

## 19-Psalms-22-Transcript

[Music]

[Music]

[Music]

[Music]

[Applause]

welcome to another Wednesday night Bible study and I apologize that you cannot see me on the screen this evening and you're not going to be able to see any graphics or video I just have some technical problems and I have a very short window to record the study this evening so I have to just go ahead with the recording and God willing next week everything will be okay we're up to Psalm 51 will open with a word of Prayer and then get straight into the study Heavenly Father we come before your holy throne ever so grateful father there are billions of people on the earth there are billions of people that have lived on the earth and we are just so privileged to be among the few the select few that really have a desire to understand your word we thank you God for your loving kindness toward us and we pray that you'll bless our desire to study your word with an understanding and with deeper faith and wisdom we praise you Lord and we thank you we ask this blessing now in the holy name of Jesus Christ amen so some 151 this is a psalm that were very familiar with I will go ahead and read it and see if we can pull out a little bit more just in the context of our other studies particularly Isaiah and revelation so here we see that this Psalm is to the chief musician it's a psalm of David so we're in book two and there's a mix some of the Psalms are from David others are from we've

been with looking at the sons of korah we will see our south I've written some songs so there's different different or authors of these Psalms but this one is a song of David and this is when Nathan the prophet came unto him after he had gone into Bathsheba so just by way of context we'll go back to 2nd Samuel and this is not the passage I wanted let me just make a quick correction here I think it was chapter 12 yes yes so chapter 12 so here we see the Lord sent Nathan unto David and he came on to him and said unto Him this is 2nd Samuel 12 beginning in verse 1 so Nathan says to David there were two men in one city the one rich and the other poor the rich man had exceeding many flocks and herds but the poor man had nothing except one little lamb which he had bought and nourished up and it grew up together with him and with his children it did eat of his own meat and drank of his own cup and lay in his bosom and was unto him as a daughter and became a traveler unto the rich man and he spared to take of his own flock and of his own herd to dress for the wayfaring man that was come unto Him but took the poor man's lamb and dressed it for the man that was come to him and David's anger was greatly kindled against the man so Nathan did something very clever here to take it away from being something personal to David so that he wouldn't get defensive and blinded by his defensive message would we all have egos and can fall into this defensiveness instead he just made it about someone else that needed as the King David as the king would have to judge this matter and so he's listening carefully to the matter so that he can judge accordingly and his judgment comes

in verse 5 David's anger was greatly kindled against the man and he said to Nathan as the Lord lives the man that has done this thing shall surely die and he shall restore the lamb fourfold because he did this thing and because he had no pity and that fourfold I should have actually brought that out of Deuteronomy David isn't just pulling this out of thin air he's basing this on the Torah his judgment is based on the Torah and Nathan said to David you are the man thus says the Lord God of Israel I anointed you king over Israel and I delivered you out of the hand of Saul and I gave you your master's house and your master's wives into your bosom and gave you the house of Israel gave you of them gave you the house of Israel and of Judah and if that had been to the I would have moreover have given unto you such and such things therefore or why have you despised the commandment of the Lord so he broke the commandment he beated the actual law of God why have you broken the commandment the Word of God to do evil in his sight you have killed Uriah the Hittite so this is murder that you've murdered Uriah the Hittite with the sword and you've taken his wife to be your wife this is adultery now so it's murder and adultery you've taken his wife to be your wife and you have slain him with the sword of the children of ammon why have you done this thing now therefore the sword shall never depart from your house because you have despised me and I've taken the wife of Uriah the Hittite to be your wife thus says the Lord behold I will raise up evil against you out of your own house and I will take your wives before your eyes and give

them unto your neighbor and he shall lie with your wives in the sight of this son for you did this secretly but I will do this thing before all Israel and before the Son and David said unto Nathan I have sinned against the Lord so he just comes to see himself maybe you know sometimes people we can get into this situation where we don't face ourselves we we just keep running keep ourselves busy and we just don't want to face ourselves but here David now confronts himself or Nathan helps him to confront himself and he sees himself for what he is and he said unto David I have sinned against the Lord and Nathan said unto David the Lord also has put away your sin you shall not die so there's something in the repentance of David that Nathan sees that the Lord sees it and and Nathan communicates to David the Lord's response that he will not die however

because by this deed you have given great occasion to the enemies of the Lord to blaspheme the child also that is born unto you shall surely die and Nathan departed unto his house and the Lord struck the child that Uriah's wife bare unto David and it was very sick and we know ultimately it dies so that's the context for Psalm 51 let's continue now in the psalm so it begins now have mercy upon me O God so the king is in a very desperate situation and he's pleading with God to have mercy upon him have mercy upon me O God according to thy loving-kindness according to the multitude of your tender mercies blot out my transgressions so notice how the song begins it begins with David the king pleading for mercy from God and it's mercy he's very intelligent in how he's

asking for the mercy he says according to York has said according to your loving-kindness according to your covenant love so David has an understanding of God's covenant love and that this covenant love of you so if we study the Torah carefully and we've been referencing it many times that this covenant love goes beyond the flaws of the individual in fact that the flaws of the individual cannot withstand covenant love that that despite you know in in Malachi chapter 1 despite Jacobs wickedness the people of Israel God tells them that he loves them and they don't understand how what's the proof that that he loves them and he says Jacob I've loved but Esau I've hated and he goes back to the Covenant that he saw despised the Covenant and Jacob has the covenant love and so it's according to this covenant love that David has this confidence that he can appeal to God for mercy according to the multitude of your tender mercies blot out my transgressions and so here we are in the Old Testament and we're speaking of God's grace that grace is not something new it that door just comes in the New Testament the New Testament is just a continuation of what rooted in the Old Testament and so God is a God full soul is full of a multitude of tender mercies and according to those tender mercies David is appealing that God blot out his transgressions he says wash me thoroughly from my iniquity and cleanse me from my sin so he's acknowledging his transgressions his iniquity and his sin cleanse me from my sin and so this he sees that God has the ability to wash him to take this iniquity that's in his heart and completely wash it away and to

cleanse him completely from his sin and again this is Old Testament and when we go to the New Testament in fact we see how the whole story ends here in Revelation we were in chapter when we study Revelation remember chapter 1 and verse 5 that this is from Jesus Christ who is the faithful witness and the first begotten or the firstborn of the Dead and the prince or the chief of the kings of the earth unto him that loved us and noticed and washed us from our sins in his own blood so David had this understanding of this ability to have his iniquities completely washed away and in this view that God is full of mercy and we see that this is possible because of the ability of God to come as that perfect lamb and to be sacrificed as that perfect Passover lamb and that blood then to - to wash that iniquity away from us and so also it continues in chapter 7 when when John hears the hundred and forty-four thousand counted out and he turns in if you were not with us for the study of Revelation I'd encourage you to look into our archives and study this wonderful book of Revelation and get clarity about what's here but when we did study and we saw John in Revelation 70 here's the 144,000 12,000 counted out from each tribe and then he turns and he sees this great multitude and he said me NS 17 sir so he's asked who are these and he says sir you know and he said unto me these are they which came out of Great Tribulation and have washed their robes and made them white in the blood of the Lamb that's where the the cleansing comes from it comes from the blood of the Lamb and there's gonna be not just David but many were able to bring bring themselves

to true repentance and many in Israel and grafted into Israel who are able to claim the lamb the blood of the Lamb and wash our iniquities in that blood so he goes on in Psalm 51 for I acknowledge my transgressions and my sin is ever before me so here he completely ignores not trying to hide it maybe he went through a period where he was hiding it but now he's just know he's gonna be transparent with the Lord and acknowledge he's a murderer

he's an adulterer he's a liar he's a schemer all of this he brings to God and he puts it in front of him and he doesn't hide from it and then he says this against you you only have I sinned so we can see very clearly that the breaking of the law is a sin against God yes others are harmed and certainly Uriah was killed and his family suffered loss and even the child died as a result of his actions

but the sin is against God against you you only have I sinned and done this evil in your sight imagine that having to face the holy God and acknowledge before the holy God the evil that we've done right in front of him defying him defying his law defying his word defying his Commandments right in his sight David acknowledges it and then he says that you might be justified when you speak and be clear when you judge whatever the judgment

is that comes down from God God is a God of righteousness and David is saying he has absolutely no defense

whatever God rules david has no defense there's no righteousness in david to defend himself and paul quotes this exact passage in romans three and he says God forbid yes verse four let God be true but every man a liar and we have

to just hold on to this God is always  
true God is right God is righteous men  
are liars and so we always uphold the  
Word of God over man we always defend  
God's judgment over men and then Paul  
says this yeah let God be true and every  
man a liar as it is written this is  
what's written any quotes now Psalm 51  
that you might be justified in your  
sayings and might overcome when you are  
judged and that's exactly what David  
says that you might be justified when  
you speak and be clear when you judge  
that no man can say no well God is wrong  
because verse five behold he says I was  
shapen in iniquity and in sin did my  
mother conceive me and so you know this  
this shapen in iniquity and in sin did  
my mother conceive me I think rather  
than getting into this doctrine of  
original sin and people are born with  
this original sin really if we look at  
Isaiah that just becomes clear what he's  
saying here again he's thinking he's the  
king of Israel he's looking he's able to  
think at a national level and he's  
looking at the nation of Israel and in  
Isaiah 43 verse 25 the Prophet writes I  
even I a God says I even I am he that  
blots out your transgressions why does  
he do it for my own sake so this this  
covenant that he's in he's not going to  
break the covenant and so because of his  
adherence and loyalty to the Covenant  
he's going to blot out the  
transgressions of Israel for his own  
sake and will not remember your sins  
in verse 26 put me in remembrance let us  
plead together declare you that you may  
be justified  
your first father has sinned this is  
going all the way back to Jacob the  
father of Israel your first father has  
sinned and your teachers have

transgressed against me therefore I have profaned the princes of the sanctuary and have given Jacob to the curse and Israel to reproaches so we can see here when David is saying as the king of Israel that here in Psalm 51 and verse 5 that he was shapen in iniquity he was born in a nation that departed from God that was not faithful to God so he was shapen in iniquity and in sin then the National rejection of God of the nation did my mother conceive me and so here he even when the nation was founded it was founded on a flawed man Jacob your first father has sinned and even your teachers have transgressed against me therefore I've profaned the princess of the sanctuary and a given Jacob to the curse so this is why Israel has been given to the curse and Israel two approaches yet now verse 44 chapter 44 verse 1 Isaiah yet now here Oh Jacob my servant and Israel whom I have chosen so there is a relationship here even though the nation is in sin even though the nation is in iniquity there is a covenant relationship yet now here o Jacob my servant in Israel whom I have chosen thus says the Lord that made you and formed you from the womb which helped you which will help you fear not o Jacob my servant so even though Jacob the nation from the womb is shapen in iniquity and born into sin because of the Covenant the Lord says the Lord that made you and formed you from the womb which will help you fear not o Jacob my servant and you and you gesture on whom I have chosen a we studied this why God refers to it and gesture I'm going back to Deuteronomy again if you look in the archives and look at Isaiah chapter 44 we be studied all of that back to Psalm 51 verse 6

behold godly says to God you desire  
truth in the inward  
arts this is his understanding he knows  
what God is looking for yet God does not  
want hypocrisy he wants us to be he that  
he knows were not perfect but he expects  
us to be transparent and to be open with  
him as David you can see how transparent  
this is recorded for everybody to read  
this is the he brings this forward he's  
not hiding it behold you desire truth in  
the inward parts and in the hidden part  
you shall make me to know wisdom so the  
real intimacy here between God and man  
between God and the man the king of  
Israel and certainly we can see this as  
a model of the relationship we should  
have with God that in the very inward  
parts God does not want to find  
hypocrisy he does not want to find  
falsehood he wants to find truth and in  
the hidden part he will make us to know  
wisdom just as he made David to know  
wisdom he goes on purge me with hyssop  
and I shall be clean wash me and I shall  
be whiter than snow and again revelation  
7:14 where there are going to be  
multitudes that come through the  
tribulation and are going to be able to  
wash themselves in the blood of the Lamb  
and they shall they also shall be whiter  
than snow make me to hear joy and  
gladness that the bones which you have  
broken may rejoice hide your face from  
my sins and blot out all my iniquities  
so it's quite quite a request here take  
all my iniquities and block them out  
don't let any of them remain create in  
me a clean heart and this word creates  
bara bara in the hebrew is the same word  
at the beginning in Genesis 1 in the  
beginning God created so so David  
understands there's a creative effort  
here that although physically he's fully

formed there's a creative effort that continues and it's in the inner man and the same way that he's asking God to create in him a clean heart we who have the Holy Spirit are going through the same creative process God is the creator and he continues to create today and he just as he created and David as he said David he's a man after my own heart he can create in us a clean heart create in me a clean heart O God and renew a right spirit within me

so so renew he he acknowledges that there was a time when he had a right spirit but then something happened and he he veered off-course and now he's asking God to restore him to renew that right spirit notice this cast me not away from your presence this is King David and you know this whole notion of once saved always saved it's just so horrible and taking God for granted if here David who has the Holy Spirit says cast me not away from your presence and take not your Holy Spirit from me clearly there's a true risk he just finished saying that you desire truth in the inward parts and and he doesn't want any falsehood and so David wouldn't be saying this just just to go through the motions oh don't take your Holy Spirit from me even though I know that you never would because you know once saved always saved

he's there's a real danger that David is in here and he's begging God don't cast me away from you even though this is what I deserve and if you judge this way you're you are justified in your judgment because I'm just in it full of iniquity but I'm pleading with you not to cast me away and not to take away your Holy Spirit from me that I have enjoyed this communion with you

but again if you'd if you were to take  
it away from me you would be right I'm a  
murderer

I'm a thief I'm a liar I'm an adulterer  
David is acknowledging all these sins  
and then he says restore unto me and  
Andrew and by the way as well it's  
interesting that you know the Holy  
Spirit is is is not new to the you know  
this is something that only Christians  
know about the new the Holy Spirit it's  
it's a New Testament phenomenon no no  
the righteous men of God have always  
known the Holy Spirit and never saw it  
as a third person in a Trinitarian  
Godhead it was always understanding that  
it's the force of God it's how God works  
with men it's how God works through the  
earth and so he doesn't want this Holy  
Spirit to be taken from him restore unto  
me

the joy of your salvation so again the  
same way that he needs a right spirit  
renewed within him he's also lost the  
joy there was a joy of God's salvation  
David understood this salvation but he  
lost the joy of it so now he's asking  
God to restore the joy and uphold me  
with your free spirit and when all of  
that happens he says then will I teach  
transgressors thy ways and sinners shall  
be converted unto you so David again  
understands this is not just for him  
that as a result of this process that  
he's gone through and this experience of  
the depth of God's loving-kindness and  
the depth of his mercy that he is now in  
a position to really help others and to  
you know make lemon out of lemonade make  
lemonade out of lemons to turn this  
bitter and horrible situation around and  
give hope to others who will have fallen  
down and and wave you know wavered off  
the path that he can say you know I too

was there but this is a God of mercy  
this is a God of covenant this is the  
God of loving-kindness and so I know you  
restore me I'll I'll be able to teach  
transgressors your ways and this is what  
God wants God wants to be merciful with  
man and and the earth is full of  
transgressors well who's gonna teach  
them David saying I'll do this I'll  
teach transgressors your ways and  
sinners shall be converted unto you then  
he says deliver me from blood-guiltiness  
and and you can think you know we can  
think of able the loss of Abel and how  
Cain murdered him and how the earth  
received the blood of Abel and cried out  
and then and God says the life is in the  
blood and this is why Israel must not  
consume blood because the life is in the  
blood in fact it's why when they sin  
they have to bring this offering and  
slay it and empty out the blood because  
because there's a blood guilt that sin  
brings he says deliver me from  
guiltiness Oh God you god of my  
salvation and my tongue shall sing aloud  
of your righteousness and that blood  
guiltiness again from the Torah  
Deuteronomy 19:21 where I hear I shall  
not pity life for life eye for  
eye tooth for tooth hand for hand foot  
for foot so David took a life and he has  
blood guiltiness and now he's pleading  
with God to deliver him from this blood  
guiltiness and and then he'll single out  
of God's righteousness he says in verse  
15

Oh Lord open you my lips and my mouth  
shall show forth thy praise and yes it's  
coming from a skilled musician who's  
able to put all this to music and really  
inspire others with the beauty of praise  
my mouth shall show forth your praise  
for you desire not sacrifice or else I

would give it so he understands what God is looking for and if God was looking for sacrifice he's the king he would be able to gather all the animals and have a huge sacrifice to God if that you know that's what the pagan gods want because the the pagan priests when they have their these followers come and bring these different gifts and food items etc they know their God can't consume these things but they're the whole religion is about bringing all the wealth to the priests so that the God can consume these things but it's actually the priest who's gonna consume it and then the followers believe that somehow the God consumed it but this this God is different and he doesn't want burnt offerings that's not that's not the point that there's a whole reason why that whole system of worship was put in place but it's not just because God wants money from people he says you delight not in burnt offerings and this is the I think this is the difference between King David and King Saul the King David really understood what is the outcome of all of this what is it that God is actually looking for whereas King Saul was just into the ritual just into going through the motions and that's why I think it's white David was forgive for such a horrendous sin and soul was not hearing for samuel 15 and verse 11 God says to Samuel it repents me that I have set up Saul to be king for he is turned back from following me and has not performed my commandments while neither did David David broke the commandments of God as well but here there's a difference and it grieves Samuel and he cried unto the Lord all

night so Samuel had to carry out the judgment of God and sometimes we have to do this as as elders and people don't know how how we might suffer and in crying to the Lord all night but still the Lord's will has to be done and Samuel came to Saul and Saul said unto Him blessed be you of the lure so he's going through the motions going through the appearance this is all I call it church theater this is all theater to solve blessed be you of the Lord I have performed the commandment of the Lord well no you haven't but he wants to let's let's have this show this play of righteousness so Samuel Oschin why then did you not obey the voice of the Lord but did fly upon the spoil and did evil in the sight of the Lord so you're saying you obey but you didn't and Saul said unto Samuel yes I have obeyed the voice of the Lord and have gone the way which the Lord sent me and have brought a guide the king of Amalek and have actually destroyed the Amalekites so that was the instruction was to destroy everything but he's keeping the King alive but the people took up the spoil sheep and oxen the chief of the things which should have been utterly destroyed so the people did this to sacrifice unto the Lord your God who Gilgal so they put David understood that God does not desire sacrifice just for the sake of sacrifice Saul thinks this is gonna please God hey hey you know it's good idea so keep the best of everything but it should have been actually destroyed but they've kept it to sacrifice to the Lord God in Gilgal and Samuel said has the Lord as great delight in burnt offerings and sacrifices as in

obeying the voice of the Lord this is not a game saw God is after you're at the heart of the people and he's looking for true conversion and obedience to his voice not theatre behold to obey is better than sacrifice and this is what David understood that Saul did not understand behold to obey is better than sacrifice and to hearken than the fat of rams for rebellion is as the sin of witchcraft and stubbornness is as iniquity and idolatry because you have rejected the word of the Lord he has also rejected you from being king so David was forgiven Saul is not forgiving because of this hypocrisy and not understanding what God is really after and Saul said unto Samuel I have sinned so now he's acknowledging finally he's acknowledging that he sinned just in ways you know David acknowledged that he sent here Saul is acknowledging that he sent and salsalin to Samuel I have sinned for I have transgressed the commandment of the Lord and your words because I feared the people and obeyed their voice so we're getting somewhere now he's acknowledging that he sinned he's acknowledging that he's transgressed the commandment and he's telling why because he was afraid of the people and he obeyed their voice but now look at verse 25 so I've noticed that I've sinned and why now therefore now that we've got that done I'm begging you pardon my sin and turn again with me that I may worship the Lord so this is all theater to Saul it's like who really doesn't understand how how the depth of his iniquity and you see how David just pours himself out in front of God and understands that God is looking for truth in the inward parts and Saul seems

this seems just escapes all completely  
it's like okay yeah okay I repent sure  
let's just go in front of the people now  
I'm put on a bit of theater  
now therefore I beg you pardon my sin  
and turn again with me that I may  
worship that the Lord and Samuel said  
unto Saul I will not return with you for  
you have rejected the Word of God notice  
this that it sits still you this is a  
current state like this is this is  
something that you have you have done  
you've rejected the word of the Lord and  
the Lord has rejected you from being  
king over Israel so there is a really  
big difference between these two kings  
and in here in in Psalm 51 we get some  
insight into the the depth of repentance  
of David compared to the superficial  
theatrical repentance ritualistic  
repentance of Saul and and so I think  
these two Kings really represent for us  
two different models  
what kind of King will we be are we  
gonna be sort of like this Saul  
character who's just into image or like  
David who's really into the depth of the  
mind and heart like what what really is  
going on in the inner inner man and you  
know it's really interesting as a king  
that when you know people reject God so  
this this society rejects Jesus Christ  
doesn't anything to do with Christ so  
it's rejected Christ but now you have  
people in high offices who there's no  
God in their mind so they're they're the  
king or the Prince or the Queen or the  
President or the Speaker of the House or  
whatever the high position they have a  
chairman of the above the intelligence  
committee whatever high office they have  
and they don't answer to anybody they're  
not afraid of what happens after they  
die and so they can just run roughshod

and do whatever they like and and and  
you know engage in pedophilia with young  
girls

young boys who cares these are just  
peasants to me and here David engaged in  
an act of one with one of his subjects  
and and destroyed his life and then he  
had to face God and and this is what if  
you remove God from society then the  
whole society is heading to nothing but  
oppression and wickedness because there  
are no checks and balances there's no  
accountability but here you have the  
highest person in the land the king of  
Israel this great nation of Israel the  
coming into you know this under David  
and then under Solomon there's grand  
position on the earth and David is king  
over this nation but he has a king over  
him

and so to see to see a king with this  
level of brokenness before God and he  
was a great king and this is you know I  
fear for us in a society that rejects  
God and has these people who think that  
they they're answerable to nobody but  
David understood that the sacrifices of  
God are a broken spirit this this is the  
difference between Saul and David so I  
was like oh you know we thought it was a  
good idea if we have all these animals  
and we can make a big theatrical  
production of repentance before God and  
have sacrifices to him no David says the  
sacrifices of God are a broken spirit  
it's a broken spirit a broken and a  
contrite heart and really whenever we  
see heart in the Old Testament we should  
think mind a broken and a contrite mind  
Oh God you will not despise he really  
understands what God is looking for and  
I've broken in a contrite mind God will  
not despise and now all of that is very  
personal between God and David but even

from the beginning when he began he  
beats you know he says have mercy on me  
O Lord your loving-kindness your your  
Cosette your covenant love and now he  
comes back to this covenant love as he  
closes closes this song  
and this is the context of his  
confidence in what he's asking for from  
God he says do good in your good  
pleasure unto Zion so here's a man that  
is broken before God understands what  
God is looking for but he also  
understands the plot line he has a line  
of sight to the finish line and he  
understands what God is doing that God  
has a covenant with Israel and that he  
has a plan for Zion and and here's the  
king he has failed God but God has not  
failed his plan and so he concludes the  
psalm saying do good in your good  
pleasure unto Zion build you the walls  
of Jerusalem and I think you know a lot  
of Christians will look at Psalm 51 and  
they'll even pray Psalm 51 up to verse  
17 and then verses 18 and 19 mean  
nothing to Christians because we believe  
in replacement theology but I think  
really if we truly understand what God's  
plan is and our role in it and what God  
is doing we will always conclude our  
pleading for mercy  
with pleading for Zion and pleading for  
Jerusalem with an understanding of where  
this covenant is heading do you good in  
your good pleasure on design build you  
the walls of Jerusalem then shall you be  
pleased with the sacrifices of  
righteousness with burnt offering and  
whole burnt offering then shall they  
offer bullocks upon thine altar and  
again the difference between Saul and  
David Saul had no idea David understood  
where all of this is heading that that  
God will be established in Zion and that

the people will bring offerings to him  
in Zion and His righteousness will  
spread from Zion all over the earth so  
just a wonderful psalm and just you know  
again that confidence that he has leads  
him to to pray in a way just look at  
look at how he prays they the number of  
imperatives that he's able to ask of God  
because of his understanding  
of the Covenant have mercy wash me  
cleans me purge me wash me make me hide  
your face blot out my iniquities hide  
behind your face for my sins  
create in me a clean heart renew a right  
spirit cast me not away take not your  
Holy Spirit from me restore unto me your  
joy uphold me with your free spirit  
deliver me from blood-guiltiness open  
you my lips do God build the walls of  
Jerusalem so all of these imperatives  
and requests that David is making of God  
he's making them of God in the context  
of the Covenant that he understands what  
this covenant love is all about where  
it's all heading and that yeah he's one  
man but he's part of this and in the  
same way we're one man one woman one  
child also destined to wear the crown of  
victory also destined to be a part of  
this incredible plan that God has for  
Zion and so yes Lord do good and you're  
a good pleasure unto Zion  
build you the walls of Jerusalem what a  
beautiful song I think many of us will  
visit this Psalm it Passover time  
certainly it is also applicable to  
Atonement and throughout the whole year  
in our whole Christian walk Psalm 51 God  
willin will continue next week with  
Psalm 52 what a wonderful God we serve  
good night brethren god bless Jesus  
[Music]