



## **Rebuked: Let a Righteous Man Smite Me** *Behold Our God! – Read the Bible for Life Series #20*

**Psalm 141**

**Pastor David Sunday**

**February 19, 2012**

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Let's pray together. Gracious God, our Father, we ask You in Jesus' Name that what we know not, You would teach us. What we have not, You would give us. What we are not, You would make us—by Your Spirit and through Your Word and for Your glory. Amen.

I want to speak to you about a gift. It's a gift few people ever pray to receive but a gift that we all desperately need. Our response to this gift reveals a whole lot about where our hearts are before the Lord.

Let me tell you about a time when I received this gift even though I wasn't looking for it. I was a student at Moody Bible Institute and was in the Coffee Cove, having recently discovered God's wonderful gift of coffee. I spent a lot of time there studying and one day I was sitting in the Cove with my feet up on the chair in front of me. You may have heard the name Mike Kellogg—he's the man with that real deep, resonant voice who speaks on Moody Radio on their nighttime programs and Today in the Word. He's a very dignified individual. I knew him a little bit because I worked at the front desk in the mornings, handing out newspapers to the executives as they arrived. Because I greeted them in the morning, I had to wear a tie and dress nicely. This particular day, Mr. Kellogg came up to me there in the Coffee Cove, put his arm around me and I thought, "Oh no, what's going to happen now?" He said, "I want you to know that whenever I see you in the morning at the front desk, I think, 'Here's a young man with great potential.' But when I see you here in the Coffee Cove with your feet up on the chair like that, I think quite the opposite."

He said it very nicely but I remember those words and to this day—20 some years later—if I'm in a public place and I'm tempted to put my feet up on a chair, I remember those words of correction Mike Kellogg said to me.

That's what I want to speak to you about this morning—the gift of correction or rebuke. If you have the choice of leaving the service this morning and having someone correct you or having someone commend you, which would you choose? Nine times out of ten—99 times out of a hundred—we'd chose the commendation, the affirmation, the

encouragement. I hope your personal instinct is to give words of affirmation and encouragement fifty times more than you give words of correction. If you consider yourself one of these people who has the “gift of correction”, I want to suggest that you may be more of a nuisance and discouragement than a help to people. I’ve also noticed that sometimes we who think we have the “gift of correction” are not equally as gifted at receiving correction as we are in dishing it out. Our instinct should be to speak encouragement; to speak affirmation; to speak kindness to people.

But I want to affirm this morning, wholeheartedly, that words of correction and rebuke are a gift and when done in the right spirit and at the right time, they can be a huge means of grace in the lives of God’s people. We’re going to consider this gift that few people pray to receive, that all of us desperately need and how response to this gift reveals a whole lot about what’s going on in your heart.

Now our context is 2 Samuel 11 and I want to point out something important in this story. The key word in this story of David’s sin with Bathsheba is the word sent. Notice how many times it appears in this passage.

- **Verse one** - “*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.*” David sends his general and his men out to war but he remains home. While home, he arises from his couch and walks around on his roof where he sees a very beautiful woman bathing on her rooftop.
- **Verse three** - “*And David **sent** and inquired about the woman.*” Her name is Bathsheba.
- **Verse four** - “*So David **sent** messengers and took her, and she came to him, and he lay with her... Then she returned to her house.*”
- **Verse five** - “*And the woman conceived, and she **sent** and told David, “I am pregnant.”* David thinks, “Well, I know how to deal with this problem, I’ll just **send** for Uriah...”
- **Verse six** - “*So David **sent** word to Joab, ‘**Send** me Uriah the Hittite...’*” David thinks it will appear that Uriah is the father of this child. All of David’s attempts to get Uriah to go into his house and sleep with his wife are foiled because Uriah is too loyal to do that when his fellow soldiers are on the battlefield.
- **Verse 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.” David tries

to get Uriah drunk and tries to get him to go home and lie with his wife again but Uriah refused to do so.

- **Verse 14** - “*In the morning David wrote a letter to Joab and **sent** it by the hand of Uriah.*” This is a very treacherous move because that letter, being sent by the hand of Uriah, contains the plot for Uriah’s own death at the hands of other soldiers. It’s an extremely devious and disloyal move by David.
- **Verse 18** - “*Then Joab **sent** and told David all the news about the fighting.*” Uriah has been killed.
- **Verse 22** - “*So the messenger went and came and told David all that Joab had **sent** him to tell.*” David hears the news of Uriah’s death and thinks the deed is done, the problem is completed, everything will go back to normal.
- **Verse 27** - After Bathsheba is done mourning for her husband, the story continues with, “*And when the mourning was over, David **sent** and brought her to his house, and she became his wife and bore him a son.*”

Now what is the author of God's Word emphasizing with this continual repetition of the word sent? We get the idea of a king who has all kinds of power. Who just speaks and summons and does whatever he wants to do. Whatever David sends for seems to come to pass the way David wants. It seems like he’s in control of things but he’s made a real mess of his own testimony and morality.

John Calvin says, “Here’s a story which should make our hair stand straight up on end whenever we think of it; that a servant of God as excellent as David should fall into such a serious and enormous sin.” He becomes a monster but he seems to be the one in control. He’s doing the sending; he summons and it happens. But then we read in 2 Samuel 12:1 that someone else does the sending: “*And the LORD **sent** Nathan to David.*” God is reasserting His authority. God in His grace is vigilantly pursuing His rebel child. God will not allow David to settle down and remain comfortable in his rebellion so he sends Nathan.

The word Nathan comes from the Hebrew word which mean “to give.” Nathan means “God has given.” Nathan is a gift to David. Nathan—this man sent from God to rebuke and correct David—is God’s gift to David. I want to ask you this morning, do you see the Nathans in your life as a gift?

Children, do you see your parents as a gift from God to you? Sometimes they need to correct you; sometimes they need to admonish you; sometimes you don’t like what you

hear from them. The discipline is not always pleasant but they are sent from God to you to be a gift.

Church, do you see faithful ministers of the Word of God who at times need to rebuke and admonish with all authority as a gift from God? Do you have Christian friends who are willing to take the risk of your friendship in order to speak words of correction into your life? Do you see them as a gift? Do you have Nathans in your life? Are there people in your life who won't let you settle down in your sin but will come to you and speak words of correction to you? Have you ever prayed and asked God for a gift like that? Few people ever do and that's our first point this morning.

### **A Gift That Few People Pray To Receive**

Correction is a gift that few people ever pray to receive. But astonishingly, David had prayed to receive this gift. Nathan is actually an answer to David's prayer. Turn to Psalm 141 where we'll see David had actually prayed for a gift like Nathan in his life. Most scholars think Psalms 140-142 took place in the time in David's life when he was running from Saul's pursuit of him. In Psalm 141, David prays that he will be preserved from the influence of the ungodliness in this world. He opens his prayer like this:

*O LORD, I call upon you; hasten to me!  
Give ear to my voice when I call to you!  
Let my prayer be counted as incense before you,  
and the lifting up of my hands as the evening sacrifice!*

He prays that God would protect his tongue in verse three—a very, very important prayer for us to ask regularly, especially when we need to speak hard words to another person:

*Set a guard, O LORD, over my mouth;  
keep watch over the door of my lips!*

In verse four, he prays for protection over his heart:

*Do not let my heart incline to any evil,  
to busy myself with wicked deeds  
in company with men who work iniquity,  
and let me not eat of their delicacies!*

You see, the ungodly of this world have lots of bakeries and they make these perverse pastries that taste so good. David is saying, "Take away my appetite for those perverse pastries; let me not eat of their delicacies. Don't let my heart be inclined in that

direction.” Yet he would agree with the words of the song, “Prone to wander, Lord, I feel it; Prone to leave the God I love...” (Come, Thou Fount of Every Blessing by Robert Robinson)

Then David adds another prayer in verse five. He prays that God would send him righteous people who will strike and correct him when he strays—when he’s going after those perverse pastries. David is saying, “Please send a righteous man my way who won’t let me continue on in that direction.”

*Let a righteous man strike me—it is a kindness;  
let him rebuke me—it is oil for my head;  
let my head not refuse it.*

You see, David has wise foresight here. He knows he’s going to need this gift of correction in his life. Let me read verse five from a couple other translations of Scripture.

From the Holman Christian Standard Bible:

*Let the righteous one strike me—  
it is an act of faithful love;  
let him rebuke me—  
it is oil for my head;  
let me not refuse it.*

From the New Living Translation:

*Let the godly strike me!  
It will be a kindness!  
If they correct me, it is soothing medicine.  
Don’t let me refuse it.*

What David is saying here is, “I would prefer that which is most bitter in the company of the righteous than that which is most sweet in the company of the wicked.” Wicked and ungodly society is cemented together by flattery; by applauding one another in wicked ways. Romans 1 lists all the marks of depravity in humanity it ends with, “...*they not only do them but give approval to those who practice them.*” That’s what cements wicked society together—flattery in our sins.

But the righteous society is characterized by truth. And that truth sometimes hurts. Sometimes truth penetrates our hearts and wounds us. David says, “I’d rather have that wounding from the righteous than the flattery of the wicked.” So he prays, “*Let a righteous man strike me...*” It’s a strong word there—strike refers to a hammer on an anvil. “Let him

hit me hard.” David says, “I’m not only going to accept it, I’m not going to just take it; I’m actually going to regard it as *a kindness*.” Then he says, “...*let him rebuke me*...let him speak hard words to me; words of reproof and admonition. I’ll take them as *oil for my head*—as an anointing for my head.” He says, “... *let my head not refuse it*.” “Don’t let me resist this kind of correction. Help me be receptive and open to this kind of correction. I will not only bear it patiently and quietly, I will welcome it into my life. ... *let my head not refuse it*.”

I want to ask you, have you ever prayed for this in your life? Do you regularly ask God to send people your way who will speak the truth to you? Do you pray that God would make you correctable and teachable? Would you do that even now? Would you ask God to make you a person who is open to reproof? Why is it that we don’t pray for this?

Why is correction and criticism so hard to take? Why is it that sometimes leaders of churches or organizations or nations can be so unapproachable that the people fear to ever speak any words of correction? Why is it that sometimes people can be so easily offended and bristle at words of reproof? It’s because we desperately want to protect our own reputations. We desperately want to look good in our own eyes and in the eyes of others. It’s the idol of self that makes us very resistant but humility causes us to see that we need this in our lives and be willing to ask for it. David asked for it.

Would you plead with God to pour out this grace in your life? Would you ask Him to do this for you? Would you pray, “God, let a righteous man strike me—it’s a kindness. Let him rebuke me—it’s oil for my head. Let not my head refuse it.”

That’s a gift few people pray to receive. But secondly, it’s a gift that all of us desperately need. Few people want it—all of us need it.

## **A Gift That All of Us Desperately Need**

Listen to a few of Proverbs on this:

- 12:15—“*The way of a fool is right in his own eyes, but a wise man listens to advice*.” So foolish people always think, “I’m right. I don’t need any correction. I don’t need anyone speaking into my life.”
- 17:10 - “*A rebuke goes deeper into a man of understanding than a hundred blows into a fool*.” You can hit a fool over and over again and he’s just thick-skinned to all of it. It never sinks in. But a man of discernment is impressed by a faithful rebuke. He learns from it. He values it. He takes it in.

- 15.32 - “*Whoever ignores instruction despises himself, but he who listens to reproof gains intelligence.*”
- 27:5-6 - “*Better is open rebuke than hidden love. Faithful are the wounds of a friend; profuse are the kisses of an enemy.*” How many of you woke up this morning and said, “I sure hope I get wounded today”? Any of you looking for that? Wounds usually hurt and they take a while to heal. We’re not eager to get wounded but the proverb says we often confuse friends and enemies. An enemy cares more for himself than he does for you so the enemy will never tell you the truth about yourself. He’s afraid if he takes the risk of telling you the truth about yourself, then you might turn around and hurt him because sometimes we don’t respond so well to rebuke. But a friend says, “I love you enough that I’ll even risk your displeasure in order to tell you the truth.” “*Faithful are the wounds of a friend...*” A true friend takes a risk where an enemy won’t. We need friends like this.

I want us to see why we all need this gift of correction. Let’s turn back to 2 Samuel 12. Charles Simeon says, “When we look at this account of David and his sins, who can look upon it and not weep for David. Who can look upon it and not tremble for himself?” We’re no different than David is. We have the makings of all those sins in our own lives and hearts and we need to tremble for ourselves.

I want to point out four indications in this story of why we so desperately need the gift of correction and rebuke.

**First, we can all fall asleep in our own wretchedness.** It’s a disgusting image to think of a drunkard falling asleep in his own vomit but that’s what happens. We can fall asleep in our own wretchedness and when we do, we don’t want to be awakened. That’s what happened to David. Look at the last phrase of 2 Samuel 11 and you’ll find one of the greatest understatements in the whole Bible. Have you ever thought of the fact that along with Uriah, many other men died in battle? All to cover up David’s sin. Look at what the last phrase of that chapter says: “*But the thing that David had done displeased the LORD.*” That’s an understatement.

God in His love toward David was furious for what he had done. This was incredibly disgusting and reprehensible to God. But David’s conscience for quite some time was deadened. He’s like a brute beast—he was insensitive to God’s displeasure. He may even have felt, “I’ve escaped. Here I am, married to Bathsheba now. Life goes on.” He might

have been justifying his own sin, thinking, “Michal, she hasn’t been much of a wife to me for many years now.” Remember how she despised David when he was dancing before the Ark of the Covenant. He might have thought, “This is what kings do. They send people to war and they die. Kings take all kinds of wives for themselves.”

He could have found any manner of way to justify himself, to assume that he would never be called to account for what he had done because no one had yet rebuked him. No one had yet called him to repentance. So he was asleep in his wretchedness when God sends Nathan to him as a gift—not a pleasant gift.

When you’re sound asleep in the middle of the night, you don’t want an alarm going off waking you up unless it’s the carbon monoxide detector and your house is filling with poison and you’re going to die if you don’t wake up. You’re thankful for that gift and true friends who speak the truth to you—friends who are willing to correct you—are like the carbon monoxide detector of your soul. They’re there to warn you when the poison of sin is infiltrating the atmosphere of your life and will destroy you if you continue to sleep in your wretchedness.

Praise God when He doesn’t give us what we want or what we deserve. David deserved to be left in his sin, suffering God’s judgment for it but God did not leave him there. God in His grace relentlessly pursued David.

**The second reason we need correction is that we get blinded by our own hypocrisy.** I love the way Nathan approaches David. This sermon is not about how to correct someone; it’s about how to receive correction. But if you want to study how to offer correction, Nathan is a great example because he knew enough about David to know that it’s not going to work to just walk into the king’s palace and say, “Hey David, what in the world is wrong with you? Do you see what you’ve done? You’re evil; you’re wicked.” Nathan is not straightforward like that; instead he tells a story.

Nathan shows that he’s a righteous and kind man by the way he draws David out little by little. One old preacher said that Nathan got his sword within an inch of David’s conscience before David even knew he had a sword. That’s just what Nathan does here. He tells a story about a rich man who had many flocks and herds and a poor man who had nothing but one little ewe lamb that he loved dearly. One day, the rich man needed to feed a guest but instead of taking a lamb from his own flocks he went to that poor man and stole the one little ewe lamb—the lamb that he carried in his arms, that was precious to him.

David hears this story and he becomes enraged, indignant and he says, “The one who has done this deserves to die.” Unbelievable indignation and rage fills David’s heart at the injustice of this. I’d say it was disproportionate indignation and rage. What that man did was bad but is stealing a lamb a capital offense? Does he deserve to die for that? Be careful when you’re filled with rage and indignation toward another person’s sin because that rage and indignation could be a sign of suppressed guilt in yourself. The way David lashes out at this man indicates that lurking in his own soul is the seething guilt, the shame for his own sin and instead of facing it in himself, he’s ready to lash out at someone else. That’s hypocrisy. We always think we’re capable of judging other people’s faults but we often hide our own faults behind our backs and turn a blind eye to what’s inside.

After Nathan tells the story and David is seething with rage, Nathan turns it on him. He takes that sword that was right there by his conscience and pierces it deeply like a surgeon. He’s not concerned about the pain right now; he’s concerned about excising the cancer of sin inside David. “*You are the man.*” With those words, the infected wound that’s been building is lanced and the puss starts to flow out. David realizes, “I’ve been the wicked one. I’m the one who deserves to die.” We need someone to tell us the truth—to confront us—because we get blinded by our own hypocrisy.

**The third reason we need friends who will correct us and speak truth to us is because we become senseless toward the bounty of God’s grace.** I love the way Nathan speaks after revealing David’s guilt. Look at what he does in the middle of verse seven. He starts telling David all of God’s blessings in his life. He reminds him of all that God has done for him. “*Thus says the LORD, the God of Israel, ‘I anointed you king over Israel, and I delivered you out of the hand of Saul...I’ve given you a great position; I’ve delivered you from your enemies.’*” Verse eight: “*I’ve provided for you...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.*”

If I were David, I think this next phrase would have been the hardest to hear. “*And if this were too little, I would add to you as much more.*” What’s God saying to David here? “I’ve not been stingy, David. I have given you so much and you’ve been insensitive toward my blessings.”

This reminds me of my Dad. I could never, ever complain against anything my Dad has done because he’s been so consistently generous and kind in my life. If I were to ever turn my back and betray my Dad, then in some way he would remind me of all the ways he has blessed me, that would wound me deeply because he’s been so good and generous to

me. That's the way God has been toward us. We're never going to see how lurid our sin is until we see it against the blazing backdrop of God's generosity and kindness in our lives. We'll never understand until we see that we've sinned against the One Who has been so good, so gracious, so kind; the One Who has loaded us with benefits. There's a traitor lurking in our hearts. We're ready to turn our backs on this God Who has been so kind.

Yet God in His kindness sometimes actually comes in His fury. Ralph Davis says, "Grace is not merely favor, it's also the fury that precedes the favor." Let's not declaw grace; let's not think that grace is niceness. Sometimes grace is piercing and it's hard to hear. That's what God is doing here; he's reminding David of all the blessings so David will be wounded by the acknowledgement, the realization, of how treacherous his own heart has been toward the Lord.

We need friends like that. We need a friend who will come to us when we're grumbling and complaining; when we're losing our joy; when we dwell on what's going wrong in our lives; when self-pity is starting to creep in and we're not filled with praise and thanksgiving. We need a friend who is going to say, "Hold on, have you forgotten God's many benefits to you?" I need friends who will come alongside me and say, "David, you need to praise the Lord. You need to give thanks to God. Don't be filled with pity right now."

When we're filled with self-pity—when we become insensitive to God's grace and kindness in our lives—then we're vulnerable to sin.

**The last reason we need a friend who will correct us is because we become reckless in ignoring sin's consequences.** We think we can drive 125 miles an hour down the highway and ignore on-coming traffic. We assume there are not going to be any bumps or potholes or icy patches that will careen us off the road into a tree. We think we can sin with no consequences.

This story and the chapters that follow remind us graphically of the dreadful consequences of sin. Nathan rebukes David in verse nine and tells him he has despised the word of the Lord and has done evil in His sight. David has taken the law of God that he knew so well and he has despised it and imagined in his foolishness that there will be no consequences for that. In verse ten, God makes it even more personal by telling David that he has despised God personally. There's going to be consequences for his sin.

One day, every single human being is going to have to face God and the consequences of whether we have listened to God's Word or not. Believers are people who

have received the Word of God, who have welcomed the correction of God into their lives. Unbelievers refuse to receive that correction. They won't listen to rebuke; they harden their hearts. If you have hardened your heart forever and will not receive the correction of God's Word, one day you will stand before God Himself and He will address you directly. What would you rather do? Listen to God's Word right now as it's coming to you through a man, through a friend, through a parent, through a preacher—or harden your heart and wait until you stand before God Himself and He has to say to you, “Why have you despised Me? Why have you despised My Word?”

Hebrews 10:31 says, “*It is a fearful thing to fall in the hands of the living God.*” It's terrifying so we must pay much closer attention to what we've heard from God's Word lest we drift away from it.

So we need correction. We need correction because we become reckless and ignore sin's consequences. We need correction because we become senseless and forget God's grace. We need correction because we get blinded by our own hypocrisy. And we need correction because we can fall asleep in our own wretchedness. That brings me to the last point.

### **A Gift That Reveals our Heart**

Correction is a gift and your response to it reveals what's in your heart. One of the ways we put ourselves in a position where we can receive this gift is by letting God's people get close enough to us that they can actually see what's happening in our lives. That's why we emphasize Care Groups in the ministry of this church. In our suburban society where it's so easy to stay disconnected and detached, we need to be very intentional about saying, “I want to know you and I want to be known. I want people to know me well enough that if I'm careening off course, someone who knows me and loves me is going to be able to bring me back on track. I want to be in a position where people can speak words of correction into my life.” We have Care Groups so we can put ourselves in that position.

We've put two articles on our church blog. At the end of “The Cross and Criticism” there are a whole lot of questions that you could ask of one another in your Care Group. I'd encourage you to go on the church blog this week and read these articles that talk about our response to criticism and correction. In one of these articles, Dane Ortlund says there are three ways to respond—the first two are wrong, the third is right:

1. **Outright rejection** where you just say, “I don’t want to hear it.” Sometimes people speak in a way that’s motivated by pride or slander and after considering the criticism, you have to dismiss it, but that’s not what we’re talking about today. We’re talking about righteous men speaking words out of love into our lives. To reject that kind of criticism outright is a mark of folly and pride.
2. **Embrace it on the outside but reject it on the inside.** This is an equally wrong way to respond to criticism. That’s like if Phil says to me, “David, I need to talk to you about something going on in your life.” On the outside I respond, “Phil, thank you very much for saying that to me.” I might even give him a little hug at the end of our chat but on the inside, I’m saying, “He doesn’t know what he’s talking about.” I despise it and I walk away with no intention of taking to heart what he’s saying. Why would I do that? I would do that if I want to have the appearance of being humble and teachable but in reality I’m not humble and teachable at all. In other words, hypocrisy is going on in my heart. I want to look one way but I’m not really that way. This is a wrong way to respond to correction, too.
3. **Receive it.** The right way to respond to correction and criticism, in Dane Ortland’s words, is to receive and consider the critical words. How do you do that? How do you receive them? How do you consider them? Here’s how. “Fill your heart with a sense of God’s undentable delight in you.” [He invented a word there.] God’s delight in His children cannot be dented. Cannot be taken away. Cannot be diminished. “Fill your heart with a sense of God’s undentable delight in you as His son or daughter. Filter the criticism through wisdom. Ponder what has been said. Leave behind what was sincere but wrong as far as you can tell. Seek the counsel of others if needed and remember that Christ’s blood covers all offenses and redirect your life accordingly.”

How did David respond? Verse 13: “*David said to Nathan, ‘I have sinned against the LORD’...*” No wishy-washiness; no excuses; no trying to talk his way out of it. Very simply—“I’ve sinned. I’ve sinned against the Lord Who has been so good to me.” And the fact that his repentance was sincere is born out as we read Psalm 51 where we see how deeply he came before the God of mercy and called out for cleansing and renewal in his life. One of the things you notice about David from this point forward is that he is no longer intoxicated by power the way he once was. Power no longer has a grip on David like it did in chapter 11

where he's sending for this and that. Whatever he wants, he gets. He's not like that after this event in his life. How did David do that? He knew that God was abundant in mercy. Read Psalm 51 and you see that. He sees God as abundant in mercy.

How do we know God is abundant in mercy to us? We look at the cross of Jesus Christ and what do we see? When we look at the cross of Jesus Christ we see there is nothing bad that anyone can say about me that God does not already know. God knows far worse about me than anyone else knows or than I know about myself. In the cross of Christ, God judges my sins; God pours out His wrath on His Son for my sins. So no matter how bad something is said about me, it's not as bad as that which God already knew when He sent His Son to die for me. So when you hear criticism, realize that God knows far worse. Maybe that criticism is inaccurate or not true but think, "Yes, but if God had not been gracious, everything they are saying about me could be true and even worse." And when someone criticizes, realize they don't even know the half of it but God does and He gave His Son to be your Savior.

The other thing the cross tells me is that God has so perfectly atoned for my sins through Christ that the very worst thing about me can never separate me from His love. Never. No matter how bad my sin may be, God's grace is even greater than my sin. When I get that secure in my mind and feel that deeply in my heart, then I can face the rebukes, reproofs and correction I need to hear because I know that nothing can separate me from His love.

O great God of highest heaven  
Occupy my lowly heart  
Own it all and reign supreme  
Conquer every rebel power

Let no vice or sin remain  
That resists Your holy war  
You have loved and purchased me  
Make me Yours forevermore

I was blinded by my sin  
Had no ears to hear Your voice  
Did not know Your love within  
Had no taste for heaven's joys

Then Your Spirit gave me life  
Opened up Your Word to me  
Through the gospel of Your Son  
Gave me endless hope and peace

Help me now to live a life  
That's dependent on Your grace  
Keep my heart and guard my soul  
From the evils that I face

You are worthy to be praised  
With my every thought and deed  
O great God of highest heaven  
Glorify Your Name through me

(O Great God by Bob Kauflin; Based on The Valley of Vision prayer "Regeneration")

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## **New Covenant Bible Church**

4N780 Randall Road, St. Charles, IL 60175

(630) 584-2611 ♦ [www.newcbc.org](http://www.newcbc.org)

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