

Broken and Contrite

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[0 : 00] So we are in Psalm 51, and one of the things that makes this psalm a little different than others that we have looked at is that the back story for this psalm is something that is clearly known.

And so I'll provide that back story for us before we read it this morning. So the psalm speaks to incidences in David's life that are recorded in 2 Samuel chapters 11 and 12.

And what has taken place here in these chapters is that David, who has been firmly established on the throne and is reigning as a very powerful king in Jerusalem, is at his palace.

And he looks out and sees a very attractive woman named Bathsheba. And David sees the woman and calls her into his palace.

And despite the fact that Bathsheba is married, has sex with her, and David engages in an adulterous act with Bathsheba.

[1 : 24] Bathsheba comes back to David and says, I'm pregnant by you. And upon hearing this, David comes up with a plan to protect his honor as he might see it.

And so he has Bathsheba's husband, Uriah, who is serving in the military. So David summons him back and summons him to the palace and speaks with him there and says, Uriah, go home to your wife.

And Uriah's like, no, I can't go home to my wife. Look, we're in the midst of a battle and war. How am I going to go home and enjoy the pleasures of my home and enjoy the pleasures of my wife while everyone else is out in the midst of this battle?

And so when that doesn't work, David then tries to lure Uriah into heading home through the use of alcohol. And despite being very drunk and inebriated, Uriah still refuses to go home and to spend time with his wife.

So finally David realizes the course of action for him will be to have Uriah killed in battle. And so he sends Uriah back with secret plans for Uriah's demise in a forthcoming battle.

[2 : 45] And so the army, the group attacks a city wall and a very dangerous spot. And then withdraws from Uriah causing his death.

Upon Uriah's death, Bathsheba goes through a time of mourning. And then David brings her into his house so that she can be his wife.

Following these actions, the prophet Nathan comes to David. What would have to be one of the most difficult tasks is to not only call out someone for their sinful actions, as difficult as that might be.

But to call out the most powerful man that is known to them. To call out this great king and to call out his sinful actions. To call out the sinful actions of someone who could simply have Nathan taken away and killed as easily as Uriah was taken away and killed.

And on top of that, David is a man known for his commitment to God. And so Nathan, despite this, still comes and calls David out on his actions.

[3 : 59] Nathan comes to him with a story. And says, David, let me tell you a story. Okay. So there was this very rich man who had much.

And when a guest came to visit him, instead of using one of the lambs from his own flock to feed his guest, to entertain his guest, he instead goes to this man who had but one lamb.

And this one man loved his lamb so much. It was like a member of the family. He just loved that lamb. And this rich man takes that man to one lamb and provides it for the guest who has visited him.

And then David rightly responds with great indignation that a man of great power and means and wealth would take advantage of someone so innocent as this single person.

And then Nathan looks to him. And then Nathan looks to him and says, David, you are that man. And with those convicting words, David is confronted with the egregious actions that he has taken, with the sinful actions that he has taken.

[5 : 20] And so we have this psalm that is coming from David as he recognizes his own sin and his own failures.

And as we come and look to the psalm, I would say there's an aspect of which we might look and say, wow, let's have great respect for David who offers this psalm of confession for his actions. And while David was right to come and confess and acknowledge this before God, I would say let us not come away with any positives towards David regarding this incident.

David has engaged in simply horrifying sin, an abuse of power that has betrayed his position of trust and committed the most egregious of acts.

And we see here that sin carves a grave path of destruction. And that is what we have with David here is that sin has caused a grave path of destruction.

[6 : 30] That will take place directly from this incident and also in David's life that follows. With that thought in mind, we come now and we will read this psalm of David.

This is from Psalm 51. Have mercy on me, O God, according to your steadfast love, according to your abundant mercy. Blot out my transgressions.

Wash me thoroughly from my iniquity and cleanse me from my sin. For I know my transgressions and my sin is ever before me.

Against you only have I sinned and done what is evil in your sight. So that you might be justified in your words and blameless in your judgment. Behold, I was brought forth in iniquity and in sin did my mother conceive me.

Behold, you delight in truth, in the inward being, and you teach me wisdom in the secret heart.

Purge me with hyssop and I shall be clean.

[7 : 35] Wash me and I shall be whiter than snow. Let me hear joy and gladness. Let the bones that you have broken rejoice. Hide your face from my sins and blot out all my iniquities.

Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from your presence and take not your Holy Spirit from me.

Restore to me the joy of your salvation and uphold me with a willing spirit. Then I will teach transgressors your ways and sinners will return to you.

Deliver me from but guiltlessness, O God. O God of my salvation and my tongue will sing aloud of your righteousness.

O Lord, open my lips and my mouth will declare your praise. For you will not delight in sacrifice or I would give it. You will not be pleased with a burnt offering.

[8 : 40] The sacrifices of God are a broken spirit, a broken and contrite heart. O God, you will not despise. Do good to Zion in your good pleasure.

Build up the walls of Jerusalem. Then you will delight in a right sacrifices, in burnt offerings and whole burnt offerings. Then bulls will be offered on your altar.

One of the things this psalm speaks about is, I would describe as the fundamental nature of sin.

That being that sin is not simply something that we do wrong.

But sin is our separation from God. And David here in verse 4 says, Against you, you only have I sinned and done what is evil in your sight.

And the reality is that David has done evil to many people in his actions. But what David is understanding and what David is speaking to is the very fundamental nature of sin.

[9 : 51] That sin is not the wrongs that we do. But sin is that which separates us from God. It is that which entered in the Garden of Eden. It is then when the relationship between God and his creation was broken.

And thus sin entered into that relationship. And in that, David speaks, there is really only one sin that I have taken place.

And that is a sin against you, O God. We often think of sin as the things that we do wrong. In reality, that's more the effect of sin.

That's the nature of that relationship that has been severed with God. And these many things that we do that are wrong are certainly sinful actions. But they're born out of that separation that we have.

And one of the things I want you to see then in verse 5 is that David says, Behold, I was brought forth in iniquity.

[10:52] And in sin did my mother conceive me. David speaks of the very fact that he has come from sin. And it might be perceived that this is some type of an excuse on his part.

But not at all. It speaks, once again, to what we were just speaking of. The fundamental nature of sin. David was born as a sinner. And the people before him were born as sinners.

They were separated from God. From the very moment that life began. And David speaks to that separation now. As we think of that separation that we have with God.

That will lead us into what will be the ability to cure the sin problem that we have. To address that fundamental nature of sin.

And we see a hint of that that takes place in verse 10. So in verse 10, David says, Create in me a clean heart.

[11:53] And we see there that the cure for sin will be the creation of a clean heart. And the word that I want you to see there is this idea of create.

Create is an action of God. It is not of people. People cannot create. Only God can create. And so if we are going to have that clean heart.

That clean heart that is not affected by sin. Then we are going to need God to make that transformation. Transformation. David acknowledges, it's not me that can change my heart.

God, I need you to create. I need you to do that action that only you can do. I need you to take that heart that is flawed and full of sin.

And create a new heart. One that is not burdened by sin. As we think of that idea of receiving a new heart. Of having God create that in us.

[12:58] As we look through the scripture, we find the means for that. That transformation that will take place. And that transformation will take place through the work of Jesus.

Jesus is the one who is able to come and make a way for us. To have hearts that have been made new. To have hearts that are no longer burdened with that sin that we were born with.

And as we think of that fundamental nature of sin. One of the things we learn about Jesus is that. He is able to address that fundamental nature of sin. As sin entered the world through one person. So Jesus through his righteousness. Is able then to bring salvation to all people. Let me read a verse for you from Romans chapter 5.

Beginning in verse 18. That speaks to Jesus' ability. To address that fundamental nature of sin that is in all people. Therefore as one trespass.

[13:57] Led to condemnation for all men. That one trespass. Being the failure of Adam and Eve in the garden. So one act of righteousness.

Leads to justification. And life for all men. For as by the one man's disobedience. The many were made sinners. So by the one man's obedience.

The many will be made righteous. So we come and we look to Jesus. And we see Jesus is the one. Who will be able through the work of Jesus. To create that clean heart within us.

Another thing I'd like you to see out of this song. Is the idea of renew and restore. So in verse 10. David proclaims. Renew a right spirit within me. In verse 12. David says. Restore to me.

[14:58] The joy of your salvation. The word renew and restore. Restore. That are there. Is the exact same word. It's translated two different ways.

And it's very much the idea of renew and restore. There's also with it the idea of repair. And with each of those terms. What we have is that. Something that was once right.

Has become wrong. And now needs to be brought. To that which is right again. And as we think of David's relationship with God.

And as he comes. He says. Renew a right spirit within me. Restore to me the joy of your salvation. It would seem to indicate that David. Is not in a right spirit with God.

Although he once was. And David is not experiencing the joy of his salvation. Although he once did. David comes. Says. God. I need your help.

[15:55] To repair. That relationship. And as we look at David's actions. That has caused. This psalm to be written. We see David.

Who has sinned egregiously. Before God. And we can look. And get an indication. That David's life. That he has chosen. Before this sinful choices. Regarding Bathsheba. And the attempt to cover that up. That David was not in a right place. With God at that time. That there have been actions.

That had come. Before his life. At that point. That had pulled him away. From. Having the right spirit. Within him. From having the joy.

Of salvation. With him. And as a result. Of that being pulled away. From God. At that moment. That he looked down. Upon Bathsheba. And saw this beautiful woman. He came up.

[16:50] With this evil plan. Whereas if he had had. The right spirit. Or he had the joy. Of salvation. He could have looked down. And seen that beautiful woman. And simply stepped.

Back into his palace. And went about his day. As we think of that. One of the things. I'd like to. To put before you. Is.

Is a notion. Is that. I don't think. That we often. Fall into sin. With the expression being. That I don't think. We often find ourselves. Walking along. And all of a sudden. Committing egregious actions. Before God. Not some sort of. Singular incident. That pushes us. Into these great. Sinful choices. No. I don't think. That we fall. Into sin.

Rather. I think. We crawl into it. With little choices. Little decisions. Slowly moving us. And edging us. Away from God. Almost.

[17:45] Subtly. And unawares. We've taken choices. That will pull us away. From God. And we crawl. Slowly. Away. And we don't realize.

How far away we are. Until we look upon. The egregious actions. That we have taken. And we look at someone. Like David. He should have been.

With able to withstand. That temptation. But he was not. In the right place. To be able to deal with it. And then goes about. Committing. These egregious actions. And. Finally.

Something I want us. To look at. Is that. David speaks here. That what God. Truly desires. Is a contrite heart. Not sacrifices. Let me read.

Verses 16. And 17. For us. For you. Will not. Delight in sacrifice. Or I would give it. You. Will not. Be pleased.

[18:40] With a burnt offering. The sacrifices. Of God. Are a broken heart. And a broken. And contrite heart. Oh God. You. Will not. Despise.

What this passage. Speaks to. Is the recognition. That people. At the time of David. Used sacrifices. As a means. Of displaying. Their worship. For God. And that was part.

Of the law. That they had received. That they were following. Is the sacrifices. That they would come. And bring before God. To show God. Their adoration. And we can think of.

Even. In the story of David. As. We. We see. Actually. I was thinking of. The story of Solomon. As we see the temple. Being completed. And we see a great. Amount of sacrifices.

That come there. As the temple. Is dedicated. It's the sign of worship. That the people have. And. As we. We come. And think of.

[19:34] These. Actions. That people take. The sacrifices. That they take. David acknowledges here. That God will not delight. In the sacrifices. That come from him.

And the reason is. As if the sacrifices. Are an outward sign. Of an inward commitment. I think an illustration.

That might. That comes to mind for me. Is seeing. The wedding vows. At a ceremony. At a marriage ceremony. Where the. The wedding vows. Are an outward sign.

Of the inward commitment. That the husband and wife. Have for each other. David. In this case. Has betrayed. That inward commitment. To God.

And then. To engage. In the outward sign. The sacrifices. Would simply be. Disingenuous. Would be. Untruthful.

[20:31] To that which was in him. As an illustration. Again. I think of. The. And of a husband. Who. Who is engaged. In acts of adultery.

And. When his wife. Finds out. Buys her. Some sort of. Expensive jewelry. And the. Wife might look at that.

And not receive it at all. Recognizing that. The expensive jewelry. Is not to make her feel better. But to somehow. Alleviate. The man's guilt. For his egregious actions. In the same way.

Sacrifices. That. Are not from. A truly. Contrite heart. That are not representative. Of that inward commitment. At times. Betray. The.

That which we are supposed to have. For God. To betray. The true feelings. That we are supposed to have. For God. David. Comes. And acknowledges. That what he really needs.

[21 : 32] Doesn't need these outward signs. Of his commitment. To God. He needs. A contrite. Heart. He needs a heart. That is broken. A heart.

That is broken. Before God. For what he has done. And from that inward commitment. Then the sacrifices can follow. The outward sign. Can follow.