

Recover

Psalms 51:10-17

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I. Create vs. 10-11

- a. Create - making - *create* in the Is. 41:20, 65:17
 - i. A clean Heart O' God
 1. The verb "create" in v 12a is the well-known אֵצַר, which always has God as the subject accusatives which represent the products of the divine actions "brings forth something new and astonishing it is a bold one for a transformation which could be accomplished only by divine power and a work on the order of the first creation of the world "None but God can create either a new heart or a new earth
 2. Clean - Clean - **ethically clean** *make white* = purify (ethical) Dn. 11:35; (2) *shew whiteness, become white*, of moral purity sense of *transform*,
 3. **Heart** - *moral character*
 - ii. Renew a Steadfast Spirit
 - i. Renew - *renew*, only here in religious sense, *repair, cities Is. 61:4, temple 2 Ch. 24:4, 12, altar 2 Ch. 15:8. renew, youth Ps. 103:5.).*
 1. The renewal of spiritual endowment is made possible by the creation of a clean heart.
 - ii. Steadfast Spirit
 1. **Steadfast- to be established**: the moon *firmly established* in the religious and moral sense
 2. **Spirit** - Designation for that aspect of existence, human or otherwise, which is noncorporeal and immaterial.
- b. Do not Cast
 - i. Cast from Presence
 1. Cast- to throw, hurl: a) throwing
 2. Presence
 - ii. Do not Take Holy Spirit
 1. Holy Spirit-
 - a. Holy -The root idea seems to be that of separation; in a theological sense, it is that which is separated or set apart or belonging to deity or associated with the divine. Holiness is especially evident whenever the divine presence is perceived (e.g., Exod 3:2-3; 19:18; Isa 6). "Wherever God's presence is felt these men [*sic*] encounter the wonder and mystery of holiness"

- b. Spirit - A few texts link רוח so clearly with God that the operation of the spirit is equivalent to the action of God,
 - i. The transcendent realm of God is spirit and not flesh. Isa 63:11–14 is of particular interest in the case of “holy spirit.” The holy spirit of Yahweh is parallel with his “glorious arm,” which was with Moses through the exodus experiences (cf. Isa 40:10; 51:9). The spirit of Yahweh gave them “rest,” meaning “rest” in the promised land from attacks by their enemies (Josh 21:44; 23:1; Deut 12:10).
- c. Thus the appeal in Ps 51:11 seems to be for a continuing experience of the creative, life-giving, and empowering presence of God himself. One cannot experience the presence of God when his holy spirit is taken away.

II. Restore vs. 12-13

a. Restore

- i. Restore - Restore- especially *return unto* vb. **to turn, to return.** *Refers to turning toward or away from something, often used with the sense of turning away from God (apostasy) or turning back toward God (repentance).*
 - 1. continues the plea for restoration with the urgent request that God not banish the suppliant from the divine presence. Those denied the presence of God (lit “from before your face”) lose a source of joy, and indeed of life itself (Ps 42:1–4; 2 Kgs 13:23; Jer 23:39). The suppliant does not want to be like Cain (Gen 4:14, 16), or David (1 Sam 26:20), or Saul (1 Sam 16:14), and be driven from a vital experience of worship.
- ii. Joy of Your Salvation
 - 1. Joy – The verb רגן in v 16c indicates a joyful expression, an exuberant cry
 - 2. However, the context of praise and testimony suggests that it should be understood here in a salvific sense (Pss 22:32; 31:8; 69:28; 103:17; 143:1, 11, The sense is that of Ps 40:10–11.
 - 3. The experience of deliverance and the anticipation of salvation provide the most significant occasions for rejoicing among the people of God in the OT. The coming of the Messiah, who delivers his people and brings salvation becomes the basis for rejoicing in the NT. The response of joy, gladness, or happiness is not only a deep inward feeling, but is expressed in celebration when God’s people gather together. Yahweh’s effective help in battle gave occasion for expressing joy (2 Chr 20:27) as so often illustrated in

the Psalms (Pss 9:2; 13:3; 21:1; 109:28). The knowledge of the nearness and protection of God in times of need and distress brought joy (Ps 16:9). One could find joy in sensing God's presence at any time as in Ps 16:11: "You fill me with joy in your presence" (cf. Ps 21:6)

4. In Ps 51, deliverance from illness may be involved, but surely the major point of the request in v 12 is an appeal for a joyful freedom from the consequences of guilt

5. **Salvation- help, deliverance, salvation**

iii. Sustain Willing Spirit

1. Sustain - to **sustain, help, to support and revive**

2. Willing Spirit - Then spirit which carries the idea of "willing/voluntary," and "generous," though its most basic idea is "to urge" or "to impel."

a. Freedom to be oneself implies the power to serve willingly." Perhaps the two ideas complement one another (cf. 1 Sam 31:8)

iv. I will Teach Transgressors Your Ways

1. Teach - to learn, familiarise oneself; sg. to join, be connected with; basic meaning: to prick, spur on

a. *Vow to teach sinners* (51:15). The purpose for restoring forgiveness and charismatic endowment is followed by a commitment to teaching and praise. The suppliant promises to teach rebellious sinners the "ways" of God.

b. **Transgressors - disloyal** *transgress* against God, to break with or away

c. **Ways** - Way- his creative activity In a physical sense, דרך can mean "road" (e.g., Gen 38:14; Deut 2:27; Josh 2:7; Ezek 21:21). In a metaphorical sense it can mean the course of life and the conduct characteristic of it. When used of God, it can mean either the divine course of action (e.g., noun in Deut 8:2; Isa 55:8-9; Nah 1:3; Pss 103:7; 145:17; verb in Amos 4:13; Mic 1:3; Hab 3:15) or the behavior which God requires of human beings in terms of his will and commandments (e.g., Exod 32:8; Gen 18:19; Deut 5:33; 11:28; Isa 48:17; Pss 25:4; 32:8) or ways approved by God (Isa 53:6; Jer 10:2). "Your ways" in v 15 may certainly include the ways God intends for the guidance of his people as expressed in commandments and teachings.

2. Sinners will be Converted

a. Sinners

b. Converted

III. Deliver vs. 14-15

- a. Deliver
 - i. Blood guiltiness - *bloodshed*,; most think of blood-guiltiness.—amplification, only one name needed for measure; References to enemies or violence are missing from the psalm. The use of “bloods” could, of course, be the result of the composition of the psalm with David in mind (see above; and note the concern of David for the removal of blood-guilt in 2 Sam 3:28–29; 1 Kgs 2:31–33; also 2 Sam 16:7, 8).
 - ii. God of my Salvation
- b. Then
 - i. My tongue joyfully sing of Your Righteousness
 - 1. Joyfully Sing
 - a. Of your Righteousness
 - 2. Open my Lips - The prayer continues in v 17 with an appeal to God to open the speaker’s lips and to allow his or her mouth to declare the praise of God
 - a. First, the suppliant prays to be released from the restrictive results of guilt, the condition of “one whose conscience has shamed him into silence”
 - b. That my Mouth Declare your Praise
 - i. Declare
 - ii. Praise
 - iii. and who has been cut off from freedom to worship (cf. Ezek 16:13). God’s forgiveness would break the seal of guilt and give new joy (cf. 30:11–13; Ezek 3:26–27; 33:22). Second, the prayer is for an empowerment of speaking ability in order to teach and give testimony, which cannot be done adequately without divine help

IV. Delight vs. 16-17

- a. Do Not Delight in Sacrifice
 - i. Delight
 - 1. Sacrifice - The merciful action of God will not be received on the basis of sacrifice alone. The sacrifice sure to be accepted is that of a broken and contrite heart. Indeed, according to v 18, God is not receptive to sacrifices in the usual sense. The verbs חפץ and רצה both mean “to take pleasure in” or “to accept”
 - 2. I would give it
 - ii. Pleased
 - 1. Burnt Offering

- b. Sacrifices of God are a Broken Spirit
 - i. Sacrifices
 - ii. Broken Spirit The suppliant is sure that the sacrifices of a “broken spirit” and a “contrite heart” would be acceptable to God (v 19). The reading, “My sacrifice, O God, is a broken spirit” has its attractive aspects and conveys the idea that the worshiper turns away from burnt offerings and the like to present a personal spiritual condition as a sacrifice to God.
 - iii. Broken The “broken spirit” (cf. Pss 34:19; 147:3; Prov 15:4, 13; Jer 23:9)
 - iv. Contrite and “contrite heart” (lit “crushed,” דכה—used for bones in v 10; cf. Pss 38:9; 90:3; Isa 3:15; 53:5) describe the condition of profound contrition and awe experienced by a sinful person who becomes aware of the divine presence (cf. Isa 6; Job 42:1–6). “The sacrifice that God demands is a sacrifice of man’s self-will and self-importance; in other words, it is the surrender of man’s own self to God” (Weiser, 410; Rom 12:1).
 - 1. Heart
 - 2. You will not Despise