

Written and compiled by Gary Kukis

These studies are designed for believers in Jesus Christ only. If you have exercised faith in Christ, then you are in the right place. If you have not, then you need to heed the words of our Lord, Who said, “**For God so loved the world that He gave His only-begotten [or, uniquely-born] Son, so that every [one] believing [or, trusting] in Him shall not perish, but shall be have eternal life! For God did not send His Son into the world so that He should judge the world, but so that the world shall be saved through Him. The one believing [or, trusting] in Him is not judged, but the one not believing has already been judged, because he has not believed in the Name of the only-begotten [or, uniquely-born] Son of God.**” (John 3:16–18). “**I am the Way and the Truth and the Life! No one comes to the Father except through [or, by means of] Me!**” (John 14:6).

Every study of the Word of God ought to be preceded by a naming of your sins to God. This restores you to fellowship with God (1John 1:8–10). **If we acknowledge our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness** (1John 1:9). If there are people around, you would name these sins silently. If there is no one around, then it does not matter if you name them silently or whether you speak aloud.

This doctrine comes out of **Psalm 51** ([HTML](#)) ([PDF](#)) ([WPD](#))

Psalm 51:8 Reads: **You will cause me to hear happiness and joy;  
let the bones [that] You have crushed leap for joy.**

Since this passage makes mention of bones, let's take a look at...

### The Doctrine of Bones

- 1) The Hebrew word for bones is the feminine singular substantive 'etsem (עצם) [pronounced *geh-TSEM*], which means, *bone, substance, self; self-same; corporeality, duration, existence*, and therefore *identity*. Strong's #6106 BDB #782. This word occurs nearly 130 times in the Bible.
- 2) The corresponding Greek word is ostoun (ὄστουν) [pronounced *os-TOON*], which means, *a bone*. Thayer definition only. Also spelled osteon (ὀστέον) [pronounced *os-TEH-on*]. It is only found 5 times in the New Testament. Strong's #3747.
- 3) We first find the word *bone* in Gen. 2:23, where Adam recognizes that God designed the woman specifically for him and from him. **The man said, "This is now bone of my bones, and flesh of my flesh. She will be called Woman, because she was taken out of Man."**
  - (1) A similar expression was used by Laban in order to indicate kinship in Gen. 29:14.
  - (2) We find this kinship use also in Judges 9:2 2Sam. 5:1 19:12–13.
- 4) Although there is a great wonderful closeness described between Adam and the woman using this phrase, a woman can similarly pain a man to his bones. Prov. 12:4
- 5) Bones were used quite literally in the case of Joseph having his bones carried into the Land of Promise from Egypt. Gen. 50:25 Ex. 13:19 Joshua 24:32 Heb. 11:22
- 6) One would be considered unclean touching a dead body or the bones of a man who is dead. Such a person was then quarantined (which quarantine had both real and spiritual significance). Num. 19:16, 18

## The Doctrine of Bones

- 7) *Breaking the bones* was associated with destroying one's enemies. Num. 24:8 Jer. 50:17
  - (1) This explains why God the Father was adamant that God the Son not have any bones broken in the crucifixion.
- 8) Similarly, the scattering of the bones of one's enemies is an indication of victory in warfare. Psalm 53:5
  - (1) This can also refer to God destroying Israel in war. Ezek. 6:5
- 9) In one of the most gruesome narratives in the Bible, a man's concubine was raped in Gibeah of Benjamin, killing this woman. Her man cut up her body—including her bones—into pieces and sent these pieces throughout Israel, asking for justice. Judges 19
- 10) In one of Saul's great personal victories, he rescued the people of Jabesh. When he was killed in battle, the people of Jabesh gathered his bones and the bones of his slain sons and gave them a proper burial. Later, David gathered these bones and gave them a proper royal burial in Benjamin. 1Sam. 11:1–15 31:8–13 2Sam. 21:12–14 1Chron. 10:12
- 11) Satan called for severe illness to befall Job so that he might even be able to touch his own bones, and then, as a result, curse God. Job 2:5
  - (1) The bones of Job are discussed several times in the book of Job. Job 4:14 10:11 19:20 20:11 21:24 30:17, 30 31:22 33:19, 21 40:18
- 12) Throughout the psalms, we find mentions of bone pain and bone disorders. Psalm 6:2 31:10 32:3 38:3 102:3, 5
- 13) In the alternative, blessing from wisdom can mean good bone health. Prov. 3:8 15:30 16:24
- 14) The word for *bones* can also speak of a man's inner being. Psalm 35:10 Prov. 14:30 Isa. 58:11
- 15) *Bones* are used to propose that one's mental or spiritual state has an affect on his physical body. Psalm 6:2 38:3 Prov. 17:22 Jer. 23:9
- 16) A soft tongue breaking the bone is an indication that verbal sins can destroy the life of another. Prov. 25:15
- 17) The use of *bones* in our passage can indicate a deliverance from a physical ailment or from pain in one's soul. *You will cause me to hear happiness and joy; let the bones [that] You have crushed leap for joy.*
- 18) Ripping the flesh from the bones and breaking the bones of the people describe God's judgement against the leaders of Israel. Micah 3:1–3
- 19) Destruction and pain of the bones is used to describe God's destruction of Judah in the 5<sup>th</sup> Cycle of Discipline. Lam. 1:13 3:4
- 20) The bones of Jesus were not to be broken in the crucifixion.
  - (1) This is found prophetically in Ex. 12:46 Num. 9:12 Psalm 34:20.
  - (2) This was fulfilled in John 19:33, 36
  - (3) However, apparently the cross pulled some of our Lord's bones out of joint. Psalm 22:14
  - (4) Furthermore, His bones may have broken through the skin and been visible on the cross (or, clearly visible through the skin. Psalm 22:17
- 21) Bones are associated with a resurrection from the dead. Jer. 8:1 Ezek. 37
- 22) In the Millennium, our bones will take on special qualities (as part of a resurrection body). Isa. 66:14
- 23) Jesus used the illustration of dead men's bones within whitewashed sepulchers to describe the religious pharisees. Matt. 23:37
- 24) Jesus, in His resurrection body, possesses bones. Luke 24:39
- 25) Paul uses bones and flesh to describe our being a part of the body of Christ. Eph. 5:30

This may seem like an odd doctrine to cover, but when a word shows up over 100 times, we ought to take a look at it.

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## The Abbreviated Doctrine of

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