

Sabbath School.

BIBLE LESSONS.

SECOND QUARTER.

(Condensed from Folio's Select Notes.)

Lesson V. May 1. Ps. 51: 1-13.

THE PRAYER OF THE PENITENT.

GOLDEN TEXT.

"Create in me a clean heart, O God; and renew a right spirit within me."—Ps. 51: 10.

EXPLANATORY.

I. Have mercy upon me. Admitting everything, confessing all, and humbling myself low before God, he pleads for mercy—mercy, simple and pure, nothing else. There is no attempt to excuse his sin, or to apologize for it; there is no effort to vindicate his conduct; there is no complaint of the righteousness of that holy law which condemned him. It was guilt that was before his mind; guilt only; deep and dreadful guilt. It begins with the mercy of God. Hope, not despair, is the mother of godly sorrow. It is not until we see the light shining above us that we begin to loathe our dark estate, and receive strength to rise out of the gloom and climb upward.

NOTE: The three words expressing God's forgiving love. (1) Mercy. Favor and pity to one who deserves punishment. (2) Lovingkindness. What a choice word is that of our English version, a rare compound of precious things, love and kindness sweetly blended in one—"loving-kindness." (3) Tender mercies. The other words are singular, expressing infinite depth and breadth, as of the air, or sky, or ocean, measureless and inconceivable; this word is in the plural to express the numberless acts of mercy to cover uncounted sins. According to Thy lovingkindness. Here again is a tacit admission of the greatness of his guilt, as requiring infinite mercy to forgive it. According to the multitude of Thy tender mercies. Men are greatly terrified at the multitude of their sins, but here is a comfort—our God hath a multitude of mercies. If our sins be in number as the hair of our head, God's mercies are as the stars of heaven.

SIXTH. A PRAYER FOR CLEANING. Blot out, blotting out, "making that which is done as if it had not been done" is capable of two explanations: either (1) it refers to erasing from a book or tablet what has been written therein, in which case sin must here be regarded as a debt entered against the debtor, and so cancelled by being blotted out; or (2) it may mean, in a more general sense, the wiping away of a thing, and so its entire removal. My transgressions. Plural, for there were many. "No sin ever stands alone; each single transgression is the mother of many transgressions; each is a root of bitterness, whence spring many bitter branches, so that we cannot confess one sin without confessing many."

2. Wash me thoroughly, or perhaps, "many times." The verb wash is used of the washing of soiled garments. And cleanse me from my sin. It is not the punishment he cries out against, but the sin. The thief loves the plunder, though he fears the prison. Not so David; he is sick of sin as sin; his loudest outcries are against the evil of his transgression, and not against the painful consequences of it.

THIRD. CONFESSION. 3. For. This word does not express the reason why God should forgive him, but the reason why he asks for forgiveness. I acknowledge (I know, I recognize) my transgressions. Primarily this means, "For I know my transgression." No doubt it is implied also that he publicly acknowledged, i.e. confessed his sin and guilt in this matter. But this language primarily contemplates his relation to God. All true confession is first to God and then to man, so far as he has been injured by the sin. The confession should be as wide as the effects of the sin. Transgressions: And my sin. Looked at in one way he sees the separate acts of which he had been guilty; looked at in another way he sees them all knotted together in one inextricable tangle of forked, hissing tongues, like the serpent locks that coil and twist round a Gorgon head. No sin dwells alone; the separate acts have a common root, and the whole is matted together like the green growth on a stagnant pond, so that by whatever filament it is grasped, the whole mass is drawn toward you. Is ever before me. That is, my sin plagues me, gives me no rest, no peace. Oh! those moments in which a selfish act has appeared more hideous than any pain which the fancy of a Dante could devise!

4. Against Thee, O God, have I sinned. The word only is striking, considering how David had cruelly injured his fellow-men, and the terrible results of his guilt. First, the words are to be explained by David's deep conviction of sin as sin. For the moment all else is swallowed up in that. But, secondly, this deep feeling of the penitent heart, of the heart which loves God above all things, has its root in the very relation in which God stands to His creatures. All sin, as sin, is and must be against God. All wrong done to our neighbor is wrong done to one created in the image of God. That Thou mayest be justified, i.e., I make this full confession of my sins as especially against Thee, so that Thou mayest be vindicated in the severest inflictions upon me. When Thou speakest, i.e., when Thou dost speak as a judge, deciding, or more definitely still, condemning. Be clear when Thou judgest. Be regarded as doing, as being pure and holy and right in the judgment which Thou shalt make.

FOURTH. A CONSCIOUSNESS OF THE ALL-PERVADING NATURE OF SIN. 5. Behold, I was shapen in iniquity, etc. David does not mean to throw the blame of his sins upon another, and thus to extenuate his guilt, but to say that he belongs to a sinning race. He was tainted all through his nature.

5. Behold. The word is used to indicate the attainment of a newer and higher knowledge (Job 4: 18; 15: 16; 25: 5), as if it had come with something of surprise on the mind, or were seen with a new brightness. Thou desirest truth in the inward parts. Reality, sincerity, true holiness, heart-fidelity, these are the demands of God. Inward parts. The reins, the seat, according to the Hebrews, of the deepest feelings of the heart. The innermost consciousness. The most secret life of conscience and of

mind. And in the hidden parts Thou shalt make me to know wisdom. The Holy Spirit can write the law on our heart, and that is the sum of practical wisdom. He can put the fear of the Lord within, and that is the beginning of wisdom.

FIFTH. A PRAYER FOR FORTHRIGHTNESS. Purge (cleanse) me with hyssop. A plant, not certainly identified, but "used as a convenient means of sprinkling." Used by the priests in pronouncing ceremonially clean one who had been freed from leprosy (Lev. 14: 47), or who had been defiled by contact with a dead body (Numb. 19: 6, 16-18). Of course David saw in this only a symbol of the divine cleansing of his soul from the moral leprosy of sin. Wash me. Of the two Hebrew words for washing, the one is here used which describes the cleansing of clothes which have been pervaded and stained through by the defilement, not the one which speaks merely of cleansing the surface. Water than the snow. A natural hyperbole denoting perfect purity. Snow is white below as well as on the surface, and thus cannot work the like inward purity in me.

8. Make me to hear joy and gladness. Make him hear the voice of forgiveness, which would give him double joy—joy and gladness. No stunted bliss awaits the forgiven one. There are few joys greater than that of reconciliation with God, and the assurance of forgiveness. It is the pure air and clear sunshine after a storm, such as no ordinary day brings. That the bones which Thou hast broken may rejoice. The bones, as constituting the strength and framework of the body; the crushing of the bones being a very strong figure, denoting the most complete prostration, mental and bodily. His wounds were no mere flesh wounds.

9. Hide Thy face, i.e., thy face of wrath; do not look upon them in anger, or as if they brought me judgment. Blot out all mine iniquities. And treat them as if they did not exist.

10. Create. A word always used strictly of the creative power of God. Create in me a clean heart. A holy heart in which Thy image is restored. A pure heart, free from the taint and consciousness of sin. Heart. The centre and source of the outward life, the character, the motives, the love from which the actions flow as water from a fountain. What David wanted was the change Christ called a new birth (John 3: 3-5). Renew. The word renew a right spirit, implies a previous possession of it, interrupted by his yielding to temptation. A right spirit, a steadfast spirit, one that is firm to faith, not easily swayed hither and thither through its own weakness or the blasts of temptation, and therefore also firm and constant in obedience.

11. Cast me not away from Thy presence. Throw me not away as worthless; do not forsake me, O God. Thy face and favor. Note the likeness between this and the resolve of the prodigal son. There is nothing that a good man desires more than the presence of God, and nothing that bad men fear more. Take not Thy holy spirit from me. He knew well the effect of the withdrawal of God's spirit from Saul. How he grew worse and worse, how wretched he was in mind, how he was continually working out his terrible fate, till he fell before his enemies. Again, David prayed. The spirit is here evidently more than a mere influence; it is an undefinable something which represents or makes effectual the presence of God.

12. Restore. For the sake of my soul, and desire to feel it again. The joy of Thy salvation. The joy which comes from knowing we are saved by God. It is salvation from (1) sin; (2) from the effects of sin in the soul, the sinful nature; (3) from the punishment of sin. It is salvation to (1) God's favor; (2) to God's family; (3) to purity of heart; (4) to joys of a pure and loving and useful life; (5) to heaven and eternal life. Uphold me with a free spirit. Rather, uphold me (not Thy) but a willing spirit, that is, make my spirit willing. A willing spirit is one which voluntarily and cheerfully takes up the service of God. It is a spirit of willingness, of spontaneous motion toward goodness, of a willing spirit referring immediately to the spirit of man, but to that spirit as influenced and guided by the Spirit of God. Luther somewhere strikingly illustrates this close and intimate union of the Spirit of God with the spirit of man, by saying that the latter, under the influence of the former, is like water heated by fire.

13. Then. And not till then. Not the sinner, but the repentant sinner who has found his way into the light, can help others. "Till I teach transgressors Thy ways." The Hebrew implies longing. I would fain teach transgressors Thy ways. Such a desire is one of the surest signs of spiritual repentance. None instruct others so well as those who have been experiencing the goodness of God themselves. Huntington's degree of S. S., or Saved Sinner, is more useful for a soul-winning evangelist than either M. A. or D. D. And sinners shall be converted (or "return") unto Thee. Doubtless this Psalm and the whole story of David have produced for many ages the most salutary results in the conversion of transgressors, and so evil has been overruled for good. Whenever sinners are revived, then sinners will be converted. When the church must also be most holy, it receives the largest additions from the world.

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One, Two, or the Whole?

There is, in a certain circle in one of our great cities—a circle, admission into which is the hope and dream of many social aspirants—one woman whose charm of manner can in no wise be excelled. Friend or stranger, Philistine or sage, she has the power, even when shaking off the last of doing in such gracious fashion that offense is impossible.

It is to the stranger that she is specially kind and winning, and this in a society inclined to frown upon all strangers, and which inquires earnestly as to the grandfathers of the new arrivals. And so it happened one day that a looker on asked her point-blank: "How is it that you who certainly have strong likes and dislikes, and who are so keen a judge of what is desirable, keep this manner which brings everybody to your feet?"

"Isn't that a trifle strong?" she laughed. "But I know what you mean. I know that people are at ease with me, and I intend that they shall be. It is part of my system of getting the most out of everything, and I learned it as we learn most things that are really vital—by sharp experience. You want to ask what? Any well, you shall have it all. I was fifteen years old and with all the morbid self-consciousness that was part of my New England inheritance; awkward, shy, tumbling over my own feet, yet eager to see and hear distinguished people, and to be approved by them. A Southern girl of that age is all that I wished for and was not; winning, unassuming, charming, but that was impossible for a Massachusetts girl of my generation."

"I had read and been bewitched with the tales of an author, whose name you must not have, but in whom we are delighted. To see him was bliss, yet I trembled as I thought what catastrophe I might bring upon myself by my usual ridiculous shyness. My turn came at last, and I stumbled forward in an agony of embarrassment to be met by a curt little nod and two fingers put out to me in what seemed absolute indifference. I had no knowledge of such methods of greeting. He was half foreigner, he had lived abroad so long, and possibly did not realize what those two fingers represented to me, but I looked at him confounded, incapable of taking them, and got back to my aunt as fast as possible, so disenchanted that to this day, I cannot hear his name, without seeing those fingers, and the supercilious little look on his face. It spoiled his looks for me, nor have I ever fully recovered."

"One definite result followed. Then and there I made up my mind that no one should ever be made so unnecessarily miserable by me, and I had an example of what might be attained, in the dear poet who lived near us, and whose gentle graciousness was absolutely unfeeling. He could not, no matter how bored, hurt a human soul, and I tried to copy him. And in that process I began to learn other things, till now my creed is a big bit of it is—'Every day beautiful as I go along.'"

"Rubs? Hard places? Plenty of them, child, but always some compensation. In his journal one day the poet wrote: 'We lead but one life here on earth. We must make the best of it. And to do this, health and elasticity of mind are needful, and whatever endangers or impedes these must be avoided.'"

"So he learned to extract the best and brightest from whatever came in his way. He refused to have a commonplace, noisy, unfruitful day. If those elements were there he managed to transmute them into something rare and precious. He did it by giving the best of himself as he went along. He was 'all on the spot,' as the college boys say. No two-fingered hand shake for him. He knew how to abandon himself to the gift of the moment, from an orator's song to a lovely sunset, a talk with a friend, a happy meeting with his children. By the river or with his book, he gave himself in full and in return secrets were his, and he received as freely as he gave."

"The moral? Yes, there is always a moral, but this one does not need words of mine. What you call my manner, grew out of the conviction that this is the way to take people as well as life, and I have had the richest reward. In fact, I sometimes think it is pure selfishness. I am enjoying seeing the unfolding of that often comes, and the sense that I have some rare flower all my own at command."

"The sum of it all is, that if you have hands with one or even two fingers, you have a one-fingered response, and a gift of all that the education of the hand is giving such methods produce. The poet's gift was partly innate, partly acquired, but he never ceased learning. Why should not one try it on everything? There is always a smooth spot somewhere, in even the roughest exterior, and to search for it is one of the most effectual cures for the blues, or any morbid self-consciousness that I know anything about."

"But my friend, there are few who have your opportunities." "That may be in one way, but life is an unending opportunity. The original gift may be lacking, but it grows with every attempt to develop it, till at last it is an instinct, and it means happiness. To one of my boys it seemed to come instinctively. To the other it was always an effort; yet see the two men now side by side, and you would say both had the same temperament. It is for all of us if we will, and it is so sweetest life that I preach its gospel to every boy and girl I can reach. We are not an urban nation. On the contrary we have superlatively bad manners, which belie our excellent hearts. I want the heart to have a better chance to make itself known, and it will, for we are improving. When our manners match our real dispositions we are going to be the most delightful nation on the face of the earth, and we are already on the road."

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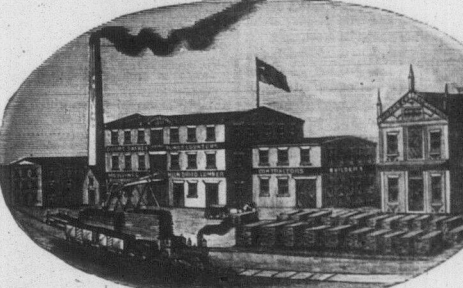
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