

Part 1 – Mercy and Truth

In chapter fifty-six, part 1, we learned this was a Michtam Psalm; which means that, what was written is *so important* we should ‘engrave’ it into our heart and mind, so we don’t forget it. We also learned this was another Psalm of David, and that it was written when the Philistines arrested him after he fled to Gath, to try and get away from Saul (the king of Israel at that time) who was trying to kill David. While David had done *nothing* wrong to Saul (and was not trying to take his throne) Saul became *very* jealous of David and thought he was a traitor. And he persecuted David *so much* that he felt the only option was to flee to the land of the Philistines (Israel’s enemies) so Saul would stop chasing him. However, this didn’t work out the way David had hoped because, at that time, he was still *so* famous in war that the Philistines still thought he was their enemy; they didn’t realize that Saul considered him a traitor, or that he had been run out of his own nation. So, they arrested him and brought him to the king, Achish. And that’s when this Psalm was written. We learned from historical Scriptures that David was able to escape that dangerous situation because he faked being insane (mad); and so, the king kicked him out of the country. And the vital lesson within this (which we should write in our heart and mind, so as not to forget it) was that: even though David was *greatly* afraid they were going to kill him, he still chose to *discipline* that fear, and *trust* in our Heavenly Father.

And in part 2, we continued to learn how, even though there were times David was afraid of the situation he was in (such as being in the hands of the Philistines) he *chose* to trust in the Lord *and praise Him* as well. After the many battles he had already fought by this point in his life, he well knew that he *had* to control his emotions of fear, and *choose* to trust in the Lord *if* he was going to get out of his distressful situations safely. After all, all mankind can do is harm our flesh body; they *can’t* harm our soul, *unless* we allow them to deceive us with lies, or cause our faith in our Heavenly Father to waiver. On the contrary, our Heavenly Father is the *Supreme* God (Our Creator), so He can not only cause our flesh body to die, but our soul as well. So, it’s *far better* to be pleasing to Him (which we cannot be *unless* we *trust* in Him) – even if it means enduring some sufferings - than to allow our ‘inner man’ to become corrupted, and face spiritual death (being ‘blotted out’ of existence in the lake of fire, Rev 20). David also spoke more about his many enemies. They twisted his words and continuously conspired evil against him. This was especially so with David’s own countrymen, even his king! For Saul (who entertained evil spirits) was *so* jealous of David he began to *hate* him. And he therefore continuously sought to kill David, and tried to force everyone else in the nation to help him do it. Thus, there were many people who spied on David, for king Saul - and David well knew this. But, he didn’t let this cause his faith in the Lord (YHVH) to waiver. He continued to trust the Lord would save him and asked the Lord would continue to deliver him from all his trying times. And the Lord was indeed faithful to do so, *because* David did *not* let his heart depart from Him. That’s why David repeated, several times throughout the Psalm (for emphasis), that He would *continue* to praise God’s Word *and* trust in Him *instead of* letting himself be afraid of the precarious stations that he

kept experiencing. This is thus a *very* good example for us! If we don't forsake our Heavenly Father, He'll *never* forsake us...

Psalms 57

Mich'-tam of David, when he fled from Saul in the cave.

Now, this Psalm is yet another *Mich'-tam* Psalm (written by David), which means ***an engraving*** (#4387) and comes from a prime root that means ***to carve*** or ***engrave***, i.e. (by implication) ***to inscribe indelibly*** (#3799). The word therefore points to a ***graven*** (and therefore a ***permanent***) ***writing***. In other words, what is being taught in the *Mich'-tam* Psalms is *so important* that we need to write it into the 'tables' of our heart and mind (2 Cor 3:3, Jer 33:31, Heb 8:10, 10:16). This Psalm (56) is the now the **third**, of six, *Mich'-tam* Psalms (16, 56, 57, 58, 59, 60). Appendix 65 XII in the *Companion Bible* explains that these last five *Mich'-tam* Psalms (56-60) form a 'group' by themselves; and we'll understand *why* as we continue to study the rest of them. But, they all have a common 'theme' of either death and resurrection (as in Ps 16) and/or deliverance from hell, or from the grave (Ps 56-60).

Apx 65 XII also says the *Mich'-tam* Psalms have a common characteristic of being ***personal***, ***direct*** and (more or less) *private*, which is shown by their speaking of David's descendant (the Messiah) also being His Lord (Ps 110:1, Mth 22:42-46, Luke 20:41-44). This is why they often speak of Jesus' death and resurrection, or to a deliverance from imminent danger, death or even from the grave itself (Ps 16:10, 11; 56:13, 57:3, 58:10-11, 60:5,12). And because David was a prophet (as Acts 2:25-31 tells us) he *knew* God would raise up the Messiah (who would be one of his descendants) to sit on HIS throne; and this truth was '*engraved*' in the first of the *Mich'-tam* Psalm in chapter 16. But, this 'group' of the last five *Mich'-tam* Psalms (56-60) will teach us of 'Israel's Redeemer *and* His work'. God's People are thus 'speaking' to Him as 'Israel's Redeemer' and His 'work' *in telling them of* His death and resurrection. We saw the last Psalm speak of this in the last verse (13). So, while the Psalms give praise to our Father, there's also much prophesy, counsel, direction, invaluable guidance in them if we only seek it out.

And, thankfully, this Psalm (as in the last Psalm 56) gives the 'timeline' for when this Psalm was written by David. It says it was written *when he fled from Saul in the cave*. However, there were *several* times written when David fled, to a cave, to escape Saul's persecuting him. One time was in 1 Sam 22, which was after he was released from the Philistines - where he had gone for refuge from Saul - but ended up being arrested and taken to the king and was finally freed when faking he was insane (mad). The last Psalm we studied (chapter 56) was written during this time. And right after that, 1 Sam 22 tells us he fled to a cave called Adullam, where not only his family came to him but, also many others who were discontent with the current king (Saul). But, 1 Sam 24 also tells us of *another* time in which David was hiding in a cave (En-gedi) from Saul. Only this time, Saul actually went *into* the cave too, to 'cover his feet' (likely to sleep). And, while

David's men tried to get him to kill Saul, David refused and simply cut off a piece of Saul's 'skirt' (robe) to prove to Saul that he was really not trying to kill him. But, the context of this chapter does not really tell us *which* time David was hiding in the cave from Saul; so it's hard to know for sure. But, either way, it's still gives us the *frame of mind* David was in. He was still 'on the run' from Saul and it was still a *terribly* difficult time in his life. Now, the *Companion Bible* 'titles' this Psalm as "Israel's Redeemer, and His Word", just as the last *Mich'-tam* Psalm (56) was, and as the next three will be too (which is why they are a 'group'). So, it's describing the Redeemers work of 'salvation'. For David, this was not *only* a physical salvation from his enemies, but also a *spiritual* salvation - for the Lord was teaching him how to trust in Him - which is *truly* what saves our soul...

Psalm 57

I ... Be merciful unto me, O God, be merciful unto me: for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.

Now, David begins this Psalm by using the very same phrase that he did in the last chapter (Ps 56:1) and *twice* (for emphasis) asks that God be *merciful* (#2603, gracious or favorable) to Him. The word '**God**' here is yet again '**Elohiym**' (#430), which means *the Supreme God*, who is our *Creator*. And he asked for God's mercy because he *truly* trusted in Him. The word '**trusteth**' here means *to flee for protection* and, figuratively, *to confide in* (#2620). And then he uses an analogy of shade from wings of a bird to speak of what he takes 'refuge' in (which is also #2620). And David didn't make up this analogy; he actually got it from our Heavenly Father himself. In Ex 19:4 – after the Lord (YHVH) freed Israel from Egyptian bondage, and was about to give them His Law on Mount Sinai, He told Moses to tell Israel - *Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself*. And what He was referring to (His protective 'eagle's wings') was actually the cloud that He kept over them. Not only to lead them out of Egypt, but also the *whole time* they were wandering in the wilderness. As it is written...

21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.

Ex 13:18-22

Exodus 14 also tells us He also used this cloud to protect Israel when the Egyptian army foolishly chased after Israel, after they had left Egypt. The Egyptian army had them 'cornered' but, the Lord moved His cloud between Israel and the Egyptian army, until *all* of Israel safely crossed the Red Sea, *on dry ground*. Then, He removed it, and let the Egyptians cross the Red Sea *part way*. In which time he allowed the water to begin to seep back into the soil, so their

chariots got stuck. And when they began to run for safety, he caused the waters to come crashing down, and drowned them all. But, verse 24 gives us a very important point for our study: *And it came to pass, that in the morning watch the LORD looked unto the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians.* Did you catch it? Our Heavenly Father was IN the cloud and the pillar of fire. This is not symbolic – He was literally riding in His ‘flying vehicle’ – the same one that Ezekiel chapter 1 gives us *great* detail about (because Ezekiel saw it). Some of the Psalms also speak of Him (and his angelic army) flying in awesome flying vehicles far superior to ours, even today. If you want to learn more about this, check out the special studies below...

You Will See Clouds and Wheels, Part 1 - <https://t.me/BibleStudyDownload/392>
You Will See Clouds and Wheels, Part 2 - <https://t.me/BibleStudyDownload/393>
Flying Upon the Wings of the Wind - https://t.me/BibleStudyBooks_Ezekiel/764

So, God Himself likened His protective cloud, that He literally flew in, to the ‘wings of an eagle’. That’s why, in Deut 32:10-12, He said that He led Israel about in the wilderness, and instructed them too, just as an eagle *protects* her babies and even *teaches them to fly* with her wings. Our Heavenly Father even speaks of His protection, and instruction, with His ‘wings’ as being how He kept Israel as the ‘apple of his eye’, which means His pupil. In other words, He took great care of Israel in the wilderness (as we take great care of the pupil of our eye) *because* He was *literally flying above them* - leading them, protecting them, and even instructing them, by giving them His precious (and perfect) Laws. And, as a side note to this, consider how there was a ‘cloud’ that covered Jesus Christ on the ‘Mount of transfiguration’, written of in Mth 17:5, Mk 9:7 and Lk 9:34...

34 While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son: hear him.
Lk 9:34-35

There was a cloud that ‘overshadowed’ Jesus, Moses, Elijah, Peter, James and John. And a voice even spoke out of that cloud (where God’s flying vehicle was) and declared that Jesus was His beloved Son and commanded the apostles ‘hear him’, which they were truly trying to do. Now, the word ‘overshadowed’ here means *to cast a shade upon*, i.e. (by analogy) *to envelope in a haze of brilliancy*; figuratively, *to invest with preternatural influence* (#1982). And what’s even more interesting, is that this word ‘overshadowed’ is the same Greek word used in Luke 1 - when the angel, Gabriel, told Mary she would have a child, she asked him how that would be possible since she was a virgin. The angel then said: *The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God* (Lk 1:35). So, while our Heavenly Father did not have sexual

relations with her, His Holy Spirit did ‘overshadow’ Mary and performed a miraculous conception that created the *Holy* Son of God! So, the point to our study here is that: our Heavenly Father has *long* used ‘wings’ as an analogy for His protective ‘covering’, which is usually manifested physically (in a way we can see) *by a cloud*. If you do a word study on ‘clouds’ you’ll see *how many* times it is connected with our Heavenly Father, and Jesus Christ; including Jesus’ return (Lk 21:27). But, *most* usually, our Heavenly Father’s vehicle cannot be seen, as was in Mary’s case when she conceived.

Another example of God’s protective ‘wings’ being over us can be found in 2 Kings 6. When the prophet Elisha had been surrounded by the Syrian army (they wanted to arrest him), his servant nearly freaked out. But Elisha told him *fear not: for they that be with us are more than they that be with them* (2 Kings 6:16). He then prayed the Lord would open the eyes of his servants so he could see the mighty angelic army that was above them (with the Lord included). As it’s written: *And the LORD opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha* (2 Kings 6:17). So, even though we can’t see our Heavenly Father’s protective ‘wings’, we should *know* that He’s *always* close to us, ready to help when we need it. The stipulation to this is, of course, as long as we make Him our ‘refuge’ by trusting in Him. As another Psalm says...

1 He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. [Gal 5:26, Rom 8:14]

2 I will say of the LORD, He is my refuge and my fortress: my God; in him will I trust.

3 Surely he shall deliver thee from the snare of the fowler, and from the noisome pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.

Ps 91:1-4

The ‘secret place’ of the Most High is undoubtedly His throne. That’s always been where man cannot go. That is, until Jesus Christ died for our sins and rent the veil between us and Him (Mth 27:51, Mk 15:38, Lk 23:45, Heb 10:20). But, as Col 2:17 says, the Law (the blood sacrifices) were a ‘*shadow*’ of things to come, which refers to Jesus Christ. So, when the people offered blood sacrifices back in those days, IF they believed in what the law ‘foreshadowed’ (Jesus Christ) their prayers *were* received by God, and *that’s* how David was confident his prayers would be heard. And truly, even when he could not offer physical sacrifices – when he was wandering in the wilderness running from Saul – he still had faith in what the sacrifices foreshadowed *would come* (the Messiah, Jesus Christ) and *that’s* why his prayers were answered. So, while we cannot go to God’s throne physically, because we’re still in a flesh body (1 Cor 15:50), we *can* go there spiritually... but only *if we have faith in Him*, which also means having faith in Jesus Christ, who He sent to die for our sins. And what this means is that we must study His Words (and keep them in our heart and mind) *willing* striving to obey them *sincerely* each

day. *That's* how we 'abide' in Him, i.e. how we *spiritually* remain 'under His wings' (John 14:15-21, John 15:1-11, 1 John 2:1-11, Rom 8:1-7). And that's what causes our prayers to be heard by Him, when we pray in faith, in Jesus' name (John 14:13-14, John 15:17, John 16:23-26). So, even though we're in physical bodies, we can still be close to Him, *spiritually*, when His Words (*and* Holy Spirit) are in our heart and mind.

And truly, there is no way to be *closer* to our Heavenly Father than when we *spiritually* dwell 'in Him' (in His Word) and He in us (His Word and Holy Spirit in us) – which is what being 'under' His protective 'shadow' from His 'wings' IS. And *that's* what ensures us (gives us great assurance and confidence) that, even if we cannot see His cloud (or vehicles) 'hovering' over us, we still *know* He's near to us (because He is within us) *and* protecting us too - just as an eagle does her young ones. As long as we *trust* in Him, we truly are 'abiding' (spiritually) in the 'secret place' (God's throne where He hears our prayers) and under His 'wings' (His Word and Holy Spirit) of protection. So, truly, our trust in Him IS what causes us to abide in the 'secret place' under His mighty 'wings' *because* (again) we can't be closer to God than when *He is in us* and *we're in Him* (John 15). And this is why Psalms 91:4 said that *his truth* will be our shield and buckler. The word of God (which is truth, John 17:17) and the Holy Spirit (which is also truth, John 14:16-17) are what protects us *spiritually* - yet He can also protect us physically when He so chooses. That's why Psalms 91 goes on to say...

9 *Because thou hast made the LORD, which is my refuge, even the most High, thy habitation;*
10 *There shall no evil befall thee, neither shall any plague come nigh thy dwelling.*
11 *For he shall give his angels charge over thee, to keep thee in all thy ways.*
12 *They shall bear thee up in their hands, lest thou dash thy foot against a stone.*
13 *Thou shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet.*
Ps 91:9-13

So, not only do we have direct access to our Heavenly Father, in His very throne room, **if** we are *truly* 'dwelling in Him' - via our trust and faith in Him (His Word and Son) - then He's also got 'angels' protecting us too. And notice how this Psalm also points out that, God's protection is what *enables us* to be able to *tread upon* the lion, adder, young lion and the dragon! This is something Satan *failed* to point out when twisting verse 11 when he was tempting Jesus Christ (Mth 4, Lk 4)... obviously, he doesn't like to think about Jesus Christ and His servants 'treading' upon him!

Now, in the later part of this verse 1, David says: *for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast.* Again, David was referencing the very analogy (His protective wings) that our Heavenly Father spoke of. And he knew this was spiritual, as well as physical at times, even if he couldn't see it. So, even though

he was hiding in a cave from Saul, he proclaimed to the Lord that he would *trust in Him*, which is truly *spiritually* fleeing to Him (#2620) for protection from fear, anxieties and worry about our distressful situations. Even though calamity - after - calamity kept coming to David (Saul kept chasing him, trying to kill him) – instead of being scared – David chose to put his trust under the wonderfully protective ‘wings’ of our Heavenly Father...

If you think about a shadow in fleshly terms, it’s easy to understand this. If you go under (or in) the shadow of something (say a tree or a building) *then you are under its protection* from the hot sun. And *that’s* why our Heavenly Father is trying to convey to us. When we *truly* trust in His Word, we’ll be under *the protection of His Holy Spirit* (and angels) even if we can’t *physically* see them. And that *does* give us great comfort, when we *truly* trust in His Word, just as being in the shade does on a hot day. Something else to think about: when you have your Bible open (as you’re studying it), what does it resemble? Kind of looks like two ‘wings’ doesn’t it? Yes, God’s Word (and Holy Spirit) protects us *spiritually*, just as His physical cloud (and flying vehicles) protect us physically, when it’s needed. Yet again this teaches us, so long as we don’t forsake Him (and trust in Him *wholeheartedly*), He’ll *never* forsake us! We truly have *nothing* to fear...

Psalm 57

2 I will cry unto God most high; unto God that performeth all things for me.

David uses three different ‘titles’ for our Heavenly Father in this one little verse. The first ‘**God**’ is ‘**Elohiym**’ (#430), which means *the Supreme God*, who is our *Creator*. And the words ‘**Most High**’ are ‘**Elyown**’ or ‘**Elyon**’ (#5945), which means an *elevation*, i.e. (adj.) *lofty* (compar.); as title, *the Supreme*. He is the ‘possessor of heaven and earth’ (Gen 14:18-20), Who divides the nations ‘their inheritance’ (Detu 32:8). In Ps 83:18, He is ‘over all the earth’. And the second time ‘**God**’ is used it’s ‘**El**’ (#410), which means the *Almighty God* who is *Omnipotent*; it shows His strength, power and might. ‘**El**’ is the God Who *knows* all (first occ. Gen 14:18-22) and *sees* all (Gen 16:13) and that *performeth* all things for His people (Ps 57:2); and in Whom all the Divine attributes are concentrated. And that’s why David says, when he will ‘cry’ (call out to, #7121) unto God (our Creator, who is the Supreme God) the ‘Most High’ (possessor of heaven and earth), he *knows* that God (the Almighty God who is Omnipotent) will indeed ‘performeth’ (bring to pass, perfect or complete, #1584) ‘all things’ for him. And David specifically says ‘all things’ *for a reason*. The *Companion Bible* points out that this is a figure of speech (*Ellipsis*, apx 6) which is when a gap is purposely left in a sentence (through omission) of some word or words. So, here, nothing is particularized, so that we may supply everything. To name one thing might seem to exclude all others. In other words, *no matter what* happened to David, he had confidence that the Lord (YHVH) would answer his calls for help in whatever way was best. And that is *true* faith in our Heavenly Father!

But, there is a stipulation, of course. Deut 4:27-31, Jer 29:10-14 and 1 Chron 28:9 all tell us that when we call upon our Heavenly Father, we *must also* be seeking Him *with all* our heart, mind and soul... or else *we won't find Him*. In Lk 12:30 Jesus adds 'all our strength' (will power) to this list. This simply means that, **if** we ask our Heavenly Father for help, we *must* be serious about *obeying* Him. We can't ask for forgiveness for a sin if we're not willing to give it up... because we'll be right back into the same mess again. So, it's also wise to ask for the *will power* (internal strength), *and* understanding, you need to overcome your sins – especially if there's something you're really struggling with. But, always be honest with Him and follow through with 'your part' of the condition by seeking Him, working to kick out your sins and striving to obey Him, from the heart. If you do this, He'll *always* help you – it's a *promise* from God!

Psalm 57

3 He shall send from heaven, and save from the reproach of him that would swallow me up.

Selah. *God shall send forth his mercy and his truth.*

Ps 11:4 tells us that David well knew our Heavenly Father dwells in his Holy Temple (on His throne) in heaven - even though, at times, He comes to the earth as well. And in Isa 66:1, the Lord (YHVH) Himself says that heaven is His throne and the earth is His footstool. So, David's simply saying that: even though 'God' (***'Elohiym*** (#430), which means *the Supreme God*, who is our Creator) is 'in heaven', He will still 'send' forth (His mercy and truth, as the latter part of the verse says) to David which is what will save (to free or succor, #3467) David from the 'reproach' (slanders and lies, #2778) of those who want to 'swallow him up'. We saw this term used in the last chapter, both in verse 1 and 2. And we learned that this means ***to inhale eagerly***; figuratively, ***to cover***; by implication, ***to be angry***; also ***to hasten*** (#7602). So, 'swallow me up' could even be translated as 'thirsting for my blood'.

Now, there's also a '***selah***' in the middle of this verse. And this *always* means to '*stop and think*' about that *has been said* (in the first part of the verse) with what's *about to be said* (in the latter part of this verse). So, the '***selah***' here is connecting (and emphasizing, *by repetition*) David's confidence (that God would assuredly send deliverance), with (and because of) His mercy (lovingkindness) and truth. The word '***mercy***' here means ***lovingkindness*** or ***grace*** (#2617) and '***truth***' means not only ***truth*** but ***stability***, ***certainty*** and ***trustworthiness*** (#571). That's why Ps 86:15 (another Psalm of David) says: *But thou, O Lord, art a God full of compassion, and gracious, longsuffering, and plenteous in mercy and truth*. And Isa 16:5 tells us that (prophesying of Jesus Christ's reign) *in ***mercy*** shall the throne be established: and he shall sit upon it ***in truth*** in the tabernacle of David, judging, and seeking judgment, and hasting righteousness*.

So, mercy and truth are paramount to the way our Heavenly Father – and Jesus Christ – governs heaven *and* earth. Why is this? Prov 16:6 explains when it says that: *By ***mercy*** and ***truth*** iniquity*

*is purged: and by the fear of the LORD men depart from evil. **Mercy and truth are what cleanses our ‘inner man’ from our sins.*** When we make a good (sincere) repentance, He gives us ‘mercy’ (kindness we don’t deserve, by not punishing us as we deserve). But, to *fully* make a good repentance (as Ps 32 explains) we must *also* receive His truth, which is His Word (John 17:17) and His Holy Spirit (John 14:16-17). And that’s so that we can learn to *stop sinning*. Because, only when we’re *really* sorry for our sins – which means we must truly want to stop them – will He forgive us. And we *must* learn His Word (truth) in order to understand *how* to stop sinning. Studying His Word is also what changes our heart so that we stop *wanting* to sin– which is another vital part of true repentance!

And this is why Psalms 25:10 says: *All the paths of the LORD are **mercy and truth** unto such as keep his covenant and his testimonies.* Our Heavenly Father *only* gives mercy to those who are sincerely seeking (and striving) to ‘keep’ (guard, protect, maintain and obey, #5341) His ‘covenant’ and ‘testimonies’ (all of His Word) in our heart (desires, emotions) and mind (thoughts). And this is a critical point to remember. For His ‘mercy and truth’ (salvation) does not come from any other way than us *being ready* to put off our ‘old man’ *which is corrupt according to the deceitful lusts* (Eph 2:22), and *not serve sin any longer* (Rom 6:6). Again, we do this by *renewing in the spirit of our mind* (Eph 4:23) *through studying God’s Word* (Col 3:10) so the Holy Spirit will help us put on the ‘new man’, which is created in God’s Image of *righteousness and true holiness* (Eph 4:24). So, when you receive God’s mercy - when He forgives your sins - make sure to do your ‘part’ to cleans your iniquities by striving *hard* (each day) to ‘kill’ (spiritually) the ‘old man’ in your soul - *and* put on the ‘new man’ - by putting *truth* into your heart and mind... which is done by studying His Word, *digesting it* (when you think upon it throughout the day) and then striving to sincerely obey it, wholeheartedly...

5 For thou, Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer; and attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods there is none like unto thee, O Lord; neither are there any works like unto thy works.

9 All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.

10 For thou art great, and doest wondrous things: thou art God alone.

*11 **Teach me thy way, O LORD; I will walk in thy truth: unite my heart to fear thy name.***

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.
Ps 86:5-12

We’ll pick this up in part 2...

AMEN.