

7/4/21 - Psalm 51 - "Create In Me a Clean Heart"

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[0 : 00] So today I want to take some time over the next 40 minutes or so and really dig into this psalm and look at the various pieces of it. But before we do, I want to look at some of the other psalms in the book.

We won't have time to read them, but I want to see how the psalms are arranged. And if you're not aware, the psalms were written over hundreds of years, but they were arranged in the order that we find them by Ezra and Nehemiah while Israel was dispersed, while they were captive in Babylon.

And those Ezra and Nehemiah who collected the scrolls and arranged them, they had an intention to their arrangement. They didn't just pick 150 and stick them together and call it a book.

They put them together very carefully, I believe, inspired by the Holy Spirit and how they arranged them. And so we find this Psalm 51 a little less than halfway through the second book of psalms.

And I think it's interesting if we look at the arrangement of the psalms that lead up to it. And we can't read all of them, but if you have your Bible in the ESV, you'll see headings that kind of discuss what the various psalms are about.

[1 : 16] And I've kind of summarized them here. But I think it's interesting if we look at the beginning of the book in Psalm 42. The psalm kind of explores a question. Why are you cast down, O my soul?

And the next few are supplications, asking that the Lord would send out his light and truth to come to Israel's aid. And then the next few declare God's strength, his kingship over the city of Zion.

Zion. And the narrative then shifts to Psalm 49 and asks, why should I fear in times of trouble? And the psalm explores the lawlessness of mankind. And then in Psalm 50, we find a declaration and see that God is judge and he will bring justice.

And so Ezra and Nehemiah, seeing their circumstances in their surrounding, seeing the sinfulness and brokenness of those around them and also their own people, they were reminded that God is a just judge and that he's calling them to confess, to repent, to turn from their ways.

And that long before the psalms were written, he had promised to restore his people. Right. And so as we arrive at Psalm 51, we find David crying out for forgiveness and cleansing for his own specific reason.

[2 : 36] But I think the arrangement of psalms was intentional to put this psalm here as a reminder for Israel to cry out for forgiveness and restoration. Right.

It's followed by Psalm 52, which declares the steadfast love of God that endures forever. And then by Psalm 53, which declares there is none who do good, that all have sinned.

And then the following few psalms, 54 through 57, declare that God upholds our life, that we should cast our burdens on him and we can trust in him.

And then Psalm 57 is a prayer that his glory would be over all the earth. And to summarize, I think that these psalms were intended to remind Israel in their captivity among a perverse and unjust people that they need to trust in the Lord for he is good.

They're being reminded that Israel is God is faithful to his promises. He will not forsake them just as he never forsook David, even as we read this psalm.

[3 : 43] And he will remain faithful to Israel. His judgment and their captivity, their being in captivity are meant intentionally by God to bring about conviction, repentance and renewal.

But he reminds them also that if they continue to harden their hearts, they'll only find destruction. And if you're curious when God promised this to Israel, it's remarkable.

It's in Deuteronomy, the very end, chapters 29 and 30. Through Moses, he makes a promise to Israel that they will turn from him and he will restore them, right?

In Deuteronomy 30, verses 2 through 3, he says, speaking through Moses, return to the Lord, your God, you and your children and obey his voice in all that I command you today with all your heart and with all your soul.

Then the Lord, your God, will restore your fortunes and have mercy on you. And he will gather you again from all the peoples where the Lord, your God, has scattered you. That was 500 years earlier.

[4 : 47] God had already foretold that it would happen and already promised that he would restore them. And the same is true. And David knew this well. And that's what his mind was on as he wrote this psalm in a state of brokenness.

I think this psalm fits into the narrative that Ezra and Nehemiah intended and that it's a reminder that God is merciful and he's faithful, that we're called to confess our sin, to trust in him for a clean heart and a right spirit, and that he will show mercy and steadfast love to the broken and contrite.

And I believe this narrative was intended not only for the original audience, I believe it was intended for us 2,500 years later as a reminder as we face a dark and a broken world to trust ourselves into the hands of God.

As we turn specifically and focus on Psalm 51, many of you may know the context of this psalm. This psalm was written when David was confronted by Nathan the prophet after he had sinned, committing adultery with Bathsheba, murdering Uriah, her husband.

And the gruesome account of this is summarized in 2 Samuel 11 through 12, which I actually preached on over Christmas, oddly enough, but we were looking at how faithful God is even through brokenness.

[6 : 12] But despite David's attempts in this account to cover his sin, when he was confronted by the prophet, he was convicted by the reality of his sin, and he recognized the death that it required, right?

He knew the law, and he knew that within the Mosaic law, there was no atonement for either adultery or murder. But rather than despair, he was moved to fall into the hands of God, right?

To trust himself to the mercy of the Lord. And so I'd say this psalm, although it may seem like it's about sin, is really about mercy.

It's a psalm about mercy, and that's what I want to focus on. David, later in his life, when he committed another sin before the Lord in 2 Samuel 24, when he had counted the people of Israel against God's will, God gave him three options regarding his sin.

And one of them, he chose, and he said, I am in great distress. Let us fall into the hand of the Lord, for his mercy is great, but let me not fall into the hand of man.

[7 : 28] He had learned through his experiences, through his life, and through Israel's experiences that he can trust in the mercy of the Lord. The same is true for us today. But before we jump into the text, I want to take a moment to pray so that we can be prepared to receive from God's word.

Let's pray. Father, we thank you for today. We thank you for the opportunity to delight in your word, to reflect on your mercy, to reflect on your righteousness.

Lord, that despite our sinfulness, you have made us clean, and you have given us a right spirit before you. And we thank you for your mercy, and pray that we would worship you more fully, recognizing how merciful and how good you truly are.

We love and praise you, and pray this in your holy name. Amen. So in the first point, I want to look at just the first two verses of this psalm. And I want to look at David's cry for mercy, right?

And he starts out with these first few verses. In the first part of verse one, he says, have mercy on me, O God. And I think being confronted and convicted, broken by his sin, he cried out to the Lord for mercy.

[8 : 49] He fell into the hands of the Lord in a state of brokenness, of humility. He had a contrite heart, right? He recognized that God shows mercy to the pitiful, as he did to Israel many, many times in the wilderness and in the book of Judges.

David continues in the second part of verse one, according to your steadfast love, according to your abundant mercy. Here, steadfast love could be translated your continued or your loyal love.

And abundant mercy could be translated your abundant compassion, right? David comes to the Lord without excuse, right? He doesn't come to excuse his sin.

He simply comes crying for mercy before the Lord, reminding himself and the Lord of his steadfast love and his abundant compassion that he feels for the brokenhearted.

He continues in the next part of the verse, blot out my transgression. Wash me thoroughly from my iniquity. Cleanse me from my sin. And so contrasting himself or juxtaposing his own character with that of God's, he sees that he is filled with transgression, with iniquity and with sin.

[10 : 06] And he longs to be cleaned of these. He prayed that the Lord would blot out the record of his sin, right? Erased it from the ledger, from his account. He asked that God, out of mercy for him in his pitiful state, out of his own loyal love and out of his compassion, would erase the record of sin that had been accounted to David.

He asked that God would be moved by his own steadfast love and his own abundant mercy to forgive transgression or lawlessness. To wash him thoroughly from iniquity, from his perversion of justice, and to cleanse him from sin, from his imperfection before God.

And I think it's important to note that he didn't ask for mercy or forgiveness with any expectation or any sense that it was an exchange, right? He didn't believe God would show him mercy because of his prayer, because he had confessed, because he was genuine in his brokenness or contrition.

He didn't offer sacrifice or burnt offering. He didn't offer anything. He was not deserving of mercy in any way, and he recognized that. He understood that it was by God alone, according to God's own self-determined will, who chose to show mercy where none was deserved.

In fact, we see that God at this moment had already shown great mercy. David's opportunity to confess and to repent was already mercy.

[11 : 36] The fact that he had lived long enough to come before God was already mercy. I love how Hebrews 12, 5 through 6 says, My son, do not regard lightly the discipline of the Lord, nor be weary when reproved by him.

For the Lord disciplines the one he loves and chastises every son whom he receives. And here we see him doing the same with David whom he loves, bringing about conviction, which led to confession and repentance.

And so David begins his prayer by falling into the hands of the Lord, acknowledging whatever the outcome, he can trust his soul to God.

Whatever God's justice demands, he knows that God is just. He knows the heart of the Lord, and he has faith in the Lord's unfailing nature.

He recalls the word of God to the Israelites in the wilderness. He knew the law well. He meditated on it day and night. And so he knew these words. When Israel had made the golden calf and grieved the Lord, and the Lord was angered, and Moses prayed an intercessory prayer, God said this.

[12 : 53] In Exodus 33, 17, this very thing that you have spoken, I will do for you. Sorry. For you have found favor in my sight.

And I know you by name. Right? And I think it's easy to misread it. You have found favor in my sight, as if the Israelites had somehow gained favor in his sight.

No. He says, you have simply been favored in my sight. And so David trusted himself to the Lord, that he was merciful and gracious, slow to anger and abounding in steadfast love.

That he would forgive iniquity, transgression, and sin. But that he would by no means clear the guilty. Exodus 34, 7.

So recognizing that he stood guilty before God, he continued with a prayer of confession. And that's what I want to focus on in the next point. A prayer of confession.

[13 : 54] Verses 3 through 6. David prays a model of confession. A model that I think we should take inspiration from when we come before the Lord in confession.

In verse 3 he says, for I know my transgression and my sin is ever before me. He begins by recognizing, by agreeing with God regarding his sin.

He was confronted by a just, a righteous judge. And there was no room for lie. Only room for brokenness, for humility and acceptance that he had transgressed, that he had sinned.

And he continues, 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.

And I think this is important, right? Clearly his sin had an effect on Bathsheba, on Uriah, on their firstborn child who the Lord took. And also on the country of Israel and their future, on the future generations to come.

[15 : 00] But ultimately his sin was against God. He was created in God's image. He was God's anointed. And he made God out to be a liar. He slandered God's name through his sin.

He grieved the spirit of the Lord through his sin. And David knew this. In confronting his sin, God was justified and blameless in his judgment.

And David knew this. And so he accepted the penalty for his sin. Recognizing that whatever God saw fit as penalty was just. He fell into the hands of God and trusted him.

David continues in verse 5. Behold, I am brought forth in iniquity. And in sin did my mother conceive me. Right? Not only does he recognize his current state of sin.

He recognizes his nature of sin. That by nature he is sinful. He was born into corruption. He was conceived in sin. He confesses his inclination towards sin.

[16 : 04] That his flesh wars against God and its desires towards evil. He has a nature of sin as do all humans. Right? We're natively sinful. But this only serves to aggravate our guilt before God.

It does not excuse our guilt before God. God requires inward purity and righteous behavior according to his law. He requires both the corrupt.

Or rather David recognizes both the corrupt human nature. And the reality of his sin. And he recognizes that he is accountable before God for it.

Both are without excuse before a holy and righteous God. And so David lays all the blame for his sin and his sinfulness on himself. Right? But he doesn't end here.

In the next verse he says something really awesome. Behold, you delight in truth in the inward being. And you teach me wisdom in the secret heart.

[17 : 03] And so we see despite the reality and weight of his sin. He recognizes that God does in fact delight in truth in our inward being. A consciousness that reveals and obeys his natural law.

And confirms and witnesses his written law. Sin is contrary to him. To his law. And contrary to our consciousness. Which also testifies from the secret heart.

And so despite God's impossible requirements for righteousness. We see that he has a gracious purpose for David. And David sees this as well.

And I think this serves as a transition in the psalm. Right? From verse 6 into verse 7. David reflected on and recognized the reality of his sin. That he had two needs going forward.

He needed pardon and forgiveness for the sin which he had committed. And had been convicted of. But he also required a new nature.

[18 : 04] A clean heart and a new spirit. He acknowledges that he's sinful. And that he doesn't possess any means of himself to accomplish either of these two.

He can't pardon his sin. And he can't change his inward being. But he doesn't end here. Right? In verse 7 he picks up with a different thought.

As he moves on in verses 7 through 9. He continues his prayer. Seeking pardon from sin. Cleansing from imperfection. He's fully aware of the justice that God's law demands.

And that for his adultery and his murder. The only justice was his death. However, he was also fully aware of God's mercy as we saw.

Which God had shown to Adam and Eve. To Israel. To Israel. To Israel. To Israel. Countless times in the wilderness. And so. Rather than despair. Rather than despair.

[19 : 01] He prays in verse 7. Purge me with hyssop. And I shall be clean. Wash me. And I shall be whiter than snow. He prays that God would cleanse him from sin.

And make him whiter than snow. He prays that the Lord would purge him with hyssop. We see in David a desire to be made clean. We see in David a desire to be made clean. To be made righteous.

And free from sin. But then the question. How is this to come to pass? How can David be made clean when the just demand of God's law was death? Right?

And here I had what I said was a more important question. What on earth is hyssop? Hyssop. I don't know if any of you guys are gardening. Into gardening. And you know what hyssop is. But I looked it up. And it's technically hyssopis officinalis.

Or a shrub of the mint family. That's native to southern Europe and the Middle East. But much more importantly than that. Is that this plant was used during the Passover.

[20 : 07] In Egypt. When the Egyptians were in cap. Or when the Israelites were in captivity. During the Passover. They were instructed to slaughter an innocent. Spotless lamb.

To dip the hyssop in its blood. And to paint it on the doorpost. Of their house. And on the lintel. And that when God came to judge. The Egyptians. To kill the forcedborn.

Children of the Egyptians. For their hardness of heart. He would pass over. His own children. Right? He would pass over them. And so this blood.

The hyssop used to apply the blood. Was a sign and seal for the children of God. Showing them to be his chosen people. It's also an image of his mercy. And passing over sin.

Not because of anything the Israelites had done. But because they found favor. In his sight. The Israelites were no less deserving of judgment. Than the Egyptians.

[21 : 06] But he chose to show them mercy. Where none was due. They were helpless. And possessed only faith. In his promises. To do according. To his word.

And so the blood of an innocent lamb. Was shed for their redemption. And David. Knew full well. That this pointed forward.

To the cross. To Jesus. Whose blood was spilled. For the cleansing of all. Who believe on the mercy of God. Hebrews 9.22 says. Indeed.

Under the law. Almost everything is purified with blood. Without the shedding of blood. There is no forgiveness of sin. The answer for David's cleansing.

And God's justification. And passing over sin. Is simply. The blood of Jesus. The blood of Jesus Christ. Our Lord and Savior. A thousand years before Jesus' birth.

[22 : 02] David believed only on. His mercy. And only on Jesus' sacrificial death. For the cleansing of his sin. I imagine this was an inspiration to Paul.

When he wrote. Romans chapter 3. And said. All have sinned. And fall short of the glory of God. Which is also. Comes from Psalm 53.

And are justified by his grace. As a gift through the redemption. That is in Christ Jesus. Who God put forward. As a propitiation. By his blood. To be received by faith. This was to show God's righteousness.

Because in his divine forbearance. He had passed over former sins. It was to show his righteousness. At the present time. So that he might be just. And the justifier. Of the one who has faith.

In Jesus. Amen. Jesus continued. Or. Sorry. A little bit tired today. David continues. In verse 8. Let me hear joy and gladness.

[23 : 00] Let the bones that you have broken. Rejoice. So David prayed. For cleansing from sin. But also he prayed. That his joy would be restored.

That he would be glad. In the presence of God. That the weight. Of his guilt and shame. His scarred conscience. And his grieved spirit. Would be lifted. And that he again.

Could rejoice. Before God. He asked that God. Would hide his face. From his sin. In verse 9. He says. Hide your face. From my sin. And blot out. All my iniquities. He asked that God.

Would turn his face. Away from his sin. And erase the record. Of his iniquity. And instead. See the righteousness. Of Christ. That had been applied. To his life. David trusted.

The blood of the lamb. Would cleanse him. So that he could again. Stand righteous. Before God. But David. Doesn't end here. With cleansing. From his sin.

[23 : 56] He recognized. That he needed. More than cleansing. From his. Present. Secret sins. He needed. To be preserved. From presumptuous sins. As he says.

In Psalm 19. And so he doesn't. End his prayer here. He continues. As we'll see. In point 4. In verse 10. And he says.

Create in me. A clean heart. O God. And renew. A right. Steadfast spirit. Within me. We see. That he prays. For renewal. He acknowledged.

Before God. That he required. A clean heart. In a right spirit. In a right spirit. And he uses here. The word. Create. The same word. That is used.

Rarely. In the Old Testament. In regard to. The creation account. Of. The heavens. And the earth. Right. And so he's not talking about.

[24 : 52] Creating a. Clean heart. In the sense that he's. Washing his heart clean. No. He's saying. To create. From nothing. By the power. Of his word.

Accomplished through his spirit. To create. From nothing. A clean. A new heart. In him. He understood. That nothing good. Existed in him.

Nothing good. Came from him. It was God alone. Who created. This new heart. And it was God alone. Who would provide. The right. Spirit. Here right. Means steadfast.

Or a loyal spirit. A faithful spirit. To God. And he prayed this. So that he might delight again. In the law of God. That he would have a renewed desire. To obey the law.

To obey God. We see this same promise. Again. In Ezekiel 36. When God promises. The new heart. And the new spirit. And then confirmed again.

[25 : 48] In John. Chapter 3. When he's talking. To Nicodemus. Right. And I think the. The biblical theology. Which I'm a big. Biblical theology nerd. You could say.

Is pretty. Awesome. Right. We see David. 400 years before Ezekiel. Prophesying. And praying. And believing. The word of God. Which. Would be confirmed.

By Ezekiel. 400 years later. And accomplished in Christ. A thousand years later. And three thousand years. After David's life. It's the same words.

That we trust in. That our God is faithful. And merciful. And whose hands. We fall into. And David doesn't end here. He continues in verse 11.

Cast me not away from your presence. And take not your Holy Spirit from me. And so just as he had prayed. For a steadfast and sustaining. Spirit in the previous verse. He prays that God would not cast him from his presence.

[26 : 48] And that he would not withhold his Holy Spirit from him. David knows that it's only by the presence of the Holy Spirit in his life. That he would ever be able to obey the will of God.

It's only through the presence of his Spirit. That he would continue to grow in righteousness. And that apart from the Spirit at work in his life. The sinful nature that resided in him would turn him again to sin.

And so he prays for God's continued mercy. That the sinful nature will not have rule over his life. But instead the Spirit will rule in his life. That by the abundance of his Spirit provided from God.

He would be sustained. Comforted. Helped. And counseled. As he seeks after God. To grow in what we would call today. Sanctification. Right? Without the Holy Spirit he could never have been prompted from within to confess and repent.

And I think that's important. It is the Spirit by which God leads us to confession. To repentance and to renewal. It's the same Spirit.

[27 : 58] David continues in verse 12. Restore to me the joy of your salvation and uphold me with a willing spirit. And so again we see. He longs to know again the joy of God's presence.

Of being before him. Of worshiping him with a clean heart. And so he prays that he would have that joy once more. And also that he would have a willing. Again we could say steadfast or faithful spirit.

To follow after the Lord. To seek the Lord. We know that the Lord delights to provide a willing spirit. As he says in Philippians 2.13.

Right? The Lord delights to provide both the will and the work. Indeed David desired to continue killing sin. Knowing it was only through the willing and sustaining spirit.

That he would continue in righteousness. He also knew the depths of his depravity. Right? The depths of his sinfulness. That if he fell to his temptations.

[28 : 57] If he fell to lust. He knew what he was capable of. And he longed to be protected. He longed to be protected. From such sin. He longed that the spirit would be willing.

To obey in faith. And I think this is important for us to note. When we sin. The spirit is grieved. Our conscience is overcome with guilt.

And our spirit of joy is interrupted. We find a lack of joy. Although a sinful nature remains. The new heart and renewed spirit. Created in us by the Holy Spirit.

Empowers us. To confession. Repentance. Renewal. And by the Lord's mercy. Restoration of joy. Before God. So I want to move into the last point here.

Where David transitions his prayer a little bit. For this first part of the prayer. He's been praying specifically for himself. He's been repenting of his own sin. And praying for his own renewal.

[29 : 56] But in the last six verses. 13 through 19. He turns his attention to Zion. Which he's referring to Jerusalem. To the people of God.

And so in point five. We see him make a vow. To teach others of confession and repentance. After having himself. Received forgiveness. And the renewed joy of salvation.

In verse 13 he says. Then I will teach transgressors. Your ways and sinners will return to you. David had come to. An understanding of. His own. Excuse me.

Depravity. And the riches and fullness. Of God's mercy. And from this. He desired to teach others. Now it's important to note. That he didn't commit sin.

And fall into sin. For the purpose of his. Being able to teach others about it. However through his sin. As God works all things together for good. He was able to.

[30 : 53] Teach others of the mercy of God. He turns his prayer. From his own renewal. To the renewal of God's people. And again. I think it's important to notice. If you read this psalm quickly.

That he's not offering up an exchange. To God. Right. Having been forgiven. He's not saying. Now. Because you've forgiven me. I'm going to do this. He's simply moved.

By the reality of God's mercy. The reality of his sin. The reality of God's holiness. And so. As an overflow. Of the joy that he fills. He longs to tell others.

Of the goodness of God. He did so in Psalm 32. Which I believe we studied. Back in 2019. I don't remember who preached it. I know. It wasn't me. But David said in Psalm 32.

Blessed is the one. Whose transgression is forgiven. Whose sin is covered. Blessed is the man. Against whom the Lord. Counts no iniquity. And in whose spirit. There is no deceit.

[31 : 50] And so we see that. His request was fulfilled. That he found opportunity. To share with sinners. The goodness of God. And he proclaimed.

How truly blessed. Is the one whose sin is pardoned. Who received truth. In the inward being. Right. Righteousness in the inward being. As he desired. The manifold mercy of God.

Both to clean and renew. Move David. To proclaim his ways. To transgressors. And to sinners. And I believe the same. Should be true of us. We should be so moved. In verse 14.

David continues. Deliver me from blood guiltiness. Oh God. Oh God of my salvation. And my tongue will sing aloud. Of your righteousness. And so David. Faces.

Also the. Justice. The civil justice. For what he's done. Right. Not only. Did his sin require death. Before God.

[32 : 47] But his sin required physical death. Within the country. Of Israel. But he. Praised that God would deliver him from. The death that he deserved.

And that he would be able to. Sing aloud. Of God's righteousness. Right. And I think. It's really. Important to.

See that it's God who provides his righteousness. To those who confess. Just as it says in John 1.9. If we confess our sins. He's faithful and just to forgive us our sins.

And to cleanse us. From all unrighteousness. And so he's. Saying he wants to. His tongue. To sing aloud. Of God's righteousness. And he's not saying here.

As could be confused. That he wants to sing. Of how righteous God is. He wants to sing. Of how righteous. We can be made by God. That's what he desires.

[33 : 44] To sing. Right. That we can be cleansed. From all unrighteousness. And he knows this truth. He himself has been cleansed. From unrighteousness. And that's what he desires. To make known to others. Within God.

Is not only forgiveness of sin. But cleansing from all unrighteousness. That's the good news. He longs to proclaim. And he longs to proclaim. That it's only by the blood of the lamb.

With repentance and faith. Through confession of sin. That we receive righteousness. But he doesn't end here. In verse 15.

David says. Oh Lord. Open my lips. And my mouth will declare your praise. He recognizes. That it's the spirit within him. That gives him words of praise. To sing. And so he prays.

That the father would give him. The fullness of his spirit. To continue with praise. He says. For you will not delight. In verse 16. In sacrifice.

[34 : 39] Or I would give it. You will not be pleased. With a burnt offering. And so we see. That David required forgiveness. And pardon. Before he could participate.

In worship. Or make any offering. Before the Lord. He knew and acknowledged. That no amount of sacrifice. No amount of payment. Save for Christ's sacrifice.

On the cross. Could cover the cost of his sin. His sacrifice. Past and future. Are not penance for sin. Instead. They're an act of thanksgiving.

For the undeserved mercy. That he received. He continues. In verse 17. The sacrifice of God. Are a broken spirit. A broken and contrite heart. Oh God. You will not. Despise.

We see again. True sacrifice. Pleasing to God. Is the brokenness. And contrite heart. Of a sinner. Recognizing the reality. Of their sin. In the light. Of the holiness of God. The law doesn't require.

[35 : 36] Animal blood. As payment for sin. But rather sacrifice. In response. To our brokenness. For sin. Trusting. On the blood of Christ. Which was the atoning. Sacrifice. For our sin.

David vows. To sing and praise. The name of the Lord. And to come before the Lord. With a broken. A contrite. A humbled and crushed spirit. The overflow. Of a truly penitent heart. And this is important.

It leads right into the next two verses. In verse 18. He says. Do good to Zion. In your good pleasure. Build up the walls of Jerusalem. With his heart restored. And seeing the damage.

That his sin had caused to Jerusalem. He prays. And seeks the prosperity. The renewal of his people. What he's really after. Is not taller walls.

For his city. He's after renewed hearts. And right spirits. For his people. Before God. In verse 19. He says. Then will you delight.

[36 : 30] In right sacrifice. In burnt offering. In whole burnt offering. Then bulls will be offered. On your altar. His people. Being cleaned. Having right spirits. Before God.

Can now come together. In corporate worship. Before God. They can offer. Right sacrifices. Before God. They know. That he doesn't delight. In sacrifices. Or burnt offerings.

From sinners. Seeking to atone. For their sin. He delights. In right sacrifices. Which come from. Contrite heart. Broken spirit. And delighting.

To worship. God. For his mercy. The free gift. Of his grace. Which are. A clean heart. And a right spirit. Leading to eternal life. As we close.

I just want to. Kind of sum back up. And bring us back to. The beginning. When we talked about. The arrangement of the psalms. Recall. The author's intention. Was to remind.

[37 : 28] The Israelites. Of God's faithfulness. And his promise. The authors. Exhorted. The Israelites. To place their faith. In the hand of the Lord. For his mercy. Is great.

Their purpose. Was to remind. The Israelites. Of God's promises. In Deuteronomy 30. Right. He says it again. In verses 9 through 10. The Lord. Will again. Take delight.

In prospering you. As he took delight. In your fathers. When you obey. The voice of the Lord. Your God. To keep his commandments. And his statutes. That are written. In this book. Of the law. When you turn.

To the Lord. Your God. With all your heart. And with all your soul. That's what. David. Ezra. Nehemiah. Longed to see. Occur in the hearts.

And spirits. Of God's people. We've all sinned. And fall short. Of God's righteous requirements. However. He is merciful. He shows compassion.

[38 : 22] To the helpless. To the broken. To the contrite sinner. Right. Without mercy. There is no hope. Or forgiveness. Without God's grace. There is no conviction.

No confession. No repentance. No restoration. And no joy. Only through Christ. Do we once for all.

Find access to the Father. Hebrews 9. 14 says. How much more. Will the blood of Christ. Who through the eternal spirit. Offered himself. Without blemish to God.

Purify our conscience. From dead works. To serve the living God. Having witnessed. First hand. The abundant mercy of God. Within our own lives.

We should be moved. To proclaim. His mercy. To transgressors. So that sinners. Will return to him. Our sacrifice. Our offering. Our worship. Should come from.

[39 : 14] A broken. Spirit. And contrite heart. Which we know. God will not despise. From this place. Of new heart. And right spirit. Before the Lord. We find. Within ourselves.

As Paul said. By the mercies of God. Presenting our bodies. As living sacrifices. Holy and acceptable. To God. Which is our spiritual worship. Amen.

I just want to leave you guys. With the lyrics. From this song. By Sovereign Grace. It's called. Have mercy on me. And. It's an older song. Not sure if I can read it.

Without crying. But. It's a really beautiful song. I'd encourage you to look it up. And listen to it. But it says. I am a sinner. Your blameless Lord. My sins against you. Cannot be ignored.

They will be punished. Sorry. I know they must. Your law demands it. For you are just. If you would count.

[40 : 12] Everything that I've done wrong. Who could stand. But there's forgiveness. With you God. Have mercy. On me. Have mercy. On me. A broken and contrite heart.

You won't turn away. Have mercy. On me. Have mercy. On me. Because of your steadfast love. I need your mercy Lord. Pour out your steadfast love.

Father of mercy. Your grace. You gave your son. To make atonement. For wrongs. I have done. What you required.

Jesus fulfilled. I don't deserve it. I never will. Amen. Let's close with prayer. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.