

May 8 Su Reading 128 — Psalm 51:1-19 — God Cleanses from Sin

To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.

- 1 *Have mercy on me,^[fn] O God,
according to your steadfast love;
according to your abundant mercy
blot out my transgressions.*
- 2 *Wash me thoroughly from my iniquity,
and cleanse me from my sin!*
- 3 *For I know my transgressions,
and my sin is ever before me.*
- 4 *Against you, you only, have I sinned
and done what is evil in your sight,
so that you may be justified in your words
and blameless in your judgment.*
- 5 *Behold, I was brought forth in iniquity,
and in sin did my mother conceive me.*
- 6 *Behold, you delight in truth in the inward being,
and you teach me wisdom in the secret heart.*
- 7 *Purge me with hyssop, and I shall be clean;
wash me, and I shall be whiter than snow.*
- 8 *Let me hear joy and gladness;
let the bones that you have broken rejoice.*
- 9 *Hide your face from my sins,
and blot out all my iniquities.*
- 10 *Create in me a clean heart, O God,
and renew a right^[fn] spirit within me.*
- 11 *Cast me not away from your presence,
and take not your Holy Spirit from me.*
- 12 *Restore to me the joy of your salvation,
and uphold me with a willing spirit.*
- 13 *Then I will teach transgressors your ways,
and sinners will return to you.*
- 14 *Deliver me from bloodguiltiness, O God,
O God of my salvation,
and my tongue will sing aloud of your righteousness.*
- 15 *O Lord, open my lips,
and my mouth will declare your praise.*
- 16 *For you will not delight in sacrifice, or I would give it;
you will not be pleased with a burnt offering.*
- 17 *The sacrifices of God are a broken spirit;
a broken and contrite heart, O God, you will not despise.*
- 18 *Do good to Zion in your good pleasure;
build up the walls of Jerusalem;*

19 *then will you delight in right sacrifices,
in burnt offerings and whole burnt offerings;
then bulls will be offered on your altar.*

ESV Footnotes

(51:1) Or *Be gracious to me*

(51:10) Or *steadfast*

Thoroughly Cleansed — Whereas the previous psalm is more general, applying to any sin of David, Psalm 51 is very specific, speaking directly about David’s sins involving Bathsheba. David pleaded for forgiveness on the basis of God’s steadfast love and mercy (v. 1). We are fully responsible for our sin and deserve to be punished, which is avoided only by God’s mercy. Notice how many things change when God forgives us: we are purged and washed clean (v. 7), given a “*clean heart*” with a “*right spirit*” (v. 10), and restored to the joy of our salvation (v. 12).

J. Edwin Orr was conducting an evangelistic campaign in New Zealand in 1936 when he heard a beautiful Maori tune, which he used to compose the hymn, “Cleanse Me.” Although it was based on Psalm 139, it also fits our psalm for today. When you sing this hymn, emphasize this second verse in praise to a forgiving God!

[Search me, O God - Bing video](#)

I praise Thee, Lord, For cleansing me from sin; Fulfill Thy Word, And make me pure within. Fill me with fire Where once I burned with shame; Grant my desire To magnify Thy Name. — J. Edwin Orr (1936)

May 9 M Reading 129 — Psalm 86:1-17 — Great is Your Steadfast Love

A Prayer of David.

- 1 *Incline your ear, O LORD, and answer me,
for I am poor and needy.*
- 2 *Preserve my life, for I am godly;
save your servant, who trusts in you—you are my God.*
- 3 *Be gracious to me, O Lord,
for to you do I cry all the day.*
- 4 *Gladden the soul of your servant,
for to you, O Lord, do I lift up my soul.*
- 5 *For you, O Lord, are good and forgiving,
abounding in steadfast love to all who call upon you.*
- 6 *Give ear, O LORD, to my prayer;
listen to my plea for grace.*
- 7 *In the day of my trouble I call upon you,
for you answer me.*

- 8 *There is none like you among the gods, O Lord,
nor are there any works like yours.*
- 9 *All the nations you have made shall come
and worship before you, O Lord,
and shall glorify your name.*
- 10 *For you are great and do wondrous things;
you alone are God.*

- 11 *Teach me your way, O LORD,
that I may walk in your truth;
unite my heart to fear your name.*
- 12 *I give thanks to you, O Lord my God, with my whole heart,
and I will glorify your name forever.*
- 13 *For great is your steadfast love toward me;
you have delivered my soul from the depths of Sheol.*
- 14 *O God, insolent men have risen up against me;
a band of ruthless men seeks my life,
and they do not set you before them.*
- 15 *But you, O Lord, are a God merciful and gracious,
slow to anger and abounding in steadfast love and faithfulness.*
- 16 *Turn to me and be gracious to me;
give your strength to your servant,
and save the son of your maidservant.*
- 17 *Show me a sign of your favor,
that those who hate me may see and be put to shame
because you, LORD, have helped me and comforted me.*

Many Attributes — Once in each stanza of this psalm, David mentioned God’s “*steadfast love*” (vv. 5, 13, 15). In the first and last stanzas, David used it as a reason why God should answer his prayer; in the middle section, he simply praised God for that great quality. We have seen and discussed God’s steadfast love (Hebrew: *chesed*) earlier, in Psalms 36 and 107. It is His covenant love (NASB: “*lovingkindness*”), to which He is committed forever. It was given to Abraham (Gen. 24:12), to Jacob (Gen. 32:10), to Joseph (Gen. 39:21), to Moses (Ex. 34:6), and to many of the kings of Israel and Judah (2 Sam. 7:15). It was also given to everyone since Jesus’ resurrection who submitted to Him for salvation. Pastor John MacArthur equates *chesed* in the OT with “*grace*” in the NT. There are many other attributes and activities of God mentioned in this psalm: He is “*good and forgiving*” (v. 5), he answers prayer (v. 7), He is uniquely God and able to do miraculous things (vv. 8 10), He rescues from trouble (v. 13), He is “*merciful and gracious, slow to anger and abounding in steadfast love and faithfulness*” (v. 15), and He helps and comforts us (v. 17). It is no wonder that David exclaimed, “*I give thanks to you, O Lord my God, with my whole heart, and I will glorify your name forever*” (v. 12).

[For Who You Are - YouTube](#)

Standing here in Your presence,
Thinking of the good things You have done;
Waiting here patiently,
Just to hear Your still small voice again.
Holy, righteous, faithful 'til the end.
Savior, Healer, Redeemer and Friend.
I will worship You for who You are...
— Hillsong (2006)

May 10 Tu Reading 130 — Psalm 3:1-8 — God Who Saves

A Psalm of David, when he fled from Absalom his son.

1 O LORD, how many are my foes!

- 1 *Answer me when I call, O God of my righteousness!
You have given me relief when I was in distress.
Be gracious to me and hear my prayer!*
- 2 *O men,^[fn] how long shall my honor be turned into shame?
How long will you love vain words and seek after lies? Selah*
- 3 *But know that the LORD has set apart the godly for himself;
the LORD hears when I call to him.*
- 4 *Be angry^[fn], and do not sin;
ponder in your own hearts on your beds, and be silent. Selah*
- 5 *Offer right sacrifices,
and put your trust in the LORD.*
- 6 *There are many who say, “Who will show us some good?
Lift up the light of your face upon us, O LORD!”*
- 7 *You have put more joy in my heart
than they have when their grain and wine abound.*
- 8 *In peace I will both lie down and sleep;
for you alone, O LORD, make me dwell in safety.*

ESV Footnotes

(4:2) Or *O men of rank*

(4:4) Or *Be agitated*

“O God of My Righteousness” — This is the only place this phrase is used in Scripture. David spoke in other psalms of *“my righteousness,”* referring to his own right actions (e.g., Ps. 7:8; 18:20, 24; 35:27), but in Psalm 4:1, he seems to be pointing to how the quality of God’s righteousness was somehow applied to David. Martin Luther believed that this was righteousness which God assigns to the believer. The great English preacher, Charles Spurgeon, said that it meant that God was, “the witness, the maintainer, the judge, and the rewarder of my righteousness” (The Treasury of David). The British New Testament scholar, N. T. Wright, believes that it simply refers to an attribute of God, part of His character. God is certainly righteous; everything about who He is and what He does is right. But He is also *“my righteousness,”* in that any rightness I have comes from Him. The next verse in our psalm for today says that *“the LORD has set apart the godly for himself”* (v. 3). He caused us to belong to Him, and in that sense, we share in His righteousness. God is righteous and I am righteous because of Him.

[My Hope Is Built on Nothing Less - YouTube](#)

My hope is built on nothing less
than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
but wholly lean on Jesus' name.

On Christ, the solid Rock, I stand.
All other ground is sinking sand;
All other ground is sinking sand.

— Edward Mote (1834)

To the choirmaster: according to *The Sheminith*.^[fn] A Psalm of David.

- 1 Save, O LORD, for the godly one is gone;
for the faithful have vanished from among the children of man.
- 2 Everyone utters lies to his neighbor;
with flattering lips and a double heart they speak.
- 3 May the LORD cut off all flattering lips,
the tongue that makes great boasts,
4 those who say, "With our tongue we will prevail,
our lips are with us; who is master over us?"
- 5 "Because the poor are plundered, because the needy groan,
I will now arise," says the LORD;
"I will place him in the safety for which he longs."
- 6 The words of the LORD are pure words,
like silver refined in a furnace on the ground,
purified seven times.
- 7 You, O LORD, will keep them;
you will guard us^[fn] from this generation forever.
- 8 On every side the wicked prowl,
as vileness is exalted among the children of man.

ESV Footnotes

(12:1) Probably a musical or liturgical term

(12:7) Or *guard him*

Because ... — Do you find yourself in a situation where ungodly people are in authority over you? It could be in your home, your work, or some level of your government. David wrote of smooth-talking people who manipulated others with flattery and insincerity (v. 2). When that happens to us, we tend to react in defeat and hopelessness. When God sees it, however, it stirs Him to action: "*Because the poor are plundered, because the needy groan, I will now arise*" (v. 5). This really points out the compassion of God; He favors the underdog. These poor and needy people were victims of the greed of others. Are we poor and needy? Probably not, for most of us, but that doesn't remove us from the compassion of God. We can make ourselves poor and needy in a different way: by humbling ourselves. "*God opposes the proud but gives grace to the humble*" (James 4:6; 1 Peter 5:5). Humility also stirs up the compassion of God.

[God Will Take Care Of You - YouTube](#)

Be not dismayed, whate'er betide,
God will take care of you;
Beneath His wings of love abide,
God will take care of you.

God will take care of you,
Through every day,
O'er all the way;
He will take care of you,
God will take care of you.

— Civilla Martin (1905)

Of David.

- 1 *To you, O LORD, I call;
my rock, be not deaf to me,
lest, if you be silent to me,
I become like those who go down to the pit.*
- 2 *Hear the voice of my pleas for mercy,
when I cry to you for help,
when I lift up my hands
toward your most holy sanctuary.^[fn]*
- 3 *Do not drag me off with the wicked,
with the workers of evil,
who speak peace with their neighbors
while evil is in their hearts.*
- 4 *Give to them according to their work
and according to the evil of their deeds;
give to them according to the work of their hands;
render them their due reward.*
- 5 *Because they do not regard the works of the LORD
or the work of his hands,
he will tear them down and build them up no more.*
- 6 *Blessed be the LORD!
For he has heard the voice of my pleas for mercy.*
- 7 *The LORD is my strength and my shield;
in him my heart trusts, and I am helped;
my heart exults,
and with my song I give thanks to him.*
- 8 *The LORD is the strength of his people,^[fn]
he is the saving refuge of his anointed.*
- 9 *Oh, save your people and bless your heritage!
Be their shepherd and carry them forever.*

ESV Footnotes

(28:2) Hebrew *your innermost sanctuary*

(28:8) Some Hebrew manuscripts, Septuagint, Syriac; most Hebrew manuscripts *is their strength*

My Strength ... My Shield — David's prayer presented a dilemma: he wanted the wicked to be punished ("*render them their due reward*"—v. 4), but he didn't want to be involved in their punishment ("*Do not drag me off with the wicked*"—vs. 3). All of us live in a mixed society: some are godly, but most are selfishly following their own evil desires. As Jesus illustrated in His parable of the sower, some are wheat and some are weeds (Matt. 13:24-30), which will be separated at the final judgment. Paul reminds us that "*The Lord knows those who are his*" (2 Tim. 2:19). In Israel's history, God was able to protect them while punishing Egypt during the plagues, delivering them completely. Perhaps that is what David remembered when he prayed, because he concluded both *personally* that "*The LORD is my strength and my shield*" (Ps. 28:7), and *collectively* that "*The LORD is the strength of his people*" (v. 8). Whenever we might feel insecure in our sinful environment, we should remember that God is our strength and shield.

[How Firm a Foundation • YouTube](#)

Fear not, I am with you, O be not dismayed,
for I am your God and will still give you aid;
I'll strengthen you, help you, and cause you to stand,
upheld by my righteous, omnipotent hand.

— uncertain author (1787)

May 14 Sa Reading 134 — Psalm 55:1-23 — God's Rescue from Traitors

To the choirmaster: with stringed instruments. A Maskil^[m] of David.

- 1 Give ear to my prayer, O God,
and hide not yourself from my plea for mercy!
- 2 Attend to me, and answer me;
I am restless in my complaint and I moan,
- 3 because of the noise of the enemy,
because of the oppression of the wicked.
For they drop trouble upon me,
and in anger they bear a grudge against me.
- 4 My heart is in anguish within me;
the terrors of death have fallen upon me.
- 5 Fear and trembling come upon me,
and horror overwhelms me.
- 6 And I say, "Oh, that I had wings like a dove!
I would fly away and be at rest;
- 7 yes, I would wander far away;
I would lodge in the wilderness; Selah
- 8 I would hurry to find a shelter
from the raging wind and tempest."
- 9 Destroy, O Lord, divide their tongues;
for I see violence and strife in the city.
- 10 Day and night they go around it
on its walls,
and iniquity and trouble are within it;
ruin is in its midst;
- 11 oppression and fraud
do not depart from its marketplace.
- 12 For it is not an enemy who taunts me—
then I could bear it;
it is not an adversary who deals insolently with me—
then I could hide from him.
- 13 But it is you, a man, my equal,
my companion, my familiar friend.
- 14 We used to take sweet counsel together;

- within God's house we walked in the throng.*
- 15 *Let death steal over them;
let them go down to Sheol alive;
for evil is in their dwelling place and in their heart.*
- 16 *But I call to God,
and the LORD will save me.*
- 17 *Evening and morning and at noon
I utter my complaint and moan,
and he hears my voice.*
- 18 *He redeems my soul in safety
from the battle that I wage,
for many are arrayed against me.*
- 19 *God will give ear and humble them,
he who is enthroned from of old, Selah
because they do not change
and do not fear God.*
- 20 *My companion^[fn] stretched out his hand against his friends;
he violated his covenant.*
- 21 *His speech was smooth as butter,
yet war was in his heart;
his words were softer than oil,
yet they were drawn swords.*
- 22 *Cast your burden on the LORD,
and he will sustain you;
he will never permit
the righteous to be moved.*
- 23 *But you, O God, will cast them down
into the pit of destruction;
men of blood and treachery
shall not live out half their days.
But I will trust in you.*

ESV Footnotes

(55:1) Probably a musical or liturgical term

(55:20) Hebrew *He*

Burden Casting — God, “*who is enthroned from of old*” (v. 19), sits not only as King, but also as Judge. As Judge, He has the wisdom to clearly determine between the innocent and the guilty. As King, He has the power to carry out the sentence on the guilty and to rescue the innocent. The case that David brought before God was the betrayal of a close friend (v. 13), a traitor who was now conspiring to destroy him (v. 4, 21). Having a friend turn against you is adding insult to injury. So, what should we do when our troubles are so painful? The solution is given in this beautifully comforting verse: “*Cast your burden on the LORD, and he will sustain you...*” (v. 22). The Apostle Peter proposed the same idea: “*Humble yourselves, therefore, under the mighty hand of God so that at the proper time he may exalt you, casting all your anxieties on him, because he cares for you*” (1 Pet. 5:6-7). Yahweh is a burden-bearing God and He wants us to humbly bring our cares to Him and leave them there.

[Leave It There - YouTube](#)

When your enemies assail and your heart begins to fail,
Don't forget that God in heaven answers prayer.
He will make a way for you and will lead you safely through;
Take your burden to the Lord and leave it there.

Leave it there, leave it there;
Take your burden to the Lord and leave it there.
If you trust and never doubt, He will surely bring you out,
Take your burden to the Lord and leave it there.

— Charles Albert Tindley (1906)