

# Everyday Life: Brokenness & Intimacy with God

## Overview

- Our text for today is Psalm 51:10-19, wrapping up a 2 part study of Psalm 51, and the title is “Everyday life: Brokenness and Intimacy”
- While I will not specifically deal with the issue of brokenness and intimacy, what I am hoping for is that as we study Psalm 51:10-19, the necessity of brokenness and the pursuit of intimacy with God becomes an everyday reality for us.

## Context

- The context of Psalm 51 is this: King David, a hero amongst heroes, undoubtedly the greatest King Israel has seen at the time, sleeps with a married woman by the name Bathsheba. When he finds out she is pregnant, he tries to cover it up, and when that is not working, he eventually orchestrates the murder of her husband (Uriah the Hittite), who actually happened to be one of the men who served him in his days as a fugitive - before he was King, when he was being hunted by the former King.

- After Uriah's death and the time for mourning has passed, David marries Uriah's wife, Bathsheba
- Nathan a prophet, confronts David, and by God's grace, David acknowledges his sins and repents. David pens Psalm 51 in repentance and David is reconciled with God but there are consequences to his sins.
- Now let us run through David's accolades: he is anointed as King at a young age and the spirit of God is evidently with him. He defeats a bear and lion at a young age with nothing but makeshift tools. He defeats a seasoned giant of a warrior named Goliath, saving all of Israel. He becomes the King's son-in-law, and his exploits keeps increasing. He is clearly destined for greatness
- Eventually David becomes King. In biblical lore, very few come close to the level of success David had - both materially and spiritually
- **David is most assuredly Israel's greatest King outside of Christ. He is after all the one God promised that he will establish the throne of His Kingdom forever - pointing to the fact that Christ will come through his lineage**
- David is the man God called "**a man after my own heart.**" in 1 Sam 13:14, and Acts 13:22.
- This is the most prolific author of psalms...and **he authors a number of psalms prophetically pointing to Christ**
- Yet it is this same **man who** has committed a series of heinous sins - lust, adultery, betrayal of Uriah, deception, murder.
- As King, David is supposed to uphold the law and yet he subverts it using his position

- **Yet I listed David's accomplishments to show you that Sin is no respecter of persons.** None of us is **beyond sinning and quite frankly we are desperately in need of deliverance...dare I say, continually.**
  - As John Owen said, **be killing sin or it will be killing you**
- Afterward "solving," the problem, David sends for Bathsheba, marries her and life is supposed to go along fine. David has just killed not just one man, but a couple of other soldiers had to die for his plan to work. Families might just have been rendered fatherless, and yet, David simply moves on
  - Please note the callousness of his heart, note the selfishness and self centeredness that has become so normal to him.
  - There is a certain selfishness and self centeredness in us that is anti-God. If we are not careful, this self centeredness becomes a normal way of life for us
- Lest you think I am simply vilifying David, my hope is that **we will let this story be a mirror to your soul..**
  - This story is about ME and YOU. It is not about a friend, a spouse, an annoying co-worker, a rival in school, an ex, or political opponents. This story is about ME and YOU.

## Recap of Last sermon on Psalm 51:1-9

- Let me give a brief recap of the key points we touched on when we last studied Psalm 51:1-9

- Sin isn't just a violation of a set of rules or moral code, **Sin, is and, always will be a rejection of God.**
  - Sin is **me and you saying God is not enough.** Sin comes from a rejection of the truth that **another (God) is truly the master of our fate, and the captain of our soul.**
- **It is our thirst for self sovereignty, that self centeredness, that leads to sin**
- Sin seems to carry with it a **force field of denial, and this is why find it unnatural to admit and own up to our sin.** We become too adept at tolerating sin in our lives and yet too quick to point it out in others
- For sin to do it's work, it must present itself as something other than evil...so therefore **Sin lives in a costume; Life in a fallen world is like attending the ultimate masquerade party.**
  - Impatient yelling wears the costume of a zeal for truth.
  - Lust can masquerade as a love for beauty.
  - Gossip does its evil work by living in the costume of concern and prayer.
  - Craving for power and control wears the mask of biblical leadership. (Paul Tripp)
- We are powerless against Sin, it's **effect on us is total in that it affects every dimension** of who we are.
  - It makes me so blind to the my own faults, all I see is where I have sacrificed and served others...and somehow I miss the truth that I have done all of that to be seen and praised by men

- Our only hope lies with a God who so loves us, sending his son to die on our behalf so that we can take on his righteousness, and be saved from eternal damnation
- And the beginning point of engaging this grace is that of repentance. The key action items from the last time we were in Psalm 51 are:
  - **Firstly, we take a posture of becoming more aware of our sins.**
  - Secondly, **we own our sins.** We don't see **our sins are not mistakes or freak convergence of incidents, rather they are patterns and habits of our lives that are emblematic of a depraved heart**
    - Very often, my way of life is perfectly designed, by me, to produce the sins that come out of me.
    - No one else is responsible but me...and my sins are first and foremost against God
  - **Thirdly, we appeal to the mercy of God, confessing and repenting**
- Now let us jump into the text for today

## Text:

- Main Text:
    - Psalm 51:1-19 (focus is on verse 10-19)
- 1** Have mercy on me, O God, according to your steadfast love; according to your abundant mercy 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 you, you only, have I sinned and done what is evil in your sight, so that you may be justified in your words and blameless in your judgment.

**5** Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

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

**7** Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.

**8** Let me hear joy and gladness; let the bones that you have broken rejoice.

**9** Hide your face from my sins, and blot out all my iniquities.

**10** Create in me a clean heart, O God, and renew a right spirit within me.

**11** Cast me not away from your presence, and take not your Holy Spirit from me.

**12** Restore to me the joy of your salvation, and uphold me with a willing spirit.

**13** Then I will teach transgressors your ways, and sinners will return to you.

**14** Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.

**15** O Lord, open my lips, and my mouth will declare your praise.

**16** For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.

**17** The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise.

18 Do good to Zion in your good pleasure; build up the walls of Jerusalem;

19 then will you delight in right sacrifices, in burnt offerings and whole burnt offerings;  
then bulls will be offered on your altar.

- Sub Text:
  - 2 Sam 11:1-5, 14-17
  - 2 Sam 12:1-10, 13-14

## Intro

- The title of this sermon is “Everyday life: Brokenness and Intimacy with God” and it highlights the truth that on this side of life, there is a wrestling with sin that marks our everyday life.
  - a. **By brokenness I speak of a state where we see ourselves as the sick that are in need of a Savior. We come to accept that we are the crippled who need crutches, and**
  - b. **Our salvation can only come from God**
- While we do sin, we are also redeemed and so the occasion of sin becomes an opportunity.
  - a. **We have an opportunity to see our need for a Savior, which marks our brokenness, and as we receive him, we are called into intimacy with Him.**
  - b. The starting **point of this is facing our sins, which we dealt with the last time.**

- Today, **we will look at the opportunity our brokenness presents and the call to intimacy with God by exploring 3-4 themes** from Psalm 51:10-19

## A Cry for Deliverance (vs 10-13)

- Perhaps, we should always confront and confess our sins at **two levels**
  - a. The external, physical manifestation of the act of sin itself, and more importantly**
  - b. The heart behind the act**
- An example is that of anger
  - a. The physical manifestation might be my raised voice
  - b. The heart though might be a posture of defensiveness or a smarting pride
- The **core of our sin is not the act itself but the heart behind it. We should be more concerned about the heart that is okay with performing the action that is sin.**
  - a. For example, I am guessing you probably don't see yourself as a **liar**, even though you do lie, and very often we think a liar is just someone that tells a lie...but there is a more.
  - b. A liar is not just someone who lies but someone who would lie given the "right" situation, which practically makes us all liars.
  - c. What makes us liars isn't the act of lying itself but the posture of the heart, and David seems aware of this
- David seems aware of this dynamic as you'll notice that the **first 9 verse of this psalm deals more with confession, ritual cleansing, and seeking forgiveness.**



- Verse 10 marks a shift in David's focus. Verse 10 onwards highlights a thirst for a **continuous intimate fellowship/relationship with God - which can only come through a change of the heart, a change of the person from the inside out**
  - a. He is longing for **deliverance and restoration**
- In verse 10-12, David says this
  - a. **10 Create in me a clean heart, O God, and renew a right spirit within me.**
  - b. **11 Cast me not away from your presence, and take not your Holy Spirit from me.**
  - c. **12 Restore to me the joy of your salvation, and uphold me with a willing spirit.**
- Look carefully at the words he is using:
  - a. Create, Clean Heart
  - b. Renew, Right Spirit
  - c. Cast me not away from your presence
  - d. Take not your Holy Spirit from me
  - e. Restore to me the Joy of your Salvation
  - f. Uphold me with a willing Spirit
- David **understands the seriousness and pervasiveness of Sin.** Sin is not simply a violation of moral and ethical codes, there is something more sinister about Sin, hence the cry for God to CREATE a clean heart, and RENEW the right Spirit.
  - a. The word CREATE points to the creative work of God in bringing order and peace, where there is chaos.
- If **the next time I blow up, all I say is I am sorry** and I move on from that incident like it was just an outlier, I am not taking sin seriously.
  - a. If I don't reflect on **sin patterns in my life, and begin to dig beyond the act of anger to the heart behind it, I am not taking sin seriously.**

b. Often, we talk about having **pet sins** and the image I have in mind considering the seriousness of sin is one of me petting a hungry dragon/wolf and kissing it, as it smiles (with its rows of golden teeth) patiently delighting in the meal to come. And I am that meal

c. Very often we think we have pet sins, as if those sins are little cute pets.... In reality, **we are pets to the ravenous essence that is sin.**

- It is the dragon/wolf that instead pets us, waiting for the day to devour us

**d. Lest I sound like I have this figured out, I am a poster child of all I have just said**

- What **we need is DELIVERANCE** and David understands that **there are no half measures with Sin.**

a. The language of heart and spirit goes to the core of who we are - this is why Proverbs 4:23 says "Keep your heart with all vigilance"...why?..."because out of it flows the spring of life"

- And when David asks for this **internal renewal or rebirth**, he is **asking for a miracle for He knows it is not about behavior modification** but a changing of who we are, from the inside out.

- When David asks for God to create a new heart in him, he knows we cannot create a clean heart by ourselves. And even if we were granted a new heart, David still asks for a willing spirit for he knows this isn't a one time dance

a. The words spirit in verse 10 and 12 is **probably better translated as referring to the spirit of God.** Verse 10 speaks of the steadfast spirit of God.

b. If so, **it shows our dire need more...** it is not just that we need a new heart and spirit, it is that we need the Spirit of the Living God to sustain us

- **Sin is relentless, like a pack of wolves, it hunts our soul** and longs to separate us from God, and so we need that willingness to push back, to run to God, again and again, no matter how many times we sin - hence the cry “[uphold me with a willing spirit](#)”
- **Our only hope lies with God.** Even the desire for inward renewal, for true change, comes from God. The desire to look beyond the manifestation of sin to the heart behind it, comes from Christ, and so to him we must look. **If Sin is a rejection of God, what keeps sin at bay then is beholding the face of God in intimate relationship**
  - a. David alludes to this when he says “[Cast me not away from your presence, and take not your Holy Spirit from me.](#)”
  - b. He understands that what **empowers you to resist sin is nothing short of God.** When **we abide in Christ, we have the power to repel sin.** This is why Christ admonishes us to abide in him for without him we can do nothing (**John 15**)
- I love the words “Restore to me the joy of your salvation.”
  - a. Salvation there means Deliverance and “your Salvation” means God is the one rescuing us from ourselves and sin.
    - If **sin is a rejection of God, it is because we do not see God as He is.**
    - **Asking for Joy of Your Salvation (Joy of God delivering us) is asking for an accurate sight of God that suffocates our thirst for Sin**
  - b. As we bask in the Joy that comes from God’s saving presence, the allure of sin fades, over time, into nothingness.
    - Joy is a pervasive sense of overall and ultimate wellbeing. Joy is **believing and knowing you are unconditionally loved by God**, and nothing can take that away

- c. **When we feast upon this joy that points to our eternal security in God, all other things fade away**
- Set Free to be a Light (vs 13)
  - a. **When we understand the depth of our depravity, the hopelessness of our condition, and the beauty of the never ending love of Christ that defeated sin, nailing all of our sins to the cross and giving us His righteousness in exchange. When we grasp this, we will long to be a flame for God**
  - b. **We are set free to be a light unto others, pointing them to the Father. Have you noticed that the best teachers in an area of life, are often those who have failed in that same area of life**
    - Our struggles can be a rich fountain of encouragement and resource unto others.
    - Part of the opportunity our sins present is the possibility of testifying to the gracious mercy of God
- And so the occasion of our sins **presents an opportunity to look at the heart behind our sins and press deeper into God, and to cry out for deliverance for we long to have a continual intimate fellowship/relationship with God**

## The Weight of Sin (vs 14-15)

- In our struggle against sin, even though we have been forgiven, there are times the enormity of our sins hit us, and even that is an opportunity to explore our brokenness and press further into intimacy with God

- Within the flow of this prayer, it feels like the **David is re-experiencing the enormity of his sin**, and so he cries out for deliverance again saying “[Deliver me from bloodguiltiness, O God, O God of my salvation](#)”
- The **word bloodguiltiness there is likely not referring to specific blood guilt or murder, the literal translation is just blood.**
  - a. Perhaps a better interpretation is that of “deadly guilt - guilt for which one could be held responsible unto death” (Word Biblical Commentary)
  - b. It means the guilt is simply too much and too great for David. He is weighed down by this guilt.**
  - c. In essence he is silenced by this guilt, hence the cry**
- And **so to whom does David turn if not the God of His Salvation** referring to the God that delivers.
  - a. Again note the heavy language David employs when it comes to Sin and his need for deliverance, and not simply forgiveness.
- David **doesn't try to be glib with his sins**. He doesn't seek to excuse them as outliers. He doesn't try to normalize his sins and silence his conscience.
  - a. Rather he turns to God, knowing that while guilt silences him, it is deliverance from God that will loosen his tongue hence the words**
  - b. [14 Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.](#)
  - c. [15 O Lord, open my lips, and my mouth will declare your praise](#)
- This past week, I took a walk in the evening and started pondering the sin patterns of life. The weight of my sins and flaws tired me out. At some point, I was leaning on a wall and I wasn't even aware of it.

a. As I continued the walk, I was reminded of the sacrifice of Christ. I was reminded of when Christ said

- It is not the healthy who need a doctor but the sick. I have not come to call the righteous but sinners to repentance (Luke 5:31)
- Furthermore, I was reminded that Jesus “canceled the record of debt (sin) that stood against us with its legal demands. This he set aside, nailing it to the cross,” all so that we can be reconciled with the Father

b. In the midst of pondering these scriptures, what touched was the extent to which God will go to save me, to save us. **And all I could do from there was shake my head at the enormity of his love and praise him.**

- This brings me back to David here.
- Sin **has a weight to it, an enormity that has a tendency to push us down. And in that state, we are tempted to flee from God.** We can see ourselves as not deserving of God...and that is true
- However, **I pray you to see that even this is an opportunity to press into God, to throw yourself at the Cross.**
  - a. **What we have that David didn't have is the Cross.** We have a visceral evidence of the extent to which Christ went for us! We have the Crucified King on the Cross
  - b. We have all sinned and the penalty is damnation and eternal separation from God. By ourselves we have no hope and we are completely helpless. Yet Christ in his unwavering love died for us while we were yet sinners (Rom 5:8).
  - c. He, Christ, was delivered up for our sins, as a propitiation to appease the wrath of God, and then raised up by the mercy of God for our justification! Meaning our debt has been paid in full

- In light of what Christ has accomplished we should **be the most joyous group of people**. There should be a deep abiding joy in us in our hearts. We should carry this deep sense of humble privilege for what we have been given
- Paul Tripp says it like this
  - a. It should be in our minds, it should flood our hearts, it should be constantly on our lips: we have been redeemed! Chosen out of the mass of humanity, forgiven by the sacrifice of Jesus, accepted into God's family, the Holy Spirit now living inside of us, God working to empower us against and to deliver us from sin, the great paradigmatic truths of the biblical narrative now open to us, the mutual-ministry fellowship of the body of Christ our regular experience, and a guaranteed future in God's presence and free from sin and struggle. We've been redeemed! The scope and breadth of it boggles the mind.
- This is what Christ has accomplished and so like David we join in the prayer and say
  - a. 14 Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.
  - b. 15 O Lord, open my lips, and my mouth will declare your praise

## True Repentance (vs 16-19)

- **Repentance, at its core is a turning towards God, which implies a turning away from sin. But the order is important.** Repentance is first a turning towards God before it is turning away from other things. It is in the process of turning towards God that other things lose their allure.

- Earlier on we mentioned that we must confront our sins at **two levels:**
  - a. the outward physical manifestation of sin, the act, and more importantly
  - b. The heart beneath our sin
- **Confronting the heart of behind our sins is where true repentance begins**
- If **sin is the refusal to let God be God, Repentance is letting God be God.**
- In the OT, God instituted a system of sacrifices for the atonement of sin but the true essence of forgiveness was never in the ritual sacrifices themselves. The very fact that they had to do it everyday should have been a pointer that this system is simply a stop gap pointing to something else, really someone else, namely Christ
- When David says “16 For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering,” he is coming to terms with the reality that **God desires so much more than an outward act that is devoid of the right internal posture.**
- We see echoes with the story of Cain and Abel when they brought offerings to God in Genesis 4:3-7.
  - a. In Deut 30:6, Moses says “Moreover the LORD your God will circumcise your heart and the heart of your descendants, to love the LORD your God with all your heart and with all your soul, so that you may live.”
    - Cross reference that with Deut 10:14-16, Jere 4:4, and we see that what God is really after is our hearts
  - b. In 1 Sam 15, where Samuel was rebuking Saul, David’s predecessor, he says “Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to listen than the fat of ram”



c. Hosea 6:6 says [For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings](#)

- All these scriptures clearly show us that sacrifices were never an end in of themselves to atonement for Sin. What then is the answer? The solution is found in the very next verse where David says [“The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise”](#)
- **What empowers ritual sacrifices is the inward reality from which they flow. Without the right heart, the sacrifice and offerings mean next to nothing.** God takes no pleasure in an act where the heart behind it is wrong
- What does this mean for us?
  - a. What God is after is your heart, basically the core and the whole of you.
    - **What brings God most joy is when your heart, the real you, the inner man is being transformed into Christlikeness.**
    - God isn't **after your career success or academic excellence or societal status or church service or your caring nature or your good & noble deeds**, or any other way you define yourself. What concerns God about you is your heart.
    - **When your heart is right with God, then every act that flows from becomes worship for you are letting God be God.**
  - b. Our confidence is in the fact that God in his mercy, will accept a broken and contrite heart. What does a [broken spirit, a broken and contrite heart](#) mean for us today?
    - This speaks of a heart that knows **how little it deserves, how much it owes and how merciful God has been to him/her**

- The one with a broken and contrite heart understands its need for Christ. This one throws him/herself at the foot of the Cross crying for deliverance, seeking true repentance and longing for intimacy with God
  - A commentator puts it like this “the sacrifice that God demands is a sacrifice of man’s self will and self importance; in other words, it is the surrender of man’s own self to God”
  - We are called to total Dependence upon God
- The last two verses (verse 18-19) which reads “Do good to Zion in your good pleasure; build up the walls of Jerusalem; 19 then will you delight in right sacrifices, in burnt offerings and whole burnt offerings; then bulls will be offered on your altar.” were likely later added between the Captivity of Israel and the Rebuilding of the Walls in Nehemiah
- They were likely added as a way to make David’s personal expression of sin, a corporate experience, and expressing the exilic Israelite hope for restoration.
- These verses echoes and reinforce the points we have made above. Here are a couple things to note here
  - a. **There is an appeal to God to do good to Zion in his gracious will** - meaning we are forever dependent and looking to the eyes of God. This represents the broken hearted state. We deserve nothing good and we stand only on the sacrifice of Christ
  - b. **The reference to right sacrifices speak of sacrifices that God finds to be in the right spirit which means it is symbolic of the worshippers complete dedication to God**

- c. **I believe that implicit in these verses is a heightening of the importance of communal living, where as a body we are becoming the people with a broken spirit, a broken and a contrite heart.**

## An Invitation (Psalm 51)

- I hope we are seeing that the occasion of our sins present varied opportunities for us to press deeper into our brokenness, which should lead us into deeper intimacy with Christ
- **As we confront our sins, I hope we see the need for deliverance, where we are not simply seeking forgiveness with no true longing of continual intimacy with God.**
  - a. **I pray we see that we are set free to be a light unto others, pointing them to the Father of Light.**
  - b. **And when the weight of sin brings despair and debilitating frustration, I pray we recall the sacrifice of Christ and experience the sweetness of his grace, which leads to true repentance, for we know we know how much we owe, how little we deserve, and yet how much Christ has done for us**
- **I firmly believe, even though I don't live like this fully, but I do believe that the greatest opportunity we have been given is that of being apprentices of Christ** for the sake of Transformation into Christlikeness. Let me say that again...
  - a. At what is often termed the beginning of his ministry, Jesus opens it by saying "Repent, for the kingdom of heaven is at hand." In literal sense, Jesus is

announcing the availability of the Kingdom of God. It's like he is saying, behold, the coffee table is around the corner.

b. Said another way Jesus is presenting us with the greatest opportunity ever and that opportunity is this:

**c. God is inviting you into a life of union with Himself, the Triune God. It is an invitation of deep interpersonal friendship with the Triune God.**

d. I cannot cover what all of these means but here are some scriptures for further study:

- John 15 - note the repeated image of abiding
- John 17:20-26 - note the focus on union with God
- *We are in Christ* ([2 Cor. 5:17](#); [John 15:4, 5, 7](#); [1 Cor. 15:22](#); [2 Cor. 12:2](#); [Gal. 3:28](#); [Eph. 1:4, 2:10](#); [Phil. 3:9](#); [1 Thess. 4:16](#); [1 John 4:13](#)).
- *Christ is in us* ([Gal. 2:20](#); [Col. 1:27](#); [Rom. 8:10](#); [2 Cor. 13:5](#); [Eph. 3:17](#)).

● Now how do we accept this invitation into a life of union with the Triune God?

a. This is basically the same question as how does Psalm 51 work itself out in our lives

● Let me suggest two action points for us

**a. Repentance**

- Martin Luther's first thesis reads thus "When our Lord and Master Jesus Christ said "Repent," he intended that the entire life of believers should be repentance."

- It is from this statement that you might have heard this phrase - **All of life is repentance.**
- Repentance is never meant to be a one-time inaugural activity. Rather our mouths must always be filled with the bread of repentance. Repentance is to be our continual posture, which highlights the broken and contrite heart.
- So here's a question for you:
  - How often is deep, soul repentance part of your communion with God? How often do you cry out to God for deliverance from your sins.
  - How often do you reflect on the **present sin patterns and habits in your life?**

b. Feast on the Sacrifice of Christ

- In a sense all of Psalm 51, when you look at the themes of Psalm 51, and the cry of David's heart, it is filled with anticipation and longing for something more than what was available at the time. .
  - The themes of the pervasiveness of sin, confession & forgiveness, the cry for deliverance and renewal, the acceptable sacrifices of God, dependence upon God, etc., all point to a person. The person of Jesus
- When we talked of the acceptable sacrifices of God, please do not miss that we know of a sacrifice that was so pleasing to God that turned back his wrath. We know of a sacrifice that nailed all your sins, all of them to the cross.

- Please routinely feast on this bloody sacrifice on the Cross and what it means to God, and what it means for you. Soak in the desire of God for you that made it pleasing to him to crush his son for your sake (Isa 53:10)
  - Understand that in his anguish, the Son saw the result of this sacrifice, namely your salvation and he was pleased (Isa 53:11)
  - You matter to God - hence the invitation to a life of union with Himself - and what more, he paved that invitation with his blood so that all you have to do is come to him, and keep coming
  - No matter how much sin attacks you, know this, before you were born, he foreknew you, including all your sins, and still predestined you to be conformed to the image of Christ (Rom 8:28-30)
    - What HONOR? Your END is to become Christlike...WOW!!!
    - Soak that in and use that as your battle axe against the sometimes dizzying and disturbingly frustrating wrestling with sin
  - You are loved by GOD!
- c. With these two actions before you - reflecting on your sins and feasting on the sacrificial love of Christ - you are free to own your sins and seek repentance, and deliverance from God, knowing He will not turn away from you
- d. In addition, you are free from the shame of past sins, and you can, by the grace of God, redemptively look over them knowing that while in your sins, CHRIST died for you

# An Exercise in Meditation - Love 3

Love bade me welcome, yet my soul drew back,

Guilty of dust and sin.

But quick-ey'd Love, observing me grow slack

From my first entrance in,

Drew nearer to me, sweetly questioning

If I lack'd anything.

"A guest," I answer'd, "worthy to be here";

Love said, "You shall be he."

"I, the unkind, the ungrateful? ah my dear,

I cannot look on thee."

Love took my hand and smiling did reply,

"Who made the eyes but I?"

"Truth, Lord, but I have marr'd them; let my shame

Go where it doth deserve."

"And know you not," says Love, "who bore the blame?"

"My dear, then I will serve."

"You must sit down," says Love, "and taste my meat."

So I did sit and eat.

- *George Herbert*

## ● Homework/Exercise

- Practice setting aside time to reflect upon the patterns of sins in your life.
  - You could take one of the 7 capital vices ( 7 deadly sins) and reflect on how often it shows up. You could look up good books on the 7 capital vices and read that.
  - You could take one of the fruit of the spirit, and reflect on its absence
  - You could take a period of time in your life - maybe a particular season of life - and reflect on patterns of sins in your life
- Practice feasting on the sacrificial love of Christ and the opportunity of union with Christ
  - Read and meditate on the following scriptures noting the themes of union with God
    - John 15
    - John 17:20-26
    - *We are in Christ* ([2 Cor. 5:17](#); [John 15:4, 5, 7](#); [1 Cor. 15:22](#); [2 Cor. 12:2](#); [Gal. 3:28](#); [Eph. 1:4, 2:10](#); [Phil. 3:9](#); [1 Thess. 4:16](#); [1 John 4:13](#)).
    - *Christ is in us* ([Gal. 2:20](#); [Col. 1:27](#); [Rom. 8:10](#); [2 Cor. 13:5](#); [Eph. 3:17](#)).
- Meditate on Love 3 by George Herbert. Love there stands for God