

February 19

Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce Him, being abominable and disobedient, and as to every good work

worthless. Titus 1:15,16(Diaglott)

WHAT a terrible condition this is, and how careful all the Lord's people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the Word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and

frequently, by the standard which God has given us, His law of love.

"I want the first approach to feel
Of pride or fond desire;
To catch the wandering of my will,
And quench the kindling fire."

(Gal 6:7-8 KJV) "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. {8} For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

R2516 (From Harvest Truth Database V5.0)

"UNTO THE PURE ALL THINGS ARE PURE"

"Unto the pure all things are pure: but unto them that are defiled and unfaithful nothing is pure; but both their mind and conscience are defiled: they profess to have known God, but by their works they renounce him, being abominable and disobedient, and to every good work worthless."--Tit. 1:15,16.

NOT SINNERS, not the worldly, are thus spoken of by the Apostle, but those who have enjoyed the truth, and who have enjoyed at least the first step in heart-purification, namely, justification; and whose hearts have become defiled through a failure to maintain in them the law of love as the ruling principle. Instead of being filled with love, selfishness, with its defilement, has been received back as the ruling principle of the heart. Such have the spirit of the world, and sometimes exercise it with a much greater degree of animosity than the world exhibits. They are specially ready, as the Apostle intimates, to impugn the conduct and motives of others: being selfish themselves, they attribute selfishness to everyone else: being impure themselves, they attribute impurity to others: having lost the spirit of love which thinketh no evil, their hearts rapidly fill up with selfish, envious, uncharitable, ungodly, unkind sentiments, toward those who are true, sincere and noble.

We have known such to go even to the extreme of impugning the motives of the great Jehovah and our Lord Jesus Christ. Unable to think of love and benevolence as motives for conduct, and accustomed in their own hearts to think merely of selfishness and personal aggrandizement as motives, they view the divine course from this standpoint, and esteem that God was moved by pride to recover man from sin and death, or by vanity, to show what he could do. They claim that our Lord Jesus was moved by selfish motives, of self-gratification, honor, increase of power, in becoming our Redeemer. They think of the loyalty of the angels from a selfish standpoint, as in hope of advancement, or in fear of punishment. Who can bring a clean thought out of an unclean heart? Who can expect benevolence, generous feelings, sentiments or words, except hypocritically, from a heart in which selfishness has the control? Who would expect generous considerations in a mind full of envy and self-seeking?

The Apostle suggests of such that not only their minds become corrupted, but also their conscience; so that they will do evil, speak evil, think evil, and yet their consciences do not reprove them; because their consciences and minds work in harmony, and, as the Scriptures declare, they become blinded, self-deceived. ^[1]What a terrible condition this is, and how careful all of the Lord's people should be, not only to have pure hearts, pure minds, but also to keep their consciences very tender, in close accord with the word of the Lord. This condition can only be maintained by judging ourselves, and that strictly and frequently, by the standard which God has given us, his law of Love.

"I want the first approach to feel

Of pride or fond desire;

To catch the wandering of my will,

And quench the kindling fire."

As the Apostle points out, those whose minds become impure, poisoned by ambition or pride or selfishness, the spirit of evil, profess to have known God they are apt to profess as loudly as ever, sometimes, indeed, becoming boastful of how much they know of God, and of his Word, and of how wise they are as respects its interpretation. Not by boasting or professions, therefore, can we always judge who are of the pure minds and of good consciences, and in full harmony with the Lord. Rather by their fruits we shall know them, as the Master said--by their works, as the Apostle here points out. If any profess to know God, and yet by their works renounce him, we are fully justified in questioning whether or not they may not be self-deceived, whether or not their consciences, as well as their minds, may not have become defiled.

To renounce the Lord in our works, does not necessarily mean a resort to murder, robbery, licentiousness, etc. It means rather, in the beginning at least, that from the hitherto good fountain of a cleansed or renewed heart or will, from which issued purity, truth, sweetness, kindness, encouragement and refreshment for all who drank of its waters, in the home and family and neighborhood and amongst the Lord's people, would issue instead bitter waters, producing bitter feelings, watering and nourishing roots of bitterness, stirring up malice, envy, hatred, strife, etc. No wonder the Apostle says of such that they are abominable! All who have the spirit of the Lord must abominate the spirit of evil, however surprised and grieved they may be to find it issuing from one who previously gave forth sweetness, love, kindness, good works.

As the Master declared, if the professedly sweet fountain sends forth bitter waters, we may know that there is something wrong, something defiling, in the fountain, and are not to deceive ourselves respecting its waters, and to partake of its bitterness.

Commenting along the same line the Apostle James declares, ^[2]"If any man among you *seemeth* to be religious and bridled not his tongue, that man's religion is vain." Because the tongue is the index of the heart, because "out of the fullness of the heart the mouth speaketh," therefore the unbridled tongue speaking selfishly, enviously, bitterly, boastfully, slanderously, proves that the heart from whose fullness these overflow is unsanctified, unholy, grievously lacking of the spirit of Christ,--hence, whatever religion it may have attained is thus far vain, as that heart is not saved nor in a salvable condition. No wonder the Apostle comments in our text, that such are "disobedient:" only by disobedience to the law of the New Covenant, Love, could anyone reach such a condition of heart and conscience defilement, after he had been purified through faith in the precious blood, and consecrated to the Lord.

The final statement of our text is that such an one, having lost the *spirit* of the truth, and having obtained instead a spirit of

^[1] Feb. 19 Manna, Tit. 1:15-16

^[2] Feb. 20 Manna, Jam. 1:26

bitterness, rancor, evil, having a poisoned or defiled mind and conscience, is "to every good work *worthless*." No matter what work such an one might undertake to do, it would surely be spoiled, because the spirit of evil, the spirit of pride, the spirit of selfishness, the spirit of malice and envy, are so violently in opposition to every feature of righteousness and goodness and truth and love, that there can be no peace, no cooperation between them. And this reminds us of our Lord's words, to the effect that those who are his people and who have his spirit, are "the salt of the earth,"--preservative, so long as they have this spirit; but, as he suggests, if the salt lose its saltiness--if the Christian lose those peculiar features of the spirit of Christ which constitute him different from the world, separate from the world, and a salting or preservative quality in the world--if he should lose these, what?--he would be worthless as bad salt, "to every good work worthless."--Tit. 1:16.

What course should be pursued by those who find themselves possessed of impure minds,--minds inclined to surmise evil rather than good, envious minds, selfish, resentful, bitter, unforgiving, minds which love only those that love and flatter them? Is there any hope for these? Would God not utterly reject such?

God is very pitiful; and it was while all were thus "in the very gall of bitterness and bonds of iniquity" that he provided for our redemption. There is hope for all such who see their defilement and who desire to be cleansed.

"His blood can make the foulest clean;
His blood avails for me."

But true repentance means both contrition and reformation: and for help in the latter we must go to the Great Physician who alone can cure such moral sickness; and of whom it is written, "Who healeth all thy diseases." All of his sanctified ones, it is safe to say, were at one time more or less diseased thus, and proportionately "*worthless*" for his service. True, it is worse for those who were once cleansed, if they "like the sow return to the wallowing in the mire" of sin,--but still there is hope, if the Good Physician's medicine be taken persistently the same as at first. The *danger* is that the *conscience*, becoming defiled, will so pervert the judgment that bitterness is esteemed to be sweetness, and envy and malice to be justice and duty, and the "mire" of sin to be beauty of holiness. Then only is the case practically a hopeless one.

SOME OF THE GOOD PHYSICIAN'S ANTIDOTES FOR HEART IMPURITY

The Good Physician has pointed out antidotes for soul-poisoning,--medicines which if properly taken according to directions will sweeten the bitter heart. Instead of envy it will produce love; instead of malice and hatred and strife, love and concord; instead of evil-speaking and backbiting and scandal-mongering it will produce the love which thinketh no evil and which worketh no ill to his neighbor; which suffereth long and is kind, which vaunteth not itself, is not puffed up, which never faileth and which is the spirit of the Lord and the law of the spirit of life in Christ Jesus. Let us all take these medicines, for they are good not only for the violently sick, but for the convalescing and the well. The following are some of the prescriptions:--

(1) "He that hath this hope in him purifieth himself even as he [the Lord] is pure."--1 John 3:3.

The hope mentioned is that we have been adopted as sons of God, with the promise that if faithful we shall be like him and see him as he is and share his glory. As our minds and hearts expand with this hope and we begin to measure its lengths and breadths, its heights and depths, it surely does set before us the Heavenly Father's love and the Redeemer's love in rainbow colors and we more and more love the Father and the Son because they first loved us. The divine form of love becomes more and more our ideal; and as we seek to reciprocate it and to copy it, the cleansing and purifying of our hearts follows: for looking into the perfect law of liberty--Love--we become more and more ashamed of all the meanness and selfishness which the fall brought to us. And, once seen in their true light as works of the flesh and of the devil, all anger, malice, wrath, envy, strife, evil-speaking, evil-surmising, backbiting and slander become more and more repulsive to us. And finally when we see that such as to any degree sympathize with these evil qualities are unfit for the Kingdom and to every good work worthless, we flee

from these evils of the soul as from deadly contagion. Our hearts (wills, intentions) become pure at once and we set a guard not only upon our lips but also upon our thoughts-- that the words of our mouths and the meditations of our hearts may be acceptable to the Lord.

(2) "Who gave himself for us, that he might redeem us from all iniquity, and *purify* unto himself a peculiar people zealous of good works."--Titus 2:14.

We might theorize much and very correctly upon how and when and by whom we were redeemed; but this all would avail little if we forgot *why* we were redeemed. The redemption was not merely a redemption from the power of the grave;--it was chiefly "*from all iniquity*." And the Lord is not merely seeking a peculiar people, but specially a people peculiarly cleansed, purified. This medicine will surely serve to purge us from iniquity if we are anxious to make our calling and election sure.

(3) "Pursue righteousness, fidelity, love, peace, with all who call upon the Lord with a pure heart." --2 Tim. 2:22.

We not only need to start right, but also to *pursue* a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of scribes and Pharisees, as did the multitude which cried, "Crucify him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in his good works as well as in his wonderful words of life: they would have seen that so far from being a blasphemer he was "holy, harmless, separate from sinners:" they would have seen that his accusers were moved by envy and hatred.

And it is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment," and whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will his "brethren" be treated. And the more pure our hearts the less will they be affected by slanders and backbitings and evil-speakings, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity, that is, faithfulness. The Lord declares his own fidelity or faithfulness and declares himself a friend that sticketh closer than a brother. And even the worldly recognize fidelity as a grace: and by such it is often given first place; for many would commit theft or perjury through fidelity to a friend. But notice that God's Word puts righteousness *first*. Fidelity, love and peace can only be exercised in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity and love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison and bitterness of roots of bitterness which the Adversary keeps busily planting.

Justice is *purity* of heart,--freedom from injustice.

Righteousness is *purity* of heart, -- freedom from unrighteousness.

Love is *purity* of heart,--freedom from selfishness.

(4) "Seeing ye have *purified* your souls in obeying the truth through the spirit [the spirit of the truth] unto unfeigned love of the brethren, see that ye love one another with a pure heart, fervently."--1 Pet. 1:22.

This medicine is for those who have used the other prescriptions and gotten clean. It points out that the purity came not merely through *hearing* the truth, nor through *believing* the truth, but through *obeying* it. And not merely a *formal* obedience in outward ceremony and custom and polished manner, but through obedience to the *spirit* of the truth--its real import. All this brought you to the point where the love of the "brethren" of Christ was *unfeigned*, genuine. At first you treated all with courtesy, or at least without impoliteness; but many of them you did not *like*, much less did you love them: they were poor, or shabby, or ignorant, or peculiar. But obeying the *spirit* of the truth you recognized that all

who trust in the precious blood and are consecrated to the dear Redeemer and seeking to follow his leadings are "brethren," regardless of race or color or education or poverty or homeliness. You reached the point where your heart is so free from envy and pride and selfishness, and so full of the spirit of the Master, that you can honestly say, I love all the "brethren" with a love that is sincere and not at all feigned.

Now having gotten thus far along in the good way, the Lord through the Apostle tells us what next --that we may preserve our hearts pure,--"See that ye love one another with a pure heart *fervently* [intensely]." Ah, yes, the pure heart must not be forgotten, else it might be but a step from pure love into a snare of the Adversary, carnal love. But the pure love is not to be cold and

indifferent: it is to be so warm and so strong that we would be willing to "lay down our lives for the brethren."--1 John 3:16.

With such a love as this burning as incense to God upon the altar of our hearts there will be no room there for any selfish, envious thoughts or words or deeds. Oh how blessed would all the gatherings of the "brethren" be, if such a spirit pervaded all of them! Can we doubt that, if it held sway in one-half or one-third or even one-fourth, it would speedily exercise a gracious influence upon all--for righteousness and fidelity and love and peace, and against envy, strife, malice, slanders and backbitings?

Let all the "brethren" more and more take these medicines which tend to sanctify and prepare us for the Master's service, here and hereafter.

R5746 (From Harvest Truth Database V5.0)

"BLESSED ARE THE PURE IN HEART"

"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce Him, being abominable and disobedient, and to every good work worthless." "Keep thy heart with all diligence; for out of it are the issues of life."

Titus 1:15,16; Proverbs 4:23

OUR first text is an extremely severe arraignment. The context seems to imply that the Apostle Paul was addressing some who were identified in a sense with the Cause of God, but whose doctrines and manner of life were in conflict with the Message of the Gospel. Whether he referred to unbelieving Jews or to those who had at least outwardly become followers of Christ we may not be sure. He was referring, at any rate, to those who professed to have known God, whether they knew Him through the Law or through the Gospel. The language seems to imply that these were fault-finders. They could find fault with everything --nobody could do anything just right, no doctrines were right. We have all met people of this character--people who see nothing pure, nothing good, anywhere, and who are denouncing others all the time.

The Apostle's statement is very strong, very forceful --"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure." We understand him to mean by these words, not literally that the pure could find nothing that is impure, nor that the impure could find nothing pure, but that this is true in a broad, general way. Those who are themselves pure can see righteousness in the Divine Law and in the Divine arrangement. They can see the true, pure hearts of God's sincere "little ones," in spite of the weaknesses of their fallen flesh. But the unfaithful become defiled, their consciences become perverted, so that they are unable to see anything or anybody in a proper light. They have permitted ill-natured thoughts to enter the mind and lodge there--suspicions, evil surmisings, such as, "Every man has his price. Every man can be bought. There is not one that is honest"; and all that sort of thing. They have been more or less judging others by themselves.

Not only the *minds* of such become corrupted, *seeing nothing* pure, nothing good, nothing right, in others; but their *consciences* become defiled. At first the conscience of such would to some extent reprove them. But gradually, if they yield to this wrong heart attitude, their consciences become corrupt and hardened, so that they do not realize that they are prevaricating, misjudging, do not see how unjust, impure and blind they have become. "They profess to have known God," says the Apostle--knowing something in an intellectual way about His Plan and Word--"but by their works they deny Him." Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others.

FAULT-FINDERS, ACCUSERS OF THE BRETHREN

These defiled ones deny God, renounce Him in their works--as St. Paul declares, they are "abominable, and disobedient" to God, walking contrary to His instructions. This is surely an abominable thing to do--after knowing the Lord to go in an opposite direction, and set His counsel at naught. Such are "to every good work worthless." They do not accomplish anything good, but the very opposite; yet they find fault with everybody else.

The Apostle is not saying here that such have necessarily become immoral and vile in that they have become delvers into all

kinds of sin and vice. We are not to read into his words anything that is not there. But he does say that so far as any *good work* is concerned they will defile it, injure it. Better would it be that they keep away from the Lord's work entirely. They have allowed the bitter spirit to work in them until everything takes on the color of their own minds. They do not recognize to what an extent they are unjust, unrighteous, in their thoughts, their words, their conduct. They are injurious to every good work.

There are lessons of warning here for all of us, lest we should be led astray by the spirit of the Wicked One and become mere fault-finders, accusers of the brethren --not giving our time, our hands, our feet, our tongues, to doing good, to blessing and upbuilding the brethren, but rather to tearing down. In proportion as any one does this, he is worthless, yea, worse than worthless, to the Lord and to His Cause.

NECESSITY FOR GUARDING THE HEART

"Keep thy heart with all diligence, for out of it are the issues of life," exhorts the Wise Man. The thought embodied in this exhortation is of the utmost importance. Truly these are words of wisdom! As the heart is perhaps the most important organ of the human body, so the word "heart" is here used in a figurative way to represent the center of the affections of the human mind. The implication is that the heart needs keeping. There are many things to distract, to draw away, to lead astray. Not only the burden of business, but also the trend of the world in general and of our fallen flesh, tend to lead the heart away from righteousness, from the service of God, from purity, love and kindness toward others.

The great Adversary also gives his assistance in attempts to thus mislead. The heart--the will, the affections --of every human being should be loyal to God and to righteousness. It was made so originally. As the magnetic needle turns to the pole, so the human heart should turn to the Lord. Anything to the contrary represents a sinful, distorted, perverted condition. But as a matter of fact, sin has become firmly implanted in the fallen human nature. During these long centuries of sin many people have striven to keep their hearts right with God. But after *getting right*, the majority fail to *abide* in that condition, to keep their heart in God's love, to keep it from going into wrong avenues, from getting into the wrong condition.

We often have difficulty in managing our bodies. There are appetites of the flesh that need constant watching. The tongue needs continual guarding. While we are to watch all these things carefully, yet the most important thing to watch is the *heart*; for all our evil tendencies have their mainspring there. "A good man out of the good treasure of his heart bringeth forth good things; and an evil man out of the evil treasure of his heart bringeth forth evil things." We should be ever alert to see that our heart is kept pure, true. If we find impurities there, they should be prayerfully fought against and made right. We should keep our minds filled with that which is pure, worthy, Godlike.

As children of God we have learned that the only way to have

our hearts right with our Father is through the Lord Jesus Christ. We have come to God through Christ and thus become His sons, receiving His Holy Spirit. Then we have a new influence, a new fountain, opened in the heart, which changes its current, which sweetens its outflow. Thenceforth we love righteousness and hate iniquity. If there is any variation from this at any time, we should see that we are promptly brought back into alignment with the Spirit of the Lord. We need to keep our heart continually under inspection, so that we may abide in close fellowship with the Father and with our Lord Jesus.

"For out of it [the heart] are the issues of life," declared Solomon. From this organ--the heart--the blood is pumped out to all parts of the body. The body is thus dependent upon the heart for its strength, its vitality, its very life. The body would be dead if the heart did not continually propel the blood through the system. So the issues of our bodily life are going forth from the heart every day, yea, every moment. It is either issuing little life or much life each day. So it is with the seat of our affections--so it is with our will. All who come in contact with us day by day are influenced for good or for evil by the spirit we manifest. It is highly important that all our conduct in life should be under the proper direction of a pure heart--one that is carefully watched and kept under inspection, so that today as we go forth, a good issue shall flow out from our heart to others. Thus the Lord will be pleased with us, and will count us "dear children." Thus shall our minds and consciences be kept undefiled.

THE FINAL ISSUE--LIFE OR DEATH

But there is a further sense, a vital sense, in which the issues of life are from the heart. God has informed us that though He sentenced our race to death, He has made provision for a future and an eternal life for all. And the conditions on which any may have this eternal life are set forth in the Scriptures. They tell us of certain things that must be done. To us who are called and accepted now it is important that we do all we are able to do, because by nature we have sin entrenched in our flesh. Like all of Adam's race, we are imperfect by nature through his fall; but the Lord informs us that if we become His children He will judge us by the heart--by our will, our intention, our desire, our efforts. Therefore when we are thinking of the glorious prize, we are to remember that the ultimate issue of this matter, the final decision, will depend altogether upon how we have fulfilled the conditions. It is as in a court, where a jury is sworn in to decide what the verdict shall be--whether in favor of one party or the other party. There will be an issue in our case, a decision, from which there will be no appeal.

The world will be on trial in the next Age, but the Church of Christ is on trial now--from the time they are begotten of the Holy Spirit. The new life is on trial. Our new heart is before the bar of Divine judgment. That new heart, then, needs keeping very carefully, since connected with it are the issues of eternal life or eternal death. Our hopes are not dependent on a perfect body; some may have a sick body, some may have a naturally amiable disposition, and others not. But our old bodies are reckoned dead from the moment we become New Creatures, and the New Creature is responsible for the control of the body to the best of its ability. These new hearts are to be kept loyal to God, to the principles of

righteousness, truth, equity--loyal to our Covenant. If we fail properly to cultivate Christlike character, if we fail to keep in attunement with the Lord, then we shall never develop as New Creatures in Christ. And when the decisive testings come, we shall be found wanting.

The Lord has promised to give the blessing of glory, honor, immortality, joint-heirship with Jesus, to those who during the Gospel Age attain His character-likeness. And that character-likeness to God will demonstrate our loyalty to the principles of righteousness and to the Divine will. In the case of our Lord Jesus, He was willing, glad, to sacrifice everything to do the Father's will. So must it be with all who would be counted in with Christ. The issues, the results, of our life are here. God says to us, as followers of Christ, as His professed disciples, "I have set before you life and death, blessing and cursing. Choose life that ye may live." Life is the blessing; death is the curse. All through the Bible this thought is maintained--that the gift of God is His blessing of eternal life, and that "the wages of sin" is the curse of death--not torment.

So to the Christian the issue of our life here on earth is life eternal, if we are faithful. Failing to gain the life eternal, we shall go into death--the Second Death; for if we are disloyal to the principles of righteousness and to the opportunities granted us in this trial for everlasting life that has come to us in the Gospel Age, there remains no future opportunity for us. These words apply to those who have really become children of God, who have tasted of the "heavenly gift." How important, then, to keep our hearts true, loyal, undefiled!

FINAL ISSUE OF LIFE DIFFERING IN DEGREE

Amongst those in whose cases the issue will be everlasting life, there will be different ranks, as regards the degree of honor and blessing. As the Apostle pictures it, "For star differeth from star in glory; so also is the resurrection of the dead"--so it will be with those who have a part in the First Resurrection. Some will have a brighter glory in the Kingdom than others. We might say that there will be various issues--greater honor and less honor. As elsewhere shown in the Scriptures, there are two classes who will gain everlasting life on the spiritual plane of being. Many will be of the Great Company; some will be of the Little Flock, the Bride of Christ. Some will attain the highest plane, immortality; but more will get life similar to that of the angels, on a lower spirit plane.

So we see the wisdom of the Scriptural exhortation that the heart needs constant attention, because there are such important, vital issues in respect to it. And we see the wisdom in warning of the danger of permitting the mind and the conscience to become defiled and impure. Some might say, "I will be very careful about every word I speak." Very well so far. But to keep the tongue would not alone be sufficient to give eternal life; for the heart might be quite different from the tongue in some cases. One might be able to speak very smoothly, yet have a deceitful, impure heart. Again, one might say, "I will watch my body, and not sin with it." But that would not be enough. We must get down to the source. The Lord is looking at the desires, the intentions of the heart, in His people. This needs special watching, because the heart is the battle-ground, so great are the issues from it--*life* or *death*. If life, then we desire that we may have the highest place that God is willing to grant us. And it is ours by meeting the conditions.

(Psa 19:12-14 KJV) "Who can understand his errors? cleanse thou me from secret faults. {13} Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. {14} Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."
