

“When You Sin”
PSALM 51

Introduction

The greatest problem the world faces today is the same problem that has plagued mankind since Adam and Eve were forced from the Garden of Eden. The problem is sin. Every problem mankind has faced has its root in man’s disobedience of God and the curse God has placed on the earth because of it. The problem is made worse in a society such as ours that has an aversion to sin, not to the practice of sin, but to agreeing with God about what is and is not sin. Practices, behaviors and attitudes that God declares to be sin have been excused as someone else’s fault since Adam & Eve, but now sin is often called human error, mistakes, misunderstanding, and in many cases, a disease for which the individual is supposedly not responsible. These ideas have infiltrated the church for many decades through unbiblical philosophy and counseling. This problem is being compounded in recent times as church leaders that have fallen prey to the social justice, critical race theory heresies are calling things sin that are not sin while removing hope of forgiveness. That has always been a problem with legalism.

The result has been a weak church in America that is getting weaker. On the one hand you have people who do not want their sin pointed out. They want to be told they are okay and affirmed that they are good so that they have high self-esteem - the Bible calls that pride. They do not need redemption and forgiveness. On the other hand, the rise of the intersectional matrix gives superiority of knowledge and position to whoever can claim to be the most oppressed, and there is always someone who is more oppressed, and there is no means of redemption and forgiveness. In many ways these two hands are opposite of each other, but at their root, they are exactly the same. They are set against our holy God.

The great concern of the church has shifted from the holiness of God and calling people to live in righteousness to what amounts to placating man’s pride whether that is excusing sin or yielding to whatever the latest politically correct movement might be. Euphemisms do not remove or excuse sin, and it is sin that keeps us from responding to both God and one another properly. Political correctness oppresses instilling fear instead of hope. Man simply cannot overcome sin on his own, but if he deals with it according to God’s plan, forgiveness is gained, hope is restored and sin can be overcome. The Christian can fulfill the purpose for which God created and saved him. We can become holy and blameless before Him as the Holy Spirit conforms us into the image of Christ.

This morning I want to talk to you about sin and the response we should have to it. You cannot become holy and like Jesus unless you deal with your sin problem properly. I have entitled this message, “*When You Sin*,” because it is a simple fact that every person in this room has sinned, does sin, and will sin. It is not a matter of if, but when you will sin. Responding properly to your sin will result in joy, but dealing with it wrongly will result in great tragedy. What are some of the common wrong ways people deal with their sin?

Wrong Ways to Deal with Sin

(1) First, you could deny that you sin. But 1 John 1:8 states, “*If we say that we have no sin, we are deceiving ourselves and the truth is not in us,*” and 1 John 1:10 states, “*If we say that we have not sinned, we make Him a liar and His word is not in us.*” You are self deceived if you think you do not have sin in the present and you are accusing God of being a liar if you think you have not sinned in the past. Neither is a safe option since you then remain under God’s just condemnation with the final result being eternal torment in Hell (Revelation 20:12-15). This is a typical response of the proud like the self-

righteous pharisee in Luke 18. A friend I knew attended a Seminary in Canada who heard a guest speaker say that he had not sinned in 5 years. Daryl told him after chapel, “you just did.”

(2) Second, you could claim that your sins are not that bad so you are good enough to make it. However, Romans 3:10-12 states that “*there is none righteous, not even one*” and “*there is none who does good, there is not even one.*” Isaiah 64:6 states that all of your righteous deeds are as filthy rags before your holy creator. There are a lot of people who think they are good who are on the broad road to Hell (Matthew 7:21-23). This includes “religious” people and many claiming to be Christians.

(3) Third, you could say, “*so I sin, so what?*” This is a typical response of atheists and agnostics who deny the existence of Hell, so they are not concerned that they are on the broad road leading to it (Matthew 7:13). We learn from Romans 1 that such a response is an indicator of not just someone who remains under the wrath of God, but also someone that will continue on the downward spiral of sin resulting in being given over to the lusts of their heart, degrading passions, and a depraved mind. Then there are those that do not deny Hell, but think it will be tolerable because their friends will be there. Luke 16:19-31 makes it clear that any friends who are there do not want you to join them. They want you to escape their torment.

(4) Fourth, you could give a false repentance. Some people simply lie when they say they are sorry. Even their manner of saying it often betrays the truth. Others say they are sorry with great emotion, but they are sorry for themselves, not the harm they have done to others. President Clinton is still a classic case of this in modern times. He said he was sorry with great emotion, but was defiant when it came to having to deal with the consequences of his sin even to the point of redefining what he did. According to 2 Corinthians 7:9-10, godly sorrow produces repentance, but this sorrow of the world only leads to death. Sadly, worldly sorrow is more common than godly sorrow.

The Example of King Saul - 1 Samuel 15

King Saul is the classic Biblical example of the wrong ways to deal with sin. He would not deal with his sin properly even after being confronted by the prophet/judge Samuel. In 1 Samuel 15 God directed Saul to utterly destroy Amalek for what they had done to Israel during the Exodus. There were not to be any spoils of war, but Saul brought them back anyway along with King Agag. Samuel confronts him about this in verses 13-14 & 16-19. At first, Saul says that he did obey the Lord, but after being confronted again he tried to pass off the responsibility to the people (Verses 15 & 20-21). In verses 22-23, Samuel tells him the consequence for his sin is that he will lose his kingdom. Saul’s response in 1 Samuel 15: 24-25 is a false confession. “*I have sinned,; I have indeed transgressed the command of the LORD and your words, because I feared the people and listened to their voice. Now therefore, please pardon my sin and return with me, that I may worship the LORD.*” Those would be great words if he actually meant it, but his next response reveals the truth.

In verse 26, Samuel repeats God’s rejection of Saul as king and states he will not return with Saul. In verse 27, as Samuel turns to leave, Saul grabs for him and tears his robe. That is not an action of godly sorrow. In verses 28-29, Samuel makes it even more clear that God has torn the kingdom from Him and will give it to another who is better. In verse 30 Saul make a second plea. “*I have sinned, but please honor me now before the elders of my people and before Israel, and go back with me, that I may worship the LORD your God.*” This is still false because true repentance does ask to be honored in the same breath as confessing sin. Also note that Saul refers to the Lord as Samuel’s God. Is there no personal relationship between Saul and God?

Now these four wrong approaches to sin - deny, rationalize, disregard and sorrow without repentance - can be easily seen in people who are not Christians and often in Christians who are young in the faith or immature, but they also occur in Christians who are more mature. Except for the grace of God and following hard after Him, any one in this room is capable of committing any sin and then trying to

rationalize it away given the right circumstances. How can I say that? Because it happened to a man whom God said, *“is a man after my own heart”* - David (1 Samuel 13:14, Acts 13:22).

God rejected King Saul, because Saul would not follow God. God chose David because he was a man who had a heart after God. Yet, that did not keep David from committing great sins. 2 Samuel 11 gives the background for Psalm 51.

David’s Great Sin - 2 Samuel 11

In 2 Samuel 11, David commits at least seven sins.

- 1) vs. 1 - David neglected his duty (He did not go out to battle)
- 2) vs. 2 - David entertained lustful thoughts (He saw Bathsheba & kept looking)
- 3) vs. 3 & 4 - David acted upon his lust and committed adultery
- 4) vs. 7-13 - David sought to cover up his sin (he tried to set up Uriah to think the child would be his own).
- 5) vs. 14-15 - David conspired to commit murder (directed that Uriah would be placed in a position in battle to be killed)
- 6) vs. 25 - David covered up the nature of Uriah’s death
- 7) vs. 24 - David stole the wife of another.

How could this be a man after God’s own heart? You may think, well, he confessed all of this right away and got things straightened out with God. No he did not! David hid this sin for many months before he was confronted about it by Nathan the prophet and confesses. What was life like during all that time? David describes it in Psalm 32 which was probably written shortly after Psalm 51. David describes this period of unconfessed sin as follows in Psalm 32:3-4, *“³When I kept silent about my sin, my body wasted away Through my groaning all day long. ⁴For day and night Thy hand was heavy upon me; My vitality was drained away as with the fever heat of summer.”*

David was utterly miserable, but that did not cause him to confess the sins. This man after God’s own heart did not repent until forcefully confronted. Do you think you or I are better than David?

It is not a question of IF you sin, it is a question of WHEN you sin. How will you respond? Let’s contrast David’s response with that of Saul when he was rebuked. Then we will look at Psalm 51 and see David’s heart and how true repentance can lead to joy.

David is Rebuked - 2 Samuel 12

vs. 1-6. Nathan’s story - “you are the man”

vs 7-8. Nathan tells David all God has done for him

vs 9. Nathan confronts David with the specific sins

vs 10-12. The results of David’s Sin

10. The sword against his house (War with surrounding nations)

11. Evil against his house (Rebellion of Absalom)

12. Secret sin in the open - (Absalom’s defilement of David’s concubines, 2 Sam 16:15ff)

vs 13: *“Then David said to Nathan, “I have sinned against the Lord.” And Nathan said to David, “The Lord also has taken away your sin; you shall not die. ¹⁴However, because by this deed you have given occasion to the enemies of the Lord to blaspheme, the child also that is born to you shall surely die.”*

David simply confessed his sin. He did not make excuses. He did not blame someone else. He did not try to get out of the consequences. He did not seek anything for himself. It was a simple and humble confession of his sin against God. What a contrast between David and Saul. This is why David was a man after God’s own heart and Saul was not. In Psalm 51 we find more of David’s heart and more of the elements of Godly sorrow that leads to true repentance.

Only godly sorrow leads to true repentance which brings restoration and joy out of the tragedy of sin. For the non-Christian, Godly sorrow will lead to salvation. Without it, there is only eternal punishment in Hell (Matthew 25:41). For the Christian, Godly sorrow results in a restored fellowship with God, without it, there will be chastisement (Hebrews 12:7). **Only true repentance brings joy**
Psalm 51 displays the elements of true repentance.

True Repentance - Psalm 51

The preamble says, *“For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.”* Even here David does not hide his sin but lets it be exposed so that God can be glorified and others can learn from what God had done for David.

Verses 1-6: Confession

Verses 7-12: Petition

Verses 13-19: Results

Confession: ¹ *Be gracious to me, O God, according to Thy lovingkindness; According to the greatness of Thy compassion blot out my transgressions.* ² *Wash me thoroughly from my iniquity, And cleanse me from my sin.* ³ *For I know my transgressions, And my sin is ever before me.* ⁴ *Against Thee, Thee only, I have sinned, And done what is evil in Thy sight, So that Thou art justified when Thou dost speak, And blameless when Thou dost judge.* ⁵ *Behold, I was brought forth in iniquity, And in sin my mother conceived me.* ⁶ *Behold, Thou dost desire truth in the innermost being, And in the hidden part Thou wilt make me know wisdom*

The first part of true repentance is seen in the recognition of the need for God’s grace and mercy because of our sin. David begins this Psalm with a plea for God’s grace and compassion to cleanse him from his sin. David could ask for this because he already knew that God had great loving-kindness and compassion. All through David’s life, from being chosen as king while still a teen until his dying day, he marveled at God’s favor upon him. When God established His eternal covenant with David in 2 Samuel 7, David’s response was, *“Who am I, O Lord God, and what is my house, that Thou hast brought me this far?”* David does not demand things from God. He humbly and simply pleads for them. A reminder of Jesus’ words in Matthew 5:3, *“Blessed are the poor in spirit, for theirs is the kingdom of God.”*

vs.3 - David’s requests come from a heart that fully acknowledges its sin. Notice he says transgressions, plural. He has broken many of God’s commandments. In this case specifically #s 6, 7, 8, 9 & 10. He coveted, committed adultery, then lied, had Uriah murdered and stole Bathsheba. In doing so, he made his own pleasure his god, caused the name of God to be blasphemed and dishonored his parents breaking the 1st, 3rd and 5th commandments. The fact that he had not lived up to God’s standard was ever before him. No wonder he reports in Psalm 32 that his body was wasting away and his vitality was draining away during that time.

vs. 4 - David also recognized something very important in true repentance. He saw that the sins he committed were primarily against God. True, he committed evil against Bathsheba, against Uriah, against the baby that died, and against all the others that suffered in the wars and in the rebellion of Absalom that resulted from his sin, but the primary sin was against God. God is the offended party and we must get right with Him first.

David also acknowledges his sin when he says, *“Thou art justified when Thou doest speak, and blameless when Thou dost judge.”* In other words, David accepts God’s justice. He pleads guilty in God’s court. He did not respond to the exposure of his sin as Saul did or as most people do with denial, rationalization, disregard or false repentance. God is just, and He is absolutely correct that you alone are responsible. The only thing that all those who are on the broad road that leads to destruction will be able to say when God casts them into Hell is that God is absolutely just and blameless for doing so.

vs. 5 - David also recognizes that his sin was not an isolated case. It was in agreement with his very nature that had always been sinful. This is why the petitions David makes in the next section rely totally upon God's graciousness, loving-kindness and compassion.

vs. 6 - David also agrees with God that what is needed is truth. Truth that is down deep in the inward parts. Truth that penetrates the soul and reveals itself in the life. Too often even when we are confronted or confront someone with sin, we stop only at the outward manifestations as if stopping the sinful actions is the only important thing to do. But David recognizes that it is from within a man that outward actions arise. Jesus said in Mark 7:20-23 *"That which proceeds out of the man, that is what defiles the man. For from within, out of the heart of men, proceed the evil thoughts, fornications, thefts, murders, adulteries, deeds of coveting and wickedness, as well as deceit, sensuality, envy, slander, pride and foolishness. All these evil things proceed from within and defile the man."*

Truth must proceed from within if it is going to be real. It is from this perspective that David also recognizes that truth in the innermost being is going to have to come from God.

Petitions: Verses 7-12 bring out David's petitions which are the pleas that arise from a heart broken over sin. ⁷ *"Purify me with hyssop, and I shall be clean; Wash me, and I shall be whiter than snow."* ⁸ *Make me to hear joy and gladness, Let the bones which Thou hast broken rejoice.* ⁹ *Hide Thy face from my sins, And blot out all my iniquities.* ¹⁰ *Create in me a clean heart, O God, And renew a steadfast spirit within me.* ¹¹ *Do not cast me away from Thy presence, And do not take Thy Holy Spirit from me.* ¹² *Restore to me the joy of Thy salvation, And sustain me with a willing spirit."*

vs. 7 - Hyssop is a shrub that grows in Israel. It was used to spread the blood of the first Passover lambs upon the door frames so that the children of Israel would be passed over by the death angel in the final plague on Egypt that freed them from their bondage. It was later used in two different cleansing ceremonies. First, in Leviticus 14 it was used in a ceremony that took away the uncleanness of a leper who had been healed. Second, it was used in Numbers 19 in a cleansing ceremony for those who had touched a dead body and had thus become unclean. In both cases, the ceremony was to cleanse the person so that they would no longer be cut off from the assembly of worship. It should also be mentioned that the Hyssop was used by another person to sprinkle either blood or water on the unclean person. A person could not do it to himself. It is in this sense of cleansing that David is using it here. David acknowledges the uncleanness of the sin that has cut him off from the proper worship of God and asks God Himself to cleanse him from that uncleanness.

But David wants more than just ceremonial cleansing. David desired to be completely clean and he knew that only God could make him white as snow - the white snow symbolizing purity.

vs. 8 - Sin brings great sorrow, and the depth of David's sorrow is described here as his very bones being broken or crushed. The only way to have joy and gladness again is for restoration to take place. This broken man wanted God to bring him back to rejoicing which could only happen after restoration had taken place. For this reason, David requests that something be done about the factors that are keeping that restoration from taking place.

vs. 9 - How could there be restoration if the shame of sin was still present? David pleads with God to hide His face, not look at those sins, and to blot those evil deeds out of existence if possible. It is a marvelous truth that God in His great mercy will not only cleanse the repentant soul, but remove those sins and blot out their remembrance. Psalm 103 describes this as follows: *"As far as the east is from the west, so far has He removed our transgressions from us."* This is David's repeated petition from verse one to have his transgressions blotted out, but note in this verse he adds "all" to his request.

vs. 10 - In order for the restored relationship to continue without future hindrance, David needed more than an outward cleansing and current sins removed from Him. He needed God to create in him a clean heart for the present one was dirty. David wanted a heart to match the cleansing he asked for in verse 7. David is humble and recognizes that he is vulnerable to falling again. Like a child whom you

might bathe and clean up after he has been playing in the mud, that cleansing will only last until he gets outside and gets in the mud again unless you change the child's spirit. David desires that God renew in him a right spirit to follow hard after God. Create a clean heart where there is not one now. Renew a spirit that is feeble and weak so that it becomes steadfast and strong.

vs. 11 - David's great fear was to be cast away from the presence of the Lord and for the Holy Spirit to be removed from him. You may recall that David saw God reject Saul for his sins and then remove His spirit from Saul (1 Samuel 16:14). David did not want the same to happen to him. On this side of the cross, the ministry of the Holy Spirit is different than it was for David. The Holy Spirit will not depart from a believer, but you can grieve Him (Ephesians 4:30) and quench Him (1 Thess 5:19). God will not cast the true Christian away in the sense he did Saul, but God will chastise the believer, and if needed, He will even give him or her over to the buffeting of Satan (1 Corinthians 5:5).

vs. 12 - While David's fear was to have the same punishment as Saul, his great desire was to be restored to the joy of a proper relationship with God. David then wanted his relationship with God to remain stable, so he asks for something he has seen in himself to be weak. David knew his spirit was not as willing as it should be, so he asks God to produce in him a willing spirit. God will take us just as we are when we acknowledge that. Like the father of the demon possessed boy who responded to Jesus' call for him to believe by saying, "*I do believe; help my unbelief*" (Mark 9:23), we rely on God's strength and not on our own.

Results - vs. 13-19: The result of David's confession of his sins and his petitions to God is an anticipation of God's forgiveness and what he will do in response.

¹³ *Then I will teach transgressors Thy ways, and sinners will be converted to Thee.* As God sustains David with a steadfast spirit and a renewed joy of his salvation, he would be able to boldly go teach others who have transgressed as he had so that they might turn from their evil ways. When you know what God has done for you, then your desire should be to go and tell others so that they may receive the same forgiveness and joy.

¹⁴ *Deliver me from blood-guiltiness, O God, Thou God of my salvation; then my tongue will joyfully sing of Thy righteousness.*

David acknowledges again the specific sin of murder. He had blood on his hands and only the Lord could deliver him from the guilt of it, but as God would do that, David would sing joyfully of God's righteousness.

¹⁵ *O Lord, open my lips, that my mouth may declare Thy praise.* ¹⁶ *For Thou dost not delight in sacrifice, otherwise I would give it; Thou art not pleased with burnt offering.* ¹⁷ *The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise.*

David learned well the lesson that Saul never learned. The sacrificial system of the Old Testament was not a pleasing thing to God. God was not interested in the blood of bulls and goats. God was interested in the heart of the man worshiping Him by means of the sacrifices. God rebuked the nation of Israel often because they failed to understand this. God does not want your outward actions of sacrifices of time, money, talent or whatever else unless it comes with a pure heart. He is not interested in your efforts to "buy him off" with sacrifices of good works. What God wants is you, and that cannot happen until your heart is broken over your sin and you repent. That is why a broken and contrite heart is accepted by God regardless of the sins committed. Repentance is what is pleasing to God.

David closes the Psalm with asking God to continue with the promises he has made to glorify His name in Zion. David was not interested in himself, but in God. ¹⁸ *By Thy favor do good to Zion; build the walls of Jerusalem.* ¹⁹ *Then Thou wilt delight in righteous sacrifices, in burnt offering and whole burnt offering; then young bulls will be offered on Thine altar.*

Conclusions

How have you dealt with your sins in the past and in the present? David's response to his sin tells us the elements of true repentance that God is looking for. It is only with true repentance that the joy of reconciliation and restoration can occur. True repentance is seen in

1. Full Acknowledgment of sin (Not trying to hide it)
2. Humility. (Not pride and trying to pass the buck)
3. Acceptance of the consequences. (Not trying to get out of them)
4. Godly sorrow. (Sorrow for the sin, not just for getting caught)
5. Desire for God's will (not desire for own benefit)
6. Desire for cleansing from the sin(s)
7. Desire for a pure heart
8. Desire to warn others of sin
9. Desire to praise the Lord for His righteousness.

The result of true repentance is the joy of forgiveness and having a restored relationship with the Lord which in turn results in true worship of God. Those who do repent or give false repentance will have continued tragedy as seen in the life of King Saul. The warning and praise in Psalm 32:8-11 is a good summary conclusion. ⁸ *I will instruct you and teach you in the way which you should go; I will counsel you with My eye upon you.* ⁹ *Do not be as the horse or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, Otherwise they will not come near to you.* ¹⁰ *Many are the sorrows of the wicked, But he who trusts in the Lord, lovingkindness shall surround him.* ¹¹ *Be glad in the Lord and rejoice, you righteous ones; And shout for joy, all you who are upright in heart.*

Sermon Notes - 10/20/2013
When You Sin - Psalm 32 & 51

Introduction

Every problem mankind has faced has its root in _____ - man's disobedience to God

The great concern of the church has shifted from the _____ of God to placating man's pride

Responding properly to your sin will result in _____, but dealing with it wrongly will result in great tragedy

Wrong Ways to Deal with Sin

1) Deny that you sin - but that is a _____ leading to condemnation (1 John 1:8, 10; Revelation 20:12-15)

2) Rationalize & claim you are good enough - but _____ are righteous (Rom. 3:10-12; Isa. 64:6)

3) Disregard it - "*so I sin, so what?*" - but that is the broad path leading _____ - Matthew 7:13; Luke 16:19-31

4) Give false repentance - but worldly sorrow only leads to _____ (2 Corinthians 7:9-10)

The Example of King Saul - 1 Samuel 15

*Deny - _____ claim of obedience (vs. 13 & 20)

*Rationalize & disregard - Attributing good motives to others while still _____ them (vs. 15 & 21)

*_____ confession (vs. 24-25; 30)

*Anger (vs. 27) and still seeking _____ (vs. 30)

These are common responses among the unsaved, the immature - but even the mature can _____ to them

David's Great Sin - 2 Samuel 11

1) vs. 1: David neglected his _____ - he did not go out to battle

2) vs. 2: David entertained _____ thoughts - he saw Bathsheba and kept looking

3) vs 3 & 4: David acted upon his lust and commits _____

4) vs 7-13: David sought to _____ his sin - he tried to set Uriah up to think it was his child

5) vs 14-15: David conspired to commit _____ - he directed that Uriah should be exposed in battle to die

6) vs 25: David _____ the nature of Uriah's death -

7) vs 24: David _____ the wife of another -

Psalm 32 describes his life while living with _____ sin - physical wasting, miserable

David is Rebuked - 2 Samuel 12

vs. 1-6: Nathan's Story - "you are the man"

vs. 7-8: What God had done for David

vs. 9: _____ about the specific sin

vs. 10-12: Consequences: A) _____ / war. B) Evil against house / rebellion. C) Exposure of secret sin

vs. 13: David humbly _____ without excuse vs. 14: The child will _____

Only godly sorrow leads to true _____ which brings restoration and joy out of the tragedy of sin

True Repentance - Psalm 51

Verses 1-6: Confession

vs. 1-2: David's _____ for God's grace, mercy and cleansing

vs. 3: David fully acknowledge his _____

vs. 4: David recognized sin was primarily against _____

vs. 4: David accepts God's _____

vs. 5: David recognizes his _____

vs. 6: David agrees with God that _____ is needed from within (See also Mark 7:20-23)

Verses 7-12: Petitions

vs. 7: Hyssop - Leviticus 14, 19 - ceremonial _____. "White as snow" - inward, complete cleansing

vs. 8: Sin brings sorrow and David wants his joy _____

vs. 9: David wants God to turn away from his sin and _____ them all

vs. 10: David desires a clean _____ and a spirit that would not stumble

vs. 11: David's plea that the Holy Spirit would not be taken away as had happened to Saul

vs. 12: David's request to be _____ & sustained

Verses 13-19 : Results

vs. 13: _____ others God's ways

vs. 14: _____ sing of God's righteousness

vs. 15-17: Declare God's praise & Bring the true sacrifice of a broken and _____ heart to God

vs. 18-19: _____ God to continue His favor over Zion

Conclusion - The Marks of Repentance

1. Full Acknowledgment of sin (Not trying to hide it)
2. Humility. (Not pride and trying to pass the buck)
3. Acceptance of the consequences. (Not trying to get out of them)
4. Godly sorrow. (Sorrow for the sin, not just sorrow for getting caught)
5. Desire for God's will (not desire for own benefit)
6. Desire for cleansing from the sin(s)
7. Desire for a pure heart
8. Desire to warn others of sin
9. Desire to praise the Lord for His righteousness.

KIDS CORNER

Parents, you are responsible to apply God's Word to your children's lives. Here is some help. **Young Children** - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up. 2) Count how many times "sin" is said and how many different sins are mentioned. Talk with your parents about how you should deal with your sin.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What is man's greatest problem? Why? How do people wrongly deal with their sin? What about you? What was King Saul's failure? What sins did David commit in 2 Samuel 11? Read Psalm 32 and describes David's state because of his sins. What was David's response to Nathan's rebuke in 2 Samuel 12? What characterizes David's confessions in Psalm 51:1-6 in general and in specific? How does your confession of sin compare with David's? Discuss the significance of each of David's petitions in verses 7-12. Can the Holy Spirit be taken away from the Christian? Why or why not? What can the Christian do to the Holy Spirit? How does your heart compare with David's in your petitions of God? What does David promise to do as a result of God's cleansing of him? What is your response toward God when He forgives your sins? What are the characteristics of true repentance? What is the result? On what basis can you be forgiven your sins against God? Has He forgiven you?