

David's Heart

Psalm 51 is the New Covenant heart. David's cry was to be restored to his Father's fellowship. He was dying, drying up in a parched land. Like he says in Psalm 32 (Living Bible), "When I kept silent about my sin, my body wasted away through my groaning all day long. For day and night your hand was heavy upon me..." David's robe was dirty; he longed to have his clean and spotless robe restored. This is the deep desire of every New Covenant heart. If we don't enter into self-judgment here in the church, the stains that soil our robes will get set deeper and deeper in the fabric. One day it will be a serious thing to get the stains out, it will almost destroy the fabric itself.

This is what happened to the first church — they stopped confessing their sins. Their sins piled up to heaven. Since self-judgment had stopped, the candlesticks were blown out. It is only by great suffering, sacrifice, tears and overcoming that the church can be established in this lawless and wicked age. So, it is of the highest importance that Israel would enter into self-judgment. This is walking in the light. But our Father wants to free us from having a legal conscience. Confessing our sins from a legal conscience brings about "confession sessions" and sometimes these don't bring about true cleansing. A legal conscience is more concerned about the outward act rather than the motive behind it. It's like seeing that there are indeed spots on your robe, but not confessing the ingredients of the spots. Just saying, "I'm sorry that I had a spot on my robe" is not enough.

We must go beyond seeing confession of our sin as a principle. And we must also be very careful not to make what I'm saying now into a new principle either. "The sacrifices of Yah are a broken spirit; a broken and contrite heart, O God, you will not despise" (Ps 51:17). When a person repents it means he starts changing — going in the opposite direction. He changes his mind because of an affected will. He may still fall into the same acts for a time, but something has really changed inside and he is sorry. "For sorrow that is according to the will of God produces a repentance without regret, leading to salvation; but the sorrow of the world produces death" (2 Cor 7:10). Repentance is heart-felt.

We do many things to gain the approval of men. We come from an age where people are starving for approval. They long for the approval of others because they have always had a conscience that didn't approve of them. Some people will do anything to feel approved. But the approval that we are looking for is Jms 1:12. If we walk in the light, we will find ourselves having greater and greater fellowship with others, who do the same. This is our healing and our restoration. Men-pleasers are those who confess their sins because they think they are expected to. Don't ever confess sin just to gain the approval of your parents, teachers, or friends. This kind of "repentance" does nothing to truly restore your conscience. And don't cause others to defile themselves either by saying, "I forgive you" when it may not be true. You can't sense your forgiveness when you're not truly sorry. Let's be true to one another.

It would be better to not even open your mouth than to confess in vain. If you're only sorry that you did something "wrong" or if you're trying to be "safe" — judge yourself. It's confessing our sins by principle that leads to the "domino effect." This is a chain reaction of people saying their sorry, some sincere along with some by principle. We see this in our training group sometimes. A legal conscience keeps us in bondage. There are some people who "hold on" to their sin until right before communion on Saturday evening.... and then they go around making it right with others right before they squeak across the finish line — legal conscience strikes again!

Walking in the light will certainly bring out our sins — it is supposed to. Our goal is not a perfect performance (sinless perfection). Our desire is to abide in His fellowship. This is our Tree of Life! Without this fellowship we cannot be satisfied and our hearts cannot find rest. This is a sign of His ownership of us.

Is our sin so light a matter?

Spiritual death is being cut off from our Fathers' fellowship. Our Master's greatest anguish was when He took the penalty of being cut off for our sin. "Father, Father why have you forsaken Me?" This was His greatest suffering, much worse to Him than physical death. He tasted of both deaths so that we would

not suffer the penalty of our sin. This must become our motive to hate sin — that our precious and all important fellowship with our Father would not be lost.

Consider the wise and foolish virgins (Mt 25:1). All were virgins, but the wise virgins showed self-judgment. Never confuse self-judgment with introspection. Introspection is having ingrown eyeballs... turning things over and over in your mind. Self-judgment starts from the foundation of a good conscience. Self-judgment doesn't look for sin in every nook and cranny of the heart but it does bring the sword to those things that truly disturb our peace and our fellowship.

If we find ourselves trapped in a sin or confused, even if we don't feel like we're really sorry, then we can hold out our "withered hand"... we can be open and ask for help and the Body of Messiah will minister healing to us. Openness of life leads to health. The Church isn't trying to culture you into confessing your sins. We confess our sins because we are learning to love the light.

"A broken and contrite heart, O God you will not despise."

Of course our Father won't despise us when we repent — He will restore you through your one act of obedience.

You have all made good progress in self-judgment. I can especially see this in those I have taught before. Our Father loves you all with a great jealousy... like the apples of His eye. He is bringing you along. There is much in you that is pleasing to those who guard your lives. Let these words edify you and equip you with greater and greater self-judgment.