

only a new, but a steadfast, heart in God's cause.

11. Cast me not away. He realizes, like the prodigal, that he is not fit for the companionship of his Father's house, yet prays not to be turned away. **From thy presence.** The presence of God, which the sinner dreads, is the one longing of the penitent. **Take not thy Holy Spirit.** That divine influence which came upon David at his anointing (1 Sam. 16. 1), and which he now fears he may lose, as did Saul, whose misery after its departure David well knew.

12. Restore unto me. For he once had known it, and longs to know it again. **The joy of thy salvation.** 10. Who that has once felt the joy of sonship in God can ever forget it, wherever he may stray! **Uphold me with thy free Spirit.** Rather, according to the best scholars, "with a willing spirit," make my spirit willing; referring to David's mind, rather than the divine Spirit.

13. Then will I teach. The original indicates a desire to show to others who have sinned the mercy of God. 11. None can tell the story of salvation so well as the sinner who has been saved. **Sinners shall be converted.** Perhaps no psalm has been a guide to so many from sin to grace as this; so that David's desire has been gratified.

14. Deliver me from blood-guiltiness. David feels that Uriah's blood cries for vengeance, and he prays that the accuser may be silenced by his own forgiveness. **Sing . . . of thy righteousness.** Of God's righteousness as manifested in the fulfilment of his promises; and of the righteousness which satisfies both justice and mercy in forgiveness.

15. Open thou. Rather, "Thou wilt open." David's lips had been closed by his guilt, but now God would unseal them by his pardon. **Show forth thy praise.** The highest praise is not that for God's greatness and majesty, but for his mercy in salvation; and this new song would David sing.

16. Desirest not sacrifice. A less spiritual mind would have thought that offerings would atone for sin; but David sees that the external rite availed nothing without the inward contrition. **Delightest not in burnt-offering.** The offering of a slain beast would have value only so far as it represented the consecration of the living heart to God.

17. Sacrifices of God. Those sacrifices which are acceptable to God. **A broken spirit.** A heart truly penitent for its sins and humbly seeking God. **Thou wilt not despise.** God never refuses the prayer of one who is conscious of sin and seeks for mercy. 12. When we turn toward God, God turns toward us.

18. Do good . . . unto Zion. Zion was the stronghold of his realm, his new capital, and the place where the ark of God was resting. David prays that his sin may not stop the progress of God's kingdom. **Build thou the walls.** David was just completing the walls

of the city when his sin was committed. As another crime caused the death of seventy thousand people, David feared that this might bring some reverse upon Israel. 13. The sins of God's people are the greatest hinderances to God's cause.

19. Then shalt thou be pleased. While sacrifices from an unforgiven sinner were worth nothing, God would accept those offered from the gratitude of a redeemed spirit. **Sacrifices of righteousness.** Sacrifices to express gratitude for righteousness regained. **Whole burnt-offering.** An offering wholly consumed, showing the consecration of the worshipper. **Bullocks.** The largest and most expensive kind of sacrifices.

GOLDEN TEXT.

My sin is ever before me. Psa. 51. 3.

OUTLINE.

1. A Confession, v. 1-5.
2. A Supplication, v. 6-19.

LESSON HYMNS.

No. 47, S. S. Hymnal.

Come, O come with thy broken heart.

No. 48, S. S. Hymnal.

Child of sin and sorrow!

No. 50, S. S. Hymnal.

Wand'rer come, there's room for thee.

No. 56, S. S. Hymnal.

Hark! 'tis the voice of the Saviour.

TIME.—B.C. 1034.

CONNECTING LINK.—David's sin with Bathsheba. 2 Sam. 11. 1-27.

EXPLANATIONS.—This psalm was written by David after the prophet Nathan had rebuked him in God's name for a great crime. He had caused Uriah, a brave soldier, to be slain that he might obtain his wife, whom he wished to marry. When accused by Nathan he confessed his guilt, and sought forgiveness of God. This psalm is his prayer for mercy. *Loving-kindness*—God's love is our only hope for forgiveness. *Iniquity*—The guilt of sin, from which David longed to be made clean. *Against thee, thee only*—Not that he cared little for the wrong done to man, but all sin is really before God, and against God's law. *Justified*—That God's action in punishing sin may be shown to be right. *Shapen in iniquity*—Born a sinner, and a sinner from birth. *Hyssop*—A plant like the broom used to sprinkle the sacrifices and the people who offered them. *Create in me*—God only can create hearts anew. *Free Spirit*—God's Spirit, which gives the joy of freedom from sin. *Blood-guiltiness*—The guilt of shedding blood. *Desirest not sacrifice*—David felt that offerings of beasts could not take away his sin. *A broken spirit*—A heart sorry for its sins. *Walls of Jerusalem*—David had begun the city, and he feared that God's wrath for his crime would fall upon it. *Bullocks*—These were burned upon the altar at the sacrifice.