

## The Ten Commandments - Part 38: You Shall Not Commit Adultery Part 5 - The Template for Repentance (02/11/2023)

The following text is a message from Corner Fringe Ministries that was presented by Daniel Joseph. The original presentation can be viewed at <https://www.cornerfringe.com/media/vzs8f6g/ten-commandments-pt-38>

**\*Portions of this document have been edited from the video message to better present a comprehensive, written document. Special attention was given to preserve the original context, but this document is *not verbatim*. Scripture verses are in the red text with other quotes in blue. Therefore, it is recommended that this document is printed in color. The Hebrew words are generally accompanied by the transliterate, English word. In most cases, the Hebrew is to be read from right to left.**

We are actually going to be finishing up this seventh commandment, *you shall not commit adultery* (Ex 20:14). Last week we looked at what I would call some pretty horrifying consequences or repercussions that David would face in light of the sin that he had committed. As I mentioned last week, as we look at the story of David and Bathsheba, the moral of the story is not, "Well, you know what, it actually kind of worked out for David. This whole thing worked out for David; it was worth it." That is not the takeaway. That is not the moral of the story. That is not why all of this has been recorded. The moral of the story is, "There will be hell to pay for sin." That is the moral of the story.

Read the story and look at how David's life was flipped upside down. He had the blessing of the LORD. This is one of the things that the LORD brought forth and reminded David of how much He had blessed him; how much He was with him. Then suddenly, his world would be flipped upside down; the gates of hell opened up on his house. We are told in Scripture that the sword would never depart from his home (2 Sam 12:10). Now David is going to know chaos, war, violence, pain, suffering, and fear. He's going to experience all these things; that door had been opened. So, the moral of the story is not, "Yeah, this actually worked out in the end; David got what he wanted and it's all good." That's garbage; that's not the takeaway. The takeaway is, "Stay away from sin." True believers in Yeshua do not possess the mentality, "sin today, repent tomorrow." But as I look at the church today in general, that's the mentality that you see. You see a church, you see a people, that is really soft on sin. They don't get worked up about sin; they're not too worried about it. "It's all going to be fine," regardless of how they keep walking. It's not good; that's the path of death.

We are going to continue to look at the story today. Actually, the good news is we are going to turn a corner in this; we are going to shift our emphasis a bit. I understand the last couple of weeks have been incredibly heavy; it's a weighty thing. When you start bringing the topic of adultery to the table, it can be a very emotional thing for a lot of people, a very painful thing for people to talk about. This is a heavy, heavy topic. There's no better way to land this plane, so to speak, than where we are going to go today. We are going to come full circle on this story of David and Bathsheba.

We finished off in 2 Samuel 12:12. Let's move into verse 13. This is what we read. *So David said to Nathan, "I have sinned against the LORD."* Remember last week, Nathan came to David and said, "David, you're the rich man, the rich man that you hate and despise, that you're disgusted with. That's you. You've committed sin. You've committed adultery. You've murdered. The LORD has seen it."

Notice David's response. David doesn't start stumbling over excuses. He doesn't start spinning justifications like the last king before him.

It's interesting when you line up King Saul, the first king of Israel, with David because Saul had a very similar situation to King David. King David has now just had a prophet come before him and lay his sin out before his face. The same thing happened to King Saul. If you go back to 1 Samuel 15:1-3, King Saul was commissioned by the LORD - he was supposed to follow the commandment of the LORD - to go and destroy everything of the Amalekites, from king to the herd to the flocks. Everything was to be wiped out. Samuel comes to check on Saul, and Saul is elated to see him and says, "Blessed are you of the LORD. I have performed the commandment of the LORD" (1 Sam 15:13). This was the first thing out of Saul's mouth; "I've done what's right." Samuel looks at him and says, in verse 14, "What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?" Samuel knew exactly what the commandment of the LORD was. Samuel rebukes him. Instead of just stopping and saying, "I've sinned against the LORD," Saul, in a sense, argues with him, and he actually says in verses 20 to 21, "But I have obeyed the voice of the LORD, and gone on the mission on which the LORD sent me, and brought back Agag king of Amalek; I have utterly destroyed the Amalekites. <sup>21</sup>But the people took of the plunder, sheep and oxen, the best of the things which should have been utterly destroyed, to sacrifice to the LORD your God in Gilgal." Samuel comes back and rebukes him, telling him, in verse 22, "Has the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD?" So, this prophet has to rebuke him again, and only after that second rebuke does Saul get convicted. That spirit is not here with David.

We could add to it; we could talk about the Garden of Eden. The LORD comes to Adam and essentially says, in Genesis 3:9-11, "What have you done? Where were you? Have you eaten from the tree that you shouldn't have?" What does Adam do? "Well, you know, LORD, the wife you gave me - let's be honest, this isn't totally on me. The wife you gave me, she gave me, and I ate." So, the LORD goes to the woman, and the woman says, in verse 13, "The serpent deceived me, and I ate." She points the finger at another.

What these people are all doing is they are stumbling over excuses, but none of that exists here with David. This is important to see because this is the character of David when confronted with his sin. This is the character that we have to possess; this is what God is looking for immediately upon recognizing your sin. In Hebrew it's just two words, "*hatati laYHWH*" ("*I have sinned against the LORD*"). That's all David says here in 2 Samuel 13a. Then we continue in the second part of verse 13, "And Nathan said to David, *'The LORD also has put away your sin; you shall not die.'*"

I want you to appreciate that there is a massive gap between what David says to Nathan, and what Nathan responds to David with. Here, at least we've got this recordation of Nathan having come before him, and David responding to Nathan, "*I have sinned against the LORD.*" What is not recorded here, interestingly enough, is what David had to say to the LORD Himself. I'm going to tell you right now, it is comprehensive; it is one of the most spectacular displays of repentance you will find anywhere in Scripture. Absolutely incredible! And when you look at what David has to say with the LORD, there are principles of wisdom and principles of life that will change the way you pray and your understanding in regard to God. This is a well of life to go to; it sets the template for repentance. If you really want to understand what it looks like to repent, we need these words that David had spoken to the LORD.

Though his words are not recorded in Psalm regarding this matter- here's the beauty - we have them. This is where we are going to spend our time today. We are going to go and look at the heart of David.

We are going to plumb the depths of David's heart, and you are going to see what repentance truly looks like. You are not going to see a shred of evidence, or a single syllable, dedicated to the fact that David thought what he did was worth it, not for even a millisecond.

So, I am going to take you to Psalm 51. It fits right here, and you will see this in the introduction, which reads, **To the Chief Musician. A Psalm of David when Nathan the prophet went to him, after he had gone into Bathsheba.** The superscription literally tells you that this psalm exists because, when David was confronted by Nathan the prophet, this is what David did: he went to the LORD. Listen to the first words recorded from David to the LORD in verse 1: **Have mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies** (*emphasis added*).

The first thing I want to address here is the general statement. What is David doing here? Just look carefully. David is begging for his life; that's what this is. He is begging for his life. Do you want to understand an aspect of repentance, to know whether or not you truly have a repentant heart? David knows the dark power of sin. He knows what is at stake. He knows that his relationship with God is in jeopardy because that is what happens: sin separates us from God. Isaiah 59. There is no question about it. We read in Psalm 5 that God will not dwell with sinners. You don't get to commune with God as a sinner. David knows this. David also knows what is also said in John 9 where it talks about God does not hear sinners. There is no connection with God in a state of rebellion and lawlessness. David is terrified. Part of repentance and understanding repentance is, do you understand the gravity of sin?

Again, as I mentioned, as I look at the church, they do not understand the gravity, the separation, that happens as they habitually continue in their sins. And when you don't have the ear of God, you have nothing. You have no salvation; you have no hope. Where is your help going to come from? When I go to Scripture, my help comes from the LORD. When the LORD is not hearing, who is going to help you? You have nothing.

I want to draw your attention to something that is absolutely, in my opinion, mind-blowing. David does something here. He uses three key words, and they are strategic. He intentionally brings three key terms to the table. David is doing something marvelous. I want to take you through this; let's look at this. He begins with this. The first words out of David's mouth are "have mercy," "*chanan*" in the Hebrew. In response to David's sin, David knows he's in a state of being guilty before God, and he needs help; he is now crying out for "*chanan*". In other words, he wants the grace of God. He wants God's favor to shine down upon him. You Hebrew buffs will notice this: what is the root of "*chanan*"? It's "*chen*," "grace". The first thing out of David's mouth is, "I need Your grace".

**Have mercy upon me, O God, according to** - what? Your "*chesed*," which is translated as "mercy" at times, "favor" at times, or "goodness". It has got to be according to Your "*chesed*". Then David makes this statement in the third tier, the last one. **According to the multitude of** - what? Your "*racham*," your "tender mercies" or "compassion". These three Hebrew words are very specific. I want to show you why David grabbed these. I want you to see what David is doing, because I'm going to tell you it will change the way you approach God, especially in the context of repentance.

To do this, I am going to take you to Exodus 34. It is no coincidence - or at least I don't believe it is - that in Exodus 34 God commissions Moses, "I want you to go and cut two tablets, like the ones that you broke" because Moses came down from the mountain and saw Israel sinning, committing idolatry, and he broke the tablets. God commissioned Moses in Exodus 34:1, **"Cut two tablets of stone like the first ones, and I will write on these tablets the words that were on the first tablets which you broke."** The

LORD would write on them the "*Asaret haDevarim*" (the Ten Commandments) again. Ultimately, those tablets would be the ones that would go in the ark of the covenant. So, the LORD tells him in verse 2, "So be ready in the morning, and come up in the morning to Mount Sinai, and present yourself to Me there on the top of the mountain." God essentially tells Moses, "Be ready for Me because I am coming down."

Now, listen to what happens in Exodus 34:6a, **And the LORD passed before him and proclaimed, "YHWH, YHWH EI"**. This is a formal introduction; it's one of the rarest moments in the Torah, or all of Scripture, where the LORD Himself comes down and uses the tetragrammaton, the holy and sacred name of God. This is coming out of His mouth; it is not through a prophet. The LORD is speaking to Moses, and He declares, "YHWH, YHWH EI". A formal introduction.

Then in verse 6b, He is going to describe what "YHWH, YHWH" means, who He is. **"The LORD, the LORD God, merciful and gracious, longsuffering, and abounding in goodness and truth"** (*emphasis added*). Look at the first word He then uses: "*rachum*" (merciful). This is the adjective form of "*racham*". It is the exact same word that David uses as he is crying out to the LORD. The first word that the LORD uses is "*rachum*". He is merciful. Then He says, "gracious," or "*chanun*" in the Hebrew, the very same word David brings into Psalm 51 when he is petitioning God; these are the first words out of his mouth. Isn't that interesting? Grace. Longsuffering, or "*erek appayim*," meaning "slow to anger". Abounding in "*chesed*" (lovingkindness and goodness) and truth.

This is one of my favorite passages in all of Scripture - it is why I included it in the battle cry - because of how it has transformed my faith. Being able to see, when the LORD comes on the scene to introduce Himself - one of the rarest moments - you had better be paying attention because God is telling you who He is. There are five things - interestingly enough, the number of Torah - five explicit descriptors that the LORD chooses. He could have chosen a dozen other things to talk about, and He could go on for years talking about His glory, talking about His holiness. He could go on talking about His wisdom, which, if you lived a thousand lifetimes, you could not plumb the depths of His wisdom. He could talk about His power. If He just spoke and wanted to turn the sun into an ice-cream cone, it would happen. The point being is God could have done any of that, He could have shared any of that. But what does God put at the forefront in describing who He is? "I am the Savior of all humanity. I am your hope. I am your help." He is merciful and gracious. That is an amazing thing to me.

Do you know why that is amazing? It is because this is an aspect that the devil does not want you to believe. The devil is going to do everything in his power to tell you, "No, He is not going to be merciful to you. He is not going to be gracious to you. He won't be slow to anger. There is going to be no '*chesed*' (goodness) for you. You know why? Because you have gone too far. You have done horrible things in your life. You have had needles sticking out of your arm half of your life. You have been doing drugs. You have been drinking. You have wasted your life. You may have been sexually promiscuous. You are rotten and good for nothing. God does not love you and does not want you." Yet when God comes on the scene, notice how He describes Himself to deal with the filth.

When we look at David's Psalm 51, and him bringing out these descriptors of God Himself, this is what he described. Understand what David is doing. David is reminding the LORD of who He is and the word that God Himself had proclaimed. You want to tap into power? That is the way to do it. You say, "LORD, this is how You described Yourself. Let us not forget Your mercy, Your lovingkindness, Your tender mercies." All things that have to do with reversing something we cannot: sin. Every bit of it.

I look at this, and what do I see? Hope. No matter what sins you have committed, no matter how far you think you have gone in life, no matter what irreversible things you have done from which you cannot come back, Yeshua can bring you back. You do not know the power of His forgiveness. You do not know the power of His blood and what that accomplished. David does. David brings this forward. Absolutely mind-blowing! This needs to frame up how we approach God. When we are in this context of being in despair and worried about our relationship with the LORD being totally fractured, we need to come to Him and remind Him, confess and believe, and have faith in our hearts that this is true; all these descriptors that David plucks out for God Himself, we confess them. There is power in the word.

David goes on and pulls out three things specifically. This is literary genius. He goes on and says this at the end of Psalm 51:1, **blot out my "pesha" (transgressions)**, and in verse 2, **Wash me thoroughly from my "avon" (iniquity), and cleanse me from my "chatta'ah" (sin)** (*emphasis added*). I want you to understand that these three Hebrew words are very specific; they literally cover every sin imaginable. From the intentional to the unintentional, from the rebellious acts - literally rebelling against God intentionally - to "I didn't know," from the least to the greatest, every sin is covered. Isn't it interesting, David pulled out three attributes of the LORD, and then he continues in regard to sin and draws three specific words because, I can tell you, when he says, "blot out my transgressions," grace will do it. When he says, "thoroughly cleanse me from my iniquity," God's lovingkindness will do it. When it comes to sin, His tender mercies will cover it. This is incredible how David lays this out.

My favorite psalm is Psalm 103, a psalm of David. He begins the psalm in verse 1, **Bless the LORD, O my soul; and all that is within me, bless His holy name**. Think about that. Go back to Exodus 34; He told you what His name actually means. In Psalm 103:2, **Bless the LORD, O my soul, and forget not all His benefits; who forgives all your sins** [not some; the whole gamut, A to Z], **who heals all your diseases**. That is the God we serve. Do we believe it? I am going to tell you that if you don't have the faith to truly believe in how God Himself has described Himself to you, how do you repent? How is that repentance going to be valid? David has this faith.

Returning to Psalm 51:3, David says, **For I acknowledge my transgressions**. This gets into the reality of how we truly move in repentance and how to be successful in repentance. It is not to just sweep these things under and hope that God doesn't notice. It is 1 John 1:9—**If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (*emphasis added*). Not some, not just the lesser evils, the lesser sins, but from all sins. The power of Yeshua is that when He said, "It is finished" (John 19:30), that was it. That is the power.

David continues in verse 3 and says, **and my sin is always before me**. It is interesting, in Psalm 38:17b, a psalm of David, David actually says, **and my sorrow is continually before me**. What does David mean by this statement? Is David talking about that his sin will always have power over him and there is no hope? No, that is not what David is talking about; it is the opposite.

To help you understand, let me share with you the story of Richard Wurmbbrand. How many of you know who Richard Wurmbbrand is? A few of you do. You should know; I talk about him from time to time. This was a prolific Jewish Christian pastor. This was a mighty man of God who was literally kidnapped on his way to church by the communists because the enemy of communism is you. So, he gets put in prison and spends over a decade in prison. He says that what he experienced was far worse than death. They were beaten, they were tortured, and they were put in solitary confinement. I will never forget, as he is sharing his testimony, he said something that just gripped me. He said, as he is

there, they forgot Bible verses; they forgot how to write their letters. They were so far into this torment and solitary confinement that they forgot all these things.

But here is what's interesting: all the sins that they had committed in their life started lining up; these are what came back to them. That is mind-blowing, an incredible thing to me, that all they could think about as they were suffering is all the sins that they had done, all the neglect of their duty. He shares a specific story where one of the pastors in there was reminded that he had had this opportunity to spend time with this guy, and he didn't do it, and it was killing him and eating him up. I'm going to tell you something: it is at those moments that you have the greatest purification. Those moments when you look at your sins, your sins are right before you, you are so disgusted with your behavior, you are so overwhelmed, you are so saddened - that begins purification. You now start to see your sins the way God sees them. You need to have that perspective.

David has that perspective; he is overwhelmed. What he is looking at is his sins are before him, and in a sense, he is saying, "I can't believe I went there; I can't believe I did that; it is so disgusting to me." That is when the Holy Spirit works. That is repentance. In Psalm 51:4a, David continues, **Against You, You only, have I sinned, and done this evil in Your sight** (*emphasis added*). Drawing back to last week and what I talked about, this is not saying that he didn't sin against Uriah or against his neighbor. This is acknowledging that sin only can be truly to the Lawgiver, the One who gave the commandment, the One who said, "You are to love the LORD God and your neighbor as yourself". David is recognizing that that command to love your neighbor as yourself is from Him, and so he has broken His law.

David says, in verses 4 and 5, **Against You, You only, have I sinned, and done this evil in Your sight -- that You may be found just when You speak, and blameless when You judge.** <sup>5</sup>**Behold, I was brought forth in iniquity, and in sin my mother conceived me.** Now David is reminding the LORD, "LORD, I am but dust." Job reminded the LORD, in Job 14:4, **Who can bring a clean thing out of an unclean? No one.** Psalm 130:3 says, **If You, LORD, should mark iniquities, O LORD, who could stand?** David is reminding Him that he is part of fallen humanity; he is nothing but dust and vapor.

The apostle Paul says this in Romans 5:12, **Therefore, just as through one man sin entered the world - speaking of Adam; it is where that whole concept of original sin comes from - and death through sin, and thus death spread to all men, because all sinned** (*emphasis added*). It's interesting that in Psalm 14:3b David actually says, **There is none righteous; no, not one.** This is David saying, "None. LORD, please remember that." Paul continues in Romans 5:18a, **Therefore, as through one man's offence judgment came to all men, resulting in condemnation** - in other words, Paul is saying that all humanity is cursed, and we need a Savior. We need that "YHWH, YHWH E!". That is who we need. We need "The LORD, the LORD God, merciful and gracious, longsuffering, abounding in goodness and truth." This is who we need, which, when Yeshua came, He is the embodiment of that entire statement, who Himself says, **"I am the way, the truth, and the life"** (John 14:6a).

David continues on in Psalm 51:6, **Behold, You desire truth in the inward parts** - that means in your heart - **and in the hidden part You will make me to know wisdom** (*emphasis added*). God is looking into your heart, and what does He want to see when He gazes upon you and sees all those secret thoughts that you spin in your heart? What is He looking for? He is looking for "emet" (truth). He wants to see that, which, interestingly enough, when you go to Psalm 119:142b, it says, **And Your law is truth**, and in Psalm 119:151b, **All Your commandments are truth.** And going back to verses 9-11 of Psalm 119, the psalmist says, **How can a young man cleanse his way?** He is talking about repentance. **By taking heed according to Your word.** <sup>10</sup>**With my whole heart I have sought You; Oh, let me not wander from Your**



commandments. <sup>11</sup>Your word I have hidden in my heart, that I might not sin against You. See, that is what the LORD is looking for: for someone that has embraced the LORD's heart. Isn't that what happened as the LORD gazed down upon David and said, "I've finally found a man after My" - what? "My own heart". What did the LORD see? He saw the truth. He saw the commandments of God in David's heart, and that's what the LORD is looking for. Are you clinging to the commandments of God? Are you clinging to that truth? Because that is the heart of God. Do you have that? This is the reality; this is an amazing revelation that David is sharing with us.

David continues in Psalm 51:7, **Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.** David doubles down on what? On the power of God. If the LORD purges him with hyssop, what is going to happen? He is going to be clean. David is declaring it. When you make something clean, there is not a spot left nor a wrinkle left. That is your power. It's interesting that Moses actually identifies the grace and mercy of God. His forgiveness of sins, he calls it power. It is the power of the LORD. David understands the power of God in that He has the ability to do something no-one else in the universe can do: He can forgive our sins; He can make us clean. He can bring us back, no matter how far you have gone.

Just as a quick side note, David brings this element of hyssop, **Purge me with hyssop.** When you look at that, it is all over the place in Torah as an element of purification from sin. For the lepers, and for the people who have touched dead bodies. If you read Numbers 19, it talks about the ashes of a heifer, and hyssop was thrown on the altar with the heifer. When *mayim chayim* (living water) was put into a vessel with the ashes, this would then be sprinkled on you with hyssop. Hyssop would be facilitating this purification from sin. But the most notable use of it is in Exodus 12:22 where they were commanded to apply the blood with - what? With hyssop. The blood of the lamb was applied to the doorposts and the lintel with hyssop. Then when you come to the crucifixion, in John 19:29, literally they put a sponge filled with sour wine onto a piece of hyssop and lifted it up to Yeshua, to the Pesach Lamb. That was very significant because it is the element of purification. I look at hyssop, metaphorically speaking, very much as faith because Israel would have never applied the blood without faith; they actually had to believe that this would work. So, this is a great statement that David makes.

Then David goes on in Psalm 51:8, **Make me hear joy and gladness, that the bones You have broken may rejoice.** David is like, "Restore to me my salvation; I want salvation. I know my relationship with You is in jeopardy." David cannot handle that. He cries out, in verse 9, **Hide Your face from my sins, and blot out all my iniquities.** Then we come to the most well-known verse in the entire psalm, verse 10, which reads, **Create in me a clean heart, O God, and renew a steadfast spirit within me.** I love this because David recognizes, really, the very heartbeat of the teachings of Yeshua. Everything is a matter of the heart. David understands he is not just talking about covering this deed, erasing people's minds, nor letting Nathan the prophet remember what I have done. No. David says, "Get this right; my iniquity was here," meaning in his heart. We know it was; it began on the roof. His sin began on the rooftop. David is confessing, "I need a clean heart." All sin, all evil, derives from one's heart. The battle is won and lost here, in one's heart. Your eternal status - whether you are going to be thrown into the lake of fire, or you are going to go into the Kingdom of God - begins and ends right here, in your heart. David knows this when he says, "Create in me a clean heart." This is what he wants. And what does God want? He wants that too, so David is quite literally praying the will of God.

I think of Proverbs 23:7a, **For as he thinks in his heart, so is he.** If you have bitterness in your heart, or you think anger towards your brother, having not good intentions towards your brother, guess what: you are a murderer, according to Yeshua in Matthew 5:21-22. If you have adulterous thoughts or have

lustful eyes, looking at things you should not be, you are an adulterer (Matthew 5:27-28). It is in your heart; as a man thinks, so he is.

Continuing on in Psalm 51:11, David says, **Do not cast me away from Your presence, and do not take Your Holy Spirit from me.** Again, so that you understand, David recognizes the dark power of sin and what it does to our relationship with the LORD, and now David is crying out, "Don't take Your relationship, don't take Your presence, don't take Your Spirit" - which is the proof of relationship. These are words that are quite amazing when you go back to King Saul. What do I mean by that? It's interesting that when you go to 1 Chronicles 17:13b, we read the following, and this is the LORD speaking to David. This is important. The LORD says, **"I will be his Father [meaning his son Solomon] and he shall be My son; and I will not take My mercy ('chesed') away from him, as I took it from him who was before you."** This is God literally telling David, "I took My grace, I took My mercy, from the king that was before you." Why? Because Saul sinned. Saul was not a man who understood what it meant to wait upon the LORD. Saul gave into the pressures; he caved into the pressure, and he caved into fears. He did not follow the commandments of the LORD. The last thing that is recorded that he did, when the LORD stopped communicating with him - because this is what happens when you sin - he goes to a witch for help. He goes to a witch. God took his spirit.

I want to be clear, just so that we understand something. Do you know that Saul was literally anointed? I'm not talking about physical oil, which he was, as king. I am talking about the *Ruach haKodesh* (the Holy Spirit). The Holy Spirit of God rested upon Saul. He was a prophet. He literally prophesied among the prophets so much so that there was a proverb that started circulating in Israel that said, "Is Saul also among the prophets?" (1 Samuel 10:11b). This guy had the Spirit of God, and the LORD took it because of sin. When you understand that, then you can appreciate what David is crying out and how these things are running through his mind; "I don't want to be Saul. I don't want to end up like him. I know how it worked for him: it didn't." It was a hellish end for Saul; he was separated from God. Not good. Without the Spirit of God, you don't have anything.

Yeshua says, in John 14:21, **"He who has My commandments and keeps them, it is he who loves me. And he who loves me will be loved by My Father, and I will love him and manifest Myself to him."** Just soak that in for a second. The goal of this community should be this: to seek a relationship with Yeshua. Our heartbeat should be, "I want Yeshua to be manifested." We are talking the Son of God who can do anything. We are talking about your Helper. The One who can forgive you. The One who can strengthen you. The One who can heal you. Do you want that manifestation? Yeshua actually says, "Keep my commandments, and then I will manifest Myself to you." There will be a great manifestation, and we see this going back to John 14:16, **"And I will pray the Father, and He will give you another Helper, that He may abide with you forever"**. We are talking all eternity. And what is it? Verse 17 tell us, **"the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you."**

Do you understand that this is all about relationship, about being with God? All throughout Scripture, especially in Ephesians chapters 1 and 4, 2 Corinthians chapters 1 and 5, 1 John 4, and everywhere you look, the Spirit of God is proof of your inheritance. The Spirit of God is proof of your relationship with Yeshua. Absence of the Spirit of God tells you what? It tells you that you are delusional; you are deceived. It tells you that you don't have help, and God is not on your side. You need that Spirit. That Spirit is proof that you are going to receive the Kingdom of God. Without It, it tells you the exact opposite. Think about Exodus 25:8, **"And let them make Me a sanctuary, that I may dwell among them."** God's heartbeat from the beginning, going all the way back to the Torah, was to be with you. That's



what He desperately wants. This entire time, going all the way back to the garden, you have *HaSatan* (the devil) trying to separate that beautiful arrangement, that beautiful marriage. The devils comes in and tries to get you to commit adultery against the LORD. This is what he wants. Don't give it to him.

Continuing in Psalm 51:11, **Do not case me away from Your presence, and do not take Your Holy Spirit from me.** David is crying out, "Don't leave me, LORD; I need you." Verse 12, **Restore to me the joy of Your salvation, and uphold me by Your generous Spirit.** I don't like the translation here on this. It can work, but not for this, and not in this context. This term "generous" right here is "*nadib*" in Hebrew. Most other translations do translate it better, with "willing," so that it reads, **uphold me with Your willing Spirit.**

Take this in; drink this in right now. One of the most important concepts that is conveyed in this entire chapter, something that you need to breathe in and understand and believe, is that the spirit is willing, but the flesh is weak. Yeshua tells His disciples in the garden, in Matthew 26:41b, **"The spirit indeed is willing, but the flesh is weak."** In Matthew 8:1-4 we read about the leper who is cast outside the camp; he is the off-scouring, plagued in his body, and unclean. He sees Yeshua, and he cries out to Yeshua saying, **"Lord, if You are willing, You can make me clean"** (*emphasis added*). And how does Yeshua respond? He says, **"I am willing; be cleansed"** (*emphasis added*). David is acknowledging that the LORD is willing, the Spirit is willing. I think of Peter's words in 2 Peter 3:9b, **[The LORD is] not willing that any should perish but that all should come to repentance.** This is God's heartbeat: He is willing.

Why is that important? Because the devil, every step of the way, is going to tell you, "He is not willing. You are too unclean. You are too far gone. You have done too many sins too long." All he needs to do is discourage you to destroy your faith, to get you to believe that He is not willing. And what will you do? You will continue on the hamster wheel of stupidity and insanity, and you will keep doing the same things you have always done that have put you in the unfortunate place to begin with, in bondage. You will never get off until you believe this. The only way to get out of bondage is to believe, "Yes, Yeshua is willing. He is willing."

Continuing in Psalm 51:13, **Then I will teach transgressors Your ways, and sinners shall be converted to You.** It reminds me of Yeshua's words in Matthew 7. He is talking about, **"Judge not, that you be not judged"** (verse 1), and He says in verse 5, **"Hypocrite! First remove the plank from your own eye, and then you will see clearly to remove the speck from your brother's eye."** Amazing. David is praying that: "Redeem me. Forgive me, LORD. Create in me a clean heart, and then I will be able to go and get those specks out of my brothers' eyes." Is David asking for forgiveness so that he can continue to live a life of sin? David is asking for forgiveness because he wants to build the kingdom of God; that's why he is asking.

In fact, look at what he goes on to say in Psalm verses 14 and 15. **Deliver me from the guilt of bloodshed, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness.** <sup>15</sup>**O LORD, open my lips, and my mouth shall show forth Your praise** (*emphasis added*). David wants to be redeemed so that he can be a worshipper of God, so that he can give God the glory due His name, so that he can bring more people into the kingdom of God. I'm going to tell you - this is not debatable - David's prayer was more than answered because to this day, thousands of years after, the letters of David, the psalms of David, are still bringing people to the kingdom of God. They are still keeping us out of trouble. They are still encouraging you. They are still convicting you. I'm going to tell you right now, the Book of Psalms, and especially the psalms of David, have totally radically shaped my faith and given me strength and faith, building faith to the point where some people would have been giving up. That is

an awesome thing. We can see the evidence, because when God had mercy on him, David did it - through, of course, the inspiration of the Holy Spirit; David did nothing of his own accord. Apart from Yeshua, we cannot do anything. But that is an amazing thing, that he is so focused, he wants to bring people into the kingdom, he wants people to be saved. How awesome is that!

Then we go to this - and my brother Eric this morning, having his spiritual antenna up, quoted this. Psalm 119:88, **Revive me according to Your lovingkindness, so that I may keep the testimony of Your mouth** (*emphasis added*). The psalmist is saying, "Please forgive me. What do I want to do? I want to keep Your word. I want to walk in Your righteousness this time. I have screwed up. My sin is always before me. I loathe it; I don't want to go back there ever again. I want to walk with You. I want relationship with You. I don't want to be separated from You." That expression is literally walking in His word.

Returning to Psalm 51:16, David says, **For You do not desire sacrifice, or else I would give it; You do not delight in burnt offering**. David is dropping a bomb of revelation every step of the way we go here. David knows he has the problem of sin, and it is interesting that David is confessing, "the sacrifices - the blood of bulls, the blood of goats - is not going to do it." How do we take care of this? Look at what David says next in verse 17 because he tells you how to do it. **The sacrifices of God are a broken spirit, a broken and a contrite heart - these, O God, You will not despise** (*emphasis added*). Brokenness. Bringing animals is something the LORD does not need. He needs your heart. That is what God is after. It is that purification where you take captive every thought to the obedience of Christ. This is how you deal with the situation. As it says in Isaiah 55:7, **"Let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, and He will have mercy on him' and to our God, for He will abundantly pardon."**

I want to show you something, and this is really amazing. This is important as it builds on a lot of things that I have said periodically through this series. Here David tells us how to deal with the issue that sacrifice and offering do not work. It's interesting that David in Psalm 40 says virtually the same thing; the only difference is that when the writer of Hebrews quotes Psalm 40, he understands it this way. Hebrews 10:5: **Therefore, when He came into the world, He said, "Sacrifice and offering You did not desire, but a body You have prepared for Me**. So, in Psalm 40 you have David's words, where he says in verse 6a, **Sacrifice and offering You did not desire**. The writer of Hebrews grabs this, and what does he say? He says, "That means Yeshua. Yeshua was the ultimate sacrifice." Follow me on this. Going back to Psalm 51:16, David says, "For You do not desire sacrifice". David's answer is repentance, obedience to God, to "create in me a clean heart so that I walk with You". But in Psalm 40, when David says it, the psalmist says that this is about Yeshua. This is what's so cool about this, because when you actually go to Revelation 14:12, **Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus** (*emphasis added*). It's amazing that David covers these two very things when he says that the sacrifices won't do, and the only thing that will do is Yeshua and breaking your heart to keep His word.