

Psalm 51 “The Sinner’s Prayer—part two” [**](#)

Main Idea: In Psalm 51 David poured out six thoughts to God in his sinner’s prayer. Like David, we need to express six thoughts to God after we’ve sinned.

- I. Ask for forgiveness (1-2).
- II. Admit your guilt (3-6).
- III. Ask for cleansing (7-9).
- IV. Ask for restoration (10-12).
 - A. David admitted what his sin did to him.
 - 1. Sin corrupts our heart.
 - 2. Sin makes us spiritually weak.
 - 3. Sin short-circuits our relationship with God.
 - 4. Sin makes God-pleasing service impossible.
 - 5. Sin takes away our joy.
 - 6. Sin takes away our appetite for the things of God.
 - B. David asked God to do what God alone can do.
- V. Anticipate a God-centered life (13-17).
 - A. David said he would use what he learned to help other sinners (13).
 - B. David said he would use his lips to praise God (14-15).
 - 1. Sin makes us become self-focused.
 - 2. The evidence of true repentance is a God-focus.
 - C. David said he would give God what He wants most, *brokenness* (16-17).
- VI. Ask God to bless the rest of His people (18-19).
 - A. David’s sin affected more than David.
 - B. David’s restoration also affected more than David.
 - 1. God gave David another son.
 - 2. God gave the world a Savior.

Make It Personal: God can bring first rate blessings out of our blunders.

They were as cute as could be, three baby raccoons that we found one hot summer afternoon as we were stacking hay in Jim Yoder’s barn. “Do you want them?” Jim asked me. “They can’t stay in my barn,” he said. “They’ve got to go, so they’re yours if you want them.”

And so, in my late teens, I became the proud parent of those snarling, masked creatures and raised them until they were big enough to be set free in our woods. I always wore leather gloves when I handled the little bundles of fur, for although baby raccoons are adorable, they're also dangerous with sharp teeth and claws.

Several years later I read something Gary Richmond had to say in *A View from the Zoo*. Gary, a former zoo keeper, shared the following: Raccoons go through a glandular change at about 24 months. After that they often attack their owners. Since a 30-pound raccoon can be equal to a 100-pound dog in a scrap, I felt compelled to mention the change coming to a pet raccoon owned by a young friend of mine, Julie. She listened politely as I explained the coming danger. I'll never forget her answer. "It will be different for me. . ." And she smiled as she added, "Bandit wouldn't hurt me. He just wouldn't." Three months later Julie underwent plastic surgery for facial lacerations sustained when her adult raccoon attacked her for no apparent reason. Bandit was released into the wild.

And then Gary Richmond offered this insight: Sin, too, often comes dressed in an adorable guise, and as we play with it, how easy it is to say, "It will be different for me." The results are predictable. [\[1\]](#)

I don't know what David was thinking when he saw Uriah's wife, Bathsheba, bathing and gave the order to bring her to his palace. "I'm the king. I'm a godly man. Nobody's going to get hurt by this." The story is a sobering reminder that "It will be different for me" are six of the most dangerous words we could ever utter. For a moment of pleasure David (and many other people) paid a terrible price.

The question is, how do you get right with God *after* you've chosen to marginalize Him by sinning? To put it another way, how do you make God the gravitational center of your life *after* you've blown it? Thankfully, it's possible (or none of us would be here today). God's Word declares, "Where sin abounded, grace did much more abound (Rom. 5:20 KJV)." Yes, David's sin was a terrible thing. Indeed, sin abounded. But thankfully, grace super-abounded.

In His grace God sent Nathan to confront David of his sin. And enabled by grace, David admitted his sin and called upon God. Psalm 51 is the record of the prayer of repentance that he poured out to God. As another expression of His grace, God preserved that prayer in His Word as a precious gift to His people to show them what to do should they sin, to show them how to make Him the gravitational center of their lives show they, like David, blow it.

And which of us hasn't? "All we like sheep have gone astray," Isaiah 53:6 declares. Yes, we need Psalm 51 for we, too, are sinners.

Last week looked at the first part of David's prayer. In Psalm 51 David poured out six thoughts to God in his sinner's prayer, and we considered the first three. This morning we'll review those three thoughts as well as ponder the final three thoughts, for like David, we need to express the same six thoughts to God after we've sinned.

I. Ask for forgiveness (1-2).

"Have mercy on me, O God," David begins in verse 1. He knows he doesn't deserve the forgiveness for which he's about to ask. We never deserve God's forgiveness. David bases his appeal on the unchanging character of God, namely His unfailing love and His great compassion.

II. Admit your guilt (3-6).

David's confession is quite specific. He confesses four things to God: in verse 3 that he has sinned; in verse 4 that he has offended God; in verse 5 that he is a sinner; and in verse 6 that he lacks what God desires, for God's interested not merely in a sin-free life but in a heart that is loyal to Him.

What David couldn't earn he simply asked for, doing so because of the merciful character of God. And rather than blame-shifting and hiding, David chose to admit his guilt to himself but more importantly to God.

But the fact remains that a holy God can't simply overlook sin. Because He is righteous and just He must deal with all sin in His creation righteously and justly. David knows that. Yet he also knows that in His grace God promises to wash sin away by means of a cleansing agent if a sinner by faith will ask Him to do so. Which David does in the third movement of the psalm...

III. Ask for cleansing (7-9).

Ponder carefully David's request in verse 7, "Cleanse me with hyssop, and I will be clean; wash me, and I will be whiter than snow." The hyssop plant was used by priests to sprinkle blood on objects in order to bring about purification (see Lev. 14:4, 6, 49, 51, 52; Num. 19:6, 18). We also find hyssop at the crucifixion scene in John 19:29, "A jar of wine vinegar was there, so they soaked a sponge in it, put the sponge on a stalk of the hyssop plant, and lifted it to Jesus' lips."

The blood of Jesus is the final cleansing agent to which the types in the Old Testament were but shadows. "This is my blood of the covenant," said Jesus in Matthew 26:28, "which is poured out for many for the forgiveness of sins." Romans 3:25 states, "God presented him as a sacrifice of atonement, through faith in his blood..." And Ephesians 2:13 explains, "But now in Christ Jesus you who once were far away have been brought near through the blood of Christ."

The life of a person is in his blood. Cut his body open, cause his blood to spill out, and the person will die. Jesus intentionally allowed wicked men to take His blood, His very life so that by means His sacrifice He might save wicked men. Perhaps the power and purpose of His blood is best summed up in Hebrews 9:14, "How much more, then, will the blood of Christ, who through the eternal Spirit offered himself unblemished to God, cleanse our consciences from acts that lead to death, so that we may serve the living God!"

Do you desire to be cleansed from the soot-stains of your sin today? Then come to Jesus!
the hymn-writer Joseph Hart put it this way:[\[2\]](#)

In the 1700's

*Come, ye sinners, poor and needy,
Weak and wounded, sick and sore;
Jesus ready stands to save you,
Full of pity, love and power.*

*Come, ye thirsty, come, and welcome,
God's free bounty glorify;
True belief and true repentance,
Every grace that brings you nigh.*

*Come, ye weary, heavy laden,
Lost and ruined by the fall;
If you tarry till you're better,
You will never come at all.*

Refrain

*I will arise and go to Jesus,
He will embrace me in His arms;
In the arms of my dear Savior,
O there are ten thousand charms.*

By the end of verse 9 David has experienced God's forgiveness and cleansing. But David needs more than just forgiveness and cleansing which is why his prayer doesn't end at verse 9. And so do we after we've blown it. David's problem wasn't merely the fact that he *sinned*. It's that he was a *sinner*. Granted, God had removed his past sins, but what about his continuing tendencies to sin again in the future? That's what David prays about next.

IV. Ask for restoration (10-12).

"Create in me a pure heart, O God, and renew a steadfast spirit within me. Do not cast me from your presence or take your Holy Spirit from me. Restore to me the joy of your salvation and grant me a willing spirit, to sustain me."

James Boice says this section may be the most important part of the psalm, with this explanation, "It indicates that his confession of sin is part one was genuine, because it shows that he could not be content merely with forgiveness. His sin and its effects were so terrible to him that David did not want to fall into sin again."^[3]

When repentance is genuine, there will be a disdain not just for the consequences of the sin but for the sin itself. In asking for restoration David expresses two things to God.

A. David admitted what his sin did to him. Sin isn't passive. It's an aggressive viper and David tells us six effects sin produces in our lives.

1. *Sin corrupts our heart.* "Create in me a *pure* heart," David says. That request implies that sin had a contaminating effect on his heart. David's sin wasn't merely the eye that looked upon Bathsheba, nor the hand that caressed her. No, David's root sin was that his heart wanted to do those sinful things. Spurgeon wisely observes, "The heart is the rudder of the soul, and till the Lord take it in hand we steer in a false and foul way."^[4]

2. *Sin makes us spiritually weak.* "Renew a steadfast spirit within me." Again, that request implies something, doesn't it? The request for renewal implies that David's sin caused him to lose his steadfast spirit which he now asks God to restore. Sin deflates us. It takes away our inner zest for God and the things of God. It creates an internal instability.

3. *Sin short-circuits our relationship with God.* "Do not cast me from your presence," David says. That's what happened to King Saul, and David witnessed it firsthand (1 Sam. 28:15). Saul ignored God and God's commands, so God ignored Saul. "Don't do that to me," David pleads. "Don't let me go through life without Your abiding presence any longer!"

4. *Sin makes God-pleasing service impossible.* "Do not...take your Holy Spirit from me," David pleads. What did David mean by those words? Some would use a verse like that to support the notion that a person can lose his salvation by sinning. In the Old Testament, however, the coming of the Holy Spirit upon people signified that God was enabling them for service. For instance, in 1 Samuel 16:13, when Samuel announced that David would be Israel's next king and proceeded to anoint him with oil, the text says, "From that day on the Spirit of the LORD came upon David in power." David was a believer in Yahweh prior to that moment. The visible manifestation of the Spirit that day had to do with service, not salvation.

But David knew that persistent, unrepentant sin makes God-pleasing service impossible. That's what happened to

King Saul and David doesn't want it to happen to him.

5. *Sin takes away our joy.* Please realize that even after committing adultery and murder David was still a saved man. "Restore to me the *joy* of your salvation," he prays in verse 12. David didn't lose his salvation. He did lose the *joy* of it.

You see, if God has saved you that means you are His eternally. That also means that if you sin, as David did, the following will happen. First, He will chasten you, starting with pricking your conscience, followed by more severe measures if necessary. Consequently, He will remove your joy (Gal. 5:22 indicates that joy is a fruit of the Holy Spirit, but that fruit will be gone if you live in sin). The fact that God removes your joy is an expression of His love for you designed to get your attention. At that point you will either repent of your sin, or He will continue to bring the painful consequences of your sin into your life, and if you still refuse to repent the result may well be a premature death (e.g. —Ananias and Saphira in Acts 5; see also 1 Cor. 11:30).

I should also say this. If a person claims to be a Christian and lives in persistent sin with no evidence of remorse and no evidence of God's chastisement, it may well indicate the person professed salvation but never truly possessed it. God disciplines His children, that's a guarantee (Heb. 12:6). The absence of discipline indicates the person isn't truly a child of God. It's not that he lost his salvation. It's that he never had it to begin with.

6. *Sin takes away our appetite for the things of God.* Verse 12—"Grant me a willing spirit," David prays. That implies he didn't have a willing spirit.

What happens when a five year old, against his parent's instruction, eats two candy bars and drinks a can of pop right before supper? He's not going to be hungry for the good food his mother prepared for him, is he? So too, when we have unrepentant sin in our lives we lose our appetite for the things of God. We don't want to read His Word, go to church, and so forth. We lack a *willing spirit*.

That's what sin does to us. It corrupts our heart, makes us spiritually weak, short-circuits our relationship with God, makes God-pleasing service impossible, takes away our joy, and takes away our appetite for the things of God. Does that describe what's happening in your life right now? If so, do what David did. *Admit it.* Admit the presence and effect of sin in your life. Then you'll be prepared to do this...

B. David asked God to do what God alone can do. Notice the various requests he makes: *Create* in me a pure heart...*renew* my spirit...*restore* the joy...

The first request, "create" in verse 10, is so significant. It's the Hebrew word *bara* which appears in Genesis 1, "In the beginning God *created* the heavens and the earth." This word speaks of what God and only God can do, create something *ex nihilo*, 'out of nothing.' We say that some people are 'creative' but even the most creative person creates out of existing materials. Only God creates something out of nothing.^[5]

That's what He did at the beginning. Out of nothing He brought something into existence, the heavens, the earth, plant life, birds, fish, animals, and finally man. And that's what David is asking God to do in his heart. As Derek Kidner puts it, "With the word *create* he asks for nothing less than a miracle."

Let this sink in. David is asking God to bring into being something that is not there to begin with, something that man cannot accomplish, the creation of a *clean heart*. So often we say things like, "Well, ole Sam sure slipped up again but give him some slack. He's got a good heart." That's not what God's Word says about ole Sam's heart, nor yours or mine. Paul wouldn't sell too many books on the positive thinking market, but he understood David's point and made it his own, confessing in Romans 7:18, "Nothing good lives in me, that is, in my sinful nature."

David knows he needs a new heart, a *clean heart*. But not only can he not create a clean heart, there are no preexisting materials within him that God might use to create a clean heart. "It would have to be a creation from nothing," writes James Boice, "since if any of it came from David himself, that little bit would contaminate everything, like deadly germs in drinking water."^[6]

And here's the good news. Creating clean hearts is just what God does! He gave the prophet Ezekiel this promise in Ezekiel 36:25-27, "I will sprinkle clean water on you, and you will be clean; I will cleanse you from all your impurities and from all your idols. I will give you a new heart and put a new spirit in you; I will remove from you your heart of stone and give you a heart of flesh. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws."

Perhaps you've sinned but have asked for forgiveness, admitted your guilt, and asked God for cleansing through the atonement of Christ. But you're still struggling, paralyzed with the fear, "What if I blow it again?" The fact is, you need more than forgiveness. You need restoration. And God graciously allows you to ask Him for it. So ask!

V. Anticipate a God-centered life (13-17).

Note the first word of verse 13, "*Then* I will..." Don't miss this for David grasped something we're prone to miss. The intent of seeking forgiveness from God isn't so I can get rid of guilt feelings and get on with my life. The intent isn't about *me*. It's about *God* and *God's agenda* in the world. When I am living in unrepentant sin, sure it's bad for me but the real problem is that it's bad for God for the glory He should be receiving both *in* my life and *through* my life isn't happening.

As a forgiven man David anticipated doing three God-centered things with his life.

A. David said he would use what he learned to help other sinners (13). "Then I will teach transgressors your ways, and sinners will turn back to you." David knows there are others in the world who are just like him, other *transgressors*, other *sinners*. He can't wait to get involved in their lives, to get in their faces if need be, and with the tears of experience flowing down his cheeks *turn them back to God*.

When you've experienced God's amazing forgiveness you want others to experience it, too. Good counselors often make the best counselors.

Did God grant David this request? Did He use him to turn sinners from their sin back to God? Indeed He did and still is doing it, through *this* psalm as Derek Kidner points out, "The psalm itself is the richest answer to the prayer, since it has shown generations of sinners the way home, long after they had thought themselves beyond recall."^[7]

Churches are filled with people that have amazing stories, stories of how God delivered them from sin and gave them new lives in Christ. That means that churches are filled with potential rescue workers, with people who could be on the front lines of the battle pulling fallen soldiers from the enemy's grasp. The question is, where are they? Beloved, God didn't forgive and renew your life so you could squander it selfishly. He wants to use you.

Some of us have a story to tell that we're not telling. The reason is our pride. We worry about what people would think of us if they knew the truth about what we've done in our lives. My friend, think about what David did. He committed blatant sins—adultery, murder, deception, and more. Do you think he was ashamed of what he did? Absolutely. But he chose to tell his story, the story of his sin and God's undeserved forgiveness (read Psalm 32 for more), and he told it because he wanted to help other sinners to the glory of God.

There's a second God-centered activity he anticipated...

B. David said he would use his lips to praise God (14-15). "Save me from bloodguilt, O God, the God who saves me, and my tongue will sing of your righteousness. O Lord, open my lips, and my mouth will declare your praise."

I get the sense from this that while David was hiding his sin he didn't sing much, not songs of praise, and if he did sing he merely mouthed hollow words. How can you sing heartily to God if you know God isn't pleased with your life?

People hiding sin don't sing well, but forgiven sinners do. Here's why. 1 John 1:9 explains, "If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness." My friend, if you have experienced *that*, if you know that God, instead of punishing you for sin has chosen to pardon you and that He did so by sending His own Son to become your sin-bearer, if you know *that*, if you've been forgiven by *that* God, then you will sing to Him and gladly so! Spurgeon put it this way, "A great sinner pardoned makes a great singer."^[8]

Let me put it this way...

1. *Sin makes us become self-focused.* When I come to church thinking about myself, about my problems, about my football team that's playing that afternoon, etc, then I won't sing very heartily in the worship service. And I won't be thinking about sitting next to a visitor, or inviting a hurting brother to lunch next week, or writing a check to help a missionary project either. That's because self-focused people are *self-focused*. However...

2. *The evidence of true repentance is a God-focus.* I love being around new believers for that very reason. There's no pretense, just a "I can't believe how good God's been to me" perspective that flows out of their heart and showers God upon those around them!

But there's more that forgiven David intended to do. Thirdly...

C. David said he would give God what He wants most, brokenness (16-17). "You do not delight in sacrifice, or I would bring it; you do not take pleasure in burnt offerings. The sacrifices of God are a broken spirit; a broken and contrite heart, O God, you will not despise."

David isn't downplaying the necessity of sacrifices and offerings. He knows that God commanded His people to bring them to Him. But he also knows how easy it is to start going through the motions, especially when you have hidden sin in your life, and so you begin to pacify your soul with meaningless religious activity.^[9] "I know now that's not what You want," David says to God. "I know now what you want most is my broken heart."

Why does God want a broken heart? I pondered that this week and I thought of a common scenario. Have you ever loved someone, maybe a boyfriend or girlfriend, perhaps a spouse, or a child, only to have that person reject you? How did you feel? We have a phrase in English that we use at such a time. We say, "I feel like my heart is broken," and by saying that we mean that we can't stand the thought of life without that person.

Do you think of God that way? Do you appreciate merely the things He does for you (like give you eternal life), or do you appreciate *Him* (for knowing Him *is* eternal life)? The evidence of a broken heart is just that, that you love and can't stand the thought of life without *Him*!

In the Sermon on the Mount Jesus actually indicated that this brokenness is the key to true blessing, saying in Matthew 5:4, "Blessed are those who mourn, for they will be comforted." I love how Eric Lane puts it, "When God's rebuke breaks the heart, that broken heart can be offered to him."^[10]

David continues his outward focus as he ends his sinner's prayer, and so must we.

VI. Ask God to bless the rest of His people (18-19).

"In your good pleasure make Zion prosper; build up the walls of Jerusalem . Then there will be righteous sacrifices, whole burnt offerings to delight you; then bulls will be offered on your altar."^[11]

David's tone has changed, hasn't it? He's no longer on his face, but now is looking into the future. And he's no longer thinking about his sin, but about his people. "Bless your people, O God. Bless Jerusalem so sacrifices will continue there!"

There are two important realities we learn from Psalm 51. One...

A. David's sin affected more than David. Have you ever thought this thought, "Oh, it's not that bad of a sin as long as it doesn't hurt anybody else"? That's not true. All sin affects not only us but those around us. Think of Achan. Think of Abraham's choice to sleep with Hagar. And think again of David—the account of 2 Samuel is sobering...

His baby died (2 Sam. 12). Several of his sons became womanizers, including Amnon who raped his half-sister, Tamar (2 Sam. 13), and Absalom who pitched a tent on the roof of the palace and slept with his father's concubines for all to see (2 Sam. 16:22). And as Nathan the prophet predicted, the sword never left his house (2 Sam. 12:10). David's close friend, Ahithophel (Bathsheba's grandfather) turned against him. And so did his son, Absalom, who took the throne by deception and brought civil war on the nation. And worst of all, David's sin caused the Lord's reputation to fall under the contempt of the Lord's enemies (2 Sam. 12:14).

Our sin always affects more than just us. And that's especially true when a leader sins, whether that leader is the head of a nation (as in David's case), or a church, or a school, or a business, or a family. Sad to say but true, David would not be the last leader to fall into grievous sin that brought painful consequences to the people under his care.

Yes, David experienced forgiveness, but that didn't eliminate all the consequences of his sin. David's sin affected more than David. Thankfully, because of grace...

B. David's restoration also affected more than David. I'll mention two ways. Because David got right with God...

1. *God gave David another son.* As you know David's first child with Bathsheba died, but then a second child was born. His name? The couple called him "Solomon," but God gave him another name through the prophet Nathan. Call him Jedidiah, which means "loved by the LORD" (2 Sam. 12:25).

Can anything good come out of the life of a person who blew it? Praise God, yes! God gave David another son. But this was no ordinary son, for through this son...

2. *God gave the world a Savior.* It was through Bathsheba that God fulfilled His promise to David and established the lineage through Solomon that led to Messiah Jesus born ten centuries later. And it was through Jesus, the Son of David, that God provided salvation for sinners just like David, for on His cross Jesus paid the penalty of sin in the place of every sinner who would ever believe on Him. Three days later God raised His Son from the dead. Forty days later His Son returned to heaven to prepare an eternal home for those redeemed sinners. And one day soon the Son of David is coming again for His people, His *forgiven* people, and they will be with Him forever!

Make It Personal: God can bring first rate blessings out of our blunders.

I'd like to close with a story told by a former pastor of the Moody Church in Chicago, H. A. Ironside:

I once heard the late Dr. F.E. Marsh tell that on one occasion he was preaching... and urging upon his hearers the importance of confession of sin and wherever possible of restitution for wrong done to others.

At the close a young man, a member of the church, came up to him with a troubled countenance. "Pastor," he explained, "you have put me in a sad fix. I have wronged another and I am ashamed to confess it or to try to put it right. You see, I am a boat builder and the man I work for is an infidel. I have talked to him often about his need of Christ and urged him to come and hear you preach, but he scoffs and ridicules it all. Now, I have been guilty of something that, if I should acknowledge it to him, will ruin my testimony forever."

He then went on to say that sometime ago he started to build a boat for himself in his own yard. In this work copper nails are used because they do not rust in the water. These nails are quite expensive and the young man had

been carrying home quantities of them to use on the job. He knew it was stealing, but he tried to salve his conscience by telling himself that the master had so many he would never miss them and besides he was not being paid all that he thought he deserved. But this sermon had brought him to face the fact that he was just a common thief, for whose dishonest actions there was no excuse.

"But," said he, "I cannot go to my boss and tell him what I have done or offer to pay for those I have used and return the rest. If I do he will think I am just a hypocrite. And yet those copper nails are digging into my conscience and I know I shall never have peace until I put this matter right." For weeks the struggle went on. Then one night he came to Dr. Marsh and exclaimed, "Pastor, I've settled for the copper nails and my conscience is relieved at last."

"What happened when you confessed to your employer what you had done?" asked the pastor.

"Oh," he answered, "he looked queerly at me, then exclaimed, 'George, I always did think you were just a hypocrite, but now I begin to feel there's something in this Christianity after all. Any religion that would make a dishonest workman come back and confess that he had been stealing copper nails and offer to settle for them, must be worth having.'"

Dr. Marsh asked if he might use the story, and was granted permission.

Sometime afterwards, he told it in another city. The next day a lady came up and said, "Doctor, I have had 'copper nails' on my conscience too." "Why, surely, you are not a boat builder!" "No, but I am a book-lover and I have stolen a number of books from a friend of mine who gets far more than I could ever afford. I decided last night I must get rid of the 'copper nails,' so I took them all back to her today and confessed my sin. I can't tell you how relieved I am. She forgave me, and God has forgiven me. I am so thankful the 'copper nails' are not digging into my conscience any more."

I have told this story many times and almost invariably people have come to me afterwards telling of "copper nails" in one form or another that they had to get rid of. On one occasion, I told it at a High School chapel service. The next day the principal saw me and said, "As a result of that 'copper nails' story, ever so many stolen fountain pens and other things have been returned to their rightful owners."^[12]

Have you been hiding any copper nails in your pocket, my friend? It's time to be honest with yourself and with God. It's time to join David in praying *the sinner's prayer*.

**Note: This is an unedited manuscript of a message preached at Wheelersburg Baptist Church . It is provided to prompt your continued reflection on the practical truths of the Word of God.

^[1] Gary Richmond, *View From The Zoo*.

^[2] <http://www.cyberhymnal.org/htm/c/o/m/comeyspn.htm>

^[3] James Boice, p. 432.

^[4] Charles Spurgeon, p. 405.

^[5] I'm indebted to a helpful explanation by James Boice; p. 432.

^[6] James Boice, p. 432.

^[7] D. Kidner, p. 193.

[\[8\]](#) C. Spurgeon, p. 406.

[\[9\]](#) See Psalm 50:7-15; Isa. 1:10-17.

[\[10\]](#) Eric Lane , p. 235.

[\[11\]](#) Some feel that these final two verses were written at a later date, not by David, but by Israel 's director of music at a time when Israel 's walls were literally lying in piles on the ground (perhaps in Nehemiah's day). If that's the case, David's prayer provided a wonderful model for the exiles as they wrestled with the painful question, "What do we do now that we've blown it?"

[\[12\]](#) H.A. Ironside, *Illustrations of Bible Truth*, 1945, Moody Press, pp. 104-106.