

# Life of David

A Man After God's Own Heart

## Confession of Sin

- David wrote Psalm 51 after he received the rebuke from Nathan the prophet [2 Sam 12].
  - Although David lived during the stewardship of Israel with all of its associated rituals, temporal forgiveness of sins for the believer involved confession just as it does today.
  - We will go through Psalm 51 to learn more about what is involved in the confession of sin.
- Confession of sin is based entirely upon God's character (grace, love, mercy) [v. 1].
  - David starts by asking God for grace (חַנּוּן, chanan = show favor).
  - He asks for God's grace is in accordance with His lovingkindness (רַחֲמֵיךָ, chesed = loyal love).
  - He asks for forgiveness in accordance with God's compassion (רַחֲמִים, rachamim = compassion).
- When we confess our sins to God we are cleansed [v. 2, v. 7; vv. 9-10; 1 John 1:9].
  - God is the one who accomplishes this cleansing.
  - It is accomplished when our confession is offered.
  - It is a complete and thorough cleansing.
- Unconfessed sin will command the center of our spiritual focus [v. 3; Isa 59:12].
- Sin is an offense against God, the Righteous Judge [v. 4; 2 Tim 4:8; 1 Pet 2:23].
  - Sin is not against man, because man is not the source of the absolute standard of righteousness.
  - The offense of men is a related issue because our sins against God have an impact upon other people [Acts 24:16; 1 Cor 10:32].
  - Confession, then, must be directed toward God.
  - When it comes to human relationships restoration and reconciliation are the appropriate actions to take [Rom 12:18; 14:19].
  - Public confession is valid only when elders of a local church have come together to help a struggling brother or sister [Jas 5:14-16].
- Inherent sin is the lost estate of the fallen Adamic race [v. 5; 1 Cor 15:22].
- Implanting truth in the soul is the process by which God transforms the believer so that sin does not recur [v. 6; Jas 1:21; Rom 12:2].
- Confession of sin is the only way to return to the fruit of the Spirit [v. 8, v. 12; Gal 5:22-23].
- O.T. saints did not have the promise of the permanent indwelling of the Holy Spirit that we have today [v. 11; Rom 8:9; 1 Cor 3:16].
- Restored believers are useful for service to God in teaching others [v. 13; 2 Tim 2:21-26].
- Restored believers are useful for service to God in praising Him [vv. 14-15; Heb 13:15].
- Confession is not an empty, rote, ritualistic recitation of sins, but must come from a genuine, repentant heart [vv. 16-17].

- Restored believers are useful for service to God because they are oriented to God's plan and program for the stewardship of their time [vv. 18-19; Eph 2:21; 1 Pet 2:5].
- Conclusions
  - We should never take confession of sins for granted – by the grace of God and because of the sacrifice of Christ our sins can be forgiven, and we can be cleansed from our unrighteousness.
  - Confession of sins must come from a repentant, contrite heart as we agree with God regarding the utter sinfulness of our sins.
  - Although our sins are against God and His perfect righteousness, other people can be negatively affected by our sins and we should seek to make things right with the people we have harmed.
  - Continued growth in the faith and submission to the Holy Spirit enables us to avoid committing recurring sins, remain in fellowship and bear the fruit of the Spirit [Gal 5:16; 1 John 1:7].