

**Devotional Thoughts :: Psalm 51****Psalm 51 - posted by HeartSong, on: 2008/1/22 13:32**

Psalm 51

1 Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me throughly from mine iniquity, and cleanse me from my sin.

3 For I acknowledge my transgressions: and my sin is ever before me.

4 Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

5 Behold, I was shapen in iniquity; and in sin did my mother conceive me.

6 Behold, thou desirest truth in the inward parts: and in the hidden part thou shalt make me to know wisdom.

7 Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow.

8 Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

9 Hide thy face from my sins, and blot out all mine iniquities.

10 Create in me a clean heart, O God; and renew a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation; and uphold me with thy free spirit.

13 Then will I teach transgressors thy ways; and sinners shall be converted unto thee.

14 Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness.

15 O Lord, open thou my lips; and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering.

17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar.

Re: Psalm 51 - posted by HeartSong, on: 2008/1/23 20:35

TITLE. To the Chief Musician. Therefore not written for private meditation only, but for the public service of song. Suitable for the loneliness of individual penitence, this matchless Psalm is equally well adapted for an assembly of the poor in spirit. A Psalm of David. It is a marvel, but nevertheless a fact, that writers have been found to deny David's authorship of this Psalm, but their objections are frivolous, the Psalm is David like all over. It would be far easier to imitate Milton, Shakespeare, or Tennyson, than David. His style is altogether sui generis, and it is as easily distinguished as the touch of Raphael or the colouring of Rubens. "When Nathan the prophet came unto him, after he had gone in to Bathsheba." When the divine message had aroused his dormant conscience and made him see the greatness of his guilt, he wrote this Psalm. He had forgotten his psalmody while he was indulging his flesh, but he returned to his harp when his spiritual nature was awakened, and he poured out his song to the accompaniment of sighs and tears. The great sin of David is not to be excused, but it is well to remember that his case has an exceptional collection of specialities in it. He was a man of very strong passions, a soldier, and an Oriental monarch having despotic power; no other king of his time would have felt any compunction for having acted as he did, and hence there were not around him those restraints of custom and association which, when broken through, render the offence the more monstrous. He never hints at any form of extenuation, nor do we mention these facts in order to apologize for his sin, which was detestable to the last degree; but for the warning to others, that they reflect that the licentiousness in themselves at this day might have even a graver guilt in it than in the erring King of Israel. When we remember his sin, let us dwell most upon his penitence, and upon the long series of chastisements which rendered the after part of his life such a mournful history.

DIVISION. It will be simplest to note in the first twelve verses the penitent's confessions and plea for pardon, and then in the last seven his anticipatory gratitude, and the way in which he resolves to display it.

- C.H. Spurgeon, Treasury of David

Re: - posted by sermonindex (), on: 2008/1/23 20:43

I was just in a prayer meeting where we prayed this entire psalm to the Lord. Powerful time.

Here is Ron Bailey's teaching from that Psalm at the revival conference last year:

Personal Revival by Ron Bailey

<http://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=16182&commentView=itemComments>

Personal Revival by Ron Bailey (video)

<http://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=16004&commentView=itemComments>

Re: - posted by HeartSong, on: 2008/1/24 18:57

EXPOSITION

Verse 1. Have mercy upon me, O God. He appeals at once to the mercy of God, even before he mentions his sin. The sight of mercy is good for eyes that are sore with penitential weeping. Pardon of sin must ever be an act of pure mercy, and therefore to that attribute the awakened sinner flies. "According to thy lovingkindness." Act, O Lord, like thyself; give me mercy like thy mercy. Show mercy such as is congruous with thy grace.

"Great God, thy nature hath no bound:
So let thy pardoning love be found."

What a choice word is that of our English version, a rare compound of precious things: love and kindness sweetly blended in one-- "lovingkindness." According unto the multitude of thy tender mercies. Let thy most loving compassions come to me, and make thou thy pardons such as these would suggest. Reveal all thy gentlest attributes in my case, not only in their essence but in their abundance. Numberless have been thine acts of goodness, and vast is thy grace; let me be the object of thine infinite mercy, and repeat it all in me. Make my one case an epitome of all thy tender mercies. By every deed of grace to others I feel encouraged, and I pray thee let me add another and a yet greater one, in my own person, to the long list of thy compassions. Blot out my transgressions. My revolts, my excesses, are all recorded against me; but, O Lord, erase the lines. Draw thy pen through the register. Obliterate the record, though now it seems engraven in the rock for ever; many strokes of thy mercy may be needed, to cut out the deep inscription, but then thou has a multitude of mercies, and therefore, I beseech thee, erase my sins.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/25 12:52

EXPOSITION

Verse 2. Wash me thoroughly. It is not enough to blot out the sin; his person is defiled, and he fain would be purified. He would have God himself cleanse him, for none but he could do it effectually. The washing must be thorough, it must be repeated, therefore he cries, "Multiply to wash me." The dye is in itself immovable, and I, the sinner, have lain long in it, till the crimson is ingrained; but, Lord, wash, and wash, and wash again, till the last stain is gone, and not a trace of my defilement is left. The hypocrite is content if his garments be washed, but the true suppliant cries, "wash me." The careless soul is content with a nominal cleansing, but the truly awakened conscience desires a real and practical washing, and that of a most complete and efficient kind. Wash me thoroughly from mine iniquity. It is viewed as one great pollution, polluting the entire nature, and as all his own; as if nothing were so much his own as his sin. The one sin against Bathsheba, served to show the psalmist the whole mountain of his iniquity, of which that foul deed was but one falling stone. He desires to be rid of the whole mass of his filthiness, which though once so little observed, had then become a hideous and haunting terror to his mind. And cleanse me from my sin. This is a more general expression; as if the psalmist said, "Lord, if washing will not do, try some other process; if water avails not, let fire, let anything be tried, so that I may but be purified. Rid me of my sin by some means, by any means, by every means, only do purify me completely, and leave no guilt upon my soul." It is not the punishment he cries out against, but the sin. Many a murderer is more alarmed at the gallows than at the murder which brought him to it. 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. When we deal seriously with our sin, God will deal gently with us. When we hate what the Lord hates, he will soon make an end of it, to our joy and peace.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/26 13:22

EXPOSITION

Verse 3. For I acknowledge my transgressions. Here he sees the plurality and immense number of his sins, and makes open declaration of them. He seems to say, I make a full confession of them. Not that this is my plea in seeking forgiveness, but it is a clear evidence that I need mercy, and am utterly unable to look to any other quarter for help. My pleading guilty has barred me from any appeal against the sentence of justice: O Lord, I must cast myself on thy mercy, refuse me not, I pray thee. Thou hast made me willing to confess. O follow up this work of grace with a full and free remission! And my sin is ever before me. My sin as a whole is never out of my mind; it continually oppresses my spirit. I lay it before thee because it is ever before me: Lord, put it away both from thee and me. To an awakened conscience, pain on account of sin is not transient and occasional, but intense and permanent, and this is no sign of divine wrath, but rather a sure preface of abounding favour.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/27 17:38

EXPOSITION

Verse 4. Against thee, thee only have I sinned. The virus of sin lies in its opposition to God: the psalmist's sense of sin towards others rather tended to increase the force of this feeling of sin against God. All his wrong doing centred, culminated, and came to a climax, at the foot of the divine throne. To injure our fellow men is sin, mainly because in so doing we violate the law of God. The penitent's heart was so filled with a sense of the wrong done to the Lord himself, that all other confession was swallowed up in a broken hearted acknowledgment of offence against him. And done this evil in thy sight. To commit treason in the very court of the king and before his eye is impudence indeed: David felt that his sin was committed in all its filthiness while Jehovah himself looked on. None but a child of God cares for the eye of God, but where there is grace in the soul it reflects a fearful guilt upon every evil act, when we remember that the God whom we offend was present when the trespass was committed. That thou mightest be justified when thou speakest, and be clear when thou judgest. He could not present any argument against divine justice, if it proceeded at once to condemn him and punish

h him for his crime. His own confession, and the judge's own witness of the whole transaction, places the transgression beyond all question or debate; the iniquity was indisputably committed, and was unquestionably a foul wrong, and therefore the course of justice was clear and beyond all controversy.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/28 18:46

EXPOSITION

Verse 5. Behold, I was shapen in iniquity. He is thunderstruck at the discovery of his inbred sin, and proceeds to set it forth. This was not intended to justify himself, but it rather meant to complete the confession. It is as if he said, not only have I sinned this once, but I am in my very nature a sinner. The fountain of my life is polluted as well as its streams. My birth tendencies are out of the square of equity; I naturally lean to forbidden things. Mine is a constitutional disease, rendering my very person obnoxious to thy wrath. And in sin did my mother conceive me. He goes back to the earliest moment of his being, not to traduce his mother, but to acknowledge the deep tap roots of his sin. It is a wicked wresting of Scripture to deny that original sin and natural depravity are here taught. Surely men who cavil at this doctrine have need to be taught of the Holy Spirit what be the first principles of the faith. David's mother was the Lord's handmaid, he was born in chaste wedlock, of a good father, and he was himself, "the man after God's own heart;" and yet his nature was as fallen as that of any other son of Adam, and there only needed the occasion for the manifesting of that sad fact. In our shaping we were put out of shape, and when we were conceived our nature conceived sin. Alas, for poor humanity! Those who will may cry it up, but he is most blessed who in his own soul has learned to lament his lost estate.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/29 20:57

EXPOSITION

Verse 6. Behold. Here is the great matter for consideration. God desires not merely outward virtue, but inward purity, and the penitent's sense of sin is greatly deepened as with astonishment he discovers this truth, and how far he is from satisfying the divine demand. The second "Behold" is fitly set over against the first; how great the gulf which yawns between them! Thou desirest truth in the inward parts. Reality, sincerity, true holiness, heart fidelity, these are the demands of God. He cares not for the pretence of purity, he looks to the mind, heart, and soul. Always has the Holy One of Israel estimated men by their inner nature, and not by their outward professions; to him the inward is as visible as the outward, and he rightly judges that the essential character of an action lies in the motive of him who works it. And in the hidden parts thou shalt make me to know wisdom. The penitent feels that God is teaching him truth concerning his nature, which he had not before perceived. The love of the heart, the mystery of its fall, and the way of its purification--this hidden wisdom we must all attain; and it is a great blessing to be able to believe that the Lord will "make us to know it." No one can teach our innermost nature but the Lord, but he can instruct us to profit. 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. He can reveal Christ in us, and he is essential wisdom. Such poor, foolish, disarranged souls as ours, shall yet be ordered aright, and truth and wisdom shall reign within us.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/1/31 16:57

EXPOSITION

Verse 7. Purge me with hyssop. Sprinkle the atoning blood upon me with the appointed means. Give me the reality which legal ceremonies symbolise. Nothing but blood can take away my blood stains, nothing but the strongest purification can avail to cleanse me. Let the sin offering purge my sin. Let him who was appointed to atone, execute his sacred office on me; for none can need it more than I. The passage may be read as the voice of faith as well as a prayer, and so it runs--"Thou wilt purge me with hyssop, and I shall be clean." Foul as I am, there is such power in the divine propitiation, that my sin shall vanish quite away. Like the leper upon whom the priest has performed the cleansing rites, I shall again be admitted into the assembly of thy people and allowed to share in the privileges of the true Israel; while in thy sight also, through Jesus my Lord, I shall be accepted. Wash me. Let it not merely be in type that I am clean, but by a real spiritual purification, which shall remove the pollution of my nature. Let the sanctifying as well as the pardoning process be perfect.

cted in me. Save me from the evils which my sin has created and nourished in me. And I shall be whiter than snow. None but thyself can whiten me, but thou canst in grace outdo nature itself in its purest state. Snow soon gathers smoke and dust, it melts and disappears; thou canst give me an enduring purity. Though snow is white below as well as on the outer surface, thou canst work the like inward purity in me, and make me so clean that only an hyperbole can set forth my immaculate condition. Lord, do this; my faith believes thou wilt, and well she knows thou canst. Scarcely does Holy Scripture contain a verse more full of faith than this. Considering the nature of the sin, and the deep sense the psalmist had of it, it is a glorious faith to be able to see in the blood sufficient, nay, all sufficient merit entirely to purge it away. Considering also the deep natural inbred corruption which David saw and experienced within, it is a miracle of faith that he could rejoice in the hope of perfect purity in his inward parts. Yet, be it added, the faith is no more than the word warrants, than the blood of atonement encourages, than the promise of God deserves. O that some reader may take heart, even now while smarting under sin, to do the Lord the honour to rely thus confidently on the finished sacrifice of Calvary and the infinite mercy there revealed.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/1 19:47

EXPOSITION

Verse 8. Make me to hear joy and gladness. He prays about his sorrow late in the Psalm; he began at once with his sin; he asks to hear pardon, and then to hear joy. He seeks comfort at the right time and from the right source. His ear has become heavy with sinning, and so he prays, "Make me to hear." No voice could revive his dead joys but that which quickeneth the dead. Pardon from God would give him double joy--"joy and gladness." No stinted bliss awaits the forgiven one; he shall not only have a double blooming joy, but he shall hear it; it shall sing with exultation. Some joy is felt but not heard, for it contends with fears; but the joy of pardon has a voice louder than the voice of sin. God's voice speaking peace is the sweetest music an ear can hear. That the bones which thou hast broken may rejoice. He was like a poor wretch whose bones are crushed, crushed by no ordinary means, but by omnipotence itself. He groaned under no mere flesh wounds; his firmest and yet most tender powers were "broken in pieces all asunder;" his manhood had become a dislocated, mangled, quivering sensibility. Yet if he who crushed would cure, every wound would become a new mouth for song, every bone quivering before with agony would become equally sensible of intense delight. The figure is bold, and so is the supplicant. He is requesting a great thing; he seeks joy for a sinful heart, music for crushed bones. Preposterous prayer anywhere but at the throne of God! Preposterous there most of all but for the cross where Jehovah Jesus bore our sins in his own body on the tree. A penitent need not ask to be an hired servant, or settle down in despairing content with perpetual mourning; he may ask for gladness and he shall have it; for if when prodigals return the father is glad, and the neighbours and friends rejoice and are merry with music and dancing, what need can there be that the restored one himself should be wretched?

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/4 11:52

EXPOSITION

Verse 9. Hide thy face from my sins. Do not look at them; be at pains not to see them. They thrust themselves in the way; but, Lord, refuse to behold them, lest if thou consider them, thine anger burn, and I die. Blot out all mine iniquities. He repeats the prayer of the first verse with the enlargement of it by the word "all." All repetitions are not "vain repetitions." Souls in agony have no space to find variety of language: pain has to content itself with monotones. David's face was ashamed with looking on his sin, and no diverting thoughts could remove it from his memory; but he prays the Lord to do with his sin what he himself cannot. If God hide not his face from our sin, he must hide it forever from us; and if he blot not out our sins, he must blot our names out of his book of life.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/5 22:36

EXPOSITION

Verse 10. Create. What! has sin so destroyed us, that the Creator must be called in again? What ruin then doth evil work among mankind! Create in me. I, in my outward fabric, still exist; but I am empty, desert, void. Come, then, and let thy power be seen in a new creation within my old fallen self. Thou didst make a man in the world at first; Lord, make a new man in me! A clean heart. In the seventh verse he asked to be clean; now he seeks a heart suitable to that cleanliness; but he does not say, "Make my old heart clean;" he is too experienced in the hopelessness of the old nature. He would have the old man buried as a dead thing, and a new creation brought in to fill its place. None but God can create either a new heart or a new earth. Salvation is a marvellous display of supreme power; the work in us as much as that for us is wholly of Omnipotence. The affections must be rectified first, or all our nature will go amiss. The heart is the rudder of the soul, and till the Lord take it in hand we steer in a false and foul way. O Lord, thou who didst once make me, be pleased to new make me, and in my most secret parts renew me. Renew a right spirit within me. It was there once, Lord, put it there again. The law on my heart has become like an inscription hard to read: new write it, gracious Maker. Remove the evil as I have entreated thee; but, O replace it with good, lest into my swept, empty, and garnished heart, from which the devil has gone out for a while, seven other spirits more wicked than the first should enter and dwell. The two sentences make a complete prayer. Create what is not there at all; renew that which is there, but in a sadly feeble state.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/6 21:52

EXPOSITION

Verse 11. Cast me not away from thy presence. Throw me not away as worthless; banish me not, like Cain, from thy face and favour. Permit me to sit among those who share thy love, though I only be suffered to keep the door. I deserve to be forever denied admission to thy courts; but, O good Lord, permit me still the privilege which is dear as life itself to me. Take not thy Holy Spirit from me. Withdraw not his comforts, counsels, assistances, quickenings, else I am indeed as a dead man. Do not leave me as thou didst Saul, when neither by Urim, nor by prophet, nor by dream, thou wouldst answer him. Thy Spirit is my wisdom, leave me not to my folly; he is my strength, O desert me not to my own weakness. Drive me not away from thee, neither do thou go away from me. Keep up the union between us, which is my only hope of salvation. It will be a great wonder if so pure a spirit deigns to stay in so base a heart as mine; but then, Lord, it is all wonder together, therefore do this, for thy mercy's sake, I earnestly entreat thee.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/7 19:07

EXPOSITION

Verse 12. Restore unto me the joy of thy salvation. Salvation he had known, and had known it as the Lord's own; he had also felt the joy which arises from being saved in the Lord, but he had lost it for a while, and therefore he longed for its restoration. None but God can give back this joy; he can do it; we may ask it; he will do it for his own glory and our benefit. This joy comes not first, but follows pardon and purity: in such order it is safe, in any other it is vain presumption or idiotic delirium. And uphold me with thy free Spirit. Conscious of weakness, mindful of having so lately fallen, he seeks to be kept on his feet by power superior to his own. That royal Spirit, whose holiness is true dignity, is able to make us walk as kings and priests, in all the uprightness of holiness; and he will do so if we seek his gracious upholding. Such influences will not enslave but emancipate us; for holiness is liberty, and the Holy Spirit is a free Spirit. In the roughest and most treacherous ways we are safe with such a Keeper; in the best paths we stumble if left to ourselves. The praying for joy and upholding go well together; it is all over with joy if the foot is not kept; and, on the other hand, joy is a very upholding thing, and greatly aids holiness; meanwhile, the free, noble, royal Spirit is at the bottom of both.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/9 13:31

EXPOSITION

Verse 13. Then will I teach transgressors thy ways. It was his fixed resolve to be a teacher of others; and assuredly none instruct others so well as those who have been experimentally taught of God themselves. Reclaimed poachers make the best gamekeepers. Huntingdon's degree of S.S., or Sinner Saved, is more needful for a soul winning evangelist than either M.A. or D.D. The pardoned sinner's matter will be good, for he has been taught in the school of experience, and his manner will be telling, for he will speak sympathetically, as one who has felt what he declares. The audience the psalmist would choose is memorable--he would instruct transgressors like himself; others might despise them, but, "a fellow feeling makes us wondrous kind." If unworthy to edify saints, he would creep in along with the sinners, and humbly tell them of divine love. The mercy of God to one is an illustration of his usual procedure, so that our own case helps us to understand his "ways, "or his general modes of action: perhaps, too, David under that term refers to the preceptive part of the word of God, which, having broken, and having suffered thereby, he felt that he could vindicate and urge upon the reverend of other offenders. And sinners shall be converted unto thee. My fall shall be the restoration of others. Thou wilt bless my pathetic testimony to the recovery of many who, like myself, have turned aside unto crooked ways. 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.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/10 20:20

EXPOSITION

Verse 14. Deliver me from bloodguiltiness. He had been the means of the death of Uriah, the Hittite, a faithful and attached follower, and he now confesses that fact. Besides, his sin of adultery was a capital offence, and he puts himself down as one worthy to die the death. Honest penitents do not fetch a compass and confess their sins in an elegant periphrasis, but they come to the point, call a spade a spade, and make a clean breast of all. What other course is rational in dealing with the Omniscient? O God, thou God of my salvation. He had not ventured to come so near before. It had been, O God, up till now, but here he cries, Thou God of my salvation. Faith grows by the exercise of prayer. He confesses sin more plainly in this verse than before, and yet he deals with God more confidently: growing upward and downward at the same time are perfectly consistent. None but the King can remit the death penalty, it is therefore a joy to faith that God is King, and that he is the author and finisher of our salvation. And my tongue shall sing aloud of thy righteousness. One would rather have expected him to say, I will sing of thy mercy; but David can see the divine way of justification, that righteousness of God which Paul afterwards spoke of by which the ungodly are justified, and he vows to sing, yea, and to sing lustily of that righteous way of mercy. After all, it is the righteousness of divine mercy which is its greatest wonder. Note how David would preach in the last verse, and now here he would sing. We can never do too much for the Lord to whom we owe more than all. If we could be preacher, precentor, doorkeeper, pew opener, foot washer, and all in one, all would be too little to show forth all our gratitude. A great sinner pardoned makes a great singer. Sin has a loud voice, and so should our thankfulness have. We shall not sing our own praises if we be saved, but our theme will be the Lord our righteousness, in whose merits we stand righteously accepted.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/11 18:39

EXPOSITION

Verse 15. O Lord, open thou my lips. He is so afraid of himself that he commits his whole being to the divine care, and fears to speak till the Lord unstops his shame silenced mouth. How marvellously the Lord can open our lips, and what divine things can we poor simpletons pour forth under his inspiration! This prayer of a penitent is a golden petition for a preacher, Lord, I offer it for myself and my brethren. But it may stand in good stead any one whose shame for sin makes him stammer in his prayers, and when it is fully answered, the tongue of the dumb begins to sing. And my mouth shall shew forth thy praise. If God opens the mouth he is sure to have the fruit of it. According to the porter at the gate is the nature of that which comes out of a man's lips; when vanity, anger, falsehood, or lust unbar the door, the foulest villainies troop out; but if the Holy Spirit opens the wicket, then grace, mercy, peace, and all the graces come forth in tuneful dances, like the daughters of Israel when they met David returning with the Philistine's head.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/12 19:44

EXPOSITION

Verse 16. For thou desirest not sacrifice. This was the subject of the last Psalm. The psalmist was so illuminated as to see far beyond the symbolic ritual; his eye of faith gazed with delight upon the actual atonement. Else would I give it. He would have been glad enough to present tens of thousands of victims if these would have met the case. Indeed, anything which the Lord prescribed he would cheerfully have rendered. We are ready to give up all we have if we may but be cleared of our sins; and when sin is pardoned our joyful gratitude is prepared for any sacrifice. Thou delightest not in burnt offering. He knew that no form of burnt sacrifice was a satisfactory propitiation. His deep soul need made him look from the type to the antitype, from the external rite to the inward grace.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/13 15:37

EXPOSITION

Verse 17. The sacrifices of God are a broken spirit. All sacrifices are presented to thee in one, by the man whose broken heart presents the Saviour's merit to thee. When the heart mourns for sin, thou art better pleased than when the bullock bleeds beneath the axe. "A broken heart" is an expression implying deep sorrow, embittering the very life; it carries in it the idea of all but killing anguish in that region which is so vital as to be the very source of life. So excellent is a spirit humbled and mourning for sin, that it is not only a sacrifice, but it has a plurality of excellences, and is preeminently God's sacrifices. A broken and a contrite heart, O God, thou wilt not despise. A heart crushed is a fragrant heart. Men condemn those who are contemptible in their own eyes, but the Lord seeth not as man seeth. He despises what men esteem, and values that which they despise. Never yet has God spurned a lowly, weeping penitent, and never will he while God is love, and while Jesus is called the man who receiveth sinners. Bulls and rams he desires not, but contrite hearts he seeks after; yea, but one of them is better to him than all the varied offerings of the old Jewish sanctuary.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/2/15 12:29

EXPOSITION

Verse 18. Do good in thy good pleasure unto Zion. Let blessings according to thy wont be poured upon thy holy hill and chosen city. Zion was David's favourite spot, whereon he had hoped to erect a temple. The ruling passion is so strong on him, that when he has discharged his conscience he must have a word for Zion. He felt he had hindered the project of honouring the Lord there as he desired, but he prayed God still to let the place of his ark be glorious, and to establish his worship and his worshipping people. Build thou the walls of Jerusalem. This had been one of David's schemes, to wall in the holy city, and he desires to see it completed; but we believe he had a more spiritual meaning, and prayed for the prosperity of the Lord's cause and people. He had done mischief by his sin, and had, as it were, pulled down her walls; he, therefore, implores the Lord to undo the evil, and establish his church. God can make his cause to prosper, and in answer to prayer he will do so. Without his building we labour in vain; therefore are we the more instant and constant in prayer. There is surely no grace in us if we do not feel for the church of God, and take a lasting interest in its welfare.

- C. H. Spurgeon, The Treasury of David

Re: Psalm 51 - posted by HeartSong, on: 2008/3/4 14:48

"Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."

EXPOSITION

Verse 19. In those days of joyful prosperity thy saints shall present in great abundance the richest and holiest thank offerings to thee, and thou shalt be pleased to accept them. A saved soul expects to see its prayers answered in a revived church, and then is assured that God will be greatly glorified. Though we bring no more sacrifices for sin, yet as priests unto God our solemn praises and votive gifts are thank offerings acceptable to God by Jesus Christ. We bring not the Lord our least things--our doves and pigeons; but we present him with our best possessions--our bullocks. We are glad that in this present time we are able to fulfil in person the declaration of this verse: we also, forecasting the

future, wait for days of the divine presence, when the church of God, with unspeakable joy, shall offer gifts upon the altar of God, which will far eclipse anything beheld in these less enthusiastic days.

Hasten it, O Lord.

- C. H. Spurgeon, The Treasury of David

Re:, on: 2008/3/4 17:57

Heartsong, this was very kind of you to do this.

I have the Volumes but the way you've presented each verse as you have, has added to the text in a rich way.

Thank you!

Re: - posted by HeartSong, on: 2008/3/5 17:33

It was my pleasure.

Annie, you always say the nicest things - you make my heart happy!

Re:, on: 2008/3/5 17:39

Dito Heartsong. GOD Bless you.

Re: - posted by nowhr2hide (), on: 2008/3/5 22:48

Quote:

sermonindex wrote:

I was just in a prayer meeting where we prayed this entire psalm to the Lord. Powerful time.

Here is Ron Bailey's teaching from that Psalm at the revival conference last year:

Personal Revival by Ron Bailey

<http://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=16182&commentView=itemComments>

Personal Revival by Ron Bailey (video)

<http://www.sermonindex.net/modules/mydownloads/singlefile.php?lid=16004&commentView=itemComments>

so timely yet annointed by Spirit of Most High God that the only one could pearce and expose the heart of the sinful man /woman like me and yet gentle enough to convict and show His mercy and grace to repent from the very dept of heart and soul.

Thank you for sharing this through this become an avenue to hear the word of the Holy Spirit that open my heart and eyes.