

The Ground of Davidic Reality

by Bryan Anthony

We must come to God on the grounds of truth, bringing our whole selves, 'warts and all', to meet with His mercy and transforming power.

Scripture: Psalm 31:9, Psalm 139:1, John 8:36, 2 Corinthians 12:9, James 4:8

Topics: "Human Weakness", "Spiritual Freedom"

Description

Bryan Anthony preaches on the significance of embracing our human weaknesses, as seen in the Psalms, as a provision for the Church. He emphasizes the importance of coming to God in truth and reality, just as David did, without the need to uphold a false spiritual image before men. By acknowledging our brokenness and crying out to God from a place of weakness, we open ourselves up to His mercy, healing, and transformative power, ultimately leading us to walk in the freedom and reality of God Himself.

Transcript

"Be gracious to me, O LORD, for I am in distress;

My eye is wasted away from grief, my soul and my body also.

For my life is spent with sorrow

And my years with sighing;

My strength has failed because of my iniquity,

And my body has wasted away.

Because of all my adversaries, I have become a reproach,

Especially to my neighbors,

And an object of dread to my acquaintances;

Those who see me in the street flee from me.

I am forgotten as a dead man, out of mind;

I am like a broken vessel." -Ps. 31.9-12

The element of human weakness in the Psalms is a great provision for the Church, for the moment we come onto the grounds of flowery religious cliché, we at once come to unreality, and God will not work with us along those lines. It is noteworthy for us to consider that the sweet-singer and priestly King of Israel, David himself, had seasons where his soul was overcome with grief and confusion, paranoia and weariness, fear and hopelessness. This does not make him an insignificant figure in the history of the faith, but is rather a testament to the faithfulness of God, Who is able to save "to the uttermost" all who call upon His name.

The Psalms are filled with David's inner turmoils and wrestlings, and he was not afraid to sing of them in the Tabernacle of old. He did not think of his spiritual image before men, for he was pre-eminently concerned for the presence of the heavenly King. He knew that the One Who had formed the world and knit him together in his mother's womb, was well acquainted with the actual condition of his life. He felt no need to perform spiritually, but to come to God on the grounds of truth, bringing to the Lord the whole of who he was, "warts and all."

This is a great call for our nip-and-tuck, fashion-obsessed, image-dominated society. We unfortunately bring the unreality of worldly thought into our experience of religion, and most of us can be found putting up the self-image of our choosing; that which looks most presentable to men. But God has ever and always been eager for the reality and truth of our condition, for it is only on those grounds that we meet with His mercy and transforming power.

We would be quick to accuse, and even quote a verse at David if he were to pour out his soul to us as he did in Psalm 31. His pleas with the Lord were often antithetical to the boisterous, Dominionist views of many modern souls in the Church. We might think of his song as a bad witness, a complaining rant, or a sign of his weak spirituality. But how was it that David became such a precious figure with such favor from God? How is it that when Jesus comes He will restore the "tabernacle of David," that He will sit on "David's throne," and that He did not wince when He was called "the Son of David" by the blind man?

God is not ashamed to be identified with David because David cried out to Him from the ground of reality. And it is David's pursuit of God from the ground of weakness, in grief, in sorrow, even in iniquity, that made him a "broken vessel" who is still "blessing the families of the earth" today. His weakness is the condition of all humanity, but out of that low place, he continued to cry out to the One who is "high and lifted up," and we are still feeling the reverberations of his life in God in our generation. Am I pursuing Him from the ground of reality, or have I got some image to uphold before men?

When I come to Him from the ground of my own brokenness, at once I am touched by the only One who has the power to cleanse, heal, and restore my soul, and to bring me into alignment with the reality of Himself. And to live in the reality of God Himself, walking circumspectly before Him in all His glorious light, is to be "free indeed."

"For I have heard the slander of many,

Terror is on every side;

While they took counsel together against me,

They schemed to take away my life.

But as for me, I trust in You, O LORD,

I say, 'You are my God.'

My times are in Your hand;

Deliver me from the hand of my enemies and from those who persecute me.

Make Your face to shine upon Your servant;

Save me in Your lovingkindness." (vv. 13-16)

Source: <https://sermonindex.net/speakers/bryan-anthony/the-ground-of-davidic-reality/>

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