

**Sermon Title: Lament, Psalms, Week Two**

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**Date: May 31, 2026**

**Sermon Questions:**

1. Who are you most honest with in your life?
2. When are you tempted not to be honest with God? Why?
3. Does it surprise you that more than one-third of the Psalms are laments? Why or why not?
4. What about David's story with Absalom do you identify with?
5. Why is it okay that David uses such harsh language in this Psalm?

**Transcript**

Let me begin with this question. Who here loves phony people? You love yourself some phony people. No, we get it, right? Like, nobody likes a phony.

We're drawn to authenticity, to transparency, to real people. There's something in our hearts that pushes back at the phony. And yet, so oftentimes, I think in our relationship with God, we have this idea that God's somehow different, but God has the same heart God is drawn to. God calls us to authenticity, even with him, even in some pretty messy ways. The heart of the sermon today is this imitation.

God invites us to himself with all of our mess. God invites us to himself with all of our mess. We just began last week this sermon series on the Book of Psalms, the songbook for the soul is what the title of the sermon series is. And we started out last week in Psalm 1 and 2. I encourage you if you missed that one from Pastor Greg.

If you fantastic sermon, go back and get that. It's a great start to the sermon series. What we're going to find as we go throughout the Book of Psalms is that one of the gifts the Book of Psalms has for us is that it is an invitation to teach us how to pray, how to talk with God, and it's going to do so in some pretty surprising ways. So the psalm that we're going to step in today is Psalm 3. It's a Psalm of Lamentation.

Surprisingly enough, there's 150 Psalms, and depending on how you categorize them, 58 to 65. So more than a third of the Psalms are psalms of lament, of crying out, of hurting, of praying to God in our time of need, of grief, of hurt, of sorrow, a Psalm of lamentation. So we're going to navigate through Psalm 3. We're going to read Psalm 3, then we're going to go back and we're going to do the backstory of what's happening in the backdrop of Psalm 3. And then we're

going to return to Psalm 3 for some application.

So let's open up our bibles to Psalm 3 and let's read this Psalm of Lament. Now, what we'll find at the beginning of many of the Psalms is a little inscription at the beginning that's in the original text. Actually, interestingly enough, Psalm 1 and 2 don't have those. As Greg pointed out last week, it begins this. A Psalm of David.

A Psalm of David. There's two types of psalms in the Book of Psalms. A song or in Hebrew, a seer, or in this case, we have A different type, a Mitzmore. Now, a seer is a song without accompaniment. This, A Mitzmore, is a psalm with accompaniment.

So it's a song that's meant to be sung. It would be like a praise song that we just sung with the accompaniment, the musical instruments behind it. Now, unfortunately, maybe in heaven one day we'll get to know what the songs sounded like originally. But we don't know what they sounded like originally. But here is this song, and then it says this.

So it's a Psalm of David. David is. He is the most prolific writer of Psalms. We'll find that many of the Psalms are written by him. David is a king of Israel, the greatest king of Israel.

We're actually going to learn some of his backstory even today. And then it says this, when he fled from Absalom, his son. Now, in this case, it gives us the circumstances in which the Psalm was written. I encourage you to make sure you read that inscription as you walk through the Book of Psalms and kind of learn about the Psalm before you read it. Not always, in fact, infrequently, do we get a note of the historic context.

But don't forget, that doesn't mean that there isn't an historic context for every one of the Psalms. Every one of the Psalms has a story, has a history to it behind it. And this one we're going to read. It's a pretty messy history. So let's pick up and read the Psalm.

Psalm 3. O Lord, how many are my foes? Many are rising against me. Many are saying of my soul, There is no salvation for him in God. Selah.

There's the first Selah in the Book of Psalms. We're going to get many, many Selahs throughout the Book of Psalms. It's interesting. It's a Hebrew word. It's untranslated because we don't fully understand what it means.

It's likely a musical notation, maybe a pause in the music. But here is that term, Selah. But you, O Lord, are a shield about me, my glory and the lifter of my head. I cried aloud to the Lord, and he answered, answered me from his holy hill. Selah.

I lay down and slept. I woke again, for the Lord sustained me. I will not be afraid of many

thousands of people who have set themselves against me all around. Arise, O Lord. Save me, O my God.

For you strike all my enemies on the cheek. You break the teeth of the wicked. Salvation belongs to the Lord. Your blessing be on your people. Selah.

Psalm of David. Psalm 3. Let's get some of the context of what is going on here. It says when he fled from Absalom, his son. So let me introduce David and Absalom.

David, the second king of Israel after Saul, has unfortunately, he has many high points of his life, many places in which he's righteous. There's many places of brokenness and unrighteousness. One of the places of many places of brokenness and unrighteousness of David's life is in their sexuality. So he has many lives, wives, sorry, similar to the other kings around him in the ancient Near East. He picks up that practice which leads to much brokenness.

And one of his wives, her name is Maacah, her dad is the king of Geshur, a kingdom to the northeast of Israel. I'm going to show us a little map here to give us a sense of where Absalom is coming from. And so this is the Sea of Galilee. And then just east of that is the kingdom of Geshur. So unsurprising that a king at that time would make a marriage alliance with a kingdom right around him.

And so then this wife, Maacah has a children born of her, of David. And one of them is Absalom. Absalom has a sister as well. Her name is Tamar. Now before we get to Tamar, just one little thing about Absalom that pops up in his story is just to kind of give you a picture of Absalom is that Absalom is a good looking guy.

We often in scripture don't get physical descriptions of the people they're talking about, but we do have Absalom. So I'm going to give you a picture of Absalom the handsome. Here's 2nd Samuel 14, verse 25. Now, in all Israel, there was no one so much to be praised for his handsome appearance as Absalom. He was the best looking dude around, from the sole of his foot to the crown of his head.

There was no blemish on on him. He's a good looking guy. I don't know what it means to have handsome soles of your feet, but he had handsome soles of his feet. All right. I know what it means to have a handsome crown on your head.

I do not have a handsome crown on my head. He had one. He had flowing locks. He's a good looking dude. Long hair, great looking, bottoms of his feet even, right?

This guy is a stud. All right. And his mom is a princess, princess of Geshur. He has a sister

named Tamar. And here's where the story gets dark, he has a half brother named Amnon.

So Amnon's dad, same dad is David. So David has both Tamar and Absalom from Maacah. He also has from another wife, son named Amnon. Amnon begins lusting after his half sister Tamar, eventually entices her, traps her and rapes her.

And Absalom is infuriated. David is grieved, but David does nothing. We're going to see one of David's great flaws in this story. One of the places in which there's this great injury in Absalom is the passivity of David. In fact, we're going to see these two characters clash and.

And in fact, they kind of bring out the worst in each other. David's a passive man, passive to the point of sin multiple times. Absalom is a man of action, action also to the point of sin. Many times in the story, in fact, you can imagine Absalom actually is reacting oftentimes against his dad, wanting to not be the passive man that his father is. David grieves over the rape of his daughter Tamar, but does nothing.

And bitterness begins to fester in the heart of Absalom, to the point that he begins to plot his killing of his brother Amnon. And so he plots this. After two years, he entraps his brother, brings his brother aside, sets this trap, and he murders his brother, brother Amnon. So now you have a rape in the family. You have a murder, brother against brother in the family.

Absalom has now murdered Amnon, and Absalom flees back to Grandpa's hometown in Geshur. So he runs back northeast out of Israel to a place of safety in Geshur. And there he remains. David grieves the loss of his son Amnon. He grieves the departure of his son Absalom.

But he does nothing. Nothing. No word, no bringing Absalom back for justice, no bringing Absalom back for reconciliation. Nothing. He does nothing.

And like he does with Tamar, he sits passively and Absalom continues to stew. And as he stews, Joab, who is David's head military commanding officer, sees what's going on between Absalom and Joab, and he wants to bring reconciliation between the two. So eventually, he convinces David to bring Absalom back. And David sort of does. So he lets.

He says, Absalom, you can come back into the kingdom, just don't come back into my palace. I can't lay eyes on you. And so Absalom comes back and he kind of languishes in Israel. He hasn't reconnected with his dad. There's no repentance, there's no forgiveness, there's no justice.

There's no nothing. He's just there. And he begins to. Continues to just churn and toil in frustration. Like, I don't know where I am.

I don't know if I'm okay with that. I don't know if I'm not okay. I don't know if vengeance is

going to drop on me for my dad or my brothers. I don't know what's going to happen. I just need to know where I am.

Joab, would you let me talk to my dad? Joab, would you let me? He keeps asking Joab. Joab continues to put him off. And Absalom, as he does, decides that he's going to take matters in his own hand.

Burns Joab's fields. That's how he gets Joab's attention, torches his fields. Joab's like, okay, bro, got my attention. So he has a conversation. And Joab says, okay, I'll put you in touch with your dad.

Let's pick up the story. Here we are now in 2nd Samuel 14, starting in verse 32, Absalom answered Joab, behold, I sent word to you, come here, that I may send you to the king to ask, why have I come from Geshur? Like, what am I even doing here? It's no different. Like, I might as well still be with my grandpa up in Geshur.

It would be better for me to be there still. Now, therefore, let me go into the presence of the king. And if there's no guilt in me, let him put. Sorry. And if there is guilt in me, let him put me to death.

And Joab went to the king and told him, and. And he summoned Absalom. So he came to the king and he bowed himself on his face to the ground before the king, and the king kissed Absalom. So there's this. What appears to be this beautiful moment of reconciliation, but there's no communication, there's no clarity.

There's no repentance on either party's behalf. There's no real building of trust back between the two. And so Absalom continues to kind of languish and just struggle internally. In fact, he has so internalized this that he has begun to make this vow to himself, I know I would be a better king than my dad. I know I would do stuff.

He just watches his dad, watches his dad lead. And like so many young Leaders. He has this chip on his shoulder and he's like, give me, give me the kingdom. Give me the kingdom. And he begins to plot against his father.

We pick up in chapter 15 and we see the way Absalom is doing this. After Absalom got himself a chariot and horses and 50 men to run before him. So, like, just like, what's he acting like here? King, right? So he's got a. I mean, just picture this, right?

You got Absalom in the chariot with the horses. Like, this is little Israel. This is not like Rome, okay? Chariot, horses, 50 dudes running ahead of him. That's a picture, right?

Like he wants to present himself as king. Story continues. And Absalom used to rise early and stand beside the way of the gate. The gate is really the place of a lot of commerce, of communication. And Absalom would place himself there, this place.

He knew that all sorts of travelers in and out of Jerusalem would be coming. And he is right there. And when any man had a dispute to come before the king for judgment, Absalom would call to him and say. So he's, you know, he's up in his chariot with his horses and the dudes in front of him. And he'd call out to the guy walking through the gate, hey, hey, hey, let me get to know you.

He would call to him and say, from what city are you? And when he said, your city servant is from such and such a tribe of Israel. So he gets to, hey, where you from, buddy? Tell me your name. Tell me about your family.

He is greasing the palms, right? Like we're in the middle of election season here. The signs are popping up like Absalom is an absolute politician to the max. We're going to see it continue. Here Absalom would say to him, verse three.

See, your claims are good and right, but there's no man designated by the king to hear you. Oh, you're so right. My dad's the worst. If only my dad ran the kingdom well, I'm so sorry no one's there to listen to you. I don't know what possible solution we could have to that.

This is the classic campaign of any politician, like to today, right? Look at how bad the politicians are in office. If only you elect me, then I'll make everything right for you. The story continues. Then Absalom would say, oh, that I were judge in the land.

Then every man with a dispute or cause might come to me and I would give him judgment, justice. I got a solution for you. Vote for Absalom 2026. Right. And whenever a man would come near and pay homage to him, he would put out his hand and take hold of him and kiss him.

Thus Absalom did to all of Israel who came to the king for judgment. So Absalom stole the hearts of the men of Israel. Absalom begins to build a coalition, coalition for him to seat, to unseat his father from authority, from the crown. And sure enough, Absalom goes away. He pulls together his people, he readies himself to march on Israel, and that word comes to David.

2 Samuel 15, verse 13. And a messenger came to David saying, the hearts of the men of Israel have gone after Absalom. Then David said to all his servants who were with him at Jerusalem, arise and let us flee, or else there will be no escape for us from Absalom. Go quickly, lest he overtake us quickly and bring down ruin on us and strike the city with the edge of the sword. David gets out of dodge, the king flees the palace, and off he goes.

Now just place yourself in David's sandals. Imagine this is a man for all his flaws. One of his great attributes was his faithfulness, was his patience, was his unwillingness to unseat others in authority. David, who had been anointed as a young man and then served under the king who he was supposed to replace, waited patiently even when his life was at stake by this wicked King Saul. He refuses to take his life.

He refuses to grasp his throne. And now that he's in that place, his son is grasping, his son is undermining his son, is trying to unseat him. Imagine the betrayal, the hurt, the heartache, not just against his son, also against God. God, I was faithful. I was patient.

Why is this happening to me? I don't deserve this.

Pick up the story in verse 30. But David went up to the ascent of the Mount of Olives, weeping as he went, barefoot and with his head covered. And all the people who were with him covered their heads, and they went up weeping as they went. And it was told, David, Ahithophel is among the conspirators with Absalom.

And David said, o Lord, please turn the counsel of Ahithophel into foolishness. David's chief counselor, his name is Ahithophel. He has betrayed David and gone to be with his son Absalom. This is not just the betrayal of his son. It's not just the betrayal of the crowds.

It's also the betrayal of his chief counselor. Now David's heart is broken.

He's fleeing a kingdom that the Lord has anointed him to take over with his son. The very reason that he has to flee. The betrayal. The layers of loss there. And this from a man who had suffered much betrayal in his life.

His father overlooking him, his brothers mocking him overlooking him. His first wife being ashamed of him and mocking him.

The overlooking and the betrayal of his king, the one he served so faithfully, Saul. And now his own son and his counselor. Betrayal upon betrayal. And David's heart is broken.

In the middle of that, the story gets even worse. Absalom takes up residence in the palace with Ahithophel, his right hand man. And he says, hey, how can I really make sure the people know who's boss here? And Ahithophel gives him wicked counsel. A story that begins with sexual perversion and hurt and betrayal, ends with sexual perversion and betrayal and hurt.

Verse 20 of chapter 16. Then Absalom said to Ahithophel, give your counsel. What shall we do? Ahithophel said to Absalom, go in to your father's concubines whom he has left to keep the

house, and all Israel will hear that you have made yourself a stench to your father, and the hands of all who are with you will be strengthened. So they pitched a tent for Absalom on the roof and Absalom went into his father's concubines in the sight of all of Israel.

Sexual perversion on a mass scale, on a platform scale.

And it's in this place of loss, betrayal, of hurt, of shame, that David cries out to God in Psalm 3. So let's turn back to Psalm 3 and let's navigate the psalm again and this time let's apply it. What is God teaching us through this psalm of lament, beginning in verse one? O Lord, how many are my foes? Many are rising against me.

Many are saying of my soul, There is no salvation for him in God. The very first encouragement and admonition to us is to be honest with God. To be honest with God.

David doesn't airbrush this. He doesn't make it softer, he doesn't make it look nicer. He doesn't pretty himself up to God. He brings the full weight of his hurt, of his loss, of his betrayal to God. He cries out to God.

Now can we just pause here and recognize how difficult this is? There's all sorts of pieces in us that I think work against us being fully honest to God. I mean, imagine you're David here, right? So you recognize in the midst of all of this, that there is very much culpability in your own heart here.

There could be a feeling I even deserve this.

Maybe God's trying to teach me something right now that could shut off our communication from God. But God says, come pray to me. Bring your hurts to me. Let me speak for myself. Is God likely to bring correction to call us to repentance and ownership in the places of lament?

Sure. But before we get there, we have to bring the fullness of ourselves to God. Don't allow your own filter to prevent you to come honestly to God. God says, bring your honest self to me. Don't filter it out, don't airbrush it.

Bring me your messy self. First, be honest with God. Second, remember that you are loved. Remember that you are loved. Even in the midst of loss, of grief, of hurt, of pain, remember that you are loved.

Read verses three to six. I want you to hear David speaking over himself the truth of the love of God. But you, O Lord, are a shield about me, my glory and the lifter of my head. I cried aloud to the Lord and he answered me from his holy hill, Selah. I lay down and slept.

I woke again, for the Lord sustained me. I will not be afraid of many thousands of people who have set themselves against me or around David. David reminds himself of God's love in the midst of loss. I want to just navigate each one of these statements David is saying over himself. When we come to God with our hurts, with our grief, God wants us to meet him as one who is there, whose heart is leaning in, whose heart is compassionate, whose heart is filled with love for us.

And David, who reminds himself in the deepest valley of God's love for him, he says this. But you, O Lord, are a shield about me. God, you are my protector. You are the one that I can't protect myself in the middle of any loss, of any trial. You know that every single one of us, our temptation is to self protect.

We want to protect ourself. But David says I can't be my own protector, be the shield about me. So an ancient shield at that time would have been a small, a circular kind of on the forehead, a forearm type of object would have protected the kind of the upper body, the upper torso area. But David, notice what he says, he says, you're a shield about me. So we have this picture not of this small little shield, but of like imagine yourself like playing a video game today and like pop the big bubble of protection.

You know, you get the bubble of protection around you, right? And nothing can touch you right. This is the shield. It's fully enclosing. David.

God, you are the place where I know. You're the only place I know on this earth where I can seek refuge. I can know that you protect me. You are the shield about me. And then he goes to this line.

You are my glory. My glory. In Hebrew, that word kavod, it means you're the weightiness. You're the substance, God, in a world in which I know that my heart is just so untethered. My identity is pulled to all of these things, to being king, to being a father.

And all of those things are just like dust being scattered in front of me. You are the only thing that holds me. You are the only glory in me, God. And then this beautiful little line. You are the lifter of my head.

Here's the picture of lifter of my head. Picture a little kid who's done wrong and is ashamed. And their head is down. And mom and dad come to the child and they can't even lift their head to make eye contact with mom and dad. And the mom and dad gets down and raises their chin.

Look to me, child, I still love you. Even though you have done wrong. I still love you.

Think of the weight of this meaning for David. Think of the layers of shame in his life that are being exposed, his sexual sin exposed before the nation.

The weight, the loss, the destruction of that sexual sin just out there for everyone to see. The weight, the loss, the destruction of his failures as a father out there for everyone to see of a king.

Every parent here knows those places in our heart in which being a parent can provoke so much shame in us. As a parent of two young adults, I find myself in this stage. I find myself looking back at the moments I lost, at the places in which my priorities were misplaced. And I just think, man, God, what was I doing?

Look at those places in which I responded in anger to my kids. Oh, God. The shame can just be heaped upon us. But God lifts our head. Your shame is no more.

I am the one who takes your shame off of you. Remember, my love. Listen to the next line where he remembers that God hears an answer. I cried aloud to the Lord, and he answered me from his holy hill. God is the one who hears and answers.

He is a God who listens who. Who bends down. There's not a prayer that we utter that he doesn't hear, not a syllable that we lift up that he is not bending in close to listen to. We cry aloud and God listens He's not a distracted parent. Doom scrolling.

He is near. He listens mercifully, gently and listen. Where he listens from. He answered me from his holy hill. Where's his holy hill?

Jerusalem. The place that David has just abandoned. He reminds himself, I might be gone, but the true king has not vacated his palace. The King still reigns and he listens. And then listen to this incredible, incredible turn here I lay down and slept.

I woke again, for the Lord sustained me. Our anxiety, our grief, our lament oftentimes gets us in places in which our hearts are churning to the degree that we just can't stop trying to fix it, trying to strategize, trying to move ahead. And our minds won't stop because we're in this place of self protection, of strategizing. But instead of being in that place, David has spent himself now speaking of God. And as he speaks of the wonders and the care of his merciful God, he falls asleep.

The God who gives him his daily bread sustains him. The God who gives him every breath sustains him. The God who helps every neuron fire in his brain sustains him. He rests because he can trust in his God. God loves you in the midst of your loss, of your grief, of your hurt, of your pain, of your sorrow, of the anguish of your soul.

Don't forget, remember God's love for you. First, be honest. Second, remember that God loves you. Third, we get to verse seven and we're reminded again to be honest with God. Be honest with God.

Listen to verse seven. Arise, O Lord. Save me, O my God, for you strike all my enemies on the cheek. You break the teeth of the wicked. Wow.

Okay. Some of us might have been comfortable with David's honesty 1.0. But 2.0 is a little much like we're okay, like with the hey, they're mocking me, God. They're saying there's no salvation for me. Where am I going to go but to strike my enemies on the cheek, Break the teeth of the wicked?

That seems like a little much for us.

What's David up to? What is he saying? First, he's calling for God to bring humiliation to his enemy. A slap across the cheek would have been a humiliation in that culture. Humiliate them, God.

And second, this is not just any small slap. This is a divine slap that breaks the teeth of the wicked. You can imagine David recalling himself as a shepherd saving a sheep from the from the jaws of a wolf, taking his club and bashing the wolf across the jaws, teeth crumbling at the impact. A predator without fangs is not a predator, defanged, no longer a threat. Break the threat of this one.

David says. Now, pause.

What about the words of Jesus? Pray for the one who persecutes you, love your enemies. How do we mesh this? Are we allowed to pray this as Christians? I'm going to argue we can.

Here's why. Here's why. Because the prayers already, the feelings are already in our hearts and God wants all of us. So bring it. God says, tell it to me.

Speak it to me and entrust me with it. Entrust your anger to me. Entrust your bitterness to me. Entrust your desire for vengeance to me. Here's where we see the difference between David and Absalom, don't we?

It's not like Absalom was the bitter one and the one who wanted vengeance and the one who wanted justice. And David wasn't. No. You had two men who were bitter, both. Justifiably.

Two men who were angry. Justifiably. Two men who wanted justice. Justifiably. But Absalom

takes it in his own hand.

He grabs it himself. He tries to bring that justice for himself, bring that vengeance for himself. And David brings it to the Lord God, I need you to be the one who brings justice. Please fix this.

A Christian is the one who brings those hurts, those bitternesses, those losses to God and places them in the hand of the Almighty and says, God, only you can fix this. I entrust it to you.

First, be honest with God. Second, remember, God loves you. Third, be honest with God. Fourth, look to Jesus. Look to Jesus.

The closing verse is, salvation belongs to the Lord. Your blessing be on your people. Selah. Salvation, David says, it belongs to you. The beginning of the passage begins with this mockery.

You're outside of God's salvation, David. You're not going to be saved. And David holds fast to this truth. I know God will bring his salvation. In fact, salvation is his name.

It's his essence. It's his being. That word that pops up here four times is Yeshua. That is the name of Jesus. Yeshua, the only salvation that will come is in the hands of God, God's Son, who walks into our pain, who walks into our brokenness, who walks into the injustice of this world and is crushed by it, only to crush it in resurrection power.

Do you hear David's promise here? What he holds to it's that God will bring that salvation to his people. I don't know if God, you'll bring that salvation to me. I don't know if I'll see it in my life, in my time. But I know that you will bring is secure in you.

And Jesus himself is the one who secured it. A psalm of lament. I don't know where you are today. You might be listening to this sermon and you're not in a time of deep lament. I praise God for that.

I want to encourage you that sometimes the best ways to prepare for seasons of grief, because they're coming for all of us, for seasons of hurt, because they're coming for all of us, is when you're not in those seasons. We have some resources I'll put here on the screen. We have printouts in the foyer if you want a hand. You know a physical copy of them, encourage you to grab hold of those. Maybe we have a QR code, maybe we don't.

Either way, there's physical ones and you can find it on our website.

Prepare your hearts. Go deeper. Recognize that God is there. God is the one who's waiting for you. He's inviting you in.

He's entrusting this pain to you. And he's saying, come deeper with me in your loss, because I want all of you. Even when it's messy, maybe mostly when it's messy. Bring yourself to me. And so it's perfect then that we end in communion.

A place of messiness, of brokenness, of a reminder that God does not stand far off in our mess, he does not stand far off in our hurt, but he enters in, in the person of Jesus Christ. He steps into our pain, into our loss, and he draws near to us. And if you're a follower of Jesus Christ, this is the place where we meet God. And if you put your trust in Christ, I invite you to the table today where we remember that Jesus Christ is the one who is broken from for our healing, that he is our salvation. So we have elements up here in the front and in the back.

We have gluten free there. So if you like to rise and get those elements, we welcome you to the table. If you're a follower of Jesus, if you're with us at home, invite you to the table as well. If you're unable to be with us, maybe you're sick or on the road. We're grateful for you worshiping with us and we invite you to grab elements as well and partake with us.

Let's come to the table.

On the night before Jesus was crucified, he told his disciples that he was going to go into the depths of their pain, the depths of their loss, that the unbroken One the the man, fully God and fully man would step into our brokenness, take our brokenness upon himself that we might be healed. We have a God who has drawn near to us, who has experienced the depths of loss, experienced the depths of betrayal, of humiliation, betrayal. And he's done so because he longs to be with us and he brings us healing. So Jesus took the bread and he broke it. And he said, this is my body broken for you.

Whenever you eat of it, do so in memory of me. Let's take and eat.

Jesus broken one. We are so grateful that you have stooped low, that you have walked the valley of the shadow of death, that you have experienced the losses that we have experienced, and that in so doing, Lord, you have brought healing and hope, compassion and mercy. Jesus, we are so grateful for the Savior. You are. It's in your name we pray.

Amen. Amen. Jesus then took the cup, and pouring the cup, he said, this is the new covenant in my blood, My blood shed for the forgiveness of all your sins.

He reminds us that the fundamental breakage is between us and God. It's my sin that's the greatest offense.

There's no depth of injustice, of betrayal, of rejection that I've experienced. That all pales in comparison to the way in which I've rejected and betrayed God. My life, Jesus. Yeshua,

salvation. He takes it on himself to be with us and he heals that break.

This is the cup of the new covenant. My blood shed for the forgiveness of all your sins. Whenever you drink of it, do so in memory of me. Let's drink. Jesus, we thank you.

We thank you for your blood. We thank you, Lord, that we who have grieved you, we who have betrayed you, we who have sinned against you, we who have offended your beauty, your perfection, your holiness, your righteousness, you came for us and you suffered and died for us that we might be one with you. Thank you for removing our shame, removing our guilt, and bringing us back to you through the blood of Jesus Christ. Yeshua, our salvation, it's in his name we pray. Amen.

Amen. Thank you. Why don't we respond by standing and singing?