

David and Bathsheba

by Bakht Singh

The sermon emphasizes the importance of trusting in God's sovereignty and goodness, and the power of repentance and forgiveness in overcoming sin and receiving a new nature.

Duration: 1:14:39

Scripture: Psalm 18:2, Psalm 34:4, Psalm 51:10, Romans 7:24

Topics: "Bathsheba", "Sin and Repentance", "God's Deliverance"

Description

Bakht Singh preaches on the story of David and Bathsheba, emphasizing the importance of recognizing our sinful nature and the need for God's deliverance. He illustrates how David, despite being a mighty king, succumbed to sin due to his old nature, leading to a series of wrongdoings including adultery and murder. Singh highlights that true liberation comes only through God's grace and the acknowledgment of our sins, as seen in David's repentance in Psalms 51. The sermon encourages believers to seek a new heart and spirit from God, emphasizing that only through divine intervention can we overcome our sinful tendencies. Ultimately, the message is one of hope, urging listeners to trust in God as their rock and deliverer.

Transcript

We are living off you to us, through these few verses from the word, our Jivta Parameshwar The Lord is my rock, and my fortress, and my liberator, my God, my strength, in whom I will trust, my buckler, and yonder my salvation, and my high tower. My rock is my shield, my liberator, my God, my rock that I rely on. The Lord is my rock, and my fortress, and my liberator, my God, my strength, in whom I will trust, my buckler, and yonder my salvation, and my high tower.

From the very first gathering of the Holy Convocation, our attention has been drawn to this verse in the Bible. We have been seeing how these words in this verse too express the spiritual experience of men of God who went through every possible human suffering and friction for more than 8 years. He began to see that every affliction and every suffering which was allowed by God in life was intended to give him such a spiritual experience.

Now, he can say truthfully in verse 1, I will love Thee O Lord, I will love Thee O Lord. Now, he can truly express these words in verse 2, I will love Thee O Lord, I will love Thee O Lord.

Lord. His heart is full of worship, praise, thanksgiving, and love.

Aneka hridayamu aradhanato nindiyunadi, aneka krutagnato, sruti to, premato nimpo badiyunadi. Iska hriday dhanavate, sruti se, krutagnase bharavahe, arvase o prema raktaye. But when he was going through the trial, that time he could not understand the purpose of trial.

When he was going through the trial, that time he could not understand the purpose of trial. Same with all of us. In the time of all these painful trials, we do not know exactly God's purpose behind it.

Later on, we can pray to him with all our hearts. That we pray, the very words may become the experience of all of us who are here. That we could say truthfully and joyfully, the Lord is my rock, and my fortress.

And my liberator, my God, my strength, my buckler, the horn of my salvation, and my high tower. If I need yet words in the word of God, we have this summary of a very deep spiritual body experience of God's grace. In the other two meetings, we have seen how God became the rock and the fortress of men called David.

In the other two meetings, we have seen how God became the rock and the fortress of men called David. Now he is saying, he is my deliverer. We saw already in Psalm 34, how he was delivered from all his fears, and afflictions, and suffering, and troubles.

In Psalm 34, we have seen how he was delivered from all his fears and afflictions. Psalm 34, verse 4, all together, I saw the Lord, he heard me, and delivered me from all my fears. And verse 6, the poor man cried, the Lord heard him, and saved him from all his troubles.

Similarly, verse 19, 17-19, I just cried, God hears, delivers him from all his troubles. Verse 19, we are experiencing complete difference from fears, and from troubles, and from afflictions. We are experiencing complete difference from fears, and from troubles, and from afflictions.

First of all, he had to be delivered for some years before he had these other experiences. He had to be delivered from his sinful nature. That is the strongest deliverance we should have, if you want to enjoy your share in God's Kingdom.

If you want to enjoy your share in God's Kingdom, you have to be delivered from your sinful nature. None of us can be delivered from our sinful nature, by any kind of human effort or activity. None of us can be delivered from our sinful nature, by any kind of human effort or activity.

Neither by will power, nor by Bible knowledge, nor by long prayer, or by fasting and penance. Neither by will power, nor by long prayer, nor by Bible knowledge, nor by fasting and penance. Only light of God coming into us, shows us, how wretched, and how sinful, how defiant, and how corrupt our own nature is.

Only light of God coming into us, shows us, how wretched, and how sinful, how defiant, and how corrupt our own nature is. Now see for example, what did Paul the Apostle, the man of God, testify in having the same experience. Now see for example, what did Paul the Apostle, the man of God, testify in having the same experience.

Romans 7, Proverbs 15, and 15 verses. Responsibly, I am, who shall deliver me from the body of this death? Responsibly, I am, who shall deliver me from the body of this death? A man of God is testifying in these words. When he see light of God coming into him, and see the struggle going on with his own

nature.

When he see light of God coming into him, and see the struggle going on with his own nature. If the thought is, in those days, if anybody was found, killing anybody, murdering anybody. If the thought is, in those days, if anybody was found, killing anybody, murdering anybody.

And if he was found, soon after the murder was committed. Then there is a very peculiar way of punishing him. You have to tie the murdered man's body, on his body.

You have to tie the murdered man's body, on his body. Nose against nose, chin against chin. Face against face, hands against hands, stomach against stomach, legs against legs.

From head to toe, you have to tie the murdered man. He could see the murdered man's eyes, and lips could see the murdered man's lips. He could see the murdered man's eyes, and lips could see the murdered man's lips.

Neither by seeing his condition, a murder, he had to go about the same way. Neither by seeing his condition, a murder, he had to go about the same way. The next time, you have to kill him, punish him.

And here, the apostles have the very same illustration. And here, the apostles have the very same illustration. He calls his own body, as the body of the death.

He calls his own body, as the body of the death. Just as the murderer had to carry the dead body with him, where he went. Just as the murderer had to carry the dead body with him, where he went.

Same way, wherever they go, they carry with them their own sinful nature, they don't leave behind. Same way, wherever they go, they carry with them their own sinful nature, they don't leave behind. And nobody has the power to deliver him from that body.

Same way with sinners also. By ourselves, or by any other human effort of anybody else, By ourselves, or by any other human effort of anybody else, we cannot be delivered from our wretched, sinful, corrupt, defiled nature. We cannot be delivered from our wretched, sinful, corrupt, defiled nature.

Even though David was a mighty man of God, Even though David was a mighty man of God, but at the same time, in the beginning, he had the very same kind of nature which we have. But thank God, he was delivered from that sinful nature by God's mighty power. But thank God, he was delivered from that sinful nature by God's mighty power.

Going by the outward condition, we can read this verse about him. Going by the outward condition, we can read this verse about him. Law will him And he didn't play mighty valiant man, met a war.

Then as soon willa wisdom and enjoying also many God favours. And yet we find it later on how the old sinful nature dragged him into a very shameful sin. Only then he repented fully and asked God to deliver him and forgive him.

In Psalm 51, read about the liberation of his. But in 2 Samuel 11, read about his true condition as a man. And that's how God is showing us with words, how much cultured we may be outwardly, how much good we may be outwardly.

We all have a same kind of sinful, corrupt, natural defiled nature. And that's why we are being dragged constantly by the same old sinful nature. Unless we are delivered from this sinful nature, we are bound to fall somewhere.

2 Samuel 11, verse 1. The first part of the year was expired and the time of king goes to battle. Now David sent Joab and summoned him, Azrael, and destroyed each of Amun and besieged Rabbah. But David tarries till Jerusalem.

He being a mighty king, he ought to have joined. He being a mighty king, he ought to have joined. But he tarries still in Jerusalem.

2 Samuel 11, verse 2. David arose on bed and walked upon the roof of the king's house. And from the roof he saw a woman washing herself. And the woman was very beautiful to look upon.

And that's how, by one act of negligence, he had a second act of negligence. As he was walking upon the roof, he saw a woman washing. There were four.

And David sent a messenger to her. She came to him to live with her. She was purified from her uncleanness and she returned to her house.

And the woman conceived and sent and told David and said, I am your child. He being a king, he could stand upon a woman and stand upon his son. When they settled away, he became an adulterer.

He being a mighty king, he could fight with battle. And she was a married woman. Wife of a man called Uriah the Hittite.

And now he wanted to cover his sin by many cover ways. So first we think, devise a way to cover sin. Then come the how to cover sin.

Now David was thinking, how to cover his sin from other people. Now David was thinking, how to cover his sin from other people. And David sent to Joab saying, send me Hittite.

Joab the Hittite and Joab sent Uriah to David. Then David sent Uriah to Joab and Uriah sent Uriah to David. His main thought was how to cover sin.

Uriah was coming to him. David demanded how Joab did, how the people did, how the war prospered. He began to inquire from Uriah, tell me about the war, how is Joab, how is the battle, how is the building.

He began to inquire from Uriah, tell me about the war, how is Joab, how is the building, how is the battle, how is the building. He began to inquire from Uriah, tell me about the war, how is Joab, how is the battle, how is the building. David said to Uriah, go down to the house and wash thy feet.

And Uriah departed out of the king's house and they found him a mess of meat from the king. Uriah had no interest in the welfare of Uriah. Uriah had no interest in the welfare of Uriah.

All these outwards of kindness are the words of hypocrisy and deception. All these outwards of kindness are the words of hypocrisy and deception. Cover his sin.

Cover his sin. the device and think and imagine, many, many devices, clever devices, how to cover sin. He became a great king, first became a murderer, now he becomes a hypocrite.

Rupert became an adulterer. Now he became a seaward and a hypocrite. And a lawyer.

Telling lies to your side. Now Uriah, being a God-fearing man, did not go home that night. It was night.

But Uriah slept at the door of the king's house, with all the servants of his lord, and went not down to the house. That's all. When they had told David saying, you have not gone down to the house, David said not to Uriah, come on down, not so much, long journey.

Why then not to go down to the house? When David heard that Uriah did not go down to the house, David called Uriah and said, you have done the journey, why don't you go down to the house? Uriah said to him, the Ark and Israel and Judah abide in Thames, and my lord Jehoiab and his servant of my lord are encamped in the field, shall I then go to my house, eat and drink, love my wife as thou lovest, as thy soul liveth, I will not do such a thing. And David said to Uriah, stay here now two days or so, and tomorrow I will let thee depart. So Uriah abode Jerusalem, that day and tomorrow.

And when the soldiers of Piper leave, some of the wives and children of David, soldiers, said to him, no, not these days, what time? He will all leave and cancel. But in this case, without applying for the leave, King David gave him leave. He gave a royal command, here I and my soldiers are given two more days leave.

He gave a royal command, here I and my soldiers are given two more days leave. He became an adulterer, he became a liar, hypocrite and a deceiver. All these schemes were out of conversion.

Even then, Uriah did not go out of the house. He is a God-fearing man. How could I, when I was general, who are we in battlefield, how could I go? I was thirteen.

And when David had called him, did eat and drink before him, and he made him drunk, even he went out of the house. He is servant to bed, but went not out of the house. He thought if he cannot go to house, the ordinary servant says, let him get him drunk.

So he invited him to home and got him drunk. And even then, Uriah went to God's house. He became an adulterer, he became a liar and a hypocrite and a deceiver and a cunning man.

That is the condition of every sinner. That is the condition of every sinner. God was showing to us in a clear picture, what is our condition as sinners before God.

Verse fifteen. He wrote letter saying, set the Uriah in the forefront of the heart of the battle. Retire thee from him, and he may be smitten and die.

He wrote letter saying, set the Uriah in the forefront of the heart of the battle. Retire thee from him, and he may be smitten and die. He became a murderer.

He got this God fearing man to be killed in the battlefield in a very very cunning scheme. He got this God fearing man to be killed in the battlefield in a very very cunning scheme. Because of his own sinful nature.

With all his mighty deeds and other activities, we see his same old nature. With all his mighty deeds and other activities, we see his same old sinful nature. How true God's word is.

How true God's word is. Have you seen Jeremiah chapter seventeen, verse nine? Jeremiah chapter seventeen, verse nine we see. That is God's description of every man's heart.

Because Jeremiah chapter seventeen, verse nine. The heart is deceitful, malarkeying, just bloody wicked. Who can know it? Every man's heart is deceitful.

Every man's heart is deceitful. All of us have used not only one, but many deceitful, cunning devices of falsehood hypocrisy to cover up our sin. How God sent his prophet to him.

Thank you Samuel, end to your chapter. Psalm verse 7. He was trying to hide it, he could not do it. And God was it, he then confessed his sin, he never prospered.

A book of Proverbs and chapter 28. Verse 13. He confessed his sin, he never prospered.

But whosoever confesses, and forsakes them, shall have mercy. When God does uncover our sin, he does it to forgive us, and must give bonus. But when men uncover our sin, he does it to shame us.

So to forgive David, and bless him and change him, God did that to humble him. So to forgive David, and bless him and change him, God did that to humble him. Thus he humbled himself.

He confessed his sin, and repented. God forgave him, at the same time delivered him from his sinful nature. He delivered him from his sinful nature.

We have the repentance and confession in Psalm 51. Psalm 51, read responsibly. That is how God delivered him completely from his sinful nature.

Verse 5. Behold our shipwrecked in sin, did my mother conceive me. Have you seen that way? Now he began to confess his sin. Have you seen that way? Now he began to confess his sin.

Verse 3. Acknowledge my transgression, and my sin is ever before me. Against thee is the only have I sinned, thus is evil in my sight. Against thee is the only have I sinned, thus is evil in my sight.

He is now repenting of his sin for many, many days. Are you saying my sin is ever before me? I cannot forget it. I am miserable.

O God, I stand against thee. Have mercy upon me. The two repentants always resort in that condition.

It was a desire to claim God's mercy and forgiveness. Verse 1. Have mercy upon me, O God. The mercy is brought out by transgression.

He is not trying to defend himself or justify himself. He is not trying to defend himself or justify himself. His mercy and compassion fail not.

All those who ever come to him with humility, ask him for mercy or never forsake him. Also the greatest sin may be, not only he wants forgiveness, he wants to be washed thoroughly and purged completely of the sinful thoughts that remembers him. And he again uses three words for that purpose.

First two says, wash me truly from my iniquity. Next one, cleanse me from my sins. Seven, wash me with water of the snow.

Even a fever, cleansing, washing and purging. Cleanse me from my sins. Wash me with water of the snow.

Wash me with water of the snow. By the metal for cleaning, silver or gold, he requires fire for purifying. That is why he uses three words, cleansing, washing and purging.

But not only he wants to purify himself, he wants the very memory of the sinful to be taken away. And he wants the sinful nature to be changed completely and purified. He is longing for a complete liberation.

First fourteen. Deliver me from my blood-greediness, O God, the God of my salvation. And my tongue shall sing loud of thy righteousness.

O God, the God of my salvation, deliver me from my blood-greediness. And my tongue shall sing loud of thy righteousness. O God, the God of my salvation, deliver me from my blood-greediness.

And my tongue shall sing loud of thy righteousness. He wants every sin. He wants every sin.

And also he wants a new nature. Sometimes, people of the world come together and all of a sudden, they are all in one place. He is my supporter.

He has delivered me from my sinful nature. That's why he died. Become a strong devotee.

No matter how corrupt, how defiled our condition may be, No matter how corrupt, how defiled our condition may be, You can deliver from it by receiving it through the power of death. You can deliver from it by receiving it through the power of death. Because he died in our sins, because of the punishment, the judgment, the penalty of our sins.

Because he is a just God, he must forgive us. Because he is a just God, he must forgive us. Because of the words in our sins, his body was mocked.

Because of the words in our sins, his hands, feet, ears, back, throat, hair were plucked. Because of the words in our sins, his hands, feet, ears, back, throat, hair were plucked. The bullet hit his back and he was thrown into the gutter.

He did that willingly. He said, this is my body broken for you. Then secondly he asked for support and died.

Then he asked for supernatural. Then secondly he asked for supernatural. Then he asked for supernatural.

Then he asked for supernatural. Knowing this, our old man, his old nature, is crucified with him. The body of sin must be destroyed.

Henceforth we should not have sin. The sinful nature must be crucified. That is the only way of victory.

Otherwise we can never, never, never, never come to sin. Neither by will power, nor by verbal knowledge, nor long prayer. Neither by will power, nor by long prayer, nor by verbal knowledge, we can never come to sin.

Then thirdly, he said once again, for our justification, give us a new nature, a divine nature. Then thirdly, he said once again, for our justification, give us a new nature, a divine nature. Then he kicked us, beat us, and said, give us a new nature, a divine nature.

Then he kicked us, beat us, and said, give us a new nature, a divine nature. By the very same life, by which he wrote again. By the very same life, by which he wrote again.

That life coming into us through our faith, will make us righteous, and give victory over sin. That life coming into us through our faith, will make us righteous, and give victory over sin. And that's how we see here, David could say, no Lord, he is my deliverer.

David could say, no Lord, he is my deliverer. Psalm 51 again, Psalm 51 again, Verse 10, Verse 10, Create in me a clean heart, O God, renew a right spirit in me. Create in me a clean heart, O God, renew a right spirit in me.

A new nature, A new life, Because he was completely liberated. Now we are longing for forgiveness, We are longing for cleansing, for washing, for purging. A new life, a new formation.

Not only does he want to forgive, not only does he want to wash, he wants to be cleansed, he wants to be purified. But a new nature, a new life inside him. But a new nature, a new formation inside him.

I die first from my sins, the blood of all my iniquity. I die first from my sins, the blood of all my iniquity. Not only is it going to be one sin, now it can be all the sins.

Those who have seen God, God's glory, they have seen their sin condition. Those who have seen God, God's glory, they have seen their sin condition. God's good man, righteous man, good man, many, many painful sufferings.

God's good man, righteous man, good man, many, many painful sufferings. His whole property was destroyed in one day. His whole body was destroyed in one day.

His whole property was destroyed in one day. God's righteous man, righteous man, good man, many, many painful sufferings. He wants to make personal experience of holy, loving, mighty God.

And that's how God became a liberal also for Job. Job 42, verse 5 and 6. I have heard of thee, but here I am, the night's here thee. Therefore, I abhor myself and repent in the flesh.

Job 42, verse 5 and 6. Same way, Lord Jesus Christ wants to become your deliverer this evening. He wants to forgive your sins. He wants to forgive all your super temptations.

He wants to take away the very memory of sin and wash it thoroughly and purge it completely. He wants to bring in a new nature, a new heart. Everything new for each other to take.

The hope of having immortal bodies with Him. And then you will say to your friends and anybody, He is my rock and He is my fortress. He is my liberator.

He is my God. He is my Bakalar. He is my salvation.

He is my strength. He is my high cover. All these can be your experience.

Only you come unto Him. Don't ever cover yourself. You will prosper.

Before covering, one day you will be judged heavily. Hell fire. And now a large world is being developed.

Give yourself and never give up your potential. He is a new nature. You shall be new.

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