines was a year and four months.

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Now David had become a formidable fighting force. And Achish saw an opportunity here, no doubt. The enemy of my enemy is my friend, right? David is fleeing from Saul. He's no friend of Saul, neither is Achish.

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No doubt this contributed to David's welcome, but at what cost? What was the cost? Achish had no desire for such a large force to be at his front porch, nor did David have a desire to be so near to the king of Gath that he couldn't pursue his own agenda.

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So Ziklag was provided to David. Where he would be safe from the reach of Saul and kind of outside of the full-on prying eyes of Achish. Now David and his men went up and made raids against the Geshurites, the Girzites, and the Amalekites, for they were inhabitants of the land from of old, as far as sure to the land of Egypt.

47:22

And David would strike the land and would leave neither man nor woman alive, but would take away the sheep, the oxen, the donkeys, the camels, and the garments, and come back to Achish. And when Achish asks, where have you made raid today, David would say against the Negeb of Judah, and against the Negeb of Jerahmeelites, these all these old ites in the Old Testament are always fun to read, against the Negeb of the Kenites.

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And David would leave neither man nor woman alive to bring news to Gath, thinking lest they should tell about us, and say, so David has done. Such was his custom all the while he lived in the country of the Philistines.

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And Achish trusted David, thinking he had made himself an utter stench to his people Israel. Therefore he shall always be my servant. That's the cost. Few observations. First, David is shrewd in managing this delicate situation.

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He risks ruining his reputation in Israel by crossing into the land of the Philistines, which is precisely what he was hoping Achish would believe and what Achish actually does believe. But David was not conducting raids against Israel, as he told Achish.

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This is a lie. Instead, David was attacking Israel's enemies, the Geshurites, the Girzites, the Amalekites. And if we wonder how David was so able to pull off such large deception for so long, the answer is given in verse 9.

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And David would strike the land and would leave neither man nor woman alive. And he would take all the sheep and all the plunder and he would return to Achish. Right? David's motto was dead men tell no tales.

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David succeeded in prospering his people. He succeeded in winning Achish's approval and avoiding the betrayal of his native country. Gordon Keddie writes in his commentary, David was brilliant and successful, but he slaughtered whole communities and lied through his teeth to Achish in the process.

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He left his principles in the mountains of Judah and boxed himself into a corner where deceit and ruthlessness were the staple that kept him alive. Now on a positive note, right, I'm just kind of making some observations as we go through this. David should have been credited with his devoting himself to carrying out God's long-standing commission to conquer the Promised Land.

50:22

Ziklag was allotted to Judah way back in Joshua's day, but was actually never conquered and taken over. And if David's bloodthirsty tactics, we read this and we're like, man, he kills everybody. If that repulses us, we'll do well to remember that these are wicked nations under the ban of God's judgment.

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You go way back to chapter 15 in verse 2 and 3. God tells Saul, go strike the Amalekites and devote to destruction all they have. Do not spare them, kill both men and women, child and infant, ox and sheep and camel and donkey.

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David redeemed the time in exile using it to resume Israel's conquest of Canaan. However, it remains true that David became well-versed in deceit and violated God's laws. Furthermore, while David was executing God's judgment on these banned people in the land, the text states that the slaughter was not to carry out this righteous and just war.

51:37

What does it say? In verse 11, it says, we killed them all so they can't come back and narc on us. There's a selfish motive there. So an honest reading of this text and these events has a mixture of, on one side we see pieces of faith and on the other side we see ungodliness and

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compromise on David's part, and David reminds us that there is a difference between seeking the Lord's deliverance and achieving our own salvation by our own efforts. During David's time in Philistia, we read nothing of prayer, of worship, of the ministry of the prophets, the ministry of the priests, the Word of God.

52:23

David was compromising all of his values that he had worked hard at the beginning to establish, and none of this was going to positively serve him as he became king of Israel. Look at verse 12 with me, and Achish trusted David, thinking he has made himself an utter stench to his people, Israel, therefore he shall always be my servant.

52:52

David is too cunning for his own good, and he ends up in a pickle. In chapter 13, Israel became a stench to the Philistines. Now in chapter 27, the Philistine king believes David, God's anointed king of Israel, has become a stench to Israel.

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To him that was a positive thing. Now look at chapter 28 verse 1, in those days the Philistines gathered their forces for war to fight against Israel. And Achish said to David, understand that you and your men are to go out with me in the army.

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You're to fight with me against your people. And David said to Achish, very well, you shall know what your servant can do. And Achish said to David, very well, I will make you my bodyguard for life. Chapter 27 concludes with Achish being fully convinced in David's deception.

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However, the beginning of chapter 28 brings an alarming result that David never foresaw. David's now being forced to take up arms against his own people. And we could kind of like, you read this text and you see David scrambling for words and trying to be as ambiguous as he can and answering the king.

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He's like, very well, you shall see what your servant can do. And Achish then replies very well, you will be my servant, you're my bodyguard for life. This placed David in an even more difficult position than he was when he fled Saul.

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The words of Sir Walter Scott come to mind when he wrote, oh, what a tangled web we weave when we first practiced to deceive. And you'll have to wait to the end of chapter 29 to get some resolution. It's like, this ends here.

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And then the narrator as he's writing this turns to a different event that Pastor Drew is going to talk about next week and you're like, wait, wait, what? You're just going to end it? So yes, you have to come back in a couple weeks to hear how it concludes.

55:13

Couple takeaway points for us that I want us to consider. First is the opening words of the chapter. David said in his heart. You see our daily attitude of faith or unbelief largely depends on the thoughts we cultivate and the sermons we preach to ourselves, right?

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The sermons we preach to ourselves. One of the things I always tell the teens, I've been doing teen ministry for years is you never outgrow your need for the gospel. You never outgrow your need for the gospel.

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It's not like, hey, the gospel is something you heard in Awanas when you were a kid. But now you've outgrown that. No. Every morning, every waking moment of the day, we need to, we must be preaching the gospel to our hearts over and over and over again until our hearts start believing once again.

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Right? So our mind is now taken captive to the words that we're preaching to ourselves that we're dead in sins and trespasses. There is none righteous. No, not one. All have fallen short. By the way, that's me.

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In me, there is nothing good that dwells. I am unable to do it. You see, the problem is, as David and as we see all these men of old, they kept trying to do it according to their own ideas, their own strength.

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And the repeated testimony of the Scripture is utter failure when we do that. So we're preaching this gospel, if I depend upon myself today, as if I can achieve this, as if I can

overcome sin, as if I, I, I, we quickly remember, but His grace and sending Christ to live a perfect life.

57:29

That's fundamentally important. I mean, it is the foundation. He lived a perfect life. Why is that important? Because the righteous requirements of the law must be met and you can't do it. So He came and He lived a perfect life and He died a substitution, substitutionary, atoning death.

57:54

Substitutionary, it means He died in my place. Atoning means His blood was sufficient to not just cover but to remove my sins. That when I repent and I believe and I put my faith in Christ and Christ alone, everybody say alone.

58:17

Good. And Christ alone, do we have any part of that? No, Christ alone. God, His righteousness is imputed onto my behalf. My sin is imputed upon Him on the cross. That when heaven looks at me today, when God from His throne, He looks at you today if you are in Christ and He doesn't see David.

58:47

He sees the finished, righteous works of Christ. And that's it. And you are perfectly forgiven and perfectly justified. And when you sin, which you will, and you mess up and you lie and you connive and you scheme and you do all the things you're not supposed to do, what do you do?

59:13

You preach the gospel to yourself again and again and again till your heart sings in worship that you are new and you are in Christ and you are protected by the safety of Christ. That's all the songs we sang at the beginning, that in Christ alone, that's it.

59:33

We add nothing to that. So David said in his own heart all the wrong words. We need to put on the discipline of preaching the gospel to ourselves every moment of every day. That sin is an enemy. It is not to be considered light that Christ came and he died for sin and he sends the Holy Spirit to dwell within us, to give us victory over sin.

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So we don't tolerate sin for a moment, not for a moment. We don't justify it. We don't say, oh, okay, I get what you're saying, David. Right, that makes sense. No, David, do not flee to the Philistines.

01:00:30

Do not go to the world. Stay. Stay near to Christ. Stay near to Christ. Point two, David's plan to flee to the Philistines may be weighed alongside Proverbs chapter 14 verse 12, which says, there is a way that seems right to a man, but in the end, the way is death.

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That was, that was David, right? We, we sympathize with David for the fatigue that contributed to his actions and the burden of many men and their families. But in so doing, David crossed a line and he jeopardized his future.

01:01:13

The lesson is that true wisdom is always achieved by submitting to God's commands. To his words, David needed a different proverb, didn't he? Proverb chapter 3 verse 5 and 6, trust in the Lord with all your heart and do not lean on your own understanding.

01:01:32

I praise God for that. I don't have to lean on my own understanding because my own understanding is whacked out most of the time. Right? The committee is just spinning. Right? And all your ways acknowledge him and he will make straight your paths.

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It's not going to be easy. He never promises easy. This path is the path of taking up your cross and dying. It's not easy. We don't present a flippant gospel here, no, the call to Christ is a call to come and to die, to lay down your life, to bow your knee to the lordship of Christ, to the beauty and worth of who He is, that your life is now gone, it's disappeared in Christ.

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And finally, David was foolish to flee Israel. Once God placed His people in the Promised Land, salvation was always and only found there. Years to come, David would conquer Jerusalem and establish the capital city.

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His son would build the temple of Mount Zion, and salvation through the Old Testament came only through those who came to the Lord in this holy place. All of this anticipating the coming of Jesus Christ in whom God dwells with His people, amongst His people.

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And there is no salvation outside of Jesus Christ. To flee to some other, quote, salvation when trouble looms or to wander from Christ's church is to risk a separation that far outweighs the danger. Whatever else happens in life, whatever persecutions or sufferings or hardships, we must remain near to Christ.

01:03:25

Trusting in the only Savior, the only Savior, there is no other one, for the forgiveness of our sins and obediently submitting to His will, knowing that His will is perfect, always. I might not understand it.

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It might seem foolish in the world's eyes. But I submit to it in faith, knowing my understanding is so futile and so broken. We are leaky vessels. We get things wrong so much, the committees of our minds spin out of control so often.

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We need a great Savior every single day of our lives. Don't flee from Christ. Don't flee from the means of grace God has established. You do that, you end up in a pickle like David, always. Come near to Christ.

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And as we approach the tables of communion today, we have that opportunity. As I said earlier on, this is not just grape juice and pita bread. It is just grape juice and pita bread. There's nothing spectacular about this.

01:04:35

They poured it in the kitchen, right? Like out of the Welch's grape, right? Like, but we come here and Paul writes this, for I received from the Lord what I also delivered to you that the Lord Jesus on the night that he was betrayed, he took bread.

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And when he had given things, he broke it and said, this is my body for you. Do this in remembrance of me. We needed that body. We needed it. Do this in remembrance of me. In the same way he took the cup after supper, saying, this is the cup.

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This cup is the new covenant in my blood. And if you know your Bible's well, when he says new covenant, your heart flutters. Why? Because he took the heart of stone and made it a heart of flesh. That's the new covenant.

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This cup is the new covenant in my blood. We needed that precious blood to atone for our sins. Do this as often as you drink it in remembrance of me. For as often as you eat this bread and drink this cup, you proclaim the Lord's death till he comes.

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As we approach communion today, this is a means of grace that God has established. This is a fellowship that we get to partake of. This is for believers. If you are outside of Christ today, please do not approach these tables.

01:06:11

This is for those who have repented of their sins. Look to Christ as their Savior. Paul goes on there and says, if you eat and drink this in an unworthy manner, you eat and drink judgment upon yourself.

01:06:25

He actually says that's why some of you are ill and dying because you're doing this in an unworthy manner. That's why we believe this isn't just grape juice and pita bread. There is a real significance, a means of grace behind this celebration that as we come to the table and we think and we meditate and we reach back and we think of the body of Christ.

01:06:50

We think of the blood of Christ and we partake of it. We consume it. We become one with it as this symbol of our great salvation that he has accomplished. And this is preaching the gospel to ourselves because it's what our souls, our hearts, our minds need.

01:07:12

And we do this as often as we do this in remembrance of him. And we proclaim the Lord's death until he comes. And on one hand we're reaching back, and on one hand

we're reaching forward, and we're longing for the day where we sit at the marriage supper of the Lamb, in glory with our great King.

01:07:31

And we feast with no more sin, no more cancer, no more pain, no more tears, in perfect glory. The salvation that he has fully accomplished on our behalf, that is a great privilege. So will you pray with me?

01:07:53

Lord, I pray that today we saw the face of Christ. As we approach communion, as we sing the final songs here. Where there's sin in the room, I pray for a quick repentance. I pray that we would turn to Christ where the committees of our mind are spinning out of control.

01:08:19

We would take captive every thought to the glory of Christ. We would proclaim the gospel to ourselves over and over and over again. As we look at David's life, and your word paints a clear and devastating picture, and our hearts now look at this, and with compassion, we praise the glory and grace of Christ, because your grace was sufficient to forgive David of his lies, of his deception, where he fled and ran away,

01:09:00

you were not done with him. The story goes on. Your grace is sufficient for him, it's sufficient for us. So whatever has taken place in this room, whatever arguments the husband and wives have gotten into on their way to church today, all that, we look to the cross and we celebrate our salvation that you've accomplished.

01:09:23

It's in Jesus' name we pray, amen.