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Traders Point, welcome. How are you guys doing? Hey, my name is Ryan. I'm one of the pastors around here. And to everyone at the campuses and watching online, welcome—honored that you would carve out some time and that you are here with us today.

I'm excited for today because we're kicking off a brand-new series of messages called *Summer in the Psalms*, which standing alone it just sounds like a dope vacation spot, doesn't it? One you would hear about—that's where the Kardashians are going this year. We're going to spend the summer in The Psalms. Well for us, we're going to take a little bit of a different look at what that means to spend the summer in the Psalms.

We're going to dive into a very unique book of the Bible, the Psalms. And what makes it stand out from the rest of the Bible is that most of the Bible was written from the vantage point of: Hey, this is what God wants us to know. It's written from that vantage point. It's God telling us: Hey, I want you to do this. Hey, stop doing that. Please, put that down. Don't do that ever again. It's God making promises, God making himself known to us.

Now what's different about the Psalms is the vantage point. Because instead of God's words to us the Psalms work through this idea of: What does it look like for us to talk to God? What does it look like for humans to have a conversation with the Creator of the universe?

And there are 150 of these—pretty short in nature, most of them. But what they do is show us what it looks like to communicate with God across the emotional spectrum. So you'll see, if you open one of these up—maybe it's one that's complete joy or all the way to depression and everything in between.

And why we think that this is helpful is because if you're here today and you wouldn't say that you believe in God all the way, it's hard for you to think that there is a God who speaks to humans. You can get behind the idea of humans wanting to talk to God, right? That's somewhere where you can start because even if you don't believe in God, you still find yourself praying.

I know before I believed in God, I found myself doing it. You say a prayer. You're like, "I feel silly, why did I even do that? I'm praying to a God I don't even believe in." We hope that this will be your first step.

And for all of us, whether you've been with Jesus for a couple of days or 50 years, our hope is that as we walk through the Psalms that this will grow our relationship with Jesus, because as wild as it sounds, the God of this universe doesn't just want a

surface level relationship with us—that's where a lot of us get to when we talk to God. Because once you get past help and thank you, the words get really limited. But our hope is that as we study the Psalms, it almost gives us permission to get real with God. It gives us vocabulary to use as we start into this relationship and get deeper with Jesus.

And that's what we are going to be seeing as we dive into the Psalms today. It is Psalm, 25. If you have a Bible you can go ahead and get there. Psalm 25, it picks up right there, about what we are talking about—really going through emotions, really going through what it looks like to talk to God no matter the circumstances.

Psalm 25, it's written by a guy named David. King David—put some respect on his name. He's kind of a big deal, alright? And when we pick up with him in Psalm 25—many think that he wrote this toward the end of his life, so he had seen it all. My man has a lot of highlights, a lot of things that he can look back on his life and be proud of, but he also has some low lights, some things that he doesn't want to mention but things that were still haunting him to this day.

And what we're going to pick up in Psalm 25 is that he is on the verge of experiencing something that we all have experienced at one time or another and maybe you're wrestling with it right now; it's shame. So with all that said—that's the set up—Psalm 25. Look at what David says right off of the bat.

David says, "In you, Lord my God, I put my trust. I trust in you; do not let me be put to shame," here it is, "nor let my enemies triumph over me. No one who hopes in you will ever be put to shame, but shame will come on those who are treacherous without cause."

Now we see right away that there is a battle, right? So with these real things that are going on in David's life he has these enemies who are surrounding him, he doesn't know how this thing is going to play out and he feels the shame, it's what is welling up inside of him and he's calling out to God. He's saying: God, take this shame. Don't let it overtake me. Let me trust in you.

And we see right away just how heavy of an emotion shame is. I think it is a lot bigger and it's a lot stronger than we give it credit for because a lot of times people just kind of use shame interchangeably with a word like humiliation. Like you're humiliated, you have shame. But I think there is a big difference. Let me try to paint the picture for you.

And lucky for you guys, I have been humiliated a lot in my life so I have a lot to go off of. And some of you are looking at me, "Yeah, we can see that. You look like you do dumb stuff." You're not wrong.

When I was 18, I borrowed my parents' car. All great stories begin when I was 18 and I borrowed my parents' car. But I borrowed their car to go get a hair cut and the only

condition for me using their car was that before I came home, I had to return a movie to Blockbuster. No big deal, right? So I go and get my hair cut, I'm swinging back around. I'm going to stop in a Blockbuster and drop this movie off.

And for those of you in the room who keep hearing a word that you don't know, Blockbuster, let me talk you through it. It was incredible. It was a time in life... If you can picture a red box that you can walk inside, that's all you really need to know. It's a building there and I pulled in and historically this has not always been the case, but in this season Blockbusters was doing very well. So all of the parking spots are filled.

There is one that is open though. It was right in the front, right by the drop box where I'm going to put the movie. The only thing is that it was the handicapped spot. But I think, "No big deal. I'm not going to be here long. I'm just going to jump in drop the movie off and be gone before anyone notices." Boy was I wrong, alright?

So I pull into the parking lot and the movie is in the back seat. So as I reached back to grab the movie, I stretch myself all of the way out and as I do, my foot comes off of the break a little bit. You don't even know. And as my foot comes off of the brake, I feel the car just slightly move forward, which tells me I did not put this car in park, alright? No big deal though, "I'm just going to hit the break and it will all be done."

I'm still reaching to grab the movie. I go to hit the brake and my foot slips. You ever slipped? I slipped, alright? And if you know anything about cars, you know that right next to the brake is the gas, right? And if you know anything about Blockbuster the front of these buildings is all glass. So, go back with me, I'm reaching for the movie, I don't get the movie, I get the gas I'm flying through, crashing through the glass like I'm in some action movie. I'm completely inside Blockbuster before the front desk manages to stop me.

This is embarrassing, okay? In the next few hours I had to tell over and over... I had to tell the story over and over again to the Blockbuster employees, to the police officers, to the ambulance—over and over I drove the car. That was me. I did that. That was humiliating, right? And if it would have ended there that would have been the end of it. But I remember as the night was getting toward the end—they actually had to tow my car outside of Blockbuster and it's parked now. I say my goodbyes to everyone. See you guys soon.

And I go and get the car to drive home. They're still going to let me drive home. They don't care. So I get in the car and before I go, I look in the back seat—the movie is still there. I learned my lesson though. I get out of the car, I open the door, I take the movie, and this is where it changed from just being humiliated to shame. It was my walk of shame from the car back into Blockbuster. I'm walking on glass that I created. I'm walking through a car shaped hole that I created. The only thing that I can see is what I've done and how bad I messed this thing up.

And it only got worse. Shame just began to fill every single part of me and there was one part of the day that I could not shake. It was what happened the moment after I went crashing through the glass. Like I said, the only thing that stopped me was the front counter and I remember as I went through looking at the front counter and realizing what had just happened and the immediate thoughts I had of how crazy this was that I could have just possibly run over someone, I could have hurt someone, I could have killed someone.

My gut response, my instinct at that point was not to get out of the car to see if everyone was okay, to check on to help—my gut response, my split second judgment was, “I need to put this car in reverse and get out of here as soon as I can.” And I remember getting home and those thoughts crashing over me and just constantly taking away everything I thought that I was, the person I thought I had become, and I was just dismantled. Like, “Who am I? What is wrong with me? Why am I so messed up?” It took me a while to shake that shame.

I think we’ve all had those walks of shame. Chances are it didn’t come after you ran your car through a Blockbuster, but maybe yours came, and it comes pretty often, after you have a conversation with someone like, “Hey, how’s your marriage going?” And you have to let them know in that moment that you don’t have a marriage anymore. You got a divorce. And as you walk back away, that shame just begins to overtake you. Maybe that shame comes whenever you see that house, or you remember that night, or that relationship.

Maybe your walk of shame comes welling up inside of you whenever you think of that last day on your job. You gave your life to this place, you worked there for years, you gave them your best and still one day you were met with, “That’s all we need from you.” And as you carried your box of personal belongings all the way back to the car, you walked in shame.

Brene Brown, who researched shame for years, defines shame like this. She says, “Shame is the intensely painful feeling or experience of believing that we are flawed therefore unworthy of love, belonging, and connection.”

That’s where I was in that moment, in that night, in the days to come. For a long time it was this idea—shame, full blown shame, reduces us to this: I am the worst thing that I have ever done or that has been done to me. And it’s so strong and it’s so overwhelming that it begins to take us away from every other thing that we want to do.

And this is where David is. When David is writing Psalm 25, he is surrounded on all fronts. He’s got enemies everywhere and he’s living his life under this motto that if God leads out he’s going to be okay. If God protects him, he’ll be okay. But that is the only way. Here he is in this moment of vulnerability starting to question, starting to fear.

And he needs to do something to deal with this shame because he has these two tapes playing in his mind. The first one that shame is whispering in his ear is: No, no. You are unworthy, you will never be loved, you are too flawed. Look at your life. Look at how bad you messed up. And then he has God on the other side whispering to him saying: No, no, no. Don't believe that for a second. You know who you are. You are loved. You know that I've always been here, that I'll always protect you. You know that I would never leave you.

But this just shows how strong an emotion shame is. And maybe you're walking in it right now and you know exactly what this is like. When those tapes are going in your head. And it's because we can see all of the things that we've done, and they are magnified. You ever been there? Where you seem to be going through a season where everything that could go wrong is going wrong. Everything that could attack you is. Family situations, work situations, friend situations—it's all facing you. And you sit back and you say... You do the math, "What's the common denominator? It's me. I must be the problem."

And we become the shame that we carry unless—unless we let God intervene. Unless we let God do what only God can do. David is working through all of this. He has this moment of clarity as he's wrestling through shame. He says it right here in these first few verses and I think it's what shifts everything. It's what changes the conversation and changes what we read next.

He has this moment. He says: No. "No one who hopes in you will ever be put to shame..." No one who hopes in you, God, will ever be put to shame. He has this moment of clarity where God is with him, God's voice is taking over and shame begins to shrink back. And as this moment of clarity comes, what David is going to do in the rest of this Psalm is show us what it looks like to walk out of shame and to walk in our identity in Christ. To walk in what only God can give us.

I love the way he kicks things off. Keep reading with me in the Psalm. David says, "Show me your ways, Lord, teach me your paths. Guide me in your truth and teach me, for you are God my Savior, and my hope is in you all day long."

I love this. David is brought to this spot where he is wrestling with shame yet he has this moment of clarity where he says: No, no, no what am I thinking? No one who hopes in God will ever be put to shame.

And then he goes to battle. And we see right away that this isn't a battle that David can just do by himself because the first thing that he does is he calls out to God and he says: I can't do this on my own. Teach me your way. Show me the path before you have before me. God, walk me out of this shame.

Why can't he deal with shame on his own and why can't we? It's because of what Psalm 14 would say: We are corrupt. Romans would go on to say that there is nothing good

that lives within us. And as shame begins to work through everything that it touches, it begins to corrupt. The one little thing becomes not so little any more. Then it's really big. Then it magnifies and then it becomes our identity and we become the worst thing that we've ever done or has been done to us.

But David said: No. That's not going to be the case for me. God, I'm going to beg you, I'm going to look to you to lead me out of this. And this first part here also shows us why we have to fight shame. Why we can't fight it alone but why we can't stand back and just hope that it goes away, because shame is so strong and it's so powerful that it will make it almost impossible to be obedient to God.

Because every time God tries to lead you, every time God shows you that he wants you to go in this direction every time you get a conviction to do this and you feel it for a second like, "I'm going to do it," but then shame grabs you by the back of your neck and says, "Are you crazy? You can't do that. You can't be used in that way. Do you not remember who you are? Do you not remember your past? Do you not remember your last night? No, no, no take a seat. You can't do that."

That's why shame, unaddressed, even makes it hard to talk to God. And maybe that's where you are right now. That's that fear that keeps so many of us from opening up to God and having a talk, to having a conversation. Because we think that if we are completely vulnerable, if we shared with God everything, there is no way that he would accept us. He would have to reject us at that point.

But David, here, shows that it's not about what we've done but it's about who God is. No one who hopes in him will be put to shame! Come on.

That's why I love what David does next. He's wrestling with this the same that a lot of us are wrestling with it right now. And he's saying: No, no, no I'm going to hope in you. I'm going to trust in you. He shows us what it looks like to battle shame in the way that God wants us to—what it looks like to take our shame to God and what he does with it. Look at this in the next few verses.

David says: Remember, Lord. "Remember, Lord, your great mercy and love, for they are from of old. Do not remember the sins of my youth and my rebellious ways; according to your love remember me, for you, Lord, are good."

Here it is. David lays it out. Do you want to fight shame? It starts with remembering and remembering the right things. He gives us this remember sandwich through these next few verses, if you noticed it. He says: Remember this, your great mercy and love. Don't remember this, which is the playground of shame, "...the sins of my youth and my rebellious ways." He says: No, no, no instead remember me according to your love, "...for you, Lord, are good."

This is so important here because when shame comes it reminds us and it tries to steal our identity, it tries to put us into submission to admit to ourselves that we are the worst thing that we have ever done. But that's not what David is doing here. He says: No, that won't be the case. Don't remember that. But instead remember me according to your love and your mercy. Remember me in light of that.

Now, why would David say this? Why would he ask God to remember something? It's not like God could forget. It's not like God said: Oh, I forgot to be loving today. Or, I forgot to be merciful today. No love and mercy are God's nature. He can't help but be those things.

So what is David doing here? He's saying remember because he needs to remember, he needs to hear out loud God's love. He needs to know that God's love is still a thing no matter his circumstance, no matter the shame that he feels, he needs to know that God would never abandon him, that he could never lose his hope in God and God is never losing his hope in him. And he has this moment here where he is saying: Remember your love.

I mean we do this. We're interacting with ourselves. I know I do it all of the time. Whenever Steph (my wife) and I—maybe we're in a weird spot or maybe I just want to be reminded of her love, so many stories, so many conversations start with remember. Like, "You don't remember?"

"You remember when we first started dating?" That was wild. "You remember being in the car just talking all night?" "Do you remember? Like, do you remember when I proposed? Do you remember that?" "Do you remember when I said I love you for the first time? It took me like 30 minutes to get it out of my mouth. Do you remember that?"

"Do you remember when we got married? When we stood in front of one another and said 'til death do us part? Do you remember that kind of love that we have for one another?" "Do you remember that our love was so crazy and big that we said, 'No, we can't keep this love just me and you.'?" "Let's add a kid. Let's do that. That's the kind of love that we have. We have so much we want to share it." And then we did it.

"Do you remember then we did it again?" I had two kids and said, "Wow, this is incredible." "And then do you remember we were either so in love or so crazy that we said, 'Let's do it three times. Like have three of these things.'?" "It's going to be great. Do you remember?"

When you remember what is there, these memories of love just come bubbling up like a spring. If you want to have some freshness in your life, some freshness in your love and your relationships, just start thinking: Remember. Remember this kind of love and see what love does to shame.

We get a picture of what this looks like with Jesus in John, chapter 4. Love comes face to face with shame. There's a woman there that we come to find and she's from this small village and she is known for her shame. She is known by the worst thing that she has done or that has been done to her. She's known for having multiple husbands. Husband after husband after husband and the man she was with then wasn't even her husband. And all of this shame crept in and it isolated her and had kept her from everything: from God, from community—she's filled with shame.

We get the picture of this because everyday women from her village would first thing in the morning go and get water for the day and then return before the sun got out. Not her though. To avoid walking with people, to avoid being reminded of what shame had done to her, she would wait until everyone got back and then she would leave in the middle of the day tortured under the hot sun, but that was better than dealing with the shame of standing next to people being silent.

And there she is taking this walk of shame, thirsting for so much more than water. And she gets to this well and she's not alone. There is a man sitting there and his name is Jesus. And she walks up and he initiates the conversation. Jesus, knowing her, knowing her past, knowing everything that she's done and everything that has been done to her—he starts a conversation. And he knows that for so long she'd been carrying this shame: For so long this is how she'd been known. But when Jesus meets her, in a moment everything changes.

Look at this. “Jesus replied,” he's talking to her, he said, ““Anyone who drinks this water” that you just walked here for, “will soon become thirsty again. But those who drink the water I give will never be thirsty again. It becomes a fresh, bubbling spring within them, giving them eternal life.”

Jesus says: Come to me and what I give you is like a fresh bubbling spring. There is no room for shame. It can't live here. She carried all of that up too this well and as soon as she meets Jesus it's washed away like a spring that comes crashing forward. It takes it out.

You see, shame is like stagnant water just sitting there and bacteria and everything that it touches becomes corrupt. Only a source outside of that can come through and wash all of it away and that is what Jesus does in this moment and when he does everything changes. When shame is washed away, when his Spirit comes and fills her, everything changes. Look at the result. I've read this before but this week it just like knocked me over, how big of a deal it is.

She goes back to the village and she tells everyone about who Jesus is. And then they said to the woman, the people of the village, “Now we believe, not because of what you told us, but because we have heard him ourselves. Now we know that he is indeed the Savior of the world.”

Jesus, because of who he is, because of how powerful he is, because of his ability to see past all that says: I'm not going to hold that against you. I'm going to give you my Spirit. And once it comes through, crashing like a spring... Think about where this woman was hours before—isolated, she had no conversations with anyone, was willing to die under the sun than to be reminded... She couldn't have a relationship with anyone.

That walk of shame turns into a sprint back into the community, a sprint back to say: No, no it's not being held against me anymore. What my past is—it is what it is. I know Jesus now. Everything is changing. And she told everyone about a man who told her everything about herself, and the result was many came to know who Jesus was.

Remember this week if you want to add some freshness to your prayer life, or maybe you've never talked to God before for any length of time, just start with this, "Jesus, remember." And watch the memories bubble up. Watch his love just remove anything that does not belong there. Just, "Jesus, remember." "Jesus, remember when you knit me together in my mother's womb? Jesus do you remember how you know how many hairs are on the top of my head?"

"Jesus, do you remember how you saved that woman at the well and you changed her life? Jesus, do you remember how you died for a sinner like me? Jesus, remember how you said that when I face trials and troubles and when I have enemies that's not evidence that you don't exist. I can take heart even in the midst of that because you overcame the world. And now, because of that, so can I. Jesus, do you remember?"

I'm telling you, start that conversation and just see where it takes you, see how it changes not only your relationship with Jesus but how you view yourself and how you allow yourself to be out there and be vulnerable with other people. How now you can be a part of those convictions that God has given you. Now you can be obedient because you know it's not about you. It's about what God has done through you and what he's trying to do and how he can use you and how strong he is and how good he is. That's where David is in the midst of it.

As you see how he works through all of this Psalm, where he starts crying out: God, take this shame. Don't let this shame overtake me. And then he has this moment of clarity where he says: No, I'm off here. I need a Snickers or something because I'm off here. What am I thinking? No one who hopes in God will ever be put to shame.

And then he walks through what it looks like: Oh, it's so beautiful. I'm reminded of who you are, God, and how much you have done. As he gets closer to God, the bigger his prayers get. If you noticed, sandwiched in the middle there was: God, remember your love, remember your grace. And he says: Don't remember my rebellious ways. Don't remember my sin. Don't remember my history.

Now this is bigger than saying, “God, forgive them.” He’s saying: God, don’t even see them. Don’t even... Wipe my plate completely clean. When you think of me, think of yourself. That is a huge prayer and that is what God offers him.

And he doesn’t stop there. As he begins to have... He’s just overwhelmed by this spring, this rushing water that’s coming through, he makes this huge prayer. Throughout Psalm 25 is this personal conversation between David and God. But then it gets bigger than that. He says: No, no what you’re able to do, I see you God, I know how good you are, I know how powerful you are and look at his prayer.

He says, “Guard my life and rescue me; do not let me be put to shame, for I take refuge in you. May integrity and uprightness protect me, because my hope, Lord, is in you. Deliver Israel, O God, from all their troubles!”

Huge! As he gets going and he sees that God is going to meet him there, he believes that God is for him, that God forgives him, he had these huge prayers and he said: No, no, no don’t just stop here with me, God, but all of Israel. And in true God nature, God hears David’s prayers and years later God would answer his prayer.

What he prays here, about who is going to deliver Israel other translations would say, “Ransom, Israel.” Make payment on their behalf. Take them out of this cycle of sin and shame. And, like I said, in true God nature, what David prayed—and I’m sure he thought it was the biggest prayer ever, deliver all of Israel.

And God said: Oh, you don’t even know. I’m going to send Jesus and I’m not only going to deliver all of Israel, I’m going to deliver all the world, for all time—this room included. I will deliver everyone because I’m going to send my Son, Jesus, and he’s going to live among you. And he’s going to live a perfect life. And as he gets to the end of this thing, never sinning once, never experiencing shame because of himself, he would still go and he would be wrongfully arrested, he would be beaten, and then Jesus would go on a walk of shame on our behalf.

That’s what it was. A walk to be crucified, that was only for the people who were seen as the worst of the worst, the traitors, the enemies—this was a walk of shame carrying a symbol of sin and shame on his back and he walked it for us. He walked that walk of shame for me so that I wouldn’t have to walk out of Blockbuster the way that I did. So I didn’t have to hold that. He walked that walk of shame for you so you don’t have to walk away from your divorce like that. He walked that walk of shame for you so you don’t have to pass that house or that night to be reminded of what happened.

He said: No, no I’m going to walk this walk once and for all. I’m going to put an end to shame. And Jesus took that cross all the way up. And as they nailed him to it, as he was dying on our behalf, he used a few words that I can’t believe. Some of the words that he used as he’s up there, he said, “I thirst.” Jesus, the Son of God said, “I thirst.” The same

woman that we just read about, he told the woman that if you come to me you will never thirst again.

The one who said: I'm the source of living, you come to me and you will never thirst again—he made these promises—this is the same Jesus the same Son of God and now he thirsts. Why? He's filled with our shame. Emptied, so that he could carry all of that for me and for you.

A little bit later, as he's hanging there, he would say a few more words—three, "It is finished." And as he took his last breath sin and shame were defeated once and for all. But Jesus would not remain dead. His death would be short lived—three days later he would rise. Jesus rose and he came back with a message. A message that shame had nothing to do with. You can't even start to begin to understand this kind of love. And it wipes you clean. It says you are not your shame; you are loved.

When shame tries to come in and say, "No, no. You're too flawed, you're too messed up, this is your identity now," Jesus says: No, no, no remember what I did on the cross. Remember how I didn't remain dead, but I rose three days later. Remember that you're not so flawed that you can't be loved. You're so loved that I was willing to die for you.

When shame tries to come in and say, "No, you will never be connected to anyone or anything, especially to God," Jesus says: Don't believe it for a second. Don't you know? Connected... Your body is a temple for the Spirit to dwell within. I want to be connected with you for always.

Whenever we have this thought, when shame comes in and tries to take it from us and say that we don't have a place, Jesus is saying we do: If it weren't so would I have gone before you and created one? You belong. You will always belong. More than belong. You are seen as family, as sons and daughters of God.

You see, when shame says you are the worst thing that you have ever done, Jesus says: You are the best thing that I've ever done. Shame tries to steal our identity. Jesus says: Take mine.

If you walked in here on a walk of shame, carrying what you have done or what has been done to you, please know that you do not have to walk out of here with that. You are not that thing. You are not your divorce; you are not that job that you lost. You are not your addiction. You are not that assault. You're not this current season that you are going in. You are loved! And Jesus is for you! Jesus has taken that. Jesus has walked that so that you wouldn't have to.

1Peter, chapter 2: He personally carried our sins in his body on the cross so that we can be dead to sin and live for what is right. By his wounds we are healed.

Never walk in shame again but remember, remember the cross, remember God's great love for you. Remember who he says you are, not the lies of shame.

What we're going to do here is so important. I'm going to pray then there's going to a moment of reflection, a moment to be reminded not of who you are, what you've done, but who God is and what he's done and who he says that you are. So in these next few moments after I pray just be reminded of that. And our prayer is that everyone would walk out of here in the name of Jesus with their head held high, knowing that shame has no place that Jesus has defeated it once and for all.

Pray with me:

God, we thank you for today. God, we thank you for how David walked through this—this guide for us to walk through. God, the hope that we can have in the Psalms shows us that we can come to you even when we're afraid, even when shame tries to creep in and tries to steal what you came to give, when it tries to reduce us, when it tries to whisper lies into our ears that, God, we would be reminded not of what we've done or what's been done to us, but we would be reminded of your great love, of your mercy, that we would be reminded of the cross, we would be reminded of you going there on our behalf, reminded of that walk of shame that you took so that we would never have to take it.

God, we thank you. We love you. It's in Jesus' perfect name that we pray. Amen.