

1562 . .

Great Chapters
Psalm LI

1562 A

1562 B

1562 C

1562 D

Administration

1562 E

1562 F

1562 G

Date	Down	Place.	Date	Down	Place.
Dec. 29 1933	London	"Westminster"			

1295
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 1295

GREAT CHAPTERS.

PSALM LI.

INTRODUCTION.

In the Psalter we have seven psalms called Penitential.

6. 32. 38. 51. 102. 130. 143.

Five of them,--the first four, and the last, are attributed to David.

This one is Central, and Supreme.

The Heading:-

Thus--judged by human standards--connected with the darkest blot on David's escutcheon Adultery and Murder.

The Psalm becomes a revelation of the Man.

II.Sam.xii. 7. Nathan. "Thou art the man."
13. David. "I have sinned
against Jehovah".
13. Nathan. "Jehovah also hath
put away thy sin"

So--"A Man after God's own heart".

"When has this been done--before or since?
Mary Queen of Scots would declare that she was above the law; Charles I, would have thrown over Bathsheba; James II. would have hired witnesses to swear away her character; Mohammed would have produced a revelation authorizing both crimes; Charles II. would have publicly abrogated the seventh commandment; Queen Elizabeth would have suspended Nathan".

Margoliouth 210.

In this psalm an interpretation of the spiritual consciousness which found expression in the words, "I have sinned against Jehovah."

In considering it, we will examine:-

- A. Its Structure.
- B. Its Movement.
- C. Its Emphases.

A. THE STRUCTURE. FOUR STROPHES.

I. Verses 1-4.

II. Verses 5-9.

III. Verses 10--14.

IV. Verses 15--19.

B. THE MOVEMENT.

I. Sin and God. Strophe I. 1-4.

i. The Appeal to the Lovingkindness and tender Mercies of God. 1.2.

a. The Facts.

"Transgression".

Definite Rebellion.

Guilt.

"Iniquity".

Resulting Perversion.

Pollution.

"Sin".

Failure.

Ruin.

b. The Need.

"Blot out". Māchāh.

To rub. To erase. Debt.

"Wash me". Kabac.

To trample. Defilement

"Cleanse me". Naqāh.

To cleanse. To "unsin"

ii. The Ground of Appeal. 3.4.

a. Facing the Fact and Confessing it. (See 32;3 and on)

b. Recognition of the final Fact.

"Against Thee, Thee only."

Against Bathsheba--No, "with" her.

Against Uriah.-- Yes, but heroically.

At last--. God is hurt when Man is wronged.

c. Vindication of God.

II. Sin and Personality. Strophe II. 5-9.

i. Facing the Facts. 5.6.

a. "Behold" The corrupt Nature.

b. "Behold" The inner Witness.
The spirit of man the Lamp of the Lord.

Conscience.

ii. The Appeal in view of conscious Failure.

For complete Cleansing.

III. The Cry for Renewal. Strophe III. 10-14

i. The Desires expressed. 10-12.

{ A clean Heart.

{ A steadfast Spirit.

{ Maintained Fellowship.

{ Restored Joy.

{ A willing Spirit.

ii. The Purpose. "Then....I will...."

And so

Delivered from Blood guiltiness.

The Sin of wronging others.

IV. The last Appeal. Strophe IV. 15-19.
i. Self-lessness of Desire.

Open my lips- to show forth Thy
praise.

ii. Recognition of the Way.
a. The Useless. External Gifts.

b. The Prevailing. A broken Spirit.

A broken and a
contrite Heart.

iii. The larger Outlook.

Zion. Jerusalem.

C. THE EMPHASES.

I. Sin.
Destroys Personality.

Paralyses Influence.

Is incurable by human Action.
No Promise of Amendment.

II. The Need.
Cleansing.

Renewal.

From God. The Psalm is all Prayer.

III. The Way.
Confession to God.

Mercy from God.
The Condition. "Broken" Shábar-Burst.
{ Spirit.
{ Heart.

"Contrite Heart"
Dakáh=Collaps
ed.

{ Note. There is a story, says Kirkpatrick,
{ that Voltaire began to parody the psalm,
{ and stopped at verse ten in alarm.