

David's Thanksgiving Prayer.

OCTOBER 20. B.C. 1046. 2. SAM. 7: 18-29
Golden Text. 1 Thess. 5: 18.

COMP. 1. Chron. 17. Now that David had brought the ark to Jerusalem, it was natural that he should think of putting it in a suitable dwelling. It was a praise-worthy thought. Many years after the Lord said to the great men of Israel; "Is it time for you to dwell in your cieled houses, and my house lie waste?" Hag. 1: 4. David had built himself a palace, 2 Sam. 5: 11, Should the ark of God have a meaner resting place? dwell within curtains? v. 2. Calling Nathan the prophet, he told him of his purpose, which was warmly approved. But during the night, God spake to Nathan, and although he commended David's thought, 1 Kings 8: 18, he forbade him to execute it, 1 Chron. 17: 4. God had other work for him. He must enlarge the borders of Israel, write the psalmody for the new temple and settle the course of the Levites. A son of his, would build God's house. But if God refused on request of his servant, he promised him blessings he had not thought of. He would make him a house, v. 11, establishing his dynasty on the throne for ever, v. 13, an evident allusion to that "Son of David" who was yet to come, the Divine Messiah. Blessings were also promised for his people, and especially for the son, who was chosen to build the temple. Nathan having repeated all this to David, the king, overwhelmed by the greatness of the promises, sought to relieve his overcharged heart in prayer. V. 18. *He said*—The posture in prayer does not seem a matter of vital importance, so long as it is reverential. Joshua prostrated himself, Josh. 7: 6. Solomon stood, 2 Chron. 6: 3, Paul knelt, Acts 20: 36, and there can be no doubt that their prayers were accepted of God. *Who am I?*—God is so great, we are so small: he is holy, we are defiled, therefore, men should approach him humbly. V. 19. *the manner of men*—Men do not deal with each other, as God dealt with David, Is. 55: 8. V. 20. *Thou knowest*—Comp. John 10: 14. David humbly owns that all that God had done for him, was due to his love alone, 1 John 4: 10. He recalls God's goodness to his people, Israel in vs. 23, 24, then prays that God might fulfil his promises, v. 25 not that he doubted his word, but because he delighted to remind him of them, Ps. 119: 49. Mark how he rested every petition, on a promise given, a model for our own prayers. God loves to hear his people plead thus. V. 29. In asking that his house might indeed continue for ever, David showed that he had understood God's allusion to be to the Messiah's reign, Comp. Ps. 72: 17. Like Abraham, he saw the day of Christ by faith, and was glad, John. 8: 56. The goodness of God to us in the past should strengthen our faith and teach us to expect all needed blessings from Him in the future. Matt. 6: 33.

Sin, Forgiveness and Peace.

OCTOBER 27. B.C. 1038. PSALMS 32: 1-11.
Golden Text. Rom. 5: 1.

ALTHOUGH David was eminently pious, he, like all men, was a sinner. There were dark days in his life, when sin got the mastery over him, but through God's grace, he was always brought back to the right path, confessed his transgressions with heartfelt repentance, and obtained forgiveness 1 John. 1: 9. This Psalm was evidently written after such an experience. Its design is plain, it shows the blessedness of the forgiveness of sin, and the steps by which this happiness was reached. This makes it a precious guide to everyone who, feeling his sinful state, longs for pardon and peace. V. 1. *Blessed*—Happy is the man, whose sins are forgiven! He has "peace with God," Rom. 5: 1. A sin is a transgression of God's law. To live in sin, is therefore, to be a rebel in his sight, and as such, under condemnation, Ezek. 18: 20, Rom. 6: 23. *corrected*—hidden, Ps. 65: 3, Rom. 4: 6-8. V. 2. *impute*—charged on—Christ took that burden from his people, when he bore their sins on the Cross, Col. 1: 20; 2: 14. *No guile*—no deceit. Ps. 51: 6; 66: 18. V. 3. *Kept silence*—So long as the sinner is not willing to confess his sins, he remains in misery, unable to obtain an assurance of pardon, Ps. 39: 10-11. V. 5. *I will confess*—This was David's experience. He had no peace, after the great sin of his life until he confessed his iniquity to Nathan, 2 Sam. 12: 13, and to God, Ps. 51: 4. *Thou forgavest*—God indeed forgives, but there is a natural punishment, the effect of sin on earth, which must remain through life. In the case mentioned above, there was the contempt of men to bear, and also the death of the child, 2 Sam. 12: 14. V. 6. *For this*—David rejoices that his experience may encourage other sinners to humble themselves before God as he had, thus making them secure in that day of judgment compared to "floods of great waters." V. 7. Being forgiven, the sinner rejoices, Rom. 8: 1. *Songs*—of deliverance will naturally rise to his lips, Eph. 5: 19. A forgiven sinner should be a happy man, rejoicing evermore, 1 Thess. 5: 16. V. 8. *I will instruct thee*—Having found happiness, he now wished to lead others, to the same spring of blessing. John 4: 28, 29. V. 9. *As the horse*—Yield willingly to God's invitations, not by force, as a wild horse is made to submit; be not obstinate as a mule in your resistance to the pleadings of God's spirit. V. 10. *Sorrow*—Troubled conscience on earth, punishment through Eternity. *Mercy*—will be found at all times by the believer. All things will work together for good to him, Rom. 8: 28. Hence the triumphant tone of the 11th verse. Comp. Rom. 8: 35-39. Thus God fills the heart of forgiven sinners with peace and tunes their lips to praise!