

A MARRAGE WITHOUT REGRETS

PROGRAM 34 (#910164)

WEEK 7 (910335)

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The following is an actual transcript of the PRECEPTS FOR LIFE Broadcast. For the purpose of filling transcript requests quickly, they have received only light editing. If you have questions concerning the material covered in this broadcast, Kay has published a number of books explaining the Scripture in depth. These books may be ordered by contacting the telephone number or address printed above.

SERIES: A Marriage Without Regrets

TITLE: Program 34 – How To Approach God After you Have Sinned

THURSDAY

OPEN

You know the Bible says, “Without faith, it’s impossible to please God. Those who come to God must believe that He is...,” he’s believing what God said about Himself, “...the Lord, the Lord God, compassionate and gracious, slow to anger, abounding in loving kindness and truth.” You see, if you’re going to deal with adultery properly, you have to deal with it in truth.

PART ONE

Do you remember when Nathan came in and confronted David about his adultery with Bathsheba? He had covered it up. He had tried to take care of it in his own way. He had tried to hide the fact that Bathsheba was pregnant with his child and he ended up even having her husband put to death in the midst of battle, purposely put to death. And finally Nathan the prophet walks in tells David a story and David says, “That man needs to be judged and he needs to pay sevenfold.” And Nathan turns around and points his finger, so

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to speak, in David's face. He the prophet, rebukes the king and he says, "You are that man. You are guilty." And then what does David do? David says, "I have sinned against God." And this is where you begin when you commit adultery. First and foremost you have to understand that when you commit adultery, that you have sinned against God. You have done something wrong because God has said it is wrong. God has laid out a commandment, "Thou shall not commit adultery." So you have broken God's commandment. So where do you go? The first place you go, Beloved, is you go to God. Now, what is so awesome is God is the Redeemer. And He takes David's sin and in 2 Samuel, chapter 12 David simply says, "I have sinned." He confesses his sin. But then David sits down and he writes a Psalm, Psalm 51. And in that Psalm, we find tremendous lessons that God can use to heal your sin, to help you recover from your sin, to help you get up and say, "All is not lost." Do you realize that after immorality and divorce that people are more likely to commit suicide? God doesn't want you to kill yourself. God wants you to live. And He wants you to live from that point on in a way that is pleasing to Him. And that begins by going to God. So I want us to look at Psalm 51. And you know at the beginning of some Psalms, it tells you why the psalm was written or what kind of a Psalm that is. And this is a Psalm of David when Nathan the prophet came to him after he had gone in to Bathsheba. So this is David's greater expression of what he meant when he said to God, "I have sinned." This is something that David wrote and he wrote it to God. So listen carefully. "Be gracious to me, O God, according to Thy loving kindness, according to the greatness of Thy compassion, blot out my transgressions. Wash me thoroughly from my iniquity and cleanse me from my sin." When you look at this Psalm, it begins and you might want to write these things down. I've divided the Psalm for you. In verse 1 and 2, it begins with a cry for cleansing, a cry for cleansing in accordance; now listen carefully, in accordance with God's love, in accordance with the fact that God is a covenant God. And He keeps

His covenants. He keeps those solemn binding agreements that He makes with people. And so he uses a covenant term. And he opens that Psalm with, “Be gracious to me, O God.” In other words, what he’s saying is, “God, I need grace. Now what is grace? Grace is unmerited favor. Grace is unearned favor. It’s not something that you deserve. But it is God’s favor and mercy and loving kindness poured out on you when you don’t deserve it, but given to you because you desperately, desperately need it. And you do desperately need it. If you’ve committed adultery, you desperately need to know what God says. You desperately need to experience His loving kindness. You need definitely to experience the greatness of God’s compassion. You know, so many times we’re brought up to think of God as someone that just comes along and slaps us when we do what’s wrong, just a God that is hard, a God is judgmental, a God that is mean, a God who has no slack to Him whatsoever. Now there’s no slack to His righteousness and there’s no slack to His holiness. But with that righteousness and with that holiness there is compassion. And there is love. And there is mercy. So when David goes to God because he realizes that he sinned against God, when he goes to God and this is the first place you go when you come to your senses about adultery, you go and you ask for grace. You go and you ask for grace according to two things; according to His loving kindness, which is a covenant term and according to His great compassion. You’re dirty. You’re absolutely filthy. And you say to Him, “Wash me thoroughly from my iniquity.” Now there he’s going to God and he’s acknowledging that only God can get him clean. And he’s acknowledging that he needs to be cleansed from iniquity. So he is naming his sin for what it is. You say, “Well, he hasn’t named adultery yet.” No, but the introduction to the Psalm says that David wrote this when Nathan the prophet approached him and pointed out his sin after he had gone in to Bathsheba. So we know the setting of it. And I don’t know what your sin is and it may not be adultery, but I will tell you this, whatever it is, this is the way that you approach God. You ask

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for grace. You ask for it according to His loving kindness. You ask for it according to his great compassion and you realize that only God can wash you thoroughly from your iniquity. I want you to understand one thing, that when you get in the mud of iniquity, that God never has to throw you away, because God can wash you thoroughly. So don't ever be tempted to throw your life away. Don't ever say, "I've blown it. There's no way for me to recover there's no hope. I might as well kill myself. I might as well continue. I might as well forget this." Don't ever say that, because if you're saying that, you don't know and understand God. When you sin, you cry for God's compassion and cleansing. It says, "Wash me thoroughly from my iniquity, and cleanse me from my sin." There's only One that can cleanse you and get you sparkling clean and that is God. Do you know how He does it? And David understood I think the picture of the tabernacle. When God had them build the tabernacle in the wilderness in the days of Moses, He had a picture there that He wanted to show them. It was a picture of heaven. It was a picture of what God is like. It's a picture of the fact that God is a redeemer. And when they built that square tent, the first thing that you met when you came inside the door, and by the way, the door of that tabernacle was always pitched to the east in the light of the rising sun. In other words, everyday it's a new day. Everyday the sun is going to shine. Everyday, there's a new beginning. And the first thing that you would meet when you walked inside the tabernacle is you would see the brazen altar. Now this brazen altar was where the children of Israel would bring their sacrifices, their sacrifices for sin. And they would take that animal and there's a scripture in the Psalms and it says, "Bind the sacrifice with cords to the horns of the altar." So they would bind the sacrifice to the horns of the altar. The altar had four horns on it. And then what the person would do is the person would confess their sin. The priest would lay his hand on the head of the animal and on the head of the man, while the man himself, now listen, while the man himself took a knife and slit the throat of the animal. Showing what? That there's a

substitution. Later in the scriptures, in Leviticus, God would say, “Without the shedding of blood, there’s no remission of sins.” What cleanses us? It’s the blood of Jesus Christ. It’s believing in Jesus Christ. After the brazen altar, there was another tent inside the tent. That was called the holy place. And it housed two parts, the holy place and the Holy of Holies. But in between the brazen altar and the door to the holy place, there was another piece of furniture they called it. And that was the laver. And the laver was filled with water and it had mirrors around it like, so that when the priest would lean down and wash himself daily there at the laver, he would be showing, okay I’ve been cleansed of my sins, but there’s a daily cleansing, a daily confession of my sins. And so here are you made clean through the washing of the water of the Word. So the first thing that you need to do is you need to go to God. And you need to remember, Precious One, that it’s against God that you’ve sinned. And that there’s no way that you can clean yourself. Only God can cleanse you. And He needs to cleanse you thoroughly. He needs to wash you thoroughly. And when He does, you will be clean. So then, what’s the next thing you do? If you are going to deal with your adultery and if you’re going to recover from it, and I mean thoroughly recover from it, so that you can go on and so that you can know that you can still be used by God, then you have to understand without a shadow of a doubt, that it is God’s desire to forgive you. It is God’s desire to cleanse you. It is God’s desire to wash you, to make you clean, to deal thoroughly with your sin.

PART TWO

In Exodus, chapter 34, verse 6, when the Lord passes in front of Moses to reveal Himself to Moses, this is what God says about Himself. “The Lord, the Lord God, compassionate and gracious.” Now what is David doing in Psalm 51, he’s acting on that truth. He’s acting in the light of God’s character. He is pleasing God. You know the Bible says, “Without faith, it’s

impossible to please God. Those who come to God, must believe that He is.” Now what is David believing? That God is gracious. David is believing that God is full of loving kindness. And David is believing that God has great compassion. He’s believing what God said about Himself. “The Lord, the Lord God, compassionate and gracious, slow to anger, abounding in loving kindness and truth.” You see, if you’re going to deal with adultery properly, you have to deal with it in truth. So let me take you back to Psalm 51 and watch what David does next. First he cries for God’s cleansing. Then he confesses in accordance with God’s righteousness. Watch what he says. And this is in verse 3 through verse 6. He says in verse 3, “For I know my transgressions.” Here’s the truth. “I know my transgressions, and my sin is ever before me.” It’s constantly in my face. It’s constantly on my mind and I’ve got to deal with it. I know my transgressions. Now when he says, “I know my transgressions,” the way the Hebrew is constructed here... and I don’t know Hebrew, but I can find out from some good scholars. The way the Hebrew is constructed here, the emphasis is on “I.” And what he’s saying is this. “I – I – I know my transgressions.” Now notice what he calls them. He calls it iniquity. He calls it transgression. He has stepped over the line of God’s righteousness. And so he says, “I know my transgressions...my sin is ever before me. Against Thee only have I sinned.” You say, “But I sinned against my wife.” Yes, but listen. You sinned against your wife because you sinned against God, because it is God’s commandment, not your wife’s commandment. It is God’s commandment. So you need to know, “Against Thee and Thee only have I sinned.” He says, “And done what is evil in Your sight.” God, I know that this is transgression. I know that it is iniquity. I know it. It’s right before my face and I know that it is evil in Your sight and I am confessing it to be all these things. Watch. This is a confession. He says, “So that Thou art justified when Thou dost speak, and blameless when Thou dost judge.” Whatever judgment comes upon me, God, You are blameless. This is something I brought on myself. This is

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something that I deserve. Now remember when Nathan confronted David and told him that he had sinned, he also told David, “Because of this, the sword is not going to depart from your household. You had Uriah put to death. You had Bathsheba’s husband put to death and the sword consequently is not going to depart from your house.” Now David didn’t say, “God, that’s too much. God I cannot bear it. God don’t, don’t do that to me.” Because David knew God. If you would go back with me to Genesis, chapter 4, and you would see when Cain killed Abel, when he sinned against God, when he got mad at God because God wouldn’t accept his sacrifice. And then when he rose up and killed his brother and then God says this is your punishment, and he says, “That’s more, that’s more than I can bear.” You see, Cain really didn’t know God. David did know God. And so if you don’t know God, then you’re going to think that whatever happens to you is more than you can bear and you need to come to know God. And you need to come to know God so that you can have genuine forgiveness from God. And so that you can have the strength, and the courage and the power to bear whatever God says is the consequence for your sin. And remember judgment follows immorality. Judgment. It may be that you’re going to lose your husband. It may be that you’re going to lose your wife. It may be that you’re going to lose your children. I hope it’s none of those. I pray it’s none of those. But I just want you to know and I want you to understand something, that whatever it is, whatever it is, that comes as a judgment against your sin, it is just and it is fair because God is just and God is fair and God is righteous. Then David says this. “Behold, I was brought forth in iniquity, and in sin did my mother conceive me. Behold, Thou desires truth in the innermost being, and in the inward part Thou has made me to know wisdom.” Now what is he saying? Why all of a sudden does he say, “I was born in iniquity”? Because listen, David is acknowledging that my nature apart from God is to sin. I’m acknowledging that I have sinned and I have sinned because I am a sinner. And he says, “In sin my mother conceived

me.” Now what does he mean? He doesn’t mean that it’s a sin for his mother to have conceived him, for his mother and father to have gone to bed. It wasn’t a sin for Jesse to have relations with his wife. He’s simply saying that when Jesse, his daddy, had relations with his momma, they produced a little sinner. And David knows it full well. And see you and I need to understand that we are living in bodies that are sinful. We are living in bodies that are prone to sin. And once I understand that, then I know how to deal with it. Now when you look at this, it all parallels 1 John. And in 1 John, chapter 1, we have some marvelous verses that you need to know and that you need to understand. 1 John, chapter 1, verse 8, “If we say we have no sin, we are deceiving ourselves, and the truth is not in us.” Now watch and listen again to Psalm 51. It says, “Behold, Thou desirest truth in the innermost being.” He says, “I know in my innermost being that I am a sinner, that in sin did my mother conceive me.” And it says, “In the hidden part Thou will make me to know wisdom.” In other words, okay, if you want to know wisdom, you agree with God. If you say that there’s no sin in you, then the truth is not in you and you don’t have wisdom. Then he says, “If we confess our sins He...,” God, “...is faithful and just and righteous to forgive us our sins and to cleanse us from all unrighteousness, to keep on cleansing us from all unrighteousness.” This is the way that you come to God. First, you cry out to Him for cleansing in accordance with God’s character, in accordance with God’s love, in accordance with God’s compassion. Second, you confess your sin in accordance with God’s righteousness and in accordance with God’s justice. And when you do that, you can know that God is hearing you and God is moving to bring forgiveness to you. Now what’s the next thing you do? Then you bring to God your petitions, because right now, after committing adultery, you may be thinking, “My life is ruined. There’s no place to go.” There is some place to go, because He can wash you and make you whiter than snow.