



Series: 2 Samuel

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Text: 2 Samuel 11 + 12

Title: Getting Caught

Have you ever done something wrong, covered it up, and gotten away with it? Isn't it amazing what lengths we'll go to not get caught?

About 13 years ago, I was out of town with my wife and some friends for the weekend. When our little vacation was over, we headed home back to Portland, where I was living at the time, and we were driving on an unfamiliar road. Apparently the speed limit on this back country road was lower than I was driving when a police officer passed me heading the other direction.

And it all happened really quickly. First, I felt that stomach drop moment when you pass a police officer while driving and realize you're not actually sure how fast you're going. Second, I

saw the lights in my rearview. Then I saw him slow down and start to make a U-turn.

And what happened next was kind of unexpected. As I rounded a corner and realized that the cop was out of line of sight, I turned off onto a side road and proceeded to pull as quickly as possible into a neighborhood and then a driveway. To the shock of my passengers, I hit a fairly large pothole when I veered off onto this side road. Likely aware of the passing police officer, my friend said, "Jake, what are you doing?!" And I remember saying, "I don't know, but I'm not getting a ticket."

Well, after maybe 3 minutes of sitting in a random person's driveway, and after my conscience caught up to my hands, I decided to venture back down to that main road. But, now that I had evaded the law, I knew that the new consequences would far outweigh the original ones. So, I did what most of us do when we're afraid of getting caught. I doubled down on my cover-up and re-routed our once 3 hour trip down some 5 hour roads in the opposite direction of where that officer was likely waiting for me. For the next 5 hours, my conscience grew more and more heavy and my worst-case-scenario-disorder kicked in. I know by the time we eventually got home, my wife and friend were relieved to no longer hear me verbally process how I was going to get caught, arrested, put in prison, and miss out on my son's wedding and the birth of my grandkids.





Isn't it amazing what lengths we'll go to not get caught?

Well, in today's story, we're going to look back into King David's life and see some pretty hard stuff. Frankly, the things that David does and the lengths he goes to not get caught are quite staggering. We're going to see though that God doesn't let this story end with David's sin and cover-up. Let's take a look. You can head to 2 Samuel chapter 11.

We're not going to spend very much time in Chapter 11 today. The bulk of our time will be in Chapter 12, but to set the stage, we need a little context.

Up to this point in our series in 1 & 2 Samuel, we've looked in on the nation of Israel and the early stories of when they became a monarchy. The narrative up until this point has been subtly answering the question: "who may serve suitably as Israel's king"¹ We've seen thus far in the story that King Saul fell far short of the standards of a king fit to rule God's people. Recently, we've been looking at Israel's second king, the shepherd boy, David. And David is set up in the book in contrast to Saul. Saul fails and the kingdom is stripped away,

¹ P. 726 1 & 2 Samuel (The NIV Application Commentary) Bill Arnold

and David is called "a man after God's own heart"². We've seen that David is a strong leader, confident in the power of the Lord, enduring much hardship, and following God's commands. Up to this point in the story, David really hasn't done any major wrong. He seems to be our hero. He seems to be the answer to the question: *who may serve suitably as Israel's king?*

And then we get to chapter 11 of 2 Samuel. Chapter 11 begins, in verse 1 with this:

11 In the spring when kings march out to war, David sent Joab with his officers and all Israel.

This is our first textual clue, that David, the warrior and faithful soldier of God, may actually not be all that he's cracked up to be. We note here that David, the now king of Israel, *isn't* marching off to war in the spring, as kings do, but instead is sending others. Others are off fighting for God's people, while the king- the leader- is safe and comfortable back home.

Isn't it true often we're most susceptible to temptation when we're avoiding our responsibilities, or avoiding distressing thoughts and emotions like boredom, anxiety, sadness or when we're idle with our time because of the luxury that accumulated wealth has afforded us?

² 1 Samuel 13:14



David *should* be off leading God's army. But instead, he's back home. The rest of chapter 11 describes David's evil acts that instigate the beginning of the end of his glory days. His kingdom has been stable and full of victories. But make no mistake, David's kingdom, your kingdom, my kingdom - ***our kingdoms are fragile.***

Here's what happens in chapter 11. I'm going to summarize it for you.

David, while not at war, wanders out to his rooftop and, from there, he sees a woman bathing. Clearly, discontent with the wives he already has, he sends someone to find out who this woman is. This woman's name is Bathsheba and it turns out she's actually married to one of David's mightiest soldiers, Uriah.

What happens next, is not only disturbing and heinous, but quite disgusting. And honestly, will probably make you angry. David decides that he wants Bathsheba. So he sends his men to take her. He is the king after all, so he will have HIS WAY. He takes her, has her brought to the palace and has sex with her. We don't know from the text exactly what happened here, but we know that David is a man in power who's abusing this power to take this woman for his own pleasure. This is **sexual**

assault³ and there's just no way around that.

Well after she goes back, some time passes and Bathsheba sends word to David that she is pregnant. And, as you can imagine, this is not good for David. We don't know what people in the palace knew of David's actions or what he felt when he received this word from her, but we see that David begins to plot a way to get away with this and keep his sin in the dark, hidden!

So he calls back Uriah from the battlefield and rewards him with a night at home, no doubt thinking that when word gets out that Bathsheba is pregnant, it will look like Uriah is the father.

But, Uriah, unlike David, chooses to be honorable and not enjoy the comforts of his home while his men are off fighting a battle he should be a part of. So he doesn't go home. David doubles down and tries to get him drunk, hoping he can coerce him to go home if his guard is dropped. But this doesn't work either.

³ Sexual assault is any type of sexual behavior or contact where consent is not freely given or obtained and is accomplished through force, intimidation, violence, coercion, manipulation, threat, deception, or abuse of authority. - Rid of My Disgrace Definition



So, he keeps getting deeper and deeper into his sin and the cover-up plan. He sends Uriah back to the battle with a letter to Uriah's commander instructing him to put Uriah on the front lines of the war and then pull back all reinforcements ensuring that Uriah dies.

Isn't it amazing what lengths we'll go to not get caught?

And now, his plan works. Uriah dies on the battlefield. Look with me at verse 27 for what happens next:

11:27a When the time of mourning ended, David had her brought to his house. She became his wife and bore him a son.

Wait! She became his wife and bore him a son? This means that the king abused his power not just in taking Bathsheba, having sex with her, and then murdering her husband but in a massive cover-up! And now he gets away with it? I wonder if he felt the initial relief of keeping his sin hidden, feeling that he was in the clear.

As readers, we're left empty, angry, and lost. THIS IS DAVID, GOD'S CHOSEN KING?!? HOW CAN THIS BE?! WHAT WILL HAPPEN?! WHAT DOES GOD THINK OF THIS?!

We're left asking these questions. Demanding resolve.

But the story doesn't stop here. Look again at verse 27.

11:27b- However, the Lord considered what David had done to be evil.

This is the first mention of the Lord in chapter 11. And we wonder, what will he do to David? The kingdom was stripped from Saul, surely these evil acts will merit much harsher punishment.

Well, let's find out. Picking back up in chapter 12.

12 So the Lord sent Nathan to David.

In chapter 11, people do the sending. David sent Joab and the military to war. David sent someone to find out who this beautiful woman was. David sent people to take her. Bathsheba sent word to David, "I'm pregnant". David sent orders to Joab both to send Uriah home and to send Uriah to his death.

And now, the Lord sends. He sends a prophet, his messenger, Nathan. What will happen when God sends? Let's see.

1b When he arrived, he said to him: There were two men in a certain city, one rich and the other poor. **2** The rich man had very large flocks and herds, **3** but the poor man had nothing



except one small ewe lamb that he had bought. He raised her, and she grew up with him and with his children. From his meager food she would eat, from his cup she would drink, and in his arms she would sleep. She was like a daughter to him. 4 Now a traveler came to the rich man, but the rich man could not bring himself to take one of his own sheep or cattle to prepare for the traveler who had come to him. Instead, he took the poor man's lamb and prepared it for his guest.

What we have here is a story that feels like a parable⁴. While Nathan is speaking on behalf of God, he no doubt uses his smarts to give a contextualized word to David. Nathan knows how much time David spent as a poor shepherd. He knows that David wasn't always rich and powerful. So of course a story of a poor man's little nursing lamb being taken by a rich man for his own good will create a strong response in David.

Look at how he responds.

5 David was infuriated with the man and said to Nathan, "As the Lord lives, the man who did this deserves to die! 6 Because he has done this thing and shown no pity, he must pay four lambs for that lamb."

⁴ Dale Ralph Davis, *2 Samuel: Out of Every Adversity*, Focus on the Bible Commentary (Great Britain: Christian Focus Publications, 2002), 150.

In a moment of irony, David condemns this rich man to death. Based on the custom, the rightful punishment for his crime would be a fourfold payback- 4 sheep returned for the 1. But David thinks this man should be killed. He reads into this man's motivations and judges them unforgivable.

Sometimes, you and I see our sin in others before we see it in ourselves. Sometimes, our sin is so blinding to us, that we can only see others' sins. But our hypocrisy will eventually catch up to us.

Isn't it amazing what lengths we'll go to not get caught?

Look at how Nathan replies. And remember as we read this, Nathan is speaking for God, so these are God's words to David.

7 Nathan replied to David, "You are the man! This is what the Lord God of Israel says: 'I anointed you king over Israel, and I rescued you from Saul. 8 I gave your master's house to you and your master's wives into your arms, and I gave you the house of Israel and Judah, and if that was not enough, I would have given you even more. 9 Why then have you despised the Lord's command by doing what I consider evil? You struck down Uriah the Hethite with the sword and took his wife as your own wife—you murdered him with the Ammonite's sword. 10 Now therefore, the sword will never leave your house because you



despised me and took the wife of Uriah the Hethite to be your own wife.' 11 "This is what the Lord says, 'I am going to bring disaster on you from your own family: I will take your wives and give them to another before your very eyes, and he will sleep with them in broad daylight. 12 You acted in secret, but I will do this before all Israel and in broad daylight.' "

"*You are the man.*" In the Hebrew, this was a simple two word phrase.⁵ Nathan is tactfully turning the pointed finger of judgment back on the king pointing it. But, remember, the Lord sent Nathan.

And the Lord's pronouncement is harsh. God starts with reminding David WHO gave him all that he has. Then God calls out David's actions and pronounces the judgment. Trouble will characterize the house of David for the remainder of his life. And this is the turning point in 1st and 2nd Samuel. Things will only fall apart from here.

Our story continues, verse 13. **13 David responded to Nathan, "I have sinned against the Lord."**

Again, in Hebrew, just two words here. One meaning "I have sinned" and the other meaning "against the Lord." David is

⁵John Woodhouse, *2 Samuel: Your Kingdom Come*, ed. R. Kent Hughes, Preaching the Word (Wheaton, IL: Crossway, 2015), 321.

broken. He knows he's been exposed before the Lord and he's not making any excuses. He knows that he has sinned grievously.

When truly confronted with the weight of our sin and the holiness of the God we sin against, we don't have much to say. Just a few words is likely all we should muster.

This is a true and real confession. And we see in Psalm 51, a deeper look into David's remorse over his sinfulness.

Our text continues, **Then Nathan replied to David, "And the Lord has taken away your sin; you will not die. 14 However, because you treated the Lord with such contempt in this matter, the son born to you will die." 15 Then Nathan went home.**

Nathan's word from the Lord is complete - the verdict is in and the judgment is pronounced.

And we're left, confronted with the weightiness of sin. Despite David's punishment being removed, the consequences of David's sin continue to unveil. Even though David's life is spared, death will still come upon his household. One life spared another lost. And we're stuck with this angst that sin's consequences create in this world.



Picking back up in verse 15: **15b The Lord struck the baby that Uriah's wife had borne to David, and he became deathly ill. 16 David pleaded with God for the boy. He fasted, went home, and spent the night lying on the ground.**

Well, after 7 days of this, the baby dies. David then stops his pleading, gets up, changes his clothes, worships his God, and begins to eat again. David's servants ask him why he's behaving this way. And,

22 He answered, "While the baby was alive, I fasted and wept because I thought, 'Who knows? The Lord may be gracious to me and let him live.'

You see, David hasn't forgotten the character of this God that he knows so well. If anything, he's now more aware of it. He knows that God's *faithful love endures forever* (Psalm 136), he recalls that His God forgives all iniquity and heals all diseases (Psalm 103:3).

You know, it's easy for us when a leader has a moral failure of this magnitude to immediately invalidate all that this leader stood for. We especially do this in our culture today. And I'm not here to defend David. But I think that our quickness to cancel our heroes when they fall exposes something key about our own hearts' propensity to worship people who are in fact not

worthy of our worship. Instead of holding men and women in such high esteem, we should look to Jesus alone as the standard, as the mark, and as the model human. People WILL eventually fail us. But Jesus never will!

David still knows God. We have to deal with this. And I think we'll see in a bit that this is good news even for us.

Our last two verses today: **24 Then David comforted his wife Bathsheba; he went to her and slept with her. She gave birth to a son and named him Solomon., The Lord loved him, 25 and he sent a message through the prophet Nathan, who named him Jedidiah, because of the Lord.**

God's back on the scene. The last we heard from him was a pronouncement of judgment over David. Now, He sends a message of blessing. A message of love for this new baby born to Bathsheba. A renaming of a boy born into dysfunction- a name meaning beloved.

Our story today ends with restoration and redemption - God has brought back, He's made right.

It's messy and complex and the fallout of sin continues to unravel in the coming chapters. But for just a moment in time, I think our author gives his readers a promise to hold onto.



So here we are, left in the wake of this deeply emotional story. Idle leadership, abuse of power, rape, murder, scandal, cover-up, confrontation, judgement, confession, forgiveness, consequence, pleading, death, new birth, and restoration.

What should we make of this? Friends, our main idea today, the thing I want us to walk away with is about God's mercy.

**** God's mercy confronts our sin, removes sins' punishment, and restores us from sins' consequences.**

We're going to break this down into 3 parts and look at what God's mercy does.

First, **** God's mercy confronts our sin**

I want to focus our attention back on a small phrase from verse 1.

12 So the Lord sent Nathan to David.

When we get done reading the story of chapter 11, we have many questions. Maybe the most important question is, what will God do about this evil? Isn't this the question that many of us ask ourselves when we look around the world at the evils we see? Sin on our screens, newsfeeds, on the street corners,

in our country's history, in war torn places, or even in the mirror. What will God do with sin? And I think the text answers this question. The Lord sends.

In this story, He sends Nathan and that begins chapter 12's reconstruction of chapter 11's destruction. In the full story of scripture He sends Jesus the Messiah and that begins the New Testament's reconstruction of the Old Testament's destruction. The Lord sends.

But if we're not careful, we'll miss this key point. It's the Lord who initiates our redemption.

If God hadn't sent Nathan, David would have been just another Saul. A failed king. How many more evils would he have committed to keep his secret hidden? It's God's mercy that doesn't let David get away with it.

My friends, living with secret sin is no life at all. Living with the guilt and toxic shame and sorrow over hidden sin is no life at all. There's actually research that shows us that shame grows quite well in secrecy, in silence and in judgment. While all humans experience some degree of shame, shame is a key factor in the perpetuation of addiction and other



forms of self-medication that lead to mental illness and all kinds of suffering.

So, what's the antidote to shame then? The research also shows that bringing our shame into the light, speaking it, and having it met with compassion is one of the most effective ways to treat shame. Research is only confirming that God Himself knew how to confront David. And He knows how to confront you and me too.

Is that you today? Maybe, you need confrontation, maybe you need to bring something hidden into the light. We're going to come back to this, but stick with me, because God's mercy is available for you, no matter what you've done.

Secondly, **God's mercy removes sins' punishment**

In our story today, after David's confession, Nathan tells David that God has taken away his sin. The phrase used means "put away". This is scandalous! According to the Hebrew law, David deserves to die. He's committed so many wrongs, he doesn't deserve forgiveness.

Isn't this mercy unfathomable? It almost evokes an anger in us towards God. How could you forgive THIS?

And while there's a part of me that feels that, what I've really been confronted with this week is the all-too-common error I make when reading the scriptures of thinking **I'm.not.like.that.**

Do you ever do that? Read a story of scripture, identify the bad guys and condemn them in your heart while you look for the good guy that more accurately represents you? I know I do.

But this week, I've been thinking on Jesus' words in Matthew 5 where says,

Matthew 5:27 "You have heard that it was said, Do not commit adultery. 28 But I tell you, everyone who looks at a woman lustfully has already committed adultery with her in his heart.

Or **21 "You have heard that it was said... Do not murder... 22 But I tell you, everyone who is angry with his brother or sister will be subject to judgment**

Have you ever lusted? What about anger towards another? I've lusted before. That makes me an adulterer. I've had anger in my heart towards my brothers and sisters. That makes me a murderer. So maybe you and I aren't that much different than David.

[PAUSE]



When truly confronted with the weight of our sin and the holiness of the God who we sin against, we don't have much to say but "I have sinned against the Lord".

And the means by which God puts away David's sin, my sin, and your sin is the blood of his own Son. Our sins are counted no more (Heb. 8:12; 10:17), they're put away, because of the death of Jesus. The simplified message of the gospel is that God came to repair what's been broken by sin. His perfect creation was ruined by sin. Everything is broken. People, nature, systems, kings & queens, countries, cities, churches, homes, families, relationships, me, and you. We have been wrecked by sin, and we need a Savior.

When "sin is fully grown, it gives birth to death" (James 1). Even though David's life is spared, death still comes upon his household, upon his son. One life spared another lost. The payment for sin is death (Rom. 6:23). And Jesus is that payment for all (Eph 1:7)

So Jesus is the mercy of God that removes sins' punishment. Your life, my life spared, Another's lost.

And lastly, we see that **God's mercy restores us from sins' consequences.**

When we examine this text, we're confronted with a very real-to-life dilemma. Sin has consequences. And God's forgiveness of our sins doesn't mean there are no consequences. Forgiveness doesn't mean erasing consequences.

Illustration

I heard recently this comparison between repentance and throwing a stone into the water. Even after a stone has splashed and sunk, we can go and retrieve it. But the ripples created from that stone go on spreading.⁶

Even though David has repented and received God's merciful forgiveness, the ripples from David's actions go on spreading. There are very real consequences to his sin that wreak havoc on him and others.

While this isn't a perfect picture of what I want to say here, I think that it gives us a powerful image to help us understand the weight of sin and its lasting impact on us, others, and the world around us. God's grace and mercy, remove sins' rightful punishment from us - which is death. But sin still has very real consequences in this life-ripples. And many of us today are deeply wounded and facing the ripples of sin.

⁶ Alec Motyer, *Treasures of the King: Psalms from the Life of David* (Nottingham: Inter-Varsity Press, 2007), chap. 13.



Ultimately, David is restored. David is still king. He still prospers. He still writes scripture. He still has children. And he still is favored by God. And this is the mercy of God on display. It's God's mercy that sends Nathan back to David to proclaim blessing over his son Solomon.

God's mercy restores us from sin's consequences, even if it doesn't take them away all at once or even if it doesn't ever take them away. You are not your sin. You are not your sin's consequences.

But our sin's consequences are often not just felt by us. In many instances, sin creates ripples that affect many others.

And before we move on, I want to point out something that I think can be easily overlooked in this story. And that's **Bathsheba's life after**. While we don't get many clues from the text as to what was happening in Bathsheba's mind or heart in our story, I think we can get some clues as to what was happening in God's mind and heart towards Bathsheba. And I think it'd be unwise for our church at this moment to not spend a little bit of time talking about victims.

Regardless of what was happening in Bathsheba's life, she should never have been victimized like she was and it was NOT

HER FAULT. She was *taken* by a man so powerful that even the hint of resistance could have led to her death. She lost her husband because of the murderous intent of her predator. She had to marry the man who did these horrific things. She then carried and birthed this unexpected baby, reminded daily of sins' consequences on her life and her dreams. And then, she lost her young boy because of another man's sins against her and her late husband. Bathsheba lost everything.

And you might think that because the story doesn't highlight her, that God doesn't care or doesn't see her.

But...I can't help but believe that when God considered what David had done as evil in chapter 11, he had his daughter Bathsheba in mind. Now I don't know why God let ANY of this happen to her. A lot of pain is like that. We don't get to know why and God doesn't tell.

But what I do know to be true for Bathsheba is that she was so valuable and so seen by God that He used what was evil in His eyes to make something good, something beautiful, and something everlasting out of her pain. In Matthew's account of the genealogy of Jesus, he includes 5 women. And including women in genealogies during this time wasn't normative. So we must take note. Bathsheba is called "Uriah's wife" in Matthew. Matthew's genealogy is breathed out by God Himself and I



think that God does this not just because Bathsheba was King Solomon's mom, but because God knew. He knew her. He knew that she was Uriah's wife before she was Solomon's mom. Being victimized can really rob you of your identity. And I think that the Lord is using Matthew to honor Bathsheba's former identity as Uriah's wife.

And if you are in this room, or listening to this online or sitting at NE, I want you to look up at me.

You are made in God's image. And He calls you good! You are invaluable to your Creator. And no matter what ripples you walk in here with, He knows. And He is in the business of restoring what's been broken. He is a healer! Jehovah Rapha, God our Healer! A bruised reed he will not break, a smoldering wick he will not extinguish (Is. 42:3), He deals tenderly with the wounded (Ps. 143), and He is near the broken hearted (Ps. 34).

So if you've been sitting here and feeling any type of shame or sorrow from sin committed against you, know this: God considers that sin that has been done against you as evil in His sight. And while He does offer forgiveness to all sinners, He Himself knows what it's like to suffer because of other people's sins. And He wants to heal you. He wants to restore you. While healing from assault, abuse, neglect, or really any kind of betrayal or harm done to you can take much time, care, and

attention, because of God's mercy, that healing can begin today!

So what do we do with this text? What are we to take away?

God's mercy confronts our sin, removes sins' punishment, and restores us from sins' consequences.

My guess is that we all have some work to do with the Lord this morning. At Mercy we expect God to change a life today, and I think every individual in this room has a response to this word.

The Minimizers

Maybe when you hear a story like this, you think, "I can't relate to this. My sins aren't this bad. And I don't really think my wrongs are that big of a deal." Often, we minimize our sin. And this is a way of keeping our sin hidden in the dark.

Isn't it amazing what lengths we'll go to not get caught?

Well, if that's you this morning, I want you to just start with being honest about that. I want you to own, even if just to yourself, "I don't think my sin is that big of a deal."



Remember, it's God who confronts our sin. When we hear the Spirit of God telling us:

- That comment was hurtful,
- That attitude is unacceptable, or
- That we're being deceptive or prideful or conceited or envious or whatever,

When we hear these things, we are experiencing God's mercy. It's God's mercy that confronts our sin. And if you're in Christ, you have the Spirit of God living in you and regularly convicting you of sin (John 16:8). Brothers & sisters, this is God's mercy, so please lean into it.

The Shamed and Scared

Maybe you're in here and you're in need of healing today. You've been carrying the wounds of sin, yours or someone else's, for far too long. You're ready to stop fighting this alone and you want to come to the feet of the Lord and ask for healing to begin. You don't have to be named by sin any longer. But instead you can be set free. Sometimes wounds have trouble healing because they are created through trauma, and every time we encounter a reminder of our wounding it is all opened up again. Listen, if that's you, I want you to know that this is not your fault and you are worthy of safe people and safe places to process and experience God's healing today! Here at Mercy, we want to be a safe place for the hurting. We have

pastors and leaders who are ready to help you this morning. Men and women who are eager to connect you with the kind of care that you need. If you need help, come find me, Pastor Joseph at NE, another pastor, or a staff member after the service and we'll begin that process today.

The Convicted

Lastly, you may be in here today, and you're most like David. You need God's mercy to confront your sin. You have been hiding, covering up, and digging yourself deeper and deeper into the lies. Maybe today's word felt like Nathan's word to David. Remember my friend, it's God's mercy that is confronting your sin. That feeling you feel deep inside of you making you think that I'm talking to you directly, that isn't me. That's God. And even though it feels terrible, it's His mercy. And there's mercy waiting for you on the other side of repentance.

Maybe you need to hear Nathan's word one more time, *You are the man. You are the woman.* It's you. And today? Today is YOUR day to come clean!

We're going to end this part of our service with some space for repentance. We regularly talk about people coming to the front to pray or be prayed over. Listen, there's nothing special about this stage. Forgiveness can be found anywhere on any day by those who are broken over their sin. But, I want to encourage



you to respond by either kneeling where you are or by coming up here to kneel. Sometimes we need to have a posture that reflects what we're saying in order to really engrain it into our memory. If you're not physically able to kneel, close your eyes and imagine yourself kneeling before the throne of God.

As I said, we ALL have some work to do with the Lord today. So we're going to move into a time of response. What will we do with this story?

As the band begins to play this next song about the throne of God, we're going to venture together to the throne room and lay ourselves before our Savior.

Let's pray.

Pastor Jake pray to transition us into Ps. 51 Guided Repentance time (Pastor Joseph to lead at MNE)

Psalm 51 - Guided repentance⁷

In Psalm 51, David writes a poem of penitence in response to this confrontation from Nathan.

⁷ Adapted from JD Greear's sermon at The Summit Church
<https://summitchurch.com/GetFile.ashx?Guid=f78cc2e7-c8fe-491b-aa1c-b1076c6d17b8>

We're going to use this as a guide to confess and to begin our repentance today.

First, you need to call to mind the sin that the Spirit is convicting you of. Maybe your sin is like David's sin, you've abused power, you've taken someone or taken from someone for your own pleasure, you've covered up your sin with lies and deception. Or maybe you've been minimizing a pattern of sin as "not that big of a deal". I don't know where you're at, but you do. So think of your sin. And pray these words with me from Psalm 51

Ps. 51:1: Be gracious to **me**, God,
according to your faithful love;
according to your abundant compassion,
blot out **my** rebellion.

2 Completely wash away **my** guilt
and cleanse **me** from my sin.

3 For I am conscious of **my** rebellion,
and **my** sin is always before me.

We have all sinned against our God. Say these words that David writes,

4 Against **you** — **you** alone — I have sinned
and done this evil in **your** sight.
So **you** are right when **you** pass sentence;



you are blameless when **you** judge.

We have also sinned against others
Think of them, and say these words:

*Lord, I see how my sin has hurt others.
I picture them now and I see that they are Your Creation- your
beloved.
The evil I have done is against you and against Yours.
Rebuild them, restore them, and heal them O gracious God.
Forgive me of my sins.*

Our sins have come from the depths of who we are. Repeat
these words from David,

5 Indeed, I was guilty when I was born;
I was sinful when my mother conceived me.
7 Purify me with hyssop, and I will be clean;
wash me, and I will be whiter than snow

In order to turn from our sinful ways and walk in repentance, we
are in need of a new heart. Pray these words with me

10 God, create a **clean heart** for me
and renew a **steadfast spirit** within me
12 Restore the **joy of your salvation** to me,
and sustain me by giving me a **willing spirit.**
16 You do not want a sacrifice, or I would give it;
you are not pleased with a burnt offering.
17 The sacrifice pleasing to God is a **broken spirit.**
You will not despise a **broken and humbled heart, God.**

Amen

As we move into a time of worship, please continue to sit
before the Lord as long as needed and receive His mercy as he
confronts your sin, removes sins' punishment, and restores you
from sins' consequence