

## September 20

*Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, ...to revive the spirit of the humble, and the heart of the contrite ones. Isaiah 57:15*

LET us ever keep in memory that a broken and contrite heart the Lord never despises, will never spurn. Therefore, into

### CONTRITE

(Psa 51:17 KJV) "A broken and a contrite heart, O God, thou wilt not despise."

(Isa 66:2 KJV) "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."

### HUMBLE

(Prov 16:5 KJV) "Every one that is proud in heart is an abomination to the LORD..."

PE210-211 "The Word of God testifies that pride will stand as a great barrier to our favor with God and his people, while on the other hand, humility will be such an aid. This was expressed very beautifully by the prophet, Isaiah 57:15, "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." We can see that the children of God who are cultivating pride in their hearts cannot have the communion with God that they would enjoy if pride were not there. I find the same thing true of God's people. If you have the spirit of pride in you, it is bound to influence your communion with the people of God. The bitterness in your heart is all the time coming up, and you cannot enjoy their fellowship. Furthermore, it is impossible for any of the children of God to feel the same toward a brother who has a spirit of pride. I know, for instance, that if we find a brother who has become so touchy, on account of that pride -- there is not enough attention being paid him, he thinks too much of himself, complaining of what this or that one has done, -- we say, I do not care to be in his company, because I might say something that would offend him;

whatever difficulty any of the Lord's people of the New Creation may stumble, if they find themselves hungering for the Lord's fellowship and forgiveness, if they find their hearts contrite and broken, let them not despair, but remember that God has made a provision through the merit of Christ which enables Him to accept and justify freely from all sin all that come unto Him through

therefore I avoid him, as being the best way to help him. Often we find friends frequently remark that someone does not treat them the same as they treat others. We realize that we must make a difference and if a brother is not in the attitude to be helped, we are not to force ourselves upon him, we might do him an injury. Pride leads to so much sorrow and discontent. On the other hand, humility is conducive of so much joy."

R1131 "Humility is the quality which leads men to serve others; conceit, the quality which leads them to serve themselves."

R5843 "To humble ourselves does not necessarily mean to think that we have no talent, no power, no ability. Such an attitude would be foolishness. But we should think soberly of ourselves."

(1 Cor 4:7 KJV) "What hast thou that thou didst not receive?"

R5843 "If we have the right focus upon the matter, we shall think of our own talents in a humble manner. We shall think, "I have something of this quality or that talent or grace; and therefore I have much responsibility to the Lord. I wonder whether I am using as faithfully as I could, this talent which I think is greater than that of my neighbor or my brother. Though they may have less than I have, they may be using all that they have with more resolute purpose to succeed than I am using what I have. If this be so, then he is better than I am, in this respect."

PE323 After quoting this week's text, Isa.57:15, it says: "Humility does not speak in a sentimental way -- Oh, you are mean, and poor, and nothing, etc., because if that

Jesus-- through faith in His blood....Those who have broken and contrite hearts on account of their sins may know that they have not committed "the sin unto death," for their condition of heart proves this, as the apostle declares: "It is impossible to renew again unto *repentance*" any who have committed the sin unto death. Z.'03-383 R3255:4

is the case then God never had humility and God never felt that way, and Jesus never felt that way, and none of the angels who remained holy ever had that feeling. They know God made them something, and they have remained something. But we find the humility of our Heavenly Father was shown in the way He was willing to stoop down to the recognition of us, and deal with us. The same with Jesus. Think of the humility that would lay aside Heavenly glory, come to this earth and was found in fashion as a man... Think of the humility Jesus manifested here on the earth. I have sometimes thought how in order to provide a living for His mother our Redeemer had to work as a carpenter... They said, "Is not this the carpenter?"... A carpenter could not have had a very high class of work; He was not of sufficient prominence from the worldly standpoint. His mother and Joseph were poor people. We know that must have been a desperately poor family, and I presume all of Jesus' carpenter work consisted in repairing chicken coops, and barns, and patching fences, and things of that kind. Just imagine the being that made the stars down here doing such work as that!... The being that had, as the Father's great chief representative, done everything so well, imagine Him stooping to such work as that! If our Redeemer had the spirit of pride He would have thrown his hatchet and saw away and said, Why, I was made for something higher than this; it is beneath my dignity to stoop to such work as this. But no, there was his humility... Every time he patched that barn He did it with just the same accuracy and the same careful design to do everything right that He must have observed when He hung the stars up there."

R5217 (From Harvest Truth Database V5.0 2006)

## GOD'S SYMPATHY FOR HIS PEOPLE

*"Thus saith the High and Lofty One that inhabiteth eternity, whose Name is Holy; I dwell in the high and holy place, with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones."--Isaiah 57:15.*

JEHOVAH is the High and Lofty One who inhabits eternity. Before the mountains were brought forth, or the hills, before the First-born was created, He is God. To Moses at the burning bush, He said, "I AM THAT I AM." (Exodus 3:14.) Our God is very great, very wise, very high. Nevertheless, the Scriptures show us that He is also very sympathetic. He is a God of Mercy and of Love.

The passage from which our text is taken informs us that if God were to contend with humanity, the end of the strife would be that mankind would be blotted out of existence. But He remembers that we are dust, and has compassion upon us. In this respect He is different from the gods of the heathen, who are domineering, apparently bent on wreaking vengeance upon those in their power.

Besides being very great and lofty, our God is particularly sympathetic towards those who are of a broken and contrite heart, whose spirit is humble, who realize that they are imperfect, who desire to be in accord with Him, and to dwell in holiness. To such He is ever near-- to revive the spirit of the humble, to give them strength. He will not trample them into the dust, as many an *earthly*

potentate has done to his subjects, but will assist them in the right way, and revive the heart of the contrite. These are to know that our God is a God of sympathy, compassion and love, who takes pleasure in reviving their hearts and in bringing them back into harmony with Him, if they are willing to be led.

### DISCOURAGEMENT WITH SELF A FAVORABLE CONDITION

There is a difference between a broken and a contrite heart. A heart is broken when it is bowed down with grief and sorrow; a heart is contrite when it has a quiet, deep, continual sorrow for acts not in harmony with righteousness. A broken *will* is not necessarily the same; for there are those whose wills are broken, but who are not submissive to the Divine will.

To be repentant is to be thoroughly submissive to the Divine will, and implies a change of mental attitude toward sin. This humble, discouraged condition becomes a very favorable one if the person will seek Divine assistance, if he will become submissive to the Lord and ready to do the Divine will. Such will surely receive the

blessing of God; for the Lord is very nigh to every one who is broken-hearted. The way to full consecration would be very short to him.

If such as be of contrite heart will be submissive to the Lord, He will save them from their difficulties and bring them into a large place, as the Prophet David states. (Psalm 18:19.) This does not necessarily mean that He will deliver them from financial troubles, but that He will give them peace and rest, which are better than money. If they have family troubles, they will find in Him a superior Friend, who is able and willing to administer superior consolation and refreshment.

Come, ye disconsolate! where'er ye languish,  
Come to the mercy-seat, fervently kneel;  
Here bring your wounded hearts; here tell your anguish;  
Earth hath no sorrow that heaven cannot heal.  
Joy of the desolate, light of the straying,  
Hope of the penitent, fadeless and pure!  
Here speaks the Comforter, tenderly saying,  
Earth hath no sorrow that heaven cannot cure.

#### THE LORD'S METHOD OF DELIVERANCE

The Scriptures assure us that, "There is none righteous, no, not one." There is *relative* righteousness, however, which God can approve. Those who are seeking to be in harmony with Him to the best of their ability, who are walking in the ways of righteousness, and at the same time are trusting in the precious blood of our Redeemer--such are spoken of as righteous. Of these it is said, "Blessed are they that hunger and thirst after righteousness; for they shall be filled."--Matthew 5:6.

This class, however, shall have afflictions. The Scriptures tell us that all who will live godly lives shall suffer. (Acts 14:22; 2 Timothy 3:12; Romans 5:3-5.) The reason why this is true is that the world is traveling in the opposite direction to righteousness--in the way of selfishness and gratification of the flesh. We read, "If any man love the world, the love of the Father is not in him." (1 John 2:15.) This is especially true of this Gospel Age, when some are following in the footsteps of the Master. It was also true of the Jewish Age, when some were seeking to walk in the way of righteousness. The Lord delivered them out of their afflictions, not in the sense of shielding them from trials, but in that of not permitting them to be overcome by their difficulties.

The Ancient Worthies fully appreciated the Divine favor exercised in their behalf, and took joyfully the spoiling of their goods, in order that they might have the continuance of that favor and larger blessings by and by. God delivered them out of their trials and difficulties by not permitting these to overcome them. This was also true of our Lord, and is true of the Church as well. The Lord delivers us out of our trials and difficulties, so that mentally we are not oppressed by them in the same way as are others. He will sustain and support us in our experiences and will eventually deliver us by giving us a share in the First Resurrection.

The sons of God by adoption are, during this Gospel Age, especially beset by trials and difficulties. If they should fall, however, the fact that they have stumbled will not make them feel like going back into sin, if their hearts are of the right stamp. On the contrary, they will feel like St. Peter, who, when others were stumbling, said, "Lord, to whom shall we go? Thou hast the words of eternal life." (John 6:68.) The true people of God have no desire to go to any one but Him. If they stumble, they recover themselves, avail themselves of His arrangements for forgiveness and press on. By these stumblings they learn of their own weaknesses, and then fortify themselves so that they may be strong in the Lord, and in the power of His might.--Ephesians 6:10.

A just man will not fall into sin. The very most that could happen to him would be to stumble. There are various causes for stumbling. But if the heart is right, the man will rise again; for the Lord will show him that he has made a mistake and will point out the way to him by which he may recover himself. If he is a lover of righteousness, he will desire to press on toward that which is right, just, approved of the Lord, even if he should stumble many times.--Psalm

37:23,24; Prov. 24:16.

#### THE EVIDENCE OF FAVOR WITH GOD

So far as our humanity is concerned, we are undone by reason of the fall. It behooves us, then, to be very humble, to feel our own littleness, our own fallen condition. It becomes us to be very contrite, very much in opposition to sin, to feel that sin is the great blight upon the whole race, and that God will not be in harmony with anything except that which is righteous and holy.

All, therefore, who would be in harmony with God must be repentant in respect to their own shortcomings and must be appreciative of His lofty standards--His holy standards. He, in turn, informs these that they have His sympathy, and that they shall have His succor. He appreciates the attitude of mind in which they are; and therefore, as our text tells us, He is ready to revive the spirit of the humble and contrite ones. To such He will show His salvation; to others He will not.

Only the humble-minded can really appreciate their own condition. God not only will revive their spirit, but is willing to lift them up and to make them again sons of God, with all that this implies of blessing. He has this attitude toward the humble and contrite in the present time, and He has *always* had this spirit toward the humble and contrite ones. Throughout Christ's reign this humble class will have His favor and blessing. Only the humble and contrite ones have the opportunity of becoming joint-heirs with our Lord.

God resists the proud. To the humble He gives grace, and opens the eyes of their understanding. They become His children because they are in the attitude to receive His blessings and to be guided by His instruction. The text applies not only in the present time, but will have an application in the next Age. "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10.) These words are all intended to indicate the preparations for the incoming Age. There is no provision for the proud, none for the haughty, none for the self-conscious--but all for the humble-minded.

If God has these blessings in store for the humble only, and if the humble are few in number at the present time, what of the others of humanity? God is allowing now a humiliating influence to work with people, which should teach them humility and lead them to be contrite of heart. But much more will this be the case in the next Age. "When Thy judgments are in the earth, the inhabitants of the world will learn righteousness." (Isaiah 26:9.) All the blessings will be upon the contrite and humble. And this will be so markedly before the attention of the people that all will know a change has taken place.

Now the humble and contrite are trodden down in the street. Now the proud are happy. "Now we call the proud happy; yea, they that work wickedness are set up; yea, even they that tempt God are delivered." (Malachi 3:15.) But in the new Kingdom every one that *exalteth* himself shall be *abased*, and the *humble* shall be *exalted*. (Luke 14:11.) God has provided a thousand years for the education of all. A thousand years may seem a short period for this work when we know that for six thousand years things have been going wrong. But we must recollect that during the six thousand years, many of the people have lived but a short time--many dying in infancy.

In the new order of things this will be changed, and each will live longer. "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed." (Isaiah 65:20.) "Judgment [*justice*] also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place."--Isaiah 28:17.

And then it will not be necessary for one to say to another, "Know the Lord; for they shall all know Me, from the least of them unto the greatest of them, saith the Lord." (Jeremiah 31:34.) The high standard that God has for His people will be recognized. Then all who have humility and the right condition of heart will come into harmony with God. All who refuse to come into harmony with God will get the wages of sin--the Second Death.

R3253 (From Harvest Truth Database V5.0 2006)

#### KING DAVID'S REPENTANCE

--PSALM 51:1-17.--OCTOBER 18.--

*Golden Text.--"Create in me a clean heart, O God."*

PROSPERITY did not work to King David's personal advantage. After years of phenomenal success under the Lord's bless-

ing, when his kingdom was mighty and his name honorable, and the necessity for his personal participation in wars was passed, and his

heart had begun to gravitate towards earthly pleasures and was less zealous for the Lord and the Law than at first, the king fell into very grievous sins, which appear all the more black in contrast with the high moral character shown by him in his earlier life, when he was the man after God's own heart. The story of his sins, how he became enamored of Bathsheba and committed adultery with her, and subsequently, to shield himself, caused her husband Uriah to be placed in the forefront of the battle that he might be killed by the enemy, involving the loss of several other lives as well, is told in the Scriptures in a most straightforward manner, without the slightest effort to condone the king's wrong-doing. No excuses are offered in connection with the account; the full weight of these awful crimes is laid directly on the king's head. Whatever excuses may be offered on his behalf must come from the reader of the account. We may suggest some thoughts along this line: In that day the kings of the world exercised a despotic authority, and it was a theory among the people that the king could do no wrong--that whatever he pleased to do was proper to him because of his high position as the head and ruler of the nation. We could in no sense of the word agree with such a thought. Nevertheless we can reasonably suppose that a sentiment so general would have more or less influence upon the mind of the king. He who respected Saul's life, because he was the Lord's anointed, may have to some extent fallen into the misconception that his own anointing by the Lord relieved him in some degree from the responsibilities resting upon others of his nation.

For about two years after these crimes were committed the king sought to stifle his conscience, and to consider that he was only using kingly liberties in what he had done. Nevertheless his conscience smote him, and he felt an alienation from God and a condemnation under his law such as he would not have felt had he been of a different stamp of character. God was not hasty in reproving him, either. He allowed him to have a full taste of heart bitterness--allowed him to feel the darkness of soul, absence of joy, resulting from the cloud which had come between him and the Lord. It was at the appropriate time, after David had passed through secret mournings and travailings of the soul, that the Lord sent him a reproof through Nathan the prophet to bring the whole matter clearly before his mind. Nathan, under the figure of a parable, excited the king's sympathies and declaration of a very severe judgment--a death sentence--against the person offending, and then the Prophet brought home to him the lesson saying, "Thou art the man!"

King David, we are to remember, did not belong to the spiritual house of sons, and hence had a far less clear view of such matters than that which would properly belong to every member of the house of sons, begotten of the spirit and "taught of God." We are not, therefore, to expect to draw a lesson to ourselves along similar lines. Rather we of the spiritual house, under the clearer conceptions of the divine will, are to remember the higher interpretation of adultery and murder set forth in the New Testament: that whoever desires adultery, and is merely restrained from it by outward circumstances or fears, is really an adulterer in his heart (Matt. 5:28); that he that is angry with his brother, he who hates his brother, is a murderer--because the spirit of anger is that which, unrestrained, would lead to murder (Matt. 5:22); and that the person who covets the things of another and is merely restrained from taking them for lack of opportunity or fear of consequence, is at heart a thief. If these principles be applied by the New Creation in the examination of their hearts, it is entirely probable that some of the "house of sons" today may find themselves very near the plane of King David as respects sin, and so viewing matters they will exercise proportionately greater compassion in their judgment of the royal transgressor. Such, too, will find great consolation in the Lord's compassion, provided they are exercised in respect to their offences as David was concerning his. "There is compassion with thee that thou mightest be feared," is the prophet's expression. If God were wanting in compassion, as are many of our fellow creatures, there would be nothing to hope for under such circumstances. It is when we realize that there is forgiveness with the Lord for all who are penitent at heart, and who, therefore, give evidence that their sins are not wilful, but rather of the weakness of heredity and under the pressure of blinding temptations, that we are moved to repentance by a hope for better things.

The *51st Psalm* is generally recognized as being the one in which the Psalmist expresses to God his contrition for his sins, and the fact that it is dedicated to the Chief Musician implies that it was the king's intention that it, in common with other of the Psalms, should be chanted in the Tabernacle services, for which he had set apart a large number of singers. We thus perceive that if the sin was flagrant and gross, the atonement which the king endeavored to make was a most public one. Probably many of the nation had felt more or less of the king's condemnation, and its influence must have

been very injurious; and now in his public view of it as sin, and his prayer for divine forgiveness, the king would undo so far as possible not only the injury which he had inflicted upon his own conscience, and which as a cloud hung between the Lord and him, but he would undo also the evil influences as respects the conscience of the nation--on the subjects of adultery and murder.

Here again we see why David was described as a man after God's own heart. His sins were not pleasing to God--quite the reverse; but the after appreciation of the enormity of the sins and the hearty repentance therefor to the Lord, and the desire to be cleansed from every evil way, were pleasing to the Lord. Here we have an illustration of how all things may work together for good to those who love God. By reason of his heart-loyalty to the Lord, and the principles of righteousness, even these terrible sins resulted in bringing a great blessing to David's own heart--humbling him--giving him an appreciation of his weakness and littleness, and of his need to abide close to the Lord, if he would have the Lord's fellowship and compassion and be safe from the temptations of his own fallen flesh. So, too, with the New Creation. How many of them have realized profitable lessons and blessings out of some of their stumblings--not that the stumblings were good nor of the Lord, but that the Lord was able to overrule such circumstances for good to those who are of the proper mind--rightly exercised by them to repentance and reformation.

The *first three verses of the Psalm* express David's appreciation of his sin and his trust in the Lord, without any attempt to apologize for his shortcomings. He trusted to the Lord to make whatever allowances could be made and merely appealed to his great "loving-kindness." In calling to mind the multitude of God's tender mercies in the past, he expressed faith and trust that in some way the Lord could blot out these grievous transgressions and forgive them. The Lord had not yet clearly defined the way in which he could be just and yet be the justifier of sinners. Only vaguely through the shadows of the Day of Atonement sacrifices had he intimated that he had some way of his own by which in due time the guilty but repentant ones might be cleansed. David grasped the thought of mercy as understood in the types and shadows of the Law, and much more may we of the house of sons grasp the thought of our Father's forgiveness when we see that it is exercised towards us by the Lord Jesus Christ, who already has given himself a ransom for all, to be testified in due time, and whose sacrifice has been accepted of the Father,--as manifested by our Lord's resurrection from the dead, and by the descent of the holy Spirit at Pentecost. If, therefore, David could trust the Lord for loving-kindness and tender mercies and forgiveness of sins, the members of the house of sons should be able to exercise full faith in the divine character and plan of salvation from sin.

The *fourth verse* would seem to ignore the fact that wrongdoing had been done to fellow-creatures, but we may preferably understand it to mean that while this wrong to fellow-creatures was recognized by the king, he recognized a still higher responsibility to God, whose laws he had broken and whose kingly office, typifying that of the Christ, he had dishonored. Hence, in contrast between what man might think of his crime as against man and his own still higher consciousness of his sin as against the Lord, the latter seemed so much greater as to practically obscure the former. The greater sin as against the Almighty quite overshadows the wrongs to humanity. David declares his recognition of the fact that God is the great Judge, and that whatever his judgment would be he knew in advance that it would be right.

In the *fifth verse* he introduces an extenuating thought, as though reminding the Lord that he was born in sin and therefore that perfection was not possible for him. But he does not use this fact as a screen behind which to hide his own responsibilities. Free to will, though a sinner by nature, he was necessarily responsible for yielding as he did to temptation, but he was confident that the Lord would give him the benefit of every mitigating circumstance.

It will be noted that David expected punishment from the Lord for his sins, and was here expressing his confidence that the Lord would send no punishment which would not be reasonable and within the limits of justice. What he was praying for in this Psalm was not a remission of proper punishment, but rather for the cleansing of his heart in the sight of the Lord and for his restoration to the divine favor. As a matter of fact we find that the Lord did send a severe punishment upon the king, and that he restored the sinner to his favor, granting him to experience again the joys of his salvation. According to the sentiments of other kings of his time, evidently acquiesced in by the people of Israel, the king had taken an extremely moderate course in sin, in that he had not directly taken the life of Uriah but merely connived at his death in battle; but the king appreciated the fact that God was looking deeper than this and desired

truth--righteousness in the inward parts--in the heart. Outward crime and a crime allowed in the mind are alike heinous in God's sight: his experience had taught the king wisdom. Now he wished to be thoroughly cleansed, and poetically says, "Purge me with hyssop and I shall be clean. Wash me and I shall be whiter than snow." Hyssop was used in the sprinkling of the unclean under the Law. David, grasping to some extent the significance of the symbol, desired the antitypical cleansing of his *heart*. His appreciation of the Lord's thoroughness in dealing with sin and of his compassion in forgiveness are good lessons for some of the still more favored members of the "house of sons." Many of the latter, although having seen with "the eye of faith" the great Atonement for sins made by our Lord Jesus, are still unable to appreciate the fact that the application of the merit of his sacrifice is quite sufficient to cleanse us from all sin and perfect us, that we may be recognized as absolutely pure in the Father's sight and dealt with accordingly--not as sinners, but as sons.

From the statement of *verse 8* we may reasonably infer that during the year that preceded this repentance King David was in so miserable a state of mind that even the music of the singers and of those who played skilfully upon the harp and all the joyous songs of Nature were sore to his heart--had no gladness in them to comfort his heart when it was barred from the Lord's presence and fellowship. This is the thought of our hymn, which says of the soul which enjoys the light of the Lord's favor:--

"Sweet prospects, sweet birds and sweet flowers  
Have all gained new sweetness to me;" and  
"His presence disperses all gloom,  
And makes all within me rejoice;" and  
"While I am so happy in him,  
December's as pleasant as May."

King David was longing for the joy and gladness which he had experienced in times past, and figuratively he likens himself to one whose bones had been broken. He knew that his joy and comfort would return if he could but have back again the Lord's favor. He knew, too, that the Lord could not look upon sin with any allowance, hence his prayer: "Hide thy face from my sins and blot out mine iniquities [unrighteousness]. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence and take not thy holy Spirit from me. Restore unto me the joy of thy salvation: and uphold me with thy free Spirit."

No true Christian can read these words without feeling a deep sympathy with the different expressions; and even though as New Creatures in Christ Jesus we have had no experience with such terrible sins as those which weighed upon the heart of David, nevertheless our higher responsibilities and higher conceptions of sin under the "new commandment" and under the instructions of the holy Spirit, as sons of God, cause us to feel with proportionate weight transgressions which in the sight of the world would appear nothing--such, for instance, as we have just mentioned: covetousness, hatred, slander, which are thefts and murders from the higher standpoint of the divine view appropriate to the New Creation.

In *verse 13* the prophet proposes to the Lord that his discomfiture in divine disfavor was used for the instruction of others,--to show transgressors the Lord's ways and to turn sinners from the evil of their course. How appropriate this thought to us! Not until we know experimentally through faith in the blood of Christ that our sins have been put out of the Father's sight, not until we have experienced the joys of his salvation and forgiveness, are we in any condition to be servants to the truth or illustrations to others. Hence we see that it is only those who have been begotten of the holy Spirit who are anointed to preach the gospel. To others the Lord says, "What hast thou to do to take my word into thy mouth, seeing thou hatest instruction and castest my words behind thee?"--refusing to submit to the divine requirements.

The *14th verse* repeats the same thought in a different form. If the Lord will deliver him from his *guilt* in connection with his sin, his tongue shall thereafter sing loudly the Lord's righteousness--not David's righteousness. This is the song that all the blood-washed may sing, "True and righteous are all thy ways, Lord God Almighty. Thou hast redeemed us from amongst men." None of us have any right to sing our own righteousness, for as the Apostle declares, "There is none righteous, no, not one." The mission of the cleansed ones is to accept and use the Lord's mercy towards them, to extol his righteousness, to acknowledge their unworthiness and to call upon others to recognize this fountain of righteousness and forgiveness.

"O Lord, open thou my lips: and my mouth shall show forth thy

praise." This expression implies that none need expect to have a proper opening of their mouths to show forth the Lord's praises, and give the call from darkness into his marvelous light, unless the Lord shall first have opened their lips with his mercy and truth; for otherwise how could any expect to tell the glad tidings of great joy which shall be unto all people? This equally implies that all who have had forgiveness of sins should be in a condition of spirit to make a full consecration of their all to the Lord, and then all such should expect an unsealing of their lips, that the message of God's truth and grace may flow out from them for the instruction and blessing of others--as it is written, "Grace is poured upon thy lips." "Thou hast put a new song in my mouth, even the loving-kindness of our God." While these are appropriate specially to our dear Redeemer, they are appropriate also to every member of "the Church which is his *body*," and all claiming to be of "the body," who have never had their lips unsealed to confess the Lord to the extent of their opportunity, have reason to question everything pertaining to their relationship to the Lord.

In *verses 16 and 17* the King shows that he had acquired a deep insight into the meaning of some of the typical sacrifices;--though probably, by inspiration, he wrote more wisely than he understood. As we have seen in our study of Tabernacle Shadows of Better Sacrifices, only the Day of Atonement sacrifices were sin offerings, the burnt offerings and peace offerings of the remainder of the year representing the consecration to the Lord and his service. Grasping this thought prophetically, to whatever extent he also grasped it intellectually, King David expressed his realization that the Lord is pleased rather with a broken and contrite condition of heart than with burnt offerings, which were but types. So, too, we learn that nothing that we can give the Lord, even after our acceptance in Christ, has any value in his sight until first of all we have given him ourselves,--our hearts, our wills.

<sup>[1]</sup>Let us ever keep in memory that a broken and contrite heart the Lord never despises, will never spurn. Therefore into whatever difficulty any of the Lord's people of the New Creation may stumble, if they find themselves hungering for the Lord's fellowship and forgiveness, if they find their hearts contrite and broken, let them not despair, but remember that God has made a provision through the merit of Christ which enables him to accept and justify freely from all sin all that come unto him through Jesus--through faith in his blood. There is a sin unto death--a sin unto the Second Death--from which there will be no recovery, no resurrection; but those who have broken and contrite hearts on account of their sins may know that they have not committed "the sin unto death," for their condition of heart proves this, as the Apostle declares: "It is impossible to renew again unto *repentance*" any who have committed the sin unto death--wilful sinners against full light and knowledge. Let all, therefore, rejoice in the grace of our God, who is able through Christ, his accepted way, to save unto the uttermost all who come to him, laying aside sin and its desires.

"Now, if any man [of the Church stumble into] sin [through weakness and temptation--not intentionally] we have an advocate with the Father, Jesus Christ the righteous." (1 John 2:1.) Such, therefore, may come with faith to the throne of the heavenly grace that they may obtain mercy and find grace to help in every (future) time of need. (Heb. 4:16.) But, like David, their prayers and hopes should be for a restoration of divine favor and not for escape from chastisements needful to their correction. God forgave David, but also chastened him.--2 Sam. 12:11-14.

Surely King David must have learned a great lesson in *mercy* from this sad experience. How many times must he have called to mind his response to Nathan's parable, "The man that hath done this thing *is worthy of death*: and he shall restore the lamb four fold, because he did this thing and because he had no pity!" Alas, poor David! these words showed that he had a mind, a heart, that was no stranger to justice and pity in other men's affairs, and hence that he was the more guilty in his much more serious violations of justice and compassion. "Blessed is he that is not condemned in that which he alloweth,"--who is not condemned by his own declarations in respect to the affairs of others. Oh, how merciful to the failings of others it should make us when we remember our dear Redeemer's words, "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespasses"; and when again we remember that we may not even pray for forgiveness of our sins unless we from the heart forgive those who have injured us and again desire our fellowship.

<sup>[1]</sup> Sept. 20 Manna, Isa. 57:15