



## *Brokenness Unto Joy*

*Psalm 51*

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Our primary text this morning is Psalm 51 -Sometimes referred to as the chief of the penitential Psalms. We'll also spend some time in 2 Sam 11 and 12 where the story behind Psalm 51 is found.

As you are turning there [*Bibles available*] ... as you are turning to Psalm 51 and 2 Sam 11 I need to lay some groundwork.

### *I. Laying Foundations*

You heard me mention "penitential Psalms" --A set of Psalms expressing repentance, but what is repentance? Because Psalm 51 is my favorite place to send people to see what repentance looks like, I thought it would be helpful to define it first.

*A. Defining Repentance* -- Grudem defines it this way:

Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ.

You may have heard it referred to as a U-turn in the road of life, turning from sin and to Christ. There is a clear implication of a significant change of heart and direction.

Some things God's Word says about repentance:

1. ... something *all* are called--even commanded to do

<sup>ESV</sup> **Acts 17:30** The times of ignorance God overlooked, but now he commands all people everywhere to repent,

We often speak of the call to repentance and faith in terms of "an invitation." It's important for us to understand it is a command as well, not the kind of invitation that can be refused without consequence.

2. ... urgent. The unrepentant need to know they are not safe. Just because God hasn't judged them yet, they need to be asked ... (appointed unto man once to die...)

<sup>ESV</sup> **Romans 2:4** Or do you presume on the riches of his kindness and forbearance and patience, not knowing that God's kindness is meant to lead you to repentance?

3. ... something God grants. 2 Tim 2:24-25 describes how the servant of God should correct opponents with gentleness, saying...

<sup>ESV</sup> **2 Timothy 2:25b** God may perhaps grant them repentance leading to a knowledge of the truth

If time permitted I could demonstrate how each of these *same things* can be demonstrated from Scripture for *saving faith*. [Acts 15:7, 2 Cor. 6:2, John 6:65]

Note how the New Hampshire Baptist Confession of Faith captures it beautifully:

***New Hampshire Baptist Confession of Faith Article VIII:***

We believe that Repentance and Faith are sacred duties, and also inseparable graces, wrought in our souls by the regenerating Spirit of God; whereby being deeply convinced of our guilt, danger and helplessness, and of the way of salvation by Christ, we turn to God with unfeigned contrition, confession, and supplication for mercy; at the same time heartily receiving the Lord Jesus Christ as our Prophet, Priest, and King, and relying on him alone as the only and all-sufficient Saviour.

Repentance (and belief) are sacred duties--things we are responsible before God to do, *and* graces of God granted by His Holy Spirit.

Brothers and sisters there is no need to ever be perplexed by this apparent tension between the responsibility of man and God's sovereignty. We should never compromise one in favor of the other:

- When God's Word speaks to man's responsibility, our response is to be submission/obedience.
- When God's Word speaks to God's sovereignty, our response is to be awe, comfort, gratitude, and worship--*never some foolish inference that "since God is in control it doesn't matter what I do"* [ref. Rom 9:19-20]

Before we turn to our texts let's do a quick spin up of who David is.

***B. Remembering David***

Remember him as the *brave young war hero*... who, when the time came to fight the monstrous Philistine champion, with no armor and nothing but a sling, "... ran quickly toward the battle line to meet the Philistine."

*God's chosen and anointed King* whose throne "shall be established before the LORD forever." (1 Ki 2:45) upon whom, at his anointing Scripture says: "And the Spirit of the LORD rushed upon David from that day forward." (1 Sa 16:13)

*"a man after God's own heart"* (1 Sam 13; Acts 13)

It was even said of this great man of God:

<sup>ESV</sup> **1 Kings 15:5** David did what was right in the eyes of the LORD and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite.

It's this matter of Uriah the Hittite that will be the subject of our text this morning. Now that we have defined repentance and reminded ourselves of the greatness of David, let's turn to Psalm 51 ... but for only half a verse: :)

### C. Setting the Scene

Just note how the Psalm begins:

*To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.*

In order to understand Psalm 51, it is important for us to know the story. So let's turn to, and set the scene in 2 Sam 11-12.

<sup>ESV</sup> **2 Samuel 11:2** It happened, late one afternoon, when David arose from his couch and was walking on <sup>a</sup>the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. <sup>3</sup> And David sent and inquired about the woman. And one said, "Is not this <sup>a</sup>Bathsheba, the daughter of Eliam, the wife of <sup>b</sup>Uriah the Hittite?" <sup>4</sup> So David sent messengers and took her, and she came to him, and he lay with her.

When he inquires and finds out that she is not only married, but to one of his own loyal "mighty men" out faithfully risking his life for him, defending the kingdom and reign... David does the unthinkable--he takes her.

Rather than turning in gratitude to God for his provision ... "way to go Uriah! ... Father thank you for blessing this man who has blessed me with his loyal service ... thank you for the beautiful wife (OK wives...) you have provided me and grant that I may find my satisfaction in her ..." Instead of preaching truth to himself, he listens to the lusts of his own heart and the snowball of David's sin begins.

We see that Bathsheba gets pregnant and David's adultery spreads to deceit as he seeks to cover it up by bringing Uriah home under the pretense of news from the battle... expecting that he would lay with his wife and the child be thought his... After this plan fails ... he murders Uriah. He draws others of his loyal servants into the mire of his sin when he has General Joab carry out the execution by betraying one of his own men... purposely putting him in the most intense fighting and pulling back to let him be killed. He even sent the message to Joab ordering the killing by Uriah's own hand.

This is **David!** Be careful when you think you stand lest you fall. [1 Co. 10:12]

But hey!--David's plans worked! He even got the girl in the end... right?

Lust, theft, adultery, deceit, murder ... David sinned greatly and that brings us to the seemingly understated ending of 2 Sam 11

<sup>ESV</sup> **2 Samuel 11:27b** ... the thing that David had done displeased the LORD.

In chapter 12 the very brave and faithful Nathan the prophet is sent to him. Nathan tells him the story of the mean rich man with many sheep who takes the only and beloved like a child sheep of his poor neighbor--butchered and served it to his guests and David rises up in righteous indignation

<sup>ESV</sup> **2 Samuel 12:5** Then David's anger was greatly kindled against the man, and he said to Nathan, <sup>a</sup>"As the LORD lives, **the man who has done this deserves to die**, <sup>6</sup> and he shall restore the lamb <sup>a</sup>fourfold, because he did this thing, and **because he had no pity.**"

<sup>7</sup> Nathan said to David, "You are the man!"

Nathan goes on to describe God's great provision for him (those things David should have been thankful for!), fully exposes his sin, and gives some of the consequences God will bring for the sin ... then David's response:

<sup>13</sup> <sup>a</sup>David said to Nathan, <sup>b</sup>"**I have sinned against the LORD.**"

Thankfully we have Psalm 51 to expand upon David's response, and we'll go there in just a moment. But first, let's see how the story ends.

<sup>13b</sup> And Nathan said to David, <sup>c</sup>"The LORD also has put away your sin; you shall not die. <sup>14</sup> Nevertheless, because by this deed **you have utterly <sup>a</sup>scorned the LORD**, the child who is born to you shall die."

Did you catch that? We see more exposure to the greatness of his sin, we see more consequence of his sin, but Nathan said "The LORD also has <sup>1</sup> **put away** your sin"!?!"

<sup>1</sup> Lit *caused your sin to pass away*

That is scandalous! By his own lips David declared what was just... "**the man ... deserves to die**". Think about how this would sound to Uriah's friends and family... David deserved to die, but somehow/some way God is graciously "putting away" his sin.

*Now* let's turn to Psalm 51 and see what repentance looks like, the kind of repentance that God grants and responds to with the kind of scandalous grace that you and I need.

## II. The Psalm

### A. Appeal for Forgiveness (v 1-2)

<sup>ESV</sup> **Psalm 51:1** Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. <sup>2</sup> Wash me thoroughly from my iniquity, and cleanse me from my sin!

Note the appeal here is to *your* steadfast love and *your* abundant mercy. What does David know of God's love and mercy? Let's turn to the Torah.

<sup>ESV</sup> **Exodus 34:6** ..."The LORD, the LORD, a God *merciful* and *gracious*, slow to anger, and abounding in *steadfast love* and faithfulness, <sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty..."

David knew that God was both *just* (the guilty would not be cleared), but also *merciful* in forgiving sinners. He knew that through some **mysterious work of redemption** some sinners would not be counted among the guilty.

*Isn't that awesome?* David didn't have the full picture, but he could believe in God's *ability* and *will* to make a way for sinners to justly be spared the judgment they deserve.

The truly penitent don't appeal to anything in and of themselves. They know their only hope, their *only* grounds for appeal, is to God according to his love and mercy. The truly penitent trust in God's promised work of redemption.

### **B. Confesses the Seriousness and Source of His Sin (v3-6)**

<sup>ESV</sup> **Psalm 51:3** <sup>a</sup>For I know my transgressions, and my sin is ever before me. <sup>4</sup> <sup>a</sup>Against you, you only, have I sinned and done what is evil <sup>b</sup>in your sight, <sup>c</sup>so that you may be justified in your words and blameless in your judgment.

Notice how David owns his sin. In the last three verses alone he mentions 5 times "...my transgressions... my iniquity... my sin ... my transgressions ... my sin ..."

The truly penitent are deeply convicted over the seriousness of their sin. They cannot just "get over it." David's sin is ever before him; the Holy Spirit brings conviction of sin. The hand of God weighs heavily on the conscience of the one called to repentance.

He not only owns his sin, he magnifies it. When David speaks here of his sin being only against God, he's not claiming that he hasn't harmed Uriah, Bathsheba, the baby, ... He's recognizing that to harm people is to sin against God. What makes sin so exceedingly sinful is that it is all ultimately against God. He is recognizing that his sin is far beyond mere offense to man.

Then he went on to vindicate God rather than himself ... The truly penitent realizes that God would be perfectly just to condemn them to death for their sins so his appeal is for mercy rather than justice.

<sup>ESV</sup> **Psalm 51:5** Behold, <sup>a</sup>I was brought forth in iniquity, and in sin did my mother conceive me.

This is not some pathetic attempt to shift blame to his mother. This is David's confession that his sin goes far beyond his recent actions. He understands his own depravity... that his sin is not simply what he's done, but what comes to him naturally.

*His greatest problem isn't so much what he's done, but what he is.*

Jesus later said it this way--and note how closely this list corresponds to David's sins:

<sup>ESV</sup> **Matthew 15:19** For out of the heart come <sup>a</sup>evil thoughts, <sup>b</sup>murder, adultery, sexual immorality, theft, false witness, <sup>c</sup>slander.

The truly penitent recognize that their need for a Savior extends beyond the mere outward expressions of sin, but to the very core of their being.

<sup>ESV</sup> **Psalm 51:6** Behold, you delight in truth in <sup>a</sup>the inward being, and you teach me wisdom in the secret heart.

David confesses his sin extends to what Nathan called "scorn." Though I know you delight in truth in my inward being, I proved to be liar... *scorning* the wisdom you taught me.

### C. Appeals for Restoration to Joy (v7-9)

<sup>ESV</sup> **Psalm 51:7** Purge me <sup>a</sup>with hyssop, and I shall be clean; <sup>b</sup>wash me, and I shall be <sup>k</sup>whiter than snow. <sup>8</sup> Let me hear joy and gladness; <sup>a</sup>let the bones <sup>b</sup>that you have broken rejoice. <sup>9</sup> <sup>a</sup>Hide your face from my sins, and <sup>b</sup>blot out all my iniquities.

Beyond just an appeal for cleansing, David extols God's ability to cleanse perfectly and then asks for restoration to joy and gladness. For this, he knows he must first be cleaned perfectly--as only God can clean.

In his penitential Psalms, David often spoke of his bones with respect to his inner anguish in conviction of his sin.

### D. Appeals for Transformation (v10-13)

Next we see here that the truly penitent not only want to be forgiven, but to be transformed, to be holy.

<sup>ESV</sup> **Psalm 51:10** <sup>a</sup>Create in me a <sup>b</sup>clean heart, O God, and <sup>c</sup>renew a right<sup>1</sup> spirit within me. <sup>11</sup> <sup>a</sup>Cast me not away from your presence, and take not <sup>b</sup>your Holy Spirit from me. <sup>12</sup> Restore to me the joy of your salvation, and uphold me with a willing spirit.

David appeals to God for a clean heart and a right/steadfast/firm and willing spirit.

Just as he knows his sin comes from his heart/inner man, David trusts that God can exchange his heart of stone for a heart of flesh and transform his inner man.

David had seen King Saul be anointed *as King* and blessed by God for a season, but then justly rejected. David knows he deserves the same thing and prays for God not to give him what he justly deserves.

Before we move on to verse 12, have you noticed that David doesn't focus on or even mention sexual purity specifically? No appeals to God to "help me not to look at and lust after women." David knew that this particular sin was just one of a multitude of ways his miserable heart would sin. When we think of sin in terms of "missing the mark" (the literal meaning of the word), there are an infinite number of ways to miss the mark. [*Marksman/Archer*] In verse 12 David focuses on the mark rather than the specific ways he had missed it: "Restore to me the joy of your salvation"

As we are satisfied in God and in God's gracious provision, we aren't pursuing our joy and satisfaction elsewhere. Our satisfaction, our goal, our pursuit in life should be God.

Desiring God: *"God is most glorified in us when we are most satisfied in Him."*

As Paul wrote in Phil 3

<sup>ESV</sup> **Philippians 3:8** Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ...having a righteousness ...that ... comes through faith in Christ, **the righteousness from God...** <sup>13</sup> forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus.

The goal we should be straining forward for is knowing God in Christ.

Think about sprinters in the Olympic Games. When the gun goes off, the runners sprint towards the finish line to attain the gold medal. They don't turn out of the lanes and run to the platform and grab the gold medal. Like David, we need to stop chasing prizes and pursue the goal--knowing God in Christ Jesus.

David wrote elsewhere:

<sup>ESV</sup> **Psalms 37:4** <sup>a</sup>Delight yourself in the LORD, and he will <sup>b</sup>give you the desires of your heart.

With our goal, our pursuit, our delight being the LORD, God will give us the desires of our heart. I believe this is much more than just a promise to give us the things we desire, but to transform the desires themselves. [Ref. Ryan--Holy Spirit fixing prayers]

In verse 13 we see an outward result of this inward transformation--

<sup>ESV</sup> **Psalm 51:13** Then I will teach transgressors your ways, and sinners will <sup>a</sup>return to you.

The transformation he desires will make him a faithful and fruitful herald and ambassador for God.

### *E. Appeals to be Freed from Guilt Unto Worship (v14-19)*

Next we see how David desires deliverance from his sin unto true and acceptable worship of God.

<sup>ESV</sup> **Psalm 51:14** Deliver me from <sup>a</sup>bloodguiltiness, O God, O <sup>b</sup>God of my salvation, and <sup>c</sup>my tongue will sing aloud of your <sup>d</sup>righteousness. <sup>15</sup> O Lord, open my lips, and my mouth will declare your praise. <sup>16</sup> <sup>a</sup>For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering. <sup>17</sup> The sacrifices of God are <sup>a</sup>a broken spirit; a broken and contrite heart, O God, you will not despise.

We'll come back to this, but note how David's prayer for restoration unto acceptable worship extends to all of God's people.

<sup>ESV</sup> **Psalm 51:18** <sup>a</sup>Do good to Zion in your good pleasure; <sup>b</sup>build up the walls of Jerusalem; <sup>19</sup> then will you delight in **right** sacrifices, in burnt offerings and <sup>b</sup>whole burnt offerings; then bulls will be offered on your altar.

Let's take a closer look for a moment at the "right sacrifices" that David desires for himself and his people. At the end he mentions the religious rites that God had appointed--all of these looking forward to and fulfilled perfectly in Jesus Christ, but do you recall what the sacrificial animals were to be like? They were to be spotless and without flaw or God *would* despise them. Not so with the sinner's heart for "The sacrifices of God are <sup>a</sup>a broken spirit; a broken and contrite heart" God will not despise.

Notice in v 16 how David knows that God is not pleased with worship, even in accordance with is appointed rites, if it comes from a proud/unbroken heart.

With all of this talk of repentance, brokenness, and contrition or Godly sorrow you may be wondering "what about the joy?" This is not at all a call to live a downcast, discouraged, defeated, or sad life. Part of David's Psalm of repentance is a request for restoration to joy. Contrary to what the world will tell you, joy is not found in the pursuit of prizes (money, power, lovers, the perfect body...) but in the pursuit of God.

*Joy is a fruit of the Spirit.*



Jonathan Edwards.

All gracious affections [*feelings, emotions*] that are a sweet [*aroma*] to Christ . . . are brokenhearted affections. A truly Christian love, either to God or men, is a humble brokenhearted love. The desires of the saints, however earnest, are humble desires: their hope is a humble hope; and their joy, even when it is unspeakable, and full of glory, is a humble brokenhearted joy. . . . (*Religious Affections* [New Haven: Yale University Press, 1959], pp. 339f.)

Edwards understood this brokenness to be not against joy, but against pride.

### III Application

How do we apply what we've learned about and seen in this example of repentance?

Before I get too specific and personal, let me ask those of you who are Ambassadors for Christ a question. [ 2 Cor 5-- we already are His ambassadors--God making his appeal through us...] As we represent our Sovereign, King Jesus and deliver His message of reconciliation. Do you know what we are commissioned to call sinners to do? There are important truths to the gospel and they are pretty simple. "you have sinned," "God judges the guilty," "God has provided a way for sinners not to be counted among the guilty" ... That's what people need to understand and believe. But what are we commissioned to call them to do.

You might be surprised to find out we are not commissioned to try to persuade or manipulate people into repeating a prayer as if it were a magical incantation that saves a person. You will find nothing resembling this in Scripture. Rather, we believe in calling people to repent and believe the gospel. [*Scripture machine gun*]

#### *John the Baptist--forerunner of Christ*

<sup>ESV</sup> **Matthew 3:1** In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup> "Repent, for the kingdom of heaven is at hand."

#### *Jesus Begins Preaching*

<sup>ESV</sup> **Matthew 4:17** From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."

#### *Jesus sends out the twelve two-by-two ...*

<sup>ESV</sup> **Mark 6:12** So they went out and proclaimed that people should repent.

#### *Peter (former coward now empowered by the Holy Spirit) brings knowledge of sin then...*

<sup>ESV</sup> **Acts 2:38** And Peter said to them, "Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

### *Paul addresses the Areopagus*

<sup>ESV</sup> **Acts 17:30** The times of ignorance God overlooked, but now he commands all people everywhere to repent,

### *Paul describes his message to King Agrippa*

<sup>ESV</sup> **Acts 26:19** "Therefore, O King Agrippa, I was not disobedient to the heavenly vision,<sup>20</sup> but declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance.

At the beginning of this message I spoke to you about God's scandalous grace and how He has provided a way for sinners to be not counted among the guilty. David was appealing to God's mercy and steadfast love, trusting that God could somehow be both just and merciful. This mysterious work of redemption *is* the good news. The good news or gospel is that God sent His Son as a substitution, to be counted guilty and punished in the place of sinners who repent and put their trust in God's gracious provision.

<sup>ESV</sup> **2 Corinthians 5:21** <sup>a</sup>For our sake he made him to be sin <sup>b</sup>who knew no sin, so that in him we might become <sup>c</sup>the righteousness of God.

Remember? It's that *righteousness from God* we read about in Phil 3.

### *Call to Repent*

In a group this size there are no doubt people here who have never repented of their sin and believed *this* good news. There are others among you who have put your trust in a prayer you prayed once (or if you were like me, several times) that someone offered up to you as if it were hell-fire insurance as if *you* have the power to make Jesus your Savior without bowing the knee to him as Lord in repentance.

As gently as I can, and I say this to everyone, if you are not broken hearted over your sin before God, or if you've been professing Christ for a time and you are not growing to hate the sin you once loved, then you have good reason to doubt that you know Jesus at all. Repent and believe the gospel--God's gracious provision: the substitution of His Son, the perfect Passover Lamb in the place of sinners.

To believers, repentance is for you too. The list of repentance verses continues...

### *Repentance is for the Church--Jesus to the Church in Laodicia*

<sup>ESV</sup> **Revelation 3:19** Those whom I love, I reprove and discipline, so be zealous and repent.

Repentance is not something you do one time and then move on. This idea of living in broken repentance is not new... Martin Luther's 95 thesis...

Martin Luther Thesis #1 of 95--*When our Lord and Master, Jesus Christ, said "Repent", He called for the entire life of believers to be one of repentance.*

Now don't get me wrong. When you repent and believe-- you can know that your justification does not rest on your faithfulness but upon God's and is therefore secure. The continuing work of sanctification in the believer, is the cycle of: knowledge of sin, repentance and belief, growth in gratitude and that fruit of the Spirit ... joy.

### Prayer

*[Psalm 51 song]*

### Benediction

<sup>ESV</sup> **Psalm 32:1** Blessed is the one whose transgression is forgiven, whose sin is covered. <sup>2</sup> Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit. <sup>3</sup> For when I kept silent, my bones wasted away through my groaning all day long. <sup>4</sup> For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer ... <sup>5</sup> I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. ... <sup>10</sup> Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD. <sup>11</sup> Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart!



## *Brokenness Unto Joy*

*Psalm 51*

**Discussion 1:** The Primary text. Read Psalm 51

- *What was/were the main theme[s]? (work through it, refer to the sermon..)*

**Discussion 2:** Key supporting texts.

- *How do each of these fit into the theme of the text?*

<sup>ESV</sup> **Exodus 34:6** ..."The LORD, the LORD, a God *merciful* and *gracious*, slow to anger, and abounding in *steadfast love* and faithfulness, <sup>7</sup> keeping steadfast love for thousands, forgiving iniquity and transgression and sin, but who will by no means clear the guilty..."

[David appeals to God's love and mercy... the text reveals that and reveals a need for a "mysterious work of redemption" ...]

<sup>ESV</sup> **Matthew 15:19** For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander.

[David's recognition of his depravity ... Jesus later revealed clearly...]

<sup>ESV</sup> **Philippians 3:8** Indeed, I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord. For his sake I have suffered the loss of all things and count them as rubbish, in order that I may gain Christ ...having a righteousness ...that ... comes through faith in Christ, the righteousness from God... <sup>13</sup> forgetting what lies behind and straining forward to what lies ahead, <sup>14</sup> I press on toward the goal for the prize of the upward call of God in Christ Jesus.

[Paul writes more in depth about the Joy in God's salvation, revealing the goal we are to "strain forward" for...]

<sup>ESV</sup> **Psalm 37:4** Delight yourself in the LORD, and he will give you the desires of your heart.

[David focuses us on where we are to find our joy].

<sup>ESV</sup> **Matthew 3:1** In those days John the Baptist came preaching in the wilderness of Judea, <sup>2</sup> "Repent, for the kingdom of heaven is at hand."

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[The *centrality* of the call to repentance in the gospel message].

### Discussion 3: Worship, Mission, & Community

- *What do these texts reveal about how we are to worship God?*

[It must come from a broken (humbled) heart...].

- *What do these texts reveal about how to be faithful & fruitful ambassadors for Christ?*

[A repentant person appeals to God for transformation... v 13 reveals the outward effect of this kind of transformation ... a fruitful/faithful herald or ambassador].

- ♥ *What are some specific ways we can minister to and support one another?*

[

Mutual accountability... calling upon one another to repent of sin--*not easy or comfortable!*

Mutual encouragement... building up on another with confirmation of the fruit of repentance that we see in one another

*Think of more...*

]



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**Discussion 2:** Key supporting texts.

- *How do each of these fit into the theme of the text?*

ESV **Exodus 34:6-7**

ESV **Matthew 15:19**

ESV **Philippians 3:8-14**

ESV **Psalm 37:4**

ESV **Matthew 3:1-2**

ESV **Matthew 4:17**

ESV **Mark 6:12**

ESV **Acts 2:38**

ESV **Acts 17:30**

ESV **Acts 26:19-20**



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- *What do these texts reveal about how we are to worship God?*
- *What do these texts reveal about how to be faithful & fruitful ambassadors for Christ?*
- ♥ *What are some specific ways we can minister to and support one another?*