

A drink from Bethlehem's well

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[0 : 00] Towards the end of this passage which we read, we find King David hiding in the rock of Adullam.

Now it might be taking place once David is king. The earlier part of the chapter is referring to how the Israelites came and made David king in Hebron. It might be part of a military campaign against the Philistines after he is king, or perhaps more likely, this section is probably a flashback.

A flashback to when David was himself a fugitive hiding from Saul. Apart from this incident that we have in 1 Chronicles 11, which is also recounted of course in 2 Samuel 23, the only time that David is explicitly described, explicitly described, as sheltering in the cave of Adullam is at 1 Samuel 22, right at the beginning of the chapter, after he flees from Achish, the king of the Philistines.

And when he hides there, it is quite clear in the narrative that this is David's ultimate low point. He was great with the Philistines first of all because he was fleeing from Saul.

But then he has to flee from the Philistines as well. So now he is in hiding from the Philistines and from Saul. He has nowhere else to go. And that is when gradually people start being drawn to him from all over and they come to the rock Adullam.

[1 : 31] It was David's lowest point of all time when he was hiding in the rock of Adullam. At least that incident in 1 Samuel 22. He quite literally has nowhere else to go.

Nowhere to hide. When David has nowhere else to go, where does he go? He goes to this rock, Adullam. When he knows there is no one else to turn to, or where he can turn, he turns to the Lord.

Who throughout the Psalms, David continually describes as his rock. We have just been singing part of that in Psalm 31. But we could also easily turn, for example, to Psalm 18.

Where we see at verse 2, the Lord is my rock and my fortress and my deliverer. My God, my strength, in whom I will trust. My butler and the horn of my salvation.

And my high tower. Again at verse 31. For who is God? Save the Lord. Or who is a rock? Save our God. Verse 46. The Lord liveth.

[2 : 28] And blessed be my rock. And let the God of my salvation be exalted. The ultimate source of unbreakable safety and protection then.

God the rock. Now it may seem a very small point. But I think it is nonetheless a vital one. That we get the comparison the right way round. It is not, I repeat, it is not that God is like a rock.

But rather, the rock is like God. Who is the ultimate rock. He is the reality. The physical rock is the pale reflection.

The material illustration. Those of us who are ministers at various times, we have to go into schools at different times. And we seek sometimes to use illustration.

To use visual aids or whatever. To get through to the children. The visual aid is a means of expressing the truth we want them to learn. Now God throughout creation uses these visual aids.

- [3 : 37] He uses these physical, material illustrations. That demonstrate to us the nature of his love and his covenant. And the rock is such an illustration.
- The rock is itself the pale reflection. It is not the reality and God is like the rock. It is rather that the rock is the illustration of God.
- And what he is like. The material illustration of his immovable strength. His character. His restrained power. You get a huge big rock and a cliff.
- And you can sense the power. The latent strength in it. It is not moving. It is not rolling. But it is there. Sort of restrained. And the weight and the strength. And the seriousness of it is there.
- This is like God. Not God is like this. Now it might not seem very important to us. Which way around we happen to get the example.
- [4 : 34] Whether God is like the rock. Or the rock is like God. But in truth. It is vital that our world view be rightly orientated. And not skewed from a worldly angle.
- If our world view is to be accurate. It must be God centered. It must be that God is first and foremost. God is at the center of all things. And everything else points to him.
- Rather than him pointing to something else. God cannot point to anything else. He is the ultimate reality. We have to have this God centered world view. If it is going to be an accurate.
- Truthful world view. So in the same way. As with the title father. Jesus did not teach his disciples. That they could pretend God was the father. Or like a father.
- And that would help them to pray to him. As they ought to do. Or help them to understand things better. It is not that God is like a human father. He is the father.
- [5 : 34] And we are taught by Jesus to address him. In precisely this way. His fatherhood is the reality. Human fatherhood is the pale and imperfect imitation.
- We see in Matthew 7 verse 9. What man is there of you. Whom if his son ask bread. Will give him a stone. Or if he ask a fish.
- Will he give him a serpent. If ye then being evil. Know how to give good gifts unto your children. How much more shall your father. Which is in heaven.
- Give good things. To them that ask him. He is the father. Our human relationship. Is the pale imitation. He is the reality.
- Our worldview. Must become God centered. As it was for Jesus. And for his apostles. And for the reformers as well. Putting the glory of God first.
- [6 : 28] And foremost. Going back to the rock then. In the New Testament. Jesus is explicitly described. As being the rock of his people. And of course.
- A rock which causes difficulty of offense. To those who are his enemies. As we would expect. If God is the rock of his people. In the Old Testament. We would expect God the son.
- Still to be that rock. Under a new. So we read. Consequently. In Romans for example. In chapter 9. We read of how it says.
- Verse 32. Verse 33. Wherefore the Jews. Israel. That followed. After the law of righteousness. Had not attained to the law of righteousness. Wherefore. Because they sought it not by faith.
- But as it were. By works of the law. For they stumbled at that stumbling stone. As it is written. Behold. I lay in Zion. A stumbling stone. And rock of offense. And whosoever believeth on him.

[7 : 23] Shall not be ashamed. This was the Jewish problem. They didn't believe. They didn't have faith in their Messiah. They wanted to establish. Their own salvation. Their own righteousness. They stumbled at this rock.

Stumbled at the rock of offense. Likewise. First Corinthians. Chapter 10. More of our brethren. I would not. That ye should be ignorant. However. That all our fathers. Were under the cloud.

And all passed through the sea. And were all baptized. Unto Moses in the cloud. And the sea. Did all eat the same spiritual meat. And did all drink. The same spiritual drink. For they drank. Of that spiritual rock.

That followed them. And that rock. Was Christ. If Christ then. Is the rock. The clefts of the rock.

The gashes. The holes and caves in the rock. Are often taken as pointing to. Or illustrating. The wounds of Christ. Those marks.

[8 : 19] Those gashes. Those injuries. That he would sustain. In the fullness of time. That they are the illustration. Pointing to that. The wounds of Christ. Here then David. The man after God's own heart.

Can take shelter in the holes. In the clefts of the rock. And here. Every child of God. Is invited. To flee. When there is nowhere else to turn.

Of course. It would be good for us. If we would flee to Christ. Right away. But so often. Our human pride is such. That we do not. In practice. Flee to the clefts of the rock. We do not seek.

Our shelter. Only in Christ. Often. Until. We have exhausted. Every other human possibility. We like to do our own thing. We like to satisfy.

Our own strength. We like to think. We are not dependent. On anyone else. So until. We have exhausted. Every human possibility. Until our pride. Has been wrung out. To every last drop.

[9 : 14] Of failure. And there is nowhere else to turn. It is so often. That God must bring us low. To our last extremity. Before we will flee. To the rock. That is the nature.

Not of God's love. He would have us right away. But it is the nature. Of our human pride. That such is so often necessary. But. Once we find.

There is nowhere else to go. When no one else. Will receive us. Or protect us. Or help us. Christ. The rock. Of our salvation. Is ready to receive.

All. Who will come to him. By faith. Secondly. We should notice. That David. David. Here is. Not far. From his boyhood home.

Or not far. From his own home. But far enough. Not to be within sight of it. Because he is so comparatively near. His thoughts. Run homeward.

[10 : 08] And he considers. He remembers the good. And uncomplicated days. Of his youth. And the things that he enjoyed. About Bethlehem. It is worse. Because he is near. And because life. Now to him.

Seems so pressurized. And complicated. And all these things. Pressing in on him. And he longs. Literally. For a taste. Of those good times.

Before. David longed. And said. Oh that one would give me. Drink of the water. Of the well of Bethlehem. That is. At the gate. He longs. For a taste.

Of those good. Former days. Sometimes. Friends. We move away. From what may have been. A sound. And devout upbringing. We move away.

In pursuit of our ambitions. Or our. Our careers. Or our work choices. Or the hopes. And dreams. That we may have. It is not by design. Perhaps. We do not mean.

- [11 : 01] To leave. The Lord behind. It is just. So many other things. Get in the way. It is just the way. It works out. And then. In later years. When life becomes.
- So very complex. And pressurized. And troubled. We may be prompted. By the spirit of Christ. To consider. Those former days. And the teaching.
- About Jesus. That we may have heard. From perhaps. A godly mother. Or a devout grandparent. Or a long forgotten. Sunday school teacher. Or a village worthy.
- Or a neighbor. And the Jesus. That we knew. And loved. In those days. We perhaps. Long for a taste. Of that. Childhood goodness. Long for a taste.
- Of that Christ. That was so dear. To us. Then. So real. To us then. But which the world. With its. Noise. And smoke. And mirrors. And with its bright lights.
- [11 : 55] And dark habits. Has obscured. From us. If the Lord. Had. Abandoned you.
- If the Lord. Really had just. Washed his hands of you. You wouldn't have. Such anxieties. Within. You wouldn't have. Such longings. The very fact.
- That you long. After something. Of that Christ. You once knew. Is itself. A sign. Of a little bit of grace. Working there. Because the devil. Doesn't want any of that.
- To be there. The devil. Doesn't want any. Remembrance. Of the funds. Of Christ. The devil. Doesn't want. Anything. To stimulate. Or spark. A memory. Of God's goodness.
- If you were. Content. With the empty. Pursuits. Of the world. You would have. No such. Recollections. Or desires. If it meant.
- [12 : 51] All that you had hoped. It would mean. Then it would fill you up. But it doesn't. For something. Better. You wouldn't. Sorrow. For things. That you remember.
- With fondness. Of the past. And you wouldn't. Sorrow. For the way. Things have turned out. In your life. In the midst. Of such longing. That. I believe. In all reverence. The Lord. Plants within our hearts.
- From time to time. In the midst. Of such longing. The Lord. Declares to us. In his word. Not the nearness. Of our childhood home. But the nearness. Of our loving father.
- And the home. He has laid up for us. If we are seeking. Then we are not as far away. As we might think. Remember that scribe.
- That Jesus spoke to. In Mark chapter 12. Verse 32. The scribe said unto him. Well master. Now has said the truth. For there is one God. And there is none other but he.
- [13 : 46] And to love him with all the heart. And with all the understanding. And with all the soul. And with all the strength. And to love his neighbor as himself. Is more than all. Whole burnt offerings. And sacrifices.
- And when Jesus saw that he answered. Discreetly. He said unto him. Thou art not far. From the kingdom of God. And no man after that. Durst ask him.
- Any questions. But it is not just the learned scribe. Who may be not far. From the kingdom of God. Remember what Paul says. To the pagan Greeks. In Acts 17.
- He said that he hath made. Of one blood. All nations of men. For to dwell on the face of the earth. And hath determined. The times before appointed. And the bounds of their habitation. That they should seek the Lord.
- If happily they might feel after him. And find him. Though he be not far. From every one of us. Though he be not far. From every one of us.
- [14 : 42] For in him we live. And move. And have our being. We are not far. From our true home. If that be the Lord.
- He is indeed nearer than you know. Having been waiting. Patiently. For the hour. When you sinner. I. Sinner.

Would come to him. Or come to our senses. That he has given us. And take a look at our life. And recognize. That God in his mercy.

Casts not pearls. But only pods. Before swine. And as we sit miserably. In the feeding of those swine. He prompts. And waits for the time.

When we come to those senses. He has given us. And say. I will arise. And go to my father. God waits. Patiently. For every sinner.

[15 : 38] He intends. To save. If he is not far. From you. Sinner. If you be seeking. After him. Indeed. Whilst you are yet. A long way off.

He had already begun. To run. Towards you. Like the father. In the parable. Your true home. And I do not presume. As to what that true home may be.

But your true home. Is nearer now. Than it has. Ever been. Still. You cannot go to it yet. Which so ever it may be. Remember that though we be held deserving sinners.

If we end up in hell. Then it is not merely what we have deserved. It will be what we have desired. If we have desired.

A life without God. Godlessness. And what we shall have. Is an eternal. Life without God. Which is nothing but an eternal death.

[16 : 37] If we chafe. And hate. The forced oppression. Supposedly. Of God's. One day of rest. That he. Both gives to us.

And requires to us. If we chafe. And rail against the Sabbath. Then God grants. That in eternity. We shall have. No rest. Day.

No night. That is what we desired. That is what we shall have. Life. If we consider that human life. Is that which can be taken away. For expediency.

So cheaply. An infant in the womb. Or an old person. In a hospital. If we consider life. A thing so easily to be destroyed. Then eternal destruction.

Of life. Is what we will have. Eternally. And so I could go on. Multiplying examples. We get from the Lord. Not merely what we deserve. But what we have desired.

[17 : 36] We get it to the nth degree. We get it to the eternal degree. Whatever our eternal home. Is destined to be. It is nearer now today.

Than it has ever been. But for those who truly seek Christ. Those who are longing after him. Take encouragement from the fact.

That your true home. Likewise. Is nearer now. Than it has ever been. But still. You cannot go to it quite yet. Simply because. It is not yet time.

But. Refreshment for the moment. Refreshment for the journey. Is not far away. Indeed. Is in the process.

Of being prepared. And brought. Even as David. Longs for the refreshment. Of the cool. Clear waters. Of the well of Bethlehem. His men are bringing it.

[18 : 34] Though he doesn't end up. Drinking it. But it is being brought. And even as we long. For refreshment. On our journey. To our spiritual home. Refreshment.

Is in the process. Of being prepared. By this. We do show the Lord's death. Till he come. From staging post. To staging post.

Along the journey. But in physical terms. The distance of David. To Bethlehem. Is much. Further. Than probably. We imagine. I used to read this.

Story in the Bible. When I was young. And imagine. That David was hiding up. In the cage. Almost overlooking. Bethlehem. As though he could see. His boyhood village. And the Philistines.

Camp round about. And if he could just. Break through the lines. And get to the well. Then he could get this. This drink of water. Or at the very least. That it was just over the hill. In the next valley.

[19 : 27] That it was. It was that meal at hand. In reality. Adullam. Is. A good. Fifteen miles. From Bethlehem. As the crow flies.

And perhaps. An awful lot further. In real terms. For travelling. When David sighs. For a drink. From the well. Of Bethlehem. He obviously. Doesn't.

Seriously. Expect. Or imagine. Anybody's going to go. And get it for him. He doesn't really expect. Them to do it. He's not actually. Asking for it really. He's just dreaming.

Out loud. You know. He says. Oh. That one would give me. Drink. Of the water. Of the well. Of Bethlehem. That is at the gate. As though it were just there. He's not expecting. Anybody to go and do it. He's not saying. You guys.

Off you go. Go and get me that water. Because I want it. He's just dreaming. Out loud. That's all he's doing. It was a considerable distance. Anyone would have to go.

[20 : 21] Fifteen miles or more. It's like me saying. Here. Now. In point. Oh. If only. I could have a drink. From the. The bun. That runs past. The Lourdes Church there. And you had to walk.

All the way there. Fifteen miles. Pick up the water. Carry it all the way. Fifteen miles back. Remember. In the Middle East. A thirty miles. A journey. Round trip. Is going to take you through the heat of the day.

Walking all the way. Water as we know. Is not a light thing to carry. And there's the small matter of evading the Philistine garrisons. And troops. And scouting parties along the way.

So this is a serious undertaking. It almost certainly would not be the same day. That the men bring the water. This is something they have literally hazarded their lives to do.

All in all. It is an extremely arduous demonstration. Of sheer love and devotion. By the three Israelite soldiers. For David. It would be at least a day.

[21 : 19] As I say. Before they get back. And maybe more. What does David do? He pulls it out on the ground. He refuses to take it. Now honestly.

Deep down in your hearts. Leave aside. The spiritual piety. That we know what we should think. About David's. Honorable action. Honestly. Deep down in your heart of hearts.

What do you really think. About that. I will ask the question again. In a few minutes. First of all. Let's. Let's be as charitable. And devoutly minded. As possible here. And recognize.

What it is. That David is. Actually. In his own mind doing. He is effectively. Repenting. Of his rash. And wistful. Thinking out loud. Recognizing.

That his own thoughtlessness. Had put these men. In danger. Of their lives. He is deeply. Conscious. Of the sheer cost. Of what they have undertaken.

[22 : 15] And is genuinely. Shocked. By the notion. Of his benefiting. Selfishly. Drinking his fill. Of the cold. Clear water. Of Bethlehem. At such a cost.

He feels completely. Unworthy. Of it. And in his eyes. The only person. Worthy. To actually receive. Such a sacrifice.

Of such high. And noble. A cost. Is God. Not himself. To whom. He dedicates the water. As he pours it out. Pouring it out.

In the ground. That's what we read there. Verses. 18 and 19. He brought it to David. But David would not drink of it. But poured it out. Unto the Lord. And said. My God. Forbid it me.

That I should do this thing. Shall I drink the blood. Of these men. That have put their lives. In jeopardy. For the jeopardy. Of their lives. They brought it. Therefore. He would not drink it. An action of high.

[23 : 09] Selfless nobility. Remember. Just how tempting. The water would have been. Had it been brought. From the deep. Dark well. Of Bethlehem. In that hot. Dry. Thirsty land.

How he would have. So positive. Have licked his lips. At the prospect. Of it. But he doesn't take. A drop of it. It would have been. Very tempting. Such high.

Selfless nobility. With the glory of God. And the sacrifice. Of the men. In mind. Whilst at the same time. Effectively. Declaring to them all. That such a feat. Was never to be repeated.

On his behalf. At the end of the day. David knew. He was not worthy. Of such. A sacrifice. Now. That is the ultimate. Spiritually.

And faithfully. Biblical. Understanding. Of this event. And at its spiritual. Purest level. It is of course. Not wrong. In the slightest. But David.

[24 : 02] And his men. And you and I. Are not. Pure spirit. We are in the flesh. And our Lord. Of course. Became flesh. That he might become.

As we are. Though without sins. And now I ask you again. Honestly. Deep down. In your heart. Of hearts. What do you really think. About this action. Of David's. We may hazard a guess.

At what his men. Thought about it. When they saw the water. Poured out in the dust. After they had spent. A day and a night. Bringing it to him. Surely. From the human point of view.

It implies. Ingratitude. Does it not? Insensitivity. Waste. Or at the very worst. Indifference. When the worshippers.

At the tabernacle. Brought a sacrifice. To the Lord. In the overwhelming. Majority. Of cases. A portion. Was burned. On God's altar. A portion. Taken.

[24 : 56] By the priest. And a portion. Returned. To the worshipper. With which to have a feast. To the Lord. Might not. The man. After God's own heart. Have received.

With all thankfulness. And humility. This gift. Of water. Received. A good swig. Of the precious water. Poured out. A portion of it.

To the Lord. In gratitude. And offered back. A rewarding. Drink. To the men. Who had hazarded their lives. So faithfully. To have brought it. Everybody be satisfied. On and on all sides.

He might. But he didn't. But what I want us to do. This morning. Is to lay aside. What we know. We should think. About David's action.

And search our hearts. About what. In all honesty. We truly think about it. Whether he might. Perhaps. Have done it differently. Hold on to that thought. For a moment.

[25 : 52] As we consider. How the men themselves. Who had given so much. Probably felt. David. May have been right. He may have been mistaken.

He may have been wrong. But. Now I want you to consider. Another sacrifice. A deeper. Harder. More costly. Sacrifice. That cost.

Not merely. The sweat. Blood and tears. Of the one. Offering it up. But his very life. In agony. Upon the cross. That. Is a dearer.

Sacrifice. That is a harder. Sacrifice. This. Offering up of himself. On the cross. At the place of the skull. Now you and I. Both know. And God himself.

Knows. That there are many. Who turn away. From this sacrifice. Pleading. An unworthiness. Sometimes. In all sincerity.

[26 : 49] Sometimes. In all. Genuine humility. But. Pleading. An unworthiness. Yes. As David says here. You know. He is me. God forbid.

Me. That I should do this thing. That shall I drink. The blood of these men. That have put their lives. In jeopardy. For the jeopardy. Of their lives. They bought it. What does Jesus say.

About the blood. That was offered up. In sacrifice. John 6. Verse 53. Jesus said unto them. Verily. Verily. I say unto you. Except. Ye eat.

The flesh. Of the son of man. And drink his blood. Ye have no life in you. Whoso eateth my flesh. And drinketh my blood. Hath eternal life. And I will raise him up.

At the last day. For my flesh. Is meat indeed. And my blood. Is drink indeed. He that eateth my flesh. And drinketh my blood. Dwelleth in me. And I. In him.

[27 : 43] Yes. It is. Very tempting. Just to say. Oh no. No. That's not for me. I'm not worthy of it. Have a care.

What you do. It is true. That we are unworthy of it. But how. Does it. Look. How does it.

In fact. Treat. God. Who has sacrificed. At such cost. To make. This. Gift. Not of a drink of water.

But of eternal life. Of which. This is the token. And the symbol. Possible. For us. Have a care. What you do. And consider. How it may be viewed. By heaven.

By the one. Who has made. Such a sacrifice. For the sinful. And the unworthy. And the lost. Though I have. This morning. Made. Such a comparison.

[28 : 40] There is in truth. No comparison. Between the sacrifice. Of David's men. Great as it was. And the sacrifice. Of Christ.

On the cross. There is. No comparison. But there is much. By way of comparison. Between the reactions. To be gauged. Of those. Who decline.

To partake. Of something. So costly. Now. Let's just leave aside. The question. Of people's blood. And their lives. In jeopardy.

Let's just consider. Cost. In a different way. We are. In the midst. Of a communion season. Here. Most people. At communion seasons.

Will expect. To receive. More guests. Than they would. At other times. And they'll perhaps. Bring in more food. And prepare. Courses. And dinners. And so on.

[29 : 32] For the guests. That they expect. That's natural. It's normal. Sometimes. I'm sure. All of us. At one time. Or another. Hopefully only rarely. Have gone to all the trouble.

And expense. Of preparing. And making ready. And inviting people. And almost nobody comes. And they say. Oh you'll have plenty of people. Oh no.

No. It's alright. I don't want to trouble you. No. No. No. We won't come back. No. We'll be fine. You just. You just go on with the people you've got. And they mean well. But they don't recognize.

Or understand. That you have already gone to the trouble. It's not that they are troubling you by coming. Rather they are troubling you by not coming. They are troubling you by not partaking of what you are prepared.

Think of the parable of the marriage supper. Where the king sends out his messenger. Say look. My beasts are all slain. Remember in the days before refrigeration or anything. Once a beast was slain. The meat would go off pretty quick.

[30 : 27] Unless it was eaten. That's why it was always the occasion of a feast. Because there was so much meat. When an ox or a beast was slain. That a lot of people had to partake of it at once.

In order to eat it before it went off. So once the beasts were killed. The clock was ticking. Everything was ready. Now come to the feast. Come to the marriage supper.

Come to the banquet. And that's when they all began. Oh I'm sorry. I bought a field. I can't come. Oh I've married a wife. I can't come. Oh I've just gone and bought some oxen. I have to go and try them out.

And all these pathetic excuses come out. Which are in reality nothing but turning away the great gift that the king wants to give them.

Consider the parable of the wedding banquet. Consider the longings of your own heart. Is it really that you don't want to partake of this?

[31 : 24] Or is it really that yes you do but you know you're not worthy? Friend you will never be worthy. It's never going to be enough time when you have prayed enough and fasted enough and been good enough and prepared enough to somehow make you worthy of partaking of that.

And if you ever do get to that stage. Then it is proof positive that you are never worthy in the first place. Paul does teach us about eating or drinking unworthily.

The manner in which we drink. The manner in which we eat. The manner in which we partake. But he's not talking about having earned it. Or having been worthy of it.

Consider the longings of your heart. Consider the nearness of God who has moved heaven. And privileged the earth. To come down upon it.

To live and to die. That the ultimate needs of sinners like us may be eternally met. Bethlehem was so close for David. A bit further than maybe we think but close.

[32 : 31] If heaven is your eternal destination. God and his holy habitation is closer than you think. Not need enough to get there just yet. But closer than you think.

And refreshment for the journey. Is at hand. It will be poured out. It will be broken. And those who come will partake of it.

And it is freely offered. As salvation. As grace. As the forgiveness of sin. Is freely offered to all. Who will come and receive.

And believe. And when all the humility. And modesty. And self-unworthiness. Which may perhaps have hindered you. Before.

Has been recognized. And acknowledged. As genuine. And sincere. Up to now. Consider this.

[33 : 26] If truly. It is. Humility. That rules. In your heart. Then ask yourself. Who are you.

Who am I. To say no. To the king. Any longer. Let us pray. Gracious.

And most loving God. Oh Lord. We are so conscious. Of our unworthiness. So conscious. That we do not deserve. The sacrifice. That has been made.

On our behalf. So conscious. Lord. That to eat. And drink. Of the symbols. Of the body. And blood. Of our Lord. Is a privilege. We have never merited.

And can never. But we come. In our emptiness. And helplessness. Sheltering. In the clefts. Of the rock. In the cave.

[34 : 20] Not. Adullum. But in the wounds. Of Christ. The rock. Of our salvation. His death. Upon the cross. His. Salvation.

That he has wrought. Not for the righteous. For he himself. Has said. I have come. Not. To call the righteous. But sinners. To repentance.

So Lord. Let us come. With penitent hearts. Let us come. With all humility. Let us receive. With empty hands. The tokens.

Lord. Of this. Feast. And let us do so. With thankfulness. With humble hearts. And with a holy joy. In the knowledge. Of what has been done.

What has been prepared. What has been made possible. Through Christ. Our Lord. Who was born. In Bethlehem. And crucified.

[35 : 16] At Jerusalem. And whichever one. We call. The city of David. It is David's son. Now. That rules. And reigns. In the true Jerusalem. The true city.

Of God. From whence. He comes in spirit. To call us. And to which. He invites us. To join with him. At the last. O Lord.

We know. That our ultimate destination. Is nearer than we think. So prepare us. And be with us. This day. And bless to us. This portion of thy word.

For we ask it in Jesus name. And for his sake. Amen. Amen. Thank you.