

Title: Repent in Prayer

February 2, 2020

Text: 1 John 1:5–10

Call to Worship: Psalm 51

Scripture Reading: 1 John 1:5–10

Theme: You must repent of sin in prayer.

Main Points:

1. Repentance means Starting with Confession of Sin
2. Repentance means a Swelling Conviction of Sin
3. Repentance means Seeking Cleansing of Sin

Call to Worship:

Psalm 51 (ESV)

TO THE CHOIRMASTER. A PSALM OF DAVID, WHEN NATHAN THE PROPHET WENT TO HIM, AFTER HE HAD GONE IN TO BATHSHEBA. 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.

Scripture Reading:

Text:

1 John 1:5–10 (ESV)

⁵ This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. ⁶ If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. ⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. ⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

Introduction:

Two helpful resources you should read: *A Call to Prayer* by R. C. Ryle and *A Guide to Prayer* by Isaac Watts.¹

What is something that repulses you? Something that causes an involuntary unsettled feeling?

Creatures - Spiders or snakes? Food - Sauerkraut or calamari? Behavior – lying.

This past week my wife was looking to get some special paint for water proofing cement floors. Most places don't stock it but will order it for you. A website pointed us to a hardware store over in Toledo that carried it for a good price. I called and after talking to the man he assured me that he had plenty and could even color it to what my wife wanted. When I arrived he seemed a little surprised that I showed up and led me to his paint section where he had one can. He tried to sell me something else but it wasn't what I had come for. His comment, "I'm sorry. I kinda' of mislead you one the phone."

I was angry. But why? Because I had been misled, taken advantage of, wasted my time? Are these reasons to be repulsed by sin? Our aversion to sin must be rooted in the character of God. We must hate sin because he does and it is an offense to him.

Last week we looked at Praising God in Prayer. Today: You must repent of sin in prayer.

The Lord's prayer is a model.

Matthew 6:9–13 (ESV) See also Luke 11:2-4

⁹ Pray then like this: "Our Father in heaven, hallowed be your name. ¹⁰ Your kingdom come, your will be done, on earth as it is in heaven. ¹¹ Give us this day our daily bread, ¹² and forgive us our debts, as we also have forgiven our debtors. ¹³ And lead us not into temptation, but deliver us from evil.

Why "trespasses"?

We have William Tyndale to thank for this. Tyndale (1494–1536) was the great English reformer who first translated the Bible into English from Hebrew and Greek texts. Even though both Greek and Latin New Testaments used words in Matthew 6:12 that meant "debt," and earlier church fathers (like Augustine) and translators (like Wycliffe) used "debt" language in this verse, for some reason Tyndale preferred "trespasses" ("and forgove us oure treaspases, even as we forgove them which treaspas us"). Why he preferred this translation when few before or after him did is only speculation. He published his English New Testament in 1526 against the will and law of Henry VIII, and then lived in mortal danger only ten more years till he was betrayed by a friend and executed for his translation crimes. He didn't live long enough to make many revisions. And his preference didn't leave its mark long in the legacy of translations — by 1611, the translators of the King James Version went back to using "debts." However, it certainly has left its mark in the legacy of English Christian liturgies. "Trespases" first appeared in the Anglican Book of Common Prayer in 1549, and as of the 1979 edition it was still being used. It became so pervasive that English Catholic churches also adopted it and they still use it, even though when prayed in Latin, the "Pater Noster" ("Our Father") uses "debt/debtor" language (debita/debitoribus).²

I. Repentance means Starting with Confession of Sin

(This is a recognition and expression of one's ungodliness and iniquity.)

¹Much of this lesson was taken from Isaac Watts' *A Guide to Prayer*, and Pearson Johnson's class notes from "Pastoral Leadership," Detroit Baptist Theological Seminary, Spring 2008.)

²Jon Bloom, January 19, 2018; <https://www.desiringgod.org/articles/forgive-us-our-what>

1 John 1:8–10 (ESV)

⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

A. Confession of our general depravity

Psalms 51:5 (ESV)

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

Rom. 5:12, 19; Eph. 2:3; See Job 14:4; 15:14

Romans 5:12 (ESV)

¹² Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned—

Romans 5:19 (ESV)

¹⁹ For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous.

Ephesians 2:3 (ESV)

³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind.

Job 14:4 (ESV)

⁴ Who can bring a clean thing out of an unclean? There is not one.

Job 15:14 (ESV)

¹⁴ What is man, that he can be pure? Or he who is born of a woman, that he can be righteous?

Romans 3:10–18 (ESV)

¹⁰ as it is written: "None is righteous, no, not one; ¹¹ no one understands; no one seeks for God. ¹² All have turned aside; together they have become worthless; no one does good, not even one." ¹³ "Their throat is an open grave; they use their tongues to deceive." "The venom of asps is under their lips." ¹⁴ "Their mouth is full of curses and bitterness." ¹⁵ "Their feet are swift to shed blood; ¹⁶ in their paths are ruin and misery, ¹⁷ and the way of peace they have not known." ¹⁸ "There is no fear of God before their eyes."

Romans 3:23 (ESV)

²³ for all have sinned and fall short of the glory of God,

The heart of humans is wicked.

Jeremiah 17:9 (ESV)

⁹ The heart is deceitful above all things, and desperately sick; who can understand it?

B. Confession of our specific disobediences

Acts 2:38 (ESV)

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.

1. Commission

(things that we done which we should not have)

Galatians 5:19–21 (ESV)

¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and

things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.

Application:

Be careful of thinking that “once saved always saved” is a free pass to live in sin.

Romans 6:1–2 (ESV)

¹ What shall we say then? Are we to continue in sin that grace may abound? ² By no means! How can we who died to sin still live in it?

1 John 1:8–10 (ESV)

⁸ If we say we have no sin, we deceive ourselves, and the truth is not in us. ⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. ¹⁰ If we say we have not sinned, we make him a liar, and his word is not in us.

2. Omission

(things that we did not do which we should have)

Illustration:

“I didn’t do anything.”

Galatians 5:22–23 (ESV)

²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.

Anything not done in faith.

Romans 14:22–23 (ESV)

²² The faith that you have, keep between yourself and God. Blessed is the one who has no reason to pass judgment on himself for what he approves. ²³ But whoever has doubts is condemned if he eats, because the eating is not from faith. For whatever does not proceed from faith is sin.

3. All people are responsible to repent.

We know that all are sinners, but how can all be responsible to repent if they don’t have the Bible?

Romans 1:19–20 (ESV)

¹⁹ For what can be known about God is plain to them, because God has shown it to them. ²⁰ For his invisible attributes, namely, his eternal power and divine nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

Transition:

Repentance means Starting with Confession of Sin and...

II. Repentance means a Swelling Conviction of Sin

(This is not simply a bad feeling about sin but a correct attitude toward it)

A. Conviction Regarding the Awfulness of Sin

We learned last week that God is holy (Leviticus 11:44–45; 1 Peter 1:16).

1. God hates sin

Psalm 5:4–6 (ESV)

⁴ For you are not a God who delights in wickedness; evil may not dwell with you. ⁵ The boastful shall not stand before your eyes; you hate all evildoers. ⁶ You destroy those who speak lies; the LORD abhors the bloodthirsty and deceitful man.

Psalms 11:5 (ESV)

⁵ The LORD tests the righteous, but his soul hates the wicked and the one who loves violence.

Proverbs 6:16–19 (ESV)

¹⁶ There are six things that the LORD hates, seven that are an abomination to him: ¹⁷ haughty eyes, a lying tongue, and hands that shed innocent blood, ¹⁸ a heart that devises wicked plans, feet that make haste to run to evil, ¹⁹ a false witness who breathes out lies, and one who sows discord among brothers.

Habakkuk 1:13 (ESV)

¹³ You who are of purer eyes than to see evil and cannot look at wrong, why do you idly look at traitors and remain silent when the wicked swallows up the man more righteous than he?

2. Sin separates us from God

Isaiah 59:1–2 (ESV)

¹ Behold, the LORD's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; ² but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.

Proverbs 28:9 (ESV)

⁹ If one turns away his ear from hearing the law, even his prayer is an abomination.

Proverbs 15:8 (ESV)

⁸ The sacrifice of the wicked is an abomination to the LORD, but the prayer of the upright is acceptable to him.

Proverbs 21:27 (ESV)

²⁷ The sacrifice of the wicked is an abomination; how much more when he brings it with evil intent.

See also

John 9:31 (ESV)

³¹ We know that God does not listen to sinners, but if anyone is a worshiper of God and does his will, God listens to him.

3. Believers hate sin

Psalms 101:3–4 (ESV)

³ I will not set before my eyes anything that is worthless. I hate the work of those who fall away; it shall not cling to me. ⁴ A perverse heart shall be far from me; I will know nothing of evil.

B. Conviction Regarding the Awfulness of Taking Pleasure in Sin

Psalms 66:18 (ESV)

¹⁸ If I had cherished iniquity in my heart, the Lord would not have listened.

Hebrew word can be translated “enjoy.”

Application:

Taking pleasure in sin is idolatry.

C. Conviction Regarding the Contradiction it is to God's Love

Romans 7:19–25 (ESV)

¹⁹ For I do not do the good I want, but the evil I do not want is what I keep on doing. ²⁰ Now if I do what I do not want, it is no longer I who do it, but sin that dwells within me. ²¹ So I find it to be a law that when I want to do right, evil lies close at hand. ²² For I delight in the law of God, in my inner being, ²³ but I see in my members another law waging war against the law of my mind and making me captive to the law of sin that dwells in my members. ²⁴ Wretched man that I am! Who will deliver me from this body of death? ²⁵ Thanks be to God through Jesus Christ our Lord! So then, I myself serve the law of God with my mind, but with my flesh I serve the law of sin.

Galatians 5:16 (ESV)

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh.

Transition:

Repentance means Starting with Confession of Sin and Repentance means a Swelling Conviction of Sin...

III. Repentance means Seeking Cleansing of Sin

(This is forgiveness and a right standing before God, but also a change in your person to one who is free from a lifestyle of sin and love of sin, that is sanctification)

A. Cleansing of Sin Sought in Christ's work

1 John 1:7 (ESV)

⁷ But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin.

1 John 1:9 (ESV)

⁹ If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

Eph. 1:7; Heb. 9:14; 1 Pet. 1:19; Rev. 5:9; 7:14; 12:11

Ephesians 1:7 (ESV)

⁷ In him we have redemption through his blood, the forgiveness of our trespasses, according to the riches of his grace,

Hebrews 9:14 (ESV)

¹⁴ 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.

1 Peter 1:19 (ESV)

¹⁹ but with the precious blood of Christ, like that of a lamb without blemish or spot.

Revelation 7:14 (ESV)

¹⁴ I said to him, "Sir, you know." And he said to me, "These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

B. Cleansing of Sin Sought for God's glory

1 Corinthians 6:15–20 (ESV)

¹⁵ Do you not know that your bodies are members of Christ? Shall I then take the members of Christ and make them members of a prostitute? Never! ¹⁶ Or do you not know that he who is joined to a prostitute becomes one body with her? For, as it is written, "The two will become one flesh." ¹⁷ But he who is joined to the Lord becomes one spirit with him. ¹⁸ Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. ¹⁹ Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? You are not your own, ²⁰ for you were bought with a price. So glorify God in your body.

Application:

We seek cleansing for the glory of God

Paul later states that everything we do must be done with this motive.

1 Corinthians 10:31 (ESV)

³¹ So, whether you eat or drink, or whatever you do, do all to the glory of God.

C. Cleansing of Sin Sought by the Spirit's power

1 John 4:2–3 (ESV)

² By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, ³ and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.

Acts 16:14 (ESV)

¹⁴ One who heard us was a woman named Lydia, from the city of Thyatira, a seller of purple goods, who was a worshiper of God. The Lord opened her heart to pay attention to what was said by Paul.

2 Corinthians 3:18 (ESV)

¹⁸ And we all, with unveiled face, beholding the glory of the Lord, are being transformed into the same image from one degree of glory to another. For this comes from the Lord who is the Spirit.

Application:

God gets all the glory for cleansing because he does the work.

Romans 8:28–30 (ESV)

²⁸ And we know that for those who love God all things work together for good, for those who are called according to his purpose. ²⁹ For those whom he foreknew he also predestined to be conformed to the image of his Son, in order that he might be the firstborn among many brothers. ³⁰ And those whom he predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified.

Conclusion:

Repentance means Starting with Confession of Sin, a Swelling Conviction of Sin, and Seeking Cleansing of Sin

David's sin in 2 Samuel 11-12 is particularly revealing about the sinfulness of the human heart (Jeremiah 17:9) because David is described as a man after God's own heart in 1 Samuel 13:14; Acts 13:22. Psalm 51 is a penitent. It is David's personal prayer of repentance regarding his sin.

We should pattern our response to sin and prayers to God after Psalm 51. We must repent of sin in prayer

2 Samuel 11–12 (ESV)

¹ In the spring of the year, the time when kings go out to battle, David sent Joab, and his servants with him, and all Israel. And they ravaged the Ammonites and besieged Rabbah. But David remained at Jerusalem. ² It happened, late one afternoon, when David arose from his couch and was walking on the roof of the king's house, that he saw from the roof a woman bathing; and the woman was very beautiful. ³ And David sent and inquired about the woman. And one said, "Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite?" ⁴ So David sent messengers and took her, and she came to him, and

he lay with her. (Now she had been purifying herself from her uncleanness.) Then she returned to her house. ⁵ And the woman conceived, and she sent and told David, "I am pregnant." ⁶ So David sent word to Joab, "Send me Uriah the Hittite." And Joab sent Uriah to David. ⁷ When Uriah came to him, David asked how Joab was doing and how the people were doing and how the war was going. ⁸ Then David said to Uriah, "Go down to your house and wash your feet." And Uriah went out of the king's house, and there followed him a present from the king. ⁹ But Uriah slept at the door of the king's house with all the servants of his lord, and did not go down to his house. ¹⁰ When they told David, "Uriah did not go down to his house," David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?" ¹¹ Uriah said to David, "The ark and Israel and Judah dwell in booths, and my lord Joab and the servants of my lord are camping in the open field. Shall I then go to my house, to eat and to drink and to lie with my wife? As you live, and as your soul lives, I will not do this thing." ¹² Then David said to Uriah, "Remain here today also, and tomorrow I will send you back." So Uriah remained in Jerusalem that day and the next. ¹³ And David invited him, and he ate in his presence and drank, so that he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but he did not go down to his house. ¹⁴ In the morning David wrote a letter to Joab and sent it by the hand of Uriah. ¹⁵ In the letter he wrote, "Set Uriah in the forefront of the hardest fighting, and then draw back from him, that he may be struck down, and die." ¹⁶ And as Joab was besieging the city, he assigned Uriah to the place where he knew there were valiant men. ¹⁷ And the men of the city came out and fought with Joab, and some of the servants of David among the people fell. Uriah the Hittite also died. ¹⁸ Then Joab sent and told David all the news about the fighting. ¹⁹ And he instructed the messenger, "When you have finished telling all the news about the fighting to the king, ²⁰ then, if the king's anger rises, and if he says to you, 'Why did you go so near the city to fight? Did you not know that they would shoot from the wall?' ²¹ Who killed Abimelech the son of Jerubbesheth? Did not a woman cast an upper millstone on him from the wall, so that he died at Thebez? Why did you go so near the wall?' then you shall say, 'Your servant Uriah the Hittite is dead also.'" ²² So the messenger went and came and told David all that Joab had sent him to tell. ²³ The messenger said to David, "The men gained an advantage over us and came out against us in the field, but we drove them back to the entrance of the gate. ²⁴ Then the archers shot at your servants from the wall. Some of the king's servants are dead, and your servant Uriah the Hittite is dead also." ²⁵ David said to the messenger, "Thus shall you say to Joab, 'Do not let this matter displease you, for the sword devours now one and now another. Strengthen your attack against the city and overthrow it.' And encourage him." ²⁶ When the wife of Uriah heard that Uriah her husband was dead, she lamented over her husband. ²⁷ And when the mourning was over, David sent and brought her to his house, and she became his wife and bore him a son. But the thing that David had done displeased the LORD.

¹ And the LORD sent Nathan to David. He came to him and said to him, "There were two men in a certain city, the one rich and the other poor. ² The rich man had very many flocks and herds, ³ but the poor man had nothing but one little ewe lamb, which he had bought. And he brought it up, and it grew up with him and with his children. It used to eat of his morsel and drink from his cup and lie in his arms, and it was like a daughter to him. ⁴ Now there came a traveler to the rich man, and he was unwilling to take one of his own flock or herd to prepare for the guest who had come to him, but he took the poor man's lamb and prepared it for the man who had come to him." ⁵ Then David's anger was greatly kindled against the man, and he said to Nathan, "As the LORD lives, the man who has done this deserves to die, ⁶ and he shall restore the lamb fourfold, because he did this thing, and because he had no pity." ⁷ Nathan said to David, "You are the man! Thus says the LORD, the God of Israel, 'I anointed you king over Israel, and I delivered you out of the hand of Saul. ⁸ And I gave you your master's house and your master's wives into your arms and gave you the house of Israel and of Judah. And if this were too little, I would add to you as much more. ⁹ Why have you despised the word of the LORD, to do what is evil in his sight? You have struck down Uriah the Hittite with the sword and have taken his wife to be your wife and have killed him with the sword of the Ammonites. ¹⁰ Now therefore the sword shall never depart from your house, because you

have despised me and have taken the wife of Uriah the Hittite to be your wife.’¹¹ Thus says the LORD, ‘Behold, I will raise up evil against you out of your own house. And I will take your wives before your eyes and give them to your neighbor, and he shall lie with your wives in the sight of this sun.’¹² For you did it secretly, but I will do this thing before all Israel and before the sun.’”¹³ David said to Nathan, “I have sinned against the LORD.” And Nathan said to David, “The LORD also has put away your sin; you shall not die.¹⁴ Nevertheless, because by this deed you have utterly scorned the LORD, the child who is born to you shall die.”¹⁵ ~~Then Nathan went to his house. And the LORD afflicted the child that Uriah’s wife bore to David, and he became sick.~~