An unrolled ancient scroll, likely made of parchment or leather, is shown against a white background. The scroll is partially unrolled, revealing several columns of dense, handwritten text in a dark ink. The scroll is held in place by two wooden rollers, one on the left and one on the right. The rollers are cylindrical and have a decorative, fluted top and bottom. The text on the scroll is arranged in columns, with some lines appearing to be in a different script or language than others. The overall appearance is that of an ancient manuscript or document.

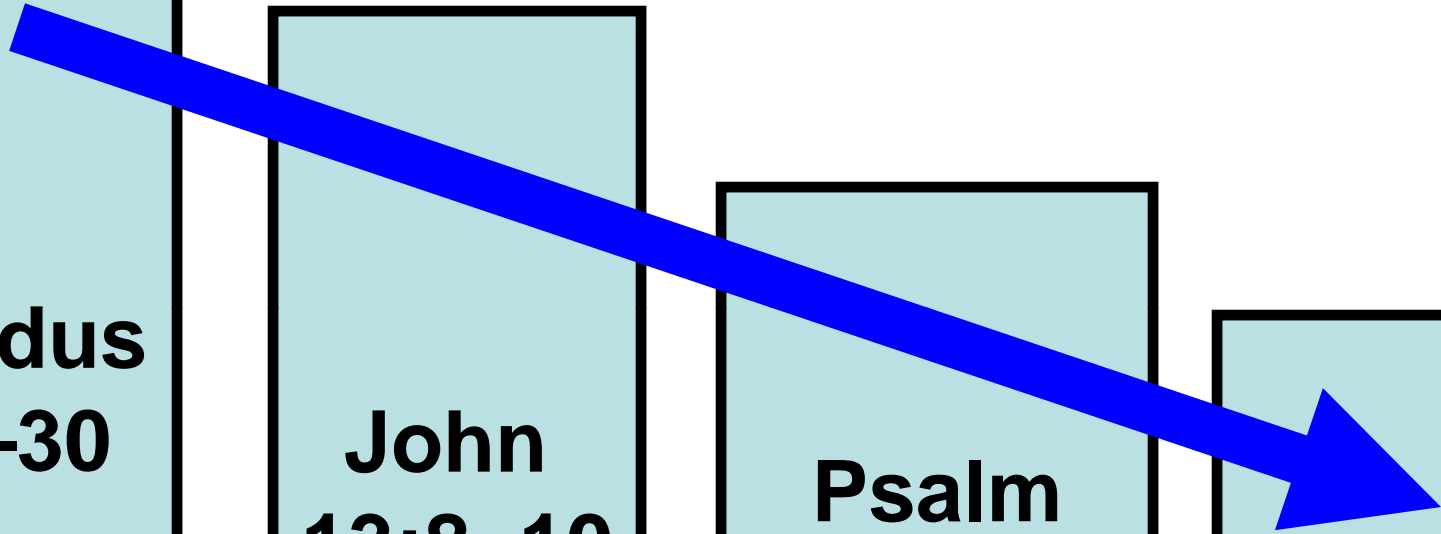
The importance
of confession
of sin

**Exodus
29–30**

**John
13:8–10**

**Psalms
32, 38, 51
(cf. Daniel 9)**

**1 John
1:9**



Psalm 51 – מְזִמּוֹר לְדָוִד



Psalm 51:1, “For the choir director. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba. Be gracious to me, O God, according to Your lovingkindness; according to the greatness of Your compassion blot out my transgressions.”

Exodus 34:6, “Then the Lord passed by in front of him and proclaimed, ‘The Lord, the Lord God, compassionate and gracious, slow to anger, and abounding in lovingkindness and truth;

Exodus 34:7, “ ‘who keeps lovingkindness for thousands, who forgives iniquity, transgression and sin; yet He will by no means leave the guilty unpunished, visiting the iniquity of fathers on the children and on the grandchildren to the third and fourth generations.’ ”

Psalm 51:2,

**“Wash me thoroughly from my iniquity,
and cleanse me from my sin.”**

LXX for “cleanse” is katharizo (Greek – cleanse).

LXX for “sin” is hamartia (Greek – sin).

The same words in 1 John 1:9:

1 John 1:9, “If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.”

Psalm 51:4, “Against You, You only, I have sinned and done what is **evil in Your sight**, so that You are justified when You speak and blameless when You judge.”

“**evil in Your sight**” (הָרַע בְּעֵינֶיךָ)

(cf. 2 Samuel 12:9)

Torah: Genesis 38:7; Numbers 32:13;
Deuteronomy 4:25; 9:18; 17:2; 31:29

Psalm 51:7, “Purify me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.”

Exodus 12:22, “You shall take a bunch of hyssop and dip it in the blood which is in the basin, and apply some of the blood that is in the basin to the lintel and the two doorposts...”



Hyssop
cf. Leviticus 14:4;
Numbers 19:6

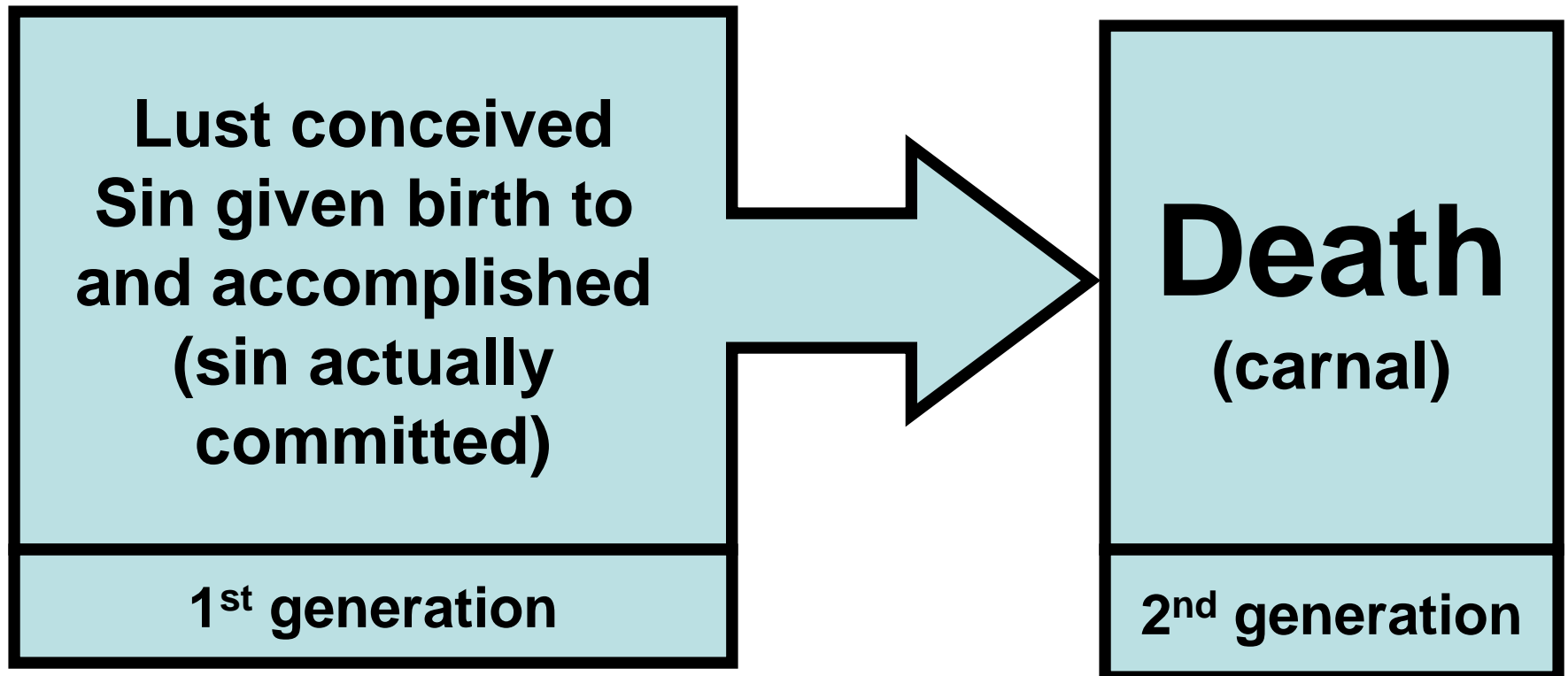
Outline – Psalm 32

- **32:1–2 – David’s declaration of blessing for the reality of his forgiveness from God.**
- **32:3–5 – David’s report of his condition and how he received forgiveness.**
- **32:6–7 – May others learn from David’s experience.**
- **32:8–9 – God’s personal instruction on proper living.**
- **32:10–11 – David’s imperative for the righteous to praise God.**



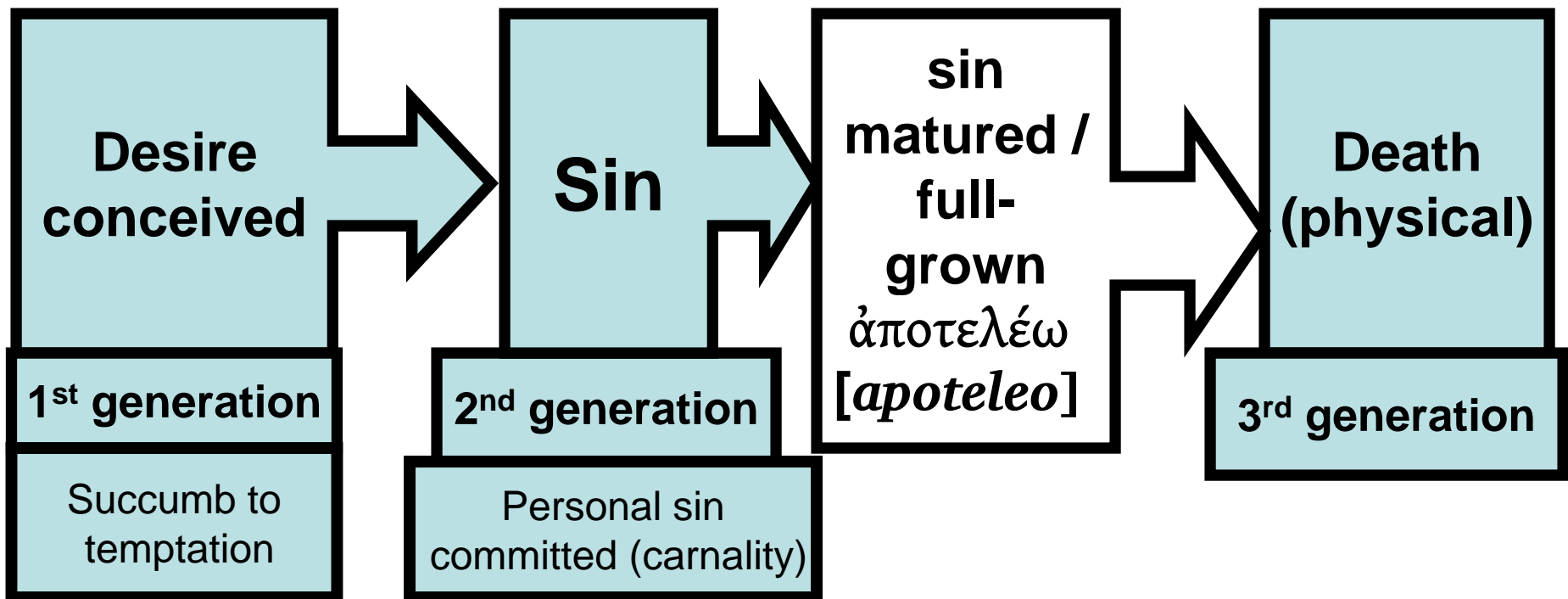
James 1:15, “Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.”

εἶτα ἡ ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν,
ἡ δὲ ἁμαρτία ἀποτελεσθεῖσα ἀποκύει θάνατον.



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Principles

- 1) Confession of sin results in forgiveness from God and restoration to fellowship.
- 2) Saved people are capable of personal sin, and one sign of a spiritually maturing person is one who recovers properly before God from his personal failures.
- 3) Confessed sin does not always remove consequences. The consequences of David's sin with Bathsheba remained despite God's forgiveness (2 Samuel 12:13–20).
- 4) Even though our sins are an abomination to God, the grace of God is more than sufficient to forgive and restore us.
- 5) Confession is grace recovery so that we can continue to advance spiritually (not a license to sin).

Principles

- 6) A knowledge of what constitutes sin is necessary for one to confess it (an understanding of hamartiology is important).
- 7) Believers can receive comfort from these Psalms because if David's sins were forgiven by God, then ours can be forgiven as well.
- 8) After a believer sins, he must confess sin(s) to God and be forgiven and temporally cleansed if he is to enjoy fellowship with God and participate in the service of the Lord (cf. John 13:8).
- 9) A major message in these psalms is that the worst offender in God's family can confess to God for forgiveness for the resumption of a life of fellowship and service.