

Bad boy, bad boy David

Whatcha gonna do?

Whatcha gonna do when God comes for you?

Bad boy, bad boy David

Whatcha gonna do?

Whatcha gonna do when God comes for you?

When you became king, you grew a bad trait

You looked at Bathsheba and you hatched a bad plan

Her beauty made you act like a great big fool

You got real hot, and you couldn't keep your cool

You brought Bathsheba in, made her with child

You knew you were in trouble and this you couldn't hide

You tried to mask the sin, Uriah didn't go in.

You put him on the front line and amplified your sin.

Nobody naw give you no break

Nathan naw give you no break

God naw give you no break

Bad boy, bad boy David

Whatcha gonna do?

Whatcha gonna do when God comes for you?

Bad boy, bad boy David

Whatcha gonna do

Whatcha gonna do when God comes for you?

David You're bad, David you're rude

You're too bad, you're too rude, yeah

Oh yes he was a bad, bad boy that King David. More on that in a moment. But first.

Today is the second week of our sermon series “And the Band Played on”. A take from the first line of the prayer of St. Francis Assisi, where he asks God to make him an instrument of peace. The next important trait to talk about is pardon. Where there is injury let me sow pardon. Piccolos of Pardon. This isn't just about how God pardons us, but how we pardon each other.

So who knows what a piccolo is? A piccolo has been described as a “baby flute”. Put baby in front of any word and that item will be the subject of oohs and aahs. But this is a baby whose cheeks you will not pinch. This is a woodwind instrument related to the flute, but half its size. Because it is smaller it also has a higher pitch than a flute. One octave higher for you music maniacs out there. Historically the piccolo is a youngun'. The first noted use of a piccolo was back in the early 18th century when Jean Philippe Rameau included them in his pieces. Today the sound of a piccolo can be heard in symphonies and marching bands. What does a piccolo sound like? Here's an example.

[Play Piccolo Video Here](#)

Today we're going to look through the piccolo view, the tiny lens of pardoning through one of the most famous scriptures passages about repentance and reconciliation. Psalm 51 is the name and describing pardon is the game. This psalm isn't just some passage tucked away in the Old Testament. It is a significant source of our own Christian theology and worship. Part of David's confession in vs 5, "Indeed, I was born guilty, a sinner when my mother conceived me." is one of the strongest confessions of sin in all of scripture." This verse would play significantly into the development of the theology of Original Sin. The idea that we are all born sinners.

The beginning of this psalm doesn't candy coat the reason for its writing. We understand completely why this psalm was written. The inscription at the beginning says... A Psalm of David, when the prophet Nathan came to him, after he had gone in to Bathsheba.

We need to go back to 2 Samuel chapters 11-12 to learn more about this story. David is a hero by now. Long ago he killed Goliath, escaped the murderous rampage of King Saul and became the King of first Judah and then Israel. He united these two kingdoms. King David had a sash of honors and accolades that would make any boy scout envious.

At this point he had 7 wives. He had houses and wealth beyond measure. He had armies. He no longer had to go fight in battles immediately. He was home when he should have been on the battle scene. None of these benefits were enough to keep David from getting bored. One night he couldn't sleep and went out onto his rooftop porch. There he sees her. Bathsheba. The most beautiful woman ever. And that temptress, she's bathing. She's all alone.

Her husband, Uriah, was a warrior of David's. A mighty one at that. And completely devoted to David. But this too wasn't enough.

David couldn't resist. He went over to Bathsheba's house and took her for his own pleasures. Just once, no one would know. This would just be their little secret. Then comes the news. Bathsheba is pregnant. Uriah was away at battle, so there was only one possible father. David knows this is bad. Not just because of his sin against Bathsheba and God. This was just plain embarrassing. David did what we all tend to do when our actions embarrass us, we try to cover them up.

First, he tried to cover it up by inviting Uriah home for a "special" leave to spend time with his wife. To have a nice dinner with her. To enjoy the other benefits of marriage with her. Uriah's honor and dedication ruins this plan. He refuses to go into his house. He sleeps on the doorstep all night long. Curses...now what do you do?

David comes to the only other idea he can think of. Have Uriah killed. But no one would know that David had him killed. David hatched a plan to have Uriah sent to the front lines of battle. Fighting on the front line was a death sentence. Fighting on the front line guaranteed that you

would be the first to receive blows from swords and spears. Arrows from the bowmen. And that's what happened to honorable Uriah. He was killed in battle.

David thought he was safe now and took Bathsheba as his wife. Thank God! Now people would think the child was his. His reputation was safe! No one would ever know. No one except God and God used the prophet Nathan to bust David.

Nathan did this by telling a story. He tells David the story of a wealthy man who had many flocks and great riches. Then he adds in the character of a poor farmer who had one little lamb that was of great worth. A lamb much loved and cared for by the poor farmer. The wealthy man stole the lamb from the poor farmer. When David heard this, he flew into a rage and said the man should be killed for this behavior and the poor farmer restored 4 fold. Then Nathan issues these mic drop words. You are the man!

Gulp...

David is immediately remorseful and cries out to God. He begs for forgiveness, which he receives. But the penalty for these multiple sins was the loss of the baby conceived out of this sin.

This is the backstory behind our scripture passage for today. David was so overcome by remorse he turned to his favorite medium, music and song writing.

First David reminds us of the character of God. God is a God of Mercy. God is steadfast and God is love. God is deeply committed to us. To be reminded of God's mercy, steadfastness, and love wasn't a new concept. This is a repeated theme throughout all of the Hebrew scriptures. It is this character that gives David hope of forgiveness.

For all of these good traits of God, David turns to his own bad traits. It was David's sin, David's transgression, and David's iniquity that created this state of alienation with God. David counts

on YHWH's mercy and steadfastness to override and offer an alternative to fate of his sin, transgression, and iniquity. His current fate would mean a life apart from God. A joyless experience that David desperately wanted to avoid.

What does David do to illicit the mercy, steadfastness, and love of God? He starts with a statement of confession. Against you, you only have I sinned. I deserve this sentence you have placed on me. I was born sinful.

Next David suggests a confession that I believe we might all be familiar with. It leans on 6 imperatives. Non-negotiables in what needs to happen to be purged of this sin. Create, put, do not cast, do not take, restore, sustain. Let's read these precious words together.



Did you notice something about these imperatives? We have no part in any of these actions. It is God our forgiver that does all the work. It is God who Creates a clean heart, puts in a new and right spirit, does not put one away from God's presence. Does not take away the Holy Spirit. Restores the joy of salvation and sustains a willing spirit. This is all God.

And what did it take for God to be moved to action? Earnest and honest confession. Honest confession that leads to transformation. That message is clear in this passage.

Today we are looking at the positive trait of pardon. Where this is injury, pardon. Our passage today indeed shows that when we stray from God there is a need for confession and there is a God who will forgive and transform. But what about us? What are we to do when someone injures us and we are expected to pardon them. How do we do that?

Let me start with something very important. We are not God. But what if we took these imperatives from verse 10-12, ones that God performed, and applied them to how we might pardon someone who injures us. Create, put, do not cast, do not take, restore, sustain.

As we continue to talk through these, I'm going to pause and I want you to think of a concrete thing for each one. Create a space where you can put aside the injury you've received from someone. (P) Put the power of the Holy Spirit at work to recreate this injury into something beautiful. (P) Do not cast this injury into a place where it will always be remembered. (P) Do not take away your desire to follow the leading of the spirit. (P) Restore to the best of your ability whatever relationship is possible with the one that injured. (P) Sustain for yourself a spirit that is free from the harm caused by holding resentments. (P)

Pardon, it's just a fancy way of saying I forgive you. It is forgiveness and not "perfection," that is the hallmark of the Christian life. Church family, this world does not need perfect people because that isn't remotely possible. But it does need people like you and me. People who know they're loved and forgiven and who can love and forgive too.

I'm a huge Henri Nouwen fan. Henri calls us to be, "wounded healers." These are people who have experienced sin with all its evil force, and the tragedies of life with all of its unfairness and pain. People wounded but also healed. Healed people who enter into everyday life to connect with others and be wounded healers.

This is faith friends. God has show us the way with David. So let's do it church family? Let's work to move from injury to pardon.

Let us pray.