

Part 1 – Obtaining Mercy from God

In Psalms fifty, part 1, we learned that this Psalm was either written by, or given to Asaph, who was a chief musician at that time. And the Psalmist began the Psalm by explaining how the Mighty God our Lord, Yehovah (YHVH) ‘broke silence’ by calling all the earth – from the rising of the sun to the going down (meaning from the east to the west) – to hear what He has to say. The Psalmist then spoke of how, our God (who is the Supreme God, our Creator) shines out of Zion with the ‘perfection of beauty’. Zion is the mountain in Jerusalem where David lived after he, and his army took, the city; and it’s also where he established the capital of Israel. And David later moved the Ark of the Covenant to Zion so that the center of worship would be centralized in Israel’s capital, Jerusalem. So, because the Ark of the Covenant was in Zion, that’s why the Psalmist said God shined from there. We also learned of the times the Lord (YHVH) has manifested His physical glory through a cloud and also through fire. And He did so even when Solomon and Israel were celebrating the dedication of the permanent Temple they built for the Lord in Zion, Jerusalem. Thus, the Lord (YHVH) did indeed shine in the ‘perfection of beauty’ out of Zion, when He approved the Temple His people built Him, by sending His cloud into the Temple and then consuming the sacrifices the people gave Him with His glorious fire. So, the Psalmist literally saw the ‘perfection’ of the Lord’s beauty when seeing that awesome cloud and amazing power of fire that came from no natural source, but from God Himself. Indeed, our Heavenly Father is a ‘consuming fire’ and His fire can either warm our hearts (when we love and obey Him) or ‘burn us’ inside when we are disobeying Him. Yet, His fire can also literally consume things (as the sacrifices... or people) just as He can also literally warm and protect us, as His fire by night did for Israel when they were wandering in the wilderness.

In part 2 we learned how the Psalmist spoke of God breaking silence when He ‘comes’ and how a tempestuous fire shall devour ‘before’ Him. And that’s shortly before He calls heaven and earth together so He can judge the people. While there were certainly times past when Israel saw the Lord’s ‘devouring’ and ‘tempestuous’ fire (as well as God’s judgments), this is also certainly prophetic of the return of our Lord and Savior, Jesus Christ. And we covered many Scriptures, both in the Old and the New Testaments, that spoke of how Jesus’ devouring fire will be both physical *and* spiritual, because His Words are also likened to fire. And it is written that He will indeed reprove the world of their sins ‘with fiery’ words *of truth*, which is of course, His Word. And that’s why we are to ‘kindle’ this fire *even before* Jesus Christ returns, by sharing the truth with whosoever will listen, but also to whoever the Holy Spirit sends us to.

In part 3 we learned that our Heavenly Father has promised to gather His ‘saints’, which are those who have made (and faithfully keep) *the* covenant with Him (Jer 31:33, Heb 8:10, 10:16). In other words, those who *faithfully* love and serve Him through faith in Jesus Christ, and know His Word well enough to know *how* to obey Him. And we also learned that, even the heavens above declare His righteousness, because God’s plan of Salvation is literally written into the stars above through the Zodiac; and even the fact that the sun comes up and then goes down each and every day witnesses to the fact that our Heavenly Father’s promises *will* come to pass. And, the fact that our Heavenly Father is the *Supreme* judge was also brought forth in this Psalm; and we

also learned how He has delegated all judgment (as well as the execution of that judgment) unto His only begotten Son, Jesus Christ. And then we learned how our Heavenly Father calls His people to hear Him because He will testify (witness) against us if we are sinning against Him. But He'll also testify *for us* if we are faithful servants of His; after all, Jesus Christ is our intercessor (Advocate) when we truly believe upon Him (Rom 8:26-34).

In part 4 we learned what truly worshiping our Heavenly Father is about. And it is not *outward* worship that He wants because that's *fake*. He wants *sincere* worship from our 'inward man', which means putting His Word (truth) in our heart (desires and emotions) and mind (thought process) so that we not only know *how* to obey His Word (because we sincerely study it) but also want to obey it wholeheartedly. And therefore, He warned Israel that their sacrifices and burnt offerings (which they were required to give Him back then) would *not* be accepted if they didn't truly worship Him *inwardly*. He pointed out that He doesn't *need* their burnt offerings, because *He owns the whole world*. So truly, when Israel gave Him animal sacrifices, they were not giving Him something He didn't already own. And when they gave Him sacrifices without the 'inward' worship He *really* wants, the sacrifices actually became quite offensive (even abominable) to Him. That's why He told them (and us) that He really wants us to offer spiritual sacrifices like thanksgiving and keeping our word (vows) to Him. However, we also learned Jesus Christ taught us not to make vows (swear to do something by using God's Holy name) but to simply give your word (yes or no) that you will, or will not, do something; and then *stick with it*. Because there are times we simply cannot keep our vows, it's better not to do so. And we also learned He wants us to call upon Him for help when we have trouble and *not* to look to man, riches or false gods and idols. He promises to deliver us when we do trust in Him enough to call upon Him (ask in prayer) for help, and that He wants us to glorify *Him* when He does help us, not to give glory to our self, riches, other people or false gods and idols.

In part 5 we learned what our Heavenly Father had to say to the wicked ones. And within that He taught us what truly serving Him is all about. It means not serving sin, as Rom 6 also points out. And so, He detailed several sins that the wicked ones were doing that were particularly angering to Him. The first of which was the fact that they spoke of His Word as though they knew it well and obeyed it (even teaching it), yet they actually did *not* obey it. The reality was they hated His Word (instruction) and 'cast it behind their back', meaning they didn't at all obey Him or even seek to obey Him. So, their claims of being righteous 'men of God' were totally groundless. But they also did other things that angered Him. They would not reprove a thief but instead approved of it and even partook with adulterers. We also learned these things have both a physical application, as well as a spiritual application. For when people who claim to teach, and preach, God's Word really only teach the 'traditions of man', they are not only stealing His Words (the truth) from the people, but also teaching them to commit *spiritual* adultery. Further, they also used their mouth for evil and slandered even their own family.

Then the Lord (YHWH) pointed out how He had kept silent about these things (He had not yet enforced judgment on them) and they mistook His silence to mean that He approved of their sins; and some even took it to mean that He was even 'as one of them' (the wicked sinners)! But they

were terribly mistaken. He then pointed out that He was ‘breaking silence’ because He was ready to reprove them, which means to *judge them* for their sins they refused to repent for. So, He gave one more call for them to consider what He had said (warning them to stop doing wickedly) lest He ‘tear them to pieces’, because there would be *no one* able to deliver them from His mighty judgments. Indeed, there is no one that can stop God’s chastisements, or punishments, when they finally come. And this also means that, when Jesus Christ does finally return to take over the earth (and depose the wicked ones) there will be *no one* who can stop Him. Even Satan will be helpless to stop Jesus Christ and His holy angels from returning; for Satan himself will be arrested and put in prison for the entire Millennium. The chapter then ended with a beautiful promise to those who **do** listen to Him; to those who strive to follow His righteous ways (His Word and Son, Jesus Christ). And that promise is that: we *will* see His salvation, which ultimately means we will be saved from all the wicked ones when Jesus Christ returns *and* also that we’ll be given eternal life. So, in the end, wickedness does not pay, but humbly and faithfully obeying our Heavenly Father *does indeed* pay very well because the end result of obeying Him is eternal life!

So, while the last chapter (Ps 50) spoke of how the Redeemer (our Heavenly Father) ‘broke silence’ - as well as what He had to say when He did so (He taught us what truly worshiping Him is really all about; putting truth in our inner man, loving and obeying Him *wholeheartedly*) - this next Psalms is ‘The Response of His People’ *to the last Psalm...*

Psalms 51

1 A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bath-she'-ba.

This Psalm gives us quite a lengthy ‘title’ and it’s quite informative as well. While many of the Psalms don’t tell us who wrote them, or when they were written, this Psalm clearly tells us that David was the one who penned it, and the time frame when he did so. If you have not read about this point in David’s life (recently) you might want to thoroughly read 2 Sam 11-12. But we’ll briefly summarize the events of that chapter, just so we can understand David’s frame of mind (and heart) when he penned this Psalm. So, after David became king, he fought a lot with the army, and they were quite successful (thanks to God’s blessings). But, after a while he didn’t go out to war as much. He likely didn’t feel the need to do so as his generals were quite experience by then; and perhaps his age would have played a part in this as well, because he likely was in his later forties to fifties by this time. And 2 Kings 11 tells us about one particular war where he ‘tarried’ at home. And that’s where the history we’re looking at picks up. So, one evening, as David took a walk on the top of the roof of his house, he saw a beautiful woman (Bath-sheba) ‘washing’ herself... outside. Apparently, she was *not* very modest. And, after he asked someone who she was (note, he *was* informed she was *already* married), he then sent a messenger to ask her to come ‘see him’. Sadly, that’s when the adultery took place and she ended up getting pregnant from the incident. Naturally, she let David know about it because she would have been facing the death penalty; it would be obvious she had committed adultery (of which the death penalty was the punishment in those days) because her husband was away fighting in the war

that David himself refrained from fighting in. So, what did David do about it? He called Bathsheba's husband (Uriah) back home under the pretense of asking how the war was going. David tried hard to get him to go home and sleep with his wife in an attempt to cover up the adultery; he even got Uriah drunk one night but to no avail. Uriah was so loyal to David, and his fellow military comrades, that he slept outside *David's house* each night - refusing to enjoy the comforts of his own home (and his wife) while the others were fighting. And that's when David made another big mistake (sin). Instead of repenting for his sins and asking for the Lord's help, David then sent Uriah back to the war *with a letter sealing his own death*. For in that letter David told his highest general (Joab) to send Uriah to the forefront of the hottest (most dangerous) battle and then *leave him so that he would die* (2 Sam 11:15). For this reason, God considered Uriah's death David's fault and in 2 Sam 12:9 He angrily asked (through the prophet Nathan): *Wherefore hast thou despised the commandment of the LORD, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.*

And the way that the Lord sent the prophet Nathan to confront David about his sins (of adultery and murder) was quite genius. Instead of just coming right out and saying God was angry because David had sinned grievously against the Lord, the prophet Nathan put forth David a story *but* presented it as a *real-life situation* that needed 'judgment' from the king (David). In 2 Sam 12 we're told that Nathan told David about two men in a city; one was rich and the other poor. While the rich man had many flocks and herds the poor man had nothing except for a little ewe (female) lamb which he loved as one of his own children. But the rich man, who had many lambs, took (stole) the poor man's *only* lamb and *killed it* to feed a traveler that came to visit the rich man. After hearing this story – and thinking it was a real-life situation that had occurred – David was *furious* and condemned the man... judging that he should not only restore the lamb fourfold but that *he should die!* It was at that point in time that Nathan came out and forthrightly told David that HE was the rich man in the story, and went on to point out how gracious the Lord had been to him. The Lord (YHVH) not only took David from being a poor shepherd boy and made him a famous warrior, and then saved him (many times) from Saul (when he was king) when he was trying to kill David (for years) but he also raised David up to be *the king of Israel*.

Yet, despite all this, when the 'good times' came for David (when he didn't have to go out and war anymore; and could stay home and enjoy himself), he turned to sin instead of thanking God for all he had. The Lord (YHVH) also pointed out that He would have given David almost anything he wanted, if he had asked the Lord; but sleeping with another man's wife and then *killing* the man (Uriah) so he could cover up his sin, was a *blatant* violation of God's Laws... and David *knew* that. That's why the Lord (through the prophet Nathan) asked David: *Wherefore hast thou despised the commandment of the LORD, to do evil in his sight?*

The prophet Nathan then proceeded to give the Lord's judgment upon David and swore that the sword would never depart from his house; which means there would forever be infighting with his descendants (something that remains true *to this day*, as the Christian nations *still* bicker and fight amongst themselves). And then the Lord prophesied of Absalom's rebellion, promising

that his won son would sleep with David's 'wives' (concubines) in the sight of all of Israel. In other words, He promised to *publicly* shame David for what he had done 'in secret'. Now, at this point in time, David showed his 'true colors'. While many a kings after him hardened their heart when prophets of God exposed their sins – and even persecuted the prophets (killing some of them) – David did not. Instead, David realized that he not only deserved the judgments that the prophet Nathan had just told him about, but he also much more... he deserved to die – as *his own judgment* concerning the 'story' about the lamb being stolen from the poor man had shown.

So, instead of getting mad at the prophet (as so many other kings would do later on), David fessed up and said '*I have sinned against the Lord*' (vs 13). But then, Nathan told David that *the LORD also hath put away thy sin; thou shalt not die*. And while to some it might seem 'unfair' that David was not put to death for two crimes that the Law required the death penalty for (adultery and murder), we should remember that our Heavenly Father is the ultimate judge. As Deut 32:4 says, *He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he*. And Ps 145:17 also declares that *the LORD is righteous in all his ways, and holy in all his works*. Ps 119:137 also affirms: *righteous art thou, O LORD, and upright are thy judgments*.

And further, our Heavenly Father is the *Supreme* Judge. That's because He alone can read our heart and mind (1 Chron 28:9, 1 Kings 8:39, Ps 7:9, Ps 11:4-5, Prov 17:3, Ps 44:20-21, Ps 94:11, Jer 16:17, Jer 17:9-10, Matt 9:4, Matt 12:25, Luke 5:22, Luke 6:8, Luke 11:17, Luke 24:38, Acts 15:7-9, 1 Cor 3:20, Heb 4:12, 1 Thess 2:4, Rom 8:26-27, 1 John 3:20-21). And this also means He has the right to pardon who He wants to. He also has the right to give a lesser 'sentence' than is required, which is what He did with David here. While David truly *did* deserve to die, the Lord did not smite him dead because He knew what was truly in David's heart - repentance. As past Psalms showed (Ps 32, 38), David's conscience had been *tormenting* him. He *knew* dang good and well he had done some *horrible* things. And, our Heavenly Father knew this, which is why He gave David a 'lesser' sentence than he truly deserved. As the Lord said to Moses: He will be gracious and merciful to *whoever* He wants to (Ex 33:19). And the reason He shows grace and mercy to us is when we are *truly* repentant. As another Psalm of David pointed out, speaking of the Lord (YHVH)...

25 With the merciful thou wilt shew thyself merciful; with an upright man thou wilt shew thyself upright;

26 With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.
Ps 18:25-26

For most of his life, David really was a merciful and compassionate man. He really loved our Heavenly Father and served Him faithfully. Because he was willing to humble himself and honestly repent for His sins, our Heavenly Father decided not to put him to death for his adultery, and murder; and *we should not at all think that's unfair*. After all, how many sins have *you* done in the past that the Lord (YHVH) has forgiven you for? Perhaps some of them were bad enough to have required the death penalty, according to God's Law? Our Heavenly Father knew David

very well, as Ps 139 points out. And He therefore knew David would repent wholeheartedly. So, again, He did not give David the death penalty, even though he truly deserved it because David wholeheartedly repented. However, that did *not* mean David was totally ‘off the hook’, as we say today. David still had *many* tough times to go through, as chastisement (which was still a *lesser* punishment than he deserved), and we’ve read some Psalms that show how difficult those times were for David. Not only did David’s first son with Bath-sheba die, but then his own son, (by another wife), Absalom, rebelled against him. And nearly all of Israel did so too. So, David (with his loyal family members and a few other loyal followers) fled Israel until the rebellion could be put down (by God’s grace).

Yet, all through the chastisement, David remained humble *and* accepted that the ‘bad things’ were happening to him *as chastisement for his sins*. He leaned on (trusted in) the Lord to help him through it all, and *never* turned away to worshiping false gods or idols. He strove to clean his heart and mind and worked *hard* to get his spirit ‘right’ with God again. So, this beautiful Psalm will give us an enlightening view into David’s mindset (and heart) during these times. And some think he wrote it when he was praying for mercy for his son of adultery with Bath-sheba, who ended up dying anyhow. For, as 2 Sam 12:15-23 tells us, as soon as the prophet Nathan departed from confronting (and giving God’s judgments to) David, the Lord Himself struck the child of David and Bath-sheba (who had been conceived through an adulterous affair) with a sickness that lasted seven days. And nearly the whole time David fasted, and laid on the ground praying to God. However, the child still died. And afterwards, *David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat*. When asked why he fasted and prayed before the child died (instead of after as many people do), David simply pointed out that his fasting was to implore the Lord for mercy for the child’s life. But after the child died, there was no need to do so.

But the point not to overlook was how, after the child died - as grieved as David must have been - he still went to worship the Lord (after cleaning himself up) *even before* he finally ate. So, this shows how truly devoted David was to our Heavenly Father. And while he did plead for his child’s life, He humbly accepted God’s judgment that the child was to die once the child passed away. Some say that the Lord took the child’s life ‘in place of’ David’s life, and that may well have been. But *always* remember, our Heavenly Father knows all of us from the first earth age. Perhaps that child did not need to go through many years of life in the flesh, and our Heavenly Father knew it. This is one of those times we must remember that our Heavenly Father knows us all very well, and we’ve got to trust that His judgment are *always* right and fair... because they always are! He knows everything about each one of His children *and we don’t*. Paul makes this point quite clear in Romans 9 where he says, (concerning how God hated Esau and loved Jacob), *What shall we say then? Is there unrighteousness with God? God forbid* (vs 14). God was not unrighteous to hate Esau, even before he was born, because the Lord (YHWH) *knew Him from the first earth age*. He also loved Jacob before he was even born, for the same reason: God knew him from the first earth age. Further, all of us were in the heavenly dimension with God (either in ‘heaven’ or ‘hell’) waiting to come to the flesh (one time only) and we’ll all go back to that

dimension when we die. So, *no matter where we are*, our Heavenly Father knows us *quite* well and that's what gives Him the ability to judge (without fault) His children.

Paul also goes on, in Rom 9 to quote from Ex 33:19 when God said He would have mercy and compassion on whoever He wants to. Again, that's because *God knows us all*. He therefore knows what's in our heart and mind, and even what our *true* intentions and motivations in life are, even when we're not in the flesh. So, He alone can judge us perfectly. So, *it's not our job to try and judge our Heavenly Father's judgments*. If God did substitute David's child for David's death, then God had a good (and just) reason for it. And, while this is something that's hard for those who still think in the flesh (carnal mind, Rom 8:5-8) to understand, we who have put off the 'old man' (carnal mind) and put on the 'new man' (mind of Christ, the Word of God within us) shouldn't struggle with it. As 1 Cor 2:14, *the natural man* [carnally minded people] *receiveth* [can't understand] *not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned*. Only those who still think 'in the flesh' (with their carnal mind) will think God's judgment are unfair. Those of us who know Him (through His Word) - *and* love, **trust** and serve Him - know that He's *always* fair, even if we don't quite understand it. That's true faith, beloved.

Further, it's also possible that God allowed the child to die because He knew it would help David come to a good repentance. Again, our Heavenly Father knows that child intimately well; and without a doubt, his young early in the flesh body *did not hurt him spiritually*. But, because loosening a child is a very difficult thing, it may have been part of God's plan to fully bring David to a good repentance through some rather tough chastisement... as was seeing another son rape his own daughter (2 Sam 13) only to see him die at the hand of his other son (Aslam, 2 Sam 13) who then later rebelled against him (2 Sam 15) and then was killed in battle (2 Sam 18-19). Yes, David went through many hard times due to his sins of adultery and subsequent murder. But, through it all, he *never* stopped loving, worshiping and striving to serve our Heavenly Father. And *that's* why this Psalm is so very important to us. Because it teaches us what response *we should have* when our Heavenly Father (through His Word and Holy Spirit) shows us (convicts us) of our sins (Heb 4:12). So, without any further a due, let's see what the rest of verse 1 says...

Psalms 51

I ... Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

First off, the word '**God**' here is a 'title' we've seen a lot in the Psalms. It's '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. And the word '**mercy**' here means **to bend or stoop in kindness to an inferior, to favor, bestow**; and causatively it means **to implore** (i.e. move to favor by petition) ... which is exactly what David is doing here (#2603). And the word 'lovingkindness' means **kindness**; by implication (towards God) *piety* (#2617). So, it's easy to see why some say this Psalm was written when David was pleading with God for the life of his new son (with Bath-sheba). David was definitely asking for God's kindness to be shown to him.

And then he asks the Lord (YHVH) to ‘blot out’ his transgressions. The words ‘**blot out**’ mean (in the context of this verse) *to stroke or rub*; by implication, *to erase* (#4229) and the word ‘**transgressions**’ means a *revolt* (national, moral or religious) (#6588). It comes from a prime root that means *to break away (from just authority)*, i.e. *trespass, apostatize, quarrel* (#6586). And when Daivid committed adultery with Bath-sheba – and then murdered her husband – that was definitely breaking away from God’s righteous Laws. It wasn’t a ‘tiny’ sin, it was blatant breaking God’s Laws. As the Lord (YHVH) said to David (through the prophet Nathan) in 2 Sam 12:9, *David ‘despised’ the commandment of the LORD*. The word ‘**despised**’ means to *disesteem* (#959) and has also been translated as *distain*. In other words, David was asking that the Lord (YHVH) would totally erase his transgression (rebellion) from his ‘book’ (Ex 32:32-33, Ps 69:28, Rev 20:12-15). Our Heavenly Father keeps very good records (Deut 32:34) and only His mercy can ‘erase’ them. But, once He does forgive us, we should have the faith to know that He has totally forgiven us. As Ps 103:12 says: *as far as the east is from the west, so far hath he removed our transgressions from us*. Part of trusting our Heavenly Father means that, when He says He’s forgiven us, *we believe He truly has*. So, we *shouldn’t* feel guilty about it anymore, nor should we keep brining it up to Him and ask for forgiveness over and over again, *unless* you keep doing it, and in that case you need to stop it! If you have a hard time stopping the sin then keep asking our Father (in Jesus’ name) for the strength (will power) and understanding to stop it. But, asking forgiveness for a sin *you’ve already repented for* is actually quite insulting to Him, because it shows you *don’t believe He forgave you*. Lack of faith is what hurts (and angers) Him *immensely*. So, part of being forgiven is also *believing that He does forgive you*. If you still feel guilt, then perhaps there’s something else you have not repented for. Pray to the Father about it and search His Word; if you are sincere, the Holy Spirit *will* help you see any other sins you need to repent for. And if there’s nothing else, the Holy Spirit *will* help your faith to grow and that ‘guilt’ feeling *will* leave you. But always make sure you’re honest with our Heavenly Father because, truly, there is no fooling Him.

So, David knew he had sinned ‘big time’ and asked that the Lord (YHVH) his God (his Creator and the Supreme God) to blot out (totally erase) his transgressions (rebellion) according to the multitude (abundance, #7230) of His tender mercies. The word ‘**mercies**’ here is different than the prior word ‘mercy’. It means *to have compassion* (#7356) on him. As the Lord Himself proclaimed to Moses in Ex 34:7: *The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth*. And another Psalm of David tells us...

8 *The LORD is merciful and gracious, slow to anger, and plenteous in mercy.*
 9 *He will not always chide: neither will he keep his anger for ever.*
 10 *He hath not dealt with us after our sins; nor rewarded us according to our iniquities.*
 11 *For as the heaven is high above the earth, so great is his mercy toward them that fear him.*
 12 *As far as the east is from the west, so far hath he removed our transgressions from us.*
 Ps 103:8-12

Notice the stipulation here - our Heavenly Father only shows great compassion and mercy towards *those who fear Him*. This means those who fear to disobey Him *and* revere Him. It’s

speaking of those, like David, who humbly repent for their sins and accept His chastisements, which are for our good (Heb 12). It also means those who seek Him sincerely (study His Word) and strive to put off their sins and obey Him, *wholeheartedly*. And that is what David did after he sinned, as Psalms 32 [https://t.me/BibleStudyBooks_Psalms/352] also pointed out.

Psalms 51

2 Wash me thoroughly from mine iniquity, and cleanse me from my sin.

The word ‘**wash**’ here means **to wash** by stamping with the feet (#3526) which again shows us that chastisement is done *for our good* as it’s part of cleansing our ‘**iniquity**’, which means our **perverse** (even evil) **spirit** (#5771). Paul wrote, in Hebrews 12 that the Lord (YHVH) only chastens those who He loves (vs 6). And, even though it’s not fun to go through, if we humbly endure it *with patience*, it **will** cause us to again be profitable (spiritually fruitful with good works) because chastening teaches us how to control our carnal mind (that which causes us to *want* to sin) so we can do what’s right (vs 10-11). And the word ‘**cleanse**’ here means **to be bright**; i.e. (by implication) **to be pure** (physical sound, clear, unadulterated; Levitically, uncontaminated; **morally, innocent or holy**) (#2891). It’s also been translated as **purify**. And the word ‘**sin**’ here means an **offence** (sometimes habitual sinfulness), **and its penalty**. It even means an **occasion, sacrifice, or expiation** as well as an offender of God’s Laws (#2403).

So, David is acknowledging three things. One, that he rebelled against God. Two that he broke God’s Laws and three that his spirit had become corrupted (unclean). And he, therefore, not only asked that the Lord (YHVH) blot out his transgressions (rebellious heart and acts) but also to cleans his unpure thoughts and desires (heart and mind) so his ‘inner man’ could be cleansed, so he wouldn’t continue to sin (break God’s Laws), which is a very good thing for us to pray when repenting as well. And this is very similar to another one of David’s Psalms we’ve already studied back in chapter 32...

3 When I kept silence, my bones waxed old through my roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

*5 I acknowledged my **sin** unto thee, and mine **iniquity** have I not hid. I said, I will confess my **transgressions** unto the LORD; and thou forgavest the iniquity of my sin. Selah.*

Ps 32:3-5

While we were not told when Psalms 32 was written, the context of these verses strongly imply that it was during the same time when this Psalm 51 was written. For David used the same terminology, citing three kinds of offenses to God: transgression (rebellion), sin (breaking His Laws) and iniquity (a perverse spirit). And, he also points out that: before he confessed his sins, iniquity and transgressions, the Lord’s hand was ‘heavy’ on him - which means (as we say today) his conscience was ‘killing’ him inside. As the rest of Psalm 32 goes on to say, it was not until David made a good repentance that the Lord freed David from the guilt that so deeply afflicted his spirit. This is truly the same today as it was back in David’s day. Even after we’ve accepted

Jesus Christ as our Savior and King, we'll still fall short and sin at times. And the Holy Spirit will help us to return to our Heavenly Father by making sure our conscience will bother us *so much* that we *finally* can't go on any longer until we make a good repentance.

But we, like Daivd, have to be ready to fess up to our sins, transgressions and iniquity in order to be willing to change. Part of true repentance requires a change of heart (desires, emotions) and mind (thought process) not just a change in our actions (which is also required). So, in these first two verse in Psalms 51, David is speaking about a **true and total** repentance (just as he does in Ps 32). The kind that means you, not only say your sorry, but also confess (in prayer to the Lord) your sins *and then* strive sincerely (as hard as you can) to learn His Word *and also to change* so you *stop* sinning. Now, some sins are really hard to stop, because we've been doing them a long time. The 'habitual' sins are always the hardest to 'kick'. But the Lord *will* help us to 'kick them' **if** we 'stick with it' and show Him we're committed to changing. Don't forget to ask our Heavenly Father for the *strength and understanding* to help kick your sins, *especially* the hard ones; because we truly can't do so without help from His Holy Spirit. If you're really serious about changing (stopping the sin[s]) the Lord *will* help you with the presence of His Holy Spirit in you. But, it does take time and discipline. Just don't ever stop working to 'kick' your sins out and once you have, work hard to *keep* them out!

Further, true repentance also means humbly accepting chastisement for your sins because, after all, it is the Lord's chastisements that help purify our iniquity (perverse spirit which is the product of the carnal mind) that caused us to sin in the first place. So, just because the chastisements continue, don't fret. Stick with it. Study God's Word, keep praying for help and work hard (sincerely) to change. Again, when the Lord sees you trying, He *will* help you. Prov 16:6 tells us that *iniquity* (a perverse/corrupted spirit) *is purged* (cleansed) *by mercy and truth* from the Lord. So, once the Lord forgives you (gives you mercy – chastening you less than you deserve) make sure you work hard to put truth (God's Word) inside your 'inner man' by studying, and absorbing His Word, daily – because *that* is the *only* thing that cleanses your heart (desires, emotions) and mind (thought process). There are many things in life that can defile us spiritually, if we let them. Refrain from those things and keep your heart and mind focused on the Lord's Will (the Word of God). As 2 Tim 2:3-4 says, we should *endure hardness, as a good soldier of Jesus Christ*. And, *no man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier*. The word '**entangleth**' here means to **entwine** or **involve with** (#1707). So, we can't let our heart (desires, emotions) and mind (thought process) be absorbed or obsessed with things of the world, as John also warned us in his epistle...

15 Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

16 For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

17 And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever.

1 John 2:15-17

Now, you don't need to become a fanatic about it, but do make sure to refrain from the things you *know* are not good for you and make time to pray to God and study His Word each day. And try to pray to Him *throughout the day* also, even asking Him for help when you need it. He truly loves this, as He pointed out in the last Psalm (50:15). Also try to keep God's Word in the forefront of your mind (and heart) throughout the day so you'll be better able to obey it. As Gal 5:24-25 says, they *that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.* In other words, if we claim to be Christians (followers of Jesus Christ) our actions must show it. Another way to say it is: if you 'talk the talk' of Christianity, you must also 'walk the walk' of Christianity. And our repentance for our sins must be sincere. We have to **truly want to change** and **sincerely work** to do so, or we're just fooling ourselves - because our Heavenly Father knows if we're being sincere or not; we can't hid any sins from Him...

13 Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

14 For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.

Eccl 12:13-14

So, as we live life in the flesh, we're all going to sin at times - just as walking on a dirt road in sandals means our feet *are going to* get dirty. But, as Jesus told Peter in John 13:8, if we don't let Him wash us (our 'inner man') then we will have 'no part' (communion) with Him. Again, that's why we must study God's Word *each day*, and keep it in the forefront of our heart and mind, so we can learn to *sincerely* to obey it. If you do so *sincerely* every day – remaining firmly committed to Him, and not get distracted by 'things of the world' – then you *will* change inside (for the better, of course) and even begin to reap the blessings that come from wholeheartedly following the Lord...

7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

*8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit **shall of the Spirit reap life everlasting.***

*9 And let us not be weary in well doing: for in due season **we shall reap, if we faint not.***

Gal 6:7-9

We'll pick this up in part 2...

AMEN.