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# Psalm 51

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## Psalm 51:1–22

## David Confesses His Sin to God

### Outline of Chapter 51:

Introduction	<b>An Introduction to Psalm 51</b>
Inscription	<b>Psalm 51 Inscription</b>
vv. 1–4	<b>David demands forgiveness for his sin</b>
vv. 5–9	<b>David asks to be cleansed from all iniquity</b>
vv. 10–13	<b>David asks for restoration</b>
vv. 14–17	<b>God desires a contrite heart rather than burnt offerings</b>
vv. 18–19	<b>Restore Jerusalem as well</b>
Addendum	<b>Psalm 51 Addendum</b>

### Charts, Short Doctrines and Maps:

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Introduction	<b>Common and Parallel Elements of Psalm 51—Imperatives</b>
Introduction	<b>Summary of the Penitential Psalms</b>
Introduction	<b>The Co-Authorship of God the Holy Spirit and David</b>
v. 1	<b>Psalm 51:1 as a Distich</b>
v. 1	<b>In the Beloved (In Christ)</b>
v. 1	<b>Psalm 51:1 and Parallel Passages</b>
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v. 5	<b>Did God Make Man Upright?</b>
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v. 5	<b>Abortion—Logic and the Bible</b>
v. 6	<b>Doctrine and the Facets of Our Souls</b>
v. 6	<b>The Importance of Bible Doctrine</b>
v. 7	<b>The Doctrine of Hyssop</b>
v. 7	<b>The 3 Stages (or Phases) of Sanctification</b>
v. 8	<b>The Doctrine of Bones</b>
v. 9	<b>Psalm 51:9 as a Synonymous Distich</b>
v. 10	<b>The Doctrine of the Heart</b>
v. 10	<b>Doctrine of the Human Spirit</b>
v. 10	<b>The Original 12 Steps of Alcoholics Anonymous</b>

v. 10	<b>Barnes on Psalm 51:10b</b>
v. 10	<b>Psalm 51:10 as a Synthetic Distich</b>
v. 11	<b>The Sin Unto Death—the Basic Concept and References</b>
v. 11	<b>The Holy Spirit in the Old Testament</b>
v. 11	<b>Psalm 51:11 as a Synthetic Distich</b>
v. 12	<b>The Joy of God’s Deliverance</b>
v. 12	<b>God Restores That Which Is Lost</b>
v. 12	<b>The Qal stem of Çâmak<sup>e</sup> (יָוָן) [pronounced <i>saw-MAHK<sup>e</sup></i>]</b>
v. 12	<b>Psalm 51:11–12 as a Quatrastich</b>
v. 13	<b>The Abbreviated Doctrine of the Way of God</b>
v. 13	<b>Doctrinal Teaching Available to King David</b>
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v. 14	<b>Parallel Passages to Psalm 51:14</b>
v. 16	<b>The Man-ward and God-Ward Interpretation of Psalm 51:16</b>
v. 16	<b>The Parallels of David and Jesus Christ</b>
v. 16	<b>David’s Suffering in Psalm 22 Parallels Jesus Christ on the Cross</b>
v. 16	<b>The Parallels of Solomon to Jesus Christ</b>
v. 16	<b>The Shadows of Hebrews 9</b>
v. 16	<b>What God Delights In</b>
v. 16	<b>What God Does not Delight In</b>
v. 16	<b>Psalm 51:16 Summarized</b>
v. 17	<b>Scofield’s Outline of Psalm 51</b>
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v. 18	<b>How Do These Final Verses Fit into Psalm 51?</b>
v. 19	<b>Psalm 51:15–19 Tied Together</b>
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<b>www.kukis.org</b>	<b>Addendum</b>
	<b>Exegetical Studies in the Psalms</b>

Doctrines Covered		Doctrines Alluded To	
The Doctrine of Bones	The Doctrine of the Heart	The Angelic Conflict	Importance of Bible Doctrine
Doctrine of the Human Spirit	The Doctrine of Imputations	Doctrine of the Conscience	The Essence of God
The Dual Authorship of Scripture		Doctrine of Eternal Security	

Doctrines Covered		Doctrines Alluded To	
		The Illustration of the Slave Market of Sin	The Doctrine of Inspiration
		Study of Inspiration	Short Doctrine of Inspiration
		Doctrine of Intercalation	The Laws of Divine Establishment
			Movement of the Ark and the Tent of God
		Polygamy	Progressive Revelation
		Rebound	The Sin Unto Death—Basic Concept and References
		Timeline of David's Life	

Chapters of the Bible Alluded To			
Gen. 22	1Chron. 17	Psalms 22	Psalms 31
	Psalms 38	Isa. 53	

Psalms Appropriately Exegeted with this Chapter			
Psalms 32			

Other Chapters of the Bible Appropriately Exegeted with this Chapter			
2Sam. 11 ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> )	2Sam. 12 ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> )	Psalms 22	Hebrews 9

Many who read and study this chapter are 1<sup>st</sup> or 2<sup>nd</sup> generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

### Definition of Terms

<b>Client Nation</b>	Client-Nation, is a national entity in which a certain number of spiritually mature Christians (the salt of the earth) have formed a pivot sufficient to sustain the nation and through which God specifically protects this nation so that believers can fulfill the divine mandates of evangelism, communication and custodianship of Bible doctrine, providing a haven for Jews, and sending missionaries abroad. The United States is a client-nation to God. A client nation must have freedom: Freedom to seek God, freedom to use one's own volition and self-determination to succeed or fail, freedom from anarchy and tyranny, freedom for evangelism, freedom for believers to hear Bible teaching without government interference and, therefore, to grow spiritually, and freedom to send missionaries to other nations.
<b>Cycles of Discipline</b>	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.
<b>Distich</b>	A <i>distich</i> [pronounced <i>DIHS-tihk</i> ] is a <i>couplet or pair of verses or lines, usually read as a unit, which fit well together into a psalm</i> . The book of Proverbs is chapter after chapter of distichs.
<b>Fifth Cycle of Discipline</b>	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
<b>Interlocking Systems of Arrogance</b>	Also known as the arrogance complex. The interlocking systems of arrogance refers to many clusters of sins which have a tendency to interlock with one another. Entering into this complex is more than carnality and it is different from reversionism. This doctrine is covered in much greater detail in <b>2Sam. 11</b> ( <a href="#">HTML</a> ) ( <a href="#">PDF</a> ).
<b>Justification</b>	Justification represents that aspect of salvation whereby God qualifies man to have eternal life based on the imputation of God's absolute righteousness based upon faith in Jesus Christ.
<b>Progressive revelation</b>	Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational.
<b>Redemption</b>	Redemption is the saving work of Christ whereby He purchased our freedom from the slave market of sin by means of His death on the cross.
<b>Rebound technique</b>	Temporal restoration to fellowship with God by naming your sins to Him.
<b>Sanctification</b>	Sanctification is a technical theological term for the status quo of the royal family of God in three phases of the plan of God. The term means to be set apart to God for a special purpose. We, the royal family of God, are set apart to God in three ways (at salvation, in our lives, and in the eternal state).

Some of these definitions are taken from

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.realtime.net/~wdoud/topics.html>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.theopedia.com/>

<http://www.gbible.org/index.php?proc=d4d>

<http://gracebiblechurchwichita.org/>

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## An Introduction to Psalm 51

**Introduction:** Psalm 51 is one of the psalms which clearly associates its writing with a particular time and place. The inscription reads: [To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.](#) David had sex with Bathsheba, a married woman, in **2Sam. 11** ([HTML](#)) ([PDF](#)) and Nathan the prophet came and spoke to David in **2Sam. 12** ([HTML](#)) ([PDF](#)). Since David, herein, admits to his sin, then we know that this psalm was written shortly after Nathan told David, “[You are the man!](#)” What had happened was, Nathan approach David about a legal matter. It seems that there was this rich man who had a large ranch with a large number of livestock and flocks; and there was this poor man who had but one ewe-lamb, whom he had apparently nursed from sickness to health, and whom he treated as one of the family. When the rich man had company come into town, he just did not want to take any animals from his own flock, so he took the poor man’s little ewe lamb and slaughtered it to feed to his guests. David was furious over this. He said that the man was worthy of death, and said that he ought to pay fourfold for his taking and slaughtering the lamb. Then Nathan looked at David and say, “[You are the man!](#)” David suddenly recognizes just how evil he has been in his own personal life. Instead of going out and leading the army attack against Ammon, David just stayed in Jerusalem, sleeping until the crack of noon, at which time, he’d go out and chase skirt. David saw Bathsheba, the wife of one of his soldiers (a soldier who is off at battle), and he took her (sexually). Then when David found out that she was pregnant, he brought her husband, Uriah the Hittite, home from the war, and tried to get him to spend the night at home, so that he would have sex with his wife and think that the child she was carrying was theirs. Since this did not work, David then had Uriah killed on the battlefield. It took Nathan confronting David to make David realize just how far he had fallen. He appeared to be unable to see himself objectively.

Several pertinent topics were covered in both 2Sam. 11–12. There is the obvious problem of, how can David, a man after God’s Own heart, a writer of many psalms and possibly a great deal of Samuel, have sex with another man’s wife and then have that man killed? There is much more going on here than simple carnality. We delve into those topics in detail in the exegesis of those chapters of Samuel and we will touch on them in this chapter.

Secondly, how does God deal with this? David is king of Israel; he is a spiritual giant, and yet he does some of the most heinous things a man can do. The simple explanation is, God lays installment discipline upon David; however, that is not the full and complete story. David has to pay fourfold for the lamb (Bathsheba) as he himself had determined, so God puts terrific pressure on David 4 times (this is all covered in great detail in 2Sam. 12). However, during these times, David is in and out of fellowship, so these things are not, strictly speaking, discipline, but pressures which God put upon David in order to permanently guide him away from his sexual addiction. The end result was to turn David into a monogamous husband.

In Psalm 51, we are on the ground floor of all of this. David has sinned, Nathan has approached him, and David has acknowledged his sin. In this psalm, David admits his sin to God. We may reasonably assume that, David was moved to write this psalm after being confronted by Nathan and after confessing his sin. The confession of sin in this psalm is actually looking back on his confession of sin. It is treated as if David is confessing this sin within the psalm because that is the thrust of the psalm. Up front, David tells the time period during which this psalm was written. However, his confession of sin is not coterminous with v. 4. We know this for a fact, because prior to v. 4 comes vv. 1–3. David cannot write Scripture while out of fellowship. So he has to be in fellowship

prior to v. 4. This is a pretty minor point. However, we do not know how long after David's meeting with Nathan that he wrote this psalm. Was it a few hours later? A few days later?

At the end of this psalm, things become rather difficult and confused. In the final few verses, David starts talking about the walls of Jerusalem and animal sacrifices that God will accept and those that He will not accept. It is easy to read this through and wonder, what the heck is David talking about and what does this train of thought mean? In fact, some Bible commentators just say that the final 2 verses is really another psalm. I'll be able to reasonably explain this, and we will examine the final 5 verses as a contiguous whole at the very end.

I found Psalm 51 very difficult to organize and simply used the NASB's divisions. The first 4 stanzas are roughly the same length, but without any easily definable parallelisms. The 1<sup>st</sup>, 3<sup>rd</sup> and 4<sup>th</sup> stanzas begin with imperatives, but the imperatives are in the middle of the 2<sup>nd</sup> stanza. To begin each stanza with imperatives would throw their relative size out of whack. So, I have listed several organizational approaches below:

## The Organization of Psalm 51

### Delitzsch

- I. Prayer for the Remission of Sin (**Psalms 51:1-9**).
- II. Prayer for Renewal (**Psalms 51:10-13**).
- III. A Vow to Offer Spiritual Sacrifices (**Psalms 51:14-17**).
- IV. Intercession for Jerusalem (**Psalms 51:18-19**).

### Dr. Ralph F. Wilson

1. Pleading for God's mercy (**1-2**)
2. Confessing and acknowledging sin (**3-5**)
3. Hungering for a pure heart once more (**6-12**)
4. Resolving to declare God's grace (**13-15**)
5. Offering the sacrifice of a contrite heart (**16-17**)
6. Praying for Jerusalem's prosperity (**18-19**)

### Barnes

1. In the first Psalm **51:1-12**, the psalmist confesses his guilt, and prays for pardon.
  - 1) He begins with an earnest plea for mercy in Psalm 51:1-2.
  - 2) He humbly acknowledges his offence, without any attempt to vindicate himself, or to apologise for it Psalm 51:3-6.
  - 3) He pleads with God to cleanse him, to pardon him, to create in him a new heart, and not to cast him off or to take his Holy Spirit from him Psalm 51:7-12.
2. In the second part Psalm **51:13-19** he shows how he would manifest his sense of the divine mercy if he was forgiven: expressing the purpose to lead a new life; to devote himself to the duties of religion; to do all in his power to repair the evils of his conduct, and especially to induce others to avoid the way of sin, warning them by his example.
  - 1) He says that he would teach transgressors the true ways of God, and that sinners would be converted to Him in Psalm 51:13.
  - 2) He would sing aloud the praise of God in Psalm 51:14-15.
  - 3) He would offer to God the sacrifice of a broken heart and a contrite spirit, Psalm 51:16-17.
  - 4) And he then pleads Psalm 51:18-19, that God would interpose and bless Zion, that the great work might be completed in which he had been engaged in defending the city, and in preparing a place which would be secure, where God might be worshipped, and where sacrifices and offerings might perpetually ascend on his altar.

### Lee Campbell

## The Organization of Psalm 51

1. Prayer for personal restoration (**vv.1-2**)
  - 1) Confession & humility (**vv.3-6**)
  - 2) Return to the request for restoration (**vv.7-12**)
  - 3) Gratitude (**vv.13-17**)
2. Prayer for Israel's restoration (**vv.18-19**)

### Highest Praise/Mark Copeland

- I. DAVID'S PLEA (51:1-12)
  - A. HIS APPEAL TO GOD'S LOVE AND MERCY (1-2)
    1. He pleads mercy according to God's loving kindness
    2. He implores forgiveness according to God's tender mercies
    3. He begs washing and cleansing from his sin
  - B. HIS CONFESSION OF SINFUL CONDUCT (3-4)
    1. He admits his sin which is ever before him
    2. He confesses that he has sinned against God, and done evil in His sight
    3. God is just and blameless in judging him
  - C. HIS ACKNOWLEDGMENT OF GOD'S DESIRE (5-6)
    1. His expression of sinfulness
      - a. He was brought forth in iniquity
      - b. In sin his mother conceived him
    2. His awareness of what God's desire
      - a. God wants truth in the inward parts
      - b. God wills to make him know wisdom in the hidden part
  - D. HIS PRAYER FOR FORGIVENESS AND RESTORATION (7-12)
    1. He prays for forgiveness, for God to...
      - a. Purge him with hyssop, that he might be clean
      - b. Wash him, that he might be whiter than snow
      - c. Hide His face from his sins
      - d. Blot out all his iniquities
    2. He prays for restoration, for God to...
      - a. Make him hear joy and gladness
      - b. Make his broken bones rejoice
      - c. Create in him a clean heart
      - d. Renew a steadfast spirit in him
      - e. Not cast him away from His presence
      - f. Not take His Holy Spirit from him
      - g. Restore to him the joy of His salvation
      - h. Uphold him with His generous Spirit

## The Organization of Psalm 51

### II. DAVID'S PROMISE (51:13-17)

#### A. TO TEACH OTHERS (13)

1. He will teach transgressors the ways of God
2. Sinners will be converted to God

#### B. TO OFFER PRAISE (14-17)

1. If the God of his salvation will deliver him from bloodguiltiness and open his lips...
  - a. He will sing aloud of God's righteousness
  - b. His mouth will show forth His praise
2. For he knows in what God delights
  - a. Not sacrifice or burnt offering, or he would have offered it
  - b. But a broken spirit and a contrite heart, God will not despise

### III. DAVID'S PRAYER (51:18-19)

#### A. FOR ZION AND JERUSALEM (18)

1. That God do His good pleasure to Zion
2. That God build the walls of Jerusalem

#### B. THEN GOD WILL BE PLEASED (19)

1. With the sacrifices of righteousness
  2. With burnt offering and whole burnt offering
- Then they shall offer bulls on His altar

### Church Education Resource Ministries

#### A. Introductory Prayer (1-2)

#### B. Confession (3-6)

#### C. Petition (7-12)

#### D. Vow of Praise (13-17)

#### E. Prayer for Prosperity (18-19)

### From Psalms course East Tennessee School of Preaching

- I. His prayer for forgiveness for his shameful deed. 51:1-9.
- II. His plea for restoration and renewal. 51:10-12.
- III. His pledge to teach others the lessons he had learned. 51:13-17.
- IV. The King's prayer for his nation. 51:18-19

### Harvest Time

#### I. Request of a sinner: Have mercy upon me. (1)

- A. According to Thy loving kindness.
- B. According to the multitude of Thy tender mercies.

#### II. Repentance of a sinner. (2-6)

- A. Blot out my transgressions.
- B. Wash me thoroughly from my iniquity.
- C. Cleanse me from my sin.
- D. I acknowledge my transgressions.
- E. My sin is ever before me.
- F. Against thee only have I sinned and done this evil in Thy sight.
  1. You are justified when You speak.
  2. You are clear when You judge.

G. I was shaped in iniquity and in sin did my mother conceive me.

H. You know my inward and hidden parts and You will make me know wisdom.

## The Organization of Psalm 51

### III. Restoration of a repentant sinner. (7-12)

- A. Purge me with hyssop, and I shall be clean. Hyssop was used in the Old Testament for cleansing sin.
- B. Wash me, and I shall be whiter than snow.
- C. Restore my joy and gladness.
- D. Hide Thy face from my sins.
- E. Blot out all mine iniquities.
- F. Create in me a clean heart, O God. The word of “create” as used here means new. See 2 Corinthians 5:17.
- G. Renew a right spirit within me.
- H. Cast me not away from Thy presence.
- I. Take not Thy Holy Spirit from me.
- J. Restore unto me the joy of Thy salvation.
- K. Uphold me with Thy free spirit.

### IV. Results of a restored soul. (13-15)

- A. I will teach transgressors Thy ways.
- B. Sinners shall be converted unto thee.
- C. My tongue will sing aloud of Your righteousness when You deliver me from blood-guiltiness.
- D. My lips will be opened to show forth Your praise.

### V. The sacrifice that pleases God. (16-19)

- A. It is not offerings and sacrifices alone.
- B. It is:
  1. A broken spirit.
  2. A contrite heart.
  3. Doing good to Zion (the people of God).
  4. Building the walls of Jerusalem (the dwelling place of God).
  5. Sacrifices of righteousness.
- C. Then the Lord will be pleased with the offerings brought to the altar.

## The NIV Study Bible Outline

1. David’s prayer for himself. Have mercy and wash away my sins. Psalm 51:1-2
2. David’s sin is before him and says that he was sinful at birth. He desires wisdom in his innermost being. Psalm 51:3–6
3. David asks to be cleansed and for his sins to be removed from him. Psalm 51:7–9
4. Create a clean heart within him and restore his joy. Psalm 51:10–12
5. David desires to teach transgressors to return to God. Psalm 51:13–17
6. David’s prayer for Zion (the well-being of the king is tied directly to the nation). Psalm 51:18-19

This is based upon their description of two verses of introduction; two verses of conclusion, which frame 5 stanzas of 5 lines, 3 lines, 3 lines, and 5 lines.<sup>1</sup>

Let me admit that, when you find this many ways of organizing Psalm 51, it means that I am still not convinced of my own outline and I am offering a number of other outlines. However, it ought to be obvious that there is very little agreement on how Psalm 51 ought to be outlined.

<sup>1</sup> *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 831 (footnote).

Delitzsch is from <http://www.studylight.org/com/bcc/view.cgi?book=ps&chapter=051>  
 Wilson is from <http://www.jesuswalk.com/psalms/psalms-11-forgiveness.htm>  
 Barnes is from Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51 chapter notes.  
 Campbell is from <http://www.xenos.org/classes/psalms/psweek2.htm>  
 Highest Praise is from [http://www.higherpraise.com/outlinesA/psa/psa\\_51a.htm](http://www.higherpraise.com/outlinesA/psa/psa_51a.htm) (Which is identical to...)  
 Mark Copeland is from [http://executableoutlines.com/psa/psa\\_51.htm](http://executableoutlines.com/psa/psa_51.htm)  
 CERM is from [http://www.cerm.info/bible\\_studies/Exegetical/psa\\_51.htm](http://www.cerm.info/bible_studies/Exegetical/psa_51.htm)  
 Tennessee School of Preaching [http://www.whitebluffchurch.org/outline\\_of\\_psalms.htm](http://www.whitebluffchurch.org/outline_of_psalms.htm)  
 Harvest Time <http://www.harvestime.org/Psalms/TheExpositoryStudy.pdf>  
[http://faculty.gordon.edu/hu/bi/Ted\\_Hildebrandt/OTeSources/19-Psalms/Text/Articles/Barentsen-Ps51-GTJ.pdf](http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/OTeSources/19-Psalms/Text/Articles/Barentsen-Ps51-GTJ.pdf)  
 presents a chiasm approach which was at first intriguing, but, in the end, confusing.  
 By including these outlines, I am not specifically endorsing any of these websites or their theology.

Quite frankly, none of these outlines quite put together the structure of Psalm 51 in a satisfactory way. However, the fact that there are so many ought to make you realize that the organization is so difficult that Bible expositors over the years never settled on a reasonable organization.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Personally, I like to try to determine just how David had this laid out in his own mind, as with all the other psalms. Sometimes, that can reveal the interpretation of the psalm as well cause the most important points to stand out. I was not so lucky with the organization of this particular psalm.

David's organization of Scripture can be quite complex. There are various clues that we would look for. Because of the preponderance of imperatives that David uses, directed toward God, it is reasonable to examine those first.

**Common and Parallel Elements of Psalm 51—Imperatives**

Scripture	Verse	Text/Commentary
2 imperatives	1a 1b	<b>Show grace</b> to me, O Elohim, according to Your graciousness; according to the abundance of your graciousness, <b>blot out</b> my disobedience.
2 imperatives	2a 2b	<b>Thoroughly wash me</b> from my iniquity [or, <i>depraved action</i> ]; and, from my sin, <b>cleanse me</b> .
David's confession David's knowledge	3–6	For I know my disobedience, and my sin [is] continually before me. With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes. So that You are righteous in Your declaration; [and] You are justified in Your judgment. Listen, I was born in iniquity and my mother conceived me in sin. Listen, You desire [and take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].
2 2 <sup>nd</sup> person masculine singular, indicatives	7a 7b	<b>You will bear my blame</b> [or, <i>take the consequences for my sin; make a sin offering for me</i> ] with hyssop and I will be cleansed; <b>You will wash me</b> and I will be made white more than snow. These are not imperatives, but often treated as such.

## Common and Parallel Elements of Psalm 51—Imperatives

Scripture	Verse	Text/Commentary
2 2 <sup>nd</sup> person masculine singular, indicatives	8a 8b	<b>You will cause me to hear</b> happiness and joy; <b>let</b> the bones [that] You have crushed <b>leap</b> for joy. Again, neither is an imperative, but they are similar to imperatives.
2 imperatives	9a 9b	<b>Hide Your face</b> from my sins and <b>blot out</b> all my iniquities.
2 imperatives	10a 10b	<b>Create for me</b> , O Elohim, a clean [and pure] heart; and <b>restore</b> a firmly established spirit in my inner being.
2 2 <sup>nd</sup> person masculine singular indicatives with negatives.	11a 11b	<b>Do not cast me away</b> from Your presence and <b>do not take</b> Your Holy Spirit from me. Strictly speaking, these are not imperatives, but imperfects with a negative, which structure is similar to an imperative.
Imperative followed by an indicative	12a 12b	<b>Restore to me</b> the joy of Your salvation and <b>You will sustain</b> [or, <i>uphold</i> ] me [with] a Spirit of nobility [willingness, liberality, happiness]. The second verb is similar to an imperative in its usage.
	13	<b>Let me teach</b> [or, <i>train with discipline</i> ] rebels Your way and sinners will return unto [or, <i>turn back to</i> ] You.
Imperative followed by a resultant action.	14a 14b	<b>Deliver me</b> , O Elohim, from the guilt of murder; my tongue will loudly celebrate Your righteousness, O Elohim of salvation. David adds a resultant action to follow the imperative.
2 <sup>nd</sup> person masculine singular, imperfect followed by a resultant action.	15a 15b	O Adonai, <b>You open up</b> my lips and my mouth makes known [doctrinal] praise. Again, the 2 <sup>nd</sup> person masculine singular, Qal imperfect is similar to an imperative. This is followed by a resultant action.
David's knowledge	16–17	<b>For</b> You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering. A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart.
Imperative followed by an indicative.	18a 18b	<b>By</b> Your gracious free will, <b>do good</b> to Zion; <b>You will rebuild</b> the walls of Jerusalem. The second verb as an imperfect acting similarly to the imperative.
2 <sup>nd</sup> person masculine singular, indicative.	19a	<b>At that time, You will delight</b> in sacrifices of righteousness—a burnt offering and a whole burnt offering—[and] at that time, [sacrificial] bulls will ascend upon Your altar. The indicative here is similar to an imperative.

For all intents and purposes, this is an attempt to gather similar elements in this psalm in order to organize it.

I eventually came up with a slightly different approach:

David's Demands	(vv. 1–2)
David's Confession	(vv. 3–4)
David's Dilemma	(vv. 5–6)
David's Demands	(vv. 7–8)
David's Demands	(vv. 9–10)
David's Request	(vv. 11–12)
David's Promise	(vv. 13–14)
David's Knowledge	(vv. 15–17)
David's Demand	(v. 18)
David's Knowledge	(v. 19)

Quite frankly, I still am not happy with this approach either. At this point, I am willing to listen to suggestions.

However, as I continue studying this chapter, I think the key is, this is a set of distichs. A *distich* [pronounced *DIHS-tihk*] is a *couplet or pair of verses or lines, usually read as a unit., which fit well together into a psalm*. The book of Proverbs is chapter after chapter of distichs. Understanding this as a series of distichs does not mean that, these are loosely organized ideas gathered together in a set of 2 line distichs. There will be a natural cohesive flow as well as a completeness to this psalm.

This idea here is, David is being restored to fellowship and to the spiritual life; therefore, he does not have the mind quite yet for complex spiritual thinking. Therefore, we may be attempting to overlay and order upon this psalm which does not exist. What this could simply be is a series of distichs, because that is what David is capable of putting together.

What ought to be quite striking is, David has gone wrong; he is completely in the wrong; and yet he uses the imperative mood with God. He demands that God wash away his sins, that God cleanse him; and God give him a new heart. This is quite remarkable!

## Chapter Outline

## Charts, Graphics and Short Doctrines

Although, from the outlines, you may have a fairly good idea what is in this psalm, let's go through it. The inscription places this psalm in time—after Nathan the prophet came to David because he had illicit relations with Bathsheba. It was Nathan who had to come to David, to speak to him, so that David could look at himself. David begins this psalm, not with a confession, but with 4 imperatives, all aimed at God, telling God to blot out his transgressions and to wash him thoroughly (vv. 1–2). Then David acknowledges his sin, although the sins he committed are not specifically named in this psalm (vv. 3–4). In v. 5, it appears that David is continuing his confession, but he is actually stating a doctrinal point: *Look, I was born with a sin nature*. Then David begins with the imperatives again, demanding the God make him as white as snow (vv. 7–9). Then David calls for a new heart to be created within him—a new spirit (v. 10). He then asks for God not to cast him away or to take His Holy Spirit from him (v. 11). He asks to be restored to inner peace and happiness, and he will see to it that he will teach God's Word to those who have gone astray (vv. 12–13). If delivered from sin, David promises that he will sing of God's righteousness and deliverance (vv. 14–15). Then David says some things which are quite unusual. He says that God does not desire animal sacrifices, but, when Jerusalem is built up again, then these sacrifices will resume (vv. 16–19).

The NIV Study Bible lists this as one of the penitential psalms. Penitential [pronounced *pehn-eh-TEN(T)-shah*] is an adjective which is related to penance. The Collins English Dictionary defines *penance* as 1. *voluntary self-punishment to atone for a sin, crime, etc.*; 2. *a feeling of regret for one's wrongdoings*; 3. *(Christianity / Ecclesiastical Terms) Christianity; a. a punishment usually consisting of prayer, fasting, etc., undertaken voluntarily as an expression of penitence for sin; b. a punishment of this kind imposed by church authority as a condition of absolution*. What is pertinent to us is, these are psalms in which the writer admits to a sin which he has committed.

## Summary of the Penitential Psalms

Psalm	Description
<b>Psalm 6</b>	A psalm where David asks not to be disciplined by God in anger. It is not clear when David wrote (or prayed) this psalm. David is clearly feeling the pain of discipline here, and his enemies are aware that David is under great pressure.
<b>Psalm 25</b>	This psalm has a great many parallels to Psalm 51, including the redemption of Israel at the end of the psalm. However, it speaks of the sins of David's youth, which appear to have been in the past. It almost gives the impression that David is nearing the end of his life. David in this psalm faces many troubles and enemies; he also speaks of friendship with God, which status is rarely found in Scripture (James 2:23 calls Abraham the friend of God).
<b>Psalm 32</b>	Psalm 32 is generally presented as being parallel to Psalm 51, although it is not as clearly identified as such. David speaks of a man being happy because his transgression is covered; and it appears as if this psalm may have been written after Psalm 51. That David has acknowledged his sin to God is clear in this psalm.
<b>Psalm 38</b>	This is very similar to Psalm 6; David asks not to be disciplined in God's anger; and he speaks of great pain that he is under because of this discipline. Even his friends and companions stand off from David, in this psalm, which portion sounds very much like the Book of Job. At the end, David confesses his sin and speaks of his enemies, who hate him wrongfully. Although it is not clear when this was written, it might fit in well with the revolution that David faced after the Bathsheba incident.
<b>Psalm 51</b>	Psalm 51 is clearly David's confession of sin with regards to his sin of adultery and murder. Several times in this psalm, David demands that God forgive him of his sin and make him white as snow. David also promises to guide others into forgiveness as well. In this psalm, he also speaks of animal sacrifices and of the nation Israel.
<b>Psalm 102</b>	This penitential psalm is not attributed to any human author. It begins with the psalmist speaking of being in great pain and suffering. The writer speaks of Zion, which is where David's palace is built; so that this could be written by one of the good kings of Judah (e.g., Hezekiah). The latter half of the psalm speaks of Israel as a nation, and its relationship to other nations. Although this psalm could have certainly been written by a king under discipline, he works this into Israel's relationship to God and Israel's place in the world. God immutability can be depended upon, which suggests that, perhaps this was written when Israel or Judah went under the 5 <sup>th</sup> Stage of National Discipline.
<b>Psalm 130</b>	Psalm 130 speaks of a man under discipline; but it could be Israel under God's discipline as well. It is a very short psalm where the writer calls upon God's grace and forgiveness. At the end, he calls upon the final redemption of nation Israel.
<b>Psalm 143</b>	This final penitential psalm is written by David, and he asks not to be judged by God, as all men are sinful in God's sight. David writes as if he is experiencing separation from God and that he is asking to be reacquainted with God. He asks God for deliverance, for teaching of God's will and for the destruction of his adversaries.

These are not the only psalms where David endured great pain. Psalm 22 is all about David enduring great pain and it parallels the cross. However, there is no indication that this psalm is associated with discipline.

The list of these psalms came out of *The NIV Study Bible*; ©1995 by The Zondervan Corporation; p. 784 (footnote).

With regards to the writer and timing of this psalm: up front, in the inscription, this is said to be a psalm of David, and the contents of most of this psalm seem to bear this out. However, the very last few verses, when speaking of the walls of Jerusalem, that causes several commentators to incorrectly conclude that this was written during the time of the Babylonian captivity.<sup>2</sup> The problem with this approach is, the inscriptions appear to be every bit as much a part of the psalm as do these verses, which is why we examine the inscriptions as well. Furthermore, I believe that we can give a reasonable explanation for the last 2 verses, which keeps this psalm in the time and place that it purports to be written.

**Application:** The sin which David committed may or may not be your weakness. The principle is the same. David occupies a position of leadership and, therefore, great influence over all Israel. What he does affects all Israel. The politicians in Washington need to keep this in mind, because God will not simply sweep their sins under the rug because they hold to the proper political positions.

David's life, as a man of doctrine, and as a man who sinned, has a legacy which goes on for centuries. He is the man by which all other kings are judged (1Kings 9:4 11:6, 38 15:3, 11 2Kings 14:3). However, the Bible also tells us: *Nevertheless, for David's sake the LORD his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem, because David did what was right in the eyes of the LORD and did not turn aside from anything that he commanded him all the days of his life, except in the matter of Uriah the Hittite* (1Kings 15:4–5). So, nearly 100 years later, David's great sin bears mention.

If you are moving along with me, in the same order as I have examined these chapters, what God does with David in 2Sam. 12 is only the beginning. God will work with David for another 10 years to turn him around. By *work*, I mean God will kick David's butt all over Israel, so that David understands and learns just how far he has gotten out of line.

Commentators have, from time to time, perhaps revealed too much. Thomas Chalmers wrote of this psalm: *This is the most deeply affecting of all the Psalms, and I am sure the one most applicable to me. It seems to have been the effusion of a soul smarting under the sense of a recent and great transgression.*<sup>3</sup>

One of the amazing things which will become apparent in this psalm is the co-authorship of God the Holy Spirit and David.

### The Co-Authorship of God the Holy Spirit and David

There is another topic which we will cover in this psalm which is fundamental to understanding prophecy, but has never been fully explained—the co-authorship of God the Holy Spirit and the human author (David, in this case). David is a man of limited knowledge. Now, he possibly knew more about the plan of God than anyone else during his day, but that knowledge was limited. I am of the opinion that he did not fully understand that the Messiah would come and die for our sins. In fact, I don't know that any Old Testament saint understood this to be God's plan. Old Testament believers did know that Messiah was coming, and they knew that He would restore all things, and they knew that He would rule over the earth—but they did not fully understand what Jesus would do in His 1<sup>st</sup> advent. They did not know that Jesus would die for our sins. I say this because I am unaware of anywhere in the Talmud of the Mishna where any ancient Jewish rabbi suggests such a thing. Even John the Baptizer did not fully understand Who Jesus was or what He would do (Matt. 11:1–3). Therefore, let me propose to you that David did not fully appreciate what Messiah would do. David understood enough to realize that there had to be more to it than the offering of animal sacrifices to cleanse him, yet, he knows that he is fully cleansed of his sins. In fact, David knows that he can demand complete cleansing from God.

<sup>2</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51 chapter notes. Barnes notes several with that view, but it is not his. See also Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 51 chapter notes.

<sup>3</sup> Charles Haddon Spurgeon, *A Treasury of David*; e-Sword, Psalm 51 chapter introduction.

## The Co-Authorship of God the Holy Spirit and David

Here is what will be amazing to you in this psalm: David will take us as far as he is able to take us, and tell us as much as he is able to convey. However, God the Holy Spirit is the co-Author of Psalm 51, so His complete knowledge of what is to come will be conveyed by the same words that David uses to convey his incomplete knowledge. We will be able to see this psalm from the perspective of two parallel tracks, both of which use the exact same words. We will view this psalm from David's perspective, which is one of incomplete knowledge; and from God's perspective, which is one of full and complete knowledge.

What has been mistakenly taught by many excellent Bible teachers is, David or Isaiah or Abraham understood the gospel fully when they wrote Psalm 22 or Gen. 22 or Isa. 53—but they did not. They were writing about things which were pertinent to their own lives at that time. They did not have the full picture. God the Holy Spirit had the full picture, so that we, often coming to these passages from having learned the gospel in the New Testament, understand them in that light. Now, this is fine, because that is the understanding of God the Holy Spirit, Who understands all things. However, if we step into the sandals of David, Abraham or Isaiah, our perspective is suddenly limited. They did not fully comprehend that Jesus would come to this earth, fully God and fully man, and die for our sins. This was outside of their frame of reference.

How were they saved? Exactly the same way you and I are saved—they believed in Jehovah Elohim (or, Jesus Christ in the New Testament). Many of us had barely a thimbleful of knowledge of soteriology when we were saved. For me, all I knew was, **Believe in the Lord Jesus Christ, and you will be saved.** I knew nothing about the resurrection, the ascension, nor did I fully understand His sacrifice on the cross. I only knew those words and I depended upon those words—I depended upon Jesus Christ for my salvation many decades ago, and later, had the gaps filled in—*after* I had been saved. Not too long after I was saved, I began to study the Bible and I began to understand that Jesus died for me on the cross, that God the Father poured out my sins upon Him and judged these sins; and that God later raised Jesus from the dead, as a clear testimony that His sacrifice was efficacious. I did not know all of this stuff when I was saved; I did not study for months, begin to develop some understanding of soteriology and then was really saved. I was saved the moment I put my faith in Jesus Christ, even though what I knew about Him was minuscule. It is the same for all Old Testament believers; they were saved through faith in Jehovah Elohim, the Revealed Member of the Godhead. They placed their faith in Him, knowing very little about Him, and God saved them. God made their non-meritorious faith efficacious.

There will be more on this topic to come; but what is key is, David will reveal his limited knowledge and God the Holy Spirit will reveal His complete knowledge, both using the same exact words.

### Chapter Outline

### Charts, Graphics and Short Doctrines

As an aside, separate from the material before and after, it is surprising that so few psalms have ever been put to music. God has allowed the music to these psalms to fall by the wayside, so that they may be interpreted in a contemporary melody. As we have found in our own lives, there is nothing which is stronger in our souls than to know a series of verses upon which we can depend, whether they speak to our salvation, our eternal security, or whatever. The psalms were put to music at one time, and ought to be put to music again. There exist enough translations so that, if the meter is not quite right with one translation, it can be found to coincide with the music in another.

This does not mean that these verses are necessarily interpreted (although they could be), but that the words would permeate our souls, so that, when correctly explained, it all holds together, strengthening our souls.

Furthermore, there is no reason for this to be confined only to the psalms.

One of the things which ought to be striking is, so much of the Bible has never been fully exegeted, word by word, phrase by phrase, so that, when you step away from such a study, you understand most of what God the Holy Spirit intends for you to know. I read through a number of commentaries while working on Psalm 51, and they

had very little to offer. Even R. B. Thieme, Jr.'s treatment of this psalm was far too brief. For those of you who recognize the importance of the Word of God and have a desire to study and write about it, realize that there are great portions of the Bible which have never been fully laid out and explained. For one or two who might be reading this, you ought to feel like a hiker standing before Mount Everest. Explaining all that is found in the Old Testament is a great and marvelous challenge. For me, if God permits, I might be able to complete the historical books, up to a point; and maybe the writings of David and Solomon. However, as much as I desire, I know that it is highly unlikely that I will be able to put any sort of a dent in the prophets—and no one has ever fully explained all of Isaiah, Jeremiah, or Ezekiel. There is so much ground yet to be plowed.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### Psalm 51 Inscription

It ought to be pointed out that the inscription is considered to be part of the psalm, although it is not clear when these inscriptions were added. Did the writer himself add these notes? Did someone, perhaps years later, add these inscriptions. Our earliest manuscripts are the Dead Sea Scrolls, which were in a library about 100 B.C. (so the writings may have been written 100 or more years earlier). Since the inscriptions are found during this time, we have no idea if they were added after the fact or not.

Slavishly literal:

**To the preeminent one; a psalm to David. In a coming unto him Nathan the prophet as which he went unto Bathsheba.**

Psalm  
51 inscription

Moderately literal:

**To the preeminent one; a psalm to David, when Nathan the prophet came unto him because he went unto Bathsheba.**

**For the choir director; a psalm by David, when Nathan the prophet came to him after he had illicit sex with Bathsheba.**

Here is how others have translated this verse:

#### Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>4</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

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<sup>4</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Latin Vulgate	Unto the end, a psalm of David,
Masoretic Text (Hebrew)	When Nathan the prophet came to him, after he had sinned with Bethsabee.
Septuagint (Greek)	To the preeminent one; a psalm to David. In a coming unto him Nathan the prophet as which he went unto Bathsheba.
Significant differences:	For the end, A Psalm of David, when Nathan the prophet came to him, when he had gone in to Bathsheba.
	As has been seen in other psalms, there is a great deal of difference in the first few words of the Latin and Greek as compared to the Hebrew. Apart from this, there is little difference in the rest of the inscription.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	(For the music leader. A psalm by David when the prophet Nathan came to him after David had been with Bathsheba.)
Easy English (Pocock)	A New Man (This is) for the music leader. (It is) a psalm of David. (It was) when the *prophet Nathan came to him. (It was) after (David) had sex with Bathsheba.
New Century Version	A Prayer for Forgiveness  For the director of music. A psalm of David when the prophet Nathan came to David after David's sin with Bathsheba..
New Living Translation	For the choir director: A psalm of David, regarding the time Nathan the prophet came to him after David had committed adultery with Bathsheba.

#### Partially literal and partially paraphrased translations:

American English Bible	To the director; A Psalm of David when the Prophet Nathan came to him over his taking BathSheba the wife of UriAh.
Ancient Roots Translinear	To the conductor. A psalm David brought from Nathan the prophet for his coming into Bathsheba.
God's Word™	For the choir director; a psalm by David when the prophet Nathan came to him after David's adultery with Bathsheba.
New American Bible	For the leader. A psalm of David, when Nathan the prophet came to him after his affair with Bathsheba.

New Simplified Bible ([Psalm of David] when the prophet Nathan came to him after David's adultery with Bathsheba:)  
 Revised English Bible For the leader: a psalm: for David (when Nathan the prophet came to him after he had taken Bathsheba).

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English To the chief music-maker. A Psalm. Of David. When Nathan the prophet came to him, after he had gone in to Bath-sheba.  
 JPS (Tanakh—1985) For the leader. A psalm of David, when Nathan the prophet came to him [2Sam. 12] after he had come to Bathsheba.  
 Judaica Press Complete T. For the conductor, a song of David. When Nathan the prophet came to him when he went to Bath-sheba.  
 NET Bible® For the music director; a psalm of David, written when Nathan the prophet confronted him after David's affair with Bathsheba [Heb "a psalm by David, when Nathan the prophet came to him when he had gone to Bathsheba."]. When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.  
 NIV, ©2010 For the director of music. A psalm of David. When the prophet Nathan came to him after David had committed adultery with Bathsheba.

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* To the Chief Musician. A Psalm of David; when Nathan the prophet came to him after he had sinned with Bathsheba.  
 Concordant Literal Version A Davidic Psalm When Nathan the prophet came to him after he had come to Bathsheba.  
 English Standard Version To the choirmaster. A Psalm of David, when Nathan the prophet went to him, after he had gone in to Bathsheba.  
 exeGeses companion Bible To His Eminence; Psalm by David: when Nathan the prophet comes to him, after he went in to Bath Sheba.  
 Syndein {Title} To the chief musician {natsach} of the Psalm {mizmowr} of David on the occasion when Nathan the prophet had gone to him when he had gone to Bathsheba.  
 A Voice in the Wilderness [To the Chief Musician. A Psalm of David, when Nathan the prophet came to him, after he had gone in to Bathsheba.]  
 Young's Updated LT To the Overseer. —A Psalm of David, in the coming in unto him of Nathan the prophet, when he has gone in unto Bath-Sheba.

**The gist of this verse:** This psalm is written by David at the time that he sinned with Bathsheba and then had her husband killed. He handed the psalm over to the chief musician.

**Psalm 51 inscription a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>er</sup> ]	to, for, towards, in regards to, with reference to, as to, with regards to, belonging to	directional/relational preposition	No Strong's # BDB #510

## Psalm 51 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsach (נָטַח) [pronounced naw- TZAHKH]	<i>to oversee, to supervise to be;</i> <i>preeminent, to be enduring; the</i> <i>Preeminent One</i>	Piel participle with the definite article	Strong's #5329 BDB #663
The Piel participle of nâtsach is given a wide variety of renderings: <i>overseer</i> (Young), <i>the music leader</i> (CEV), <i>choir director</i> (NASB, NLT), <i>choirmaster</i> (Owens), <i>leader</i> (NRSV, NEB, NAB) and <i>chief musician</i> (Rotherham).			
Both the Greek and Latin have <i>to the end</i> instead.			

**Translation: To the Preeminent One;...** As we have seen with the numerous translations above, no one is clear as to who this person is. This psalm could be dedicated to God, which is essentially how I have translated it; however, it could be designed to be conducted by the chief musician, which is how Rotherham understands it. Most translators assume that this is given over to the choir director or the conductor or the one in charge of those who sang.

We find this word as a Piel infinitive in 1Chron. 15:21 23:4 2Chron. 34:12 Ezra 3:8–9. 1Chron. 23:4 indicates that this does not have to be a supervisory position, as it reads: **Of these [38,000 Levites], 24,000 were to oversee the work of the house of Yahweh; and 6000 were officers and judges.** Quite obviously, you cannot have 24,000 chiefs and no Indians, these were all of the Levites assigned to work on the Temple (Ezra 3:8–9 finds this word used in this same way). However, the supervisory nature of this word seems to be clear in 1Chron. 15:21 2Chron. 34:12.

Unfortunately, the exact meaning of the lâmed preposition is also hard to determine. We find several psalms which are ascribed to David written *to David*; but the idea is, the psalm *belongs to David*. The lâmed preposition is used more often when something is given *to* someone else or something is *for* someone else, the chief meanings of the lâmed preposition. Despite the use of the lâmed preposition with David throughout the book of Psalms, I have taken this to me that this psalm is written *for* whomever this Preeminent person is.

Barnes comments on this portion of the inscription: *This phrase in the title, "To the chief Musician," occurs at the beginning of 53 psalms, and at the close of the hymn in Habak. 3:19. It is uniformly rendered "to the chief Musician," and means that the psalm was intended for him, or was to be given to him, probably to regulate the manner of performing it. In no one instance does the title imply that he was the author. The word rendered "Chief Musician" is derived from [ a Hebrew word] properly meaning "to shine," but not used in the Qal. In the Piel form it means to be conspicuous; to be over anything; to be chief; to be superintendent (2Chron. 2:2, 18 34:12) and then it means to lead in music. The meaning of the form used here, and in the other places where it occurs as a title to a psalm, is "Chief Musician," or precentor; and the idea is, that the psalm is to be performed under his direction; or that the music is to be directed and adapted by him.*<sup>5</sup>

Even though we have the same preposition used here as we find used with *David*, when he is the author, the many times that this phrase is found in combination with the author's name suggests more that there is a musical organization and that this song was delivered over to the Choirmaster (or conductor) of that organization to be sung and performed at various functions.

The NIV Study Bible has its opinion on this matter: *[For the director of music is] probably a liturgical notation, indicating either that the psalm was to be added to he collection of works to be used by the director of music in Israel's worship services, or that when the psalm was used in the temple worship, it was to be spoke [or, sung?] by the leader of the Levitical choir—or by the choir itself (see*

<sup>5</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 4 introduction.

1Chron. 23:4–5, 30 [Of the overseers over the works of the house of the Lord there were twenty-four thousand, and there were six thousand scribes and judges; and four thousand gatekeepers, and four thousand to praise the Lord with instruments which he made to praise the Lord...to stand in the morning to praise and give thanks to the Lord, and so in the evening] 25 [assignments are given to the sons of Korah, among others]). In this liturgical activity the Levites functioned as representatives of the worshiping congregation. Following their lead the people probably responded with “Amen” and “Praise the LORD” (Hallelujah); see 1Chron. 16:36 Neh. 5:13; compare 1Cor. 14:16 Rev. 5:14 7:12 19:4.<sup>6</sup>

It is possible that, when David wrote this psalm and then gave it to one of the Levites who was in charge of the music of that time, that he read it and tried to hand the psalm back to David, saying, “I don’t know that such a public confession needs to be put out there.” However, God the Holy Spirit recognized that this information needed to be out there, so that we fully understand what David did and how God dealt with him.

### Psalm 51 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
miz <sup>e</sup> môwr (מִזְמוֹר) [pronounced mizê-MOHR]	<i>melody, song, poem, psalm</i>	masculine singular noun	Strong’s #4210 BDB #274
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to, belonging to</i>	directional/relational preposition	No Strong’s # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong’s #1732 BDB #187

**Translation:** ...a psalm of David,... There are three different Hebrew words translated *psalm*; this is one of them which is found a little less than a third of the time. I’m not yet ready to differentiate between these three words, nor am I confident that there is an important lesson hidden in differentiating them.

What I would have expected to find is, *by David*, where the bêyth preposition is used. However, this is never the case. It is always the lâmed preposition + David. Perhaps the idea here is, this psalm is both written *by* David and it is *for* David, as a gift from God.

### Psalm 51 inscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, through; among, in the midst of; at, by, near, on, before, in the presence of, upon; with; to, unto, upon, up to; in respect to, on account of; by means of, about, concerning</i>	primarily a preposition of proximity; however, it has a multitude of functions	No Strong’s # BDB #88

<sup>6</sup> The NIV Study Bible; ©1995 by The Zondervan Corporation; p. 782 (footnote). Text slightly edited and some of the passages were included as well.

### Psalm 51 inscription c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
When verbs in the infinitive construct are preceded by the bêyth preposition, b <sup>e</sup> acts as a temporal conjunction; that is, <i>in their being created</i> = <i>when they were created</i> (Gen. 2:4); <i>in their being in the field</i> = <i>when they were in the field</i> (Gen. 4:8). <sup>7</sup>			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	Qal infinitive construct	Strong's #935 BDB #97
'el (אֶל) [pronounced eh]l]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #413 BDB #39
Nâthân (נָתַן) [pronounced naw-THAWN]	<i>given; one who is given; transliterated Nathan</i>	masculine singular, proper noun	Strong's #5416 BDB #681
nâbîy' (נְבִיִּים) [pronounced naw <sup>b</sup> -VEE]	<i>spokesman, speaker, prophet</i>	masculine plural noun with the definite article	Strong's #5030 BDB #611

**Translation:** ...when Nathan the prophet came unto him... This identifies exactly the time and place for this psalm. This is at the point that Nathan came to David. Now, this does not mean that he sat down and wrote this psalm in that instant; but, soon after Nathan left, after receiving his judgment, David then sat down and wrote this psalm.

As already mentioned, David's sin is found in **2Sam. 11** ([HTML](#)) ([PDF](#)) and Nathan the prophet came to David in **2Sam. 12** ([HTML](#)) ([PDF](#)).

### Psalm 51 inscription d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
'ăšher (אֲשֶׁר) [pronounced ash-ER]	<i>that, which, when, who, whom</i>	relative pronoun	Strong's #834 BDB #81
Together, ka'ăšher (כְּאֲשֶׁר) [pronounced kah-uh-SHER] means <i>as which, as one who, as, like as, just as; because; according to what manner, in a manner as</i> . Back in 1Sam. 12:8, I rendered this <i>for example</i> .			
bôw' (אוּב) [pronounced boh]	<i>to come in, to come, to go in, to go, to enter</i>	3 <sup>rd</sup> person masculine singular, Qal perfect	Strong's #935 BDB #97

<sup>7</sup> The New Brown-Driver-Briggs-Gesenius Hebrew-English Lexicon; Hendrickson, ©1979, pp. 90–91.

Psalm 51 inscription d			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied)	Strong's #413 BDB #39
Bathsheba' (עַבְשֶׁתַּיִם) [pronounced bahth-SHEH-bahg']	<i>daughter of an oath; transliterated Bathsheba</i>	feminine singular proper noun	Strong's #1339 BDB #124

**Translation:** ...because he went unto Bathsheba. David and Nathan spoke on several occasions. This psalm is written on the occasion when David went into Bathsheba (committed adultery with Bathsheba).

Even the inscriptions in poetry are a little unusual. I would have expected something other than *as which* here (which can be translated *because*); or the word *after*. However, what is important is, we know when this took place: when Nathan came to David after David had committed adultery with Bathsheba.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

**David demands forgiveness for his sin**

Slavishly literal:

**Show grace [to] me, O Elohim, as Your grace;  
as an abundance of Your mercies, blot out my infractions.**

Psalm  
51:1

Moderately literal:

**Show grace to me, O Elohim, according to Your graciousness;  
according to the abundance of Your graciousness, blot out my transgressions.**

**Be gracious to me, O God, as You are gracious;  
according to Your abundant graciousness, blot out my disobedience.**

Here is how others have handled this verse:

**Ancient texts:**

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation<sup>8</sup>; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the

<sup>8</sup> I have begun to doubt my e-sword Douay-Rheims version, so I now use [www.latinvulgate.com](http://www.latinvulgate.com).

LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Latin Vulgate	Have mercy on me, O God, according to Your <u>great</u> mercy. <u>And</u> according to the multitude of Your tender mercies blot out my <u>iniquity</u> .
Masoretic Text (Hebrew)	Show grace [to] me, O Elohim, as Your grace; as an abundance of Your mercies, blot out my infraction.
Peshitta (Syriac)	HAVE mercy upon me, O God, according to Your lovingkindness; according to the multitude of Your tender mercies blot out my sins.
Septuagint (Greek)	Have mercy upon me, O God, according to Your <u>great</u> mercy; <u>and</u> according to the multitude of Your compassions, blot out my <u>transgression</u> .
Significant differences:	<i>Show grace</i> is somewhat of an undated translation for <i>have mercy</i> . The second phrase is <i>great grace [mercy]</i> in the Latin and Greek; there is no such quantifier in the Hebrew.

Both the Latin and the Greek throw in the conjunction *and*, which is legitimate but not found in the Hebrew. The final word in the Hebrew and Syriac is in the plural; it is in the singular in the Latin and Greek.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	You are kind, God! Please have pity on me. You are always merciful! Please wipe away my sins.
Easy English (Churchyard)	Give *mercy to me, God, because of your kind love. Because you have so much love, forget that I did not obey you.
Easy-to-Read Version	God, be merciful to me, because of your great loving kindness, because of your great mercy, erase all my sins.
Good News Bible (TEV)	Be merciful to me, O God, because of your constant love. Because of your great mercy wipe away my sins!
New Century Version	God, be merciful to me because you are loving.

	Because you are always ready to be merciful, wipe out all my wrongs.
New Life Bible	O God, favor me because of Your loving-kindness. Take away my wrong-doing because of the greatness of Your loving-pity.
New Living Translation	Have mercy on me, O God, because of your unfailing love. Because of your great compassion, blot out the stain of my sins.

### Partially literal and partially paraphrased translations:

American English Bible	Show mercy upon me O God, in Your abundant compassions. Wipe away my violation of Your Law; wash all my lawlessness away, and cleanse me of all my sins.
Ancient Roots Translinear	Grace me, God, in your mercy. With an abundance of your nurturing, wipe away my multiple transgressions.
God's Word™	Have pity on me, O God, in keeping with your mercy. In keeping with your unlimited compassion, wipe out my rebellious acts.
New American Bible	Have mercy on me, God, in your goodness; in your abundant compassion blot out my offense.
NIRV	God, show me your favor in keeping with your faithful love. Because your love is so tender and kind, wipe out my lawless acts.
New Jerusalem Bible	Have mercy on me, O God, in your faithful love, in your great tenderness wipe away my offences;...
Revised English Bible	God, be gracious to me in your faithful love, in the fullness of your mercy blot out my misdeeds.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Have pity on me, O God, in your mercy; out of a full heart, take away my sin.
HCSB	Be gracious to me, God, according to Your faithful love; according to Your abundant compassion, blot out my rebellion.
JPS (Tanakh—1985)	Have mercy upon me, O God, as befits Your faithfulness; in keeping with Your abundant compassion, blot out my transgressions.
NET Bible®	Have mercy on me, O God, because of [Or "according to."] your loyal love! Because of [Or "according to."] your great compassion, wipe away my rebellious acts! [Traditionally "blot out my transgressions." Because of the reference to washing and cleansing in the following verse, it is likely that the psalmist is comparing forgiveness to wiping an object clean (note the use of the verb ????? (makhah) in the sense of "wipe clean; dry" in 2 Kgs 21:13; Prov 30:20; Isa 25:8). Another option is that the psalmist is comparing forgiveness to erasing or blotting out names from a register (see Exod 32:32-33). In this case one might translate, "erase all record of my rebellious acts."] When it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
NIV, ©2010	Have mercy on me, O God, according to your unfailing love; according to your great compassion

blot out my transgressions.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Be gracious to me, O Elohim, according to Your benignity; According to Your many compassions wipe out my transgressions."
Context Group Version	Be generous to me, O God, according to your family allegiance { Hebrew: hesed }; According to the multitude of your tender generosity { pl } blot out my transgressions.
English Standard Version	Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions.
exeGesés companion Bible	Grant me charism, O Elohim, according to your mercy; according to the abundance of your tender mercies wipe out my rebellions:
LTHB	Be gracious to me, O God, according to Your loving-kindness, according to the multitude of Your tender mercies; blot out my transgressions.
NASB	Be gracious to me, O God, according to Your lovingkindness; According to the greatness of [Or I myself know] Your compassion [Or may be in the right] blot out my transgressions.
World English Bible	Have mercy on me, God, according to your loving kindness. According to the multitude of your tender mercies, blot out my transgressions.
Young's Updated LT	Favour me, O God, according to Your kindness, According to the abundance of Your mercies, Blot out my transgressions.

**The gist of this verse:** David demands that God be gracious to him and to blot out his transgressions.

<b>Psalm 51:1a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chânan (נָחַן) [pronounced <i>khaw-NAHN</i> ]	<i>show favor, show grace [as a superior would do on behalf of an inferior], show mercy, be gracious, be merciful</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the 1 <sup>st</sup> person singular suffix	Strong's #2603, #2589 BDB #335
'Ēlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
kaph or k <sup>e</sup> (כ) [pronounced <i>k<sup>e</sup></i> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong's # BDB #453
cheçed (חֶסֶד) [pronounced <i>KHEH-sed</i> ]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #2617 BDB #338

**Translation:** Show grace to me, O Elohim, according to Your graciousness;... David knows that he deserves death for what he has done. Both murder and adultery were punishable by death, and, even though David is the highest court in the land, he fully understood that God could take him out at any time.

You will not that David is not simply asking God to show him some grace; David is demanding that God be gracious to him. He uses the imperative mood here.

God is abundantly gracious and merciful. He is able to be merciful because Jesus Christ would die on the cross for all of David’s sins. David, on the basis of his knowledge of the Word of God, demands that God be merciful to him; he demands that God show him grace. With doctrine in your soul, you can demand that God treat you in grace—not because you deserve it (that would not be grace), but because Jesus Christ deserves it and we are in Christ.

Psalm 51:1b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kaph or k <sup>e</sup> (כ) [pronounced k <sup>e</sup> ]	<i>like, as, just as; according to; about, approximately; combined with an infinitive, it can also take on the meaning as, often, when, as soon as</i>	preposition of comparison or approximation	No Strong’s # BDB #453
rôb (רַב) [pronounced roh <sup>b</sup> v]	<i>multitude, abundance, greatness</i>	masculine singular construct	Strong’s #7230 BDB #913
rachămîym (רַחֲמִים) [pronounced rah-khuh-MEEM]	<i>tender affections; pity, grace, favor; compassion, mercies</i>	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #7356 BDB #933
mâchâh (מָחָה) [pronounced maw-KHAWH]	<i>wipe, wipe out, blot out, obliterate, exterminate; completely blot out, completely obliterate, completely remove [something]</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong’s #4229 BDB #562
pesha <sup>ʿ</sup> (עֲשָׂה) [pronounced PEH-shah <sup>ʿ</sup> ]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong’s #6588 BDB #833

**Translation:** ...according to the abundance of Your graciousness, blot out my transgressions. God has an abundance of graciousness toward us. His justice is freed to show us graciousness. David, therefore, demands that God blot out his sin; his disobedience. Again, this is all predicated upon Jesus Christ dying for our sins on the cross.

The NET Bible writes: *Traditionally "blot out my transgressions." Because of the reference to washing and cleansing in the following verse, it is likely that the psalmist is comparing forgiveness to wiping an object clean (note the use of the verb מָחָה (makhah) in the sense of "wipe clean; dry" in 2Kings 21:13 Prov. 30:20 Isa. 25:8). Another option is that the psalmist is comparing forgiveness to erasing or blotting out names from a register (see Ex. 32:32–33). In this case one might translate, "erase all record of my rebellious acts."*<sup>9</sup>

It is unclear just exactly how much David understood about this. Old Testament believers understood that they were saved by faith in Jehovah Elohim. They understood that God is abundant in graciousness and would forgive their sins. David understands that he can demand God’s graciousness here; and he demands that God blot out

<sup>9</sup> The Net Bible®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 51:1 (footnote).

his sin. However, I do not recall seeing much discussion of, how much did Old Testament saints know about *why* God is able to forgive them. After all, when you and I were saved, we have a very limited understanding of soteriology. I had never heard of limited versus universal atonement; in fact, at that point of my salvation, I did not even understand that Jesus was God. All I knew was, the Bible told me to believe in Him, and I did, and so I was saved.

Most believers today believe that spiritual giants, like David, understood the cross and what to expect when it came to the Messiah. I don't think that he did. This should not be a difficult thing to understand. You know more today than you did a year ago; you have more Bible doctrine in your soul than you did a year ago. Throughout your Christian life, you came to understand this or that doctrine, this or that concept, which you did not understand before.

Theology speaks of progressive revelation, which means that, as time went on, more and more was revealed in the Bible. We know that progressive revelation speaks of our own lives. We certainly know much more today than we knew at salvation. Therefore, there is no reason to think that David fully understood all that he wrote or that he understood it in exactly the same way. We know that God is abundant in grace and that He will blot out the transgressions of David; furthermore, we know exactly why. We understand the doctrine of soteriology. There is no reason to assume that David personally, despite his spiritual maturity, understood all theological concepts.

Even though I have struggled with the overall structure of Psalm 51, it is clear that it is filled with distichs (two-line poetry, found mostly in Proverbs). *Distich* is pronounced *DIHS-tihk* (rhymes with *mystic*).

### Psalm 51:1 as a Distich

Scripture	Text/Commentary
Show grace to me, O Elohim, according to Your graciousness;	In the first line, David is telling God to show him grace according to God's Own graciousness.
according to the abundance of Your graciousness, blot out my transgressions.	In the second line, David <i>ups the ante</i> by telling God to blot out his transgressions.

This is called an integral distich, where the first line is not by itself sufficient to express the thought, so the truth under consideration is completed by the addition of the second line.<sup>10</sup> The common theme here is God's graciousness, where David first demands God's grace, and then demands that his transgressions be blotted out. .

We will see that much of this psalm is composed of distichs.

## Chapter Outline

## Charts, Graphics and Short Doctrines

The verb *to blot out* is *mâchâh* (מָחָה) [pronounced *maw-KHAWH*], which means, *to wipe [out], to [completely] blot out, to [completely] obliterate, to exterminate; completely remove [something]*. Strong's #4229 BDB #562. The imperative mood means that David demands that God blot out his sins. This is quite a bold statement for someone who has taken the wife of one of his soldiers and ravished her, and then had her husband killed. This is the very same verb that is used when God promised to blot out man, whom He had created, with the flood (Gen. 6:7 7:4, 22–23). We have Moses and God using this word, when talking about Israel fashioning false golden gods in Ex. 32:32–33 and Deut. 9:13–16. However, David uses this word twice in this psalm calling for God to blot out his sins (Psalm 51:1, 9). Isaiah speaks of this as well in Isa. 25:8 43:25 44:22. This word is also used to refer to blotting one's name out of the Book of Life (Psalm 69:28).

<sup>10</sup> Definition from <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed July 10, 2011

The blotting out of our sins, as David calls for here, is updated in Col. 2:13–14 **And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with Him [Christ], having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands. This He set aside, nailing it to the cross.** It is because of the cross that God can set these sins aside—this great debt which is against us.

In both halves of v. 1, David uses the imperative mood with God. **Show grace to me, O God...blot out my transgressions.** We can demand that God act within the confines of His essence and character. David understands that he may demand these things of God.

We understand today exactly why we are able to demand that God be gracious to us and blot out our sins—because we are in Christ. God sees us and He sees His Son; it is not because we have been extra, extra holy this past week, but because we are in the Beloved. The key to all of this is, we are *in the Beloved*; we are *in Christ*.

### In the Beloved (In Christ)

1. Eph. 1:5–6 reads: **He predestined us for adoption as sons through Jesus Christ, according to the purpose of His will, to the praise of His glorious grace, with which He has blessed us in the Beloved.**
2. The key to our salvation is going from being in Adam to being in Christ. **For as in Adam all die, so also in Christ shall all be made alive** (1Cor. 15:22).
3. The phrase *in Christ* can also be used to indicate salvation. Rom. 16:7 Gal. 1:22 Eph. 2:13 Philip. 1:1 4:21 Col. 1:2
4. On occasion, being *in Christ* can simply refer to being in fellowship. Philemon 20
5. **God was in Christ reconciling the world to Himself, not counting their trespasses against them, and entrusting to us the message of reconciliation** (2Cor. 5:19). This is a different use of being *in Christ*. God being in Christ indicates that God functioned through Jesus Christ to reconcile the world to Him. See also Eph. 4:32
6. Therefore, our salvation is in Christ Jesus. 2Tim. 2:10
7. We are a new creation because we are in Christ. 2Cor. 5:17
8. Our **redemption** (the payment for our sins) is because we are in Christ. Rom. 3:24
9. We are **sanctified** because we are in Christ. 1Cor. 1:2
10. We are **justified** because we are in Christ. Gal. 2:17
11. God and Father has blessed us with every spiritual blessing in the heavenly places because we are in Christ. Eph. 1:3
12. Our *sonship* is based upon being in Christ. Gal. 3:26
13. God's grace is given to us because we are in Him. 1Cor. 1:4 2Tim. 2:1
14. Our ability to live without sin, for periods of time, and live unto God, is based upon us being in Christ. Rom. 6:11
15. We have eternal life because we are in Christ. **For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord** (Rom. 6:23).
16. We are not condemned because we are in Christ Jesus. Rom. 8:1
17. We have freedom because we are in Christ. Gal. 2:4
18. Part of the mystery of the Church Age is that Gentiles would be in Christ. Eph. 3:6
19. Therefore, there are no social, racial and gender distinctions because we are in Christ Jesus. Gal. 3:28 5:6
20. We can no more be separated from the love of God now any more than Jesus Christ could again be separated from God. Rom. 8:39
21. **But thanks be to God, who in Christ always leads us in triumphal procession, and through us spreads the fragrance of the knowledge of Him everywhere** (2Cor. 2:14). We are on display as believers at all times before the angels of God, and God spreads the fragrance of the knowledge of Him through us.
22. In the Christian life, we function as individuals and as part of a team because we are in Christ. Rom. 12:5
23. Being *in Christ* does not mean that we are automatically mature believers. At salvation, we are infants in Christ. 1Cor. 3:1

### In the Beloved (In Christ)

24. Paul speaks of himself as the father of the Corinthians in Christ. This means that, he provided them guidance and teaching, first taking his authority from the fact that he led them to the Lord. 1Cor. 4:15
25. There is a love between believers because we are all in Christ. 1Cor. 16:24
26. God has designed us to live within His plan after we are saved. He created us in Christ for good works. Eph. 2:10 Col. 1:28
27. We have a spiritual life which is free from sin and death because we are in Christ Jesus. Rom. 8:2
28. However, there will be difficulties and persecutions if we pursue a Godly life in Him. 2Tim. 3:12
29. Believers who die, die in Christ, meaning that they go to be with Him. 1Cor. 15:18 2Tim. 1:1
30. This means rewards for some. 1Peter 5:10
31. We are raised up and seated in the heavenlies because we are in Christ. Eph. 2:6 1Thess. 4:16

All of this information is made clear in the Church Age, and it is more information that David, a man after God's Own heart, possessed.

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

Our passage reads: [Show grace to me, O Elohim, according to Your graciousness; according to the abundance of Your graciousness, blot out my transgressions.](#) David is making a demand here upon God. He is not promising to be better; he is not promising to make this up to God, he is not doing any penance; he demands grace from God based upon the fact that God is rich in grace. David is offering no trade-out here. If you forgive me, God, then I will move the Tabernacle to Jerusalem; I will set aside more time each day for prayers and supplication. At no time does David ask for God's forgiveness based upon something which David can do; it is all based upon what God is able to do; it is based upon God's abundant graciousness.

Similarly, David's demand of God's graciousness is not based upon previous good works. At no time does David say, "God, quite obviously, I have failed you; but I'm only human, and look at the great things I have done on Your behalf in my previous years." God's forgiveness is never based upon what we do—whether it is something that we promise to do in the future or whether it is some series of works which we have accomplished in the past. [According to the abundance of Your graciousness, blot out my transgressions.](#)

Psalm 51:1 reads: [Show grace to me, O Elohim, according to Your graciousness; according to the abundance of Your graciousness, blot out my transgressions.](#)

### Psalm 51:1 and Parallel Passages

1. God's compassion and graciousness goes back to eternity, meaning that these are integral parts of God's character. [Remember, O Jehovah, Your compassion and Your graciousness; for they are from eternity \(Psalm 25:6\).](#)
2. God's ability and willingness to separate us from our sins is repeated throughout the Old Testament. [Do not remember the sins of my youth, or my transgressions: According to your graciousness remember me, according to Your good purposes, O Yehowah \(Psalm 25:7\).](#) See also Num. 14:19 Micah 7:18–19.
3. God will blot out our transgressions. ["I, even I, am He who blots out your transgressions for My own sake, and will not remember your sins." \(Isa. 43:25\). "I have blotted out, as a thick cloud, your transgressions, and, as a cloud, your sins: return to me; for I have redeemed you." \(Isa. 44:22\).](#) See also Col. 2:14
4. God's grace is both an Old and New Testament theme. [And the LORD passed by before him, and proclaimed, "The LORD, The LORD God, is compassionate, gracious and patient, and abundant in grace and truth." \(Ex. 34:6\).](#) See also Num. 14:18–19 Psalm 109:21 119:124 145:9 Isa. 63:7 Dan. 9:18 Rom. 5:20–21 Eph. 1:6–8.
5. It was understood by many Old Testament believers that God's grace could be demanded, because it is integral to His character. [Answer me, O Yahweh; for Your graciousness is good: According to the multitude of Your compassions turn to me \(Psalm 69:19\).](#) See also Psalm 25:6–7 109:21.

## Psalm 51:1 and Parallel Passages

6. This grace and mercy is based upon our Lord dying for our sins on the cross. **But even though we were dead in our sins God, who is rich in mercy, because of the great love he had for us, gave us life together with Christ - it is, remember, by grace and not by achievement that you are saved - and has lifted us right out of the old life to take our place with him in Christ in the Heavens. Thus he shows for all time the tremendous generosity of the grace and kindness he has expressed towards us in Christ Jesus. It was nothing you could or did achieve - it was God's gift to you. No one can pride himself upon earning the love of God. The fact is that what we are we owe to the hand of God upon us. We are born afresh in Christ, and born to do those good deeds which God planned for us to do (Eph. 2:4–10).**

That David demands for God to grant him grace and to completely forgive him is important to keep in mind throughout this psalm and the narrative of 2Sam. 11–12. David did understand that he could receive complete and total forgiveness from God.

These passages were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 51:1.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Increase wash me from my iniquity;  
and, from my sin, cleanse me.**

Psalm  
51:2

**Thoroughly wash me from my iniquity [or,  
*depraved action*];  
and, from my sin, cleanse me.**

**Thoroughly wash me from my iniquity  
and cleanse me from my sin.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Wash me yet more from my iniquity, and cleanse me from my sin.
Masoretic Text (Hebrew)	Increase wash me from my iniquity; and, from my sin, cleanse me.
Peshitta (Syriac)	Wash me thoroughly from mine iniquity, and cleanse me from my sin.
Septuagint (Greek)	Wash me thoroughly from my iniquity, and cleanse me from my sin.

Significant differences: None.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	Wash me clean from all of my sin and guilt.
Easy English (Churchyard)	Wash me (from the bad feeling that I have) because of the bad thing that I did. Make me clean from all my *sin.
Easy-to-Read Version	God, scrub away my guilt. Wash away my sins, Make me clean again!
Good News Bible (TEV)	Wash away all my evil and make me clean from my sin!
<i>The Message</i>	Scrub away my guilt, soak out my sins in your laundry.
New Century Version	Wash away all my guilt and make me clean again.

New Life Bible Wash me inside and out from my wrong-doing and make me clean from my sin.  
 New Living Translation Wash me clean from my guilt.  
 Purify me from my sin.

### Partially literal and partially paraphrased translations:

American English Bible ...wash all my lawlessness away, and cleanse me of all my sins.  
*God's Word™* Wash me thoroughly from my guilt, and cleanse me from my sin.  
 NIRV Wash away all of the evil things I've done.  
 Make me pure from my sin.  
 New Jerusalem Bible ...wash me clean from my guilt, purify me from my sin.  
 New Simplified Bible Wash me thoroughly from my perversity (iniquity) (guilt), and cleanse me from my sin.

### Mostly literal renderings (with some occasional paraphrasing):

Ancient Roots Translinear Launder me for my iniquity, and cleanse me from my sin.  
 Bible in Basic English Let all my wrongdoing be washed away, and make me clean from evil.  
 Judaica Press Complete T. Wash me thoroughly of my iniquity, and purify me of my sin.  
 NET Bible® Wash away my wrongdoing! [Heb "Thoroughly wash me from my wrongdoing."]  
 Cleanse me of my sin! [In vv. 1b-2 the psalmist uses three different words to emphasize the multifaceted character and degree of his sin. Whatever one wants to call it ("rebellious acts," "wrongdoing," "sin"), he has done it and stands morally polluted in God's sight. The same three words appear in Exod 34:7, which emphasizes that God is willing to forgive sin in all of its many dimensions. In v. 2 the psalmist compares forgiveness and restoration to physical cleansing. Perhaps he likens spiritual cleansing to the purification rites of priestly law.]  
 NIV – UK Wash away all my iniquity and cleanse me from my sin.

### Literal, almost word-for-word, renderings:

*The Amplified Bible* Wash me thoroughly [and repeatedly] from my iniquity and guilt and cleanse me and make me wholly pure from my sin!  
 Concordant Literal Version Rinse me abundantly from my depravity, And from my sin cleanse me."  
 Context Group Version Wash me thoroughly from my iniquity, And cleanse me from my disgrace..  
 exeGeses companion Bible launder me aboundingly from my perversity  
 and purify me from my sin:  
 LTHB Wash me completely from my iniquity, and cleanse me from my sin.  
 NASB Wash me thoroughly from my iniquity [Psalm 51:2 : Ps 51:7; Is 1:16; 4:4; Jer 4:14; Acts 22:16; Rev 1:5]  
 And cleanse me from my sin [Psalm 51:2 : Jer 33:8; Ezek 36:33; Heb 9:14; 1 John 1:7, 9].  
 Young's Updated LT Thoroughly wash me from my iniquity, And from my sin cleanse me.

**The gist of this verse:** . The psalmist demands that God cleanse him completely.

## Psalm 51:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
râbâh (רָבַח) [pronounced raw <sup>b</sup> -VAWH]	<i>to make [do] much; to multiply, to increase; to give much; to lay much; to have much; to make great; many [as a Hiphil infinitive construct]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #7235 BDB #915
The Hiphil infinitive absolute is often used as an adverb: <i>in doing much, very much, exceedingly great</i> (the latter two with the adverb <i>m<sup>o</sup>ôd</i> ).			
kâbaç (כָּבַח) [pronounced kaw-BAHÇ]	<i>wash [by treading], wash; trample with the feet</i>	2 <sup>nd</sup> person masculine singular, Qal imperative; with the 1 <sup>st</sup> person singular suffix	Strong's #3526 BDB #460
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
‘âvôwn (אָוֹן) [pronounced ġaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #5771 BDB #730

**Translation:** *Thoroughly wash me from my iniquity [or, depraved action];...* This is the second verb which David employs to demand that God remove all the wrongdoing that David has done; and the second noun which stands for his wrongdoing.

There are actually 2 imperatives here, the first being very difficult to translate. However, the first verb is used often as an intensifier. Most translators render this as an adverb: *thoroughly, completely, wholly*. When all is said and done, David's sin (iniquity, depraved act) is completely washed away. Again, this is an imperative, so David demands that God do this.

This is a thorough and complete cleansing. David is asking for more than just forgiveness here; he wants a cleansing so thorough that he is no longer the man who took Bathsheba in an act of passion and then killed her husband. It took David some time to get to that point, where he was that man. It will take him a long time to thoroughly recover from being that man.

To understand this point, you have to understand just exactly what has happened to David. R. B. Thieme, Jr. calls it the **interlocking systems of arrogance**. David stepped through a door of the interlocking systems of arrogance and has become corrupted by several of the **categories of sin within the interlocking systems of arrogance**. This was given a thorough examination in **2Sam. 11** ([HTML](#)) ([PDF](#)). David is looking for more than simple forgiveness. He recognizes just how far his sin nature has taken him; just how trapped in sin that he has become.

Also discussed in that chapter are degeneracy sins and how they trapped David. His volition was certainly involved, but these are sins which are pleasurable, which require less temptation and less volition each successive time these sins are committed (e.g., drug addiction, alcoholism, sexual addiction, homosexual acts).

A friend of mine was a functioning alcoholic—so much so that, few of us knew this. He told me that one weekend, there was this great sale on beer, and he bought cases and cases of it, thinking that, this would give him enough

beer to last for a few months. Then he drank most of it over that weekend. At that point, he realized just how addicted that he had become.

Homosexuals are involved in acts that few of us can imagine, with such great rapidity, that it is staggering. It is not unusual for a lifelong homosexual to have thousands of sexual partners. It is truly a life of addiction.

The repetition of these sins changes a person. The person who binge drinks on the weekend becomes transformed when he begins to get drunk every day. The person who engages in a homosexual act now and again is changed when he begins to seek this out several times daily. David had become changed in this tremendous lust that he had for women and he demanded that God thoroughly wash him of his depravity.

### Psalm 51:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
chat̄t̄â'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #2403 BDB #308
ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]	<i>cleanse [clean] [physically, ceremonially, morally]; purify; pronounce [declare] clean; perform a ritual ceremony of cleansing</i>	3 <sup>rd</sup> person masculine singular, Piel imperative; with the 1 <sup>st</sup> person singular suffix	Strong's #2891 BDB #372

**Translation:** ...and, from my sin, cleanse me. We have a 3<sup>rd</sup> word for sin and another imperative verb which means, more or less, *cleanse, purify*. The idea of using 3 verbs and 3 different words for sin, indicate that, David fully understood that he could demand that God completely separate him from his sin, as we, in a bath or shower, are completely separated from our filth.

Again, this verse is a distich.

### Psalm 51:2 as a Synonymous Distich

Scripture	Text/Commentary
Thoroughly wash me from my iniquity [or, depraved action];	Sin is often portrayed as a form of uncleanness or as filth, and David demands that God cleans him from this filth (iniquity).
and, from my sin, cleanse me.	A second verb is used which means <i>to cleanse, to purify</i> ; along with a second word for <i>wrongdoing</i> . Again, as an imperative, David demands that God cleanse him.

## Psalm 51:2 as a Synonymous Distich

### Scripture

### Text/Commentary

This verse is a *synonymous distich*; the second line repeats the thought of the first in a somewhat altered form in order to express the thought as clearly and exhaustively as possible.<sup>11</sup>

Psalm 51:1–2:

Show grace to me, O Elohim, according to Your graciousness;  
according to the abundance of Your graciousness, blot out my transgressions.  
Thoroughly wash me from my iniquity [or, *depraved action*];  
and, from my sin, cleanse me.

### Chapter Outline

### Charts, Graphics and Short Doctrines

In these 2 verses, David has used 3 words for sin. These same 3 words are used in Ex. 34:6–7 **Y<sup>e</sup>howah passed before him and proclaimed, "Y<sup>e</sup>howah, Y<sup>e</sup>howah, God merciful and gracious, slow to anger, and abounding in grace and faithfulness, guarding grace for thousands, forgiving **iniquity** and **transgression** and **sin**, but Who will by no means clear the guilty, visiting the iniquity of the fathers on the children and the children's children, to the third and the fourth generation."**

We understand all of the reasons behind this cleansing. Jesus Christ died for our sins on the cross and it is upon this basis we are forgiven for the many sins we have committed and will commit. David depends upon the same basis for his forgiveness—Jesus Christ died for his sins and David could demand that God forgive him of even these most heinous sins, because it is based upon the cross. However, it is not clear that David understand this basis. It is not clear that any Old Testament saint clearly understood the basis of God's abundant graciousness. In fact, to be quite frank, there are a considerable number of believers today who do not get it—who think that, when it comes to obtaining the forgiveness of sins, that they have something to add to this process—great weeping tears of repentance and a sincere heart. However, our sins are forgiven eternally and in time based upon our Lord taking these sins upon His Own body on the cross and taking the punishment which we so thoroughly deserve.

God provides us with salvation for free—we simply trust in Him, in Jehovah Elohim, in Jesus Christ, the 2<sup>nd</sup> member of the Trinity. There is no merit in this trust, because anyone can believe anything. All of the merit is in Jesus Christ and His substitutionary death.

There are simple mechanics for forgiveness of sin in time, which puts us back into fellowship. David clearly understood the means of salvation and he clearly understood the means for temporal forgiveness of sins. **I know my transgressions; and my sin is ever before me. Against You, You only, I have sinned** (Psalm 51:3–4a). In time, David is restored to fellowship with God by admitting his sins to God (2Sam. 12:13 Psalm 32:5 51:3–4). He understood this, just as he understood that he was saved by means of faith in Jehovah Elohim (Psalm 2:12 5:4 13:5). However, there was a lot that David did not understand. We have the full picture, from where we sit, having the completed canon of Scripture. David's Bible was perhaps 300 pages, to which he added a hundred pages or so himself. So, even though we can study Gen. 22 and see that this is all about Jesus going to the cross, it is quite another story to say that David understood this in the same way.

David obviously understood that God would completely and thoroughly cleanse him from all unrighteousness, to the point that, David thrice demands that God completely separate him from his sins; that God completely and thoroughly wash him of his filth. Therefore, in the light of progressive revelation, just how much of that did David fully understand?

<sup>11</sup> Taken from <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed July 23, 2011.

## What Did David (and Other Saints) Know About God's Forgiveness?

1. All Old Testament saints understood that, they were saved by believing in Jehovah Elohim. They understood this from Gen. 15:6, where **Abram had believed in God, and that was credited to him as righteousness.**
2. Believers today understand, to whatever degree, that faith in Christ results in their salvation. **Believe in the Lord Jesus Christ and you will be saved.**
3. Just as believers today have an incomplete knowledge of soteriology (the doctrine of salvation) at the point of salvation, believers in the Old Testament also had an incomplete knowledge of soteriology for their entire lives (obviously, this can be true of believers today, who choose not to grow spiritually).
4. How much David knew is closely related to the topic of progressive revelation. Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational.
5. The question I am asking is, what did David know at the time that he wrote this psalm?
6. David knew enough here to demand that God cleanse him of his sin and purify him of his iniquity. He demanded that God blot out his wrongdoing. This is very strong. However, this knowledge requires some Bible doctrine. That is, a person could do nothing more than believe in Jehovah Elohim in that day and be saved, and yet not fully understand that he could demand God remove his sin from him.
  - 1) As an aside, this can be true of a believer today. Believers today commit sins which shock them, throw them completely off their game, and they spend the rest of their lives nurturing a guilt complex.
7. God said through Isaiah: **"Come now, let us reason together," says the LORD: "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool."** (Isa. 1:18). This should sound like a thorough cleansing to you, just as Psalm 51:1–2 describe a complete and thorough cleansing.
8. So, believers in the Old and New Testaments—particularly new or immature believers—may not fully grasp just how completely separated God will make us from our sins or why He is able to do this (apart from the fact that He is God).
9. David and Isaiah are mature believers and so, they obviously understand this to a limited degree. Not every believer fully gets it, however.
10. When Jesus Christ died for our sins, only John the Apostle and a few others actually stood beneath the cross. The rest of the disciples scattered in fear.
11. Even John did not fully understand that Jesus had died for his sins on the cross and would be raised from the dead at that time. When he went to the tomb of our Lord, a few days later, he was excited to find the Jesus had been raised from the dead.
12. Since the other disciples scattered when Jesus was taken, it was clear that, even if they understood that Jesus was going to the cross, and that this was an integral part of God's plan (which Jesus taught), they either did not believe it or they did not understand it.
13. Although it is difficult to get into the minds of 10 disciples, it seems apparent by Peter's denials that Jesus dying on the cross for our sins did not enter into his thinking. He never seemed to stop to entertain this theological point, even though Jesus taught that His going to the cross was inevitable and a part of God's plan. Matt. 16:21–23
14. So, in the case of the disciples, this theological point was not believed by 11 of them, and so, this did not enter into their thinking when Jesus was taken.
15. Subsequently, in later years, John began to recall the things that Jesus said and to put them all together (see, for instance, John 2:22).
16. Therefore, if the disciples, who were with Jesus day and night for over 3 years; who listened to Him prophesy concerning His death and resurrection, did not get that He would die for our sins and then be raised, then who in the Old Testament fully understood this?
17. Therefore, we can reasonably assume that few, if anyone, in the Old Testament understood all that the Savior-Messiah would do.
18. No one standing below Jesus at the cross, said, "This is just like Isa. 53!" This was understood later.
19. Therefore, David certainly understood that he was saved by faith in Jehovah Elohim; and he understood

## What Did David (and Other Saints) Know About God's Forgiveness?

- that he could demand, from God, a cleansing of sin. However, it is doubtful that David fully understood that Jesus would come and die for our sins.
20. Many in the Old Testament—believers and unbelievers alike—understood that Messiah would come. However, it is not clear that Old Testament believers understood much more than this about the Messiah to come.
  21. In the Old Testament, the 1<sup>st</sup> and 2<sup>nd</sup> Advents of our Lord were often portrayed as one event. See the **Doctrine of Intercalation** ([HTML](#)) ([PDF](#)).
  22. Therefore, when Jesus the Messiah came in His 1<sup>st</sup> Advent, this confused many people who expected that, if He came at that time, He would throw off the yoke of the Romans as a conquering hero.
  23. I don't believe that anyone of the Old Testament fully understood the suffering Servant passage of **Isa. 53** (or **Psalm 22** or **Gen. 22**). In retrospect, we as believers see how these passages and the 1<sup>st</sup> Advent of our Lord fit together like a glove. However, I do not think Old Testament saints fully understood this. For further parallels of Psalm 22, see [David's Suffering in Psalm 22 Parallels Jesus Christ on the Cross](#).
  24. This is great evidence of the divine nature of the Scripture: that human authors could write about things which they knew or had experienced, and yet for the Holy Spirit to give these exact same words a complete other meaning, which is clear 1000 years later, but not to the very author who wrote those words.
  25. Similarly, they did not, in any way, differentiate the 1<sup>st</sup> and 2<sup>nd</sup> Advents, which, to them, was just one event.
  26. There is irrefutable evidence of this lack of knowledge in the New Testament.
    - 1) A year or so into Jesus public ministry, and John the Baptizer dispatches some of his disciples to speak to Jesus and ask Him if He is the Messiah, or if they should look for another. This is sometime after John meets Jesus and baptizes Him. Matt. 11:2–6
    - 2) Not too long before the cross, after nearly 3 years of intensive teaching, Jesus tells Peter that He is going to the cross, and Peter says, "Don't let this come to pass!" Our salvation is based upon the cross, so no matter how horrendous this event is to human history, it is central to our faith. Matt. 16:21–23
    - 3) When Jesus went to the cross, most of His disciples scattered, running away from Him. Peter even denied knowing Him and being a disciple. So, within 24 hours of the cross, His disciples did not understand its necessity. Matt. 26:31–35, 58, 69–75
  27. My conclusion here is, even though David understood that God could and would thoroughly cleanse him of his sins, David did not fully understand why God is able to do this, beyond being abundant in graciousness (Psalm 51:1 103:8).

I don't know if anyone has ever taught before what Old Testament saints knew and did not know.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Clearly, Satan is a super-genius, and 1000X smarter than any of the disciples on their best days. However, it is my hypothesis that he did not understand the function of the cross before it happened.

## What Satan Did not Understand

1. It is my contention, and this is one of the few areas where I depart from many theologians, that even Satan, in his great genius, was not fully able to grasp what the cross was all about, despite the fact that Jesus taught his suffering on the cross was inevitable, even calling Peter, Satan, for suggesting that He not go to the cross.
2. Satan was instrumental in getting our Lord to the cross. In order for Jesus to be identified, Satan had to enter into Judas and point Jesus out to the religious types who took Him. If Satan understood the cross and how this would break his back, my thinking is, he would do everything to keep Jesus from being crucified.

## What Satan Did not Understand

3. In other words, Satan, who is a far greater genius than any person who has ever lived, who knew the Old Testament from cover to cover, who heard our Lord teach about his crucifixion, did not get it. He did not understand what the cross was all about.
4. It is reasonable to pose the question, *how can Satan, a super-genius, be aware of all that Jesus taught, and yet be instrumental in getting Jesus to the cross?* Hatred. Satan's mental attitude sins were so blinding, that He did not put 2 and 2 together until the cross happened.
5. At some point during or after all of the trials, Satan may have begun to understand; but at that point, the die had been cast and there was nothing that he could do to stop it.
6. God brought the thick darkness over the cross for several reasons—to hide the humiliation of His Son but also to retain the continuity of the punishment. This darkness was so thick, even the demons could not penetrate it; even the demons could not see it. Therefore, they were unable to stop God's judgment of our sins while Jesus was on the cross.
7. Recall that God the Holy Spirit has made spiritual information available to believers which is not available to unbelievers. An unbeliever cannot study the Bible and understand much beyond the basics. An unbeliever can sit in a doctrinal church and not understand much beyond the basics either.
8. Therefore, why should Satan be any different? Why should we expect him to be able to put Scripture together better than a believer with doctrine?
9. As a result, God used Satan to seal his own doom. Satan was not smart enough to see this coming.

Again, this is an opinion and, insofar as I know, not only is this opinion not widely held, but I am unaware of any theologian who has ever taught this. This is a tertiary doctrine, and I am unsure as to how this affects a great many other doctrines, and, if presented with proof to the contrary, I would back off from this point of view (which is true of pretty much anything I have written—**Let God be true and every man a liar**). However, I include this doctrine, which I believe is a reasonable and logical conclusion. That is, in the greatest conflict of all time, Satan himself unknowingly participated in the events of the cross, which is our deliverance from sin and death, and therefore, our deliverance from Satan.

There is an invisible conflict in which we play a part, known as the **Angelic Conflict** ([HTML](#)) ([PDF](#)). Angels learn from this, and the lesson they would understand is, despite Satan's great genius, his intelligence is nothing compared to the intelligence of God. Logically, if angels are observing all of this human drama and learning from it, that presupposes that there are things which they do not know about God's character and plan that they learn. Therefore, it is much more logical for a full understanding of Jesus to come with time. So, angels can look over Isaiah's shoulder as he writes Isa. 53 and not fully understand what Isaiah is writing. However, when we come to the cross of Christ, then it all begins to fit together for these angels; and later, for us as men.

### Chapter Outline

### Charts, Graphics and Short Doctrines

As believers in the Church Age, we have access to everything that we need to know about our place in the Angelic Conflict. It does not come to us all at once, and it is a day-by-day, lifetime of learning. It is the completion of the canon of Scripture which is a part of our individual impact as believers, because, in this stage of human history, we all play a part in God's plan.

There are 2 authors for any passage of Scripture: the human author and the Divine Author, God the Holy Spirit. For this reason, it is not a great leap to reason that, there are times when the human author has one thing in mind when he writes, but God the Holy Spirit has something entirely different in mind.

## The Dual Authorship of the Holy Scriptures

1. The Bible is clearly a book written by man. These authors often affixed their names to what they wrote: Prov. 1:1 2Tim. 1:1–2 Rev. 1:1–2
  - 1) There are times when we are fairly certain of the authorship of this or that person, e.g., Luke for the

## The Dual Authorship of the Holy Scriptures

book of Luke and the Acts of the Apostles or Moses for the books of Exodus, Leviticus and Numbers. However, in those books, we do not find a phrase like, "I, Luke, wrote this history of Jesus Christ."

- 2) There are some books whose authorship is unknown, like the book of Hebrews or the book of Ruth. However, we have accepted these books as canonical.
  - (1) As an aside, I suspect that the book of Hebrews was written by a gentile, and therefore, his name was not affixed to the book; and that the bulk of Ruth was written by Ruth (apart from the genealogy at the end) and her name was not given because, men had a difficult time with female authorship.
2. The other author of Holy Writ is the Holy Spirit. **The prophets did not think these things up on their own, but they were guided by the Spirit of God** (2Peter 1:21; Contemporary English Version). **It was never man's impulse, after all, that gave us prophecy; men gave it utterance, but they were men whom God had sanctified, carried away, as they spoke, by the Holy Spirit** (2Peter 1:21; Knox NT). **No prophecy ever originated from humans. Instead, it was given by the Holy Spirit as humans spoke under God's direction** (2Peter 1:21; God's Word).
  - 1) See the **Short Doctrine of Inspiration** ([HTML](#)) ([PDF](#)).
  - 2) See the **Study of Inspiration** ([HTML](#)) ([PDF](#)).
  - 3) The **Doctrine of Inspiration** ([HTML](#)) ([PDF](#)).
3. When an author writes something, he often has a purpose for writing. This may not be some high and lofty purpose—it may be for money or for propaganda—but he has a reason for writing what he does.
  - 1) In Gen. 22, where Abraham nearly offers up his son Isaac as a human sacrifice to God, this incident is recorded either by Abraham or by Isaac, and they were simply presenting the historical event of Abraham's obedience to God in offering up his uniquely-born son to God.
  - 2) However, God the Holy Spirit writes this passage with the intention of teaching the gospel and providing a shadow image of Jesus dying on the cross for our sins.
4. Therefore, when we study Scripture—particularly the Old Testament—we must be mindful that, the human author is often saying one thing, whereas the Divine Author is teaching us something else.
5. As a result, human authors, like David, could write Psalm 22, about a very difficult and painful period in his life, and yet not realize that, this foreshadowed His Savior on the cross.
6. Related to this is the idea that, David here can demand God's forgiveness and a complete washing away of his sins, yet not fully understand the basis for God's ability to forgive him.
7. These are doctrines which are built up and progressively revealed throughout the Bible. Again, **progressive revelation builds truth upon truth; each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but is founded upon that which is past and upon that which is foundational.**
8. This is one reason that dual authorship is so important. Abraham and David, in Gen. 22 and in Psalm 22, respectively, did not fully realize what it was that they were teaching. They were recording events in their own lives. God the Holy Spirit, Who knows the end from the beginning, understood the big picture, and uses these passages to reveal to us our Lord on the cross.
9. Therefore, not every believer in the Old Testament understood soteriology in its entirety. What they did not know or understand, God the Holy Spirit was still able to reveal.
10. In fact, this information is revealed so well in Gen. 22, Psalm 22 and Isa. 53, that few theologians look at these passages critically and realize that the authors of these passages did not understand fully and completely what they were saying—they understood one aspect of their writing (for instance, Abraham fully understood the historical circumstances which took place in Gen. 22 and he recorded them accurately)—but they did not realize, necessarily, that they were writing about the Savior Who would die for their sins.
11. God the Holy Spirit understands the historical incidents and the spiritual information of all of these passages.
12. Therefore, we, as Church Age believers, can read from these 3 chapters and have a greater

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understanding of what these chapters mean because we are guided by the Divine Author, God the Holy Spirit (and, ideally speaking, we are guided by a pastor who has studied and is able to properly teach these passages).

13. Progressive revelation is quite persuasive in this way: those who lay the foundation for these doctrines which we learn did not fully understand those doctrines. The examples I gave—the writers of Gen. 22, Psalm 22 and Isa. 53 did not fully understand all that they were writing. They did not have a complete Christology in their thinking as they wrote those words. Yet, what they wrote was so completely and thoroughly integrated with Christology that, we have a greater understanding of what occurred while Jesus was on the cross from these 3 chapters than we have in the New Testament. Now, how is it that someone living 700 years before the cross, writes about the cross? How is it that someone living 1000 years before the cross writes about the cross? How is it that someone living 2000 years before our Lord, writes about the cross? How is this even possible? God the Holy Spirit, Who inspired and guided these writers. What is even more amazing is, how do these men write about the cross of our Lord and they themselves do not fully understand it?
14. Let me give you an analogy. How is it possible for one crew of workers to come in and lay a foundation for a house and then for a completely different set of workers—who do not know the first set of workers—to come in, a few days later, and build a house upon that foundation? They have to all be working from the same set of plans. If they have the exact same set of plans, then this is easy. Any crew can do it. They don't ever have to meet or know one another. One crew of 5 can be followed by another crew of 10, so that there is no overlap, no common foreman, and yet, the house which is built perfectly matches the foundation. That is what we have in the Bible. The unifying factor in building a house is, of course, the house plans. The various contractors must have a copy of the house plans and they work based upon those plans. In the writing of the Bible, the unifying factor is God the Father, who planned this all out, and God the Holy Spirit who guided the writers of Scripture. **According to the grace of God given to me, like a skilled master builder I laid a foundation, and someone else is building upon it. Let each one take care how he builds upon it (1Cor. 3:10).**
15. Let me continue with this analogy. Those workmen who lay the foundation for the house do not need to know what the house actually looks like. Their concern is the foundation and seeing to it that whatever wiring and plumbing that is needed is laid in the foundation. If you have an island kitchen then, very likely, you have electricity built into that island kitchen, which wiring comes up through the foundation. This had to be placed there by those who laid the foundation.
16. A foundation crew might lay a dozen foundations over a week's time. They would be unable to determine, without looking at the rest of the plans, just how the final product will look. They don't know if the style of the house will be Victorian or Old English or Contemporary. 12 months later, they might drive down the street where they laid out a foundation, and not even be able to pick out the house that they laid the foundation for.
17. So this is with David, who wrote this psalm. He knows that he can demand that God thoroughly cleanse him. He knows that God is abundant in mercy and graciousness. However, David does not fully understand why God is able to do this. David can reasonably understand the essence of God, that He is righteous, just, eternal, gracious, truth and love. However, exactly how all of these attributes interrelate and interact with respect to the sins that David has committed—David doesn't know all of that.
18. At salvation, you had a lot of ideas about God, most of which were probably wrong. However, in time, you learned Who God is and why He is able to forgive you. You are able to see what the finished house looks like. David just laid the foundation. He knew some of the basic information about God, but he did not know enough to put it altogether.
19. The unifying factor in all of this is God the Holy Spirit, Who is just as much an Author of this psalm as is David. The Holy Spirit has these plans from God the Father, so the Holy Spirit is able to properly guide those who laid the foundation for our faith. **Therefore, you [gentiles] are no longer strangers and aliens, but you are fellow citizens with the saints and members of the household of God, built on the foundation of the apostles and prophets, Christ Jesus himself being the cornerstone, in whom the whole structure, being joined together, grows into a holy temple in the Lord. In Him you also are being built together into a dwelling place for God by the Spirit (Eph. 2:19–22).**

The more you understand the intricacies of progressive revelation and dual authorship, the greater will be your appreciation for the Word of God.

This doctrine, along with many of the doctrines related to the dual authorship of the Scriptures have been gathered into one doctrine and put together under the name **The Dual Authorship of Scripture** ([HTML](#)) ([PDF](#)).

## Chapter Outline

## Charts, Graphics and Short Doctrines

There are many implications and studies that we will explore as a result of this information. What did David understand? How much doctrine did he know? What did he not know? This provides also some insight into the lives of believers in the Age of Israel. As believers in Jesus Christ, in the Church Age, our lives have great meaning and definition. The things which we do have eternal consequence. We are all in God's plan. We all have specific functions in God's plan, some of which may be insignificant in the eyes of many (not in God's eyes, however).

**Application:** You have a unique relationship with many people. Your relationship to your husband, wife and/or children is dramatically unique. God may have for you the purpose of leading 2 people to the Lord, and you and you alone are uniquely suited for that purpose, because you have that unique relationship with those people. You may not realize what a big deal this is, but when you lead your own children to the Lord, that is a very big deal. When you live your life as a believer in Jesus Christ in full view of your children, that is a very big deal indeed.

These notions of dual authorship, progressive revelation and limited understanding of God's plan all play a part in indicating what life was like for those who were not in the midst of the fray. David, Solomon, Moses, etc. were all in the midst of the fray. We understand the great purposes for their lives and how they were empowered by the truth of the Word and God the Holy Spirit. However, what about Charlie Brown, who keeps a few dozen sheep, has a small house, a wife and children, and does not have the Holy Spirit—what is his life all about? Like everyone, his chance to be saved is based upon his faith in Jehovah Elohim. However, his spiritual life is not really a spiritual life as we know it, but a life led according to the **Laws of Divine Establishment** ([HTML](#)) ([PDF](#)). This was the basis for his life. He did not have the spiritual impact of a spiritual Atlas like, say, Jeremiah, but he functioned as a part of nation Israel, as a part of a corporate witness, living in obedience to the teachings of the faith, and in accordance with the laws of divine establishment.

So far, our Psalm reads: [Be gracious to me, O God, as You are gracious; according to Your abundant graciousness, blot out my disobedience. Thoroughly wash me from my iniquity and cleanse me from my sin.](#)

David committed these horrendous sins. However, he puts everything upon God when it comes to cleansing him. He is not striking any deals here; he is not making any promises. Everything related to forgiveness and cleansing is placed upon God.

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**For my transgression I know  
and my sin before me continually.**

Psalm  
51:3

**For I know my disobedience,  
and my sin [is] continually before me.**

**For I know what I have done wrong;  
my sin is always in my thinking.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	For I know my iniquity, and my sin is always before me.
Masoretic Text (Hebrew)	For my transgression I know and my sin before me continually.
Peshitta (Syriac)	For I <u>acknowledge</u> my <u>transgressions</u> , and my sin is ever before me.
Septuagint (Greek)	For I know my iniquity; and my sin is continually before me.

Significant differences: The English translation of the Syriac is slightly different than the Hebrew of the first verb. The Syriac also has the plural of *transgression* here (in the English translation).

### Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Churchyard)	I know about my sins, and I cannot forget my terrible guilt. Because I know that I did not obey you and my *sin is always in front of me.
Easy-to-Read Version	I know I sinned. I always see those sins.
Good News Bible (TEV) <i>The Message</i>	I recognize my faults; I am always conscious of my sins. I know how bad I've been; my sins are staring me down.
New Century Version	I know about my wrongs, and I can't forget my sin.
New Life Bible	For I know my wrong-doing, and my sin is always in front of me.
New Living Translation	For I recognize my rebellion; it haunts me day and night.

### Partially literal and partially paraphrased translations:

American English Bible <i>God's Word</i> <sup>TM</sup> NIRV	For I know all the laws I have broken, and my sin is ever before me. I admit that I am rebellious. My sin is always in front of me. I know the lawless acts I've committed. I can't forget my sin.
New Jerusalem Bible Revised English Bible	For I am well aware of my offences, my sin is constantly in mind. For will I know my misdeeds and my sins confront me all the time.
New Simplified Bible	I admit my transgressions. My sin is always in front of me.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For I am conscious of my error; my sin is ever before me.
Complete Jewish Bible	For I know my crimes, my sin confronts me all the time.
Judaica Press Complete T.	for I recognize my transgressions, and am ever conscious of my sin.
NET Bible®	For I am aware of [tn Heb "know."] my rebellious acts; I am forever conscious of my sin [tn Heb "and my sin [is] in front of me continually."].

### Literal, almost word-for-word, renderings:

American KJV <i>The Amplified Bible</i>	For I acknowledge my transgressions: and my sin is ever before me. For I am conscious of my transgressions and I acknowledge them; my sin is ever before me..
Brenton's LXX Translation Concordant Literal Version Context Group Version exeGesés companion Bible	For I am conscious of my iniquity; and my sin is continually before me. For I acknowledge my transgressions, And my sin is in front of me continually. For I know my transgressions; And my disgrace is ever before me.. ...for I know my rebellions; and my sin is continually in front of me.

MKJV For I confess my transgressions; and my sin is ever before me.  
 NASB For I know [Isa. 59:12] my [Or I myself know] transgressions, And my sin is ever before me.  
 Syndein (revised) For I acknowledge [confess - David is naming his sins] my transgressions and my sin is ever before me.  
 World English Bible For I know my transgressions. My sin is constantly before me.  
 Young's Literal Translation For my transgressions I do know, And my sin is before me continually.

**The gist of this verse:** David is fully aware of his sins. What he has done is constantly on his mind.

**Psalm 51:3a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
pesha' (פֶּשַׁע) [pronounced PEH-shahg']	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #6588 BDB #833
'ânîy (אֲנִי) [pronounced aw-NEE]	I, me; in answer to a question, it means I am, it is I	1 <sup>st</sup> person singular, personal pronoun	Strong's #589 BDB #58
yâda' (יָדַעַ) [pronounced yaw-DAHG]	to know, to perceive, to acquire knowledge, to become acquainted with, to know by experience, to have a knowledge of something; to see; to learn; to recognize [admit, acknowledge, confess]	1 <sup>st</sup> person singular, Qal imperfect	Strong's #3045 BDB #393

**Translation:** For I know my disobedience,... This is quite interesting because, for several months, as David went from fornicating with Bathsheba to having her husband killed, there seemed to be very little introspection going on. In his mind, he had to determine what was best for him, and one of his soldiers knowing that he possibly raped his wife was not the best thing for him. So, David had Uriah, Bathsheba's husband, killed on the battlefield.

However, David's thinking has been brought around. Nathan came to him (Psalm 51 inscription) and told him about a legal matter—about a rich man and a poor man. Suddenly, when determining this legal matter, it became clear to David just how evil and vicious he had been. For some reason, for a few months (or weeks?), this did not quite pierce David's armor (his hard head). But, after making the judgment against the rich man, David suddenly and thoroughly understood just what he had done.

Here, the verb is in the imperfect, which indicates that David thought about this constantly.

Although many translations legitimately read, *I acknowledge my sin*, the imperfect tense suggests that this sin continues to weigh heavily on David's mind. Ever since Nathan spoke to him and set him straight, David has continued to think about his sin and degenerate actions. If he was confessing his sin, this would have been a Qal perfect, indicating a single act in time. However, one needs to know one's sin in order to be able to confess it.

It is important to recognize that committing a sin may or may not be accompanied by regret. David ruined a lot of lives that he was aware of, and he probably regretted that. However, this is certainly not a part of his confession and forgiveness. That is, God does not require us to work up feelings of regret and remorse in order to be forgiven. We cite our sins to Him and we are forgiven (1John 1:9).

## Psalm 51:3b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i> ]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune</i>	feminine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #2403 BDB #308
neged (נֶגֶד) [pronounced <i>NEH-ged</i> ]	<i>what is conspicuous</i> when it is a substantive and, as a preposition, <i>in front of, in the sight of, opposite to, before</i> (in the sense of being <i>in front of</i> )	preposition with the 1 <sup>st</sup> person singular suffix	Strong's #5048 BDB #617
tâmîyd (תָּמִיד) [pronounced <i>taw-MEED</i> ]	<i>continuously, continuity; regularly, at regular intervals; continuity, perpetuity</i>	masculine singular noun/adverb	Strong's #8548 BDB #556

**Translation:** ...and my sin [is] continually before me. David gathers his several sins and his attempt to manipulate Uriah into a whole and calls that *my sin*. The verb is left out here, because that gives much greater emphasis to this portion of v. 3. David is seeing his sin, its consequences, and these things are before him constantly.

In confessing one's sin, we are to forget it and to leave it behind. However, I think that, it is fair to say, that with a repetitive, addictive, degenerate sin, as David was breaking free from, it is reasonable to think about the evil that is connected with that sin. It is reasonable to consider that, which ought to help guide you away from that sin in the future.

Like most children, I led a fairly sheltered life; I had really great parents with very few addictions (apart from smoking). At one of the first jobs I worked at, I was exposed to a group of life-long alcoholics, and that was a fascinating group of people. I did not really understand alcoholism and how far it could take a person, but I came to realize, after a few years, that some of these guys would be on the wagon for several years, take a drink, and then, take another and another. Once they lost their house and their car and all of their friends, most of these guys then stopped drinking. And they would show up for work again. The idea of someone being on a 1 or 2 year bender seemed unfathomable to me. However, at various times, sometimes when they had been drinking, their sin was constantly before them. Sometimes, when they began to get sober, their sin would be constantly before them. Many had gone from having wives, families, houses and cars to having nothing. Furthermore, along the way, they hurt almost everyone that they knew in one way or another. So, their sin was perpetually before them.

David is only beginning to understand the consequences of his sin. His seeing a beautiful woman and taking her; and then murdering her husband, had far-reaching consequences—much further than David understood even at this time. The limited knowledge of the impact of what he has done is continually in David's thinking.

In 2Sam. 11–12, we approached this as a sin of degeneracy; as an addictive sin. When people are in the midst of degenerate sins, they often do not appreciate that consequences of their actions. When addicted to drugs, people do all kinds of evil things in order to procure more drugs. Or, those who have the means of acquiring drugs, continue to do so until those means are used up—with little or no appreciation of what they are doing to themselves and to others.

**Application:** Along these lines, there is no such thing as a victimless crime. Libertarians tend to believe that, we ought to be able to do whatever we want with our own bodies without the state being involved (e.g., ingest drugs, become a prostitute or engage the services of a prostitute, etc.). These are not victimless crimes nor are these

crimes with no impact on society. One might argue that incarceration for drug usage is not the proper approach; but there is no way one can argue that having 10% of the population taking drugs is a good thing for society.

**Application:** Some states take the approach of legalizing a sin and then taxing it, thinking that will bring in all kinds of revenue to the state. If this were the case, Nevada would be the richest state in the union; however, as I write this in 2011, it has some of the highest unemployment rates in the nation and budget problems. If taxing sin were the answer, Nevada would have weathered the recession quite handily. California has all but made marijuana legal; however this has done very little to close its budget gaps.

In any case, assuming that Bathsheba was a willing participant (something which we do not know for certain), this does not make their sin a personal matter. As we will find out in the next few chapters of 2Samuel, this sin of David's is going to affect the entire nation of Israel.

God's administration of installment pressure is going to continually bring David back to the sins which he committed. When one son rapes a daughter; David is reminded of his taking Bathsheba. When one son kills another son, David is reminded of his murder of Uriah, Bathsheba's husband. God is not looking to fill David's soul with guilt with each installment of pressure; God is driving home to David the long-term consequences of his sins (which include marrying many wives and then not participating to the raising of their children because he had no time to do this).

**Application:** Just in case you want to misinterpret that last paragraph and think that the problem with David's polygamy is, he did not properly raise up his children—that is only part of it. We are never taken inside of David's home to see what happened with his wives; nor with Solomon. However, their wives had no one to go to with their problems. David might be available to a wife maybe once every two weeks. If she had too many problems, perhaps much less than that.

**Application:** The woman needs a man who is emotionally available to her on a regular basis. Now, given the demands of work, she may not feel as if she gets enough, no matter what, but with doctrine, that can all be worked out. A man cannot have 2 or more wives and be available to her. He cannot give her enough to respond to.

The Bible certainly mentions men who are married to more than one wife; but this in no way condones polygamy. We have already studied the **Doctrine of Polygamy** in Deut. 21:15 2Sam. 5 1Chronicles 14 ([HTML](#)) ([PDF](#)).

This verse reads: [For I know my disobedience, and my sin \[is\] continually before me](#). David is continually aware of what he has done and how it has affected so many others. As time continues, he will begin to recognize just how profound this sin was in terms of its impact upon Israel. This does not mean that he is filled with guilt each and every day; but he is aware of what he has done; and, day-by-day, he becomes more aware of the consequences of these sins.

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**To You—to alone You—I have sinned;  
and the evil in Your [two] eyes I have done.  
On account of You are righteous in Your  
declaration;  
You are clean in Your judgement.**

Psalm  
51:4

**With regards to You—[and] to You alone—I  
have sinned;  
and I have done evil in Your eyes.  
Therefore [lit., So that], You are righteous in  
Your declaration; [and] You are justified in  
Your judgment.**

**Against You and You only have I sinned;  
and I have done evil before You.  
Therefore, You are both righteous in your declaration (of my discipline)  
and You are justified in Your judgment (of my sins).**

Here is how others have translated this verse:

### Ancient texts:

Latin Vulgate	To You only have I sinned, and have done evil before You: that You may be justified in Your words, and may <u>overcome</u> when <u>You</u> are judged.
Masoretic Text (Hebrew)	To You—to alone You—I have sinned; and the evil in Your [two] eyes I have done. On account of You are righteous in Your declaration; You are clean in Your judgement.
Peshitta (Syriac)	Against You, You only, have I sinned, and done that which is evil in Your sight; for You wilt be justified in Your reproof, <u>triumphant</u> in Your judgments.
Septuagint (Greek)	Against You alone have I sinned, and done evil before You; that You might be justified in Your words, and might <u>overcome</u> when <u>You</u> are judged.
Significant differences:	<i>You</i> is not repeated in the Greek or in the English translation of the Syriac. <i>Before You</i> and <i>in Your sight</i> are legitimate ways to translate <i>in Your [two] eyes</i> .

The Greek, Latin and Syriac all use a similar verb in the last phrase (*to overcome, to be triumphant*) which is very different from the Hebrew verb. *When You are judged* (from the Latin and the Greek) might be a legitimate way to translate the final Hebrew words, but that would end of being inconsistent. The second to the last phrase would then be reasonably rendered *when You speak*.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	You are really the one I have sinned against; I have disobeyed you and have done wrong. So it is right and fair for you to correct and punish me.
Easy English (Churchyard)	I have *sinned against you and only you. You saw the *evil that I did. And so you are right when you talk to me. You are not wrong when you say that I am bad.
Easy-to-Read Version	I did the things you say are wrong. God, you are the One I sinned against. I confess these things so people will know I am wrong, and you are right. Your decisions are fair.
Good News Bible (TEV)	I have sinned against you---only against you--- and done what you consider evil. So you are right in judging me; you are justified in condemning me.
<i>The Message</i>	You're the One I've violated, and you've seen it all, seen the full extent of my evil. You have all the facts before you; whatever you decide about me is fair.
New Century Version	You are the only one I have sinned against; I have done what you say is wrong. You are right when you speak and fair when you judge.
New Life Bible	I have sinned against You, and You only. I have done what is sinful in Your eyes. You are always right when You speak, and fair when You judge.
New Living Translation	Against you, and you alone, have I sinned; I have done what is evil in your sight. You will be proved right in what you say, and your judgment against me is just [Greek version reads and you will win your case in court. Compare Rom 3:4.].

### Partially literal and partially paraphrased translations:

American English Bible	Against You alone I have sinned, and it's a wicked thing that I've done. So, Your words against me are righteous, and I should be humble when I'm being judged.
Ancient Roots Translinear	To you, you alone, I sinned and did evil in your eyes. Your word makes-righteous, and therefore your judging purifies.
God's Word™	I have sinned against you, especially you. I have done what you consider evil. So you hand down justice when you speak, and you are blameless when you judge.
New American Bible	Against you alone have I sinned; I have done such evil in your sight That you are just in your sentence, blameless when you condemn.
NIRV	You are the one I've really sinned against. I've done what is evil in your sight. So you are right when you sentence me. You are fair when you judge me.
New Jerusalem Bible	Against you, you alone, I have sinned, I have done what you see to be wrong, that you may show your saving justice when you pass sentence, and your victory may appear when you give judgement,...
Revised English Bible	Against you only have I sinned and have done what displeases; you are right when you accuse me and justified in passing sentence.
New Simplified Bible	I have sinned against you, especially you. I have done what you consider evil in your sight. So you hand down justice when you speak, and you are blameless when you judge.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Against you, you only, have I done wrong, working that which is evil in your eyes; so that your words may be seen to be right, and you may be clear when you are judging.
Complete Jewish Bible	Against you, you only, have I sinned and done what is evil from your perspective; so that you are right in accusing me and justified in passing sentence.
HCSB	Against You--You alone--I have sinned and done this evil in Your sight. So You are right when You pass sentence; You are blameless when You judge.
NET Bible®	Against you — you above all [tn Heb "only you," as if the psalmist had sinned exclusively against God and no other. Since the Hebrew verb <i>châṭâ'</i> (חָטָא) [pronounced <i>khaw-TAW</i> ] ("to sin") is used elsewhere of sinful acts against people (see BDB 306 s.v. 2.a) and David (the presumed author) certainly sinned when he murdered Uriah (2 Sam 12:9), it is likely that the psalmist is overstating the case to suggest that the attack on Uriah was ultimately an attack on God himself. To clarify the point of the hyperbole, the translation uses "especially," rather than the potentially confusing "only."] — I have sinned; I have done what is evil in your sight. So [tn The Hebrew term <i>l'ma'an</i> (לְמַעַן) [pronounced <i>l'-MAH-gahn</i> ] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of <i>l'ma'an</i> (לְמַעַן) [pronounced <i>l'-MAH-gahn</i> ] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7, as well as IBHS 638-40 ?38.3.] you are just when you confront me; [tn Heb "when you speak." In this context the psalmist refers to God's word of condemnation against his sin delivered through Nathan (cf. 2 Sam 12:7-12).] you are right when you condemn me [tn Heb "when you judge."].
New International Version	Against you, you only, have I sinned

and done what is evil in your sight;  
so you are right in your verdict  
and justified when you judge.

**Literal, almost word-for-word, renderings:**

The Amplified Bible	Against You, You only, have I sinned and done that which is evil in Your sight, so that You are justified in Your sentence and faultless in Your judgment [Psalm 51:4 : Rom 3:4].
Concordant Literal Version	Against You, against You alone have I sinned And done what is evil in Your eyes, So that You may be justified when You speak, And be cleared when You judge."
A Conservative Version	Against thee, thee only, I have sinned, and done that which is evil in thy sight, that thou may be justified when thou speak, and may prevail (LXX/NT) when thou are criticized (LXX/NT).
Context Group Version	Against you, you only, I have disgraced [ God ], And done that which is evil in your sight; That you may be vindicated when you speak, And be clear when you judge.
exeGesés companion Bible	Against you - you only, I sinned and worked this evil in your eyes; so that you are just when you word and pure when you judge.
Green's Literal Translation	Against You, You only, I have sinned, and done evil in Your eyes; that You might be justified in Your speaking and be clear when You judge.
MKJV	Against You [Gen 20:6; 39:9; 2 Sam 12:13; Ps 41:4], You only, have I sinned, and done evil in Your sight; that You might be justified when You speak, and be clear when You judge.
NASB	Against You, You only, I have sinned And done what is evil [Luke 15:21] in Your sight, So that You [Rom 3:4] are justified [Or <i>may be in the right</i> ] when You speak [Many mss read <i>in Your words</i> ] And blameless [Lit <i>pure</i> ] when You judge.
New King James Version	Against You, You only, have I sinned, And done this evil in Your sight- That You may be found just when You speak [Septuagint, Targum, and Vulgate read <i>in Your words</i> .], And blameless when You judge.
World English Bible	Against you, and you only, have I sinned, And done that which is evil in your sight; That you may be proved right when you speak, And justified when you judge.
Young's Updated LT	Against You, You only, I have sinned, And done the evil thing in Your eyes, So that You are righteous in Your words, You are pure in Your judging.

**The gist of this verse:** David confesses his sin to God. He accepts the function of God's righteousness and judgment.

**Psalm 51:4a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced <i>l'</i> ]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 2 <sup>nd</sup> person masculine singular suffix	No Strong's # BDB #510

### Psalm 51:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bad (בַּד) [pronounced bah]	<i>separation, by itself, alone</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #905 BDB #94
Together, the lâmed preposition and bad (בַּד) mean <i>in a state of separation, by itself, alone, apart.</i>			
châtâ' (חָטָא) [pronounced khaw-TAW]	<i>to sin, to miss, to miss the mark, to violate the law, to err; to do wrong, to commit a transgression</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #2398 BDB #306

**Translation:** *With regards to You—[and] to You alone—I have sinned;...* Here is a doctrinal concept which may be difficult for people to swallow. David's heinous sins, where he possibly has raped Bathsheba (he at least took her in adultery) and then plotted the death of her husband; and yet, to God, David said, *"With regards to You—You alone—I have sinned."* Some people may want David to run around and to apologize to Uriah's remaining relatives, to Bathsheba's family, and to whomever. Not here. David goes to God alone and confesses his sin because it is God alone against Whom David has sinned. All sin is first and foremostly against God. This does not mean that the results of sin do not affect others—quite obviously they do, as Uriah the Hittite was killed as a result of David's sin. However, David's sins are chiefly and fundamentally against God, and that is his most important consideration. David knew God's laws and he disobeyed them. That is a sin against God and God alone.

Although, there may be some disagreement in the previous verse whether or not David is naming his sins to God; here, that is clearly the case. This is important to recognize, because naming one's sins to God is integral to the spiritual life, even in the Old Testament.

### Confession of Sin in the Old Testament

1. Believers and unbelievers alike sin. Psalm 51:1–4 1John 1:8, 9
2. Just as God has allowed us to have a permanent, eternal relationship with Him through faith in Christ, a nonmeritorious action, He allows believers to restore temporal fellowship with Him through the confession of sin. Both of these acts, on the part of man, are nonmeritorious and based upon what God has done (or would do).
3. The word *confession* is often associated with odd concepts, so it is more accurate to say that we *acknowledge* or *name* our sins to God.
  - 1) Man is not forgiven because he works up some sort of emotion to accompany his sin.
  - 2) We are forgiven for sin based upon the hanging of our Lord on the cross, when He took upon Himself our sins and paid the penalty for them.
  - 3) You may or may not feel badly about what you have done. However, if you think working up some emotion over your sin is necessary, then you are being extremely arrogant. Jesus paid the penalty for that sin, but, just as important in your own mind is, your emotions that you gin up. That is arrogance.
  - 4) There will be times when your sin will seer your conscience, and you may have an emotional reaction to that. However, this does not mean that you are more forgiven (whatever that would be).
    - (1) Psalm 38:17b–18 reads: *My pain is continually before me. I confess my iniquity; I am sorry for my sin.* Along with his confession, we have the Qal imperfect of dâ'ag (אָגַח) [pronounced daw-AHG], which means *to be anxious, to be concerned, to fear.* Strong's #1672 BDB #178.

## Confession of Sin in the Old Testament

It is not abnormal to be concerned about the consequences of your sin or even anxious about these consequences, as the temporal penalty for sin can, on occasion, be harsh.

- (2) What David feels in Psalm 38:17 is the Hebrew noun *mak<sup>e</sup>ôb* (מַכְאִיב) [pronounced *mahk-OHB<sup>v</sup>*], which means *anguish, pain [affliction] [of soul]; sorrow*. Strong's #4341 BDB #456. The fact that David felt anguish over the sin of Psalm 38 is not to be construed as some kind of command for us to first work up anguish over our sins. There are times we will feel badly for the sins that we have committed; there are times when we don't. In this particular psalm, it is clear that David has been clearly pained by God's discipline (Psalm 38:1–8). So, one might even attribute the anguish and pain that he felt to the discipline for the sin he committed rather than David being convicted of his conscience.
4. R. B. Thieme, Jr. calls this the *rebound technique*. When you name your sins to God (*rebound*) you are forgiven for your sin or sins. 1John 1:9
5. Calls for confession of sin:
  - 1) [The one who conceals his sins will not prosper, but whoever confesses and renounces them will find mercy](#) (Prov. 28:13). Forsaking one's sins simply means not to commit them anymore. The fewer sins you commit, the better your life will be.
  - 2) Num. 5:6–7 ["Speak to the people of Israel, When a man or woman commits any of the sins that people commit by breaking faith with the LORD, and that person realizes his guilt, he shall confess his sin that he has committed. And he shall make full restitution for his wrong, adding a fifth to it and giving it to him to whom he did the wrong."](#)
  - 3) Deut. 30:1–3 ["And when all these things come upon you, the blessing and the curse, which I have set before you, and \*\*you call them to mind\*\* among all the nations where the LORD your God has driven you, and return to the LORD your God, you and your children, and obey his voice in all that I command you today, with all your heart and with all your soul, then the LORD your God will restore your fortunes and have compassion on you, and he will gather you again from all the peoples where the LORD your God has scattered you."](#) This is a call to national repentance and confession of sin.
6. Examples of confession of sin:
  - 1) Both Adam and the woman confess their sins to God in Gen. 3:12–13.
  - 2) Saul confesses his sin in 1Sam. 15:24.
  - 3) David acknowledges his sin to God in Psalm 51:4, which sin is his illicit sex with Bathsheba and the killing of her husband (Psalm 51 inscription). This confession is also found in 2Sam. 12:13a Psalm 32:5. That David is forgiven for his sin is found in 2Sam. 12:13b.
  - 4) Jer. 3:25 ["Let us lie down in our shame; let our disgrace cover us. We have sinned against the LORD our God, both we and our fathers, from the time of our youth even to this day. We have not obeyed the voice of the LORD our God."](#)
  - 5) Daniel confesses his own sin and the sin of the people of Israel in Daniel 9:20.
7. God dealt with Israel collectively, as a people and as a nation. 2Chron. 26:37–38 Neh. 1:6–7 Jer. 33:8 Ezek. 36:25–26
  - 1) The key here was, obedience to the laws of divine establishment. All believers in the Church Age have the Holy Spirit and our lives have spiritual impact. However, in the Old Testament, believers in Israel functioned in relationship to the nation Israel, and God dealt with the nation as a whole.
  - 2) When Israel departed from the laws of divine establishment and from the faith God commanded them, God expected them as a people to come before Him, changing their mind about their evil ways and confessing their sins. See Lev. 26 (see in particular vv. 40–42). See also Isa. 59:12 with respect to God's collective dealings with Israel.
  - 3) Since God dealt with nation Israel as a singular entity, that means that the sons might confess the sins of their fathers as well. They recognize that the actions of their fathers led them to a point of great national discipline, and, because they are seen as a collective whole, therefore, their confession of sins reasonably includes the sins of their fathers. Neh. 9:1–3
  - 4) 1Kings 8:47–49 ["Yet if they turn their heart in the land to which they have been carried captive, and repent and plead with you in the land of their captors, saying, 'We have sinned and have acted](#)

## Confession of Sin in the Old Testament

perversely and wickedly,' if they repent with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to you toward their land, which you gave to their fathers, the city that you have chosen, and the house that I have built for your name, then hear in heaven your dwelling place their prayer and their plea, and maintain their cause." Here, we are speaking of the ultimate in discipline against client nation Israel—removal from the land of blessing, the Land of Promise.

- 5) See also Jer. 3:11–17 And the LORD said to me, "Faithless Israel has shown herself more righteous than treacherous Judah. Go, and proclaim these words toward the north, and say, "Return, faithless Israel, declares the LORD. I will not look on you in anger, for I am merciful, declares the LORD; I will not be angry forever. Only acknowledge your guilt, that you rebelled against the LORD your God and scattered your favors among foreigners under every green tree, and that you have not obeyed my voice, declares the LORD. Return, O faithless children, declares the LORD; for I am your master; I will take you, one from a city and two from a family, and I will bring you to Zion. "And I will give you shepherds after my own heart, who will feed you with knowledge and understanding. And when you have multiplied and increased in the land, in those days, declares the LORD, they shall no more say, "The ark of the covenant of the LORD." It shall not come to mind or be remembered or missed; it shall not be made again. At that time Jerusalem shall be called the throne of the LORD, and all nations shall gather to it, to the presence of the LORD in Jerusalem, and they shall no more stubbornly follow their own evil heart."
- 6) One of the great problems with Israel is, they might confess their sins, but, a very short time later, they would be fornicating with Baal (i.e., worshiping another god). Jer. 2:22–23
8. Confession (acknowledgment) of sin, in the Old Testament, was therefore both a personal and a collective matter.

Two words need to be understood in this doctrine: (1) *Confession* of sin is the acknowledgment of sin. This may or may not be accompanied by emotions. (2) *Repentance* has also taken on an emotional connotation. However, repentance is simply changing your mind about what you are thinking or doing. This may or may not include having an emotional response.

Related to this is the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

There are a lot of weak commentaries out there. Dennis Bratcher writes: *When we have done the things that David has done, it is not a private matter. When we have abused our position of responsibility before God, committed adultery with Bathsheba, murdered Uriah the Hittite, and been confronted with Nathan the prophet, we cannot simply offer a private prayer of repentance and hope that no one finds out. That kind of public sin before God and the community requires a willingness to come before God and the community and take responsibility for what we have done.*<sup>12</sup> This sounds very logical. However, in this psalm, David will say to God, "**Against You and You only have I sinned;**" and there is no recording of David making a public confession at any point in time (we have no idea as to how many were around David when Nathan nailed him on his transgression). There is nothing wrong with using logic when fleshing out the meaning of this or that verse; however, at a time when some might conclude a public confession is apropos, the Bible records no such thing. The closest thing that we have to a public confession is this psalm, which is far more doctrinal than confessional.

Bathsheba and David's adultery are mentioned in the inscription, but Uriah is never named in this psalm. Furthermore, there is nothing about either sin in the psalm itself. A full narrative of David's actions are found in 1Sam. 11, but it is very difficult to determine at what point this information was released to the public. David's life, from this point on, is going to be very busy. He is going to be under great discipline; there will be great disruptions

<sup>12</sup> From <http://www.crivoice.org/psa51.html> accessed September 30, 2011.

in his family life; and he will face a civil war. We do not know at what point David wrote any of this; and we do not know when it became available to the public. However, what we do not have is some sort of public forum, a few days later, where David stands before his public, and he enumerates his sins.

An interesting question is, at what point did Bathsheba know all of what had happened? Her grandfather, Ahithophel, turned against David in the revolution. At the very least, he knew what happened to his granddaughter; and, he must have had at least suspicions about what happened to Uriah the Hittite. All of this was written down before Bathsheba died (she will outlive David); when she had access to it and read it, is another matter. There is this whole human drama occurring, Bathsheba's feelings about David after all that had happened, which we are given the barest of information. She is brought into the castle as his wife; yet the son of their adultery dies. She and David had sexual relations soon thereafter, at which time Solomon is conceived; and they have several children, which indicates that they had a normal sex life after all is said and done. Furthermore, it is suggested, but not stated outright, that David was faithful to Bathsheba. He has no other named children by other women after that point; and no additional wives or mistresses are named.

### Psalm 51:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ra' (עַר) [pronounced <i>rahg'</i> ]	<i>evil, bad, wicked; evil in appearance, deformed; misery, distress, injury; that which is displeasing [disagreeable, unhappy, unfortunate, sad]</i>	masculine singular noun with the definite article	Strong's #7451 BDB #948
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿêynayim (עֵינַיִם) [pronounced <i>g'ay-nah-YIM</i> ]	<i>eyes, two eyes, literal eye(s), spiritual eyes; face, appearance, form; surface</i>	feminine dual noun with the 32 <sup>nd</sup> person singular suffix	Strong's #5869 (and #5871) BDB #744
This phrase is literally <i>in your eyes</i> , but it can be translated <i>in your opinion, in your estimation, to your way of thinking, as you see [it]</i> . The dual and plural forms of this word appear to be identical.			
Together, the bêyth preposition and ʿayin mean <i>in my eyes</i> is used, it means <i>in my opinion, to my way of thinking, as I see it</i> .			
ʿâsâh (עָשָׂה) [pronounced <i>gaw-SAWH</i> ]	<i>to do, to make, to construct, to fashion, to form, to prepare, to manufacture</i>	1 <sup>st</sup> person singular, Qal perfect	Strong's #6213 BDB #793

**Translation:** ...and I have done evil in Your eyes. David has manufactured the evil before God; in God's sight, David has constructed the evil. It is very likely that David does not fully appreciate just how evil his acts were in terms of their repercussions, but God will show that to David, over the next 10 years.

This abbreviated doctrine comes from the **Doctrine of Rebound** ([HTML](#)) ([PDF](#)).

**The Abbreviated Doctrine of Rebound (Confession of Personal Sin)**

1. Mechanics is extremely important in the Church Age. God has clearly outlined for us exactly what we ought to do for our spiritual lives.
2. When God gives us a mandate, e.g., **Be filled with the Spirit** (Eph. 5:22) or **Quench not the Spirit** (1Thess. 5:19), then we ought to be taught just *how* we can fulfill that mandate. See Gal. 5:16, 25 for similar mandates.
3. The mechanics are given in 1John 1:9 **If we confess** [*acknowledge, name*] **our sins, He is faithful** [meaning, God does this every time] **and just** [God does not violate His Own righteousness] **to forgive us our sins** [the sins we name], **and to cleanse us from all unrighteousness** [the sins that we have committed that we are unaware of].
4. We all possess a sin nature. **If we say that we have no sin, we deceive ourselves, and the truth is not in us** (1John 1:8).
5. We all commit personal sin. **If we say that we have not sinned, we make Him a liar, and His Word is not in us** (1John 1:10).
6. John, in his first epistle, speaks of this as walking in the light and having fellowship with Him. 1John 1:6–7
7. Synonyms for being out of fellowship, naming one's sins to God and/or being filled with the Holy Spirit:
  - 1) Walking in the light. 1John 1:7
  - 2) Walking in the Spirit. Rom. 8:3b–4
  - 3) Being in the Spirit: Eph. 6:18a
  - 4) Being in fellowship with other believers and with Jesus Christ. 1John 1:6 2Cor. 13:14.
  - 5) Drinking the cup of the Lord in an unworthy manner. This is being out of fellowship. The Corinthians were urged to judge themselves so that they would not be judged (which is rebound) 1Cor. 11:27–31
  - 6) Yield (in the aorist tense). Rom. 6:13, 12:1
  - 7) Lay aside every weight. Heb. 12:1
  - 8) Be in subjection to the Father. Heb. 12:9
  - 9) Lift up the hands that hang down. Heb. 12:12
  - 10) Make straight paths. Matt. 3:3; Heb. 12:13
  - 11) Arise from the dead. Eph. 5:14
  - 12) Put off the old man. Eph. 4:22
  - 13) Acknowledge your iniquity. Jer. 3:13
8. Naming one's sins to God in order to be restored to fellowship, is also found in the Old Testament. Gen. 3:12–13 Lev. 26:40–42 2Sam. 15:24, 30 1Kings 8:47–50 Psalm 32:3–5 51:1–14 Prov. 28:13 Jer. 2:22–23 3:12–13 Daniel 9:20–23
9. We do not get to make up our own mechanics for the spiritual life. We are not required in naming our sins to God to work up some emotional response. We may recognize how deeply our sins have hurt others and be sorry that we did what we did; we may feel tremendous pain for being out of fellowship and under divine discipline. However, at no time are we required by God to work up some sort of emotion over a sin that we have committed. Along the same lines, there is no requirement by God for penance or for us to promise that we will never commit that sin again.
  - 1) As an aside, I want to be specific here: we are talking about the mechanics of rebound. That simply means that we name our sins to God. There are no other hoops that we need to jump through in order to be forgiven.
  - 2) Even though you can obviously sin and then confess it, bear in mind that there are natural consequences to sin. Some sins that you commit will hurt other people. Some sins are degeneracy sins, which can affect your thinking and your behavior in the long term. David's famous sin of 2Sam. 11–12 was the result of years of degeneracy in the area of sexual sins, and these sins had a decade of results that David had to contend with (2Sam. 13–20), even after he had named these sins to God (2Sam. 12:13 Psalm 51:4).

Naming one's sins to God is one of the fundamental mechanics of the Christian life. *Rebound* is a term original with R. B. Thieme, Jr. The concept of spiritually, Bob probably would have learned from L. S. Chafer.<sup>13</sup>

<sup>13</sup> Lewis Sperry Chafer, D.D., Litt. D., The. D.; *Systematic Theology*; Kregel Publications; ©1976 Dallas Theological Seminary; Vol. 7, p. 90–91.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Psalm 51:9a–b *With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes.* David has damaged God’s reputation with what he did. In many anti-Bible sites and in many anti-Bible books, David’s name will be brought up. “So, David was a man after God’s Own heart? Do you know what David did? Are you aware of his adultery and his murder?” And these sites are, for the most part, very dishonest. By this time, if you have studied 2Sam. 11–12 and this psalm, you understand that David has a sin nature; he succumbed to the sexual lust that he had; and he committed a series of heinous sins. Sure David is a hypocrite; he is a sinner; and he has a sin nature. No one in the Bible is perfect (except, of course, Jesus Christ). The Bible is willing to expose man for what he is. If any of these anti-Bible sites took a few minutes to understand the sacrificial death of Jesus Christ, the gospel, and the nature of man, all of this makes perfect sense. The Bible nowhere condones David’s behavior. He is going to spend 10 years under great pressure because of this series of sins. However, these anti-Bible sites have no interest in truth. They have no interest in understanding what the Bible says. They want to disparage the Bible and they want to disparage Jesus Christ. It does not bother them to do this dishonestly. They want to throw as much mud against the wall as they can, knowing that some of it will stick—at least in the thinking of this or that reader. David has provided them a great deal of ammunition. As long as they ignore the central themes of the Bible, men for centuries have disparaged Christianity and have used David as their prime example of how messed up the Bible is; and how messed up the Christian view of God is.

However, this ought to give us great comfort. Very few of us have committed adultery; and even fewer have had men murdered to cover up this or that wrong. However, we know in this psalm—because it is the Word of God—that David was completely and totally forgiven. He has been washed and cleansed completely from his sins. This gives us great comfort because we have all sinned; and sometimes, we look back upon a sin or a series of sins and we wonder, *are we really saved; can God really forgive us?* This psalm tells us, *yes, no matter what we have done, if we believed in Jesus Christ, then we are saved.*

**Application:** About a decade ago, there was a woman on death row in Texas (Karla Faye Tucker) who helped commit a heinous crime (she helped kill 2 people with a pickax in order to steal a motorcycle). When off of drugs and when in jail, she apparently believed in Jesus Christ. That was her claim. If she did, then she was completely washed of her sin, insofar as God was concerned. Before God, despite the heinous nature of her crime, she was cleansed. When she died by execution, she left this life and went to be face to face with the Lord.

**Application:** After salvation, we have the time in which we live our lives. This was true of David; and this was true of Karla Faye Tucker. God allowed David to live about 30 years after these sins (I did use other people’s material in order to work out a **timeline** here). Much of the Bible was written during that time. There is a tremendous amount of information in the second half of 2Samuel (well, in all of 2Samuel) which was probably written by David after the fact. Now, I have no idea what Karla Faye did after her salvation. I do know that God had a plan for her life, and I have no idea whether she chose to walk in this plan or not. However, you and I are still alive. That means that, no matter what horrendous things we have done, we are still alive and that means that God still has a plan for our lives.

**Application:** I had a wonderful friend who had strayed from the faith (actually, he was off-balance throughout much of his Christian life). Near the end, he was exposed to some clear doctrine, and, for a short time, realized that he had been off the beaten track; and he developed some interest in the Word of God. However, 3 or 4 weeks later, he had returned to the apostate thinking which had dogged his life for so long, and he was removed from this world.

**Application:** My point is, of course, if you are alive—which you must obviously be, if you are reading this—then God has a place for you in His plan, right now. No matter how many times you have failed and no matter how heinous the sins are which you have committed, you still have a place in God’s plan. You may have committed the most horrendous crimes of this century and you may be facing the lethal injection to pay for your crimes; but, to your last breath, God has a plan for your life; and you learn that plan by means of the Word of God.

**Application:** Our sins have consequences. David enjoyed a great exalted place in God’s plan; however, he would endure great consequences for his life. David made a lot of bad decisions. He married too many women; he sired too many children; and he had no time to properly invest in his marriages or in his families. As a result, many of his children would end up with a crap life, partially because David did not guide them in their life. As we will find out, this latest round of sins that David committed—the occasion for this psalm—will have David enduring a decade of difficulties, all because of what he has done. This will include a revolution, which was a natural consequence.

**Application:** The choices that we make in life—even that unbelievers make—have a great affect upon our own lives and the lives of those who are close to us. I mentioned Karla Faye Tucker, but I did not tell you about her father and mother’s divorce, and how she had been the result of an extramarital affair. This changed her life entirely, and at the young age of 12, she turned to drugs and sex. The divorce and the knowledge of the affair (and the actuality of the affair) put her on a pathway that would result in the gruesome death of two people who were completely unrelated to her salacious past. My point in mentioning this is, all of these things outside of her volition—the affair and the divorce—had a profound affect upon her. David’s children would be affected by the choices that David made; David’s country would be affected by the decisions that David made. All of the decisions which were sinful, impacted not only David, but perhaps millions of people. Even people today come across these anti-Bible websites and they read about David and the way his life is slanted by the writer of that website, and they decide that maybe the Bible is not the Word of God; maybe the Bible is not absolute truth. In other words, David’s sins impact people even today.

### Psalm 51:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
<p>l<sup>e</sup>ma’an (לְמַעַן) [pronounced l<sup>e</sup>-MAH- gahn]</p>	<p><i>for the sake of, on account of, to the intent of, to the intent that, to the purpose that, in order that, in view of, to the end that; so that</i></p>	<p>compound preposition and substantive which acts like a preposition</p>	<p>Strong’s #4616 BDB #775</p>
<p>This is the substantive ma’an (מֵאֵן) [pronounced MAH-gahn], which means <i>purpose, intent</i>, combined with the lamed preposition (which is the only way that it is found in Scripture).</p>			
<p>NET Bible footnote: The Hebrew term l<sup>e</sup>ma’an (לְמַעַן) [pronounced l<sup>e</sup>-MAH-gahn] normally indicates purpose ("in order that"), but here it introduces a logical consequence of the preceding statement. (Taking the clause as indicating purpose here would yield a theologically preposterous idea - the psalmist purposely sinned so that God's justice might be vindicated!) For other examples of l<sup>e</sup>ma’an (לְמַעַן) [pronounced l<sup>e</sup>-MAH-gahn] indicating result, see 2 Kings 22:17 Jer 27:15 Amos 2:7.</p>			
<p>tsâdaq (צַדִּיק) [pronounced tsaw- DAHK]</p>	<p><i>to be righteous, to be just, to be justified; to have a just cause; to be in the right; to be vindicated; to conduct oneself with integrity</i></p>	<p>2<sup>nd</sup> person masculine singular, Qal imperfect</p>	<p>Strong’s #6663 BDB #842</p>
<p>b<sup>e</sup> (ב) [pronounced b<sup>eh</sup>]</p>	<p><i>in, into, at, by, near, on, with, before, against, by means of, among, within</i></p>	<p>a preposition of proximity</p>	<p>No Strong’s # BDB #88</p>
<p>dâbar (דַּבַּר) [pronounced daw<sup>b</sup>-VAHR]</p>	<p><i>to speak, to declare, to proclaim, to announce; to lead, to guide; to rule, to direct; to follow; to lay snares, to plot against; to destroy</i></p>	<p>Qal infinitive construct with the 2<sup>nd</sup> person masculine singular suffix</p>	<p>Strong’s #1696 BDB #180</p>

**Translation:** *Therefore* [lit., *So that*], *You are righteous in Your declaration*;... The NET Bible justifies understanding this phrase as being a logical consequence of the preceding phrase (see Hebrew exegesis above).

God is absolutely righteous in His declaration against David, which He made through Nathan the prophet. David understood perfectly what Nathan was saying, and he understood perfectly the analogy, and how David is that rich man taking the poor man's little ewe lamb. David knows that God is completely right here and that David is completely wrong.

Sometimes, the bēyth preposition can be used in a temporal way with the Qal infinitive construct, and the final few words could be understood as *when You spoke [against David's sin]*. All of God's pronouncements are just and righteous, because they come from a God Whose very essence is righteousness.

*With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes. Therefore* [lit., *So that*], *You are righteous in Your declaration*;... It was common for kings to have many wives. Although this was against the Mosaic Law, no other king looked at David and thought that there was any abnormality with his having many wives. However, this is a cultural norm, not a spiritual norm. So David is politically correct, so to speak, but spiritually wrong. God is righteous in His declaration to condemn David's sins.

**Application:** The great war of the Christian life is choosing the accepted life in God's eyes as opposed to choosing the accepted life in the view of the world. We live in the devil's world; therefore, we ought to expect that the norms and standards of this world to be quite different than the norms and standards of God. Therefore, God tells us *Do not be conformed to this world, but be transformed by the renovation of your thinking, in order that you recognize what is that good and pleasing and perfect will of God* (Rom. 12:2).

### Psalm 51:4d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zâkâh (זָכָה) [pronounced <i>zaw-KAW</i> ]	<i>to be clear, to be clean, to be pure; to be justified</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2135 BDB #269
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
shâphaṭ (שָׁפַט) [pronounced <i>shaw-FAHT</i> ]	<i>to judge, to condemn, to punish; to defend [especially the poor and oppressed], to defend [one's cause] and deliver him from his enemies; to rule, to govern</i>	Qal infinitive construct with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #8199 BDB #1047

Both the Greek and the Latin render this final phrase as, *You are justified when You are judged*. I think the more legitimate rendering, if this is to be taken as a temporal statement, is *You are justified when You judge [or, condemn]*. The passive stem of the verb (the Niphal infinitive construct) would be rendered more in the sense where God is being judged.

**Translation:** *...[and] You are justified in Your judgment*. First of all, there is some question as to the translation of these final words; the exegesis above discusses this (the Greek and Latin rendering here is somewhat different and taken in the passive sense).

God has condemned David and has judged him for his sins; and David notes that God is completely justified in doing this.

David has, in the past two verses, essentially confessed his sin. However, you will note that David nowhere actually says what sins he committed. This is because Psalm 51 is not designed to be read only by kings who take the wife of a soldier, but this psalm is for all who sin before God. Therefore, we are given the principle here, rather than the specifics. What David says is true of all of us who sin.

With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes. Therefore, You are righteous in Your declaration; [and] You are justified in Your judgment. Since all sin is ultimately against God, our forgiveness comes directly from God. Otherwise, every time you sinned, you would be running all over your state finding people to apologize to and to ask forgiveness of. Furthermore, some of them might not even grant this forgiveness. David indicates this by writing, *Against You and You only have I sinned*. Therefore, David goes directly to God for forgiveness and to be reinstated into fellowship with God.

**Application:** This sin stuff is a two-way street. People will sin against you and they might be believers in Jesus Christ. They do not have to come to you and beg your forgiveness. I have been cheated and sinned against on many occasions. I don't sit by my front door waiting for these people to come by and tell me how wrong they were. They need to approach the throne of grace, not me. I cannot spend my life hating them or plotting revenge or wishing they would die long, horrible deaths. I have to put them in the hands of God.

**Application:** Along the same lines, you might feel it necessary to run around and ask the forgiveness of dozens of people for things which you did. Bear in mind, you might tell everyone that you know about your sins and be forgiven by them, but if God has not forgiven you, you are not forgiven. All of your sins must be named to God. He is righteous in His declaration and He is justified in His judgment.

With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes. Therefore, You are righteous in Your declaration; [and] You are justified in Your judgment. God is perfect righteousness and perfect justice. You will note here that David does not appeal to God's love. In confessing his sin to God, David looks to God's righteousness and justice, because the righteousness which condemns him and the righteousness which will also be David's. The justice of God which has put divine discipline to bear upon David is the justice which will declare David righteous, even after these horrendous sins. We understand why exactly this is true—because Jesus Christ died for our sins. However, it is less clear just how much David understood of this. That God would forgive him completely and that God's righteousness would be David's, is something that David took on faith.

You may think, *David offered up animals as a sin offering, and he depended upon that*. But David also wrote these words: *You [God] do not delight in sacrifice and offering; You open my ears to listen. You do not ask for a whole burnt offering or a sin offering (Psalm 40:6)*. In this very psalm, David writes: *You do not want a sacrifice, or I would give it; You are not pleased with a burnt offering (Psalm 51:16)*.

Again, this is a matter of progressive revelation. Man in the Old Testament only understood so much. For us, it is obvious that Gen. 22, Psalm 22 and Isa. 53 are all about our Lord's substitutionary death for our sins. However, when it comes to Old Testament believers—including those who wrote those passages—how much they knew about their Savior-Messiah is much more limited. How much they knew about the righteousness of God is much more limited. This is what truly makes the Bible, the Old and New Testaments, amazing. Old Testament writers write about things that they do not have a complete understanding of. However, all that they write is in perfect accordance with Christ revealed in the New Testament. This is how the Christian understanding of progressive revelation is so completely different from that taught in Islam. In Islam, there was the problem that you have one passage which says X and another passage which says not-X; which is correct? In Islam, the most recent passage is said to supercede the most ancient passage. That is not the way true progressive revelation really works. Progressive revelation means that,

Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational.

each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational.

The brickwork on a house, in many ways defines that house and its look. However, you cannot simply look at the first row of bricks and know what the house looks like. When you see all of the brickwork completed, and how it is turned, and how far up it goes, and how it looks in relation to the windows and doors, then you see the house in the way it will look. All that happens above that first row of bricks defines the house; but all that additional brickwork does not nullify or disregard or contradict that first row of bricks. The Old Testament lays a good, solid foundation. However, believers in the Age of Israel were unable to articulate all that there is to know about their Messiah-Savior based upon the Old Testament alone. Look, even John the Baptizer had some doubts about Jesus, which he expressed directly (Luke 7:20–22). Now, in the light of the entire Old Testament, even John the Baptizer did not fully understand what Jesus was doing, and he was herald to the King. This fact alone indicates that there were many unknowns in the thinking of Old Testament believers.

David knew that he had sinned; he knew that this sin was against God. He knew God is righteous and just in all things. And he knew that God forgave him. These things he knew. In fact, David depended upon these doctrines. But that the God that David believed in would come down from heaven and take upon Himself the body of a man and die for our sins—that is a piece of the puzzle which I do not believe that David had.

This is why the Old and New Testaments are so amazing and have such an incredible fit. Old Testament authors did not understand the entire theology of God. They knew the foundation, but they did not know what the entire house would look like. Yet the New Testament completes the building of this theological house in all of its glory, so that we are able to see it all—its foundation and its elevation, perfectly fitted together. How does the God explained by Paul fit into the understanding of the God Who spoke to Moses? They are the same God, even though Moses could not articulate in full what God would do and how man would be forgiven. Old Testament saints like Abraham, Moses and David knew many of the principles of the faith and the essence of God; Paul, by having an historical perspective and being led by the Holy Spirit, understood more fully God's relationship to man, and what the Suffering Messiah did on our behalf.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### David asks to be cleansed from all iniquity

**Behold, in iniquity, I was born;  
and in sin conceived me my mother.**

Psalm  
51:5

**Look, I was born in iniquity  
and my mother conceived me in sin.**

**Point of doctrine: I was born in iniquity and my mother conceived me in sin.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

For behold I was conceived in iniquities; and in sins did my mother conceive me.

Masoretic Text (Hebrew)

Behold, in iniquity, I was born; and in sin conceived me my mother.

Peshitta (Syriac)

For behold, I was formed in iniquity; and in sin did my mother conceive me.

Septuagint (Greek)

For behold, I was conceived in iniquities, and in sins did my mother conceive me.

Significant differences:

The Greek has the additional word *for* in the first phrase, as do the English translations of the Latin and Syriac.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English (Churchyard)	I have sinned and done wrong since the day I was born. I am sure that I have done bad things since my birth. I have always wanted to *sin since the day that I was born.
Easy-to-Read Version	I was born in sin, and in sin my mother conceived me.
Good News Bible (TEV)	I have been evil from the day I was born; from the time I was conceived, I have been sinful.
<i>The Message</i>	I've been out of step with you for a long time, in the wrong since before I was born.
New Century Version	I was brought into this world in sin. In sin my mother gave birth to me.
New Life Bible	See, I was born in sin and was in sin from my very beginning.
New Living Translation	For I was born a sinner- yes, from the moment my mother conceived me.

**Partially literal and partially paraphrased translations:**

American English Bible	Look! In lawlessness I was conceived, and the strange food of sin, which I craved from my mother.
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup> NIRV	I travail as a mother for the iniquity here, for the rutting in sin. Indeed, I was born guilty. I was a sinner when my mother conceived me. I know I've been a sinner ever since I was born. I've been a sinner ever since my mother became pregnant with me.
New Jerusalem Bible Revised English Bible	...remember, I was born guilty, a sinner from the moment of conception. From my birth I have been evil, sinful from the time my mother conceived me.
New Simplified Bible	Indeed, I was born in perversity (mischief) (evil). I was a sinner when my mother conceived me.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Truly, I was formed in evil, and in sin did my mother give me birth.
Complete Jewish Bible HCSB	True, I was born guilty, was a sinner from the moment my mother conceived me. Indeed, I was guilty when I was born; I was sinful when my mother conceived me.
JPS (Tanakh—1985)	Indeed I was born with iniquity, with sin my mother conceived me.
Judaica Press Complete T. NET Bible®	Behold, with iniquity I was formed, and with sin my mother conceived me. Look, I was guilty of sin from birth, a sinner the moment my mother conceived me [Heb "Look, in wrongdoing I was brought forth, and in sin my mother conceived me." The prefixed verbal form in the second line is probably a preterite (without vav [?] consecutive), stating a simple historical fact. The psalmist is not suggesting that he was conceived through an inappropriate sexual relationship (although the verse has sometimes been understood to mean that, or even that all sexual relationships are sinful). The psalmist's point is that he has been a sinner from the very moment his personal existence began. By going back beyond the time of birth to the moment of conception, the psalmist makes his point more emphatically in the second line than in the first.].
NIV – UK <i>The Scriptures</i> 1998	Surely I was sinful at birth, sinful from the time my mother conceived me. See, I was brought forth in crookedness, And in sin my mother conceived me.

**Literal, almost word-for-word, renderings:**

American KJV <i>The Amplified Bible</i>	Behold, I was shaped in iniquity; and in sin did my mother conceive me. Behold, I was brought forth in [a state of] iniquity; my mother was sinful who conceived me [and I too am sinful] [John 3:6; Rom 5:12; Eph 2:3].
Concordant Literal Version	Behold, I was with depravity when I was travailed in birth, And in sin when my mother conceived me."
Context Group Version	Look, I was brought out in iniquity; And in disgrace did my mother conceive me.
Evidence Bible	Behold, I was shaped in iniquity; and in sin did my mother conceive me.
exeGesés companion Bible	Behold, I writhed in perversity; and in sin my mother conceived me.
Fred Miller's Revised KJV NASB	Behold, I was shaped in iniquity; and my mother conceived me in a sinful <i>world</i> . Behold, I was brought forth in iniquity [Job 14:4; 15:14; Ps 58:3; Eph 2:3], And in sin my mother conceived me.
NRSV	Indeed, I was born guilty, a sinner when my mother conceived me.
Syndein	Behold, I was shaped in iniquity, and in sin did my mother conceive me {old sin nature is passed down from Father at birth - so he was 'born already in sin'}.
World English Bible	Behold, I was brought forth in iniquity. In sin my mother conceived me.
Young's Updated LT	Lo, in iniquity I have been brought forth, And in sin did my mother conceive me.

**The gist of this verse:** David was born with imputed sin and a sin nature. .

At birth, Adam's original sin stands imputed to us; we are also born with a sin nature. My question is, does this verse speak to both of these things, or to either one specifically? Or, knowing of these two relationships that we have with sin, do we properly interpret this verse in this way?

### Psalm 51:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hên (הן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ʿâvôwn (אָוֹן) [pronounced gaw-VOHN]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun	Strong's #5771 BDB #730
chûwl (לוּל) [pronounced khool]	<i>to be born; to be brought forth</i>	1 <sup>st</sup> person singular, Pulal perfect	Strong's #2342 BDB #296

**Translation:** *Look, I was born in iniquity...* The demonstrative interjection means *lo!, behold, observe, look, look here, get this, listen, listen up*. This is an important fact; this is a point of doctrine. Now, David is not justifying himself or giving himself a reason to legitimately sin, but he is pointing out a legitimate theological fact: *I was born in iniquity*. David came out of the womb a sinner. Adam's original sin had been imputed to him and he had an old sin nature. As R. B. Thieme, Jr. pointed out so long ago, the first word a child says is *mama*, the second word is *dada* (or, whatever); and the third word is *no*. That's the old sin nature expressing itself.

Here, we have David being born, but he is born in iniquity; he is born in a transgression, he is born in guilt. So, what this means is, Adam's original sin is imputed to David (and to all of us) at the moment of birth. We emerge

from the womb as criminals; we emerge from the womb in transgression. We may be beautiful to our mothers and fathers, but not to God. God sees us emerge from the womb, and He sees Adam's transgression.

What about Eccles. 7:29b, which reads: **God made man [the Adam] upright, but they pursued many schemes?** Here is the deal: God did make Adam upright; God did create Adam sinless; however since then, mankind has pursued *chishshâbôwn* (חִשְׁשָׁבוֹן) [pronounced *cheesh-shaw-BOWN*], which means *a device [for war], wartime invention*. Strong's #2810 BDB #364. So, what happened to mankind is, God created man perfect, but man chose to do wrong; in fact, now much of his time is spent pursuing wartime inventions. As an aside, this does not mean that Solomon, in Ecclesiastes, is implying that we ought to stop making weapons. We defend ourselves by being strong, which includes having advanced weaponry. However, this clearly indicates the direction of man's history, which is very much in line with what Psalm 51:5 is saying.

The Bible has a great deal to say about imputations, which define our spiritual status at birth, as well as our spiritual potential when faced with the Person of Jesus Christ.

## The Doctrine of Imputations

1. Imputation is the function of the justice of God in crediting something to someone for cursing or for blessing. Imputations are the outline of our lives, and these imputations are pertinent to both believers and unbelievers. . Our relationship with God is built upon these imputations. They form the framework in which all other doctrine is built upon which deals with our relationship with God. Imputations are the bones of the skeleton. Imputations give structure and strength to every concept and principle related to the Christian life. Imputations mark the outline of God's grace. Imputations tell the story of how divine justice accomplishes the purpose for which God created mankind.
2. The original languages:
  - 1) The Hebrew verb is *châshab* (חָשַׁב) [pronounced *khaw-SHAHBV*], which means *to think, to regard, to account, to count, to determine, to calculate*. It is translated a myriad of ways in the KJV; among them: *thought* (Gen. 50:20), *meant* (Gen. 50:20), *devise* (1Sam. 18:25), *think* (Neh., 6:6), *cunning* (Ex. 35:35), *purposed* (Jer. 49:20), *conceived* (Jer. 49:30), *reckon* (Lev. 25:50), *count* (Lev. 25:52), *impute* (Lev. 17:4), *accounted* (1Kings 10:21). It occurs over 150 times in the Old Testament and is rendered in over ten different ways in the Old Testament. The first time we find this verb, it is quite significant. **And Abram had believed Y<sup>e</sup>howah and He counted [= imputed] it to him as righteousness** (Gen. 15:6). Strong's #2803 BDB #362. This verb is found 126 times in the Old Testament.
  - 2) The Greek verb is *Verb logizomai* (λογίζομαι) [pronounced *log-IHD-zohm-ai*], which means, 1) *to reckon, count, compute, calculate, count over; 1a) to take into account, to make an account of; 1a1) metaphorically to pass to one's account, to impute; 1a2) a thing is reckoned as or to be something, i.e. as availing for or equivalent to something, as having the like force and weight; 1b) to number among, reckon with; 1c) to reckon or account; 2) to reckon inward, count up or weigh the reasons, to deliberate; 3) by reckoning up all the reasons, to gather or infer; 3a) to consider, take into account, weigh, meditate on; 3b) to suppose, deem, judge; 3c) to determine, purpose, decide*. Thayer definition only. Strong's #3049. This verb is found 42 times in the New Testament.
3. There are two categories of imputation. The first is real imputations and the second is called judicial imputations.
  - 1) Real imputation is when the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity, which is an agreement or a correspondence for that to which it is imputed. That means there is an affinity between Adam's original sin on the one hand and its home which is the sin nature. They are like things, there is no discontinuity there. So there are two factors involved here: what is imputed from the justice of God, and

## The Doctrine of Imputations

the home or the target for the imputation. In terms of antecedence, that antecedence goes back to Adam's original sin, the original fall, and the affinity is the agreement between Adam's original sin and the sin nature. This makes it a real imputation.

- 2) The second category of imputations, and these are judicial imputations. Judicial imputations take place where the justice of God imputes what is not antecedently one's own and where there is no affinity. In other words, there is no preceding action of event in the one to whom something is judicially imputed which warrants that imputation. Therefore there is no affinity, no agreement or inherent similarity between what is imputed and the recipient. That becomes clear when we look at the two judicial imputations.
4. There are four real imputations.
- 1) The first is Adam's original sin to the sin nature. Romans 5:12: **Therefore, just as through one man [Adam] sin entered into the world, and [spiritual] death spread to all men [by means of imputation] because all sinned [when Adam sinned].** Romans 5:14: **Nevertheless, [spiritual] death reigned from Adam until Moses, even over those who had not sinned in the likeness of the transgression of Adam, who is a type of Him [Jesus Christ] Who was to come [the 1<sup>st</sup> Advent of Christ].** 1Cor. 15:22a: **In Adam, all die.** Rom. 5:16: **And the gift [Jesus Christ] is not like what occurred through the one who sinned [Adam]; For on the one hand, the judicial verdict came by one transgression resulting in condemnation [a real imputation], but on the other hand, that gracious gift [Christ's incarnation and Atonement] because of the many transgressions resulting in a judicial act of justification.**
    - (1) As an aside, there is a reason why Adam's original sin is imputed to all of us—we need to stand condemned before God at birth, so that, if we die prior to the age of accountability, the Lord's death on our behalf can be applied to us. All children who die before the age of accountability (before they are able to understand and make a decision about Jesus Christ) are therefore saved. Their volition is not an issue in the Angelic Conflict, because they have not yet considered God and the Lord Jesus Christ.
    - (2) David, when his infant son died, said, **"He will not return to me; I will go to him."** (2Sam. 12:23b).
    - (3) The sin of Adam was not imputed to Jesus Christ because there was no target; Jesus was born without the old sin nature, which is the target of Adam's original sin. **Blessed is the Man to Whom Jehovah does not impute iniquity, and in Whose Spirit there is no guile** (Psalm 32:2).
  - 2) The second type of real imputation is eternal life to the human spirit—there is an affinity there. The human spirit is that which the Holy Spirit creates and imparts to us at the instant of salvation, and that is what gives us the ability and understanding to relate to God. John 3:16, 36
  - 3) The third is blessings in time are imputed to our perfect righteousness. We have perfect righteousness imputed from a judicial imputation and blessings in time are imputed to that. Psalm 106:30–31 1Peter 2:24
  - 4) Fourth, blessings in eternity are imputed to the resurrection body. That which is done in the Spirit on earth is also parlayed into eternal blessings. 1Cor. 3:11–14
5. Judicial imputations:
- 1) The first is personal sin to Christ on the cross. Jesus Christ was born without a sin nature. He never committed any act of personal sin. Therefore there is nothing in Christ, no antecedent action, nothing preceding the cross which has any affinity or correlation with sin. The point here is that when personal sins were imputed to Christ there was nothing in Christ that had any affinity to personal sin, or there was no action in the life of Christ which

## The Doctrine of Imputations

made a basis for that imputation. Psalm 22:1 Matt. 27:45–46 1Peter 2:24

- 2) In the same way on the second type of imputation, which is perfect righteousness to the believer at the point of salvation, there is no affinity. The believer is born with a sin nature. He has three strikes against him: he has a sin nature; he has been imputed with Adam's original sin; and he has personal sins. So there is no antecedent action of perfection in man to make him worthy of salvation. There is nothing in man that has affinity with perfect righteousness; therefore it is a judicial imputation. Gen. 15:6: **And Abram had believed Y<sup>e</sup>howah and He counted [= imputed] it to him as righteousness.** Rom. 4:3–7, 22–25 2Cor. 5:21
  - (1) Our own righteousness does not enter into the picture in any way. God has classified our righteousnesses as menstruous rags. Isa. 64:6
  - (2) This is why Rom. 4:6 speaks of God imputing righteousness to us apart from our works.
6. Adam and mankind:
  - 1) Adam's original sin is imputed to us at birth. Or, as it has been said by many, when Adam sinned, we all sinned. Rom. 5:18a **Therefore, through the offense of one man condemnation was upon all men.**
    - (1) In this, he is called the federal head of the human race. As the federal head of the human race, Adam *represents* us in his choice to disobey God.
    - (2) Adam's sin and the woman's sin are very different. The woman was deceived by the serpent, but Adam made the free will choice to eat the fruit of the tree.
    - (3) He looked at the woman, whom he loved, and thought about God, and chose the fallen woman. Gen. 3:1–6
  - 2) We are also born with Adam's nature—his propensity for sin—which he acquired after the fall. This nature is passed along through the man in copulation. In this way, Adam is called the seminal head of the human race (*seminal* means *seed, sperm*).
  - 3) Very early in life, we make multiple choices to commit personal sins, which is a result of our volition and the possession of a sin nature which tempts us to sin.
  - 4) Rom. 5:12 **Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned.** Or Jonathan Mitchell's translation: **Because of this (Therefore; That is why), JUST AS through one man (through the act or agency of one man) The Sin (Failure; the miss of the target) entered into the ordered system (the world; the cosmos), and through The Sin (Failure; the miss of the target) The Death, and in this way The Death passed through (came through; went throughout) into all mankind (humanity), upon which [situation], all sinned (everyone fails and misses the target).** Adam brought sin into the world because he chose to sin against God. He brought spiritual death (separation from God) upon himself and all mankind. As a result of having a sin nature, all men therefore choose to sin.
  - 5) All men, without fail, will choose to sin. That is our nature. **For all have sinned and come short of the glory of God** (Rom. 3:23). **All we like sheep have gone astray; we have turned, each one to his own way; and Jehovah has laid on Him the iniquity of us all** (Isa. 53:6).
7. Choosing to sin is a part of man's nature. Recognizing that one has sinned is not a matter of having the Mosaic Law. That is, the Mosaic Law did not ultimately define sin. **There is not a righteous man on earth who does good and does not sin** (Eccles. 7:20).
8. The logical timeline:
  - 1) God knew, in eternity past, that man would fall, and so, in eternity past, God made provisions for man's fall.
  - 2) God's plan was, His Son would take upon Himself our sins.

## The Doctrine of Imputations

- 3) In time Adam was created and Adam sinned.
  - 4) Adam's sin was passed along to all mankind, by imputation and through the possession of a sin nature which is passed along genetically through the male.
  - 5) Jesus came into this world, virgin born. This means He did not possess a sin nature, and therefore, Adam's original sin was not imputed to Him, because He has no natural target for Adam's sin.
  - 6) On the cross, Jesus took upon Himself the judicial imputation of our sins, paying the penalty for these sins.
  - 7) Because Jesus took the judicial imputation of our sins, we may accept the judicial imputation of His righteousness to us. Old Testament saints looked forward to this; and, until that time, their sins were covered. Num. 15:28 Psalm 32:1 Rom. 4:7b
  - 8) We look backward in time to our Lord's crucifixion and believe in Him. We receive His righteousness and our sins are forgiven. Matt. 9:6 Rom. 4:7a Eph. 1:6
  - 9) In time, as we grow spiritually and are filled with the Spirit, we receive blessings from God in time.
  - 10) In eternity, if these blessings in time were a result of functioning in the Spirit according to the teaching of the Word of God, then blessings in time are parlayed into blessings in eternity.
9. Imputations and the Angelic Conflict:
- 1) Satan has lodged objections to God's character prior to human history, after he had fallen and had been sentenced to the Lake of Fire. This is a logical conclusion based upon the fact that Satan has already been judged and yet, he retains some freedom to go about. Job 1:7 John 16:11
  - 2) Satan continues to lodge objects to God's relationship to man, and to the sins which we commit. Job 1:7–11 Rev. 12:10
  - 3) It is Christ's death for our sins and the imputations above which show that God's love, justice and righteousness are integral to his character, and not characteristics which are contradictory or function in opposition to one another.
10. Imputations and salvation:
- 1) We stand condemned at birth, because Adam's original sin has been imputed to the sin nature, which we received genetically from Adam. You may be born with your mother's eyes and your father's hair, but you have a sin nature which you inherited from Adam. Imputed to that sin nature is Adam's original sin.
  - 2) The personal sins which we commit are a natural result of having a sin nature. **I am carnal, sold under sin. For that which I do, I know not. For what I desire, that I do not do; but what I hate, that I do** (Rom. 7:14b–15). See also Rom. 8:3
  - 3) Jesus Christ died for the sins which we have committed and which we will commit—meaning, He took upon Himself the punishment for these sins. Our sins were imputed to Jesus Christ, which is a judicial imputation (there is nothing in Jesus which had a natural affinity for our sins). **He Himself bore our sins in His own body on the tree, that dying to sins, we might live to righteousness; by Whose stripes you were healed** (1Peter 2:24; Isa. 53:5).
  - 4) Therefore, we are no longer condemned because of our sins. **There is therefore now no condemnation to those who are in Christ Jesus** (Rom. 8:1a).
  - 5) Our attitude toward Jesus Christ becomes the issue to us. Just as the Tree of the Knowledge of Good and Evil tested Adam's volition, when there was no sin; the tree of the cross tests our volition in a world of sin. **For God so loved the world that He gave His only-begotten Son, that whoever believes in Him should not perish but have everlasting life**

## The Doctrine of Imputations

- (John 3:16). **For the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord** (Rom. 6:23).
- 6) As a result, we are justified, which means, God's righteousness is imputed to us. **And the gift [Jesus Christ] is not like what occurred through the one who sinned [Adam]; For on the one hand, the judicial verdict came by one transgression resulting in condemnation [Adam's original sin], but on the other hand, that gracious gift [salvation by means of Christ's death on the cross] because of the many transgressions resulting in a judicial act of justification** (Romans 5:16).
  - 7) Robby Dean draws this conclusion: *The conclusion that we draw from all of this is that Adam's sin is not just his sin. Adam's sin is our sin, the sin of the entire human race. All of Adam's descendants are born in a state of helplessness, hopelessness and under condemnation. They are born with a corruption. That means that there is nothing in any of us that allows us to do anything to merit salvation.*
11. The imputations of blessings in time and in eternity are all potential.
- 1) The 6 categories of temporal blessings, which may be imputed to us:
    - (1) Spiritual blessings: Occupation with Christ, a relaxed mental attitude, capacity for prosperity
    - (2) Temporal blessings: Different types of prosperity (social, sexual, wealth etc.)
    - (3) Blessings by association: Other people are blessed through association with you.
    - (4) Historical blessings: Your nation or area is blessed through association with you.
    - (5) Blessings connected with undeserved suffering: Suffering for blessing
    - (6) Dying blessings: Believer glorifies God in dying.
  - 2) We will receive eternal rewards in heaven, based upon our spiritual function here on earth. This involves spiritual growth and the filling of the Holy Spirit. **The natural outworking of these things will be the doing of divine good, which will result in eternal rewards being imputed to us. For we must all appear before the judgment seat of Christ that each one may be rewarded for the things he has done by means of the body (during his life on earth) face to face with what he has accomplished, whether [divine] good or worthless [human good] (2Cor. 5:10). For no man can lay a foundation other than the one which is laid, which is Jesus Christ. Now if any man builds upon the foundation with gold, silver, precious stones, wood, hay, straw, each man's work will become evident; for the day will show it, because it is to be revealed with fire; and the fire itself will test the quality of each man's work. If any man's work, which he has built upon, it remains, he shall receive a reward. If any man's work is burned up, he shall suffer loss; but he himself shall be saved, yet so as through fire** (1Cor. 3:11–15).

I took many of these points from Robbie Dean's notes:

<http://phrasearch.com/Trans/Dean/Genesis/Gen032.htm>

as well as from Bill Wenstrom's Doctrine of Imputation which is here:

[http://www.wenstrom.org/downloads/written/doctrines/theology\\_proper/imputation.pdf](http://www.wenstrom.org/downloads/written/doctrines/theology_proper/imputation.pdf)

R. B. Thieme, Jr. is probably responsible for much of the organization here, much of which he probably got from Chafer. This is an extensive topic in L. S. Chafer's Systematic Theology; ©1976 Dallas Theological Seminary; Volume 2, pp. 296–315. Bob Thieme was an enthusiastic student of Chafer's.

I contributed a little original material.

## Psalm 51:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
chêṭ <sup>er</sup> (חַטָּא) [pronounced <i>kheyṭ</i> ]	<i>sin, offense, fault; penalty for sin, guilt for sin; calamity</i>	masculine singular noun	Strong's #2399 BDB #307
yâcham (יָחַם) [pronounced <i>yaw-KHAHM</i> ]	<i>to conceive (sexual); to be warm with sexual desire; to have sexual intercourse; to conceive; to be in heat (used of animals)</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #3179 BDB #404
'êṃ (אִמּ) [pronounced <i>aim</i> ]	<i>mother [humans, animals]; grandmother used figuratively for an intimate relationship, for a nation; a metropolis, a great and leading city; metaphorically for the earth; point of departure or division</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #517 BDB #51

**Translation:** ...and my mother conceived me in sin. David goes back even further than his birth. In this second half of v. 5, he speaks of being conceived in sin by his mother. The verb used has nothing to do with birth and everything to do with sexual intercourse and conception. David was conceived in sin.

Other theologians also understand this to occur before birth: *This language simply traces his sin back to the time when he began to exist. The previous expression traced it to "his birth;" this expression goes back to the very beginning of "life;" when there were the first indications of life. The idea is, "as soon as I began to exist I was a sinner."*<sup>14</sup>

The sin nature is passed down through the father in conception. This is why the virgin birth is so important—no sin nature to be passed down if there is no man involved.

Adam and Eve both chose to sin, but the quality of their sins was different. The woman was deceived by Satan (this ought to make you understand why God sees the truth as so important); but Adam evaluated the situation, Jesus Christ in the garden or the woman outside of the garden, and he chose the woman. There was no deception involved in Adam's decision. He looked at the woman and thought about God, and he chose the woman. She was his closest friend and lover and he desired her as no one else. He could not imagine his life without her. There was no one on earth like her. Therefore, because of his choice, the male sperm in conception carries with it the sin nature which becomes a part of our body and soul.

### The Sin Nature is Passed Down Through the Male

1. Adam and the woman were created perfect, without sin. Gen. 1:26–27, 31
2. Adam and the woman chose to sin by eating the forbidden fruit. Gen. 3:1–6a
3. The woman was deceived in the fall, taking the fruit to be like God. Gen. 3:1–6a, 13 1Tim. 2:14

<sup>14</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51:5.

## The Sin Nature is Passed Down Through the Male

4. Our passage, Psalm 51:5b speaks of sin as related to conception, so that, we understand the time of conception as the moment that we receive a sin nature (even though we would be hard-pressed to see the results of this in the womb). At conception, there are no outside influences—just the sperm of the man and the egg of the woman. Therefore, sin (the sin nature) has to lie in one of those.
5. Adam sinned knowingly, choosing the woman over God. Gen. 3:6b 1Tim. 2:14
6. As a result, sin came into the world (Rom. 5:12, 19) and death reigned over all mankind (Rom. 5:17).
7. **All have sinned and come short of the glory of God** (Rom. 3:23).
8. No man is righteous. Eccles. 7:20 Rom. 3:10
9. Our life on earth is marked by being dead in trespasses and sins, as children of disobedience, fulfilling the lusts and desires of our flesh. Eph. 2:1–3
10. Even some of our greatest saints had a sin nature. Job 15:14–16 Rom. 7:15–20
11. Even though Adam originally came into the world in the image of God, his son came into the world in Adam's image, which would have included having a sin nature. Gen. 1:26–27 5:3
12. Man is therefore born unclean and under judgement. Job 14:3–4
13. Messiah would come into the world and not commit violence nor would He be deceitful. Isa. 53:9
14. Jesus was born without sin and there was no man involved with His conception. He was conceived by the Holy Spirit. Matt. 1:18–20 Luke 1:34–35
15. Jesus was born only of a woman. Isa. 7:14 Matt. 1:23 Luke 1:35 Gal. 4:4
16. Rom. 8:3–4 **For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.** We, as believers or unbelievers, are unable to keep the Law of God because we are weakened in the flesh, which is a reference to the resident old sin nature. Jesus Christ is in the *likeness* of sinful flesh, which means, He has a body, just like ours; but no resident sin nature.
17. Heb 2:14–15 **Since therefore the children share in flesh and blood, he himself likewise partook of the same things, that through death he might destroy the one who has the power of death, that is, the devil, and deliver all those who through fear of death were subject to lifelong slavery.** The slavery is to sin; more specifically, to the sin nature. We are subject to lifelong slavery because the sin nature is a part of us. Jesus Christ is flesh and blood, as we are, but He lacks the sin nature.
18. Even though Jesus shared flesh and blood with all mankind, He was also separate from sinners (Heb. 7:26).
19. He had no indwelling old sin nature. 1John 3:5
20. Furthermore, by choice, Jesus never sinned. Heb. 4:15 1Peter 2:22
21. This is why the Old Testament offerings always emphasized an animal without spot or blemish (Lev. 4:3, 23, 28). The animal represents Jesus Christ, who is the true Lamb of God (Gen. 22:8 John 1:29, 36).
22. It would be illogical for God to be connected in any way with sin. Since Jesus is fully God, He can have no connection with sin. John 1:1–3, 14 Col. 2:9 Heb. 1:8
23. The only connection that Jesus had with sin is, it was imputed to Him on the cross and He took the penalty for our sins. **For our sake He made Him to be sin who knew no sin, so that in Him we might become the righteousness of God** (2Cor. 5:21). See also Heb. 9:28 1Peter 3:18
24. Because Jesus is fully human (Heb. 4:14–15), the sin nature must therefore be passed down through the man.
  - 1) Jesus is without sin.
  - 2) Jesus is conceived apart from a human father.
  - 3) Therefore, logically, the sin nature must be passed down through the man.
  - 4) **That which is born of the flesh is flesh, and that which is born of the Spirit is spirit** (John 3:6). Although this verse has a different context, the principle is still true.
25. Not only does David emerge from the womb with Adam's original sin imputed to him, (Psalm 51:5a 58:3) he acquires this sin nature at conception (Psalm 51:5b).

There is far more to the virgin birth than being just a sign; than just being a very cool prophecy.

## Chapter Outline

## Charts, Graphics and Short Doctrines

Whereas, Psalm 51:5 speaks of being born convicted of Adam's sin, and with a sin nature, Psalm 58:3 speaks of the natural consequences of having a sin nature: **The wicked go astray from the womb. They are wayward as soon as they are born, speaking lies.**

Being born with a sin nature does not excuse our sin. Some people are born with a propensity for alcoholism; however, we do not excuse that or the resultant actions of the alcoholic, even though there is clearly a genetic predisposition. The same is true of all addictive sins—drugs, gambling, homosexuality (although the latter has gained social legitimacy in the past 30 years due to a concerted effort by homosexuals).

So that there is no confusion, the believer is not ruled by his sin nature. In fact, it might even be argued that the unbeliever is not ruled by his sin nature (otherwise, there would be no morality in the world, apart from believers). We have orderly and fundamentally moral societies as a result of controlling the sin nature by law (enforced humility) and by morality (genuine humility).

Believers and unbeliever alike exert control over the sin nature and over our emotions. We have all seen the spoiled child who demands to get what he wants when he wants it, but that is a result of poor parenting. At the same time, we have come into contact with children who are well-behaved, with great self-discipline. What I am saying is, having a sin nature does not excuse us, no more than Adam could legitimately blame God for his sin (which he did).

It is a legitimate question to ask about Eccles. 7:29a: **Look, this only I have found: that Elohim made man straight.**

### Did God Make Man Upright?

1. Eccles. 7:29a reads: **Look, this only I have found: that Elohim made man [lit., Adam] straight.**
2. God created man upright in two ways: God created Adam perfect, without sin. Adam chose to sin.
3. Man has a conscience, which is developed in time with norms and standards (concepts of right and wrong).
4. For Adam, choices were simple. He could do anything except eat from the Tree of the Knowledge of Good and Evil. For man after the fall, the choices are more complex.
5. However, all men have concepts of right and wrong, even though these concepts may be distorted by the sin nature and by the teaching they have received.

Logically, it would seem necessary to look at the **Doctrine of the Conscience**, but I have not developed that doctrine yet (nor do I find it already done by a reputable source, although I am sure that R. B. Thieme, Jr. must have done it at some point). The *lighthearted Calvinist* has, however (I am not a Calvinist; however, it seems as though he did a reasonable job):

<http://www.scribd.com/doc/13049643/Doctrine-of-Conscience>

## Chapter Outline

## Charts, Graphics and Short Doctrines

Psalm 51:9 **Look, I was born in iniquity and my mother conceived me in sin.** Sin dogs our lives in 3 ways: (1) we have Adam's imputed sin, which means we are condemned from birth before God; (2) we are born with a sin nature, which is passed down through the man; (3) and we commit personal sins. Any one of these 3 things would keep us from having any sort of a relationship with God.

### The Barrier Between Man and God

1. We are born with Adam's sin imputed to us. **Therefore, one sin led to condemnation of all men**

## The Barrier Between Man and God

(Rom. 5:18a). **In Adam, all die** (1Cor. 15:22a). **Because of one man's sin, death reigned through that one man** (Rom. 5:17a).

- 1) Paul provides the entire argument for the imputation of sin in Rom. 5:12–21: **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned-- for sin indeed was in the world before the Law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. But the free gift is not like the trespass. For if many died through one man's trespass, much more have the grace of God and the free gift by the grace of that one man Jesus Christ abounded for many. And the free gift is not like the result of that one man's sin. For the judgment following one trespass brought condemnation [on all mankind], but the free gift following many trespasses brought justification. For if, because of one man's trespass, death reigned through [or, because of] that one man, much more will those who receive the abundance of grace and the free gift of righteousness reign in life through the one man Jesus Christ. Therefore, as one trespass led to condemnation for all men, so one act of righteousness leads to justification and life for all men. For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous. Now the Law came in to increase the trespass, but where sin increased, grace abounded all the more, so that, as sin reigned in death, grace also might reign through righteousness leading to eternal life through Jesus Christ our Lord.**
  - 2) There are reasons why Adam's original sin is imputed to us.
  - 3) We have to be condemned first in order to be saved.
  - 4) Babies are born condemned by God; which makes them eligible for redemption. Therefore, when a child dies, God has already redeemed that child, apart from the child's volition (when a child dies prior to reaching God consciousness) by our Lord's death on the cross. Therefore, that child is saved. 2Sam. 12:22–23
  - 5) This is why the *Book of Life* has every person's name in it. Since we are condemned from birth, we stand potentially purchased from the point of birth. Philip. 4:3 Rev. 3:5
  - 6) Similarly, this allows for the salvation of those who lived prior to the Law of Moses. The Law defined sin, so that, man clearly knew when he had committed a sin. Rom. 5:12–14: **Therefore, just as sin came into the world through one man, and death through sin, and so death spread to all men because all sinned--for sin indeed was in the world before the law was given, but sin is not counted where there is no law. Yet death reigned from Adam to Moses, even over those whose sinning was not like the transgression of Adam, who was a type of the one who was to come. God did not require first having the Law of Moses in order to condemn man. God did not have to define sin in order for us to be sinners.**
  - 7) Again, man has to be condemned in order for God to redeem him; man must be in the slave market of sin in order for God to purchase him.
2. The second part of our barrier is the sin nature. We inherit Adam's sin nature. The corruption of Adam's sin is genetically ingrained in all of us. **We were by nature children of wrath, like the rest of mankind** (Eph. 2:3b). That is, we are prone to sin against God. **By the one man's disobedience the many were made sinners** (Rom. 5:19a). **For we know that the law is spiritual, but I am of the flesh, sold under sin. For I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. Now if I do what I do not want, I agree with the law, that it is good. So now it is no longer I who do it, but sin [= the sin nature] that dwells within me. For I know that nothing good dwells in me, that is, in my flesh. For I have the desire to do what is right, but not the ability to carry it out. For I do not do the good I want, but the evil I do not want is what I keep on doing. Now if I do what I do not want, it is no longer I who do it, but sin [= sin nature] that dwells within me** (Rom. 7:14–20). Often, in the Bible, the singular noun *sin* refers to the *sin nature*, which is actually a part of our cell structure (Rom. 7:14 1John 1:8). In short, all men are genetically disposed to sin.
3. No man, with a sin nature, goes through life apart from personal sin. At some point in our lives, we move out of child-like innocence and intentionally commit sins. **All have sinned and fall short of the glory of God** (Rom. 3:23). **God shows His love for us in that while we were still sinners, Christ died for us** (Rom. 5:8).

## The Barrier Between Man and God

See also Rom. 5:12.

- 1) At some point in time, we will commit a mental attitude sin; we will look at someone else and we will feel superior to them—arrogance. Or, someone rubs us the wrong way, and we hate them. Or, someone has something that we want, and we envy that person.
- 2) At some point in time, we will commit a verbal sin. We will do something wrong, and when questioned about it by our parents, we lie. We dislike someone, so we gossip behind their back.
- 3) At some point in time, we will commit an overt act of sin; some child has a toy we like, and we steal it from him. He cries, so we slug him.
- 4) I still recall one of the first sins which I committed around the age or 4 or 5—stealing toys from a friend, toys which my soul coveted. Obviously, I could not simply have them out in the open to play with them, so I hid them in front of my house behind some bushes. It was entirely illogical, because there was no way that I could actually play with these toys out in the open.
4. There are other barriers which stand between God and us. Because of Adam's original sin has been imputed to us and because we have sinned against God, we have a judgment against us, which judgment demands our death. **The wages of sin is death** (Rom. 3:23a).
5. Because we are born with a sin nature, we are born physically alive, but spiritually dead. This is something which we cannot fix on our own. We cannot decide one day to be spiritually alive; we have no way of establishing fellowship with God any more than we can physically ascending into heaven to be with God. Rom. 5:12–21
6. We have temporal life, God is eternal life. **In Adam, all die** (1Cor. 15:22a). Rom. 5:17, 21
7. As unbelievers, we are of our father the devil. We are not, by birth, children of God. We do not have, therefore, a familial relationship with God. **Jesus said to them, "If God were your Father, you would love Me, for I came from God and I am here. I came not of my own accord, but He sent Me. Why do you not understand what I say? It is because you cannot bear to hear My word. You are of your father, the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies. But because I tell the truth, you do not believe Me."** (John 8:42–45).
8. We do not have a way of appealing to God, no more than a dead man can reach out and appeal to us who are alive on any matter. **And you were dead in the trespasses and sins** (Eph. 2:1).
9. We have relative righteousness (we can usually find someone whom we view as a moral inferior to us); God is perfect righteousness. **All our righteousnesses are as a menstruation cloth** (Isa. 64:6b). **That Gentiles who did not pursue righteousness have attained it, that is, a righteousness that is by faith [Gentiles, without the Law, believe in Jesus Christ and were saved]; but that Israel who pursued a law that would lead to righteousness did not succeed in reaching that law [Israel had the Law, but did not achieve righteousness]. Why? Because they did not pursue it by faith, but as if it were based on works** (Rom. 9:30b–32a). Criminals serving life sentences for multiple murders feel morally superior to child molesters. That is relative righteousness as well as self-righteousness (one of the most amoral people I know is also the most self-righteous person I know; he is so incredibly self-righteous and without any reason to be, that it makes me smile). In any case, God has no interest in our own personally developed concepts of righteousness.
10. All of this puts us into a slave market, so to speak. We have no means by which we can purchase our freedom; we have no way of removing these barriers which are between us and God.

I first heard this doctrine from R. B. Thieme, Jr. in his booklet *The Barrier*. This doctrine was taken directly from the **Illustration of the Slave Market of Sin** ([HTML](#)) ([PDF](#)).

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Our passage reads: **Look, I was born in iniquity and my mother conceived me in sin.** This idea of a sin nature being a part of our cell structure from conception also introduces the controversy of, when are we considered human. Although R. B. Thieme, Jr. gives very persuasive arguments in his book *The Origin of the Soul* for human

life beginning at birth (which is an orthodox position), I have trouble with the logical conclusion, which seems to be, *abortion is not really killing a person, so having an abortion ought to be the decision of the mother and the doctor*. This would mean that, all of the millions of abortions performed in the United States are of no meaning; they are simply the result of a choice, which has no moral ramifications. I have trouble with that, and lean more toward the idea that, God allowed for the conception of a child, and therefore we ought to respect the 9-month process which God has chosen for the child to be carried in the womb (just as we respect the several years it takes for a child to develop a vocabulary and the concept of right and wrong).

Now, is there a soul associated with the fetus inside of a mother? Bob answers this question by saying, there is a format soul within the body of a fetus. What that means exactly, is more difficult to quantify. We know that there are measurable electrical impulses in the brain of a 3 week old fetus, which indicates brain activity. Our brain obviously does much more than think; it activates and regulates the entire body. And our brain continues to develop, particularly as a child up through the teenage years. In fact, during this time period, we can dramatically change the entire life of a person by affecting this brain. Wild children are children who are brought up apart from human contact. Such children, if isolated, can grow to their teens without a vocabulary; and then, at that point, be completely unable to develop a vocabulary of more than 20 or 30 words (or, even less). A teen can be exposed to sexual stimulation or to drug stimulation, and change that teen's life forever, as he will spend the rest of his life seeking out that stimulation.<sup>15</sup> My point is, there are important growth periods of the brain in a child's youth, which growth periods ought not to be exploited by adults, as the brain has not yet fully developed.

Likewise, the brain of the fetus is also developing—and this development is so important, that many women change some of their behavior patterns while pregnant (most do not smoke, drink or use drugs).

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I rarely disagree with the teaching of R. B. Thieme, Jr., but I do depart from it in this instance. He teaches that man becomes fully human at birth (at the first gulp of air, when God breathes into us life) and that abortion is a decision which ought to be left to the mother and the doctor (he supported the Supreme Court Decision *Row v. Wade*). This is covered in his book, *The Origin of the Human Life*.<sup>16</sup> I could not tell you if he supported the millions of fetuses (babies?) destroyed because of *Row v. Wade*. It is my understanding that he did not believe in that, although I do not have any supporting evidence one way or the other.

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Let me add, I do not have a dog in this fight. I do not have a need to agree with everything that Bob Thieme taught, nor do I have a need to find doctrinal differences with him. Furthermore, I have not dealt intimately with the act of abortion with anyone I know. I am sure women I know have had abortions. Whether liberal or conservative, women do not tend to want to brag about having an abortion.

### **Abortion—Logic and the Bible**

1. The biological approach: biologically speaking, what begins at conception and continues until birth is completely and fully human. That which is in the womb has a fully human cell structure as well as a unique design different from that of the mother or the father and unique in the world.
  2. You can make a philosophical or a religious argument which favors or allows for abortion, but you cannot make a biological argument which favors or allows for abortion.
    - 1) You can believe that ensoulment (when the soul enters the body) occurs when we are born, and therefore believe that which is in the womb is not fully human—but that is based upon a religious or philosophical belief.
    - 2) You can make the philosophical argument that, this fetus in the womb is going to be born into a bad life and therefore should be killed in the womb; but the same argument is valid for any child which is already born. A child can be born into poverty and you can similarly argue, that child's life will suck, so we ought to kill it. This particular argument is not based upon when a child is born or where the child is, with regards to the conception/birth process. This argument is based solely upon the environment the child is born into. One could take this exact same argument, and believe that
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<sup>15</sup> As an aside, most homosexuals recognize that, there is often a male to male attraction, however slight, in many men at various times in their youth; and that can be sexually exploited (which exploitation can change the child's life forever).

<sup>16</sup> See <http://rbthieme.org/Publications/theoriginofhumanlife.html>

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- it is most humane to go to parts of Africa and begin slaughtering children and forcing abortions upon the women there.
- 3) A person who comes at this problem from a scientific view—from a biological point of view—cannot make this argument that what is in the womb is not human. There is no biologist who will, on the basis of biology, argue that there is something other than a unique human being in the womb.
  - 4) Theologically, we can talk about the ensoulment process; philosophically, we can talk about the importance of that fetus being brought to term and what sort of a world it will be subjected to; but biologically, that which is in the womb is 100% human.
3. Similarly, a woman cannot argue that, it is her body and that she can do what she wants with it. She may argue this philosophically or she may argue this from a religious point of view, but she cannot make this argument from a scientific/biological point of view. Biologically, that which is in the womb is a human being who is different from the mother. It may be a different gender, and it have a different blood type or different eye color than the mother. No one can make the biological argument that what is in the womb is the mother, and therefore she can determine what ought to be done with it. What is in the womb is dependent upon the mother, just as a recently-born baby is dependent upon his mother; but biologically, this is a different human being than the mother.
  4. One can certainly make the philosophical argument that, an abortion would be better for the mother, say, in the instance of rape. However, no one can really argue that this is better for the child, as the child has no say in this matter. The child is unable to express his opinion on this matter until he is at least 5 years old.
  5. Although, it ought to be obvious that God has some part in the process of conception and the forming of the child in the womb, the Bible affirms this as well. Speaking of Jeremiah, God said, **“Before I formed you in the belly I knew you, and before you came forth out of the womb I sanctified you; I have appointed you a prophet to the nations.”** (Jer. 1:5). Job 31:15 is a similar approach. It seems reasonable and logical to me that we respect this process with which God has chosen to work.
  6. God has chosen this entire process of being formed in the womb for the least and for the greatest. Our Lord’s humanity was clearly developed in the womb.
  7. Our bodies are made and fashioned in the womb of the mother. Job 31:15
  8. God uses the womb of the mother to protect the child. Psalm 139:13b reads: **You have covered [and protected] me in my mother's womb.** The verb here is *çâkak<sup>e</sup>* (çîç) [pronounced *saw-KAHK<sup>e</sup>*], which means *to weave [together], to make [a fence, hedge]; to protect, to guard; to cover over*. Strong’s #5526 BDB #692, 696, 697. The sense of this verb seems to be more *to cover and protect* (Ex. 37:9 1Chron. 28:18 Psalm 140:7).
  9. The Bible uses the same designation for a child in the womb as a child outside of the womb.
    - 1) The Greek noun *brephos* (βρέφος) [pronounced *BREHF-oss*], which means, 1) an unborn child, embryo, a foetus; 2) a new-born child, an infant, a babe. Thayer definitions only. Strong’s #1025. This is used in Luke 1:41, 44 for a child in the womb. It is used in Luke 2:12, 16 for a child in a manger. The emphasis seems to be upon not yet being grown or fully developed. 1Peter 2:2 2Tim. 3:15
    - 2) The same is true of the Hebrew word *geber* (גִּבּוֹר) [pronounced *ge<sup>b</sup>-VAIR*], which means *men*, as separate from women and children. Strong’s #1397 #1399 BDB #149. This word is used of Job in the womb in Job 3:3, although this word is generally used of an adult male (Num. 24:3, 15).
  10. I would have a difficult time arguing for or against a fetus going to heaven as David’s young infant child (2Sam. 12:15–23). However, logically and religiously, one could argue, *I know a baby will go to heaven, but I am not so certain about a fetus, so I will therefore give birth to the child and then kill it*. This is a perverse argument, I admit, and one that will result in a charge of premeditated murder; but there is a religious logic to it. This argument dovetails with the argument that, this child’s life will suck, therefore, we ought to kill the child.
  11. However, it is clear from the Old Testament that God prefers life over death<sup>1</sup>:
    - 1) The concept of "life" was regarded as the highest good, while "death" was seen as the worst evil. Hence the challenge found in Deuteronomy 30:19 **“Today I have set before you life and death, blessings and curses. Now choose Life, so that you and your children may live.”**

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- 2) Man is not a chance or a mere assemblage of cells, but created in the image of God. Hence, the shedding of innocent blood was strictly forbidden. Genesis 9:6 Exodus 23:7 Prov. 6:16-17
  - 3) Children are never seen as "unwanted" or as a nuisance, but as a gift from God -- the highest possible blessing. Psalm 127:3-5 113:9 Gen. 17:6 33:5
  - 4) In a sense, there is an immortality achieved through one's descendants. God's "promise" to Abraham to make of him a great nation is passed on to Isaac, Jacob, and to Jacob's sons. **Sons are a heritage from the Lord, children a reward from Him** (Psalm 127:3) See also Gen. 48:16
  - 5) Sterility and barrenness are seen in the Bible as a curse, a source of great shame and sorrow. Hence, Peninnah's harsh ridicule of Hannah, the prophet Samuel's mother, because of the latter's initial barrenness. 1Samuel 1:6. Gen. 20:17-18 30:1, 22-23
  - 6) God works in the womb fashioning the person there for His purposes. Psalm 139:13-16 Isa. 49:1,5 Jer. 1:5
  - 7) In general, the people of the Old Testament saw life as the highest good and death the worst of evils; they saw man as being created in the image of God, and children as the highest possible blessing; they understood immortality as being achieved through one's descendants; they saw sterility and barrenness as a curse, and they believed that God is at work in the womb. It would be very difficult that this same people of God believed abortion to be the removal of meaningless cells from the woman's body.
12. Even though there is no clear prohibition of abortion in the Bible, the idea that the absence of a direct prohibition meant that women had a God-given right to kill their offspring would have been utterly foreign to the Hebrew culture of that day for the reasons cited above.<sup>2</sup>
13. Early Judaism condemned the practice of abortion<sup>3</sup>:
- 1) *The Sentences of Pseudo-Phocylides* (written between 50 B.C. and A.D. 50) says, "A woman should not destroy the unborn babe in her belly, nor after its birth throw it before the dogs and vultures."
  - 2) *Sibylline Oracles*: includes among the wicked those who "produce abortions and unlawfully cast their offspring away" as well as sorcerers who dispense abortifacients.
  - 3) *1 Enoch* (first or second century B.C.) says that an evil angel taught humans how to "smash the embryo in the womb."
  - 4) Philo of Alexandria (Jewish philosopher, 25 B.C. to A.D. 41) rejected the notion that the fetus is merely part of the mother's body.
  - 5) Josephus (first-century Jewish historian) wrote, "The law orders all the offspring be brought up, and forbids women either to cause abortion or to make away with the fetus." (A woman who did so was considered to have committed infanticide because she destroyed a "soul" and hence diminished the race.)
14. Early *Christian* writings also disapproved of abortion<sup>4</sup>:
- 1) *The Didache*: "You shall not murder a child by abortion nor shall you kill a newborn."
  - 2) *The Epistle of Barnabas*: "You shall love your neighbor more than your own life. You shall not murder a child by abortion nor shall you kill a newborn."
  - 3) *Apocalypse of Peter* [describing a vision of Hell]: "I saw women who produced children out of wedlock and who procured abortions."
  - 4) Obviously, these texts are not the Bible, and therefore, they are not authoritative. However, these texts, writes Gorman, "bear witness to the general Jewish and Jewish-Christian attitude of the first and second centuries, thus confirming that the earliest Christians shared the anti-abortion position of their Jewish forebears."
  - 5) Tertullian (circa 155 - 225 CE): "...we are not permitted, since murder has been prohibited to us once and for all, even to destroy ...the fetus in the womb. It makes no difference whether one destroys a life that has already been born or one that is in the process of birth." Tertullian, "Apology" (9:7-8)
  - 6) [http://www.religioustolerance.org/abo\\_hist.htm](http://www.religioustolerance.org/abo_hist.htm) lists a number of early Christians who specifically were opposed to abortion.
  - 7) Although, it is clear that early Jewish and Christian tradition is not the basis of our faith, it also

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- provides us with the thinking of those who are our spiritual heritage.
- 8) As an aside, there were some early saints who did not believe that abortion was a sin, including St. Augustine and St. Jerome. [http://www.religioustolerance.org/abo\\_hist.htm](http://www.religioustolerance.org/abo_hist.htm) It is rather ironic that the two earliest saints claimed by the Catholic church were in favor of abortion.
15. The verse often quoted by both sides of this controversy is Exodus 21:22-25: "And if men struggle with each other and strike a woman with child so that she has a miscarriage, yet there is no further injury, he shall surely be fined as the woman's husband may demand of him; and he shall pay as the judges decide. But if any harm [= *evil, mischief, hurt*] follows, then you must take life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, and bruise for bruise. "
- 1) It is clear that God is speaking of a miscarriage here.
  - 2) There are several possible outcomes: the mother and child survive; the mother survives and the child does not; the child survives and the mother does not; neither the mother nor child survive.
  - 3) The phrase *there is no further injury* logically suggests that mother and child survive; however, there is still a fine levied for this.
  - 4) *If any harm follows* does not distinguish between the mother and child. Let's say, the child was born blind as a result; would there be no penalty?
  - 5) Furthermore, the child would like take a breath as exiting the womb, so using this verse to argue for or against abortion based upon ensoulment (when we receive the human soul) is rather futile. The Bible does not distinguish here, either between the mother or the child or between the child taking a breath when born or not.
  - 6) It is illogical to try to interpret in this text such distinctions where the text itself does not explicitly teach such distinctions.
  - 7) See <http://www.priestsforlife.org/speakersmanual/ch4theologicalcasebible.htm> for further commentary on this passage.
16. Logically, no matter how much a mother talks about what is best for the child when having an abortion, she is really choosing what she believes to be best for her. She is going to destroy the fetus inside of her; this fetus has absolutely no choice in the matter. Obviously, in those few instances of rape and incest, the mother is going to have a variety of feelings about the child, from wanting to give it the best possible life to wanting to destroy it. That is the nature of pregnancy compounded with the sin of rape or incest compounded by whatever mental attitude sins the mother may entertain. Ultimately, when the mother makes the choice, it is really all about the mother and not about the child.
17. So, what about R. B. Thieme, Jr.'s approach that, when each child is born, God breathes into that child the breath of lives, which pattern was set for us with Adam in Gen. 2:7?
- 1) Biologically, in the womb, our bodies function with the use of oxygen, although not by using our lungs.
  - 2) As we have covered in our study of Psalm 51, the sin nature is a part of the genetic makeup of the child in the womb.
  - 3) The Bible does not specifically distinguish between the life of the woman and the child when a miscarriage is caused, treating the child's life as less important.
  - 4) There are several passages where the child in the womb is given specific identity.
  - 5) So, even though there is a certain beauty to the logic that we receive our soul at birth, breathed into us by God, I have a difficult time reconciling that with women using abortion as a form of after-the-fact birth control.
  - 6) Therefore, since God has allowed conception to take place, I would take the stand that we ought to respect the process which God has chosen for the development of a child in the womb, and to not interrupt that process.
  - 7) If the life of the woman is actually in danger, I would choose the mother over the child; but this is far less than 1% of the abortions which are performed.
  - 8) As callous as this may seem, I do not favor aborting children conceived by rape or by incest. Again, this is a very tiny percentage of the abortions which are performed. This is also based upon having seen a public speaker who thanked her birth mother for giving birth to her, even though her birth mother was impregnated by a rapist.

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18. Since it is quite difficult for me to make a determination about what quality of life exists within the soul, I then look at those who favor abortions and those who are against them. We have those on the political left who support abortions. They say, *abortions ought to be safe, legal and rare*; however, their policies make abortions abundant to the point where, now, about 2 out of 5 women have an abortion. Furthermore, even though those on the left seem to think that knowledge of things sexual are absolutely necessary for all children, they do not believe that women seeking an abortion should know much about anything. They don't want them to have a sonogram; they don't want them to see a film of an abortion occurring for the time period they are thinking about; they don't want them to know about what exactly is in their bodies at the time that they want an abortion. Given that this is the side which supports abortion, I would rather be on the other side of this controversy.
- 1) One of the pro-abortion sites that I visited (<http://www.elroy.net/ehr/abortion.html>) argued in favor of abortion with the verse: *Let the day perish in which I am born, And the night that said: 'A man-child hath been conceived.'* (Job 3:3). Their reasoning was, Job's life sucked so bad when he wrote those words that aborting him would have been a good thing. The lack of logic here is stunning. God chose Job to develop unique information about God and the Angelic Conflict; Job's life and suffering is integral to Biblical thinking—so how can anyone argue that, God is saying here that, abortion for Job would have been the way to go? Isn't this really expressing Job's personal sorrow rather than God's preference that Job had been aborted?
  - 2) There was even a group which was trying to get women to wear a badge or a ribbon indicating that they are proud to have had an abortion. For some reason, that never really caught on, even with liberals. Would anyone wear a badge saying, "I killed the fetus in my womb; yay me!"
19. Let me offer a logical and theological reason against abortion: we believers are made up of a soul, a spirit and a body. God does not view the body as unimportant. When we are raised from the dead, we will be raised in a resurrection body. There are offshoots of Christianity which teach Platonist concepts, such as the soul yearns to be free of the human body, so that it can be pure; but Bible does not teach that we will spend eternity separated from our bodies. God has specifically determined that our eternity will be spent in a resurrection body. Therefore, even if the cells being formed in the womb merely represents a body and a format soul, that is not reason enough to view aborting the fetus as a trivial and nonmoral choice. If God places us into resurrection bodies in eternity and human bodies in time, then we ought not to take His process of forming the body as an unimportant matter.
20. The creation/making of the body is never presented as a trivial thing.
- 1) The body is made by God before He breathed the breath of lives into it. Gen. 2:7
  - 2) God uses the womb of the mother to protect the child. Psalm 139:13b
  - 3) God has clothed us with a human body, which protects the soul. Job 10:11
  - 4) The thickest and strongest bone of our body is our skull, which protects the brain.
  - 5) In eternity, we will have a resurrection body. 1Cor. 15
  - 6) If God makes and protects the human body, ought we not to do the same?
21. Based upon the explicit Bible verses above, as well as upon logic, I remain unconvinced that a cavalier attitude toward abortion is the right approach (between 1–1.5 million abortions performed each year in the United States is a pretty cavalier approach).
22. Whereas, I am not completely decided when it comes to ensoulment (when our souls and bodies become one), I am convinced that abortion simply as a method of after-the-fact birth control is wrong. Whatever kind of life is in the womb is a process set up by God and ought not to be interfered with.
23. Therefore, when faced with this controversy, I would rather stand on the side of life.

<sup>1</sup> From: <http://www.priestsforlife.org/speakersmanual/ch4theologicalcasebible.htm>

<sup>2</sup> From: <http://www.priestsforlife.org/speakersmanual/ch4theologicalcasebible.htm>

<sup>3</sup> From: <http://www.priestsforlife.org/speakersmanual/ch4theologicalcasebible.htm> These examples apparently were lifted from Michael Gorman's article "Why Is the New Testament Silent About Abortion?" (*Christianity Today*, Jan. 11, 1993).

<sup>4</sup> As above.

Possibly a worthy book to pursue this topic further would be: Michael Gorman, *Abortion & the Early Church*, Intervarsity Press, 1982. Let me also suggest *Handbook on Abortion* which can be purchased for shipping costs alone.

## Chapter Outline

## Charts, Graphics and Short Doctrines

**Behold, truth You desire [or, *take pleasure in*]  
in the inward parts;  
and in secret wisdom You cause me to know.**

Psalm  
51:6

**Listen, You desire [and take pleasure in] truth  
in the inner being;  
and You make me know wisdom in [my]  
hidden [being].**

**Point of doctrine: You both desire and take pleasure in truth in the inner person  
and You cause me to know wisdom in my soul.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	For behold You have loved truth: the uncertain and hidden things of Your wisdom You have made manifest to me.
Masoretic Text (Hebrew)	Behold, truth You desire [or, <i>take pleasure in</i> ] in the inward parts; and in secret wisdom You cause me to know.
Peshitta (Syriac)	Behold, You desire truth, and the hidden things of Your wisdom You have made known to me.
Septuagint (Greek)	For behold, You love truth; You have manifested to me the secret and hidden things of Your wisdom.

Significant differences: The Greek has *for behold* rather than simply *behold*. That appears to be the case for the Latin as well.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English (Churchyard)	But you want complete honesty, so teach me true wisdom. But you want me to be good and you want to teach me how to live in the proper way.
Easy-to-Read Version	God, you want me to be truly loyal, so put true wisdom deep inside of me.
Good News Bible (TEV) <i>The Message</i>	Sincerity and truth are what you require; fill my mind with your wisdom. What you're after is truth from the inside out. Enter me, then; conceive a new, true life.
New Century Version	You want me to be completely truthful, so teach me wisdom.
New Living Translation	But you desire honesty from the womb [Psalm 51:6 Or from the heart; Hebrew reads in the inward parts.], teaching me wisdom even there.

**Partially literal and partially paraphrased translations:**

American English Bible	{Look!} You've loved [exposing] the truth, about all things that are hidden, and the wisdom of what's hidden You have shown me.
Ancient Roots Translinear <i>God's Word</i> ™	Inward truth pleasures you. I know wisdom is blocked here. Yet, you desire truth and sincerity. Deep down inside me you teach me wisdom.
New American Bible	Still, you insist on sincerity of heart; in my inmost being teach me wisdom.

NIRV	I know that you want truth to be in my heart. You teach me wisdom deep down inside me.
New Jerusalem Bible Revised English Bible	But you delight in sincerity of heart, and in secret you teach me wisdom. You desire faithfulness in the inmost being, so teach me wisdom in my heart.
Today's NIV	Yet you desired faithfulness even in the womb; you taught me wisdom in that secret place.
New Simplified Bible	Yet, you desire truth from the secret person within me. Deep down inside me teach me wisdom.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Your desire is for what is true in the inner parts: in the secrets of my soul you will give me knowledge of wisdom.
Complete Jewish Bible	Still, you want truth in the inner person; so make me know wisdom in my inmost heart.
JPS (Tanakh—1985)	Indeed You desire truth about that which is hidden, teach me wisdom about secret things [meaning of Hebrew of this verse is uncertain].
NET Bible®	Look [The juxtaposition of two occurrences of "look" in vv. 5-6 draws attention to the sharp contrast between the sinful reality of the psalmist's condition and the lofty ideal God has for him.], you desire [The perfect is used in a generalizing sense here.] integrity in the inner man [Heb "in the covered [places]," i.e., in the inner man.]; you want me to possess wisdom [Heb "in the secret [place] wisdom you cause me to know." The Hiphil verbal form is causative, while the imperfect is used in a modal sense to indicate God's desire (note the parallel verb "desire").].
NIV – UK	Surely you desire truth in the inner parts; you teach me wisdom in the inmost place.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Behold, You desire truth in the inner being; make me therefore to know wisdom in my inmost heart.
Concordant Literal Version	Behold, You delight in truth even in the hidden parts, And in the secret parts You cause me to know wisdom."
English Standard Version	Behold, you delight in truth in the inward being, and you teach me wisdom in the secret heart.
exeGesés companion Bible	Behold, you desire truth in the reins; and in the hidden you have me know wisdom.
MKJV	Behold, You desire truth in the inward parts; and in the hidden <i>part</i> You shall make me to know wisdom.
NRSV	You desire truth in the inward being;* therefore teach me wisdom in my secret heart.
Syndein	Behold, You desire Truth/Doctrine in the inward parts. {metabolized into the norms and standards of the conscience of your soul - 'Your Thinking the Viewpoint of God'} And in the hidden part You cause me to know wisdom.
Young's Updated LT	Lo, truth You have desired in the inward parts, And in the hidden <i>part</i> Wisdom You cause me to know.

**The gist of this verse:** Over and over again, the Bible tells us of the importance of Bible doctrine in the soul. This is one more passage with that viewpoint.

## Psalm 51:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
hên (הן) [pronounced hayn]	<i>lo!, behold, observe, look, look here, get this, listen, listen up</i>	demonstrative adverb/interjection	Strong's #2005 BDB #243
ʿēmeth (אֱמֶת) [pronounced EH-meth]	<i>firmness, faithfulness, truth, certainty, stability, perpetuity, fidelity, reliable, stable, dependable</i>	feminine singular noun	Strong's #571 BDB #54
châphêts (חָפֵץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	2 <sup>nd</sup> person masculine singular, Qal perfect	Strong's #2654 BDB #342
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
ṭûchôwth (טְחוּת) [pronounced too-KHOATH]	<i>inner being; inward parts, inner regions, hidden recesses; reins</i>	feminine plural noun with the definite article	Strong's #2910 BDB #376

**Translation:** Listen, You desire [and take pleasure in] truth in the inner being;... God wills for there to be truth in our inner being. God desires for there to be truth in our inner being. God takes pleasure when there is truth in our inner being.

The *inner being* is actually a plural noun, referring to the various facet of the soul. Our souls are made up of mentality, volition, self-consciousness, a conscience, vocabulary, emotion and the old sin nature. What God desires is for truth to fill up the soul and have an effect upon each and every facet of the soul (including the suppression of the sin nature through naming one's sins to God). Just as we fill up our souls with knowledge in school, which permeates our thinking, God expects the same to occur when it comes to Bible doctrine.

The soul is made up of mentality, volition, self consciousness, conscience, vocabulary, emotion and the sin nature. Bible doctrine in the soul has an affect on every facet of the soul.

### Doctrine and the Facets of Our Souls

Facet of the Soul	The Effect of Doctrine
<b>Mentality</b>	God wants us to think doctrine. Rom. 12:2 Philip. 2:5 4:8
<b>Volition</b>	God wants us to make decisions based upon the Bible doctrine in our souls. Quite obviously, salvation is not based upon having a religious faith in God, but having faith in Jesus Christ specifically (Psalm 34:22 John 3:16, 36). We must similarly direct our faith and therefore our volition toward that which is true. Joshua 24:15 Psalm 86:11 John 19:35 Heb. 11:1–3

Doctrine and the Facets of Our Souls	
Facet of the Soul	The Effect of Doctrine
<b>Self-consciousness</b>	God wants us to go beyond simple self-consciousness and to develop a personal sense of destiny. This means that we not only understand that God has a plan for our lives but that this plan can be learned through Bible doctrine. A complete examination of this doctrine: <a href="http://www.wenstrom.org/downloads/written/prep/basic/psd.pdf">http://www.wenstrom.org/downloads/written/prep/basic/psd.pdf</a> But according to His promise we are looking forward with confidence to a new heavens and a new earth, in which righteousness lives. Therefore, beloved, since you are looking forward with confidence to these things, be self-motivated to be found by Him in a state of prosperity, spotless and blameless (2Peter 3:13–14).
<b>Conscience</b>	The norms and standards in our soul ought to be based upon the correct norms and standards of Bible doctrine. 2Cor. 1:12 Heb. 9:9
<b>Vocabulary</b>	All disciplines have a specialized vocabulary. God wants us to have a vocabulary based upon Bible doctrine. Here is an excellent site with the vocabulary of Bible doctrine laid out: <a href="http://rickhughesministries.org/content/Biblical-Terms.pdf">http://rickhughesministries.org/content/Biblical-Terms.pdf</a> Related to this, I have mentioned the wild children, and one thing that they have in common is, little or no stimulation in their young years, resulting in almost no vocabulary and an inability to develop a vocabulary.
<b>Emotion</b>	Although emotion should not run our souls, there are times when our emotion will respond to a particular doctrine or to the doctrine expressed in a song, movie, play or article. However, we are not to allow emotions to rule our souls, because that is akin to having intestines filled with waste. <sup>17</sup> Rom. 16:17–18
<b>The old sin nature</b>	The sin nature is the distorter of the soul. It corrupts the other facets of our soul. We control the sin nature by allowing ourselves to be controlled by the Holy Spirit. Rom. 6:12–13 1Cor. 11:31 Eph. 5:22 1John 1:9

R. B. Thieme, Jr. gave this breakdown of the soul: *self-consciousness* is *I am*; *volition* is *I will*; *mentality* is *I think*; and the *conscience* is *I ought*.<sup>18</sup>

Chapter Outline

Charts, Graphics and Short Doctrines

Psalm 51:6b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88

<sup>17</sup> The illustration is from <http://www.gracedoctrine.org/word/022711.htm>

<sup>18</sup> Found here <http://rickhughesministries.org/content/Understanding-Your-Soul.pdf> and originally covered in R. B. Thieme, Jr.'s audio series, *Spiritual Dynamics*, R. B. Thieme, Jr. Bible Ministries, P. O. Box 460829, Houston, Texas 77056-8829, (713) 621-3740.

## Psalm 51:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâtham (סֹתֵם) [pronounced saw-THAHM]	<i>hidden, secret [part, area]</i>	Qal passive participle	Strong's #5640 BDB #979
châk <sup>e</sup> mâh (חֵכֶם) [pronounced khawk <sup>e</sup> -MAW]	<i>wisdom [in all realms of life], doctrine in the soul; skill [in war]</i>	feminine singular noun	Strong's #2451 BDB #315
yâda' (יָדַע) [pronounced yaw-DAHÇ]	<i>to cause to know, to make one know, to instruct, to teach</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect; with the 1 <sup>st</sup> person singular suffix	Strong's #3045 BDB #393

**Translation:** ...and You make me know wisdom in [my] hidden [being]. In the second half of this verse, David speaks of God causing him to know wisdom in his hidden being. It is the soul which is hidden. You cannot see the soul of anyone else. You may observe them saying or doing things which reveals what is in their soul, but we are unable to see another person's soul. God wants this part of our being to be filled with knowledge and wisdom.

Peter approaches this from the view of the wife being submissive to her husband. Her life is not to be marked by an emphasis upon or hair or makeup or what she wears on the outside of her body, but upon how she adorns her soul (1Peter 3:1–4).

**Point of doctrine:** You both desire and take pleasure in truth in the inner person and You cause me to know wisdom in my soul. It is quite fascinating that this verse is written by David as a part of his confession of sin. When David was a teenager, and sent by his family to watch over their flocks in the fields, Samuel came to his family's home to anoint David king over all Israel. Compared to his brothers, David did not seem like very much. But Jehovah said to Samuel, "Do not look on his face, nor on his height, because I have refused him. For He does not see as man sees. For man looks on the outward appearance, but Jehovah looks on the heart." (1Sam. 16:7)

What we find in the Bible, over and over again, is an emphasis upon truth and an emphasis upon knowing God's truth. This does not just accidentally happen. God has a system by which we learn His truth. In the New Testament, it is going to a church which teaches the Bible, verse by verse, whose doors are open as often as possible (at least 3 times a week, and one ought to devote an hour a day to learning God's Word).

Here are a few points from [The Importance of Bible Doctrine \(HTML\)](#) ([PDF](#)).

### The Importance of Bible Doctrine

- Jesus' growth was related to the knowledge of Bible doctrine. **And the Child grew and became strong in spirit, filled with wisdom. And the grace of God was on Him** (Luke 2:40). **And Jesus increased in wisdom and stature, and in favor with God and man** (Luke 2:52). Ask yourself, how does God increase in wisdom? God does not increase in wisdom; His knowledge is infinite and unchanging. However, Jesus, in His humanity, *increased* in wisdom. He did not depend upon His deity to grow spiritually. Jesus, in the Age of the Hypostatic Union, set the pattern for all believers in the Church Age. Paul told the Philippians: **Let this mind be in you which was also in Christ Jesus** (Philip. 2:5).
- Knowing the Word of God was as important in the Old Testament as it is in the New.
  - Moses told his people: **"And these words that I command you today shall be on your heart. You shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. You shall bind them as a**

## The Importance of Bible Doctrine

- sign on your hand, and they shall be as bands between your eyes. You shall write them on the doorposts of your house and on your gates." (Deut. 6:6–9). Jews were to saturate the lives of their children with the Word of God.
- 2) David wrote about the intake of doctrine; to God, he wrote: Listen, You [God] desire [and You take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being]. (Psalm 51:6).
  - 3) The teaching of the Word of God took place in a number of areas—in the high places or at the gates, the entrance into the cities (Prov. 8:1–3, where Bible doctrine is called *wisdom*). Here are a few verses taken out of Prov. 8: "I [wisdom] call out to all of you, and my appeal is to all people. You gullible people, **learn** how to be sensible. You fools, cause your heart to **understand**. Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her." (Prov. 8:4–5, 10–11).
  - 4) Believers were to seek the Word of God in the Old Testament, and to recognize that God's way of thinking was not their way of thinking. "Seek the LORD while He may be found; call upon Him while He is near; let the wicked forsake his way, and the unrighteous man his thoughts; let him return to the LORD, that He may have compassion on him, and to our God, for He will abundantly pardon. "For My thoughts are not your thoughts, neither are your ways My ways," declares the LORD. For as the heavens are higher than the earth, so are My ways higher than your ways and My thoughts than your thoughts." (Isa. 55:6–9).
  - 5) Believers in the Old Testament were not to depend upon their own understanding. Trust in Jehovah with all your heart, and lean not to your own understanding. In all your ways acknowledge Him, and He shall direct your paths [i.e., He will guide you] (Prov. 3:5–6).
  - 6) Bible doctrine is the source of happiness, a longer life, and a more peaceful and pleasant existence. Happinesses to the one who finds wisdom, and the one who gets understanding, for the gain from her is better than gain from silver and her profit better than gold. She is more precious than jewels, and nothing you desire can compare with her. Long life is in her right hand; in her left hand are riches and honor. Her ways are ways of pleasantness, and all her paths are peace [and prosperity]. She is a tree of life to those who lay hold of her; those who hold her fast are called blessed (Prov. 3:13–18).
3. The renovation of your thinking is the key to the Christian life. Paul urges the Romans: **Do not be conformed to this time period, but be transformed by the renovation of your thinking, so that you may discern what is the good, pleasing, and complete will of God** (Rom. 12:2).
  4. The Word of God (Bible doctrine) is different from human thinking and human wisdom. Prov. 3:5–6 Isa. 55:6–9 1Thess. 2:13
  5. The key is not how you feel or how *zealous* you are for the Lord; the key is knowledge of Bible doctrine. **Brothers, my deep desire and my prayer to God is for Israel, that they may be saved. For I testify about them that they have a zeal for God, but not according to knowledge. For being ignorant of God's righteousness, and seeking to establish their own righteousness, they did not subject themselves to the righteousness of God. For Christ is the fulfillment of the law for righteousness to everyone who believes** (Rom. 10:1–4). The example given is, Jews who are industrious and emotionally committed to some form of religion, but they do not understand imputed righteousness, so they, therefore, attempt to establish their own righteousness. They come up short because of a lack of knowledge.
  6. It is fundamentally important that the Word of God is not changed, adulterated or twisted. 2Cor. 2:17 4:2 1Tim. 4:1 Titus 1:9–11
  7. Paul urged the Colossians to let the word of Christ live inside of them abundantly. Col. 3:16
  8. Those who teach the word of God are doubly honored. 1Tim. 5:17
  9. Paul told Timothy, who taught the Word of God: **Study to show yourself approved unto God, a workman who ought not be ashamed, rightly dividing the word of truth** (1Tim. 2:15).
  10. We purchase time through knowledge of the Word of God. **Take great care, then, how you live--not unwisely but wisely, making the most of every opportunity** [lit., *purchasing the time*, which means to get doctrine at your every opportunity]; **for these are evil days. Therefore do not be stupid, but keep on comprehending what the Lord's will is** (Eph. 5:15–17). God does not text you or send you emails as to

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- what His will is; this is found in the Word of God.
11. So there is no misunderstanding, we are not required by God to go to the Word of God and dig out Bible doctrine for ourselves. This is why God provided pastor-teachers for us. We are not renegades roaming about in groups of one.
  12. Timothy's ministry was all about teaching. 2Tim. 2:–14–16 4:2–4
  13. One area where believers become confused is, they are told to be obedient to those teaching them (Heb. 13:17). This does not mean that your pastor follows you around and gives you a list of sins that you have committed and now you need to stop committing those sins. The verb found here is the present middle/passive imperative of *peithō* (πείθω) [pronounced *PIE-thoh*], which means, *to persuade; to induce one by words to believe*. Strong's #3982. The passive voice means, the believer is to allow himself to be convinced or persuaded of the truth of Bible doctrine as taught by his pastor. The imperative mood means, he is mandated to do so. The present tense is linear or durative action. That is, you continually to be persuaded, which means, you think about Bible doctrine continually.
  14. Quite obviously, the epistles themselves are a well of Church Age doctrine, which information is dug out by a pastor-teacher and presented to his congregation.
  15. The Old Testament is not to be ignored either. Jesus taught the Old Testament and the epistles are filled with illustrations from the Old Testament. Rom. 3 Heb. 4 10 11 Jude 7
  16. There are 2 words in the New Testament related to this topic which are used, at times, in a very technical sense:
    - 1) There is simple knowledge, called *gnōsis* (γνώσις) [pronounced *GNOH-sis*] which means, *[general] knowledge, understanding*. Strong's #1108. If you recall the verse, **Knowledge puffs up**; this is *gnōsis*. We also find this word in Rom. 2:20, which speaks of having a *form of knowledge*.
    - 2) Then there is *over-and-above knowledge*: *epignōsis* (ἐπίγνωσις) [pronounced *ehp-IHG-noh-sis*], which means, *1) precise and correct knowledge* 1a) used in the NT of *the knowledge of things ethical and divine*. Strong's #1922. This is Bible doctrine which is believed.
    - 3) Having an understanding of Biblical terms and information from the Bible is simply information unless you believe it. When you believe it, it becomes spiritually useful. It is transformed from *gnōsis* into *epignōsis*.
    - 4) **For good news came to us just as to them, but the message they heard did not benefit them, not being mixed by faith by those who listened** (Heb. 4:2). See also 1Thess. 2:13 2Thess. 2:13 Heb. 3:18–19 11:6
    - 5) James calls this the implanted word in James 1:21. The adjective that he uses means *inborn, implanted by nature, implanted by others instruction*. He amplifies this by distinguishing between a hearer of the Word and a doer of the Word (James 1:22–25). This is James' vocabulary, as opposed to Paul's. This does not mean that you read the verse, "Help little old ladies walk across the street" and so you immediately run outside, find some little old lady, and help her across the street. You implant the Word of God in your soul through faith. You believe the Word of God, and it becomes a part of your understanding of the world. Automatically, once you believe something, it will affect your life and what you do.
    - 6) This is how you grow spiritually. When Bible doctrine is simply academic knowledge, it is much easier to forget; and since it has not become a part of your soul, you are unable to put it into a whole system of thinking, where spiritual things are compared with other spiritual things. 1Cor. 2:13 James 1:23–25
    - 7) When Bible doctrine is not believed, John speaks of the Word not being in us. 1John 1:10 (this is someone asserting that he does not sin, which is contrary to the teaching of the Word of God).
  17. The difference between an immature believer and a mature believer is the word of righteousness. Those who are taking in the most basic of doctrines are spiritual infants; those who take in advanced doctrines are mature believers (obviously, these doctrines must be believed). **For though by this time you ought to be teachers, you need someone to teach you again the basic principles of God's revelation. You need milk, not solid food. Now everyone who lives on milk is inexperienced with the message about righteousness, because he is an infant. But solid food is for the mature--for those whose senses have been trained to distinguish between good and evil** (Heb. 5:12–14). See also 1Cor. 3:1 14:20 Eph. 4:14

## The Importance of Bible Doctrine

1Peter 2:2. In other words, you are not a mature believer simply because you have been a Christian for a long time, and you don't sin as much as you used to. Morality is essential to the preservation of a national entity, but simply improving your morality is not the Christian way of life.

- 1) The Apostle John has a slightly different vocabulary. He has a much more limited Greek vocabulary than Paul, so he speaks of keeping (guarding, protecting) the Word, which results in the perfecting (completing) of the love of God in us (which is synonymous with spiritual maturity). 1John 2:5
18. Peter makes one of the most amazing statements in the Bible. He saw the glorified Jesus Christ, something which we can barely imagine. He and James and John saw Jesus transformed on the Mount of Transfiguration in Matt. 17:1–9. However, even more important than this thing which he saw with his own eyes is the Bible doctrine which he was writing and disseminating. *When we apostles told you about the powerful coming of our Lord Jesus Christ, we did not base our message on clever myths that we made up. Rather, we were eye-witnesses to His majesty with our own eyes [Peter saw the glorified Jesus Christ with his own eyes]. For example, we were eyewitnesses when He received honor and glory from God the Father and when the voice of our majestic God spoke these words to him: "This is my Son, whom I love and in whom I delight." We heard that voice speak to him from heaven when we were with him on the holy mountain [Peter heard the very voice of God with his own ears]. We also keep on having a stable word of prophecy [Peter and his associates know and teach Bible doctrine] that you would do well to keep on being attentive to, as a light that shines in a dark place as you wait for day to come and the morning star to rise in your hearts. First, you must understand this: No prophecy in Scripture is a matter of one's own interpretation. No prophecy ever originated from man. Instead, it was given by the Holy Spirit as men spoke under God's direction (2Peter 1:16–21). Peter has the gall to compare what he is writing to (1) seeing the glorified Christ and hearing God speak and to (2) the accepted prophecies of the Old Testament.*
19. Finally, consider what God left us: the Bible, which is 1000+ pages, some of which is easy to understand; some which seems easy but is not, and some material which is quite difficult to grasp. Personally, I have been studying for 30+ years, and I still have a long ways to go. God did not give us a 20 page or 50 pages rule book, or short set of morality laws. What He left for us is far more complex, and takes far more than a lifetime to fully understand.

This entire doctrine is found here:

<http://kukis.org/Doctrines/doctrineimportance.htm>

<http://kukis.org/Doctrines/doctrineimportance.pdf>

Other places where you can read about the Importance of Bible Doctrine. Most of these studies are very different and approach this topic in a different way. I cannot vouch for all of the teachers below, but this particular teaching in each case appears to be accurate:

<http://www.lakeeriebiblechurch.org/Doctrine/pdf/ImportanceofBibleDoctrine.pdf>

<http://www.versebyverse.org/doctrine/importanceofBD.html>

<http://www.swordofthespiritbibleministries.com/RJSonnet/RJSonnetNOTES/Doc%20of%20the%20Importance%20of%20Bible%20Doctrine.pdf>

<http://www.middletonbiblechurch.org/doctrine/idoctrin.htm>

[http://www.realtime.net/~wdoud/topics/doctrine\\_importance.html](http://www.realtime.net/~wdoud/topics/doctrine_importance.html)

<http://www.gospelway.com/bible/bible-importance.php>

[http://www.biblebc.com/forpreachers/SermonVault/Christian%20Growth/sound\\_doctrine.htm](http://www.biblebc.com/forpreachers/SermonVault/Christian%20Growth/sound_doctrine.htm)

[Chapter Outline](#)

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David, speaking to God, writes: [Listen, You desire \[and take pleasure in\] truth in the inner being; and You make me know wisdom in \[my\] hidden \[being\]](#). So, even though this is a psalm about David's change of mind toward his sin and a confession of that sin to God, the next step is reestablishing his relationship to God through

knowledge of Bible doctrine. The Christian life is not sitting around, thinking great deep thoughts about God in some sort of meditative state, nor is it entering into some trance and/or emotional state. Our relationship to God is developed by knowledge of Who and What God is, which information is found in the Bible. God desires for us to have truth in our inner being—in fact, He takes pleasure in that. God made David know wisdom (Bible doctrine) in his soul. This does not just happen because someone is a Christian, nor does it occur when one enters into an altered state of consciousness from time to time. This occurs because one sits under the authority of a pastor-teacher who imparts wisdom from the pulpit. That is the assignment of a pastor-teacher. Our assignment is to find a pastor-teacher who teaches the truth and put ourselves under his authority. And, as an aside, this does not mean that the pastor-teacher follows us around and tells us what to do. His authority is based upon the Word of God, and we learn Bible doctrine in a classroom-type setting every day that the church doors are open.

It ought to give you great reassurance that here we have David writing one of the greatest psalms ever written, yet he has been, over the past year or so, an absolute failure with respect to the plan of God. He takes some married woman and possibly even rapes her? Then he has her husband killed in battle? Most of us do not know unbelievers who have done things like this, and here we have David, a great man of the Bible, having committed these heinous acts; and, within a few months, writing these great words of doctrine. This should indicate to you that, no matter how you have failed—and we have all failed—no matter how much your conscience has been seared by the evil which you have done—you still have a place in the plan of God. In the case of David, his greatest days lay before him. This does not mean that he will do everything right from hereon in—quite the contrary—but he will get back into fellowship and his life will be great.

**Application:** Now, just in case you are getting ideas about what you can get away with, make certain that you study the rest of David's life, because he is going to face 10 years of severe pressure to guide him back into greatness. At most, his sin with Bathsheba lasted a few hours. This is counterbalanced with 10 years of discipline (which is not really discipline, but suffering for blessing).

**Application:** Let me give you a simple example. Let's say you are a married man with children and you choose to have an affair. This affair might last an evening and it might last a few years, but the total time that you spend with the woman who is not your wife is probably less than a week, when taken in total. Once this affair comes to light, your marriage may never get back on track. The love and trust that you both had may never be restored. Your relationship with your children may never be the same; and the worst things which they do in their lives may be a direct result of this affair which you have had. My point is, even if God is not in the picture, you can screw up the next 10 or 20 years of your life for a week of pleasure, from simply the natural results of your sin. Not only that, but your actions can affect the decisions and actions of your children and, as a result, the actions and decisions of their children. You do not sin in a vacuum.

So that I am clear on this point, you can sin, confess that sin, and God immediately forgives you. However, that does not mean that everything to do with this sin is now past. God may have removed you from that sin, but that sin may impact your life and the lives of others for decades. People you don't even know can be affected by this sin.

**You will bear my blame in hyssop and I will be  
cleansed;  
You will wash me and from snow I will be  
made white.**

Psalm  
51:7

**You will bear my blame [or, take the  
consequences for my sin; make a sin offering  
for me] with hyssop and I will be cleansed;  
You will wash me and I will be made white  
more than snow.**

**With hyssop, You will take the consequences of my sin and I will be cleansed;  
You will wash me and I will become as white as snow.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	You will <u>sprinkle</u> me with hyssop, and I will be cleansed: you will wash me, and I will be made whiter than snow.
Masoretic Text (Hebrew)	You will bear my blame in hyssop and I will be cleansed; You will wash me and from snow I will be made white.
Peshitta (Syriac)	<u>Sprinkle</u> me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
Septuagint (Greek)	You shall <u>sprinkle</u> me with hyssop, and I shall be purified; You shall wash me, and I shall be made whiter than snow.

Significant differences: The Hebrew word here does not mean *to sprinkle*, as is found in the other ancient languages. The min preposition *from* can mean *more than*, which explains the translations from the other languages.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English (Churchyard)	Wash me with hyssop until I am clean and whiter than snow. Make me clean with hyssop and I shall be really clean. Wash me and I will be whiter than snow.
Easy-to-Read Version	Use the hyssop plant and do the ceremony to make me pure. Wash me until I am whiter than snow!.
Good News Bible (TEV) <i>The Message</i>	Remove my sin, and I will be clean; wash me, and I will be whiter than snow. Soak me in your laundry and I'll come out clean, scrub me and I'll have a snow-white life.
New Century Version	Take away my sin, and I will be clean. Wash me, and I will be whiter than snow.
New Living Translation	Purify me from my sins [Hebrew Purify me with the hyssop branch.], and I will be clean; wash me, and I will be whiter than snow.

**Partially literal and partially paraphrased translations:**

American English Bible	So, sprinkle me now with branches of hyssop, so I can then become cleansed; wash me with the snow from above, so I can also be whitened.
Ancient Roots Translinear <i>God's Word</i> ™	Cleanse my sinning with hyssop. Launder me whiter than snow. Purify me from sin with hyssop, and I will be clean. Wash me, and I will be whiter than snow.
New American Bible	Cleanse me with hyssop, that I may be pure; wash me, make me whiter than snow.
NIRV	Make me pure by sprinkling me with hyssop plant. Then I will be clean. Wash me. Then I will be whiter than snow.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Make me free from sin with hyssop: let me be washed whiter than snow.
Complete Jewish Bible	Sprinkle me with hyssop, and I will be clean; wash me, and I will be whiter than snow.
Judaica Press Complete T.	Purify me with a hyssop, and I will become pure; wash me, and I will become whiter than snow.
NET Bible®	<u>Sprinkle me</u> [The imperfect verbal form is used here to express the psalmist's wish or request.] <u>with water</u> [Heb "cleanse me with hyssop." "Hyssop" was a small plant (see 1 Kgs 4:33) used to apply water (or blood) in purification rites (see Exod 12:22;

Lev 14:4-6, 49-52; Num 19:6-18. The psalmist uses the language and imagery of such rites to describe spiritual cleansing through forgiveness.] **and I will be pure** [After the preceding imperfect, the imperfect with vav (?) conjunctive indicates result.];

**wash me** [The imperfect verbal form is used here to express the psalmist's wish or request.] **and I will be whiter than snow** [I will be whiter than snow. Whiteness here symbolizes the moral purity resulting from forgiveness (see Isa 1:18).].

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Purify me with hyssop, and I shall be clean [ceremonially]; wash me, and I shall [in reality] be whiter than snow.
Concordant Literal Version	Expiate me with the hyssop, and I shall be clean; Rinse me, and I shall be whiter than snow."
LTHB	Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
NASB	Purify me [Or May You purify...that I may be clean] with hyssop [Ex 12:22; Lev 14:4; Num 19:18; Heb 9:19], and I shall be clean; Wash me [Or May You wash], and I shall be whiter than snow [Is 1:18].
World English Bible Young's Updated LT	Purify me with hyssop, and I will be clean. Wash me, and I will be whiter than snow. Cleanse me with hyssop and I am clean, Washest me, and than snow I am white.

**The gist of this verse:** David looked for God to take upon Him his sins, and, as a result, David would be made as white as snow before Him.

### Psalm 51:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
châṭâ' (חָטָא) [pronounced <i>khaw-TAW</i> ]	<i>to bear the blame [for sin], to take the consequences for sin; to bear loss; to make a sin offering; to purify from sin [uncleanness]</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #2398 BDB #306
b <sup>e</sup> (ב) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, against, by means of, among, within</i>	a preposition of proximity	No Strong's # BDB #88
'êzôwb (אֵזוֹב) [pronounced <i>ay-ZOBE</i> ]	<i>hyssop [a plant used for religious and medicinal purposes]</i>	masculine singular noun	Strong's #231 BDB #23
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
ṭâhêr (טָהַר) [pronounced <i>taw-HAIR</i> ]	<i>to be cleansed [clean, pure] [physically, of disease; ceremonially, of uncleanness]; to purify, to be clean morally, to be made clean; to declare clean</i>	1 <sup>st</sup> person singular, Qal imperfect	Strong's #2891 BDB #372

**Translation:** You will bear my blame [or, take the consequences for my sin; make a sin offering for me] with hyssop and I will be cleansed;...

In pretty much every translation, the first verb is translated *to purge, to purify*. So, imagine my surprise when I found it had other meanings, which were virtually ignored by most translators. You may recognize that, in the Qal stem (the primary stem), this word means *to sin, to miss the mark, to incur guilt*. However, according to BDB, the Piel (intensive stem) of *châtâ'* (נָחַץ) [pronounced *khaw-TAW*] means *to bear loss; to make a sin-offering; to purify from sin; to purify from uncleanness*.<sup>19</sup> According to Gesenius, which lexicon I prefer, the Piel meanings of this verb are: *to bear the blame, to take the consequences for sin; to offer for sin; to be a sin offering; to expiate, to cleanse [by a sacred ceremony]*.<sup>20</sup> Strong's #2398 BDB #306. In other words, we clearly have substitutionary vindication here. David will be cleansed because God will bear his blame; God will take upon Himself the consequences of David's sin.

We do have this additional word, *hyssop*; so let's look at that.

### The Doctrine of Hyssop

1. The hyssop is a plant used for cleansing purposes.
2. According to ISBE, the common hyssop (*Hyssopus officinalis*) of the Natural Order Labiatae, an aromatic plant with stomatic properties, which cannot be the hyssop of the Bible as it is unknown in Palestine.
3. Therefore, ISBE suggests that hyssop is probably identical with the Arabic *zat'ar*, a name applied to a group of aromatic plants of the genus *marjoram* and *thyme*. They would any of them furnish a bunch suitable for sprinkling, and they have the important recommendation that they grow everywhere, being found even in the desert. Post thinks of all varieties the *Origanum maru*, a special variety of *marjoram* which favors terrace walls and rocks, is the most probable.
4. Smith offers up 3 theories:
  - 1) The common hyssop is "a shrub with low, bushy stalks 1½ feet high, small pear shaped, close-setting opposite leaves on all the stalks and branches terminated by erect whorled spikes of flowers of different colors in the varieties. It is a hardy plant, with an aromatic smell and a warm, pungent taste; a native of the south of Europe and the East." -- Editor).
  - 2) Bochart decides in favor of *marjoram*, or some plant like it, and to this conclusion, it must be admitted, all ancient tradition points. (This is the *Origanum maru*, the *z'atar* of the Arabs. The French consul at Sidon, exhibited to Dr. Thomson ("The Land and the Book," i. 161), a specimen of this "having the fragrance of thyme, with a hot, pungent taste, and long slender stems." Dr. Post of Beirut, in the American edition of Smith's large Dictionary, favors this view. -- Editor).
  - 3) But Dr. Royle, after a careful investigation of the subject, arrives at the conclusion that the hyssop is no other than the *caperplant*, or *Capparis spinosa* of Linnaeus. The Arabic name of this plant, *asuf*, by which it is sometimes, though not commonly, described, bears considerable resemblance to the Hebrew. "It is a bright-green creeper, which climbs from the fissures of the rocks, is supposed to possess cleansing properties, and is capable of yielding a stick to which a sponge might be attached." -- Stanky, "Sinai and Palestine," 23. -- It produces a fruit the size of a walnut, called the mountain pepper.
5. The hyssop was originally associated with the first Passover. It was dipped into the blood of the sacrificed lamb, and then put on the sides and top of a door (which marked where Jesus bled on the cross). God would see the blood and pass over that household. Ex. 12:22
6. The hyssop was associated with the cleansing rituals, the animal sacrifices and the sprinkling of the blood. Lev. 14:4, 6, 49, 51–51 Num. 19:6, 18 Heb. 9:19
7. One of these cleansings which stands out is the cleansing of the leper in Lev. 14:1–6. Nothing could be more hopeless than the idea that a leper might be cleansed from his leprosy, but the Bible speaks of it. The picture, obviously, is of how gross we are to God, in all of our sins; and yet He cleanses us.
8. Solomon knew a great deal of science, and could elaborate on trees and the hyssop which springs from the wall (I will admit, I am still thinking about that one). 1Kings 4:33
9. Being aromatic, the idea is, these is a sweet savor to God. That is, God is satisfied and pleased with the work of Jesus Christ on the cross.

<sup>19</sup> *The Brown-Driver-Briggs Hebrew and English Lexicon*; courtesy of e-sword; Strong's #2398.

<sup>20</sup> H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 271.

## The Doctrine of Hyssop

10. Hyssop is associated with Jesus Christ on the cross in John 19:29. Soldiers, hearing Jesus say, “I thirst” soaked a sponge in G.I. wine and brought it up to His mouth with some hyssop (I am not sure if a javelin was used to raise the sponge to our Lord’s mouth or if it was the stem of the hyssop). This is prophesied in Psalm 69:21, which passage does not mention the hyssop.
11. Several aromatic plants and scents were used in association with the worship of Jehovah Elohim, which indicated that God received these sacrifices as a sweet savor, meaning that they were acceptable to Him.
12. By using the symbol of hyssop, David saw himself as terribly sinful before God; he sees himself as a hopeless leper in need of healing.

### Sources:

*The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: hyssop.  
 Dr. William Smith, *Smith’s Bible Dictionary*; 1894; from e-Sword, topic: hyssop.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**You will bear my blame** [or, *take the consequences for my sin; make a sin offering for me*] **with hyssop and I will be cleansed;...** An imperfect tense—both verbs are imperfect tenses—can refer to either continuous action or future action. Jesus Christ, in the future, would make a sin offering on behalf of David, and David will be cleansed because of that. He looked forward to being cleansed by Jesus Christ and we look backwards. As has been previously discussed in v. 2, Old Testament saints like David would have had a limited knowledge of Jesus Christ. Most believers looked forward to a time when there would be David’s Greater Son on David’s throne, but I don’t know that any Old Testament believer understood that this same One would die for our sins.

I spoke of the dual authorship of Scripture. God the Holy Spirit is communicating to us that God would make a sin offering on behalf of David and God would cleanse David because of the cross. David understood that God would purify David from sin (a process) and that David would thereby be cleansed—also a process. David was quite filthy at this point, and despite his great soul pain at what he had done, give him a few months to get past that and he would be chasing skirt again. David understood that God would cleanse him over time, which would be effectively keeping David from spending his time chasing skirt.

## Psalm 51:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
kâbaç (כַּבַּח) [pronounced kaw-BAHÇ]	<i>to wash [garments, a person]</i>	2 <sup>nd</sup> person masculine singular, Piel imperfect with the 1 <sup>st</sup> person singular suffix	Strong’s #3526 BDB #460
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong’s #4480 BDB #577
sheleg (שֶׁלֶג) [pronounced SHEH-leg]	<i>snow</i>	masculine singular noun	Strong’s #7950 BDB #1017

### Psalm 51:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lābab (לָבַב) [pronounced law-BAHN]	<i>to make white; to become white; to show whiteness; to grow white; to purify</i>	1 <sup>st</sup> person singular, Hiphil imperfect	Strong's #3835 BDB #526

**Translation:** ...You will wash me and I will be made white more than snow. David says that the Lord would wash him, and he would become whiter than snow. The impact here is quite amazing. We have studied what David has done. We have looked at his degeneracy and how he simply took Bathsheba, possibly in rape, despite the fact that her husband was in the field fighting for Israel as one of David's greatest soldiers. And then David has this honorable man killed. It is an amazing thing, bearing in mind that David here says, *You will wash me and I will be made white more than snow.* We find a parallel verse in Isa. 1:18 "Come now, let us reason together," says the LORD; "Though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool." For those of us who have made great mistakes in our lives, this is quite encouraging.

**Application:** Quite obviously, if God is willing to forgive David such heinous sins, then we ought to forgive those around us who have sinned against us. When they name their sins to God, they are forgiven. Any unbeliever, no matter how degenerate, when he believes in Jesus Christ, he is washed and made whiter than snow.

David being made white as snow is a process. It does not happen all at once. Imperfect tense. That means both future and/or continuous action. If being made as white as snow here was only understood in the perfect tense (the accomplished act), then God would haul us into heaven 2 seconds after we are saved. That would be as far as we could take it. However, there is experiential cleansing as well as an ultimate cleansing at death, all which is taken into account with the imperfect tense. We know this as progressive and ultimate sanctification.

*Sanctification means to be set apart to God.*

### The 3 Stages (or Phases) of Sanctification

Phases	Text/Commentary
Phase 1 Sanctification: Salvation	The first stage of sanctification is salvation. We believe in Jesus Christ (or Jehovah Elohim for Old Testament saints) and we are eternally and irrevocably saved. 1Corinthians 6:11b <i>You were washed, you were sanctified, you were justified in the name of the Lord Jesus Christ and by the Spirit of our God.</i>

The 3 Stages (or Phases) of Sanctification	
Phases	Text/Commentary
Phase 2 Sanctification: Progressive or Temporal Sanctification	<p>We then live a life where, ideally speaking, we grow spiritually. This occurs by means of naming one’s sins to God and the inculcation of Bible doctrine (which involves believing in Bible doctrine as well). Rom. 6:6–7, 11–14 We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to sin. For one who has died has been set free from sin. So you also must consider yourselves dead to sin and alive to God in Christ Jesus. Let not sin therefore reign in your mortal bodies, to make you obey their passions. Do not present your members to sin as instruments for unrighteousness, but present yourselves to God as those who have been brought from death to life, and your members to God as instruments for [weapons of] righteousness. For sin will have no dominion over you. John 17:17–19 "Sanctify them in the truth; your word is truth. As you sent me into the world, so I have sent them into the world. And for their sake I consecrate myself, that they also may be sanctified in truth." See also 1Peter 1:13–16.</p>
Phase 3 Sanctification: Ultimate Sanctification	<p>Ultimate sanctification is death, where God takes us home. We will receive a resurrection body and be eternally with the Lord. In many cases, there will be rewards and decorations based upon our life on earth. Philippians 3:20–21 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself.</p>

You will bear my blame [or, take the consequences for my sin; make a sin offering for me] with hyssop and I will be cleansed; You will wash me and I will be made white more than snow. David is speaking to God of healing him from his addiction to chasing women. However, God the Holy Spirit speaks of the future, when Jesus Christ would die for our sins, which is what provides David’s cleansing for salvation; and which is why God works with David in time in temporal sanctification.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

In George Washington, in his prayer book, we read: *Direct my thoughts, words, and work. Wash away my sins in the immaculate Blood of the Lamb, and purge my heart by Thy Holy Spirit...Daily frame me more and more into the likeness of Thy Son Jesus Christ.*<sup>21</sup>

This quote should give you a clue as to the power of the spiritual battle that we are in. I was raised to believe that the founding fathers were deists; they believed that God—not necessarily a Christian God—wound up the world, and then wandered off. It’s funny that, although I sang dozens of Christmas carols, at salvation, I did not know that Jesus was God and I did not realize that He had been resurrection from the dead—but I recalled that the founding fathers were deists. I’ve since come to find that, this whole deist thing was a lie. Most of the founding fathers were believers in Jesus Christ. Most of them understood some amount of doctrine. Most of them believed that the founding documents were inspired by God and that the founding of our nation was an act of God (which is quite a different approach than what deists believe). Interestingly enough, I never found this out in school, at any level; I had to read it for myself, and only very recently (over the past few years). Along these lines, may I recommend to you David Barton’s *American Heritage* series, particularly if you home school. Barton works with

<sup>21</sup> From [http://www.cbn.com/spirituallife/prayerandcounseling/intercession/washington\\_prayer.aspx](http://www.cbn.com/spirituallife/prayerandcounseling/intercession/washington_prayer.aspx) which I first read in the Commentary from the Evidence Bible, courtesy of e-sword, Psalm 51:7.

the original documents and, it is my understanding that he has the largest private collection of original documents and copies of same in the United States (actually, in the world). What you ought to expect in the devil's world, are lies, lies and more lies. Barton goes a long ways to straightening out what our spiritual heritage in America truly is.

**You will cause me to hear joy and mirth;  
let rejoice bones You have crushed.**

Psalm  
51:8

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

**You will cause me to hear happiness and joy;  
let the bones that You have crushed leap for joy and run around in happiness.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	<u>To my hearing You will give</u> joy and gladness: and the bones that have been humbled will rejoice.
Masoretic Text (Hebrew)	You will cause me to hear joy and mirth; let rejoice bones You have crushed.
Peshitta (Syriac)	<u>Satisfy</u> me with thy joy and gladness, that my broken <u>spirit</u> may rejoice.
Septuagint (Greek)	You shall cause me to hear gladness and joy; my afflicted bones shall rejoice.

Significant differences: The Syriac appears to have a different verb at the beginning; and the English translation from the Latin has a prepositional phrase, along with the verb *to give*. In the second phrase, the Syriac appears to have *spirit* rather than *bones*.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	Let me be happy and joyful! You crushed my bones, now let them celebrate.
Easy English (Churchyard)	I want to hear happy words that give me *joy. I want the bones that you broke to *rejoice.
Easy-to-Read Version	Make me happy! Tell me how to be happy again. Let the bones you crushed be happy again!
Good News Bible (TEV)	Let me hear the sounds of joy and gladness; and though you have crushed me and broken me, I will be happy once again.
<i>The Message</i>	Tune me in to foot-tapping songs, set these once-broken bones to dancing.
New Life Bible	Make me hear joy and happiness. Let the bones that You have broken be full of joy.
New Living Translation	Oh, give me back my joy again; you have broken me- now let me rejoice.

#### Partially literal and partially paraphrased translations:

American English Bible	Allow me to hear cheering and gladness, and my humbled bones will be joyful again.
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup>	... <i>that</i> I hear merriment and joy, and the bones you bruised <i>will</i> celebrate. Let me hear sounds of joy and gladness. Let the bones that you have broken dance.
NIRV	Let me hear you say, "Your sins are forgiven." That will bring me joy and gladness.

New Jerusalem Bible	Let the body you have broken be glad. Let me hear the sound of joy and gladness, and the bones you have crushed will dance.
Revised English Bible	Let me hear the sound of joy and gladness; you have crushed me, but make me rejoice again.
New Simplified Bible	Make me hear sounds of joy and gladness. Let the bones that you have broken rejoice.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Make me full of joy and rapture; so that the bones which have been broken may be glad.
JPS (Tanakh—1985)	Let me hear tidings of joy and gladness; let the bones You have crushed exult.
Judaica Press Complete T. NET Bible®	Make me hear joy and gladness; let the bones that You crushed exult. Grant me the ultimate joy of being forgiven [Heb "cause me to hear happiness and joy." The language is metonymic: the effect of forgiveness (joy) has been substituted for its cause. The psalmist probably alludes here to an assuring word from God announcing that his sins are forgiven (a so-called oracle of forgiveness). The imperfect verbal form is used here to express the psalmist's wish or request. The synonyms "happiness" and "joy" are joined together as a hendiadys to emphasize the degree of joy he anticipates.!] May the bones [May the bones you crushed rejoice. The psalmist compares his sinful condition to that of a person who has been physically battered and crushed. Within this metaphorical framework, his "bones" are the seat of his emotional strength.] you crushed rejoice [In this context of petitionary prayer, the prefixed verbal form is understood as a jussive, expressing the psalmist's wish or request.!]!

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Let me hear elation and rejoicing; Let the bones You have crushed exult.
Evidence Bible	Make me to hear joy and gladness; that the bones which you have broken may rejoice.
exeGesés companion Bible	...have me hear rejoicing and cheerfulness; so that the bones you crush twirl.
LTHB	Cause me to hear joy and gladness; the bones You have crushed will rejoice.
NASB	Make me [Or <i>May You make</i> ] to hear joy [Is 35:10; Joel 1:16] and gladness, Let the bones [Ps 35:10] which You have broken rejoice.
World English Bible	Let me hear joy and gladness, That the bones which you have broken may rejoice.
Young's Updated LT	You cause me to hear joy and gladness, You make joyful the bones You have bruised.

**The gist of this verse:** David has only begun to feel pain, and he has only begun to recover (which is a long process involving a great deal of pain). David is asking for God to restore happiness and joy to his life.

## Psalm 51:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâma <sup>c</sup> (שמע) [pronounced shaw-MAHÇ]	<i>to cause to hear, to let hear; to announce, to tell; to call, to summon; to sing; to play [instruments]</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #8085 BDB #1033
sâsôwn (ששון) [pronounced saw-SOHN]	<i>joy, gladness, happiness, exultation, rejoicing</i>	masculine singular noun	Strong's #8342 BDB #965
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
sim <sup>e</sup> châh (שמחה) [pronounced sim <sup>e</sup> -KHAH]	<i>joy, gladness, mirth, great joy, rejoicing</i>	feminine singular noun	Strong's #8057 BDB #970

**Translation:** *You will cause me to hear happiness and joy;...* That David has not been filled with happiness and joy is not made clear until this verse. He indicates that God will cause him to enjoy happiness and joy once again. The rest of this verse gives us a better picture of what is happening.

## Psalm 51:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
gîyl (גיל) [pronounced gee]	<i>to go in a circle; the leap for joy, to rejoice</i>	3 <sup>rd</sup> person feminine plural, Qal imperfect, apocopated form	Strong's #1523 BDB #162
Apocopated means that the verb has been shortened. Generally, this means that the final hê (ה) and the vowel which precedes it are dropped. Apocopation is used when the verb functions as a jussive or when the verb is affixed to a wâw consecutive.			
‘etsem (עצם) [pronounced geh-TSEM]	<i>bone, substance, self; self-same, corporeality, duration, existence, and therefore identity</i>	feminine singular construct	Strong's #6106 BDB #782
dâkâ’ (דכא) [pronounced daw-KAW]	<i>to crush, to break into pieces</i>	2 <sup>nd</sup> person masculine singular, Piel perfect	Strong's #1792 BDB #193

This is also spelled dâkâh (דכה) [pronounced daw-KAW] and it appears to be identical, although it is listed differently by BDB and by Strong's. Strong's #1794 BDB #194.

**Translation:** *...let the bones [that] You have crushed leap for joy.* David has received severe discipline up to this point, although we do not really know what it is. However, this appears to be a physical ailment which was crushing David, as if God were crushing his bones. In the parallel psalm, we read: *When I kept silence, my bones wasted away through my groaning all day long* (Psalm 32:3).

David earnestly prays in Psalm 51:8 *You will cause me to hear happiness and joy; let the bones [that] You have crushed leap for joy.* Psalm 30:10–12 appears to chronicle this turning around that David prayed for: *Hear, Yahweh, and have mercy on me. Yahweh, be my helper." You have turned my mourning into dancing for me. You have removed my sackcloth, and clothed me with gladness, to the end that my heart may sing praise to you, and*

**not be silent. Yahweh my God, I will give thanks to you forever!** Given what David has done, some of us might find this somewhat offensive—he took a man’s wife and then killed the man; and yet, it appears as if God has returned joy to David’s soul. That is grace. Our sins are equally heinous before God and yet God forgives us these sins and, through spiritual growth and His great blessing, restores us. We cannot expect God to do less for David (or any other believer) than He does for us.

There is a Messianic psalm where David speaks of Jesus Christ on the cross (I don’t believe that David understood this), where we read: **I am poured out like water. All my bones are out of joint. My heart is like wax; It is melted within me. My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death. For dogs have surrounded me. A company of evil-doers have enclosed me. They pierced my hands and my feet. I can count all of my bones. They look and stare at me** (Psalm 22:14–17). We do not know when exactly this occurred, although most agree that this is a Davidic psalm. However, it is presented separate from Psalm 32 and 51, as much of it parallels the cross. Whether this comes from the same time in David’s life, we do not know.

There are similar verses in **Psalm 31** and **38**, although it is unclear to me at what point in David’s life this psalms ought to be exegeted.

Psalm 51:8 **You will cause me to hear happiness and joy; let the bones [that] You have crushed leap for joy.** One might interpret this verse as referring to David’s inner being, which God has crushed.

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 (עֵצֶם) [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* (ὀστοῦν) [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
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

## The Doctrine of Bones

- 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.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Hide Your faces from my sins  
and all of my iniquities, wipe out.**

Psalm  
51:9

**Hide Your face from my sins  
and blot out all my iniquities.**

**Hide Your face from my sins  
and completely blot out all of my iniquities.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

[Turn away](#) Your face from my sins, and blot out all my iniquities.  
[Hide Your faces from my sins](#)

and all of my iniquities, wipe out.  
 Peshitta (Syriac) [Turn your Face](#) away from my sins, and blot out all my iniquities.  
 Septuagint (Greek) [Turn away](#) Your face from my sins, and blot out all my iniquities.

Significant differences: The first verb in the Hebrew does not mean *to turn away*, but *to hide*.

### Thought-for-thought translations; paraphrases:

Contemporary English V. Turn your eyes from my sin and cover my guilt.  
 Easy English (Churchyard) Hide your face from my \*sins  
 and forget all the bad things that I have done.  
 Easy-to-Read Version Don't look at my sins!  
 Erase them all!  
 Good News Bible (TEV) Close your eyes to my sins and wipe out all my evil.  
*The Message* Don't look too close for blemishes, give me a clean bill of health.  
 New Life Bible Hide Your face from my sins. And take away all my wrong-doing.  
 New Living Translation Don't keep looking at my sins.  
 Remove the stain of my guilt.

### Partially literal and partially paraphrased translations:

American English Bible Turn Your face away from my sins, and wipe all my lawlessness away!  
*God's Word™* Hide your face from my sins, and wipe out all that I have done wrong.  
 New American Bible Turn away your face from my sins;  
 blot out all my guilt.  
 NIRV Take away all of my sins.  
 Wipe away all of the evil things I've done.  
 Revised English Bible Turn away your face from my sins  
 and wipe out all my iniquity.  
 New Simplified Bible Hide your face (turn away) from my sins, and wipe out (erase) all that I have done  
 wrong.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Let your face be turned from my wrongdoing, and take away all my sins.  
 Complete Jewish Bible Turn away your face from my sins, and blot out all my crimes.  
 HCSB Turn Your face away from my sins and blot out all my guilt.  
 Judaica Press Complete T. Hide Your countenance from my sins, and erase all my iniquities.  
 NET Bible® Hide your face [In this context Hide your face from my sins means "Do not hold me  
 accountable for my sins."] [from my sins!](#)  
[Wipe away](#) [See the note on the similar expression "wipe away my rebellious acts"  
 in v. 1. Those notes are: Traditionally "blot out my transgressions." Because of the  
 reference to washing and cleansing in the following verse, it is likely that the  
 psalmist is comparing forgiveness to wiping an object clean (note the use of the  
 verb ????? (makhah) in the sense of "wipe clean; dry" in 2 Kgs 21:13; Prov 30:20;  
 Isa 25:8). Another option is that the psalmist is comparing forgiveness to erasing or  
 blotting out names from a register (see Exod 32:32-33). In this case one might  
 translate, "erase all record of my rebellious acts."] [all my guilt!](#)  
*The Scriptures* 1998 Hide Your face from my sins, And blot out all my crookednesses.

### Literal, almost word-for-word, renderings:

*The Amplified Bible* Hide Your face from my sins and blot out all my guilt and iniquities.  
 Concordant Literal Version Conceal Your face from my sins, And all my depravities wipe out."

Context Group Version  
exeGesés companion Bible

Hide your face from my disgraceful acts, And blot out all my iniquities.  
Hide your face from my sins  
and wipe out all my perversities;...

NASB

Hide Your face from my sins [Jer 16:17]  
And blot out all my iniquities.

World English Bible  
Young's Updated LT

Hide your face from my sins, And blot out all of my iniquities.  
Hide Your face from my sin. And all my iniquities blot out.

**The gist of this verse:**

David calls for God to hide His face from his sin and to blot out all of his iniquities.

### Psalm 51:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çâthar (סָתַר) [pronounced saw-THAR]	to hide, to cover over	2 <sup>nd</sup> person masculine singular, Hiphil imperative	Strong's #5641 BDB #711
pânîym (פָּנִים) [pronounced paw-NEEM]	face, faces, countenance; presence	masculine plural construct (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815
min (מִן) [pronounced min]	from, off, out from, out of, away from, on account of, since, than, more than	preposition of separation	Strong's #4480 BDB #577
chêt <sup>sp</sup> (חַטָּא) [pronounced kheyf]	sin, offense, fault; penalty for sin, guilt for sin; calamity	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #2399 BDB #307

**Translation:** Hide Your face from my sins... David, in speaking to God, and again he uses the imperative. He tells God to hide His face from his sins. In the Old Testament, sins were covered up (atoned for). So David's sins were there, but he demanded that God not even see them. When Jesus came to die for our sins, it would be as if those sins never occurred, as their penalty had been taken care of. God's justice would be satisfied. However, at this point in time, David is unaware of exactly how that would all come to pass.

### Psalm 51:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ) [pronounced weh]	and, even, then; namely; when; since, that; though	simple wâw conjunction	No Strong's # BDB #251
kôl (כֹּל) [pronounced kohl]	with a plural noun, it is rendered all of, all; any of	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
âvôwn (אֲוֹנוֹ) [pronounced gaw-VOHN]	iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #5771 BDB #730

## Psalm 51:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mâchâh (מַחֵה) [pronounced <i>maw-KHAWH</i> ]	<i>wipe, wipe out, blot out, obliterate, exterminate; completely blot out, completely obliterate, completely remove [something]</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #4229 BDB #562

**Translation:** ...and blot out all my iniquities. 1John 1:9 reads: **If we name our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.** We have two types of sins which are dealt with here. The sins that we name are forgiven, and God also cleanses us from all unrighteousness, which refers to the sins which we did not confess (for instance, things we did that we have forgotten or did not realize were sins). We have both sets of sins in view here. V. 9a are the known sins, which David confessed; v. 9b are the unknown sins, which are blotted out by God. Now, these words do not mean *known sins* and *unknown sins*; that is how we interpret them within this context, as we do for 1John 1:9.

Again, this verse is a distich.

### Psalm 51:9 as a Synonymous Distich

Scripture	Commentary
Hide Your face from my sins	David has committed great, heinous sins, and he demands (imperative mood) that God hide His face from looking at these sins.
and blot out all my iniquities.	In another imperative, David calls for God to blot out his iniquities.

This verse is a *synonymous distich*; the second line repeats the thought of the first in a somewhat altered form in order to express the thought as clearly and exhaustively as possible.<sup>22</sup>

### Chapter Outline

### Charts, Graphics and Short Doctrines

This verse reads: **Hide Your face from my sins and blot out all my iniquities.** This is the second time that David uses the verb *to blot out* (the first time was in v. 1). Old Testament believers understood that God would remove their sins from them. Micah writes: **Who is a God like you, who pardons iniquity, And passes over the disobedience of the remnant of his heritage? He doesn't retain his anger forever, Because he delights in loving kindness. He will again have compassion on us. He will tread our iniquities under foot; And you will cast all their sins into the depths of the sea** (Micah 7:18–19). In the New Testament, we are told why God is able to do this: **You [Colossians] were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses, wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross** (Col. 2:13–14).

<sup>22</sup> Taken from <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed July 23, 2011.

## Chapter Outline

## Charts, Graphics and Short Doctrines

## David asks for restoration

A heart clean create to me, O Elohim;  
and a spirit firmly established renew in my  
inward part.

Psalm  
51:10

Create for me, O Elohim, a clean [and pure]  
heart;  
and restore a firmly established spirit in my  
inner being.

Create for me, O God, a clean and pure heart  
and restore a spiritually mature spirit within my inner being.

Here is how others have translated this verse:

## Ancient texts:

Latin Vulgate  
Masoretic Text (Hebrew)

Create a clean heart in me, O God: and renew a right spirit within my bowels.  
A heart clean create to me, O Elohim;  
and a spirit firmly established renew in my inward part.

Peshitta (Syriac)  
Septuagint (Greek)

Create in me a clean heart, O God, and renew a right spirit within me.  
Create in me a clean heart, O God; and renew a steadfast spirit in my inward parts.

Significant differences:

Although they were possible working from the exact same wording in the Hebrew, the other 3 languages chose to render the adjective as *right* rather than as *firmly established*.

## Thought-for-thought translations; paraphrases:

Contemporary English V.  
Easy English (Churchyard)

Create pure thoughts in me and make me faithful again.  
Create a \*pure \*heart inside me, O God.  
And put a strong spirit in me.

Easy-to-Read Version

God, create a pure heart in me!  
Make my spirit strong again!

Good News Bible (TEV)  
*The Message*  
New Century Version

Create a pure heart in me, O God, and put a new and loyal spirit in me.  
God, make a fresh start in me, shape a Genesis week from the chaos of my life.  
Create in me a pure heart, God,  
and make my spirit right again.

New Life Bible  
New Living Translation

Make a clean heart in me, O God. Give me a new spirit that will not be moved.  
Create in me a clean heart, O God.  
Renew a loyal spirit within me.

## Partially literal and partially paraphrased translations:

American English Bible

O God; Create in me a heart that is clean, and renew me inside with a spirit that's upright..

Ancient Roots Translinear  
*God's Word*<sup>TM</sup>  
NIRV

God, create in me a 24-carat heart. Prepare a renewed spirit-wind in my center.  
Create a clean heart in me, O God, and renew a faithful spirit within me.  
God, create a pure heart in me.  
Give me a new spirit that is faithful to you.

New Jerusalem Bible  
New Simplified Bible

God, create in me a clean heart, renew within me a resolute spirit,...  
Create in me a clean heart, O God, and renew a steadfast (dependable) spirit within me.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English JPS (Tanakh—1985) Make a clean heart in me, O God; give me a right spirit again.  
Fashion a pure heart for me, O God;  
create in me a steadfast spirit.

NET Bible® Create for me a pure heart, O God [The heart is viewed here as the seat of the psalmist's motives and moral character.]!  
Renew a resolute spirit within me [Heb "and a reliable spirit renew in my inner being." ]!

**Literal, almost word-for-word, renderings:**

*The Amplified Bible* Create in me a clean heart, O God, and renew a right, persevering, and steadfast spirit within me.

Concordant Literal Version Create for me a clean heart, O Elohim, And renew within me an established spirit."

Context Group Version Create in me a clean heart, O God; And renew a right spirit inside me.

Evidence Bible Create in me a clean heart, O God; and renew a right spirit within me [Those who confess and forsake their sins are given a clean heart in Christ, and the fruit of genuine salvation is a concern for the lost. (See Psa\_51:13).].

exeGeses companion Bible ...create a pure heart within me, O Elohim;  
and renew a steadfast spirit within me.

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

NASB Create [Ezek 18:31; Eph 2:10] in [Lit for] me a clean heart [Ps 24:4; Matt 5:8; Acts 15:9], O God,  
And renew a steadfast [Or an upright] spirit [Ps 78:37] within me.

*Young's Literal Translation* A clean heart prepare for me, O God, And a right spirit renew within me.

**The gist of this verse:** David asks for God to create a clean heart within him, as well as a right spirit.

<b>Psalm 51:10a</b>			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524
ṭâhōwr (טוֹהַר) [pronounced tau-BOHR]	<i>clean, ceremonially clean; pure, physically pure (like pure gold)</i>	masculine singular adjective	Strong's #2889 & #2890 BDB #373
bârâ' (אָרַב) [pronounced baw-RAWH]	<i>to create; to create something from energy; to create that which is immaterial; to produce; to shape, to fashion</i>	2 <sup>nd</sup> person masculine singular, Qal imperative	Strong's #1254 BDB #135
<p>Gesenius adds the following Qal meanings: <i>to cut, to carve out; to form by cutting; to create, to be born, to bear [or sire]; to eat, to feed, to grow fat</i>. The meanings above are used with God as the subject and what He is creating, producing or fashioning could be <i>heaven and earth, individual man, women; Israel; new conditions and circumstances; miracles; transformations</i>.</p>			
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510

## Psalm 51:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i>]</p>	<p><i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i></p>	<p>masculine plural noun</p>	<p>Strong's #430 BDB #43</p>

**Translation:** [Create for me, O Elohim, a clean \[and pure\] heart;](#)... David has been out of fellowship for a month or so, and he has gone down a dark road. Not only did he take a soldier's wife, but then he had that soldier killed. Few men have done such overtly evil things, and many would think, "David's gone too far; he needs to be removed from this life via the sin unto death." Some might even assert that David is not a true believer; that he had a head belief but not a heart belief. However, David here speaks to God, continuing in the imperative, telling God to create (produce, shape, fashion) a clean and pure heart for him.

The verb here is *bârâ'* (בָּרַא) [pronounced *baw-RAWH*], which means, *to create; to create something from energy; to create that which is immaterial; to produce; to shape, to fashion*. Strong's #1254 BDB #135. In Gen. 1:1, the idea of this verb is to create something out of nothing. However, here, it means *to shape, to fashion*. David has always had a heart, which refers to the entirety of his thinking (mentality, volition, vocabulary, conscience, etc.). However, he has been consumed with sexual lust. Despite having many wives, David would many times want to pursue other women, and this resulted in his taking of Bathsheba.

When a psalmist like David orders God, in the imperative mood, to do this or that; then what God is being ordered to do is both a part of God's plan and fully in synch with His character—we know this because it is part of the Word of God. Therefore, we know that it is correct for David to demand this of God. David has named his sin, and now he not only wants that sin blotted out, but he wants a clean and pure heart created within him. So, David wants to start over with God, despite the evil that he has done. David wants to begin to grow again spiritually. He wants to pick up where he left off, before he allowed himself to be ruled by his physical desires. Because of this imperative mood, we know that this is God's plan; we know that this does not violate God's essence. His essence is not violated because God's righteousness and justice were satisfied at the cross. We know that this is within God's plan, because David is still alive. God has not removed him via the sin unto death. Therefore, God has more for David to do. One of those things is to observe his own life and to record it (which we will study in the remainder of 2Samuel, which is a remarkable book).

David wants to go from a heart which is filled with sexual lust to a cleansed and purified heart. He fully recognizes just how far he has gone; just how evil he has been. He does not yet realize just how severe the backlash will be, and how this will tear apart his very own family. He demands of God to take his lustful heart and to shape and fashion it so that it is clean.

v. 10a reads [Create for me, O Elohim, a clean \[and pure\] heart;](#)... So, what is the heart exactly?

### The Doctrine of the Heart

- The soul is made up of self-consciousness (Acts 20:10), mentality (Proverbs 19:2), volition (Acts 3:23) and emotion (Luke 12:19).
- The Mentality of the soul is divided into two parts: The left and right lobes.
  - According to scientists, one lobe is verbal and analytical, while the other is mute and intuitive. Scientists say that the right hemisphere has language ability and is analytical; and the left hemisphere is artistic and talented. In most people one side is more dominant than the other is. Talented people tend to live using mostly the non-thinking part of their brain. In the Bible we classify the mute side as the left lobe (Mind) and the verbal hemisphere as the right lobe (Heart).
  - The left lobe is called the "mind" (*vouç/ nous*), which is the perceptive lobe and a staging area. The

## The Doctrine of the Heart

- left lobe is your place of assimilating information, and the area where your talent functions.
- 3) The right lobe is called the "heart" (καρδία/ kardia) and "noema" (understanding), which is the dominant lobe designed by God to run the soul. The right lobe is where you do your thinking, analyzing, applying of knowledge, and is the seat of common sense.
3. The heart is part of the essence of the soul; it is the thinking, reasoning part. It is designed to dominate the soul. Therefore, it must be the target for doctrinal teaching. 1Kings 3:9,12 Psalms 119:11, 14.
  4. One might think of the heart as a filing cabinet. It is the central resource center for storing and finding information within our souls.
  5. The heart has six compartments: the frame of reference, memory center, vocabulary, categorical storage, conscience; and launching pad.
  6. The frame of reference may be viewed as the various drawers within the filing cabinet that provide first access to the central resource center for storing and finding information within our souls. It is the reference for entering new information and removing old information, just as you enter new files into the filing cabinet and remove old ones when they are no longer useful. Proverbs 4:4 **Then He taught me and said to me, "Let your heart [right lobe] hold fast My doctrines, keep My mandates, and live."**
    - 1) Information comes in to the Frame of Reference, and is processed out to the other parts of the soul.
    - 2) The Frame of Reference retains metabolized Bible doctrine under the principle that doctrine is built upon doctrine. Learning being with certain basic concepts which are built up with more complex concepts.
    - 3) The Frame of Reference retains previously learned metabolized doctrines and becomes the entrance for new ones.
    - 4) Metabolized Bible doctrine in your frame of reference produces recall in various stages and circumstances of life. Lamentations 3:20-25 **Surely my soul remembers and is bowed down (humbled) within me. This I recall to my mind, therefore I have hope. The LORD'S lovingkindnesses indeed never cease, for His compassions never fail. They are new every morning; great is Your faithfulness. "The LORD is my portion," says my soul, "Therefore I have hope in Him." The LORD is good to those who wait for Him, to the person who seeks Him."**
  7. Memory Center. Psalms 119:16 **I delight in Your Bible doctrine; I shall not forget Your Word.** The next compartment of the Heart is the memory center.
    - 1) In the analogy of a "filing cabinet" to explain how the heart of the soul works, the overall Heart is the filing cabinet. The frame of reference is represented by the various drawers and folder that are within the filing cabinet. The frame of reference is the location for the classification of Bible doctrine. Now the Memory Center is the actual files you place within a filing cabinet. It is the actual storage of information within your soul.
    - 2) The memory center is also the place of recall within our soul. It is the place where we bring back into remembrance all of the Bible doctrine we have learned and stored within our souls. All of this, of course, is accomplished through the power and filling of God the Holy Spirit. This is analogous to taking out a file within the filing cabinet and reading what is in the file.
    - 3) Recall is synonymous with the application of Bible doctrine to experience and is therefore a part of wisdom. For example, recall becomes the basis for remembering and then applying the problem solving devices within your soul. It may take only one verse to apply recall of a doctrine such as 1John 1:9, or one word such as rebound or several verses and words combined to recall a Biblical principle of application. More complex recall occurs after we learn about the plan of God, including our portfolio of invisible assets, the unique spiritual life, suffering for blessing, and the life beyond gnosis. It all depends on how your Frame of Reference is developed.
    - 4) Recall is the basis for the function of all three stages of the Faith-Rest Drill. 1) Establish a relaxed mental attitude, which is the proper frame of mind by which to claim promises of God. 2) Concentrate on pertinent doctrine in a logical order [doctrinal rationale]. 3) Reach doctrinal conclusions.
    - 5) We can not apply faith without information to believe in. When we recall information from the Word of God, we now have the opportunity to apply faith rest towards that information, but without information we have no basis for applying faith. Therefore, we need to know doctrine and we need

## The Doctrine of the Heart

- to believe it, otherwise we cannot apply it. **Without faith, it is impossible to please Him** (Heb. 11:6).
- 6) Recall has nothing to do with whether or not you have a good memory as a person. It has everything to do with the intake of the Word of God and the building up of our spiritual IQ by God the Holy Spirit.
  - 7) Repetition is key. You must hear a doctrine repeated, in different contexts and with different applications. The more you hear a doctrine, the more quickly your spiritual IQ is built up and the more easily this doctrine can be applied to life.
  - 8) You haven't learned a doctrine until you cannot forget it! You cannot use what you cannot remember. You can't look up the pertinent principles and doctrines in your notebook or on your computer when you are being tested. This doctrine must already be in your memory center. You can only apply what you have learned.
  - 9) Psalm 119:16 **I delight in doctrine; I shall not forget Your Word.** Psalm 119 was the thinking of those young people on that long march from Jerusalem to Babylon as they were terribly treated and abused. They had learned much about the Word of God and recalled it under the most awful circumstances. Psalm 119:109 **My life is continually in my hand (an idiom for "in constant danger"), but I do not forget Your law (doctrines).**
  - 10) The frame of reference plus the memory center equals the recall of Bible doctrine. 2Corinthians 10:4–6 **For the weapons of our warfare are not of the flesh, but divinely powerful for the destruction of fortresses. We are destroying speculations and every lofty thing raised up against the knowledge of God, and we are taking every thought captive to the obedience of Christ, and we are ready to punish all disobedience, whenever your obedience is complete.** The context of this passage is the angelic conflict, and the issue is your weaponry, which is Bible doctrine in your soul. You must have the right weapons. You come to Bible class to arm yourself spiritually. God provides the weaponry which is all in one arsenal, God's power system. The phrase in verse 6 "we are ready" is better translated "holding in readiness" and refers to epignosis doctrine in the frame of reference and in the memory center.
8. Vocabulary Storage. The analogy that we have been using is the heart being comparable to a filing cabinet. The frame of reference is the various draws within the filing cabinet that provides easy categorical access to the central resource center for storing and finding information within our souls. The memory center is the actual files placed within the filing cabinet—the information in these files. We use the frame of reference and the memory center to store and retrieve information which is in the soul. Vocabulary storage is analogous to the tabs or headings we put on the files as a technical reference to the information within the file. We have information in the file but we must put a heading on it for easy access and recall.
- 1) Vocabulary Storage is the place where thinking develops and where technical words are stored which develop new ideas. You cannot think beyond your vocabulary.
  - 2) Vocabulary begins in the nous / mind / left lobe of your soul and is developed as a result of learning new things and new information. Once you learn new things and accept their validity (you believe them), this new information is then transferred to the kardia / heart / right lobe of your soul.
  - 3) We develop a vocabulary which is relevant to the doctrines which we know. So, instead of describing in detail the conflict of angels, which is revealed in the Garden of Eden and the Book of Job, as well as other places, and describe Satan's original sin, his sentence, his current appeal and his strategy, we simply call this the Angelic Conflict. Ideally speaking, these 2 words call to mind all of the things mentioned and more.
  - 4) We then often integrate (cross-reference) a concept like the Angelic Conflict with our own personal sense of destiny (or some other doctrine), where there is a clear intersection in information and application.
  - 5) Jeremiah 15:16 **Your words were discovered and I ate [metabolized] them, and Your words became for me a joy and the delight of my heart.** Deuteronomy 8:3 **And He humbled you [the Exodus generation] and He let you be hungry and He fed you with manna which you did not know, nor did your ancestors know that He might cause you to understand that mankind does not live by bread alone, but man lives by every word that proceeds from the mouth of God.** This passage was

## The Doctrine of the Heart

quoted in Matthew 4:4 by our Lord at the temptation by Satan. Psalms 119:103–104 **How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! From Your precepts I get understanding; Therefore I hate every false way.** Psalms 119:130–131 **The unfolding of Your words gives light; It gives understanding to the simple. I opened my mouth wide and panted, For I longed for Your commandments.**

9. Categorical Storage is the organization system we use to file our files. For example we may file alphabetically, by date, by topics, by projects, etc. Categorical Storage is the systematic grouping together of similar information.
  - 1) Categorical storage, coordinated within the frame of reference, classifies Bible doctrine. This is the storage area of any technical concepts or categorical information in any area of life. It is related to recall from both the memory center and vocabulary. You remember principles and technical words, and you finally put them all together.
  - 2) By comparing Scripture with Scripture, certain subjects are brought together in the divisions of doctrine for the purpose of classification. In the various parts of Scripture, many ideas are covered from different viewpoints but are still part of the same subject. For example Christ may have used examples from fishing, farming, tax collecting, shepherding, etc. and yet still conveyed the same overall message of salvation and living the spiritual life.
  - 3) Categories are fundamental concepts of doctrine to which all knowledge of doctrine can be reduced. Categories are the divisions of doctrine formed for the purpose of classification of subjects and subject matter in the Word of God.
  - 4) Proverbs 2:2 reads: **Make your ear attentive to (concentrate on) wisdom; apply your heart (right lobe) to understanding.** Listening to Bible doctrine is positive volition; applying your heart to Bible doctrine is concentration combined with faith. Application of your heart to wisdom develops categorical storage.
  - 5) As you learn more doctrine and commit this to your human spirit by faith, the more doctrine which is pumped through you frame of reference, memory center, vocabulary, and categorical storage areas. Proverbs 2:10 **Wisdom will enter your heart, and knowledge (God's Word) will be pleasant to your soul.** Proverbs 3:3 **Do not let grace and truth [doctrine] leave you; bind them around your neck, write them on the tablet of your heart.** Proverbs 15:14-15 **The mind of the intelligent seeks knowledge; a good heart has a continual feast.** Proverbs 18:15 **The heart of the wise acquires knowledge (of Bible doctrine); the ear of the wise seeks knowledge (of Bible doctrine).**
  - 6) Categorical Storage is the organization of words into sentences, sentences into paragraphs, paragraphs into chapters, chapters into books. You go from understanding a few things (the gospel of Jesus Christ) to having a complete change of thinking which permeates your entire life. Rom. 12:2 **And do not be conformed to this world, but be transformed by the renovation of your thinking, in order to personally recognize what is that good and acceptable and complete will of God.**
  - 7) Eventually, the greatest problem solving devices in spiritual adulthood are resolved by categorical application. The application of the faith-rest drill goes from claiming a promise that you read in the Word of God to claiming doctrinal rationales, which is a greater and fuller understanding of what God has promised. At that point, you have complete and direct application to your life and your personal situations.
10. The Conscience which is the scanning of information within a file to use as reference material. It is the actual reference material within a file that is applied in our lives.
  - 1) The word and meaning of conscience comes from a combination of Greek and Latin terms. The Greek word *suneidesis* means, *to know with*. The equivalent Latin word *conscientia* means *joint knowledge, i.e., to know with a standard*. From these two terms we understand the Conscience to be "the joining of knowledge together to from standards within your soul".
  - 2) Psalms 119:103 **How sweet are Your words to my taste! Yes, sweeter than honey to my mouth! From Your precepts I get understanding; Therefore I hate every false way.** Norms and standards are developed from the understanding of Bible doctrine.
  - 3) The Conscience is the heart's (right lobe of your soul) storage compartment for your norms and

## The Doctrine of the Heart

standards and priorities in life. Romans 9:1–2 **I am telling the truth in Christ, I am not lying, my conscience testifies with me in the Holy Spirit, that I have great sorrow and unceasing grief in my heart.** This was Paul's attitude towards the Jews for rejecting Christ as the Messiah. He had the knowledge of God in his heart and through the ministry of the Spirit was able to express sorrow towards the unbeliever.

- 4) So you see you have to know something to have a Conscience. The Conscience extrapolates from whatever you put into your soul; the norms and standards for life. When you know something, whether it is good or bad, you develop standards from that knowledge. Whatever you learn in the right lobe becomes a part of your norms and standards. 2Corinthians 5:11 **Therefore, knowing the fear of the Lord, we persuade men, but we are made manifest to God; and I hope that we are made manifest also in your consciences.**
- 5) That is why it is so important to be careful about what you put into your soul and to take every thought captive. 2 Corinthians 10:4–5 **For the weapons of our warfare are not of the flesh but have divine power to destroy strongholds. We destroy arguments and every lofty opinion raised against the knowledge of God, and take every thought captive to obey Christ.** 1Corinthians 3:10 –11 **According to the grace of God which was given to me, like a wise master builder I laid a foundation, and another is building on it. But each man must be careful how he builds on it. For no man can lay a foundation other than the one which is laid, which is Jesus Christ.** Ephesians 5:15–16 **Therefore be careful how you walk, not as unwise men but as wise, making the most of your time, because the days are evil.** Ezekiel 36:27 **I will put My Spirit within you and cause you to walk in My statutes, and you will be careful to observe My ordinances.** Joshua 1:8 **This book of the law shall not depart from your mouth, but you shall meditate on it day and night, so that you may be careful to do according to all that is written in it; for then you will make your way prosperous, and then you will have success.**
- 6) In the human realm, in order to develop your conscience, you must have vocabulary and thought in order to establish norms and standards. Your conscience is first built upon one word, no or don't, negative words, which forbid doing something. Later on there is explanation and reason in both positive and negative terms to go along with the prohibition.
- 7) The conscience is similarly developed in the spiritual realm; first with simple adherence to God's ordinances; memorizing verses from the Bible and believing and obeying them; and then developing greater knowledge and understanding, which more fully explains obedience to His Plan for your life. Romans 2:15 **The law is written in their hearts [right lobes], their conscience bearing witness, and their thoughts alternately accusing or else defending them.**
- 8) Once you have norms and standards, you orient to whether you are doing something right or wrong. Therefore, the Conscience becomes the residency of the priorities of your soul. Daniel 1:8 **But Daniel made up his mind that he would not defile himself with the king's choice food or with the wine which he drank; so he sought permission from the commander of the officials that he might not defile himself.**
- 9) Your conscience can develop norms and standards based upon the Word of God resident in your soul, from standards which you have learned from you parents and other authority figures (which standards can be right or wrong), and your conscience can develop carnal norms and standards from your old sin nature and from cosmic influence.
- 10) Acts 24:16 **In view of this, even I myself keep practicing to maintain even a blameless conscience, both before God and before men.** True strength is to develop your standards toward both God and man from the Biblical standards of doctrine. 2Corinthians 4:2 **But we have renounced the things hidden because of shame [false doctrine and apostasy], not walking in craftiness, not adulterating the Word of God, but by the manifestation of truth, commending ourselves to every man's conscience in the sight of God.** Paul is saying that there is a legitimate mode of operation that goes with the spiritual life. You will build up norms and standards related to it from Bible doctrine, and at the same time set aside false norms and standards related to legalism or any other Cosmic thinking.
- 11) Principles related to the conscience:

## The Doctrine of the Heart

- (1) The believer's conscience demands that he submit to establishment authority. Romans 13:5 **Therefore, it is necessary to be in subordination, not only because of wrath [law enforcement], but also for conscience sake.** In other words, the Christian doesn't refrain from criminal activity because he's afraid of going to jail, but because, with a strong conscience, his norms and standards refuse to let him even consider any criminal or sinful activity. The conscience in the soul is far stronger than any fear of punishment from law enforcement.
  - (2) The conscience is a motivator within our soul to live in the righteousness of God under His grace. 2Timothy 1:3 **I thank God whom I serve with a clear conscience, the way my ancestors did, as I constantly remember you in my prayers day and night.** We also see that the Conscience has something to do with your effectiveness in prayer. Paul's Conscience demanded that he prays for certain people, and he did so. Paul didn't pray for people because he liked them, but for conscience sake, which is the strongest possible motivation.
  - (3) The Conscience is tested and trained when confronted with unjust and unfair treatment. 1Peter 2:18-19 **Servants, be submissive to your masters with all respect, not only to the good and gentle masters, but also to the perverse and unreasonable ones; for this is grace, if for the sake of conscience toward God anyone bears up under sorrows when suffering unjustly.** Even though this verse was originally addressed to slaves, it is applicable to anyone who is under the authority of someone else. Some people in authority abuse their authority and have absolutely no leadership capabilities, yet you are just as responsible to submit to their authority. You serve them by doing your best job as unto the Lord. Such a believer has a strong conscience. The weak believer complains and rejects authority, and so becomes a loser (of rewards). Therefore, your conscience must be based on epignosis doctrine so that you properly handle unjust treatment in the same way that you handle fair treatment.
  - (4) When going through suffering for blessing a good conscience is a witness to others and causes the accuser to reflect upon their own norms and standards. 1Peter 3:14-16 **But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled, but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.**
  - (5) Reversionism and apostasy in a believer's life is related to a conscience that has been destroyed through neglect of Bible doctrine and absorption of cosmic thinking, resulting in scar tissue upon their soul. 1Timothy 4:1-2 **But the Spirit explicitly says that in later times some will fall away from the faith, paying attention to deceitful spirits and doctrines of demons, by means of the hypocrisy of liars seared in their own conscience as with a branding iron, (scar tissue as a result of reversionism).**
  - (6) The Conscience is purified from built up scar tissue and dead works through the substitutionary spiritual death of Jesus Christ on the cross. Hebrews 9:14 **How much more will the blood of Christ, who through the eternal Spirit offered Himself without blemish to God, cleanse your conscience from dead works to serve the living God?**
11. The launching pad is the final portion of the heart. We have used the analogy of a filing cabinet to explain how the kardia / heart of the soul works. The heart itself is the filing cabinet. The frame of reference refers to the various drawers and the folders within the filing cabinet which provide organized access to the central resource center for storing and finding information within our souls. The memory center refers to the actual files you place within the filing cabinet. It is the actual storage of information within your soul. Vocabulary storage is analogous to the tabs or headings we put on files as a technical reference to the information within the files, which gives us easy access and recall. Categorical storage is the systematic grouping of reference material for application. The conscience is the scanning of information within a file to use as a basis for the application of this information to situations of life. The launching pad is the gathering together of things stored within the filing cabinet. It is the animated process of removing a file and utilizing the information which is found in that file.

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- 1) Launching Pad is the final and critical compartment of the heart of your soul.
  - 2) This is the compartment that when confronted with an issue or situation, gathers information from the other five compartments of the heart and sets it all into motion.
  - 3) It is the staging and application of metabolized Bible doctrine resident in your soul (doctrine which you have placed into your human spirit by faith).
  - 4) This is the application of problem solving devices to the various experiences of life.
  - 5) Applying the Word of God that you have learned to the situations of life is called wisdom.
  - 6) The launching pad is the staging area for epignosis (complete knowledge) Bible Doctrine and setting it in motion to become sophia (wisdom) as you apply it to life.
  - 7) Wisdom should be the natural outpouring of your soul as a result of learning the Word of God.
  - 8) Scriptures: 1Corinthians 1:30 **But you are from Him in Christ Jesus, who became to us wisdom from God, both righteousness and sanctification and redemption.** 1Corinthians 2:7-8 **For we communicate God's wisdom in a mystery which has been hidden, which God predestined before the ages for the purpose of your glory, [divine wisdom] which none of the rulers of this age have understood; for if they had understood it, they would not have crucified the Lord of glory.** James 3:17 **But the wisdom from above is first pure, then peaceable, gentle, reasonable, full of mercy and divine good production, impartial, without hypocrisy.** Philippians 4:8 **Finally, brethren, whatever is true, whatever is honorable, whatever is integrity, whatever is pure, whatever is lovely, whatever is admirable, if there is any virtue, if there is anything worthy of praise, concentrate on these things.**
12. The word *heart* is not used for the emotions in the Bible.

This doctrine may be a bit much; I may have to edit it down considerably someday.

I should also add that, although these gives a very technical definition of the *heart*, that does not mean that this technical definition is applicable every time we find the word *heart*. Words are often used in many different ways, in the Bible as well as in literature and in normal human speech.

Taken from: <http://www.swordofthespiritbibleministries.com/images/simplelists//NOTESGL/Heart.pdf> and from [http://gracebiblechurchwichita.org/?page\\_id=163](http://gracebiblechurchwichita.org/?page_id=163) accessed August 18, 2011 and edited.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Create for me, O Elohim, a clean [and pure] heart;...** David's thinking had become perverted. As has been discussed, he no doubt knew that a king was not to multiply wives to himself. We found this in the **Doctrine of Polygamy (HTML) (PDF)** and in **2Sam. 11**. David knew the Law of God; he studied it in order to determine how to successfully move the Ark of God. We know that a man is blessed if he meditates on the Law night and day (Psalm 1:1–2). So, what David did, in having several wives, caught up to him. God creating in David a clean and pure heart means, he wants to be made to fully realize that God's way is perfect, and what he has thought all of these years, to bypass God's mandates concerning polygamy, has to be fixed.

**Application:** Part of what God expects of us, while we are alive, is to recognize the wrongness of our thinking, and to allow Him to guide us toward a clean and pure heart.

The great pressures that David will endure, put upon him in increments, will be how God creates in him a clean and pure heart.

## Psalm 51:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rûwach (רוּחַ) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
kûwn (כּוּן) [pronounced <i>koon</i> ]	<i>to be firmly established, to be set up, to be established, to be prepared, to be ready; to confirm, to set up, to maintain, to found [a city]</i>	Niphal participle	Strong's #3559 BDB #465
<p>A participle is called a verbal adjective, and it can be used as a noun described by the verb. For instance, the participle <i>singing</i> when found with a definite article can mean <i>the singer, the one singing</i>. A participle can also be used as a verb which denotes continuous action in past, present or future time (the tense has to be inferred by the context). A participle can also be used as an adjective, to describe the closest noun.</p>			
châdash (חָדַשׁ) [pronounced <i>khaw-DAHSH</i> ]	<i>to cut and to polish [a sword]; to renew or restore [a building]; to renew; to repair</i>	2 <sup>nd</sup> person masculine singular, Piel imperative	Strong's #2318 BDB #293
b <sup>e</sup> (בּ) [pronounced <i>b<sup>eh</sup></i> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
qereb (קֶרֶב) [pronounced <i>KEH-re<sup>b</sup>v</i> ]	<i>midst, among, from among [a group of people]; an [actual, physical] inward part; the inner person with respect to thinking and emotion; heart, mind, inner being; as a faculty of thinking or emotion; entrails [of sacrificial animals]</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #7130 BDB #899

With the bêyth preposition, it means *in the midst of, among, into the midst of* (after a verb of motion).

**Translation:** ...and restore a firmly established spirit in my inner being. The human spirit, in the Old and New Testaments, is the repository for doctrine. When we interact with a friend, a co-worker, or a relative, a part of our interaction is our memories of previous interactions with one another. We cannot approach, say, our mother, each time with a clean slate, as if she is just like any other person in this world. This is a woman who has raised us the best that she could, put up with far too much of our guff, and took care of us in ways that no other person could do. What we have in our soul—our memories and our understanding of our relationship—is a part of our interaction with our mothers (friends, co-workers, etc.). Our soul is required to function in order to have this interaction; what is in our soul is the basis of that interaction.

Similarly, we have a relationship with God, and that relationship is based upon the doctrine in our human spirits. All that we know about God is in that human spirit. We understand His character and essence through Bible doctrine, which becomes a part of our human spirit. Coming to God without any doctrine in our souls, is like viewing our own mother as if she is just some other woman in this world. You cannot relate to God apart from doctrine in your spirit; you cannot interact with God apart from doctrine in your spirit; you cannot orient to the plan of God apart from doctrine in your spirit.

So that we understand just what it is this psalm is referring to:

### Doctrine of the Human Spirit

1. The existence of the human spirit:
  - 1) The human spirit is not the same as the human soul; they are distinguished from one another in Heb. 4:12 **For the word of God is living and active, sharper than any two-edged sword, piercing to the division of soul and of spirit, of joints and of marrow, and discerning the thoughts and intentions of the heart.**
  - 2) Man was originally created trichotomous, with a body, soul and spirit. Gen. 2:7 **Then the LORD God formed the man of dust from the ground and breathed into his nostrils the breath of lives, and the man became a living creature.**
  - 3) God will preserve our body, soul and spirit. 1Thess, 5:23 **Now may the God of peace himself sanctify you completely, and may your whole spirit and soul and body be kept blameless at the coming of our Lord Jesus Christ.**
  - 4) The designation *human spirit* is not found in the Bible. However, the verses above testify to the existence of the *human spirit*. We use this designation to differentiate between the Holy Spirit and the human spirit.
2. We relate to other men via the human soul; we relate to God via the human spirit. The human spirit is not the same as the Holy Spirit, although they are related. The Holy Spirit teaches the human spirit Bible doctrine. 1Cor. 2:10–16 **[All of] these things God has revealed to us through the Spirit. For the Spirit searches everything, even the depths of God. For who knows a person's thoughts except the spirit of that person, which is in him? So also no one comprehends the thoughts of God except the Spirit of God. Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God. And we impart this in words not taught by human wisdom but taught by the Spirit, interpreting spiritual truths to those who are spiritual. The soulish person does not accept the things of the Spirit of God, for they are folly to him, and he is not able to understand them because they are spiritually discerned. The spiritual person judges all things, but is himself to be judged by no one. For who has understood the mind of the Lord so as to instruct him? But we have the mind of Christ.**
3. This explains one of the most misused verses in Scripture, 2Cor. 5:17 **Therefore, if anyone is in Christ, he is a new creation. The old has passed away; behold, the new has come.** What is changed is this: God creates within the new believer a human spirit, which is the repository of all Bible doctrine, which is the basis for our relationship with God in time. What has passed away is the constant control of the sin nature; what has become new is the spiritual life. Now, although some of this can be manifested by a reduction of sin in the life of a person, this reduction of sin in the life can also be accomplished in the flesh by a believer or an unbeliever. Therefore, a person, under the power of his own volition, can be out of fellowship and yet choose not to sin. Although he is conforming more to the laws of divine establishment, he is not fulfilling this verse.
4. Since the gospel is spiritual information, the Holy Spirit acts as the human spirit on behalf of the unbeliever so that they can understand gospel information. Gen. 6:3a **Then the LORD said, "My Spirit shall not strive [plead a cause] with man forever."** John 16:8–11 [Jesus is speaking] **"And when He [the Holy Spirit] comes, He will convict the world concerning sin and righteousness and judgment: concerning sin, because they do not believe in Me; concerning righteousness, because I go to the Father, and you will see Me no longer; concerning judgment, because the ruler of this world is judged."**
  - 1) I can personally testify to this. For years, I sung Christmas hymns where I went to school, and none of this information was retained in my thinking. When I was saved, I did not really understand where Jesus was after the cross and I did not know that Jesus was God. I learned this information subsequent to salvation.
  - 2) This explains why unbelievers have the weirdest complaints and arguments against Christianity; because they do not know Bible doctrine, and, when it is explained to them, few of them retain any of it.
  - 3) As an example, you can go to any site where they purport to tell you all of the contradictions and problems in the Bible. Most of these have been answered clearly and accurately. However, the people who write the material for these sites either are unable to retain this information in their

## Doctrine of the Human Spirit

- thinking, or, they are so negative toward Bible doctrine that they do not care whether or not their information is accurate; they want to turn people against the Word of God, and they will do it by any means possible, including deceit.
- 4) This is also why it is possible for some people to truly believe that Jesus is a liberal; they lack spiritual understanding and the ability to understand and amass Bible doctrine. Therefore, if they here a few verses quoted from the Sermon on the Mount, they just assume that Jesus is a liberal based upon a few verses taken out of context.
  5. We understand God by means of doctrine resident in the human spirit Job 32:8 **But it is the spirit in man, the breath of the Almighty, that makes him understand.** Rom. 8:16 **The Spirit himself bears witness with our spirit that we are children of God.** This is one bit of spiritual information about our relationship to God.
  6. The key to placing spiritual information within the human spirit is believing Bible doctrine. Heb. 11:6 **And without faith it is impossible to please him, for whoever would draw near to God must believe that He exists and that He rewards those who seek Him.**
  7. God evaluates the human spirit within us. Prov. 16:2 **All the ways of a man are pure in his own eyes, but the LORD weighs the spirit.**

My sources and recommended resources for more information:

<http://www.gracebiblechurchbaytown.org/old.doctrine.format/the.human.spirit.htm>

<http://hbcpinellas.org/Doctrines/The%20Doctrine%20of%20the%20Human%20Spirit.pdf>

[http://www.answerbag.com/q\\_view/641283](http://www.answerbag.com/q_view/641283) (Which would be notes taken from a class taught by R. B. Thieme, Jr.)

Just as the word *heart* can be used in several different ways in the Bible, the same is true of the word *spirit*. Context guides as to how it is used and applied.

### Chapter Outline

### Charts, Graphics and Short Doctrines

The latter half of v. 10 reads: **...and restore a firmly established spirit in my inner being.** David here calls for God to restore his human spirit. The verb *restore* indicates clearly that this was something which David had before. He had a firmly-established spirit in his inner being before.

At one time, David had a human spirit filled with doctrine; he was a man after God's Own heart. He understood God and his relationship to God. In fact, with all of these imperatives that we find here, David understood God and His essence like few people in this world. Can you imagine ordering God to do this or to do that? David understood that he could. This is not David being superior to God or having authority over God; this is David understanding God so perfectly that he could demand these things of God, because these things are within God's essence for David and completely in synch with His plan.

David is not starting from square one. He does not want a human spirit renewed or restored in his inner being; he wants a firmly established, a prepared and ready human spirit, so that David does not start over, but he gets to go back and use the doctrine which he learned earlier. There is no square one for David. David has not sinned to the point where God beats him down and makes him start over. God will put the screws to David, but David will start renewed with a spiritually mature spirit. This is what allows David to move forward spiritually.

Let's say you are a high-ranking military officer and someone under you does something so horrendous that, you want to bust him back to being a buck private. His transgression was so bad, he does not deserve to retain any of his former rank. That is not the case here. David retains his former rank. He does not lose anything. He is still in his castle and he is still king over all Israel. In fact, he even has Bathsheba, the woman that he took in

adultery (and possibly in rape). More important than these overt manifestations of God's grace is, God will renew within David a strong, stabilized, spiritually mature human spirit. David is not busted down to buck private; he remains a king before God; and spiritually, he goes back to his previously advanced status. Furthermore, David can demand this of God, because it is fully within God's plan for David's life.

It should be pointed out that, in order for this to occur, for a cleansed heart to be created within David and his human spirit restored, God will allow a number of things to play out, all which are results of David's adultery and murder. God the Holy Spirit devotes a number of chapters in the Bible to the results of David's sin, which will help to shape him and guide him.

**Application:** God the Holy Spirit includes all of these chapters in the Word of God to warn us just how bad the discipline can be and just how long we can go and be under both divine discipline and the natural consequences of our sins. Ideally speaking, we read and study these chapters and choose not to allow our lusts to take over our lives.

**Application:** However, this indicates that, in some circumstances, we don't have to start over; that God will restore what was in our human spirit already (at least a great deal of it), upon which we build.

**Application:** There were times when R. B. Thieme, Jr. seemed to downplay the changing of one's behavior<sup>23</sup> (for those of you who have studied under his ministry), but changing his behavior is a fundamental part of David's recovery. There are degeneracy lusts which must be turned away from or they will corrupt the soul and spirit. In some cases, this is quite obvious to those around us: drug addiction and alcohol addiction can change a person so fundamentally that (1) he (or she) is virtually unrecognizable to former friends and relatives or (2) he is so far gone that, former friends and relatives do not want to associate with him again. Sexual lusts can be more subtle, although it is obvious here that, the results of David's sexual lusts are quite dramatic. Eph. 4:17–24 **Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds. They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart. They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity. But that is not the way you learned Christ!-- assuming that you have heard about Him and were taught in Him, as the truth is in Jesus, to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires, and to be renewed in the spirit of your minds, and to put on the new self, created after the likeness of God in true righteousness and holiness.** This is done by means of doctrine embedded in the human spirit and the exercise of our volition in life in response to this doctrine. Col. 3:8–10 **But now you must put them all away: anger, wrath, malice, slander, and obscene talk from your mouth. Do not lie to one another, seeing that you have put off the old self with its practices and have put on the new self, which is being renewed in knowledge after the image of its creator.**

**Application:** Continually giving in to one's personal lusts will certainly impede spiritual growth, if not derail it altogether. Because homosexuality is pushed in our society as something that we need to accept and that it is no different than heterosexuality, that homosexual believers cannot progress in the spiritual life if they continue to pursue their lusts. A person can be a believer in Jesus Christ and classify himself as a homosexual; however, he cannot grow spiritually anymore than David does in 2Sam. 11. Such a believer might adhere better to some of the laws of divine establishment, but there is little or no spiritual growth simply because they continually reject the authority of the Bible. This is different from a person who recognizes that homosexual acts are sinful, and yet gives in to them from time to time. That does not mean that such a person is off the hook, but he can certainly develop spiritually than a person who *embraces* his homosexual lusts. These same things can be said about a man who is a skirt-chaser.

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When it comes to the lusts of the flesh—degeneracy sins, like sexual lusts of all sorts, alcoholism and drug addiction—these are lusts not easily cured. David goes to God to be cured. Even Alcoholics Anonymous understands that God plays a huge part in the recovery process.

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<sup>23</sup> I realize that Bob did not downplay changing one's behavior, but stressed that this must be a result of the intake of doctrine rather than being socially bullied into a course of action.

## The Original 12 Steps of Alcoholics Anonymous

1. We admitted we were powerless over alcohol—that our lives had become unmanageable.
2. Came to believe that a **Power greater than ourselves** could restore us to sanity.
3. Made a **decision to turn our will and our lives over to the care of God** as we understood Him.
4. Made a searching and fearless moral inventory of ourselves.
5. **Admitted to God**, to ourselves, and to another human being the exact nature of our wrongs.
6. **Were entirely ready to have God remove all these defects of character.**
7. **Humbly asked Him to remove our shortcomings.**
8. Made a list of all persons we had harmed, and became willing to make amends to them all.
9. Made direct amends to such people wherever possible, except when to do so would injure them or others.
10. Continued to take personal inventory and when we were wrong promptly admitted it.
11. **Sought through prayer and meditation to improve our conscious contact with God as we understood Him**, praying only for knowledge of His will for us and the power to carry that out.
12. **Having had a spiritual awakening** as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.

I must admit to being quite surprised as to how often God is appealed to in the original AA 12 steps. However, recall that this came out of 1939 at a time when God was more at the forefront of our thinking.

One might reasonably argue that Psalm 51, in many ways, is the precursor to AA's 12-Step program.

I cut and copied these steps from wikipedia, and in case you need proof as to the secular nature of wikipedia, here it is in the introduction, where they reference at the very beginning the process as seen by the American Psychological Association:

- admitting that one cannot control one's addiction or compulsion;
- recognizing a higher power that can give strength;
- examining past errors with the help of a sponsor (experienced member);
- making amends for these errors;
- learning to live a new life with a new code of behavior;
- helping others who suffer from the same addictions or compulsions.

Notice Who is almost completely missing. After about a page of introduction—over 500 words—God is not mentioned until we come to the actual list of the 12 steps. Furthermore, in this entire article about *Twelve Step Programs*, God is only named in the actual 12 steps and in the 12 traditions, quoted directly from AA.<sup>24</sup>

From: [http://en.wikipedia.org/wiki/Twelve-Step\\_Program](http://en.wikipedia.org/wiki/Twelve-Step_Program) Accessed August 14, 2011.

### Chapter Outline

### Charts, Graphics and Short Doctrines

V. 10 reads: [Create for me, O Elohim, a clean \[and pure\] heart; and restore a firmly established spirit in my inner being.](#) Barnes comments on the second half:

#### Barnes on Psalm 51:10b

The Hebrew word—*kûwn* (כּוּן) [pronounced *koon*] (Strong's #3559 BDB #465)—means properly, that which is "erect," or that which is made to stand up, or which is firm or established. It is used to denote

- (a) that which is upright, right, proper: Ex. 8:26 Job. 42:8 Psalm 5:9;
- (b) that which is right, true, sincere, Psalm 78:37;
- (c) that which is firm, constant, fixed.

This would seem to be the meaning here. He prays for a heart that would be firm in the purposes of virtue; that

<sup>24</sup> In the article about Alcoholics Anonymous, *God* is mentioned 5 times in 10 web-sized pages. For some reason, the 12 steps of AA are not given in this article, which would have doubled the mentioned of God. Accessed August 14, 2011, this page: [http://en.wikipedia.org/wiki/Alcoholics\\_Anonymous](http://en.wikipedia.org/wiki/Alcoholics_Anonymous)

### Barnes on Psalm 51:10b

would not yield to temptation; that would carry out holy resolutions; that would be steadfast in the service of God. The word “renew” here means to be or to make new; to produce something new. It is also used in the sense of making anew, as applied to buildings or cities in the sense of “rebuilding” or “repairing” them: Isa. 61:4; 2Chron. 15:8 2Chron. 24:4. The word here would naturally convey the idea that there had been formerly a right and proper spirit in him, which he prayed might now be restored.

From Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 51:10.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Again, this verse is a distich.

### Psalm 51:10 as a Synthetic Distich

Scripture	Commentary
Create for me, O Elohim, a clean [and pure] heart;	Before God, David needs to have a cleansed and purified heart. That means that, he will advance beyond his sin and his lusts where the entirety of his heart is turned towards God. .
and restore a firmly established spirit in my inner being.	All that we understand about God is in the human spirit. David asks that his be restored to what it was before.

This verse is a *synthetic distich*; wherein, there are two different though related truths are presented in the two lines of the proverb, being joined together only by a common theme.<sup>25</sup>

It appears as if nearly every line in this psalm is a distich.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

Our passage reads: [Create for me, O Elohim, a clean \[and pure\] heart; and restore a firmly established spirit in my inner being.](#) Matthew Henry points out that, David is not looking here to improve his public standing; he is not praying for God to give him back his reputation. David looks for God to work on the inner person, the David that no one could actually see.

**Do not cast me from to Your faces  
and a Spirit of Your Holiness do not take from  
me.**

Psalm  
51:11

**Do not cast me away from Your presence  
and do not take Your Holy Spirit from me.**

**Do not cast me away from You and do not take Your Holy Spirit from me.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate

Cast me not away from Your face; and take not Your Holy Spirit from me.

<sup>25</sup> Taken from <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed July 23, 2011.

Masoretic Text (Hebrew)	Do not cast me from to Your faces and a Spirit of Your Holiness do not take from me.
Peshitta (Syriac)	Cast me not away from Your <u>presence</u> ; and take not Your Holy Spirit from me.
Septuagint (Greek)	Cast me not away from Your <u>presence</u> ; and remove not Your Holy Spirit from me.
Significant differences:	<i>Face</i> and <i>presence</i> are not substantively different. So these ancient manuscripts are entirely in agreement on this verse.

### Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Churchyard)	Don't chase me away from you or take your Holy Spirit away from me. Do not send me away from where you are. Do not take your *Holy Spirit from me.
Easy-to-Read Version	Don't push me away! And don't take your Holy Spirit away from me!
Good News Bible (TEV) <i>The Message</i>	Do not banish me from your presence; do not take your holy spirit away from me. Don't throw me out with the trash, or fail to breathe holiness in me.
New Century Version	Do not send me away from you or take your Holy Spirit away from me.
New Life Bible	Do not throw me away from where You are. And do not take Your Holy Spirit from me.
New Living Translation	Do not banish me from your presence, and don't take your Holy Spirit [Or your spirit of holiness.] from me.

### Partially literal and partially paraphrased translations:

American English Bible	Don't reel and turn Your face in disgust, nor remove [from me] Your Holy Breath.
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup>	Never cast me from your face, and never take your holy spirit-wind from me. Do not force me away from your presence, and do not take your Holy Spirit from me.
New American Bible	Do not drive me from your presence, nor take from me your holy spirit.
NIRV	Don't send me away from you. Don't take your Holy Spirit away from me.
New Jerusalem Bible	...do not thrust me away from your presence, do not take away from me your spirit of holiness.
New Simplified Bible	Do not force me away from your presence, and do not take your Holy Spirit from me.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Do not put me away from before you, or take your holy spirit from me.
Complete Jewish Bible	Don't thrust me away from your presence, don't take your Ruach Kodesh away from me.
HCSB	Do not banish me from Your presence or take Your Holy Spirit from me.
JPS (Tanakh—1985)	Do not cast me out of Your presence, or take Your Holy Spirit away from me.
NET Bible®	Do not reject me [Heb "do not cast me away from before you."] Do not take your Holy Spirit [Your Holy Spirit. The personal Spirit of God is mentioned frequently in the OT, but only here and in Isa 63:10-11 is he called "your/his Holy Spirit."] away from me!
NIV – UK	Do not cast me from your presence or take your Holy Spirit from me.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version    **O do not fling me from Your presence, And do not take Your holy spirit from me."**  
 Context Group Version        **Don't cast me away from your presence; And don't take your special Spirit from me.**

Evidence Bible                    **Cast me not away from your presence; and take not your holy spirit from me.**  
 exeGeses companion Bible    **Neither cast me from your face;  
 nor take your holy spirit from me:**

LTHB                                **Do not cast me out from Your presence, and do not take Your Holy Spirit from me.**  
 NASB                                **Do not cast [2 Kin 13:23; 24:20; Jer 7:15] me away from Your presence  
 And do not take Your Holy Spirit [Is 63:10, 11] from me.**

World English Bible            **Don't throw me from your presence, And don't take your holy Spirit from me.**  
 Young's Updated LT            **Cast me not forth from Your presence, And Your Holy Spirit take not from me.**

**The gist of this verse:**        David asks God not to remove him from God's presence and not to take away the Holy Spirit.

<b>Psalm 51:11a</b>			
<b>Hebrew/Pronunciation</b>	<b>Common English Meanings</b>	<b>Notes/Morphology</b>	<b>BDB and Strong's Numbers</b>
'al (אֵל) [pronounced <i>a</i> l]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
shâlak <sup>e</sup> (שָׁלַךְ:) [pronounced <i>shaw-LAHK<sup>e</sup></i> ]	<i>to throw, to cast, to fling, to throw off, to cast away; to reject; to cast about; to cast down, to overthrow</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #7993 BDB #1020
min (מִן) [pronounced <i>min</i> ]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
lâmed (ל) [pronounced <i>l<sup>e</sup></i> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
pânîym (פָּנִים) [pronounced <i>paw-NEEM</i> ]	<i>face, faces countenance; presence</i>	masculine plural noun (plural acts like English singular); with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6440 BDB #815

Together, they mean *before you, before your face, in your presence, in your sight, in front of you*. When used with God, it can take on the more figurative meaning *in Your judgment*.

**Translation:** **Do not cast me away from Your presence...** David now uses an adverb of negation with imperfect verbs. This has the concept of prohibition but without this being a prohibition. Here, we may consider this to be more of a strong request made by David. The phrase *to Your faces* is often translated *before You, before Your presence*. David ask that he not be cast away from God's presence (this psalm is directed toward God). This may be taken to mean that, God will turn David over to the sin unto death and possibly even over to Satan (as Paul did to the man having his father's wife in 1Cor. 5:1-5).

David's words here do not mean loss of salvation. He is not worried that God is going to cast him off so that he dies in hell. Our salvation is based upon what Jesus did for us on the cross, not upon the sorry Christian life that we might lead. David's salvation is based upon Jesus on the cross as well, even though that event is future with respect to him.

David knows that, because of the awful decisions that he has made, and how he has been out of fellowship, that God might take him out of this world via the sin unto death.

### The Sin Unto Death—the Basic Concept and References

1. First of all, we know that there is a sin unto death, as it is mentioned in 1John 5:16–17
2. And secondly, we understand that this does not involve a loss of salvation. All believers are saved on the basis of what Jesus did for us on the cross. We cannot lost that salvation because it is not based upon what we actually do in our lives. Whatever sins we have committed, those sins are paid for on the cross. See the **Doctrine of Eternal Security** (external links). **Bible Doctrine Resources** or **Verse by Verse** (click on *printed doctrines* and then go to *Eternal Security*).
3. The sin unto death marks the third and last step of God's progressive discipline upon an individual:
  - 1) There is first warning discipline, which is Jesus knocking at the door. Heb.12:12-13
  - 2) Then there is intensive discipline, where the discipline that we are under begins to hurt dramatically. Hosea.2:6 John5:5 cp.14 2Thess.3:14 Rev.2:21-22 cf. Lev.26:14-39
  - 3) Finally, if we are unrepentant—if we choose to remain out of fellowship—then God takes us out of this life via the sin unto death. Micah2:3 1John5:17
4. Case histories:
  - 1) David, who recovered. 2Sam. 11–21 Psalm 51
  - 2) King Saul, who died the sin unto death. 1Sam. 15:10–35 31:1–7 1Chron. 10:13–14
  - 3) Ananias and Saphira. Acts 5:1–11
  - 4) Corinthians who were partaking of the Lord's Supper out of fellowship. 1Cor. 10:20–22 11:31
5. One may understand the sin unto death to occur when, your rebelliousness against God has reached a tipping point where you are probably not going to name your sins and get back into fellowship with Him; or, if you do, you are going to exit this fellowship almost immediately. In any case, you have lost all potential for spiritual impact in life.

References for further study:

[http://gracebiblechurchwichita.org/?page\\_id=539](http://gracebiblechurchwichita.org/?page_id=539)

<http://www.phrasearch.com/Trans/Dean/1stJohn/1Jno81.htm>

### Chapter Outline

### Charts, Graphics and Short Doctrines

Again—and this cannot be overemphasized—David is not at all worried about losing his salvation. He is worried about dying the very painful sin unto death.

### Psalm 51:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wāw conjunction	No Strong's # BDB #251
rûwach (רוח) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924

## Psalm 51:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qôdesh (קֹדֶשׁ) [pronounced koh-DESH]	<i>holiness, sacredness, apartness, that which is holy, holy things</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #6944 BDB #871
ʾal (אֵל) [pronounced a]	<i>not; nothing; none</i>	adverb of negation; conjunction of prohibiting, dehorting, deprecating, desire that something <i>not</i> be done	Strong's #408 BDB #39
lâqach (לָקַח) [pronounced law-KAHKH]	<i>to take, to take away, to take in marriage; to seize</i>	3 <sup>rd</sup> person masculine singular, Qal imperfect	Strong's #3947 BDB #542
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation with the 1 <sup>st</sup> person singular suffix	Strong's #4480 BDB #577

**Translation:** ...and do not take Your Holy Spirit from me. In the Church Age, we are given the Holy Spirit; all believers are given the Holy Spirit. There is no set of 2<sup>nd</sup> class Christians who have never been given the Holy Spirit (the Book of Acts describes a transitional period of the church, which occurred simultaneously with the writing of the New Testament). At no time, for instance, in the letters to the Corinthians, does Paul ever say, "Look, here is your problem: you are all a bunch of carnal so-and-so's because you have not yet received the Holy Spirit." In fact, nowhere in any of the epistles are we told to seek out the baptism of the Holy Spirit. If this were the necessary spiritual experience that the Pentecostals would have us believe, then somewhere, buried in some epistle, would be God the Holy Spirit ordering us to seek Him.

On the other hand, in the Old Testament, some believers were given the Holy Spirit for a particular service and the Holy Spirit could be withdrawn. David is asking that the Spirit not be withdrawn from him.

The Holy Spirit had a slightly different ministry in the Old and New Testaments.

### The Holy Spirit in the Old Testament

1. The Trinity is mentioned throughout the Old Testament. In Gen. 1:1, we have the noun Elohim, which is plural for God. In Gen. 1:2 we have the Spirit of God warming the waters of the earth (melting the ice which apparently surrounded the earth) and in Gen. 1:26, we have God saying, "Let Us make man in Our image, according to Our pattern."
2. We have all three members of the Trinity in Psalm 23:2–3: "The Spirit of Jehovah spoke by me and His word was on my tongue. The God of Israel said, The Rock of Israel spoke to Me, He who rules over men righteously, Who rules in the fear-respect of God."
3. That God the Holy Spirit is a separate entity is presented in several places in the Old Testament, but one of the most clear is in Isa. 48:16, where we have the trinity mentioned: "Come near to Me, listen to this: From the first I have not spoken in secret; from the time it took place, I was there. And now the Lord Y<sup>e</sup>howah has sent Me, and His Spirit."
4. Isaiah mentions all three members in Isa. 63:7–10, as well: I will be caused to remember the grace of Jehovah and the glories of Jehovah according to all the Jehovah has given us and the great goodness toward the house of Israel, which He has granted them according to His compassion and according to the multitude of His grace. For He said, "Surely, they are My people, Sons who will not deal falsely." So he became their Savior. In all their affliction, He was afflicted and the Angel of His presence delivered

## The Holy Spirit in the Old Testament

them. In His love and in His grace, He redeemed them, and He lifted them and carried them all the days of old. However, they rebelled, and they grieved His Holy Spirit. Therefore, He turned Himself to become their enemy. He fought against them.

5. In Judges 14–16, we have the phrase *the Spirit of Y<sup>e</sup>howah came upon him* (Samson) (Judges 14:19 15:14), and Samson uses this power and strength to kill 1000 Philistines in the latter reference. In Judges 16:18–20, *Y<sup>e</sup>howah departed from upon him* (Samson). We are dealing with the exact same preposition, the same man Samson, and the same Person Who comes upon Samson and, in the end, departs from upon Samson. This makes the Spirit of God equivalent to Y<sup>e</sup>howah in this passage.
6. The Holy Spirit participated in the restoration of the earth. Gen. 1:2
7. The Holy Spirit would work among mankind, presumably to lead man to the gospel of Jehovah Elohim and to preserve him. Gen. 6:3
8. The Holy Spirit was given to certain individuals for their ministries in the Old Testament. Gen. 41:38 Ex. 31:2–5 2Kings 2:9–10
9. God the Holy Spirit came upon Samson to give him great human power. However, he could also lose this power. Therefore, the Holy Spirit could be taken from the Old Testament believer. Judges 16:18–20 Psalm 51:11
10. In the gospels, the ministry of the Holy Spirit to Jesus Christ was a preview of things to come for believers in the New Testament; we would have the same access to this power as did Jesus Christ. This does not mean that we would touch people and they would be healed, but the evangelical ministry of man evangelists has exceeded that of even Paul. John 5:19–30 14:16–17

Many of these points were taken out of the [Doctrine of the Deity of the Holy Spirit \(HTML\)](#) ([PDF](#)).

See also the complete [Doctrine of the Ministry of God the Holy Spirit in the Old Testament \(HTML\)](#) ([PDF](#)) and the [Doctrine of the Trinity in the Old Testament \(HTML\)](#) ([PDF](#)).

### Chapter Outline

### Charts, Graphics and Short Doctrines

Psalm 51:11 reads: *Do not cast me away from Your presence and do not take Your Holy Spirit from me.* Any believer, potentially, can be taken out of this world via the sin unto death. This does not mean a loss of salvation, but it will mean an untimely and painful death, followed by eternity with no rewards. In the Old Testament however, Holy Spirit could be taken from a believer (compare Judges 16:20 1Sam. 16:14). Not all believers had the Holy Spirit in the Old Testament; as previously discussed, it was given to specific believers for specific purposes. Therefore, believers in the Old Testament could lose the Holy Spirit—particularly when they were no longer engaged in their spiritual purpose. Samson is one of the best illustrations of this; when he went off chasing skirt, he lost the Holy Spirit (Who was his strength). However, in the New Testament, every believer is indwelt by the Holy Spirit. We can lose the filling of the Spirit but not the indwelling of the Holy Spirit.

I should add that, today, we understand the Holy Spirit to be One Member of the Godhead. It is unlikely that David understood the Trinity as fully as we do today, if at all. There is often a God-ward and a man-ward understanding of these verses. Just as there is a learning curve for believers, before and after salvation, there is a learning curve for mankind in general (in theology, this is known as *progressive revelation*). When I was saved, despite singing many Christmas hymns in school and going to several churches, I did not understand what happened to Jesus after the crucifixion. For some reason, even though I am sure that I heard about the resurrection, I don't believe I understood it at salvation (and we celebrated Easter). I heard the weirdest, most jumbled-up gospel presented to me at age 21; went to the Bible, and read John 3:16 (**Believe on the Lord Jesus Christ and you will be saved**), and claimed that. Actually, I claimed that on several successive occasions, just in case, to make sure it took. At that time, I did not know exactly Who Jesus was; I undoubtedly had heard the term Trinity before, but that was not really something that I knew and understood. I simply clung to the promise of John 3:16. Later on, in subsequent studies, I learned and understood that Jesus is God, One Member of the Trinity, and that the Holy Spirit had made the gospel understandable to me, so that I understood that I needed to make a decision. What

I understood of this decision was quite minimal: **Believe on the Lord Jesus Christ and you will be saved**. It was later that I understood Who Jesus was, the Trinity, etc. So, God the Holy Spirit is a Member of the Trinity, something which I fully know today, which is a part of my understanding of this verse; but this was probably not David's understanding. He understood that he enjoyed a fellowship of sorts with God and that God's Holy Spirit could be taken from him. **Do not cast me away from Your presence and do not take Your Holy Spirit from me**. That there was a Trinity of 3 co-equal, co-eternal members of the Trinity is not something which David fully understood.

So, in our age, we understand this verse to indicate that David could lose the Holy Spirit, the 3<sup>rd</sup> Member of the Trinity, his power option; and that David could be put under sin unto death (being cast away from God's presence). David understood that God somehow empowered him and that was related to God's Spirit, but he likely did not understand that the Holy Spirit was actually a separate yet co-equal member of a Triune God.

So David saw God as One—which He is—but not as 3 co-equal and co-eternal members of the Trinity. All 3 members of the Trinity are here in this verse. **Don't You cast me away from Your presence and do not take Your Holy Spirit from me**. David is speaking to someone. The first verb is in the 2<sup>nd</sup> person masculine singular, Hiphil imperfect—so David is directing this prayer to Someone (God the Father). He is asking not to be removed from God's Presence, which is Jesus Christ, the 2<sup>nd</sup> Member of the Trinity. And David asks not to have God's Holy Spirit taken from him, the 3<sup>rd</sup> Member of the Trinity. David did not necessarily recognize in his own mind that he has spoken of all 3 Members of the Trinity here; however, in looking back, with what we know today, we can see the Trinity in this verse.

There are two authors of Scripture: man and God. In this verse, David understood that God could take away His power and sustenance from David, which David called the Holy Spirit. However, God the Holy Spirit, the Divine Author of Scripture, understood the Doctrine of the Trinity perfectly, and, therefore, made certain that the words which David used were compatible with this doctrine. This is, in fact, one of the amazing aspects of the Word of God. The human writer of Scripture did not have the full realm of doctrine in his soul when writing the Word of God. This should not take a genius to understand why—you and I do not have a full and complete knowledge of all things spiritual, and some of us have studied the Bible for decades. So, how do we expect David or Isaiah or Moses to have an understanding of the full realm of doctrine when they did not even have the complete Word of God from which to work? On the other hand, the co-Author of Scripture, God the Holy Spirit, knows the end from the beginning. He has a perfect knowledge of all things Divine. Yet, somehow, God is able to work with and through the writers of Scripture in such a way that, the words which are written down simultaneously reflect both the sensibilities and limitations of man as well as the infinite knowledge of God.

God is able to work with and through the writers of Scripture in such a way that, the words which are written down simultaneously reflect both the sensibilities and limitations of man as well as the infinite knowledge of God.

**Application:** You have the ability and the potential to know more about God than David did. In fact, it is possible that you already do. Furthermore, you have the same Holy Spirit that David had, the Holy Spirit that you cannot lose. Therefore, you can be greater than David in this life. Since your spiritual assets are potentially greater than David's, your spiritual life is potentially greater than his life as well.

Again, this verse is a distich.

## Psalm 51:11 as a Synthetic Distich

Scripture	Commentary
Do not cast me away from Your presence	David had enjoyed enormous blessing from the hand of God. However, his skirt chasing had reached a point where barely considered the results of his actions, and, therefore, was becoming increasingly irrelevant to the plan of God.
and do not take Your Holy Spirit from me.	David had received the Holy Spirit so that he could rule over Israel and record Scripture. He had fallen so far in his sin, that he was in danger of losing this power.

This verse is a *synthetic distich*, wherein, two different though related truths are presented in the two lines of the proverb, being joined together only by a common theme.<sup>26</sup>

In this case, the common theme is potential spiritual loss.

### Chapter Outline

### Charts, Graphics and Short Doctrines

<p><b>Return to me a joy of deliverance and a Spirit of nobility You will sustain me.</b></p>	<p>Psalm 51:12</p>	<p><b>Restore to me the joy of Your salvation and You will sustain [or, <i>uphold</i>] me [with] a Spirit of nobility [willingness, liberality, happiness].</b></p>
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**Restore the joy of Your salvation to me  
and You will sustain me with the Spirit of nobility, freedom and happiness.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Restore unto me the joy of thy salvation, and <u>strengthen</u> me with a perfect spirit.
Masoretic Text (Hebrew)	Return to me a joy of deliverance and a Spirit of nobility You will sustain me.
Peshitta (Syriac)	Restore to me the joy of thy salvation; and <u>uphold</u> me with thy glorious spirit.
Septuagint (Greek)	Restore to me the joy of Your salvation; <u>establish</u> me with Your directing Spirit.

Significant differences: The first verb is legitimately translated *restore*. *Salivation* and *deliverance* are legitimate translations of the same word. The second verb can be translated *to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach*. It is a Qal imperfect rather than a Qal imperative; however, the imperfect can express what is desired (the Ten Commandments are most Qal imperfections). None of the verbs above are too far off the mark.

#### Thought-for-thought translations; paraphrases:

Contemporary English V.	Make me as happy as you did when you saved me; make me want to obey!
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<sup>26</sup> From <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed August 29, 2011.

Easy English (Churchyard)	Give me back the *joy that I get when I am safe with you. And (give me) a spirit that makes me strong to give help (to people).
Easy-to-Read Version	Your help made me so happy! Give me that joy again. Make my spirit strong and ready to obey you.
Good News Bible (TEV)	Give me again the joy that comes from your salvation, and make me willing to obey you.
<i>The Message</i>	Bring me back from gray exile, put a fresh wind in my sails!
New Life Bible	Let the joy of Your saving power return to me. And give me a willing spirit to obey you.
New Living Translation	Restore to me the joy of your salvation, and make me willing to obey you.

### Partially literal and partially paraphrased translations:

American English Bible	Return to me the joy of salvation. Support me and give me Your Breath to rule [well].
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup>	Return to me the merriment of your salvation, and put in me a generous spirit-wind. Restore the joy of your salvation to me, and provide me with a spirit of willing obedience.
NIRV	Give me back the joy that comes from being saved by you. Give me a spirit that obeys you. That will keep me going.
New Jerusalem Bible	Give me back the joy of your salvation, sustain in me a generous spirit.
Revised English Bible	Restore to me the joy of your deliverance And grant me a willing spirit to uphold me.
New Simplified Bible	Restore the joy of your salvation to me, and establish a willing spirit in me.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Give me back the joy of your salvation; let a free spirit be my support.
Complete Jewish Bible	Restore my joy in your salvation, and let a willing spirit uphold me.
Geneva Bible	Restore unto me the joy of thy salvation; and uphold me [with thy] (k) free spirit.
HCSB	Restore the joy of Your salvation to me, and give me a willing spirit.
JPS (Tanakh—1985)	Let me again rejoice in Your help; let a vigorous spirit sustain me.
Judaica Press Complete T. NET Bible®	Restore to me the joy of Your salvation, and let a noble spirit support me. Let me again experience the joy of your deliverance! Sustain me by giving me the desire to obey [Heb "and [with] a willing spirit sustain me." The psalmist asks that God make him the kind of person who willingly obeys the divine commandments. The imperfect verbal form is used here to express the psalmist's wish or request.!]!
NIV – UK	Restore to me the joy of your salvation and grant me a willing spirit, to sustain me.

### Literal, almost word-for-word, renderings:

American KJV	Restore to me the joy of your salvation; and uphold me with your free spirit.
Concordant Literal Version exeGesés companion Bible	Do restore to me the elation of Your salvation, And stabilize me with a willing spirit." ...restore to me the rejoicing of your salvation; and uphold me with your free voluntary spirit.
Geneva Bible	Restore unto me the joy of thy salvation; and uphold me [with thy] [Which may assure me that I am drawn out of the slavery of sin] free spirit.
LTHB	Restore to me the joy of Your salvation, and uphold me <i>with</i> a willing spirit.
NASB	Restore to me the joy [Ps 13:5] of Your salvation

New King James Version	And sustain me with a willing spirit [Ps 110:3]. Restore to me the joy of Your salvation, And uphold me by Your generous Spirit.
Third Millennium Bible	Restore unto me the joy of Thy salvation, and uphold me with Thy free Spirit.
Young's Updated LT	Restore to me the joy of Your salvation, And a willing spirit sustains me.

**The gist of this verse:** Along with a restored spiritual life and the empowerment of the Holy Spirit (v. 11) comes inner happiness (joy) and a sustained life, which David also asks for (v. 12).

### Psalm 51:12a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shûwb (שׁוּב) [pronounced shoo <sup>b</sup> v]	<i>to cause to return, to bring, to be caused to turn back mentally, reminisce, to return something, to restore, to bring back, to send back, to regain, to recover, to make restitution, reconsider, think again, to be caused to return</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative; with the voluntative hê	Strong's #7725 BDB #996
lâmed (ל) [pronounced l <sup>e</sup> ]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 <sup>st</sup> person singular suffix	No Strong's # BDB #510
sâsôwn (שׂשׂוֹן) [pronounced saw-SOHN]	<i>joy, gladness, happiness, exultation, rejoicing</i>	masculine singular construct	Strong's #8342 BDB #965
yêsha' (יְשׁוּעָ) [pronounced YAY-shahó]	<i>deliverance; aid; salvation; safety, welfare</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #3468 BDB #447

**Translation:** *Restore to me the joy of Your salvation...* We will notice an imperative here followed by an imperfect verb. The imperative is, *Restore to me the joy of Your salvation...* What David lacks, at this point, is any real happiness, because of what he has done. David has pursued that which turns him on; he has pursued personal gratification, and when Uriah the Hittite potentially got in the way of this, David had him killed. David feels no joy over what he has done. When Nathan the prophet spoke to David and told him about the rich selfish man and the poor family man with the little ewe lamb (2Sam. 12:1-7), this cut David to the quick. He was quite angry with that rich man who stole the poor man's ewe lamb, and suddenly, he realizes that Nathan is talking about him. David has a conscience; he understands the difference between right and wrong. Obviously, when all of this was taking place, David's conscience was covered with scar tissue, so that he receive no more information from that part of his soul; but somehow, Nathan's story broke through the scar tissue. Since then, David has had no real joy in his life. Now remember, he's still king, he is still rich, and he now has Bathsheba, his right woman, and he tells God to cause his joy of his salvation to be returned to him.

You will note that David is not asking for his salvation to be restored to him. He is saved in the past and God holds onto him forever (John 10:28). He is asking for the joy of his salvation to be restored to him.

The word *restore* indicates that David had this joy before. It is clear that David has enjoyed great blessings from God in the past as well. Therefore, it ought to be obvious, as, in our study of Samuel, that David is a mature and growing believer throughout.

The word for *salvation* can also be translated *deliverance* and it appears as if the Jewish people understood this term, to some limited degree. Everyone understood what *deliverance* meant when you are in a jam; however, here, the word is used apart from a specific situation that David needs to be delivered from. Therefore, it is reasonable to understand this word to mean *salvation* as we understand *salvation*. David saw this as a relationship with Jehovah Elohim, where he was protected and loved by God; and David liked that relationship.

He knows that, despite all that he has done, God can and will restore inner happiness to him. In fact, David can demand that. Inner happiness is a product of Bible doctrine being written onto the soul through faith in that doctrine, along with the filling of the Holy Spirit (in David’s case, the empowering of the Holy Spirit). As long as God has left David alive, this means that he can turn toward God (which means being in fellowship and learning the Word of God as well as obedience to the Word of God), and God would restore joy to David’s soul.

Throughout the Bible, we have joy and salvation associated. Below is simply a listing of such passages.

### The Joy of God’s Deliverance

Scripture	Text/Commentary
<p>Look! Answer me, O Jehovah my God; enlighten my eyes, lest I sleep the sleep of death, lest my enemy say, I have overcome him, and my foes rejoice when I am shaken. But I have trusted in Your mercy; <b>my heart shall rejoice in Your salvation</b> (Psalm 13:3–5).</p>	<p>Here, the context is David’s enemy, which, in context, probably refers to Saul. However, nearly all believers have enemies who look to destroy them. David here is looking to rejoice in God’s triumph in David’s deliverance (which parallels the deliverance of salvation).</p>
<p><b>The king shall rejoice in Your strength, O Jehovah; and in Your salvation</b> how greatly shall he rejoice! You have given him his heart’s desire, and have not withheld the prayer of his lips. Selah (Psalm 21:1–2).</p>	<p>This appears to be a psalm written after David has been made king by God, and David is rejoicing in this. This is what David prayed for (Psalm 13), and God answered his prayer.</p>
<p>Strive, O Jehovah, with those who strive with me; fight against those who fight against me. Take hold of a shield and buckler, and stand up for my help. Also draw out the spear and the lance against those who pursue me; say to my soul, I am your salvation. Let them be humbled and put to shame, those who seek after my soul; let them be turned back and be brought to blushing, those who plot evil to me. Let them be as chaff before the wind; and let the Angel of Jehovah drive them away. Let their way be dark and slippery; and let the Angel of Jehovah pursue them. For without cause they have spread their net for me in a pit-net; without cause they have dug for my soul. Let destruction come upon him, he will not know; and let his net which he has concealed catch him, let him fall in it, into destruction. And <b>my soul shall be joyful in Jehovah; it shall rejoice in His salvation</b>. All my bones shall say, O Jehovah, who is like You, who delivers the poor from those stronger than he; yea, the poor and the needy from him who plunders him? (Psalm 35:1–10).</p>	<p>Since this is an imprecatory psalm—a psalm where David calls for the judgement and even destruction of his enemies—I thought it good to quote a great portion of it.</p> <p>David is not calling for personal vengeance; he is not looking to necessarily destroy his enemies with his own hands (although this is legitimate in warfare). He asks twice for the Angel of Jehovah to pursue them and drive them away.</p> <p>Again, in this psalm, David says his soul will rejoice at his own deliverance, which, again, parallels the deliverance of the believer in salvation.</p>

## The Joy of God's Deliverance

Scripture	Text/Commentary
Behold, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break out into singing, O mountains; for the Lord has comforted His people, and will have mercy on His afflicted. But Zion said, Jehovah has forsaken me, and my LORD has forgotten me. Can a woman forget her suckling child, that she should not have compassion on the son of her womb? Yes, they may forget, yet I will not forget you (Psalm 49:12)–15.	God, through Isaiah, speaks of God's deliverance of Israel in the Tribulation. There will be armies coming from the north and the west, and there will be great joy in the world, because God has comforted His people and God will deliver His people. God will never forget Israel.
Restore to me the joy of Your salvation, and uphold me with a willing Spirit (Psalm 51:12).	David asks for the restoration of the joy of his spiritual life by means of the power of the Holy Spirit.
Jehovah has chosen Zion; He has desired it for His dwelling-place. This is My rest forever; here I will dwell; for I have desired it. I will greatly bless her food; I will satisfy her poor with bread. <b>I also will clothe her priests with salvation; and her saints shall shout aloud for joy</b> (Psalm 132:13–16).	God's love for Zion (a metonym for Jewish believers) is declared. Even though priests and saints are separate people when this was written, all believers are priests and saints since the crucifixion and resurrection.
And in that day you shall say, O Jehovah, I will praise You; though You were angry with me [backslidden Israel], turn away Your anger, and You shall comfort me. Behold, God is my salvation; I will trust and not be afraid for the LORD JEHOVAH is my strength and my song; He also has become my salvation. <b>And with joy you shall draw water out of the wells of salvation.</b> And in that day you shall say, Praise Jehovah! Call on His name; declare His doings among the people, make mention that His name is exalted (Isa. 12:1–4).	A great theme in Scripture is the ultimate deliverance of Israel, which is spoken of here. The joy of Israel's final deliverance, which is also Israel's salvation, is the theme of this passage.
For I Jehovah love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. And their seed will be known among the nations, and their offspring among the peoples; all who see them will acknowledge them, that they are the seed Jehovah has blessed. <b>I will greatly rejoice in Jehovah, my soul will be joyful in my God; for He has clothed me with the robes of salvation,</b> He covered me with the robe of righteousness like a bridegroom adorns himself with ornaments, and like a bride adorns herself with her jewels (Isa. 61:8–10).	Again, this speaks of the ultimate deliverance of Israel. The <i>seed of Jehovah</i> refers to saved Israel; Jews who have believed in Jesus Christ. They will rejoice in Jehovah, as they have been clothed in His salvation. He has been covered with the robe of righteousness.
Though the fig tree shall not blossom, and fruit is not on the vines; the labor of the olive fails, and the fields yield no food. The flock is cut off from the fold, and no herd is in the stalls; yet <b>I will rejoice in Jehovah, I will joy in the God of my salvation.</b> Jehovah the Lord is my strength, and He will make my feet like hinds' feet, and He will make me to walk on my high places (Habak. 3:17–19a).	Israel would go through very difficult times. At times, there will be mature believers who are caught up in this, and this passage allows for such a one to rejoice in God's future deliverance of Israel and the salvation of Israel's regenerate people.

## The Joy of God's Deliverance

### Scripture

### Text/Commentary

**We also rejoice in God through our Lord Jesus Christ, by Whom we have now received the reconciliation.** Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned (Rom. 5:11–12).

We are reconciled to God through Jesus Christ His Son, Who took upon Himself the penalty for our sins, so that we might be made righteousness in Him. Here, our rejoicing is associated with this reconciliation.

Throughout, the concept of temporal deliverance and eternal salvation are linked. In this world, we are but one breath away from eternal separation and judgment from God; therefore, deliverance in time from a great enemy (or enemies) parallels deliverance in eternity from God's judgment.

### Chapter Outline

### Charts, Graphics and Short Doctrines

David calls for God to restore him in this psalm, which is a recurrent theme of Scripture.

## God Restores That Which Is Lost

### Scripture

### Text/Commentary

Ruth 4:14–15	<p>And the women said to Naomi, "Blessed be Jehovah, who has not left you this day without a redeemer, so that his name may be famous in Israel. And he shall be to you as a restorer of life, and one who cheers your old age. For your daughter-in-law who loves you has borne him, she who is better to you than seven sons."</p> <p>Naomi, the mother-in-law of Ruth, will be restored because Ruth marries her redeemer, Boaz. On the surface, this is blessing by association, and this could parallel Israel being blessed because of the marriage of the Lamb to the Church.</p>
Psalm 23:1–3	<p>Jehovah is my Shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters. He restores my soul; He leads me in paths of righteousness for His name's sake.</p> <p>God, here, restores David's soul.</p>
Psalm 37:24	<p>Though he fall, he shall not be cast down; for Jehovah upholds his hand.</p> <p>We all fail, and upholds us nevertheless.</p>
Psalm 51:11–12	<p>Cast me not away from Your presence, and take not Your Holy Spirit from me. Restore to me the joy of Your salvation, and uphold me with a willing spirit.</p> <p>David, out of fellowship for a long time, calls to God to be restored to where he was before. God will make him even greater than he was before.</p>
Psalm 85:6–8	<p>Will You not give us life again, so that Your people may rejoice in You? Show us Your mercy, O Jehovah, and grant us Your salvation. I will hear what God Jehovah will speak; for He will speak peace to His people, and to His saints; but let them not turn again to folly.</p> <p>Although this is about Israel, contextually, the concept is the same.</p>

<b>God Restores That Which Is Lost</b>	
Scripture	Text/Commentary
Isa. 57:17-19	<p>For the iniquity of his covetousness I was angry and struck him; I hid Myself, and was angry, and he went on turning away in the way of his heart.</p> <p>I have seen his ways, and will heal him. I will also lead him, and restore comforts to him and to his mourners.</p> <p>I create the fruit of the lips; peace, peace, to him far off, and to him near, says Jehovah; and I will heal him.</p>
Isa. 58:11-12	<p>And Jehovah shall always guide you and satisfy your soul in dry places, and make your bones fat; and you shall be like a watered garden, and like a spring of water whose waters fail not. And those who come of you shall build the old ruins; you shall raise up the foundations of many generations; and you shall be called, The repairer of the breach, The restorer of paths to dwell in.</p> <p>God will restore Israel.</p>
Jer. 31:9-14	<p>“They shall come with weeping, and with prayers I will lead them. I will cause them to walk by the rivers of waters in a straight way; they shall not stumble in it, for I am a father to Israel, and Ephraim is My firstborn. Hear the Word of Jehovah, O nations, and declare it in the coastlands afar off. And say, He who scattered Israel will gather him and keep him, as a shepherd keeps his flock. For Jehovah has redeemed Jacob, and ransomed him from the hand of the one stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of Jehovah, for wheat, and for wine, and for oil, and for the sons of the flock and the herd. And their soul shall be as a watered garden; and they shall not pine away any more at all. Then shall the virgin rejoice in the dance, both young men and old together; for I will turn their mourning into joy, and will comfort them and make them rejoice from their affliction. And I will fill the soul of the priests with fatness, and My people shall be satisfied with My goodness,” says Jehovah.</p>
Joel 2:23-25	<p>Be glad then, sons of Zion, and rejoice in Jehovah your God. For He has given you the former rain according to righteousness, and He will cause the rain to come down for you, the former rain and the latter rain in the first month. And the floors shall be full of wheat, and the vats shall overflow with wine and oil. And I will restore to you the years which the swarming locust has eaten, the locust larvae, and the stripping locust, and the cutting locust, My great army which I sent among you.</p> <p>Again, God is speaking of the restoration of Israel.</p>

Despite our failures, God is willing to restore us. The exception to this is the sin unto death. Those who experience the sin unto death do not lose their salvation, but their lives on this earth are miserable until they die.

**Chapter Outline**

**Charts, Graphics and Short Doctrines**

Restore to me the joy of Your salvation... David demand this, not because he has earned it and not because he deserves it; he knows that God is gracious. All that David has done here is deplorable and yet, God would forgive him and restore to him the joy of His salvation.

**Psalm 51:12b**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rûwach (רוח) [pronounced <i>ROO-ahkh</i> ]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924
nedîybâh (הַבִּיבָה) [pronounced <i>nehd-ee-BAW</i> ]	<i>nobility, nobleness; a noble and happy condition</i>	feminine singular noun	Strong's #5082 BDB #622
<p>It is not unreasonable to suggest that this is the adjective below, as the adjective above is only found in Job 30:15. My KJV+ in e-sword has Strong's #5082 and the KJV+TVM has Strong's #5081. The latter word is found 28 times in the KJV. Also, it is possible that these are the same adjective. Listed below is the masculine form of the adjective.</p>			
nâdîyb (בִּידָב) [pronounced <i>naw-DEE<sup>BV</sup></i> ]	<i>voluntary, willing spontaneous, ready; giving spontaneously and liberally; generous; noble; nobility of race or station</i>	feminine singular adjective (also used as a noun)	Strong's #5081 BDB #622
<p>Nâdîyb means ❶ <i>voluntary, willing, spontaneous, ready</i> (Ex. 35:5, 22 2Chron. 28:21 Psalm 51:14); ❷ <i>giving spontaneously and liberally</i> (Prov. 19:6); ❸ <i>generous, noble</i> (which, in the Oriental mind, is closely connected to the concepts of giving and liberality, and is a reference to character) (Isa. 32:5, 8 Prov. 17:7); ❹ <i>nobility of race or station</i> and therefore, often translated <i>prince(s)</i> (Job 34:18 Psalm 107:40 113:8). Therefore, these men are placed with the <i>liberal rich</i> and the <i>princes</i> of their periphery.</p>			
<p>There may be no actual difference between these two words, one simply being the feminine of the other, which would be required in order for it to modify the feminine singular noun <i>Spirit</i>.</p>			
çâmak <sup>e</sup> (צָמַק) [pronounced <i>saw-MAHK<sup>e</sup></i> ]	<i>to lean, to rest; to uphold, to support, to sustain, to aid; to place, to lay [something upon something else]; to approach</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect with the 1 <sup>st</sup> person singular suffix	Strong's #5564 BDB #701

**Translation:** ...and You will sustain [or, uphold] me [with] a Spirit of nobility [willingness, liberality, happiness]. David's power and strength will depend upon God the Holy Spirit. David, at this point, is not ordering God, but saying what he expects God to do. There are two ways to interpret this verse: ...and You will uphold me [with] a Spirit of nobility; or, ....and You will uphold [sustain, support] me [in] a spirit of willingness [or, free will, positive volition]. Are we talking about the Holy Spirit or the human spirit? I am not the only theologian to ponder this; Barnes writes: *there is nothing there to indicate that by the word "spirit" the psalmist refers to the Spirit of God, though it should be observed that there is nothing "against" such a supposition.*<sup>27</sup>

Now and again, it is a good idea to take a particular word and see how the Bible uses this word in a variety of contexts. Often, this will strengthen our understanding of how it is used in the passage we are studying.

**The Qal stem of Çâmak<sup>e</sup> (צָמַק) [pronounced saw-MAHK<sup>e</sup>]**

1. This word is used many times in the Bible for a priest taking a *hold* of the head of an animal sacrifice before slitting the throat of the animal. This is always used in conjunction with the word *hand*. Ex. 29:10,

<sup>27</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51:12.

## The Qal stem of Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>]

- 15, 19 Lev. 1:4 3:2, 8, 13 etc.
2. This word is used simply to place one's hand on a wall (probably to prop up the person) in Amos 5:19.
  3. A person who would be stoned to death for blaspheming would have the hands of those who heard him placed (çâmak<sup>e</sup>) on his head before he was stoned to death (Lev. 24:14).
  4. When Moses lay his hand on the head of Joshua, in order to confer power and authority to him, this word is used. Num. 27:18, 22–23 Deut. 34:9
  5. Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>] is used to mean *uphold, sustain, support* in 2Chron. 32:8 Psalm 3:5 37:17, 24 51:12 54:4 119:116 145:14 Ezek. 39:5–6 It is found as a Qal infinitive, imperfect, an imperative and a participle in these passages. The idea is, we are looking at continuous and/or future action.
  6. Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>] is used to mean *uphold, sustain, support* in the Qal perfect in the following passages: Gen. 27:37 (first use) Isa. 59:16 63:5. The idea is, a completed action.
  7. Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>] is used to refer to the king of Babylon *setting* his armies against Jerusalem in Ezek. 24:2 (Qal perfect). One could understand this to indicate that these troops would be supported and sustained in this position, as this is a very rare usage of this verb in such a context.
  8. Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>] as a Qal passive participle:
    - 1) Although we will bypass the related Niphal and Piel stem uses of this word, it is found as a Qal passive participle in Psalm 112:8, speaking of an *established* heart.
    - 2) We find it as a Qal passive participle in Psalm 111:8 where God's people *stand fast* forever and are built upon truth.
    - 3) We find this form in the familiar passage, Isa. 26:3 **You will keep him in perfect peace, whose mind is stayed on You; because he trusts in You.** Again, this is a Qal passive participle, which indicates that there is a passive element to his usage here. That is, we do not simply force our minds to be *stayed* on the Lord; this is a result of knowing Bible doctrine and having it circulate in our souls.
  9. When speaking of God's wrath, this word means almost the opposite, where God's wrath *lies upon* the recalcitrant believer. This use is not far removed from the hands being laid upon the head of the animals before they are slaughtered. Psalm 88:7

Although Çâmak<sup>e</sup> (çâḡ) [pronounced saw-MAHK<sup>e</sup>] appears to have 2 primary uses in the Qal stem, there are enough instances where this word clearly means *to uphold, to sustain, to support*. You will notice that, in many of the examples, there is an association with the truth of God.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Bear in mind that what we have throughout this chapter is a series of distichs. So this ought to conform to distichs which we have already had. Furthermore, it may be helpful to see vv. 11–12 together: **Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and You will sustain [or, uphold] me [with] a Spirit of nobility [willingness, liberality, happiness].** As we have already discussed in detail, being thrown from God's presence is not David losing his salvation, but dying the sin unto death. So, what would be the opposite of the sin unto death for the believer? A successful, joyous spiritual life. So, in line 3, the contrast is, David asks for God to restore the joy of a growing spiritual life. David asks that the Holy Spirit not be taken from him; so, the line parallel to this would be to be sustained and supported by God the Holy Spirit, a Spirit of nobility, and a Spirit of God's willingness.

It will be easier to see this all laid out in a chart (the purpose of a chart is to lay out information in an organized fashion so that it is easier to understand because of its organization).

Again, this verse is a distich. When I first tried to interpret this, I went back and forth on whether it is the Holy Spirit or the human spirit in the final line. However, the parallelism of these 2 verses suggest that this is the Holy Spirit.

## Psalm 51:11–12 as a Quatrastich

Scripture	Commentary
Do not cast me away from Your presence	David has fallen deeply into degeneracy arrogance. He has been serving his own physical desires without any sort of self-control; and this has distorted his thinking so much, that he killed Bathsheba's husband in order to cover up his dalliance. Up until that point, David enjoyed a wonderful spiritual life. Being cast from God's presence meant that he would die the sin unto death, a miserable, painful death.
and do not take Your Holy Spirit from me.	In the Old Testament, believers could lose the Holy Spirit. The Holy Spirit was given to specific believers for much of their lives or in order to accomplish specific spiritual tasks. Because of his degenerate carnality, David was in danger of losing the Holy Spirit altogether.
Restore to me the joy of Your salvation	In losing his spiritual life, David has lost his personal happiness. He asks God to restore that happiness to him, called <i>the joy of Your salvation</i> here. David was not asking to be re-saved, because there is no such thing; and he was not asking for God to give him an emotional experience; he was asking God to return to a normal spiritual life, in which there is joy and happiness.
and You will sustain [or, <i>uphold</i> ] me [with] a Spirit of nobility [willingness, liberality, happiness].	Then David draws a conclusion here. You [God] will sustain and uphold me with a Spirit of nobility and willingness. David knows that God the Holy Spirit will sustain and uphold him; this is God's plan for his life (and, if you are alive, this is God's plan for your life as well).
The key to determining whether the <i>Spirit</i> in v. 12b is the human spirit or the Holy Spirit is based upon the parallelism of these verses taken together.	
This verse is a <i>synthetic distich</i> ; wherein, there are two different though related truths are presented in the two lines of the proverb, being joined together only by a common theme. <sup>28</sup>	
It appears as if nearly every line in this psalm is a distich.	

### Chapter Outline

### Charts, Graphics and Short Doctrines

Restore to me the joy of Your salvation and You will sustain [or, *uphold*] me [with] a Spirit of nobility [willingness, liberality, happiness]. God's Spirit is graciously willing to restore and uphold David. Obviously, David has fallen quite far yet, God will forgive, restore and uphold him, because Jesus Christ died for the sins which David committed. David is willing to turn to God, and therefore, God is willing to restore him.

Uphold me according to Your Word, that I may live; and let me not be ashamed of my hope. Hold me up, and I shall be safe; and I will always have respect to Your Precepts (Psalm 119:116–117). Do not fear; for I am with you; be not dismayed; for I am your God. I will make you strong; yes, I will help you; yes, I will uphold you with the right hand of My righteousness (Isa. 41:10). **And just in case you are judging David for his failures: Who are you that judges another's servant? To his own master he stands or falls. But he will stand, for God is able to make him stand** (Rom. 14:4).

<sup>28</sup> Taken from <http://biblestudycourses.org/proverbs-bible-study-courses-sect-1/introduction-to-proverbs-section-1/> accessed July 23, 2011.

**Let me teach rebels Your ways  
and sinners unto You will return.**

Psalm  
51:13

**Let me teach [or, *train with discipline*] rebels  
Your ways  
and sinners will return unto [or, *turn back to*]  
You.**

**Allow me to teach the rebellious Your ways and sinners will turn back to You.**

Here is how others have translated this verse:

#### **Ancient texts:**

Latin Vulgate	I will teach the unjust Your ways: and the wicked will be converted to You.
Masoretic Text (Hebrew)	Let me teach rebels Your way and sinners unto You will return.
Peshitta (Syriac)	Then will I teach transgressors Your way, and sinners will be converted unto You.
Septuagint (Greek)	<i>Then</i> will I teach transgressors Your ways; and ungodly men shall turn to You.
Significant differences:	The <i>unjust</i> and <i>transgressors</i> are close enough to <i>rebels</i> , so this is probably not a significant difference.

#### **Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy English (Churchyard)	I will teach sinners your Law, and they will return to you. I will teach your ways to those people that fight against you. Then *sinners will return to you.
Easy-to-Read Version	I will teach sinners how you want them to live, and they will come back to you.
Good News Bible (TEV) <i>The Message</i>	Then I will teach sinners your commands, and they will turn back to you. Give me a job teaching rebels your ways so the lost can find their way home.
New Century Version	Then I will teach your ways to those who do wrong, and sinners will turn back to you.

#### **Partially literal and partially paraphrased translations:**

American English Bible	Then I will teach the lawless Your ways, and turn the irreverent back to You.
Ancient Roots Translinear <i>God's Word</i> ™	I <i>will</i> teach transgressors your way, and return sinners to you. Then I will teach your ways to those who are rebellious, and sinners will return to you.
New American Bible	I will teach the wicked your ways, that sinners may return to you.
NIRV	Then I will teach your ways to those who commit lawless acts. And sinners will turn back to you.
New Jerusalem Bible	I shall teach the wicked your paths, and sinners will return to you.
New Simplified Bible	I will teach your ways to transgressors, and sinners will turn to you.

#### **Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	Then will I make your ways clear to wrongdoers; and sinners will be turned to you.
HCSB	Then I will teach the rebellious Your ways, and sinners will return to You.
NET Bible®	Then I will teach [The cohortative expresses the psalmist's resolve. This may be a vow or promise. If forgiven, the psalmist will "repay" the Lord by declaring God's mercy and motivating other sinners to repent.] <b>rebels your merciful ways</b> [Heb "your ways." The word "merciful" is added for clarification. God's "ways" are sometimes

his commands, but in this context, where the teaching of God's ways motivates repentance (see the next line), it is more likely that God's merciful and compassionate way of dealing with sinners is in view. Thanksgiving songs praising God for his deliverance typically focus on these divine attributes (see Pss 34, 41, 116, 138).],

and sinners will turn [Or "return," i.e., in repentance.] to you.

**Literal, almost word-for-word, renderings:**

Concordant Literal Version	Let me teach transgressors Your ways, That sinners may return to You."
Context Group Version	Then I will teach transgressors your ways; And disgracers [ of God ] shall be converted to you..
LTHB	Then I will teach transgressors Your ways; and sinners will turn back to You.
NASB	Then I will teach [Acts 9:21, 22] transgressors Your ways, And sinners will be converted [Or turn back] [Ps 22:27] to You.
World English Bible	Then I will teach transgressors your ways. Sinners shall be converted to you.
Young's Updated LT	I teach transgressors Your ways, And sinners unto You do return.

**The gist of this verse:** David desires to bring back to God those who have sinned against Him.

**Psalm 51:13a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmad (למד) [pronounced law-MAHD]	to train, to accustom, to teach	3 <sup>rd</sup> person masculine singular, Piel imperfect; with the voluntative hê	Strong's #3925 BDB #540
pasha' (פּוֹשָׁע) [pronounced paw-SHAHḤ]	rebels, transgressors; sinners	masculine plural, Qal participle	Strong's #6586 BDB #833
derek <sup>e</sup> (דֶּרֶךְ) [pronounced DEH-rek <sup>e</sup> ]	way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character	masculine plural noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #1870 BDB #202

**Translation:** Let me teach [or, train with discipline] rebels Your ways... David, as king over Israel, is in a unique position to teach those who are in rebellion against God. First of all, I want you to recall that Israel was not just a client nation to God, but Israel was truly representative of God here on earth. Therefore, it was okay for them to ban heathen religions.

**Application:** Although we have freedom of religion here in the United States, we have taken this to an extreme. For instance, communists could openly gather and plot the destruction of the United States and call this the church of communism, and we would probably let this go. However, we do have mosques all over, and in many of these mosques, people are being slowly guided to be in rebellion against all things which are not Muslim. There will become a point at which we will have to curb such things. Freedom of speech is not an absolute; and neither is the freedom of religion (when this religion threatens the United States).

There are a number of common and fairly simple phrases found throughout the Word of God which are often ignored by theologians. One of the most common is *in Christ*, which has great meaning and definition in the New Testament. Another of these is *the way of Y<sup>e</sup>howah* (or, *the way of righteousness, the way of life, etc.*). We will study that below:

**Let me teach** [or, *train with discipline*] **rebels Your ways...** The way of God included salvation followed by living as God designed us to live.

The phrases *the way of God, His way, the way, the path of God*, are found primarily in the Old Testament and in the gospels (as Jesus taught what was in the Old Testament). These are very common phrases—like the phrase *in Christ*—which are never fully explained in theology. Since God the Holy Spirit believed this to be a meaningful phrase, we ought to study what it actually means.

## The Abbreviated Doctrine of The Way of God

### Vocabulary

1. In the Hebrew, the word *way* is *derek*<sup>e</sup> (דֶּרֶךְ) [pronounced *DEH-rek<sup>e</sup>*] which means, *way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character*. Strong's #1870 BDB #202. We find this word used over 700 times in the Old Testament.
2. There is a similar word, but not used nearly as often: *nâthîyb* (נִתְיָב) [pronounced *naw-THEE<sup>B</sup>V*], which means, *path, pathway, footpath, a trodden down path*. Strong's #5410 BDB #677

### The Way of God Can Refer to Salvation

1. When it comes to the *way of Y<sup>e</sup>howah*, there is the way of salvation, wherein we believe in Jesus Christ; and then there is the life of the believer, where he grows in grace and knowledge of Jesus Christ. You will note both aspects in the doctrine below. **And Jesus said to him, Go, your faith has healed you. And instantly he saw again, and he followed Jesus in the way** (Mark 10:52).
2. There is the way of the righteous and the way of the sinners. Psalm 1:1–6
3. There is no death in the pathway of righteousness. Prov. 12:28
4. The key is our relationship to the Son of God; the key is faith in the Son of God. **Kiss the Son, so that He is not angry, and you perish from the way, when His wrath is kindled in but a little time. Blessed are all who put their trust in Him** (Psalm 2:12).
5. Sometimes we find the phrase *the way of peace*. This generally refers to peace between man and God, which is first salvation and then a good temporal walk with Him. Isa. 59:1–13 Luke 1:79

### Life After Salvation: God's Will (or Plan)

1. God's plan for man is called *the ancient paths* and *the good way*; and along this way, one finds rest for one's soul. Jer. 6:16
2. Throughout the Bible, there is a contrast between man's way and God's way. Ezek. 33:9, 11 James 5:20
3. The Law of God was key to way of the Lord. Psalm 119:1, 27, 33
4. We learn direction from God by means of Bible doctrine. Psalm 25:4–5 **Make me know Your ways, O Jehovah; teach me Your paths. Lead me by means of Your truth, and teach me; for You are the God of my salvation; on You I wait all the day long.**
5. God provides reproofs in order to guide us to His way. Prov. 6:23
6. God will lead us along His way and His paths. Isa. 42:16

### Life After Salvation: the Way of God and Sound Teaching

1. The key to the way of God is grace and Bible doctrine: **All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies** (Psalm 25:10). **Cause me to hear Your grace in the morning, for I do trust in You; cause me to know the way in which I should walk, for I lift up my soul to You** (Psalm 143:8).
2. Fear/respect for the Lord and Bible doctrine are the keys to learning the way of God. This is known as true humility and teachability. Psalm 25:12
3. Knowing the way of God comes from knowing Bible doctrine. **For out of Zion shall go out the Law, and the Word of Jehovah from Jerusalem** (Isa. 2:3b). **Hear, O my son, and receive my sayings; and the years of your life shall be many. I have taught you in the way of wisdom; I have led you in the right paths. When you go, your steps shall not be narrowed, and when you run, you shall not stumble. Take fast hold of instruction; do not let go; keep her; for she is your life. Enter not into the path of the wicked, and go not into the way of evil. Avoid it; do not pass by it; turn from it, and pass on!** (Prov. 4:10–18). See also Prov. 9:6–7

## The Abbreviated Doctrine of The Way of God

### Life After Salvation: Spiritual Maturity by Following the Way of God

1. After salvation, *the way* refers to living the spiritual life: [God is speaking] “For I know Abraham, that he will command his sons and his house after him, and they shall keep the way of Jehovah, to do justice and judgment, that Jehovah may bring upon Abraham that which He has spoken of him.” (Gen. 18:19).
2. The function of our free will is tied directly to the way of God. Psalm 119:30
3. The person who guards and preserves God’s way (which would have been enshrined in the Word of God), preserves his own soul. Prov. 16:17
4. God provides protection for those on His paths. Prov. 2:8
5. Part of this protection is understanding Bible doctrine. Prov. 2:9–12 16:17
6. There is power in the way of Jehovah. Prov. 10:29
7. Believers who pursue the way of life will be blessed; believers who do not will suffer the sin unto death; unbelievers will suffer eternal death. Prov. 15:24–26 21:16
8. The path of God’s wisdom is delightful and peaceful. Prov. 3:17

### Israel and the Way of God

1. Israel’s time in the land was related to their walking in the way of the Lord. By way of application to today (since we are not in the Age of Israel), this would be long life and great eternal rewards. Prov. 2:16–22
  - 1) Let me go off on a tangent here: in the Old Testament, there were particular people who had a particular function in the plan of God. These men were given the Holy Spirit in order to accomplish specifically what God had for them.
  - 2) However, most people did not have this, so, after salvation, they were to live by the laws of divine establishment, which provided them the greatest amount of happiness and preserved their nation.
  - 3) God views man individually and in groups. God, for instance, looked at Israel as a whole, and dealt with Israel as a corporate body. Their adherence to the laws of divine establishment was key to their preservation.
  - 4) However, Israel also had a particular place in the plan of God as those who preserved and disseminated His Word. Therefore, this was also taken into account in God dealing with them.
  - 5) Although God deals with man today in corporate entities (marriage, family, local churches, schools, corporations, businesses, neighborhoods, cities, nations), every believer (and, potentially, each person) has a place in the plan of God. Therefore, every believer has God the Holy Spirit in order to function within the plan of God.
2. Israel was commanded to remember how God led them along the way in the desert. Deut. 8:2
3. Moses warned the people that they would turn aside from the way which he had commanded them. Deut. 31:19
4. God told Moses to teach his people the way in which they should go: **And you shall teach them ordinances and laws, and shall make them know the way in which they must walk, and the work that they must do** (Ex. 18:20).
5. It was the prophet who would guide the people in the way of Jehovah. A false prophet was such an affront that God said for him to be executed. **And that prophet or that dreamer of dreams shall be put to death, because he has spoken to turn you away from Jehovah your God, who brought you out of the land of Egypt and redeemed you out of the house of slaves, to thrust you out of the way in which Jehovah your God commanded you to walk. So you shall put the evil away from the midst of you** (Deut. 13:5).
6. The Jews will come to a point in their history where they do not know the way of the Lord; to where they do not even know that God is punishing them. Jer. 5:3–6
7. God set before Israel the way of life and the way of death. This was actual, as related to the Chaldeans; and metaphorical. Responding to the way of life was listening to Jehovah Elohim. Jer. 21:8–10

### The Way of God and the Lord Jesus Christ

1. John the Baptizer prepared the way of the Lord as His herald. Isa. 40:3 Mal. 3:1, 3 Luke 3:3–7
2. Jesus Himself is the way of salvation. **“I am the Way, the Truth and the Life; no one comes to the Father but through Me.”** (John 14:6). Jesus illustrates this in several ways:
  - 1) **“Because narrow is the gate and constricted is the way which leads to life, and there are few who**

### The Abbreviated Doctrine of The Way of God

- find it.” (Matt. 7:14). Compare to Prov. 8:20 Matt. 7:13, 15
- 2) Then Jesus said to them again, “Point of doctrine: I say to you, I am the door of the sheep.” (John 10:7).
- 3) I am the door. If anyone enters in by Me, he shall be saved and shall go in and out and find pasture (John 10:9).
- 3. The way of salvation, of course, is by faith in Jesus Christ: Therefore, brothers, having boldness to enter into the Holy of Holies by the blood of Jesus, by a new and living way which He has consecrated for us through the veil, that is to say, His flesh; and having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies having been washed with pure water (Heb. 10:19–22).
- 4. It is the Lord Jesus Christ Who teaches us the way. “Come near to Me, hear this; I have not spoken in secret from the beginning. From its being, I was there; and now the Lord Jehovah, and His Spirit, has sent Me.” So says Jehovah, your Redeemer, the Holy One of Israel, “I am Jehovah your God who teaches you to profit, who leads you by the way that you should go.” (Isa. 48:16–17)

The exhaustive doctrine, **The Way of God** ([HTML](#)) ([PDF](#)).

#### Chapter Outline

#### Charts, Graphics and Short Doctrines

### Psalm 51:13b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong’s # BDB #251
chattâ’ (חַטָּאִים) [pronounced <i>khat-TAW</i> ]	<i>sinners, deviates, deviants, transgressors</i>	masculine plural noun	Strong’s #2400 BDB #308
’el (אֵל) [pronounced <i>ehl</i> ]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 <sup>nd</sup> person masculine singular suffix	Strong’s #413 BDB #39
shûwb (שׁוּב) [pronounced <i>shoo<sup>b</sup>v</i> ]	<i>to return, to turn, to turn back, to reminisce, to restore something, to bring back something, to revive, to recover something, to make restitution</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong’s #7725 BDB #996

**Translation:** ...and sinners will return unto [or, turn back to] You. Sinners refers back to those who are in rebellion against God; and David says, through his teaching, they will turn back to God. However, these sinners are believers, just as David is a believer. You cannot return to God unless you have exercised faith in Him in the first place.

Although the teaching is Bible doctrine, many do not know exactly how this was done. There eventually came to be synagogues in Israel, when Judaism was taught; and we know that there was a school of prophets which was related to Samuel. There was, of course, the Tabernacle, which is barely mentioned during the time of David. Teaching of course occurred there (and it appears that this was not in Jerusalem; only the Ark is in Jerusalem). See the **Movement of the Ark and the Tent of God** ([HTML](#)) ([PDF](#)). As the king of Israel, David was in a unique

position to establish educational institutions of various types, all of which would teach the Word of God. However, apart from moving the Ark to Jerusalem (which may have been a teaching institution which was set up along with the Ark), we do not know if David did much by way of teaching the Word or making it available to the general populace.

During David's time, we need to examine what sort of teaching took place and how available it was to him. This will give us clues as to how available Bible teaching was to anyone in that day who desired it.

### Doctrinal Teaching Available to King David

1. David apparently knew God and trusted God when he was a young man watching the family flocks. We know that he killed a bear and a lion during this time (1Sam. 17:34–37—note that David credits this to God). We suspect that he may have written some psalms during this time. However, we do not know how much David would have learned about God as a young man, unless it was in the home prior to being put out with the flocks and herds. So, it appears as though David had an interest in God early on, and also received teaching early on, but the exact source of this teaching is unknown to us. At first, I would be tempted to guess he learned from his mother, but she is not named or even mentioned in the Bible. The Talmud records her name as *Nitzevet daughter of Adael*. Her name means *to stand* (although I cannot confirm this in my own Gesenius lexicon).<sup>1</sup>
  - 1) It is possible that Psalm 118:22 is David's mother's description of David as King of Israel. [The Stone which the builders refused has become the Head of the corner](#). Obviously, this refers ultimately to Jesus Christ; but many prophecies of Jesus are based upon actual event contemporary to the writer of Scripture. That is, there is a man-ward side to the psalm—what David was thinking when he wrote it; and there is the God-ward side of the psalm, what God the Holy Spirit wanted us to know from the passage.
  - 2) David's older brothers were soldier-warriors. 1Sam. 17:12–13
  - 3) David was despised by his family and mostly left to shepherd the family flocks. Recall that, when Samuel came to anoint one of Jesse's sons, Jesse never considered David as a possible son to anoint. 1Sam. 16:11 17:15, 28
  - 4) We know that, despite whatever derision David received, he took this responsibility seriously. 1Sam. 17:15
  - 5) We do not know why David was so despised, but perhaps he was bookish and artsy-fartsy. He did play a musical instrument and he did seem to have a good understanding of God at an early age. 1Sam. 16:16, 23 17:34–37 45–47
  - 6) In any case, somewhere, in his young life, David was interested in the Word of God and he received excellent teaching, but we do not know from whom.
2. During David's time, there were individual prophets and groups of prophets who apparently taught Bible doctrine. 1Sam. 3:20 9:9 10:10–13
3. Related to this is, Samuel had a school for prophets. 1Sam. 19:20–24
4. God apparently revealed truth to some kings by dreams, by means of Urim and through prophets. 1Sam. 28:6, 15
5. When David became king, he attempted to move the Ark of God, and he was unsuccessful on the first try. He studied the Bible (which he had access to as king—in fact, he had his own personal copy of the Bible—Deut. 17:18–19). So, he would have learned how the Ark was to be moved, along with a number of other things from the Law of God. 2Sam. 6:2–20 1Chron. 13:2–14 15:1–28 16:1–42
6. There was the Tabernacle of God, which was not too far from Jerusalem, but the Ark of God had been removed from there; and Saul killed almost all of the priests. 1Sam. 21:1–9 22:6–19
7. David had close associations with two priests, Abiathar and Zadok. They would have been a source of doctrinal teaching. 1Sam. 22:20–23 30:7 2Sam. 8:17 15:24–29 20:25
8. When David brought the Ark to Jerusalem, and placed it in a tent, we do not know if teaching was instituted here or not.
9. When David's infant son died, David went to the *house of Jehovah*. We do not know if this was at the Tabernacle or at the tent which David erected for the Ark of God. However, this suggests that there is a place where David went to commune with God. It is not unreasonable to assume that there was some

## Doctrinal Teaching Available to King David

- teaching which took place in this *house of Jehovah*. 2Sam. 12:20
10. David had close associations with at least three prophets: Samuel, Nathan and Gad. 1Sam. 16:1–13 19:18 22:5 2Sam. 7:2–8, 17 12:1–15 24:11–15
  11. Because David wrote so many psalms, and because he set up quite a group of psalms to be sung when the Ark was moved, David probably organized a choir of sorts among the Levites, by which doctrine was taught. 1Chron. 15:2–28 16:5–42
  12. David was divinely inspired to write many of the psalms in the Word of God, as well as most of Proverbs; and possibly, he wrote down some of his own history. Psalm 51:11 Mark 12:26 Acts 4:25

As king, David was in a unique position to receive a lot of teaching, from priests and prophets, and from the Holy Spirit when he studied the Word of God himself. For the average Old Testament person, less teaching would have been available. In Psalm 51:13 (*Let me teach [or, train with discipline] rebels Your ways and sinners will return unto [or, turn back to] You*), David says that he would help to turn around those people who, like him, had gone astray. Whether or not David had some sort of a teaching ministry is not revealed (except for an occasional small group situation—2Sam. 12:18–24); but his writings have had an impact on Jews and Christians alike for thousands of years.

<sup>1</sup> From <http://www.hebrewbabynames.com/item.cfm?itemid=42413> accessed September 2, 2011.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Although David was king, he had a teaching ministry to Israel and to us. Similarly, we have a place in God's plan as well. Eph. 2:10 *For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.* For all individual believers in the Church Age, this is true. Each of us has a place in God's plan.

*Let me teach [or, train with discipline] rebels Your ways and sinners will return unto [or, turn back to] You.* David, with this psalm, accomplishes, to some degree, what he desires to do. I am not sure if we have any recorded instances of David personally turning around this or that person who had wandered from the fold; however, no doubt, many a sinner has heard the words of this psalm and realized that God is willing to restore him.

Although we know a little about what sort of teaching ministry that David had subsequent to this, which was to his son Solomon; his primary teaching ministry has been via the Word of God where his sin and its consequences are recorded. He gives both doctrinal teaching and great hope to those who have gone astray.

It is possible that David is thinking of his own sons at this time. He has neglected them for a great deal of time, and he may realize his not being a good father in the spiritual realm has affected them. On the other hand, much of what happens in the future with regards to his sons seems to catch David off guard.

**Application:** How many of us have viewed our lives as a series of failures punctuated by periods of spiritual inactivity? David has gone so far out of God's will as to commit sins for which he deserves the death penalty; and yet, God not only allows him to live, but David will enjoy great blessing for much of the remainder of his life.

*Let me teach [or, train with discipline] rebels Your ways and sinners will return unto [or, turn back to] You.* There is one aspect of this verse that we must be careful about. This is not a trade-out. David is not saying, *let me off this one time—cut me a little slack—and I will teach the rebellious You ways and help sinners to return to You.* In this psalm, David knows that he will be forgiven by God (he demands this, using the imperative mood); therefore, in this verse, he is telling God what he desires to do. David realizes how far off the reservation that he has gone, and he feels ashamed as well as relieved at God's forgiveness. He wants to communicate this to others. Although the idea of complete and total forgiveness is not by any means new, it is a concept which needs to be repeated.

Let me teach [or, *train with discipline*] rebels Your ways and sinners will return unto [or, *turn back to*] You. There is a parallel verse in the New Testament: And the Lord said, “Simon, Simon, behold, Satan has desired you, that he may sift you as wheat. But I have prayed for you, that your faith fail not. And when you are brought back [turned back, caused to return], stabilize your brothers.” (Luke 22:31–32). They would be made stable by sound teaching in Church Age doctrine. We find a similar notion in James 5:20 Know that he who turns back [causes to return] the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Again, *to be turned back* indicates that this person was pointed in the right direction to begin with.

**Application:** At this point, we need to be careful. Bullying someone into a course of action is not what is being said here (unless we are talking about children, and they are guided into the right course of action in a number of ways, which would include exercising one’s authority over them). Sometimes, the proper method is, to expose them to a particular Scripture or set of Scriptures; sometimes it is guiding them toward good Bible teaching. Sometimes, if you have a similar area of weakness, it is sharing your mistakes, to a limited degree. However, the constraints that an adult person needs to place himself under need to be self-imposed. In any case, sin or choosing not to follow the laws of the land have all kinds of natural results.

**Application:** We have the duty to train up our own children, both in Bible doctrine and to obey the laws of divine establishment. However, when it comes to fellow believers, our involvement needs to allow their own volition to operate. When a person chooses to make a correct decision, this is a good thing. If he has simply been brow-beaten into making that same decision, he has not really been turned around. He simply like the dog on a leash, straining to be free. Once he breaks the leash, he is gone, off committing a flurry of dog sins.

Let me teach [or, *train with discipline*] rebels Your ways and sinners will return unto [or, *turn back to*] You. David, of course, did a lot of teaching, in the psalms. Do not remember the sins of my youth, or my rebellings; according to Your mercy remember me for Your goodness' sake, O Jehovah. Good and upright is Jehovah; therefore He will teach sinners in the way. The meek He will guide in judgment; and the meek He will teach His way. All the paths of Jehovah are mercy and truth to those who keep His covenant and His testimonies (Psalm 25:7–10). The Law of Jehovah is perfect, converting the soul; the testimony of Jehovah is sure, making the simple wise. The Precepts of Jehovah are right, rejoicing the heart; the Commandments of Jehovah are pure, giving light to the eyes. The fear of Jehovah is clean, enduring forever; the judgments of Jehovah are true and righteous altogether, more to be desired than gold, even much fine gold; sweeter also than honey and the honeycomb. And Your servant is warned by them; in keeping them there is great reward (Psalm 18:7–11). And, of course, Psalm 32:8–11 I will instruct you and teach you in the way which you should go; I will counsel you, My eye shall be on you. Be not like the horse, or like the mule, who have no understanding, whose mouth must be held in with bit and bridle, so that they do not come near you. The wicked has many sorrows, but mercy embraces him who trusts in Jehovah. Be glad in Jehovah, and rejoice, you righteous; and shout for joy, all you upright in heart. Psalm 32, by the way, is a parallel psalm to Psalm 51. This passage is God speaking of teaching the wayward believer. Certainly, that is

**Application:** I can personally testify to this. I sin, I make great mistakes, and I find myself under God’s discipline. However, the most important thing in my life is studying and then teaching the Word of God through writing commentary. Every morning, the first thing that I do is start wherever I left off the day before in exegeting this or that chapter of the Word of God. I recognize this as a great privilege that God has made it possible for me to do this. This is not some currency by which I can make trade-offs with to God. “Cut me a little slack, God, and I will study and write an extra hour tomorrow.” I can’t say that. That God lets me live and gives me the opportunity to study and post the results of this study online is a great honor and privilege. This is God’s great grace.

**Application:** Similarly, God has given each person a great passion, which is often related directly to that person’s spiritual gift (or, to his walk in this life). Having enjoyed that great passion (teaching kids mathematics), I can testify as to the great fulfillment God has given us in pursuing this passion which is within us. For believers and unbelievers alike, God has provided great blessing for us in marriage and in our chosen vocation (Prov. 5:18 Eccles. 2:24 9:9).

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## Chapter Outline

## Charts, Graphics and Short Doctrines

**God desires a contrite heart rather than burnt offerings**

**Deliver me from bloodshed, O Elohim;  
O Elohim of deliverance, celebrates [with a  
loud voice] my tongue Your righteousness.**

Psalm  
51:14

**Deliver me, O Elohim, from the guilt of murder;  
my tongue will loudly celebrate Your  
righteousness, O Elohim of salvation.**

**Deliver me, O God, from the guild of murder  
and my tongue will loudly proclaim Your righteousness, O God of my salvation.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	Deliver me from blood, O God, you God of my salvation: and my tongue will extol Your justice.
Masoretic Text (Hebrew)	Deliver me from bloodshed, O Elohim; O Elohim of deliverance, celebrates [with a loud voice] my tongue Your righteousness.
Peshitta (Syriac)	Deliver me from bloodshedding, O God, You God of my salvation, and my tongue will sing aloud of Your righteousness.
Septuagint (Greek)	Deliver me from blood-guiltiness, O God, the God of my salvation; and my tongue shall joyfully declare Your righteousness.

Significant differences: *Salvation* means the same as *deliverance*. There is no difference in the texts.

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	Keep me from any deadly sin. Only you can save me! Then I will shout and sing about your power to save.
Easy English (Churchyard)	Take away from me the bad feeling that I have because I killed someone, God, the God that makes me safe. (Then) my *tongue will sing of your *righteousness.
Easy-to-Read Version	God, spare me from the death penalty [Or, "don't consider me guilty of murder."]. My God, you are the One who Saves me! Let me sing about the good things that you do for me!
Good News Bible (TEV) <i>The Message</i>	Spare my life, O God, and save me, and I will gladly proclaim your righteousness. Commute my death sentence, God, my salvation God, and I'll sing anthems to your life-giving ways.
New Century Version	God, save me from the guilt of murder, God of my salvation, and I will sing about your goodness.
New Life Bible	Save me from the guilt of blood, O God. You are the God Who saves me. Then my tongue will sing with joy about how right and good You are.
New Living Translation	Forgive me for shedding blood, O God who saves; then I will joyfully sing of your forgiveness.

**Partially literal and partially paraphrased translations:**

American English Bible	O, my Savior, God; From the guilt of this blood please save me, 31 then my tongue will shout in praise of Your justice.
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Ancient Roots Translinear	God, deliver me from blood! God of my salvation, my tongue cheers your righteousness.
God's Word™	Rescue me from the guilt of murder, O God, my savior. Let my tongue sing joyfully about your righteousness!
New American Bible	Rescue me from death, God, my saving God, that my tongue may praise your healing power.
NIRV	You are the God who saves me. I have committed murder. Take away my guilt.
New Jerusalem Bible	Deliver me from bloodshed, God, God of my salvation, and my tongue will acclaim your saving justice.
Revised English Bible	My God, God my deliverer, deliver me from bloodshed, and I shall sing the praises of your saving power.
New Simplified Bible	Rescue (deliver) me from the bloodguilt of murder O God of my salvation. Let my tongue sing joyfully about your righteousness!

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Be my saviour from violent death, O God, the God of my salvation; and my tongue will give praise to your righteousness.
HCSB	Save me from the guilt of bloodshed, God, the God of my salvation, and my tongue will sing of Your righteousness.
PS (Tanakh—1985)	Save me from bloodguilt, O God, God, my deliverer, that I may sing forth your beneficence.
Judaica Press Complete T.	Save me from blood, O God, the God of my salvation; let my tongue sing praises of Your charity.
NET Bible®	Rescue me from the guilt of murder [Heb "from bloodshed." "Bloodshed" here stands by metonymy for the guilt which it produces.], O God, the God who delivers me! Then my tongue will shout for joy because of your deliverance [Heb "my tongue will shout for joy your deliverance." Another option is to take the prefixed verbal form as a jussive, "may my tongue shout for joy." However, the pattern in vv. 12-15 appears to be prayer/request (see vv. 12, 14a, 15a) followed by promise/vow (see vv. 13, 14b, 15b).].
NIV – UK	Save me from bloodguilt, O God, the God who saves me, and my tongue will sing of your righteousness.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Deliver me from bloodguiltiness and death, O God, the God of my salvation, and my tongue shall sing aloud of Your righteousness (Your rightness and Your justice).
Concordant Literal Version	Rescue me from bloodguilt, O Elohim, the Elohim of my salvation, That my tongue may be jubilant at Your righteousness."
Context Group Version	Deliver me from bloodguiltiness, O God, God of my rescue; [ And ] my tongue shall sing aloud of your vindication.
English Standard Version	Deliver me from bloodguiltiness, O God, O God of my salvation, and my tongue will sing aloud of your righteousness.
exeGesés companion Bible	Rescue me from bloods, O Elohim - Elohim of my salvation; and my tongue shouts of your justness:.
Green's Literal Translation	Deliver me from the guilt of shedding blood, O God, O God of my salvation; my tongue shall sing aloud of Your righteousness.

LTHB	Deliver me from the guilt of shedding blood, O God, O God of my salvation; my tongue shall sing aloud of Your righteousness.
NASB	Deliver me from blood guiltiness [2 Sam 12:9; Ps 26:9], O God, the God of my salvation [Ps 25:5]; Then my tongue [Ps 35:28; 71:15] will joyfully sing of Your righteousness.
Young's Updated LT	Deliver me from blood, O God, God of my salvation, My tongue sings of Your righteousness.

**The gist of this verse:** David asks to be delivered from the penalty of murder, and he would sing of God's righteousness.

One of the reasons that we study David and his life, is so that we can realize that there is no sin that God will not forgive. For most people, murder is in the top 3 sins, so, for God to forgive David of both adultery and murder, that is really something.

### Psalm 51:14a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
nâtsal (נָצַל) [pronounced naw-TSAHL]	<i>to snatch away, to deliver, to rescue, to snatch out of danger, to preserve, to recover</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative; with the 1 <sup>st</sup> person singular suffix	Strong's #5337 BDB #664
min (מִן) [pronounced min]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
dâmîym (דַּמְיִם) [pronounced daw-MEEM]	<i>blood; bloodshed; a bloody [man]; a slaying; guilt of a slaughter</i>	masculine plural noun	Strong's #1818 BDB #196
ʿĒlôhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43

**Translation:** *Deliver me, O Elohim, from the guilt of murder;...* In this context, the plural noun dâmîym is reasonably translated *the guilt of murder*. David did murder Bathsheba's husband, and there is no question as to his culpability. He deserves death; and, as king of Israel, he deserve the sin unto death, in a very public fashion, so that all may witness God's heavy hand on such heinous behavior. However, David, in this psalm of confession, calls for God to take him away from this guilt; to rescue him from this guilt; to snatch him out of the danger of the sin unto death.

The noun, dâmîym, is in the plural, would could indicate intensity; but it could also indicate that more men than Uriah died because of David. David wanted Uriah to be put in a dangerous position, and then for the other men to withdraw from him. If Uriah is in a dangerous position, then so are the men who are with him. They are all at the base of the wall of the Ammonite fortification. It is very likely that several men lost their lives in this ill-conceived assault (this was discussed in great detail in **2Sam. 11:17**). It is most likely that David's orders resulted in the deaths of several men.

David can call for this only because our righteousness is in Jesus Christ (to him, Jehovah Elohim). We, as believers in Jesus Christ, are miserable creatures; and what we are is often misrepresented to the world. We are saved because we are sinners, not because of any good thing that we have done, and not because we have led

a life free of defects. David has committed a series of sins that any normal person would be shocked by, and yet, David calls for his on full-on absolution.

David is asking God to forgive him for murdering Uriah the Hittite, Bathsheba's husband. So we may want to look at this more carefully.

Since many of the terms below are technical, I have given outside links which completely define them.

## Justification and Forgiveness of Sins

1. In salvation, we are **regenerated** and **justified**.
2. Regeneration means, we are *born-again* or *born from above*, which gives us a **human spirit** by which we may commune with God. John 3:1–16 1Cor. 2:10–16
3. The human spirit holds the spiritual information, which human spirit goes with us at death. 1Cor. 2:10–16
4. Justification means that we are both forgiven for our sins and made righteous before God. Apart from this, we have no relationship with God. We cannot, as unrighteous men (or, as self-righteous men), have any sort of relationship with God. We are judged and condemned for our unrighteousness (and we are all unrighteous). Rom. 5:12 6:23 1Cor. 6:9
5. However, after salvation, we sin. 1John 1:8, 10
6. In fact, as we see with David, sometimes these sins are quite heinous.
7. God forgives us for these sins, because Jesus died for all sins that we commit—past, present and future.
8. There is no indication that Jesus, when on the cross, chose not to die for this or that sin. The idea that Charlie Brown has committed a sin that Jesus did not die for is ridiculous (apart from the sin of unbelief, which is a choice).
9. David has named his sins to God and **he has been forgiven these sins**. 2Sam. 12:13 Psalm 32:5 38:18 51:3 1John 1:9
10. However, that does not mean that, there are no repercussions. Do not become confused here. God has not issued some half-forgiveness here. There are simply repercussions to all that we do, as our freewill decisions are a part of the **Angelic Conflict**.
11. Every sin has repercussions. Even though David is the highest authority of the land and can avoid a formal trial and execution for what he has done, this does not get him off the hook.
12. Much of what we will study in the remainder of Samuel (2Sam. 14 and forward) will be all about the repercussions of David's sin.
13. God forgave David completely and totally when he confessed his sins to God. Psalm 32:1–2 51:2–4 1John 1:9
14. However, there are two factors at play now: David faces a lot of the natural consequences of his sins. What he did is not hidden from all but a few; hundreds if not thousands have some knowledge of what David has done. This is going to turn the people against him, so that a revolutionary figure can persuade them to turn against David.
15. David, in his skirt-chasing, also neglected the raising of his children, which will also play a factor in David's future.
16. In order for David to have a legacy which extends to his deathbed, God will do some shaping and molding as well, using these circumstances to guide David from his skirt-chasing. So, some of what will happen will be designed to mold and guide David in all that he will face over the coming decade.
17. David's plea in the previous verse—**Let me teach** [or, *train with discipline*] **rebels Your ways and sinners will return unto** [or, *turn back to*] **You**.—is not David making some kind of deal with God (“You forgive me and I will teach other sinners to return to You”), but an expression of David's personal desire. He recognizes just how far it is he has fallen, and he desires to be restored and to teach the truth.

I personally fail in my own life, but I am thankful to God for each new morning, because that is another day that I can study and write about the Word of God. I do not have any sort of imagined deal in my mind that, God will overlook my sins as long as I study and take notes; this is a privilege that God has given me, and I thank Him for it nearly every day.

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We should also understand this from David's perspective. He understood that God is gracious and that God would forgive him of his sins. However, his understanding of why this was, would not be as well understood. There are a few passages which look forward to the sacrifice of Jesus Christ (e.g., Gen. 22 Psalm 22 Isa. 53), but there is no clear indication that I can find where those in the Old Testament fully understood that their Messiah would die for their sins. They knew about the animal sacrifices, they knew about their sins being covered over, and they knew about Messiah, Who would deliver them, but it is not clear that any Old Testament believer ever put all of that together. David, in this psalm, knows that God will forgive him of the most heinous sins (v. 14a). He knows that God will cleanse him of these sins (v. 2) . He knows that God is a God of deliverance (v. 14b). However, I do not believe that David fully understood that God would become man, live among us, and then die for our sins. Even after the cross, Paul spent a great deal of time explaining what had happened on the cross to the Romans and to the Galatians.

Today, we have 2000 years of perspective. When we see what was written in the Old Testament, if we have half a brain, we marvel as to how all of this is fulfilled in the New Testament. We marvel as to how these two testaments fit together, like a glove over a hand. David had a handful of books, which he studied; and David was inspired by God the Holy Spirit, but there were limitations. However, we mistakenly attribute our understanding of Bible doctrine to David. David knew a lot of Bible doctrine; David understood more than most believers do today. However, in 6 months of daily Bible teaching, we can know more than David knew.

For more information on this topic, see **1Chron. 17** ([HTML](#)) ([PDF](#)) and, in particular, the topic, **Progressive Revelation and the Messiah to Come**. Also see the Doctrine of **Progressive Revelation** ([HTML](#)) ([PDF](#)). *Progressive revelation* means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past.

## Psalm 51:14b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʿĒlōhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural construct	Strong's #430 BDB #43
t̄shûw'âh (תְּשׁוּבָה) [pronounced <i>t̄-shoo-GAW</i> ]	<i>deliverance, salvation</i>	feminine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #8668 BDB #448
rânan (רָנַן) [pronounced <i>raw-NAHN</i> ]	<i>to shout for joy, to celebrate with shouting; to celebrate in a loud voice</i>	3 <sup>rd</sup> person feminine singular, Piel imperfect	Strong's #7442 BDB #943
lâshôwn (לְשׁוֹן) [pronounced <i>law-SHOHN</i> ]	<i>tongue; speech; language; lapping; tongue-shaped</i>	masculine singular noun with a 1 <sup>st</sup> person singular suffix	Strong's #3956 BDB #546
ts̄dâqâh (צְדָקָה) [pronounced <i>ts̄daw-KAW</i> ]	<i>righteousness, executed righteousness and justice, righteous vindication</i>	feminine singular noun with the 3 <sup>rd</sup> person masculine singular suffix	Strong's #6666 BDB #842

**Translation:** ...my tongue will loudly celebrate Your righteousness, O Elohim of salvation. David will loudly celebrate—with joy and shouting (or singing)—God’s righteousness. We find this in places such as Psalm 35:28 **And my tongue will speak of Your righteousness and of Your praise all the day.**

Paul will use this psalm as an example of God’s righteousness being key to salvation, rather than our righteousness: **And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."** (Rom. 4:5–8). The key to Christianity is God’s righteousness. We can be saved only because God is able to maintain His holiness and His perfection. All religions, apart from Christianity, are based upon self-righteousness. Christianity is based upon God’s righteousness.

Note that, God is righteous, and yet David is fully and completely forgiven of his heinous sins (Psalm 51:1–2). God cannot simply forgive us our sins because He likes us. We have this bubbly, engaging personality, and God just likes us so much, that He cannot condemn us to hell. Wrong! God must maintain His righteousness, and here, David will loudly celebrate God’s righteousness.

In all that God does, He cannot violate His Own **essence**. God is perfect justice, perfect righteousness, love, omnipotence, omniscience, omnipresence, immutability, veracity, eternal life and sovereignty. God, when dealing with mankind, cannot function outside of His Own essence. Although David may not fully understand why, he does know that God can forgive him and yet still retain His perfect righteousness.

God’s righteousness is one of the many aspects of Christianity which separates Christianity from all other religions. All other religions and cults depend upon some form of self-righteousness. That is, the key to your salvation is your being good and righteous and obedient. In Christianity, our salvation is 100% dependent upon God’s righteousness. Our righteousness is God’s righteousness—specifically, it is Christ’s righteousness. We rest in His righteousness; we depend upon His righteousness for our salvation. Because we have believed in Jesus Christ, we share His righteousness. **It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus. Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is justified by faith apart from works of the law** (Rom. 3:26–28). [Jesus is speaking] **"Point of doctrine: I say to you, whoever hears My word and believes Him Who sent Me has eternal life. He does not come into judgment, but has passed from death to life."** (John 5:24). **Now Joshua was standing before the angel, clothed with filthy garments. And the angel said to those who were standing before him, "Remove the filthy garments from him." And to him he said, "Behold, I have taken your iniquity away from you, and I will clothe you with pure vestments."** (Zech. 3:3–4). **God our Savior saved us, not because of works done by us in righteousness, but according to His Own mercy, by the washing of regeneration and renewal of the Holy Spirit** (Titus 3:5).

In the Mormon cult, as likeable as these people often are, they had a set of things which they must participate in, in order to be saved (e.g., their missionary work). Muslims never know if they are saved, unless, for some of them, they commit some heinous act of murderous depravity, and some believe that saves them. Religious Jews, although there is a lot of disagreement among them,<sup>29</sup> believe in the righteousness of the individual (or in his attempted righteousness). Although there is no salvation in Buddhism, per se, there is living a righteous life, and eventually getting out of the reincarnation thing and entering into nirvana.<sup>30</sup> These continuing reincarnations are to improve the soul of the individual. But Christianity, in the Old and New Testaments, is all about placing our faith in the One Who saves, and being clothed in His righteousness. **I will greatly rejoice in the LORD; my soul shall exult in my God, for he has clothed me with the garments of salvation; he has covered me with the robe of righteousness** (Isa. 61:10a). **But now the righteousness of God has been manifested apart from the law, although the Law and the Prophets bear witness to it—the righteousness of God through faith in Jesus Christ for all who believe** (Rom. 3:21–22a). **For what does the Scripture say? "Abraham believed God, and it was counted to him as righteousness."** **Now to the one who works, his wages are not counted as a gift but as his due. And to the one**

<sup>29</sup> The standard line is, get any two rabbis to agree on one thing at one time and Messiah will come.

<sup>30</sup> See <http://www.evangelical.us/buddhism.html> which speaks of right speaking, right action, right thinking, etc.

who does not work but believes in Him Who justifies the ungodly, his faith is counted as righteousness (Rom. 4:3–5).

Our passage reads: *Deliver me, O Elohim, from the guilt of murder; my tongue will loudly celebrate Your righteousness, O Elohim of salvation.* David was guilty of murder. He plotted and ordered the death of Uriah the Hittite, the husband of Bathsheba, the woman he committed adultery with. Yet even David rests upon the righteousness of God.

**Application:** This does not mean that, you can pick out someone that has been bothering you for a long time, and go out and plot his death, and then be forgiven and that is all there is to it. God will forgive you and your salvation is never in jeopardy, but that will not be the end of it. We are about to embark of a study of 10 years of David's life where God puts the screws to David, so to speak. God placed David first under great discipline, and then, to guide David into prudent behavior, God applied pressure to David for 10 years. So, you may have a list of sins that you are dying to commit, and now, you think this door has been opened and you can get out there and enjoy them. To be clear, you have free will and you can do pretty much anything that you want to, unless someone stops you. However, we are subject to the laws of our society and we are subject to God's discipline. God will remind David of his sins for the next 10 years. The pressure on David is going to last for 10 years. Now, if you are up to that, then go ahead, sin away. Enjoy. However, recall how this was presented in a literary fashion? David's affair with Bathsheba takes up about a half a verse. The beginning of his carnality as a result of that, takes up the entire chapter; and God's discipline upon David is going to take up about 10 chapters of Samuel and at least 2 psalms. That is a huge hunk of David's life. God allows us to learn the easy way (through the study of David's life) or the hard way (sinning in whatever way we choose to sin, and then taking the consequences).

**Application:** And never forget; there are always natural consequences. You may want to commit adultery, but this can affect the lives of literally hundreds of people down to generations that you will never even personally know. This can affect your marriage, your children, your children's marriages, and even the marriages of their friends.

Part of what we will explore in the rest of 2Samuel are the natural consequences of David's life. Some of these natural consequences are a result of his many wives. David sired a number of sons, and, since only one man could succeed him, there would be a great deal of strife as a result of having many sons who are not brought up properly (it is quite difficult to properly parent with so many wives and such a continued interest in women).

**Application:** And there is one more thing—the law. Murder can result in your execution or your imprisonment for life. God forgives you and you will spend eternity with Him (assuming you have trusted in Jesus Christ), but don't think that God will simply allow you to get away with murder with respect to natural consequences. It is the responsibility of the police to investigate and apprehend you, and of the courts to administer the proper punishment. Being a believer in Jesus Christ does not exclude you from the judicial system.

David was king and, as such, he was the supreme court justice of the land. He would not face the death penalty for this reason. However, 10 years is a lot of discipline and pressure.

Do not have the mistaken notion that God lets David off the hook because he is a pretty good guy. David is not *off the hook*, and there will be natural consequences to follow, as well as specific pressures by God. David is forgiven by God, but that is not the end of it.

**Application:** No matter who you are or what you have done, if you suddenly come to yourself after spending days (weeks, months or years) in sin, and you are still alive, then God still has a purpose for your life. God keeps you alive for a reason. In some circumstances, as it is with David, you may face a great many pressures in your life—more than most—but these are by way of blessing and guidance. The pressures put upon David will guide him away from making these same mistakes again.

Let's close out this verse with some parallel passages (most were taken from the Treasury of Scriptural Knowledge).

Parallel Passages to Psalm 51:14	
Psalm 51:14	Parallel Texts
Deliver me, O Elohim,	Do not sweep my soul away with sinners, nor my life with bloodthirsty men, in whose hands are evil devices, and whose right hands are full of bribes (Psalm 26:9–10).
from the guilt of murder;	Hear the word of the LORD, O children of Israel, for the LORD has a controversy with the inhabitants of the land. There is no faithfulness or steadfast love, and no knowledge of God in the land; there is swearing, lying, murder, stealing, and committing adultery; they break all bounds, and bloodshed follows bloodshed. Therefore the land mourns, and all who dwell in it languish, and also the beasts of the field and the birds of the heavens, and even the fish of the sea are taken away. Yet let no one contend, and let none accuse, for with you is my contention, O priest. You shall stumble by day; the prophet also shall stumble with you by night; and I will destroy your mother. My people are destroyed for lack of knowledge; because you have rejected knowledge, I reject you from being a priest to me. And since you have forgotten the law of your God, I also will forget your children (Hosea 4:1–6).
my tongue will loudly celebrate Your righteousness,	For as by the one man's disobedience the many were made sinners, so by the one man's obedience the many will be made righteous (Rom. 5:19). For, being ignorant of the righteousness of God, and seeking to establish their own, they did not submit to God's righteousness (Rom. 10:3).
O Elohim of salvation.	"Behold, God is my salvation; I will trust, and will not be afraid; for the LORD GOD is my strength and my song, and he has become my salvation." (Isa. 12:2). Our God is a God of salvation, and to GOD, the Lord, belong deliverances from death (Psalm 68:20).

Although there are parallel Scriptures throughout the Bible, these are a small handful given by way of example.

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One final note—and you will be aware of this if you have studied 2Sam. 12—what comes into David’s life after his confession of sin is not discipline. That is, God does not continue to pour out discipline, per se, upon David, because David is back in fellowship. He is forgiven when he names his sins to God, which he has already done. What follows will be pressures and difficulties—some as an organic result of his sins—all of which are designed to keep David guided in the right direction. In order to fulfill the things which David is requesting here, which will include his ministry as a teacher of God’s forgiveness, David cannot continue to chase skirt. We have already seen where that leads. Skirt-chasing changed from being a distraction in his life to a point that it controlled his life (which is the essence of all addictive behavior<sup>31</sup>).

**O Adonai, my lips You open  
and my mouth makes known Your praise.**

Psalm  
51:15

**O Adonai, You open up my lips  
and my mouth makes known [doctrinal] praise.**

**O Lord, because You opened my lips,  
I will make known doctrinal praise about You.**

Here is how others have translated this verse:

**Ancient texts:**

<sup>31</sup> There is more on addictive behavior in **2Sam. 12** ([HTML](#)) ([PDF](#)).

Latin Vulgate	O Lord, You will open my lips: and my mouth will declare Your praise.
Masoretic Text (Hebrew)	O Adonai, my lips You open and my mouth makes known Your praise.
Peshitta (Syriac)	O LORD, <u>open</u> my lips, and my mouth will show forth Your praise.
Septuagint (Greek)	O Lord, You shall open my lips; and my mouth shall declare Your praise.

Significant differences: In the Syriac, *open* appears to be in the imperative mood. There are no other significant differences.

#### Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Churchyard)	Help me to speak, and I will praise you, Lord. Lord, open my lips, then my mouth will say how great you are.
Easy-to-Read Version	My Master, I will open my mouth and sing your praises!.
Good News Bible (TEV) <i>The Message</i>	Help me to speak, Lord, and I will praise you. Unbutton my lips, dear God; I'll let loose with your praise.
New Century Version	Lord, let me speak so I may praise you.
New Living Translation	Unseal my lips, O Lord, that my mouth may praise you.

#### Partially literal and partially paraphrased translations:

American English Bible	O Jehovah; Then to You I'll open my lips, and with my mouth I will praise You.
Ancient Roots Translinear	Lord, open my lips, and my mouth will tell of your praise.
New American Bible	Lord, open my lips; my mouth will proclaim your praise.
New Simplified Bible	O Jehovah, open my lips (help me speak), and my mouth will speak your praise.

#### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	O Lord, let my lips be open, so that my mouth may make clear your praise.
Complete Jewish Bible	Adonai, open my lips; then my mouth will praise you.
JPS (Tanakh—1985)	O LORD, open my lips, and let my mouth declare Your praise.
Judaica Press Complete T. NET Bible®	O Lord, You shall open my lips, and my mouth will recite Your praise. O Lord, give me the words [Heb "open my lips." The imperfect verbal form is used here to express the psalmist's wish or request.]. Then my mouth will praise you [Heb "and my mouth will declare your praise."].

#### Literal, almost word-for-word, renderings:

Concordant Literal Version exeGeses companion Bible	O Yahweh, open my lips, That my mouth may tell forth Your praise." O Adonay, open my lips; and my mouth tells your halal.
MKJV	O Jehovah, open my lips, and my mouth shall show forth Your praise.
NASB	O Lord, open [Or may You open] my lips, That my mouth may declare Your praise.
Young's Updated LT	O Lord, my lips You open, And my mouth declares Your praise.

**The gist of this verse:** David calls upon God to give him the opportunity to teach divine truth and to praise God.

## Psalm 51:15a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾădônây (אֲדֹנָי) [pronounced <i>uh-doh-NAY</i> ]	<i>Lord (s), Master (s), my Lord (s), Sovereign</i> ; can refer to the Trinity or to an intensification of the noun; transliterated <i>Adonai</i>	masculine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #113 & #136 BDB #10
sâphâh (שִׁפְהַי) [pronounced <i>saw-FAWH</i> ]	<i>lip, tongue; words, speech; dialect, language; edge, border [or, lip] [of something]</i>	feminine plural noun with the 1 <sup>st</sup> person singular suffix	Strong's #8193 BDB #973
pâthach (פָּתַח) [pronounced <i>paw-THAHKH</i> ]	<i>to open, to open up; to let loose [as in, to draw (a sword); to begin, to lead in</i>	2 <sup>nd</sup> person feminine singular, Qal imperfect; pausal form	Strong's #6605 BDB #834 (& #836)

**Translation:** *O Adonai, You open up my lips...* David, for a long time, had no testimony to his subject or to his palace staff. First of all, he was consumed with lust each springtime; and secondly, he was spending his time trying to manipulate Bathsheba's husband, Uriah. At no time did he have a testimony to anyone around him. Everyone looked upon him with some suspicion. Insofar as David's testimony as a believer in Jesus Jehovah Elohim, he had no such testimony. This is a fairly simple concept: if a thief breaks into your house and you confront him, say, with a gun; how much credence do you give him when he then witnesses for Jesus Christ? David had no witness because of his behavior.

**Application:** You do not have a witness to anyone when you are out of fellowship. In fact, depending upon your behavior, there are some people you may not have a witness to after being restored to fellowship.

It is God Who restores David to fellowship.

It will be awhile before David is able to be well-regarded as a whole. With those who are loyal to him, like his staff, David will impart divine truth to them immediately. He infant son dies and David tells them, "*He will not return to me, but I will go to him.*" David will also continue to write psalms, which will be studied for the next 3000 years.

## Psalm 51:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (וְ, or וּ) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
peh (פֶּה) [pronounced <i>peh</i> ]	<i>mouth [of man, animal; as an organ of speech]; opening, orifice [of a river, well, etc.]; edge; extremity, end</i>	masculine singular noun with the 1 <sup>st</sup> person singular suffix	Strong's #6310 BDB #804
nâgad (נִגַּד) [pronounced <i>naw-GAHD</i> ]	<i>to make conspicuous, to make known, to expound, to explain, to declare, to inform, to confess, to make it pitifully obvious that</i>	3 <sup>rd</sup> person masculine singular, Hiphil imperfect	Strong's #5046 BDB #616

## Psalm 51:15b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
t <sup>e</sup> hillâh (תְּהִלָּה) [pronounced t <sup>e</sup> hil-LAW]	<i>praise; praise which reveals [information, doctrine]; doctrinal praise; a revealing of information [doctrine] [by shining a light upon something]; that which has been revealed [by shining a light upon it]</i>	feminine singular noun with a 2 <sup>nd</sup> person masculine singular suffix	Strong's #8416 BDB #239

The key to understanding this noun is, it does not simply refer to someone peppering his speech with *praise God*; but God is praised by the *content* of what is said about him. This word seems to focus upon *shining a light upon God's works and deeds* more than upon His character (which are obviously revealed in His works and deeds).

**Translation:** ...and my mouth makes known [doctrinal] praise. Now that David has been restored to fellowship, he is able to communicate divine viewpoint once again. You will recall that, when his child was dying, David was with that child or near that child for a very long time. He did not eat nor did David do much speaking to anyone. However, once the child had died, David returned to a normal lifestyle, after first going out to worship God (my guess is, he worshiped in or near the tent where the Ark of God was). When he returned and demanded a meal, his servants were shocked, and that gave David an opportunity to explain some divine viewpoint about death to them. Again, David could speak doctrine to them, because he had returned to fellowship and normalcy.

All doctrine praises God. The communication of divine viewpoint praises God. As noted in the Hebrew exegesis, this is not a reference to someone who peppers his speech with *praise the Lord*, but someone who knows the character of God and is able to communicate to others God's character. Mouthing the words *praise God* every minute or so teaches nothing.

O Adonai, You open up my lips and my mouth makes known [doctrinal] praise. Many believers have ask for this. But when I speak with you, I will open your mouth, and you shall say to them, 'Thus says the Lord GOD.' He who will hear, let him hear; and he who will refuse to hear, let him refuse, for they are a rebellious house (Ezek. 3:27). "On that day I [God] will cause a horn to spring up for the house of Israel, and I will open your lips among them. Then they will know that I am the LORD." (Ezek. 29:21). Blessed are you, O Jehovah; teach me Your Statutes. I have declared all the judgments of Your mouth with my lips; I have rejoiced in the way of Your Testimonies as over all riches (Psalm 119:12–14). **And also for me, that words may be given to me in opening my mouth boldly to proclaim the mystery of the gospel, for which I am an ambassador in chains, that I may declare it boldly, as I ought to speak** (Eph. 6:19–20). David himself uses this opportunity on many subsequent occasions, whether vocally or in writing: **Because your grace is better than life, my lips will praise you. So I will bless you as long as I live; in your name I will lift up my hands. My soul will be satisfied as with fat and rich food, and my mouth will praise you with joyful lips** (Psalm 63:3–5).

In the previous verse, David has promised that he will make doctrinal praise known; in this verse, he explains some of the things which he knows, which he can teach.

**For You do not desire a slaughtered animal and should I give a burnt offering, You are not delighted.**

Psalm  
51:16

**For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.**

**For You do not desire or take pleasure in an animal sacrifice  
and You are not delighted or satisfied should I give a burnt offering.**

Here is how others have translated this verse:

**Ancient texts:**

Latin Vulgate	For <u>if</u> You had desired sacrifice, I would indeed have given it: with burnt offerings You will not be delighted.
Masoretic Text (Hebrew)	For You do not desire a slaughtered animal and should I give a burnt offering, You are not delighted.
Peshitta (Syriac)	For You do not desire sacrifice; you do not delight in burnt offerings.
Septuagint (Greek)	For <u>if</u> You desired sacrifice, I would have given it; You will not take pleasure in whole burnt offerings.

Significant differences: Both the Latin and Greek insert an *if* with the first phrase. You can see there are problems with the Hebrew, which explains why the final phrase or two is quite different in the other ancient languages.

**Thought-for-thought translations; paraphrases:**

Contemporary English V. Easy-to-Read Version	Offerings and sacrifices are not what you want. You don't really want sacrifices [A sacrifice was a gift to God. Usually, it was a special animal that was killed and burned on an altar]. So why should I give sacrifices that you don't even want!
<i>The Message</i>	Going through the motions doesn't please you, a flawless performance is nothing to you.
New Life Bible	For You are not happy with a gift given on the altar in worship, or I would give it. You are not pleased with burnt gifts.

**Partially literal and partially paraphrased translations:**

American English Bible	If You wanted a sacrifice, I'd give it, but You don't think well of burnt offerings.
Ancient Roots Translinear <i>God's Word</i> ™	For you will never pleasure in the sacrifices I give. You will not accept the holocaust: You are not happy with any sacrifice. Otherwise, I would offer one to you. You are not pleased with burnt offerings.
New American Bible	For you do not desire sacrifice; a burnt offering you would not accept.
NIRV	You don't take delight in sacrifice. If you did, I would bring it. You don't take pleasure in burnt offerings.
New Jerusalem Bible	Sacrifice gives you no pleasure, burnt offering you do not desire.
Revised English Bible	You have no delight in sacrifice, if I were to bring a whole-offering, you would not accept it.

**Mostly literal renderings (with some occasional paraphrasing):**

Bible in Basic English	You have no desire for an offering or I would give it; you have no delight in burned offerings.
Judaica Press Complete T.	You do not want me to bring sacrifices; You do not desire burnt offerings;...

NET Bible®

**Certainly** [Or "For." The translation assumes the particle is asseverative (i.e., emphasizing: "certainly"). (Some translations that consider the particle asseverative leave it untranslated.) If taken as causal or explanatory ("for", cf. NRSV), the verse would explain why the psalmist is pleading for forgiveness, rather than merely offering a sacrifice.] **you do not want a sacrifice, or else I would offer it** [The translation assumes that the cohortative is used in a hypothetical manner in a formally unmarked conditional sentence, "You do not want a sacrifice, should I offer [it]" (cf. NEB). For other examples of cohortatives in the protasis ("if" clause) of a conditional sentence, see GKC 320 §108.e. (It should be noted, however, that GKC understands this particular verse in a different manner. See GKC 320 §108.f, where it is suggested that the cohortative is part of an apodosis with the protasis being suppressed.);

**you do not desire a burnt sacrifice** [You do not desire a burnt sacrifice. The terminology used in v. 16 does not refer to expiatory sacrifices, but to dedication and communion offerings. This is not a categorical denial of the sacrificial system in general or of the importance of such offerings. The psalmist is talking about his specific situation. Dedication and communion offerings have their proper place in worship (see v. 19), but God requires something more fundamental, a repentant and humble attitude (see v. 17), before these offerings can have real meaning.]

**Literal, almost word-for-word, renderings:**

- Concordant Literal Version **For You are not delighting in sacrifice, that I should give it; An ascent approach You are not holding dear."**
- Context Group Version **For you do not delight in sacrifice; or else would I give it: You have no pleasure in ascension [ offering ].**
- English Standard Version **For you will not delight in sacrifice, or I would give it; you will not be pleased with a burnt offering.**
- exeGesés companion Bible **For you desire not sacrifice; else I give it: you delight not in holocaust.**
- World English Bible **For you don't delight in sacrifice, or else I would give it. You have no pleasure in burnt offering.**
- Young's Updated LT **For You desire not sacrifice, or I give it , Burnt-offering You do not accept.**

**The gist of this verse:** God is not looking for animal sacrifices or burnt offerings.

**Psalm 51:16a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כִּי) [pronounced kee]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
lô' (לֹא or לוֹא) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châphêts (חָפֵּץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2654 BDB #342

**Psalm 51:16a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine singular noun	Strong's #2077 BDB #257

**Translation:** For You do not desire [take pleasure in, delight in] an animal sacrifice... This is somewhat surprising, but David has already been saved. He was not saved by animal sacrifices, but he was saved because he believed in Jesus Christ (Jehovah Elohim). The animal sacrifices led him to that salvation. He does not offer up another animal sacrifice, because he is already saved. He is not looking to be saved once again. Therefore, despite the horrid things that David has done, God does not desire or take pleasure in an animal sacrifice.

This verse reads: For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.

**The Man-ward and God-Ward Interpretation of Psalm 51:16**

I believe that there are two ways to understand this. From David's standpoint, as the writer of this psalm, he does not believe that God requires him to make these animal sacrifices, and, if you will recall, the Ark of God is in Jerusalem, but the Tabernacle of God (where the sacrifices occur) is not. David, for whatever reason, was inspired to bring the Ark of God to Jerusalem, but not to bring the Tabernacle here (probably because he wanted to build a permanent structure for God). Therefore, animal sacrifices do not appear to be a part of the routine in Jerusalem.

Furthermore, most of Israel believes in Jehovah Elohim; therefore, they do not need a repetition of the gospel (which is revealed in the animal sacrifices), but they need more advanced doctrine, which will come through the teaching of God's Word.

God the Holy Spirit reveals something entirely different. David is a type of Christ, and therefore, the focus is upon him, so that the animal sacrifices and other rituals are no longer in the forefront (as they were with Saul, for instance). However, in the Millennium, when the walls of Jerusalem would be Jesus Christ, then animal sacrifices will begin again as a memorial to Him.

So, from the man-ward side, God has not called upon David to bring the Tabernacle into Jerusalem, so there is no emphasis upon animal sacrifices while David is king. He knows that in the future, when the walls of Jerusalem are rebuilt (and the permanent Temple is built—1Kings 7–8), that animal sacrifices in Jerusalem will resume—all of which will occur under Solomon (1Kings 3:1, 4 8:62–64 9:15).

From the God-ward side, there is a parallel which is set up—David represents Jesus Christ in the 1<sup>st</sup> and 2<sup>nd</sup> advents; Solomon represents Jesus Christ in the Millennium. God wants David to be front and center, rather than a set of animal sacrifices.

Furthermore, from the God-ward side, God the Holy Spirit knows that man is not saved or forgiven because of animal sacrifices. This verse is compatible with that understanding.

There are two authors of Scripture—man and God the Holy Spirit. There are times when the human author—David in this case—is saying one thing, but God the Holy Spirit is getting across a different point. These points-of-view are never antithetical, but they may or may not be complementary.

David is a type of Christ in both the 1<sup>st</sup> and 2<sup>nd</sup> advents; for this reason, we ought to examine some of these parallels.

Let's take a look at some of these parallels:

### The Parallels of David and Jesus Christ

#### David

#### Jesus Christ

David represents Jesus Christ in His 1<sup>st</sup> and 2<sup>nd</sup> Advents

David is called God's anointed. 1Sam. 16:6 2Sam. 12:7 22:51	Jesus is called God's Anointed or the Anointed One in Daniel 9:26 Luke 4:18 Acts 10:38
David was anointed king long before he became king. 1Sam. 16	Jesus was anointed by various people, but will not be King over all until the Millennium. Luke 7:38, 46 John 11:2 12:3
David had very humble beginnings and God made him king over all Israel. 1Sam. 16:11 2Sam. 7:8 1Chron. 17:7 Psalm 78:70	Jesus had very humble beginnings and God would make Him king over all the earth. Matt. 13:55 Luke 2:7
On several occasions, when Saul was about to capture David, David slipped away from him. 1Sam. 19:9-18 22:1 23:14-15	On many occasions, when the pharisees or sadducees were about to seize Jesus Christ, He slipped away from them. Luke 4:30 John 8:59 10:39
Saul had a network of spies to spy on and inform on David. 1Sam. 19:11, 19 23:7, 13, 25	The priests, pharisees and sadducees had a network of spies to spy on and inform on Jesus. Mark 3:2 Luke 6:7 14:1 20:20
Saul sought to kill David. 1Sam. 19:9-10 23:14-15	The priests, pharisees and sadducees sought to kill Jesus. Matt. 26:4 Mark 14:1 John 5:16
In seeking to kill David, there was the mitigating factor that he was loved by the people. 1Sam. 18:6-7	In seeking to kill Jesus, there was the mitigating factor that He was loved by many of the people. Matt. 21:46
On several occasions, David should have been taken, but he was not. 1Sam. 23:26,27 27:1	On several occasions, Jesus should have been taken, but He was not. John 7:30
The emphasis is upon David, not upon animal sacrifices. Psalm 40:6 51:16-17	The emphasis in the 1 <sup>st</sup> and 2 <sup>nd</sup> Advents is upon Jesus and not upon animal sacrifices. Heb. 10:5-6
David is a prophet. 2Sam. 23:2 Psalm 22 prophesies Jesus on the cross.	Jesus is a prophet. Matt. 13:57 14:5 21:11 Luke 1:76
Technically, David is not a priest, coming from the tribe of Judah and not the tribe of Levi. He did write about the Priest-King in Psalm 110.	Jesus is a priest. Heb. 2:17 3:1 4:14-15
David is a king.	Jesus is a king. Matt. 2:2 21:5 25:34 Luke 1:33 John 1:49 1Tim. 6:15
David was a man of war.	Jesus will return as a man of war.

Some of this material came from:

<http://www.carelinks.net/doc/biblelives-en/76> accessed July 8, 2011.

<http://www.sermoncentral.com/sermons/david-forshadows-christ-as-king-priest--prophet-james-drake-sermon-on-basics-of-christianity-105467.asp?Page=1> accessed July 8, 2011.

Chapter Outline

Charts, Graphics and Short Doctrines

In order to understand the parallels of David's suffering, we need to separate it completely from the reasons for his suffering. **Psalm 22** is about David enduring great suffering, which suffering parallels the suffering of Jesus Christ on the cross.

**David's Suffering in Psalm 22 Parallels Jesus Christ on the Cross**

David	Jesus Christ
<p>My God, my God, why have you forsaken me? Why are you so far from saving me, from the words of my groaning? Psalm 22:1</p>	<p>And about the ninth hour Jesus cried out with a loud voice, saying, "Eli, Eli, lema sabachthani?" that is, "My God, my God, why have you forsaken me?" Matt. 27:46</p>
<p>In you our fathers trusted; they trusted, and you delivered them. To you they cried and were rescued; in you they trusted and were not put to shame. Psalm 22:4-5</p>	<p>"He trusts in God; let God deliver Him now, if He desires Him. For He said, 'I am the Son of God.' " Matt. 27:43</p>
<p>But I am a worm, and no man; A reproach of men, and despised by the people. Psalm 22:6</p> <p>The worm here is one which is crushed for its blood in order to make a scarlet dye, as Jesus was crushed for our sins, His blood [i.e., His spiritual death] delivering us from our sins.</p>	<p>Jesus was a reproach among His Own people: Now the chief priests and the elders persuaded the multitudes to ask for Barabbas, and destroy Jesus. But the governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas!" Pilate said to them, "What then shall I do to Jesus, who is called Christ?" They all said to him, "Let him be crucified!" But the governor said, "Why? What evil has he done?" But they cried out exceedingly, saying, "Let him be crucified!" Matt. 27:20-23</p>

## David's Suffering in Psalm 22 Parallels Jesus Christ on the Cross

### David

### Jesus Christ

All those who see me mock me. They insult me with their lips. They shake their heads, saying, "He trusts in Yahweh; Let him deliver him; Let him rescue him, since he delights in him." Psalm 22:7–8

Those who passed by blasphemed him, wagging their heads, and saying, "You who destroy the temple, and build it in three days, save yourself! If you are the Son of God, come down from the cross!" Likewise the chief priests also mocking, with the scribes, the Pharisees, and the elders, said, "He saved others, but he can't save himself. If he is the King of Israel, let him come down from the cross now, and we will believe in him. He trusts in God. Let God deliver him now, if he wants him; for he said, 'I am the Son of God.'" The robbers also who were crucified with him cast on him the same reproach. Matt. 27:39–44

The people stood watching. The rulers with them also scoffed at him, saying, "He saved others. Let him save himself, if this is the Christ of God, his chosen one!" The soldiers also mocked him, coming to him and offering him vinegar, and saying, "If you are the King of the Jews, save yourself!" An inscription was also written over him in letters of Greek, Latin, and Hebrew: "THIS IS THE KING OF THE JEWS." One of the criminals who was hanged insulted him, saying, "If you are the Christ, save yourself and us!" Luke 23:35–39

Don't be far from me, for trouble is near. For there is none to help. Psalm 22:11

Then all the disciples left him, and fled. Matt. 26:56b

Many bulls have surrounded me. Strong bulls of Bashan have encircled me. Psalm 22:12

Now when morning had come, all the chief priests and the elders of the people took counsel against Jesus to put him to death: and they bound him, and led him away, and delivered him up to Pontius Pilate, the governor. Matt. 27:1–2

They open their mouths wide against me, Lions tearing prey and roaring. Psalm 22:13

Now the chief priests, the elders, and the whole council sought false testimony against Jesus, that they might put him to death; and they found none. Even though many false witnesses came forward, they found none. But at last two false witnesses came forward, and said, "This man said, 'I am able to destroy the temple of God, and to build it in three days.'" Matt. 26:59–61

I am poured out like water. All my bones are out of joint. My heart is like wax; It is melted within me. Psalm 22:14

Then he said to them, "My soul is exceedingly sorrowful, even to death. Stay here, and watch with me." Matt. 26:38

The cross would have pulled some of our Lord's bones out of joint.

## David's Suffering in Psalm 22 Parallels Jesus Christ on the Cross

David	Jesus Christ
<p>My strength is dried up like a potsherd. My tongue sticks to the roof of my mouth. You have brought me into the dust of death. Psalm 22:15</p>	<p>After this, Jesus, seeing that all things were now finished, that the Scripture might be fulfilled, said, "I am thirsty." John 19:28</p> <p>Jesus cried again with a loud voice, and yielded up his spirit. Matt. 27:50</p>
<p>For dogs have surrounded me. A company of evildoers have enclosed me. They pierced my hands and my feet. Psalm 22:16</p>	<p>Herod with his soldiers humiliated him and mocked him. Dressing him in luxurious clothing, they sent him back to Pilate. Luke 23:11</p> <p>When they came to the place that is called The Skull, they crucified him there with the criminals, one on the right and the other on the left. Luke 23:33</p> <p>The other disciples therefore said to him, "We have seen the Lord!" But he said to them, "Unless I see in his hands the print of the nails, and put my hand into his side, I will not believe." After eight days again his disciples were inside, and Thomas was with them. Jesus came, the doors being locked, and stood in the midst, and said, "Peace be to you." Then he said to Thomas, "Reach here your finger, and see my hands. Reach here your hand, and put it into my side. Don't be unbelieving, but believing." Thomas answered him, "My Lord and my God!" John 20:25–28</p>
<p>I can count all of my bones. They look and stare at me. Psalm 22:17</p>	<p>When they had crucified him, they divided his clothing among them, casting lots, and they sat and watched him there. Matt. 27:35–36 As for the first half of Psalm 22:17, our Lord's bones would have become prominent when hanging from the cross.</p>
<p>They divide my garments among them. They cast lots for my clothing. Psalm 22:18</p>	<p>Then the soldiers, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat. Now the coat was without seam, woven from the top throughout. Then they said to one another, "Let's not tear it, but cast lots for it to decide whose it will be," that the Scripture might be fulfilled, which says, "They parted my garments among them. For my cloak they cast lots." Therefore the soldiers did these things. John 19:23–24</p>

The reason that we look at this is to see that David, in Psalm 22, is writing about a particularly difficult incident in his own life; however, God the Holy Spirit uses these same words to look forward to our Lord going to the cross in our stead.

Solomon represents Jesus Christ in His Millennial reign.

### The Parallels of Solomon to Jesus Christ

Solomon	Jesus Christ
Solomon is the son of David. 2Sam. 12:24	Jesus is the Son of David. Luke 3:23–31
Solomon’s birth was a matter of God’s grace. Solomon was born to David and Bathsheba, a union which began with David taking Bathsheba, as a married woman, and then having her husband killed. That anything could come from their union is the grace of God. 2Sam. 11–12	That Jesus has come is a matter of grace as well. <i>And the Word became flesh and tabernacled among us. And we beheld His glory, glory as of an only begotten from the Father, full of grace and of truth. And from his fullness we have all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ</i> (John 1:14, 16–17).
Nathan the prophet said that Solomon should be known as <i>beloved of the Lord</i> (which is the meaning of the name <i>Jedidiah</i> ). 2Sam. 12:25	Jesus is beloved of the Lord. Matt. 3:16–17
Solomon’s reign begins with judgement. 1Kings 2:25–26, 32–34, 44–46	The Millennial reign of our Lord begins with judgment. Matt. 25:31–32 1Cor. 4:5
God’s wisdom is manifested in Solomon. 1Kings 3:5–13 4:29–34 10:4–9, 23–27	God’s wisdom is made manifest by our Lord. Isa. 11:1–5 2:1–5
Israel’s blessing was dependent upon Solomon’s obedience. 1Kings 6:12–13	Our blessing is dependent upon the obedience of Jesus Christ. Rom. 5:19 Philip. 2:8 Heb. 5:7–10
God’s love toward Israel is revealed in His giving them Solomon as their king. 2Chron. 9:8	God’s love to us is revealed in His giving His Son to us. John 3:16 Rom. 5:8
When the walls of Jerusalem are rebuilt, animal sacrifices will begin again. This is also because Solomon builds the Temple in Jerusalem. 1Kings 3:1, 4 6:1, 14, 38 8:62–64 9:15 1Chron. 22:7–10 Psalm 51:18–19	When Jesus rules from Zion, animal sacrifices will resume as a memorial to Him. The Temple will also be rebuilt. Zech. 6:11–13 Mal. 3:3
Solomon’s name means <i>peace</i> . Solomon rules over Israel during an extended period of peace. 1Cor. 22:6–9	Jesus rules over the world during an extended period of peace. Isa. 2:3–4 9:6–8 11:6–9
The Ark and the Glory of God return to Israel. 1Kings 8:6–11	The Ark and the Glory of God return to Israel. Isa. 24:23 40:5 60:1–3
Israel is restored and exalted (under David, there will be a revolution at the end of his reign). 1Kings 10:23–27	Israel is restored and exalted. Micah 4:2 Zech. 8:20–23 14:8–9, 16

Some of this material came from:

<http://www.jesusplusnothing.com/studies/online/jcsolomon.htm>

<http://evaggelion.org/16>

[http://www.aletheiacollege.net/bl/7-1Solomon\\_As\\_A\\_Type\\_Of\\_Christ.htm](http://www.aletheiacollege.net/bl/7-1Solomon_As_A_Type_Of_Christ.htm)

All accessed September 17, 2011.

## Psalm 51:16b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced <i>weh</i> ]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
nâthan (נָתַן) [pronounced <i>naw-THAHN</i> ]	<i>to give, to grant, to place, to put, to set; to make</i>	1 <sup>st</sup> person singular, Qal imperfect with a cohortative hê	Strong's #5414 BDB #678
The hê at the end is called a voluntative hê and the verb itself is known as a cohortative and is often translated with the additional word <i>let, may, might, ought, should</i> .			
ʿôlâh (עֹלָה) [pronounced <i>go-LAW</i> ]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
lô' (לֹא or לוֹא) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
râtsâh (רָצַח) [pronounced <i>raw-TSAWH</i> ]	<i>to be delighted [with a person or thing], to receive [graciously], to delight [in someone, something]; to enjoy; to satisfy, to pay off</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #7521 BDB #953

**Translation:** ... You are not satisfied should I give a burnt offering. David cannot offer any sort of works to mollify God. If he was to offer up a burnt offering, God would not be satisfied with it. From David's thinking, which is both accurate and accurately represented in this psalm, there has to be more than a simple burnt offering to God to gain God's forgiveness. David realizes just how far he has fallen; just how much he has done; and he knows that a simple ritual can, in no way, make up for what he has done. That is the man-ward side of what we find here. The God-ward side is very similar: we know that the animal sacrifices in the Old Testament did not provide salvation nor did they provide the basis for restoration to fellowship. They looked ahead to the sacrifice of Jesus Christ. This passage is interpreted by Heb. 10:5–7 **Consequently, when Christ came into the world, He said, "Sacrifices and offerings You have not desired, but a body You have prepared for Me; in burnt offerings and sin offerings You have taken no pleasure. Then I said, 'Behold, I have come to do your will, O God, as it is written of me in the scroll of the book.'" God the Holy Spirit knew that Jesus Christ would die for our sins and take our place on the cross.**

Again, what David has in mind when he writes these words is one thing; what God the Holy Spirit has in His mind is another; however, the divine and human thinking are complementary.

Psalm 51:16 reads: **For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.** We find this same sentiment expressed elsewhere: **"What to Me is the multitude of your sacrifices?" says the LORD; "I have had enough of burnt offerings of rams and the fat of well-fed beasts; I do not delight in the blood of bulls, or of lambs, or of goats."** (Isa. 1:11). Ritual for ritual's sake means nothing to God. He is not impressed by ritual, and Israel had gotten to a point where, obedience to God's laws had gone by the wayside, but they got out there and sacrificed those animals regularly. Judaism became quite enthralled by the Sabbath day, and developed all kinds of rules and regulations for the observance of the Sabbath day. One which I recall from my Jewish history class was, if a cart drives by you and splashes mud on your garment, you cannot clean your garment. However, what you are allowed to do is, let the mud dry and, with exactly one squeeze of your hand, crumble the dried mud, and then release. That was not considered working on the Sabbath day. Obviously, the meaning of the Sabbath day is lost in all of their rules and regulations, just as the meaning of the animal sacrifices was lost even though people continued to sacrificing animals.

As an aside, it is reasonable to ask, *why were animals sacrificed in the first place?* To those in the Old Testament, it is my contention that they did not understand that Messiah would come and die for their sins, despite the Old Testament prophecies. They understood that faith in Jehovah was salvation, and that God could and would cover over their sins, and that was somehow related to these animal sacrifices, but there was no clear theology developed from the Old Testament wherein, they knew Messiah would come and offer Himself as our sacrifice on the cross. Now, in retrospect, we understand this perfectly; looking forward, they did not.

The purpose of Old Testament sacrifices, as is the purpose of many things in the Old Testament, was to point to Jesus Christ. It is not necessary that this be fully understood by the participants in these rituals. In fact, it is even more meaningful that they did not fully understand what they were doing. From God's viewpoint, the cross and Jesus dying for our sins, are absolutes, revealed throughout the Old and New Testaments. However, from man's viewpoint, the shadow of these things is given in the Old Testament, and made known more completely in the New. These testaments fit together like a glove over a hand. All that is found in the Old Testament makes complete sense in the New. In fact, this is so remarkable, that much of the ministry of the New Testament Apostles was to explain the Old Testament in light of what Jesus did for us.

The Old and New Testaments fit together so well, that even today, great theologians lose sight of the fact that Old Testament rituals were not fully understood by those who did them. The meaning of the Old Testament is made so clear in the New, that many theologians do not recognize that the Old Testament is filled with shadows of the New, things which were not fully apprehended in the Age of Israel.

The author of Hebrews writes:

### The Shadows of Hebrews 9

#### Scripture

#### Text/Commentary

Now even the first covenant had regulations for worship and an earthly place of holiness. For a tent was prepared, the first section, in which were the lampstand and the table and the bread of the Presence. It is called the Holy Place (Heb. 9:1–2).

The first covenant is the Old Testament, and there were many regulations for worship as well as a place of holiness. God had people in the Exodus generation built the Tabernacle, and one section of this Tabernacle contained the lampstand, table and bread of His Presence.

Behind the second curtain was a second section called the Most Holy Place, having the golden altar of incense and the ark of the covenant covered on all sides with gold, in which was a golden urn holding the manna, and Aaron's staff that budded, and the tablets of the covenant. Above it were the cherubim of glory overshadowing the mercy seat. Of these things we cannot now speak in detail. (Heb. 9:3–5).

In the Holy of Holies, there was the Ark of God, which contained the golden urn of manna, Aaron's rod that budded, and the tables of the Law. The manna represents God's provision; the rod represents regeneration and resurrection, and the Law lists the ways in which we have failed God.

The cherubim represent the Angelic Conflict and the observation of angels. The author of Hebrews was not going to explain what everything meant at that time.

These preparations having thus been made, the priests go regularly into the first section, performing their ritual duties, but into the second only the high priest goes, and he but once a year, and not without taking blood, which he offers for himself and for the unintentional sins of the people (Heb. 9:6–7).

The priests ministered daily to the people going in and out of the first section of the Tabernacle regularly. However, only the High Priest (who represents Jesus Christ) could go into the Holy of Holies, which he did once a year, sprinkling blood upon the mercy seat, which was affixed to the Ark of God.

## The Shadows of Hebrews 9

Scripture	Text/Commentary
<p>By this the Holy Spirit indicates that the way into the holy places is not yet opened as long as the first section is still standing (which is symbolic for the present age). According to this arrangement, gifts and sacrifices are offered that cannot perfect the conscience of the worshiper, but deal only with food and drink and various washings, regulations for the body imposed until the time of reformation (Heb. 9:8–10).</p>	<p>All that was done in relation to the Tabernacle was representative; none of these rituals could take away sin.</p>
<p>But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) He entered once for all into the holy places, not by means of the blood of goats and calves but by means of his own blood, thus securing an eternal redemption (Heb. 9:11–12).</p>	<p>Jesus Christ is our true High Priest, and He enters into the presence of God, not with the blood of goats and calves, but with His Own blood, thus securing our eternal redemption for us.</p>
<p>For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, purify our conscience from dead works to serve the living God (Heb. 9:13–14).</p>	<p>All of the animal sacrifices did not secure salvation for those who participated in these rituals. It is the blood of Christ which purifies us before God.</p>
<p>Therefore He is the Mediator of a new covenant [or, <i>this New Testament</i>], so that those who are called may receive the promised eternal inheritance, since a death has occurred that redeems them from the transgressions committed under the first covenant [i.e., the Old Testament]. For where a will [lit., <i>covenant, testament</i>] is involved, the death of the one who made it must be established (Heb. 9:15–16).</p>	<p>A mediator is usually seen as a man equal to two parties, which acts as a go-between for two parties. Jesus Christ is fully God and true humanity, so He can bridge the gap between man and God.</p> <p>However, here, He is seen as One Who establishes and/or ratifies a covenant. In order for this covenant to take effect, there must be the death of the One Who made it.</p>
<p>For a will [lit., <i>covenant, testament</i>] takes effect only at death, since it is not in force as long as the one who made it is alive. Therefore not even the first covenant [i.e., the Old Testament] was inaugurated without blood (Heb. 9:17–18).</p>	<p>For a will to take effect, there must be the death of the One Who made it.</p> <p>The Old Testament was initiated with blood. Everywhere you turn in the Old Testament, there is blood.</p>
<p>For when every commandment of the law had been declared by Moses to all the people, he took the blood of calves and goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people, saying, "This is the blood of the covenant that God commanded for you." (Heb. 9:19–20; Ex. 24:8).</p>	<p>Moses sprinkled the Law with blood, so that, from the very beginning, the Law of God was to be associated with blood.</p>

## The Shadows of Hebrews 9

Scripture	Text/Commentary
And in the same way he sprinkled with the blood both the tent and all the vessels used in worship. Indeed, under the law almost everything is purified with blood, and without the shedding of blood there is no forgiveness of sins (Heb. 9:21–22).	Everything used in the worship of the Jews was purified with blood. Without the shedding of blood, there was no forgiveness for sin; there was no release from the bondage of sin.
Accordingly, it was necessary for the representations of the heavenly things to be purified with these rites, but the heavenly things themselves with better sacrifices than these. For Christ has entered, not into holy places made with hands, which are copies of the true things, but into heaven itself, now to appear in the presence of God on our behalf (Heb. 9:23–24).	All of these things in the Old Testament were representations or imitations of the truth. Jesus Christ does not enter into the Holy of Holies, a room made with hands, but He enters into heaven itself and He stands before God on our behalf.
Nor was it to offer himself repeatedly, as the high priest enters the holy places every year with blood not his own, for then He would have had to suffer repeatedly since the foundation of the world. But as it is, He has appeared once for all at the end of the ages to put away sin by the sacrifice of Himself (Heb. 9:25–26).	The high priest went into the Holy of Holies year by year to sprinkle the blood of an animal onto the Mercy Seat, but Jesus Christ would suffer once for all mankind, being the sacrifice.
And just as it is appointed for man to die once, and after that comes judgment, so Christ, having been offered once to bear the sins of many, will appear a second time, not to deal with sin but to save those who are eagerly waiting for Him (Heb. 9:27–28).	Just as we all die once and then the judgment, Jesus Christ died one time, bearing the sins of many; and when He appears again, it will be to deliver those who wait on Him.

Let me remind you how we got there: Psalm 51:16 reads: **For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.** This required us to figure out two things: what did David mean here and what did God the Holy Spirit mean here.

### Chapter Outline

### Charts, Graphics and Short Doctrines

This tangent naturally leads us to examine Old Testament salvation. If they did not understand that Messiah would come to this earth and die for our sins, just exactly what did they believe? Old Testament believers were saved just as we are saved: they believed in Jehovah Elohim, the revealed Member of the Trinity. They may not have understood any of what they did, by way of ritual, but they trusted in Y<sup>e</sup>howah, and that faith was credited to them as righteousness (Gen. 15:6). To give you a modern parallel, I read John 3 and I believed in Jesus Christ at age 21. In fact, I believed in Jesus on several occasions, just in case the first few times didn't take. Did I fully understand His death on the cross? No. Did I understand His resurrection and ascension into heaven? No. Did I even know that Jesus is God? No. Essentially all I did was, point to John 3:16, 18 and 36 and claim that promise made to me by God. If you were to ask me, 5 seconds after the first time I believed in Jesus, what this meant, all I could do is point out these verses. I could not tell you jack about anything else. Later, I found out that Jesus is God; later I found out what happened to Him after the cross (yes, I did not know!). My non-meritorious faith was credited to me as righteousness. The same is true of every Old Testament saint. What they knew was limited, but in Whom they trusted was key. As an aside, you will note that, when saving faith is spoken of in the Old Testament, it is always faith in Y<sup>e</sup>howah (*Jehovah*) rather than in Elohim (*God*). Faith in God is not enough. Jesus said, **"You believe in God; believe also in Me."** (John 14:1b). The second phrase is a command.

Our passage reads **For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.** So let's see what God does delight in.

### What God Delights In

1. Psalm 51:6: **You desire [and take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].** God desires doctrine in the inner being of the believer.
2. 1Ch 29:17 **I know also, my God, that You try the heart, and have pleasure in integrity. I, in the integrity of my heart, have willingly offered all these things. And now I have seen with joy Your people who are present here to offer willingly to You.** God takes pleasure when the believer has personal integrity.
3. Prov. 15:8b **...the prayer of the upright is His delight.**
4. God delights in obedience more than in burnt offerings. 1Sam. 22:15
5. God delights in grace and Bible doctrine more than in sacrifices. Hosea 6:6 **"For I desire steadfast love and not sacrifice, the knowledge of God rather than burnt offerings."**
6. God delights in a king who will execute justice and righteousness. 1Kings 10:9–10
7. God loves those whom He corrects. Prov. 3:12
8. God delights in just business dealings. Prov. 11:1
9. God delights in the spiritually mature. Prov. 11:20
10. God delights in those who function in truth. Prov. 12:22
11. God delights in the prayer of the spiritually mature. Prov. 15:8
12. **"Let him who boasts boast in this, that he understands and knows me, that I am the LORD who practices steadfast love, justice, and righteousness in the earth. For in these things I delight, declares the LORD."** Jer. 9:24

In short, God delights in integrity.

### Chapter Outline

### Charts, Graphics and Short Doctrines

And, on the flip side:

### What God Does not Delight In

1. Psalm 51:16 **For you do not desire sacrifice, or I would give it; You do not delight in burnt offering.** See also Psalm 40:6 Isa. 1:11 Hosea 6:6
2. Prov. 15:8a **The sacrifice of the wicked is a hateful thing to Jehovah...** See also Prov. 15:8 21:27
3. God hated the abominable things that the Canaanites did in the Land of Promise—specifically, the offering up of their children to their gods. Deut. 12:31
4. God hates false religion. Deut. 16:22
5. When the Jews distorted the worship of Y<sup>e</sup>howah, God despised their rituals and sacrifices. Amos 5:21–23
6. God hates the wicked and those who love violence. Prov. 11:5
7. God hates evil. Psalm 97:10
8. God hates pride, lying, murder, thinking which devises evil, those who run toward evil, those who lie in court and those who cause Jews to fight among themselves. Prov. 6:16–18 See also Prov. 12:22 Amos 6:8 Zech. 8:17
9. It is an abomination to the Lord for man to cheat in business. Prov. 11:1
10. Those who are perverted in their thinking are an abomination to the Lord. Prov. 11:20
11. God is displeased with those who call evil good. Mal. 2:17

When animal sacrifices are offered up by those who are unregenerate and for those for whom this is just a ritual, God does not delight in that. These verses, in no way, call for animal sacrifices to end (except, of course, after the Lord has come—Heb. 10:5–6).

This is a marvelous verse, so let's take one more look at it.

### Psalm 51:16 Summarized

1. This verse reads: **For You do not desire** [take pleasure in, delight in] **an animal sacrifice and You are not satisfied should I give a burnt offering.**
2. David is speaking to God.
3. David knows the heinous nature of the sins which he has committed.
4. David also knows that he has been completely and totally cleansed from these sins. Psalm 51:1–2
5. David recognizes that God does not actually take pleasure in or desire a blood sacrifice. Nor is God pleased with a burnt offering. David is recognizing that these are symbols; the sacrifice of an animal is a ritual; and that there has to be more than just this ritual to blot out his sin.
6. However, David may not understand just exactly what more is required to blot out his sin.
7. On the other hand, God does not despise a broken and crushed heart (Psalm 51:17).
8. However, this will not be the end of burnt offerings (Psalm 51:18–19).
9. What does God desire? David tells us in v. 6: **You desire [and take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].** God desires doctrine in the inner being of the believer.
10. This is as far as David can take us. He recognizes that he has committed horrible sins, and that animal sacrifices do not seem to be enough; and that, he needs to fully understand the depth of and effects of his sin. However, he cannot take us any further than this.
11. The writer of Hebrews pulls all of this together for us, explaining what the Holy Spirit was saying.
12. God does not take pleasure in an animal sacrifice, because this slaughter of an animal is not truly efficacious for our sins. We cannot just sin and then slaughter an animal and call it even.
13. God requires the sacrifice of His Son. Jesus Christ must go to the cross and pay for the sins which we have committed. For, **without the shedding of blood, there is no remission of sins** (Heb. 9:22).
14. It takes the New Testament to explain all that is in the Old. One can look at the Old Testament from the New Testament perspective and what we find makes a great deal of sense.
15. God the Holy Spirit has a perfect knowledge of all events, past, present and future; so that His complete knowledge of all things is apparent throughout the Old Testament.
16. Because we have the privilege of living in the Church Age, having the complete Old and New Testaments, we can understand all that God has for us in both testaments—including verses like this, for which David, the human author, only had a partial understanding. **For You do not desire** [take pleasure in, delight in] **an animal sacrifice and You are not satisfied should I give a burnt offering.**
17. David understood that these animal sacrifices were not enough. We understand that it is the efficacious sacrifice of God the Son which saves us and allows us to be restored to fellowship with Him.
18. The writer of Hebrews sums all of this up in Heb. 10:1–14 **For since the law has but a shadow of the good things to come instead of the true form of these realities, it can never, by the same sacrifices that are continually offered every year, make perfect those who draw near. Otherwise, would they not have ceased to be offered, since the worshipers, having once been cleansed, would no longer have any consciousness of sins? But in these sacrifices there is a reminder of sins every year. For it is impossible for the blood of bulls and goats to take away sins. Consequently, when Christ came into the world, He said, "Sacrifices and offerings you have not desired, but a body have You prepared for Me; in burnt offerings and sin offerings You have taken no pleasure. Then I said, 'Behold, I have come to do Your will, O God, as it is written of Me in the scroll of the book.'" When He said above, "You have neither desired nor taken pleasure in sacrifices and offerings and burnt offerings and sin offerings" (these are offered according to the law), then He added, "Behold, I have come to do Your will." He does away with the first in order to establish the second. And by that will we have been sanctified through the offering of the body of Jesus Christ once for all. And every priest stands daily at his service, offering repeatedly the same sacrifices, which can never take away sins. But when Christ had offered for all time a single sacrifice for sins, He sat down at the right hand of God, waiting from that time until His enemies should be made a**

## Psalm 51:16 Summarized

- footstool for His feet. For by a single offering He has perfected for all time those who are being sanctified.**
19. So, David knew that these animal sacrifices were not quite enough. God the Holy Spirit knew that Jesus Christ would die for our sins. David the human author tells us what he knows in Psalm 51:16; and, simultaneously, God the Holy Spirit tells us what He knows in this passage, which we understand now, in the Church Age, when our Lord's sacrifice is an historical incident in human history.
  20. **For You do not desire** [take pleasure in, delight in] **an animal sacrifice and You are not satisfied should I give a burnt offering.** Such is the brilliance of God, to simultaneously communicate incomplete knowledge and complete knowledge with the same words.

So, David knew that there had to be more involved in his forgiveness than simply offering up another animal sacrifice. The Holy Spirit understands this, and allows for these words to be written, because they look ahead to the only true efficacious sacrifice, that of our Lord Jesus Christ.

### Chapter Outline

### Charts, Graphics and Short Doctrines

If you still do not buy into the idea that, the human author understands one thing, which is because he is limited in his spiritual understanding; but that these same words can be used by God to mean more than what the speaker understands, then let's go back to the original sin. God sacrificed an animal before Adam and the woman and covered their nakedness with the skin of this animal. They had never seen an animal killed before; they probably had never seen blood before. Then God looked at the serpent and said, **"I will put hostility between you and the woman, and between your seed and her seed. He will strike your head, and you will strike his heel."** (Gen. 3:15). Now, do you think that Adam or the woman understand all that was going on? Did they understand the symbolic nature of the animal sacrifice and the covering of their nakedness with the animal's skin? Did they understand the animosity that would exist between the woman's seed and Satan's seed? Did they understand that Jesus Christ would crush the head of Satan (metaphorically speaking)? Did they understand that Jesus would be infected with the venom of sin? Of course not! But the writer of this chapter of Genesis (or the one who conveyed it verbally, which would have been Adam), recognized that this must all be remembered, even though he did not know what it all meant.

Understanding what David is saying and understanding what God the Holy Spirit is saying will become even more important as we continue in our study of the psalms.

**Slaughtered animals of Elohim a spirit of being broken;  
a heart of being broken and crushed, O Elohim. You do not despise.**

Psalm  
51:17

**A broken spirit [rather than] slaughtered animals of Elohim;  
You do not despise, O Elohim, a broken and crushed heart.**

**You desire a broken spirit rather than the slaughtered animals of Elohim;  
O God, You do not despise a broken and crushed heart.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate

A sacrifice to God is an afflicted spirit: a contrite and humbled heart, O God, You wilt not despise.

Masoretic Text (Hebrew)

Slaughtered animals of Elohim a spirit of being broken;  
a heart of being broken and crushed, O Elohim. You do not despise.

Peshitta (Syriac)	The sacrifices of God <u>are</u> a broken spirit; a broken and a contrite heart, O God, You will not despise.
Septuagint (Greek)	Sacrifice to God <u>is</u> a broken spirit; a broken and humbled heart God will not despise.

Significant differences: In the first phrase, there is no verb. When there are two substantives, often they are connected with an understood *is*. So, there are no real disagreements in this verse between the various ancient languages.

### Thought-for-thought translations; paraphrases:

Contemporary English V.	The way to please you is to feel sorrow deep in our hearts. This is the kind of sacrifice you won't refuse.
Easy English (Churchyard)	The *sacrifices that God wants are a broken spirit and a broken *heart that knows that it has *sinned.
Easy-to-Read Version	The sacrifice that God wants is an humble spirit [Literally, "a broken spirit."]. God, you will not turn away a person who comes with an humble, submissive heart [Literally, "a broken and crushed heart."].
Good News Bible (TEV)	My sacrifice is a humble spirit, O God; you will not reject a humble and repentant heart.
<i>The Message</i>	I learned God-worship when my pride was shattered. Heart-shattered lives ready for love don't for a moment escape God's notice.
New Century Version	The sacrifice God wants is a broken spirit. God, you will not reject a heart that is broken and sorry for sin.
New Life Bible	The gifts on an altar that God wants are a broken spirit. O God, You will not hate a broken heart and a heart with no pride.
New Living Translation	The sacrifice you desire is a broken spirit. You will not reject a broken and repentant heart, O God.

### Partially literal and partially paraphrased translations:

American English Bible	The sacrifice God wants is a spirit that's broken. He doesn't look down on a heart that's been humbled.
Ancient Roots Translinear	Sacrifice to God a broken spirit-wind. God, you will never despise a broken and bruised heart!
<i>God's Word</i> <sup>TM</sup>	The sacrifice pleasing to God is a broken spirit. O God, you do not despise a broken and sorrowful heart.
NIRV	The greatest sacrifice you want is a broken spirit. God, you will gladly accept a heart that is broken because of sadness over sin.
New Jerusalem Bible	Sacrifice to God is a broken spirit, a broken, contrite heart you never scorn.
Revised English Bible	God, my sacrifice is a broken spirit, you, God, will not despise a chastened heart.
New Simplified Bible	The sacrifice pleasing to God is a broken spirit. O God, you do not despise a broken and sorrowful (contrite) heart.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The offerings of God are a broken spirit; a broken and sorrowing heart, O God, you will not put from you.
Complete Jewish Bible	My sacrifice to God is a broken spirit; God, you won't spurn a broken, chastened heart.

JPS (Tanakh—1985)	True sacrifice to God is a contrite spirit, God, You will not despise a contrite and crushed heart.
Judaica Press Complete T.	The sacrifices of God are a broken spirit; O God, You will not despise a broken and crushed heart.
NET Bible®	The sacrifices God desires are a humble spirit [Heb "a broken spirit."] — O God, a humble and repentant heart [Heb "a broken and crushed heart."] you will not reject [Or "despise."].
New International Version	My sacrifice, O God, is [Or <i>The sacrifices of God are</i> ] a broken spirit; a broken and contrite heart you, God, will not despise.

**Literal, almost word-for-word, renderings:**

<i>The Amplified Bible</i>	My sacrifice [the sacrifice acceptable] to God is a broken spirit; a broken and a contrite heart [broken down with sorrow for sin and humbly and thoroughly penitent], such, O God, You will not despise.
Concordant Literal Version	The sacrifices to Elohim are a broken spirit; A broken and crushed heart, O Elohim, You shall not despise."
Context Group Version	The sacrifices of God are a broken spirit: A broken and contrite heart, O God, you will not ignore.
exeGeses companion Bible	The sacrifices of Elohim are a broken spirit; a broken and a crushed heart, O Elohim, you despise not.
New King James Version	The sacrifices of God are a broken spirit, A broken and a contrite heart- These, O God, You will not despise.
NRSV	The sacrifice acceptable to God* is a broken spirit; a broken and contrite heart, O God, you will not despise.
World English Bible	The sacrifices of God are a broken spirit. A broken and contrite heart, O God, you will not despise.
Young's Updated LT	The sacrifices of God are a broken spirit, A heart broken and bruised, O God, You do not despise.

**The gist of this verse:** These animal sacrifices are representative of a broken spirit. God does not despise a broken and contrite heart

**Psalm 51:17a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zebach (זָבַח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257
ʿĒlōhîym (אֱלֹהִים) [pronounced el-o-HEEM]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular construct	Strong's #7307 BDB #924

## Psalm 51:17a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
shâbar (שָׁבַר) [pronounced shaw <sup>b</sup> -VAHR]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	feminine singular, Niphal participle	Strong's #7665 BDB #990

**Translation:** A broken spirit [rather than] slaughtered animals of Elohim;... The previous verse read: For You do not desire or take pleasure in an animal sacrifice and You are not delighted or satisfied should I give a burnt offering. So, in context, it is reasonable to assume that, this is what God is satisfied with; this is what God does want.

The idea behind a broken spirit is, David has to be broken of his addiction to sex. As king, he has confused the entire populace of Israel over his actions. As we will find out, there will be a great split in Israel over David—those who like him and those who do not. Even though a split like this exists in any country, this was exacerbated by David's very lascivious behavior, which came to be known by most everyone. David, not allowing himself to just to whatever he feels like is better for the country and better for him.

**Application:** A person in authority has all kinds of additional responsibilities. David has a great responsibility toward his own country, and taking the wife of one of his greatest soldiers and then having that man killed dramatically violates his responsibility. You may desire some great position of authority so that you can tell people what to do, but that is not even half of being in authority. If that is all you desire, then you need to adjust your concept of authority.

## Psalm 51:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lêb (לֵב) [pronounced lay <sup>b</sup> v]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular construct	Strong's #3820 BDB #524
shâbar (שָׁבַר) [pronounced shaw <sup>b</sup> -VAHR]	<i>to be broken, to break [one's limbs, mind or heart]; to be torn to pieces; to be broken down, to be destroyed, to perish</i>	Niphal participle	Strong's #7665 BDB #990
w <sup>e</sup> (or v <sup>e</sup> ) (וּ, or וּ) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
dâkâ' (דָּכָא) [pronounced daw-KAW]	<i>to be crushed, to be broken into pieces; to be contrite</i>	Niphal participle	Strong's #1792 BDB #193

Clarke: *dakah* means] to beat out thin, - to beat out masses of metal, etc., into laminae or thin plates. The spirit broken all to pieces, and the heart broken all to pieces, stamped and beaten out.<sup>33</sup>

<sup>32</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 51:17.

<sup>33</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 51:17.

## Psalm 51:17b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This verb appears to be equivalent to Strong's #1794, which is how it is listed in some reference material.			
ʿĒlôhîym (אֱלֹהִים) [pronounced <i>el-o-HEEM</i> ]	<i>God; gods, foreign gods, god; rulers, judges; superhuman ones, angels; transliterated Elohim</i>	masculine plural noun	Strong's #430 BDB #43
lô' (אֵל אוֹל) [pronounced <i>low</i> ]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
bâzâh (בָּזָה) [pronounced <i>baw-ZAW</i> ]	<i>to despise, to regard with contempt, to hold in contempt</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #959 BDB #102
The negative + the strong verb <i>to despise</i> indicates that this is something that God strongly approves. <sup>34</sup>			

**Translation:** ...You do not despise, O Elohim, a broken and crushed heart. God does not despise a heart—a frontal lobe—which has been turned around. Being crushed and broken here simply refers to David getting straightened out by God with heavy discipline (or, heavy corrective pressure). *Not despising* something means that God heartily approves. Therefore, we could translated this: **You great approve, O Elohim, of a broken and crushed heart.** God wants David to fully understand what he has done and the harm he has caused.

So, there is no misunderstanding, David is not saying here that he has whipped up some emotions in a way to be pleasing to God. David knows all the facts of his own sin and he knows, to a limited degree, the harm which he has caused to his people and his nation. His emotion naturally responds to this knowledge.

We learn a lot about individual sin, the interlocking systems of arrogance and how God worked in the life of David after his great fall (I cannot call this a fall from grace, as God has been their constantly wanting to pour out His grace upon David). However, David is subtly moving from his own personal experience to that of all Israel, and how Israel has turned away from God. Therefore, this psalm will take on more of a national flavor.

Scofield:<sup>35</sup> *This Psalm must ever be, in its successive steps, the mould of the experience of a sinning saint who comes back to full communion and service. The steps are:*

<sup>34</sup> Matthew Poole, *English Annotations on the Holy Bible*; ©1685; from e-Sword, Psalm 51:17.

<sup>35</sup> This quote and the entire doctrine come from C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 51:1.

## Scofield's Outline of Psalm 51

Scofield Notes	Scripture
(1) sin thoroughly judged before God (vs. 1-6);	<p>Show grace to me, O Elohim, according to Your graciousness; according to the abundance of Your graciousness, blot out my transgressions. Thoroughly wash me from my iniquity [or, <i>depraved action</i>]; and, from my sin, cleanse me.</p> <p>For I know my disobedience, and my sin [is] continually before me.</p> <p>With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes.</p> <p>Therefore [lit., <i>So that</i>], You are righteous in Your declaration; [and] You are justified in Your judgment.</p> <p>Look, I was born in iniquity and my mother conceived me in sin. Listen, You desire [and take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].</p>
(2) forgiveness and cleansing through the blood (v. 7.f.c.)	<p>You will bear my blame [or, <i>take the consequences for my sin; make a sin offering for me</i>] with hyssop and I will be cleansed; You will wash me and I will be made white more than snow.</p>
(3) cleansing (v. 7,1,c, to 10.) Compare (John 13:4–10 Eph. 5:26 1Jo. 1:9).	<p>You will bear my blame [or, <i>take the consequences for my sin; make a sin offering for me</i>] with hyssop and I will be cleansed; You will wash me and I will be made white more than snow.</p> <p>Show grace to me, O Elohim, according to Your graciousness; according to the abundance of Your graciousness, blot out my transgressions. You will cause me to hear happiness and joy; let the bones [that] You have crushed leap for joy.</p> <p>Hide Your face from my sins and blot out all my iniquities.</p> <p>Create for me, O Elohim, a clean [and pure] heart; and restore a firmly established spirit in my inner being.</p>
(4) Spirit-filled for joy and power (vs. 11,12);	<p>Do not cast me away from Your presence and do not take Your Holy Spirit from me.</p> <p>Restore to me the joy of Your salvation and You will sustain [or, <i>uphold</i>] me [with] a Spirit of nobility [willingness, liberality, happiness].</p>
(5) service (v. 13);	<p>Let me teach [or, <i>train with discipline</i>] rebels Your way and sinners will return unto [or, <i>turn back to</i>] You.</p>
(6) worship (vs 14-17);	<p>Deliver me, O Elohim, from the guilt of murder; my tongue will loudly celebrate Your righteousness, O Elohim of salvation.</p> <p>O Adonai, You open up my lips and my mouth makes known [doctrinal] praise.</p> <p>For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.</p> <p>A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart.</p>

## Scofield's Outline of Psalm 51

### Scofield Notes

(7) the restored saint in fellowship with God, not about self, but about the blessing of Zion. Personally, it was David's pathway to restored communion after his sin with Bathsheba. Dispensationally, it will be the pathway of returning Israel. (Deut. 30:1–10).

### Scripture

It shall happen, when all these things are come on you, the blessing and the curse, which I have set before you, and you shall call them to mind among all the nations, where Yahweh your God has driven you, and shall return to Yahweh your God, and shall obey his voice according to all that I command you this day, you and your children, with all your heart, and with all your soul; that then Yahweh your God will turn your captivity, and have compassion on you, and will return and gather you from all the peoples, where Yahweh your God has scattered you. If any of your outcasts are in the uttermost parts of the heavens, from there will Yahweh your God gather you, and from there will he bring you back: and Yahweh your God will bring you into the land which your fathers possessed, and you shall possess it; and he will do you good, and multiply you above your fathers. Yahweh your God will circumcise your heart, and the heart of your seed, to love Yahweh your God with all your heart, and with all your soul, that you may live. Yahweh your God will put all these curses on your enemies, and on those who hate you, who persecuted you. You shall return and obey the voice of Yahweh, and do all his commandments which I command you this day. Yahweh your God will make you plenteous in all the work of your hand, in the fruit of your body, and in the fruit of your cattle, and in the fruit of your ground, for good: for Yahweh will again rejoice over you for good, as he rejoiced over your fathers; if you shall obey the voice of Yahweh your God, to keep his commandments and his statutes which are written in this book of the law; if you turn to Yahweh your God with all your heart, and with all your soul (Deut. 30:1–10, WEB).

This particular doctrine seemed to fit better after these verses have been studied.

Taken from C. I. Scofield, *Scofield Notes from the Scofield King James' Bible*; from e-Sword, Psalm 51:1. The verses were added in to better fill out this outline.

### Chapter Outline

### Charts, Graphics and Short Doctrines

Psalm 51: 17 reads: **A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart.** David understands that there must be more than simply offering up animal sacrifices to God when a man has sinned—particularly has he has. There is a transformation of soul which must take place, and will take place in David's life. The next 10 years of suffering and pressure is going to bring this about in David's life. At this point in time, he recognizes the chaos that he has wrought with his actions (although, there is no way that David can fully understand all that he has set into motion).

So there is no confusion here—David is not forgiven because he offers up animal sacrifices nor is He forgiven because he feels badly about what he has done. He is forgiven because Jesus Christ would die for his sins on the cross.

Now let's take these 2 verses together: **For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering. A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart** (Psalm 51:16–17). Rom. 12:1–2 takes this further: **I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world, but be transformed by the renovation of your thinking, that you may recognize what is the will of God, what is good and acceptable and perfect.** Our living sacrifice to God is the renovation of our thinking, so that we may recognize what the will of God is. The writer of Hebrews tells us: **Do not neglect to do good and to share what you have, for such sacrifices are**

pleasing to God (Heb. 13:16). As you come to Him, a living stone rejected by men but in the sight of God chosen and precious, you yourselves like living stones are being built up as a spiritual house, to be a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ. For it stands in Scripture: "Behold, I am laying in Zion a stone, a cornerstone chosen and precious, and whoever believes in him will not be put to shame." You are a chosen race, a royal priesthood, a holy nation, a people for His Own possession, that you may proclaim the excellencies of Him Who called you out of darkness into His marvelous light. Once you were not a people, but now you are God's people; once you had not received mercy, but now you have received mercy (1Peter 2:4–6, 9–10). The spiritual sacrifices acceptable to God here are our lives, lived out in the filling of the Holy Spirit, in accordance with the Word of God.

Now let's see this from the perspective of God the Holy Spirit. For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering. A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart (Psalm 51:16–17). Whose broken spirit is in view here? Whose broken and crush heart is in view? That of Jesus Christ. What does God want, rather than an animal sacrifice or a burnt offering? When Jesus died for our sins on the cross, this passage describes, to some degree, the judgment laid upon Him. His spirit was broken; His heart was broken and crushed. The very people He was dying for—the very people whose sins would be forgiven because He is on the cross—these same people put Him on the cross through evil and duplicity. This is God's absolute requirement. There is no redemption of sin apart from His sacrifice.

What follows in the final two verses is rather difficult to connect with what we have studied. Clarke wrote: *And here the Psalm properly ends; as, in the two following verses, there is nothing similar to what we find in the rest of this very nervous and most important composition.*<sup>36</sup> However, we will see the connection between what was and what follows.

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## Chapter Outline

## Charts, Graphics and Short Doctrines

### Restore Jerusalem as well

At this point, we have a sudden change in Psalm 51, and one which is difficult, but not impossible to explain. Up until this time, we have been dealing with David and his naming his sins to God in order to reestablish fellowship with God; and now, suddenly, David is writing about the walls of Jerusalem and being gracious toward Zion.

It is these final two verses which has caused so many commentators to go astray. They read these final 2 verses, are unable to connect them to the rest of the psalm, and so they bend the rest of the psalm to conform to these 2 verses. As we will see, there is no reason to do that.

*The Net Bible reads: The psalmist confesses his sinfulness to God and begs for forgiveness and a transformation of his inner character. According to the psalm superscription, David offered this prayer when Nathan confronted him with his sin following the king's affair with Bathsheba (see 2 Samuel 11-12). However, the final two verses of the psalm hardly fit this situation, for they assume the walls of Jerusalem have been destroyed and that the sacrificial system has been temporarily suspended. These verses are probably an addition to the psalm made during the period of exile following the fall of Jerusalem in 586 B.C.. The exiles could relate to David's experience, for they, like him, and had been forced to confront their sin. They appropriated David's ancient prayer and applied it to their own circumstances.*<sup>37</sup>

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<sup>36</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 51:17.

<sup>37</sup> From *The Net Bible*®; © 1996-2006 by Biblical Studies Press (BSP); taken from e-Sword; also found at <http://www.bible.org/netbible/index.htm>, Psalm 51:1.

Similarly, Clarke writes: *This and the following verse most evidently refer to the time of the captivity, when the walls of Jerusalem were broken down, and the temple service entirely discontinued; and, consequently, are long posterior to the times of David. Hence it has been concluded that the Psalm was not composed by David, nor in his time and that the title must be that of some other Psalm inadvertently affixed to this.* Clarke further points out that Psalm 117 is composed of only 2 verses, so that a 2-verse psalm is not out of the question. Furthermore, in many manuscripts, Psalm 117 is made a part of Psalm 116. Clarke also recognizes that there is no other evidence that these final two verses in Psalm 51 ought to be considered as a separate psalm. *And [yet] I still think that Psalm is too dignified, too energetic, and too elegant, to have been the composition of any but David. It was not Asaph; it was not any of the sons of Korah; it was not Heman or Jeduthun: the hand and mind of a greater master are here.*<sup>38</sup>

Let's get a minor problem cleared up right away: there were walls about Jerusalem during the time of David, although we do not know their exact state or repair or disrepair at this time. The primary reason that many exegetes look forward in time to the dispersion and restoration of Judah is, the walls play an important part in that narrative. However, the walls of Jerusalem play a role during many periods of time in Jerusalem (some of these times will be named when we get to v. 18b).

I believe that there is a connection between what David has written and the final 2 verses of this psalm. I believe that the connection is, David's sin will divide his country. There will be a revolution in Israel because of David's sins, which will even divide families (Bathsheba's family will be divided over this issue).

**Application:** One of the very divisive acts in the Clinton administration was his taking advantage of his page, and this led to quite a national argument, a great split between people who believed what he did was no big deal; and those who believed his lying to Congress and the American people was significant, and that these acts combined with his sexual indiscretions had an affect upon young people (which it did). No matter who you want to blame for these things, our country has been strongly split ever since. Most recently, even a United States Congresswoman said a significant portion of voters ought to go to hell.<sup>39</sup>

**Do right by Your free will to Zion;  
You will build walls of Jerusalem.**

Psalm  
51:18

**By Your gracious free will, do good to Zion;  
You will rebuild the walls of Jerusalem.**

**Choose to do good toward Zion;  
You will rebuild the walls of Jerusalem.**

Here is how others have translated this verse:

#### Ancient texts:

Latin Vulgate	Deal favorably, O Lord, in Your <u>good will</u> with Zion; that the walls of Jerusalem <u>may</u> be built up.
Masoretic Text (Hebrew)	Do right by Your free will to Zion; You will build walls of Jerusalem.
Peshitta (Syriac)	Do good in Your <u>good pleasure</u> unto Zion; <u>build</u> the walls of Jerusalem.
Septuagint (Greek)	Do good, O Lord, to Zion in Your <u>good pleasure</u> ; and <u>let</u> the walls of Jerusalem be built.
Significant differences:	The word translated <i>free will</i> can reasonably be translated <i>good will</i> , <i>good pleasure</i> (which is another way to describe <i>will</i> ).

<sup>38</sup> Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 51:18.

<sup>39</sup> See <http://www.youtube.com/watch?v=9FXtTTzBHE> accessed September 23, 2011.

In the second line, the Latin and Greek interpret this as a jussive and the Syriac understands this as an imperative. According to Owen, this is a simple 2<sup>nd</sup> person masculine singular, Qal imperfect verb; however, that is the same format as we find in the Ten Commandments (except that many of the commandments included negatives).

### Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Churchyard)	Please be willing, Lord, to help the city of Zion and to rebuild its walls. In your pleasure, do good things to Zion. Build up the walls of Jerusalem.
Easy-to-Read Version	God, please be good to Zion [The southeast part of the mountain Jerusalem is built on. Sometimes it means the people of God living in Jerusalem.]. Rebuild the walls of Jerusalem.
Good News Bible (TEV) <i>The Message</i>	O God, be kind to Zion and help her; rebuild the walls of Jerusalem. Make Zion the place you delight in, repair Jerusalem's broken-down walls.
New Century Version	Do whatever good you wish for Jerusalem. Rebuild the walls of Jerusalem.

### Partially literal and partially paraphrased translations:

American English Bible	O Jehovah; In Your good will, do the best thing for Zion, and allow JeruSalem's walls to be built.
Ancient Roots Translinear <i>God's Word</i> <sup>TM</sup> NIRV	Your acceptance does-good for Zion: Build the ramparts of Jerusalem! Favor Zion with your goodness. Rebuild the walls of Jerusalem. May you be pleased to give Zion success. Build up the walls of Jerusalem.
New Jerusalem Bible Revised English Bible	In your graciousness do good to Zion, rebuild the walls of Jerusalem. Show favour to Zion and grant her prosperity; rebuild the walls of Jerusalem.
Today's NIV	May it please you to prosper Zion, to build up the walls of Jerusalem.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Do good to Zion in your good pleasure, building up the walls of Jerusalem.
Complete Jewish Bible	In your good pleasure, make Tziyon prosper; rebuild the walls of Yerushalayim.
HCSB	In Your good pleasure, cause Zion to prosper; build the walls of Jerusalem.
Judaica Press Complete T. NET Bible®	With Your will, do good to Zion; build the walls of Jerusalem. Because you favor Zion, do what is good for her [Heb "do what is good for Zion in your favor."] Fortify [Or "Build." The imperfect verbal form is used here to express the psalmist's wish or request.] the walls of Jerusalem!.
New International Version	May it please you to prosper Zion, to build up the walls of Jerusalem.

### Literal, almost word-for-word, renderings:

Concordant Literal Version	In Your benevolence, bring good to Zion; Build up the walls of Jerusalem."
English Standard Version	Do good to Zion in your good pleasure; build up the walls of Jerusalem;...
exeGesés companion Bible	Well-please in your good pleasure to Siyon; build the walls of Yeru Shalem:
NASB	By Your favor do good to Zion; Build [Or May You build] the walls of Jerusalem.

World English Bible  
Young's Updated LT

Do well in your good pleasure to Zion. Build the walls of Jerusalem.  
Do good in Your good pleasure with Zion, You build the walls of Jerusalem.

**The gist of this verse:**

David calls upon God to do His gracious will in Zion and to build up the walls around Jerusalem.

**Psalm 51:18a**

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâṭab (יָטַב) [pronounced yaw-TA <sup>BV</sup> ]	<i>to do well, to cause to do well, to do rightly, to do good, to make merry, to make fit, to adjust</i>	2 <sup>nd</sup> person masculine singular, Hiphil imperative; with the voluntative hê	Strong's #3190 BDB #405
b <sup>e</sup> (ב) [pronounced b <sup>eh</sup> ]	<i>in, into, at, by, near, on, with, before, upon, against, by means of, among, within</i>	a preposition of proximity	Strong's #none BDB #88
râtsôwn (רָצוֹן) [pronounced raw-TSOWN]	<i>own will, free will, favour, grace, accepted, desire, pleasure, delight</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #7522 BDB #953
<p>What appears to be involved is <i>free will, acceptance</i>, and even <i>pleasure</i> on the part of the recipient. This is why some translations follow this word with <i>to you</i>, to indicate that the volition of the recipient is a part of this. The common thread is the concept of free will and this being a good or a favorable thing.</p>			
'êth (אֶת) [pronounced ayth]	generally untranslated; occasionally <i>to, toward</i>	indicates that the following substantive is a direct object	Strong's #853 BDB #84
Tsîyyôwn (צִיּוֹן) [pronounced tzee-YOHN]	<i>dry, parched ground; and is transliterated Zion</i>	Proper noun/location	Strong's #6726 BDB #851

**Translation:** *By Your gracious free will, do good to Zion;...* David brings us to his responsibility, which is all of Israel and the capitol city, Jerusalem. Although David uses the imperative mood here, he defers to God's free will and graciousness.

**Application:** All that God does for us is on the basis of His grace.

What David has done is made a mess of things as king over Israel. Although, when he wrote this, I don't think he realized the full extent of this mess-up, he knew that there would be problems in Jerusalem. David asks here for God to intervene, to make all of this come ought right.

**Application:** No doubt, you have made some lousy decisions, so you have, after naming your sins to God, have gone to Rom. 8:28 (*We know that for those who love God all things work together for good, for those who are called according to his purpose*) and claimed that promise. We recognize how much we have screwed things up, so we pray to God to work things out accord to His gracious free will.

Here is where we see some limitations in David's scope. He knows that what he did is going to reverberate throughout Jerusalem, and so his prayer here is specific to that. He does not fully realize that he has sown the seeds of revolution in his country in two ways: (1) he has sons who are without any sort of training or discipline and who are in line to inherit the royal throne; and (2) David's deplorable behavior will divide all Israel.

David is also a prophet, as has been discussed, and God the Holy Spirit uses him and his words to look forward to a time when Jerusalem will be under discipline just as he is under discipline. David, as king, represents Jerusalem and he represents all Israel. So, in the future, God will restore Jerusalem just as God will restore David's fellowship and life.

**Application:** In this life, we are not simply individuals, but God also looks at us corporately and deals with us corporately. It is not without reason that the United States has been blessed unlike any nation in history—we were founded by men of believed in Jesus Christ, who understood and believed that our country and its constitution were acts of God (George Washington often called Him Providence), and that spiritual heritage, along with a large population of believers, has carried our nation for decades. The year that I write this—2011—has seen a year of devastating tornadoes and storms absolutely rock the foundations of the Midwest and south. Furthermore, our country seems to be under the attack of so many entities: communism, anarchy, monetary policy, monetary strength, Islam, etc. Many of us have been guilty of such great sins as we find represented in Psalm 51; and many of us have moved away from the primacy of the Word of God. God sees all of this. God is very aware of the direction our nation is going in, and He will both nudge us and discipline us to move us back to Him—as individuals and as a nation.

If you have listened to the teaching of R. B. Thieme, Jr., you may think, in retrospect, that he was over-the-top in his warnings about our nation (over the years, Bob warned of the potential destruction of the United States). Bob Thieme was able to correctly interpret historical trends based upon Bible doctrine, and he had a lot of inside military information, based upon his interest and connections, having been a Lieutenant Colonel in WWII. Even though we were not destroyed as a nation and even though we have not been invaded by Russia or by China, that does not mean that such action was not on the drawing boards. This does not mean that these countries did not contemplate such acts of war. We have found out that we have had Russian spies throughout the United States in government doing evil and divulging information to an enemy country. Senator McCarthy of the 1950's who warned of communist spies and sympathizers is even today ridiculed and his time is often sneeringly referred to as McCarthyism, but what historians often fail to ask is the simplest of questions: *was he right?* We not only know that he was right, but that this continues even to today. We have not succeeded against communism thus far because we had some kind of a brilliant national strategy. McCarthy then and today was ridiculed, even though he was right. There were communists then and communists today within our land, finding our military secrets and technology and giving it over to the Soviets and to China. Most of what our enemies have developed is based upon American technology, and much of the corruption in our land and the harsh divisions which have developed are a result of communist infiltration. However, what has preserved us is the hand of God. Our daily prayer ought to be, *By Your gracious free will, do good in Washington D.C. and do good throughout the United States.*

The only difference between that era and today is, the threats against us have escalated in nearly all realms. We have our heads in the sand if we think that communism in its present form and communist ideology are not threats to our freedom today. We have, in fact, a president today (2011), who is more like a European socialist in his viewpoint than any president in our history, and his takeover of the mortgage industry, the banking sector, the medical sector and 2 car companies is unprecedented in American history (and one cannot fault President Barack Obama alone; we have been moving in this direction for decades).

What David is doing in this context is relating his own personal failings with the nation of Israel and, in particular, the capitol Jerusalem; and he recognizes that his own failings can spread throughout the nation, and that he needs to be cognizant of nation Israel and its future and its relationship to God as well.

As a young Christian, one of the things which I did not get was, the way that God dealt with some national leaders in the Bible, and that their personal, carnal sins became issues to God. However, what David does will, as we have deduced, become known throughout all Israel. His decadent acts will affect the thinking and behavior of the people of Israel.

**Application:** There are some people of prominence that do not get or do not like the idea that, suddenly, they are role models. They like the field they are in, they like the money and, to some extent, the fame, but there comes

with this a responsibility, and many sports figures, celebrities and politicians rebel against this responsibility. However, what they do reverberates in public, and affects the lives and behavior of thousands of people.

This is what has happened in Israel because of David's sins.

**Application:** Do not desire fame, fortune and power unless you are willing to accept the responsibility that comes with those things. Believers do find themselves having a combination of those things, and, God holds us accountable and He has never done before.

**Application:** Even as parents, teachers, soldiers and policemen, we find ourselves as role models for a number of young people with whom we come in contact, and this is an awesome responsibility. The integrity and morality which we impart to them affects the direction of our nation.

### Psalm 51:18b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bânâh (בָּנָה) [pronounced <i>baw-NAWH</i> ]	<i>to build, to rebuild, to restore</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #1129 BDB #124
chôwmâh (חֹמוֹת) [pronounced <i>khoh-MAW</i> ]	<i>walls</i>	feminine plural construct	Strong's #2346 BDB #327
Y <sup>e</sup> rûwshâlayim (יְרוּשָׁלַיִם) [pronounced <i>y'roo-shaw-LAH-yim</i> ]	possibly means <i>founded upon peace or city of the Jebusites</i> (or both); it is transliterated <i>Jerusalem</i>	proper singular noun, location	Strong's #3389 BDB #436

**Translation:** ...You will rebuild the walls of Jerusalem. Interestingly enough, it appears as if there is not a contiguous wall about Jerusalem when David writes this? He has been king for some time now, and this suggests that he did not get to this particular task.

Barnes points out that this phrase, *the walls of Jerusalem*, has caused a number of theologians to believe that this portion of Psalm 51 was written long after David's time.<sup>40</sup>

Let's first take a look at the walls of Jerusalem.

### The Walls of Jerusalem

1. There were walls, apparently, around Jerusalem when it was controlled by the Jebusites.
2. David, presumably, would have breached these walls in order to conquer Jerusalem. What we studied was, the Jebusites depended upon their walls to the degree that, they believed that blind and lame men could protect the city. 2Sam. 5:6–9
3. As we studied in 2Sam. 5, it is likely that David came through one of the canal tunnels under the city.
4. David was a very aggressive military man, and he conquered lands all over. There are only a few instances where Jerusalem was attacked directly. 2Sam. 5:17–25
5. Although Wikipedia says that tradition has it that David repaired these walls, I do not find that in the Bible.<sup>1</sup>
6. We essentially have 2 options here: the walls were breached, incomplete and pregnable when David writes this, or, David had repaired these walls.
  - 1) In the first option, David has not had the time to repair the walls, although, quite obviously, he has found more than enough time to chase skirt. When a person spends extended periods of time out

<sup>40</sup> Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51:18.

## The Walls of Jerusalem

of fellowship, that person is unable to fulfill all that God's plan sets before him.

- 2) If the latter option is the case, then David, as a prophet, looked forward to a time when these walls would be torn down, and a time when God would repair them.
7. It is possible that David was not speaking of literal walls, but thinking about God's protection of Israel. The walls are representative of God's protection.
8. Solomon clearly added to these walls during his reign. 1Kings 3:1 9:15
9. These walls were taken down, to some extent, after the kingdoms of Israel split, and the northern king (Jehoash) attacked the southern king (Amaziah), around 760 B.C. (some listings of the reigns of these two kings does not overlap). 1Kings 14:13
10. During the time of Isaiah and Hezekiah, the people stood on the wall of Jerusalem, and God destroyed the Assyrians, who were ready to besiege the city. 2Chron. 32:18–23
11. The Chaldeans took down the walls of Jerusalem when conquering the southern kingdom. 2Kings 25:12, 23 Jer. 38:8 52:14
12. When the Jews returned from the dispersion, they began to rebuild the walls of Jerusalem. Dan. 9:25 Ezra 4:12 Nehemiah 2:7 3:8 4:7 12:27
13. God speaks of placing men on the walls of Jerusalem to protect her in Isa. 62:6
14. Even after the northern kingdom had been destroyed, Jeremiah warned that God would bring the people from the northern kingdom to attack the walls of Jerusalem. Jer. 1:15
15. It was the Muslims of the Ottoman empire who built most of the walls which stand today.
16. In the future, there would be so many people and livestock in Jerusalem, that it would no longer have walls. God would be the wall of Jerusalem. Zech. 2:1–5

<sup>1</sup> [http://en.wikipedia.org/wiki/Walls\\_of\\_Jerusalem](http://en.wikipedia.org/wiki/Walls_of_Jerusalem) accessed June 30, 2011.

Some of the information contained herein was taken from *The International Standard Bible Encyclopedia*; James Orr, Editor; ©1956 Wm. B. Eerdmans Publishing Co.; © by Hendrickson Publishers; from E-Sword; Topic: Jerusalem. This citation has a great deal of information about the walls of Jerusalem, which was not covered here. See the [Bible History page](#) for the rest of it.

[Chapter Outline](#)

[Charts, Graphics and Short Doctrines](#)

This may have been initially jarring to read about David's sin, and then, suddenly, we are talking about God building up the walls of Jerusalem.

### How Do We Interpret "The Walls of Jerusalem are Built Up"?

1. We can look at this historically; at what points in time have the walls of Jerusalem been built up?
2. We can look at this metaphorically. Perhaps we are not speaking of the literal walls of Jerusalem, but of David and his spiritual growth.
3. R. B. Thieme, Jr. coined the phrase *the edification complex* to refer to the building of a spiritual mature person; perhaps that is what is in view here.
4. It is possible that we are looking at the real walls of Jerusalem, which had not been fully repaired, in part, because of David's time spend out of fellowship.
5. The walls of Jerusalem can be understood as God's protection of Jerusalem, and, by extension, His protection of the Jewish people. However, it is obvious that this protection is not complete. That is, in their state of rebellion against God, God does not protect all Jews at all times anymore.

[Chapter Outline](#)

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Psalm 51:18 reads: [By Your gracious free will, do good to Zion; You will rebuild the walls of Jerusalem.](#) David, as king of Israel, as a man who has done serious harm to Jerusalem through his actions, calls upon God to do things right, despite what David has done. What appears to be implied here is, David has not rebuilt the walls of Jerusalem since he has become king, but he recognizes that God will do this in the future.

One of the problems with this psalm is, it appears that David has gone off on this whole other tangent. He begins with this very personal psalm concerning his sin, and suddenly, he is praying about Zion and Jerusalem. Let's see what others have said about connecting these:

### How Do These Final Verses Fit into Psalm 51?

First, Psalm 51:14–19:

[Deliver me from the guilt of shedding blood, O God, O God of my salvation, and my tongue shall sing aloud of Your righteousness.](#)

[O Jehovah, open my lips, and my mouth shall show forth Your praise.](#)

[For You do not desire sacrifice; or else I would give it; You do not delight in burnt offering.](#)

[The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, You will not despise.](#)

[Do good in Your good pleasure to Zion; build the walls of Jerusalem.](#)

[Then shall You be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering; then they shall offer bulls on Your altar.](#)

*Barnes: From himself - his deep sorrow, his conscious guilt, his earnest prayer for pardon and salvation - the psalmist turns to Zion, to the city of God, to the people of the Lord. These, after all, lay nearer to his heart than his own personal salvation; and to these his thoughts naturally turned even in connection with his own deep distress. Such a prayer as is here offered he would also be more naturally led to offer from the remembrance of the dishonor which he had brought on the cause of religion, and it was natural for him to pray that his own misconduct might not have the effect of hindering the cause of God in the world. The psalms often take this turn. Where they commence with a personal reference to the author himself, the thoughts often terminate in a reference to Zion, and to the promotion of the cause of religion in the world.*

*Barnes continues: It is this expression on which De Wette, Doederlein, and Rosenmuller rely in proof that this psalm, or this portion of it, was composed at a later period than the time of David, and that it must have been written in the time of the captivity, when Jerusalem was in ruins. See the introduction to the psalm. But, as was remarked there, it is not necessary to adopt this supposition. There are two other solutions of the difficulty, either of which would meet all that is implied in the language.*

*Barnes: One is, that the walls of Jerusalem, which David had undertaken to build, were not as yet complete, or that the public works commenced by him for the protection of the city had not been finished at the time of the fatal affair of Uriah. There is nothing in the history which forbids this supposition, and the language is such as would be used by David on the occasion, if he had been actually engaged in completing the walls of the city, and rendering it impregnable, and if his heart was intensely fixed on the completion of the work.*

*Barnes: The other supposition is, that this is figurative language – a prayer that God would favor and bless his people as if the city was to be protected by walls, and thus rendered safe from an attack by the enemy. Such language is, in fact, often used in cases where it could not be pretended that it was designed to be literal. See Jude 1:20 Rom. 15:20 1Cor. 3:12 Gal. 2:18 Eph. 2:22 Col. 2:7.<sup>41</sup>*

<sup>41</sup> From Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 51:18.

## How Do These Final Verses Fit into Psalm 51?

Matthew Henry writes: *David was sensible of the wrong he had done to Judah and Jerusalem by his sin, how it had weakened the hands and saddened the hearts of good people, and opened the mouths of their adversaries; he was likewise afraid lest, he being a public person, his sin should bring judgments upon the city and kingdom, and therefore he prays to God to secure and advance those public interests which he had damaged and endangered. He prays that God would prevent those national judgments which his sin had deserved, that he would continue those blessings, and carry on that good work, which it had threatened to retard and put a stop to. He prays, not only that God would do good to Zion, as he did to other places, by his providence, but that he would do it in his good pleasure, with the peculiar favour he bore to that place which he had chosen to put his name there, that the walls of Jerusalem, which perhaps were now in the building, might be built up, and that good work finished.*<sup>42</sup>

Keil and Delitzsch give perhaps the simplest and most accurate explanation: *The prayer: **Build the walls of Jerusalem**, is not inadmissible in the mouth of David; since הנהב signifies not merely to build up what has been thrown down, but also to go on and finish building what is in the act of being built (Psalm 89:3); and, moreover, the wall built round about Jerusalem by Solomon (1Kiings 3:1) can be regarded as a fulfilment of David's prayer.*

Spurgeon: *“Build 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.*

Wesley restates this prayer: *Perfect the walls and buildings of that city, and especially let the temple be built, notwithstanding my sins.*<sup>43</sup>

Kukis: David recognizes that, as king, his sins have reverberated throughout Jerusalem, and he prays for his capitol city in both the short-term and the long-term. If you have ever made a number of bad decisions, and then have prayed to God to fix the mess that you have made, then you understand what David is praying for here.

I must admit that I am surprised that so many theologians were of the same opinion as me—principally, those who did not try to tie Zion into the church of God in some way. David sinned greatly, and, as ruler of Israel, this could damage the nation Israel. Therefore, it is natural for him to pray for God's will to be done in Israel, to fix the mess that David had made, and for his sin not to be imputed to Israel as a nation.

### Chapter Outline

### Charts, Graphics and Short Doctrines

**Then You delight in sacrifices of righteousness, a burnt offering and a whole burnt offering; then will ascend upon Your altar bulls.**

Psalm  
51:19

**At that time, You will delight in sacrifices of righteousness—a burnt offering and a whole burnt offering—[and] at that time, [sacrificial] bulls will ascend upon Your altar.**

**At that time, You will delight in the sacrifices of righteousness—a burnt offering and a whole burnt offering—and, at that time, sacrificial bulls will ascend upon Your altar.**

Here is how others have translated this verse:

<sup>42</sup> Matthew Henry, *Commentary on the Whole Bible*; from e-Sword, Psalm 51:14–19. Henry's biggest problem in his commentary is, he kept connecting Zion with the church of God. Several expositors do this.

<sup>43</sup> John Wesley; *Explanatory Notes on the Whole Bible*; courtesy of e-sword, Psalm 51:18.

**Ancient texts:**

Latin Vulgate	Then You will <u>accept</u> the <u>sacrifice</u> of justice, <u>oblations</u> and whole burnt <u>offerings</u> : then will they lay calves upon Your altar.
Masoretic Text (Hebrew)	Then You delight in sacrifices of righteousness, a burnt offering and a whole burnt offering; then will ascend upon Your altar bulls.
Peshitta (Syriac)	Then You will be pleased with the sacrifices of righteousness, with burnt <u>offerings</u> and whole burnt <u>offerings</u> ; then will they offer <u>gifts</u> upon Your altar.
Septuagint (Greek)	Then shall You be pleased with a <u>sacrifice</u> of righteousness, offering, and whole burnt <u>sacrifices</u> ; then shall they offer calves upon Your altar.

Significant differences: The English translation from the Latin has *accept* rather than *delight*. There are problems with number noted above; differences of singular and plural. Although we see *bulls* in the final phrase in the Hebrew and *calves* in the Latin and Greek, the Hebrew word for *bulls* can refer to *young bulls*. However, the Syriac word *gift* does not match up.

The final verb properly means *to ascend*. However, it is associated with offering up animals on an altar, so words associated with that are often used to translate this Hebrew word (this occurs in English translations as well).

**Thought-for-thought translations; paraphrases:**

Contemporary English V.	Then you will be pleased with the proper sacrifices, and we will offer bulls on your altar once again.
Easy English (Churchyard)	Then: there will be the right kind of animal *sacrifice whole burnt offerings will bring you pleasure they will offer bulls on your *altar.
Easy-to-Read Version	Then you can enjoy the good sacrifices [A sacrifice was a gift to God. Usually, it was a special animal that was killed and burned on an altar] and whole burnt offerings. And people will again offer bulls on your altar.
Good News Bible (TEV)	Then you will be pleased with proper sacrifices and with our burnt offerings; and bulls will be sacrificed on your altar.
<i>The Message</i>	Then you'll get real worship from us, acts of worship small and large, including all the bulls they can heave onto your altar!
New Life Bible	Then You will be happy with gifts given on the altar that are right and good, with burnt gifts and whole burnt gifts. Then young bulls will be given on Your altar.
New Living Translation	Then you will be pleased with sacrifices offered in the right spirit- with burnt offerings and whole burnt offerings. Then bulls will again be sacrificed on your altar.

**Partially literal and partially paraphrased translations:**

American English Bible	Think well of sacrifices that are righteous, then they'll bring burnt offerings to Your Altar.
Ancient Roots Translinear	Then you will pleasure in sacrifices of righteousness, with complete bullocks holocausts then ascending over your altar.
<i>God's Word</i> ™	Then you will be pleased with sacrifices offered in the right spirit- with burnt offerings and whole burnt offerings. Young bulls will be offered on your altar.
NIRV	Then holy sacrifices will be offered in the right way.

	Whole burnt offerings will bring delight to you. And bulls will be offered on your altar.
New Jerusalem Bible	Then you will delight in upright sacrifices, -burnt offerings and whole oblations -- and young bulls will be offered on your altar.
Revised English Bible	Then you will delight in the appointed sacrifices then young bulls will be offered on your altar.
New Simplified Bible	Then you will be pleased with the sacrifices of righteousness (offered in the right spirit) (Heb 13:15) with burnt offerings and whole burnt offerings. Young bulls will be offered on your altar.

### Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Then you will have delight in the offerings of righteousness, in burned offerings and offerings of beasts; then they will make offerings of oxen on your altar.
JPS (Tanakh—1985)	Then You will want sacrifices offered in righteousness, burnt and whole offerings; Then bulls will be offered on You altar.
Judaica Press Complete T.	Then You will desire sacrifices of righteousness, a burnt offering and a whole offering; then they will offer up bulls on Your altar.
NET Bible®	Then you will accept [Or "desire, take delight in.] the proper sacrifices, burnt sacrifices and whole offerings; then bulls will be sacrificed [Heb "then they will offer up bulls." The third plural subject is indefinite.] on your altar. [Verses 18-19 appear to reflect the exilic period, when the city's walls lay in ruins and the sacrificial system had been disrupted.]
NIV – UK	Then there will be righteous sacrifices, whole burnt offerings to delight you; then bulls will be offered on your altar.
<i>The Scriptures</i> 1998	Then You would delight in slaughterings of righteousness, In burnt offering and complete burnt offering; Then young bulls would be offered on Your altar.

### Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Then will You delight in the sacrifices of righteousness, justice, and right, with burnt offering and whole burnt offering; then bullocks will be offered upon Your altar.
Concordant Literal Version	Then You shall delight in righteous sacrifices, ascent approach and wholly fumed offering; Then young bulls shall be offered up on Your altar. <a href="#">Permanent</a> "
Context Group Version	Then you will delight in the sacrifices of vindication, In ascension [ offering ] and in entire ascension [ offering ]: Then they will offer bullocks on your altar.
exeGesés companion Bible	...then delight in the sacrifices of justness with holocaust and total holocaust; then they holocaust bullocks on your sacrifice altar.
LTHB	Then You shall be pleased with the sacrifices of righteousness, with burnt offering and whole offering; then they shall offer bulls on Your altar.
NRSV	...then you will delight in right sacrifices, in burnt-offerings and whole burnt-offerings; then bulls will be offered on your altar.
World English Bible	Then you will delight in the sacrifices of righteousness, In burnt offerings and in whole burnt offerings. Then they will offer bulls on your altar.
Young's Updated LT	Then You will desire sacrifices of righteousness, Burnt-offering, and whole burnt-offering, Then they offer bullocks on your altar!.

**The gist of this verse:** At that time—when God's will is done in Jerusalem, when the walls are built up—will God desire these sacrifices.

## Psalm 51:19a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
châphêts (חפץ) [pronounced khaw-FATES]	<i>to will, to desire, to take pleasure in, to delight in, to long to, to be inclined to; to move, to bend down</i>	2 <sup>nd</sup> person masculine singular, Qal imperfect	Strong's #2654 BDB #342
zebach (זבח) [pronounced ZEH <sup>B</sup> -vakh]	<i>slaughtered animal [used in a sacrificial offering], slaughter, sacrifice, slaughterings, sacrificial animal</i>	masculine plural construct	Strong's #2077 BDB #257
tsedeq (צדק) [pronounced TZEH-dehk]	<i>rightness, straightness; what is right and just; righteousness, rightness, vindication</i>	masculine singular substantive	Strong's #6664 BDB #841

**Translation:** *At that time, You will delight in sacrifices of righteousness...* The adverb *then, at that time* would suggest that this will occur when divine good is being done in Jerusalem and the walls of Jerusalem have been built up. Again, the building of the walls could simply be metaphorical for God's protection of Jerusalem and the Jews responding to God's Word.

What David is recognizing is, these animal sacrifices do not really take away the sins that we have all committed. Otherwise, for his transgressions, he would be out there offering up animal after animal in order to placate God. However, David sees these animal sacrifices in a different light, offered up by an obedient people.

God the Holy Spirit looks forward in time, when God's will is fully implemented in Jerusalem, when Jesus is on the throne in the Millennium, and animal sacrifices will be offered once again as a memorial to Jesus Christ. Again, the human author says one thing and the God the Holy Spirit says another, but still using the same words.

## Psalm 51:19b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ôlâh (עלה) [pronounced go-LAW]	<i>burnt offering, ascending offering</i>	feminine singular noun	Strong #5930 BDB #750
w <sup>e</sup> (or v <sup>e</sup> ) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
kâlîyl (כליל) [pronounced kaw-LEEL]	<i>the whole, the entirety; altogether [as an adverb]</i>	Adjective/substantive; also used as an adverb	Strong's #3632 BDB #483

As an adjective, *kâlîyl* means *entire, all, perfect, complete*; as a substantive, it means *the whole, the totality, the entirety; a whole burnt offering*; and, as an adverb, it means *altogether*. In this context, *kâlîyl* is a masculine singular substantive.

**Translation:...**—a burnt offering and a whole burnt offering—... The burnt offering is the animal which is offered up, and much of it is eaten by the priests and/or by the family who offered it. A whole burnt offering is completely offered up to God—with no meat remaining (Lev. 6:22),

My understanding of eschatology is, in the Millennium, burnt sacrifices will be offered up in retrospect, to look back to Jesus Christ and His work for us on the cross.

Again, David sees the offering of animal sacrifices as not truly efficacious for his sins, but as offered up in obedience to God's will. God the Holy Spirit, using these same words, speaks of these sacrifices being offered up during the Millennium.

### Psalm 51:19c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'âz (אָז) [pronounced awz]	<i>then, after that, at that time, in that case (when following an if or though), now, as things are; that being so, therefore, because of that</i>	adverb	Strong's #227 BDB #23
'âlâh (אָלָה) [pronounced ġaw-LAWH]	<i>to go up, to ascend, to come up, to rise, to climb</i>	3 <sup>rd</sup> person masculine plural, Qal imperfect	Strong's #5927 BDB #748
'al (אֶל) [pronounced ġah]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752
miz <sup>e</sup> bêach (מִזְבֵּחַ) [pronounced miz-BAY-ahkh]	<i>altar; possibly monument</i>	masculine singular noun with the 2 <sup>nd</sup> person masculine singular suffix	Strong's #4196 BDB #258
par (פָּר) [pronounced pahr]	<i>bull, [especially a] young bull, steer</i>	masculine plural noun	Strong's #6499 BDB #830

Although this term was often used of a yearling (Ex. 29:1 Lev. 4:3, 14 8:2, 14), it is also used of a 7-year old bull (Judges 6:25).

**Translation:...**[and] at that time, [sacrificial] bulls will ascend upon Your altar. Again, we have a two-track explanation. The animals offered up are done in obedience to God, when our Lord's will is being done in Zion. However, the Holy Spirit is looking forward to the Millennium when sacrifices would be offered to memorialize Jesus Christ and His death on the cross for our sins. Ezek. 40:38-43 45:22-23 46:2, 4, 6, 15, 20.

Psalm 51:19 reads: *At that time, You will delight in sacrifices of righteousness—a burnt offering and a whole burnt offering—[and] at that time, [sacrificial] bulls will ascend upon Your altar.* We have a similar expression of this sentiment in Psalm 66:13-15 *I will go into Your house with burnt offerings. I will pay You my vows, Which my lips have uttered, and my mouth has spoken, when I was in trouble. I will offer unto You burnt sacrifices of fatlings, with the incense of rams; I will offer bullocks with goats. Selah.*

Even in the Old Testament, it is clear that there was not this exchange, where men could simply offer up animal sacrifices, and God would be placated. Man was required to believe in Jehovah Elohim. *Offer the sacrifices of righteousness, and put your trust in the LORD* (Psalm 4:5).

And, for our era, it is Rom. 12:1-2: *I appeal to you therefore, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to*

this world, but be transformed by the renovation of your thinking, that by testing you may discern what is the will of God, what is good and acceptable and perfect.

It would be best to view these last few verses as a contiguous whole in order to see how they all fit together.

### Psalm 51:15–19 Tied Together

Text	David's View	God the Holy Spirit's View
<p>O Adonai, You open up my lips and my mouth makes known [doctrinal] praise.</p>	<p>David is recovering from his lengthy period of time out of fellowship and in the interlocking systems of arrogance. As a result, his testimony is returned to him.</p>	<p>David's Greater Son speaks and there is praise for God the Father.</p>
<p>For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering.</p>	<p>God does not even take delight in the offering of burnt sacrifices from David while he is in the interlocking systems of arrogance.</p>	<p>This also looks forward to the time when the true Lamb of God would come and die for our sins, at which time, additional animal sacrifices will not be necessary (Heb. 9:13–14, 21–28).</p>
<p>A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart.</p>	<p>God requires that David's rebelliousness be broken, which is more important than slaughtered animals. David had been saved for a very long time, so the animal sacrifices looked back to his salvation. However, his life is a mess, and, as we will study, will foment revolution in Israel.</p>	<p>Jesus Christ is broken for us. And when He had given thanks, <b>He broke the bread and said, "This is my body, which is for you; do this in remembrance of me."</b> (1Cor. 11:24).</p>
<p>By Your gracious free will, do good to Zion; You will rebuild the walls of Jerusalem.</p>	<p>Similarly, Jerusalem and the Jews will turn away from God, and there will be a time when God's good is not done in Jerusalem and is not done among the Jews who have rejected Him. However, a time will come when the Jews will turn back to God, and God can, by His gracious free will, do good in Zion and offer them absolute protection once again.</p>	<p>God the Holy Spirit looks forward to the Millennium when Jesus will rule over Zion, over Jerusalem, and His gracious free will, will be done on earth as it is in heaven.</p>
<p>At that time, You will delight in sacrifices of righteousness—a burnt offering and a whole burnt offering—[and] at that time, [sacrificial] bulls will ascend upon Your altar.</p>	<p>David recognizes that the animals sacrifices, in themselves, do not remove sin. He may not fully understand their purpose, but he does know that they are done in obedience to God.</p>	<p>This takes us to the Millennium when animal sacrifices will be offered as a memorial to our Lord's work on the cross.</p>

I must admit that, upon the first few readings, I could not reconcile these verses; how do we go from David's rebelliousness to the walls of Jerusalem? However, David's rebelliousness stands for the rebelliousness of the Jewish people, who will turn from their God for many centuries.

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>	
<b>Forward</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded To</b>
<b>Psalms Appropriately Exegeted with this Chapter</b>	<b>Other Chapters of the Bible Appropriately Exegeted with this Chapter</b>	<b>Definition of Terms</b>
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### Psalm 51 Addendum

Throughout this chapter, I have mentioned that David will be under 10 years of discipline. I base this upon what R. B. Thieme, Jr. taught. However, he never laid out a clear timetable of events. Therefore, based upon 2 sources, here are some possible timelines, which have David being under divine pressure for a lot longer than 10 years. Bob had reasons for making this or that statement about time and history, even though he did not always take the time to back it up. However, given his great knowledge of such things, I will continue to teach this as 10 years of great pressure, even though others would disagree.

#### A Davidic Timeline

Bible Truth 4U	Reese's Chronology Bible	Scripture	Narrative
	1005 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:2–25	David's sin with Bathsheba. He has her husband, Uriah the Hittite, killed in battle.
	1004 B.C. c. 1016 B.C. (Klassen)	2Sam. 11:26–12:23 Psalm 32 51	David marries Bathsheba. David is rebuked by Nathan. David calls for God's forgiveness and cleansing.
1000 B.C.	1003 B.C. c. 1015 B.C. (Klassen)	2Sam. 12:24–25	Birth of Solomon. David is approximately 40 years old (BT4U).
		2Sam. 12:26–31 1Chron. 20:1b–3	Conflict with Ammonites is concluded.
990 B.C.	1002 B.C.	2Sam. 13:1–22	David's son, Amnon, rapes David's daughter, Tamar.
	988 B.C. 1001–999 B.C. (Klassen)	2Sam. 13:23–39	David's son Absalom kills Amnon and flees. 2Sam. 13:23 <i>And it happened after 2 full years Absalom had sheepshearers in Baal-hazor, beside Ephraim. And Absalom invited all the king's sons.</i> 2Sam. 13:38 <i>And Absalom fled and went to Geshur, and was there 3 years.</i>

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	996 B.C. 995 B.C. (Klassen)	2Sam. 14	Joab tries to reunite David and Absalom. 2Sam. 14:28 <i>And Absalom lived 2 full years in Jerusalem and did not see the king's face.</i>
979–961 B.C. (?)	994–993 B.C.	2Sam. 15	Absalom rebels against David and David goes into exile. 2Sam. 15:6–10 <i>And in this way Absalom did to all Israel that came to the king for judgment. And Absalom stole the hearts of the men of Israel. And it happened at the end of 40 (4?) years, Absalom said to the king, Please let me go and pay my vow which I have vowed to Jehovah in Hebron. For your servant vowed a vow while I lived at Geshur in Syria, saying, If Jehovah will indeed bring me again to Jerusalem, then I will serve Jehovah. And the king said to him, Go in peace. And he arose and went to Hebron. But Absalom sent spies throughout all the tribes of Israel, saying, As soon as you hear the sound of the ram's horn, then you shall say, Absalom reigns in Hebron! Many have said that this reading is corrupt and ought to be 4 years.<sup>44</sup></i>
		2Sam. 16:1–14	David's relationship with the two factions of Israel.
		2Sam. 16:15–17:23	David gains the upper hand over Absalom by means of intrigue and deception.
	992 B.C.	2Sam. 17:24–18:18	David defeats Absalom's army in battle and Absalom is subsequently killed. He is approximately 30 years old (Reese).
		2Sam. 18:19–19:8	David reacts to Absalom's death.
		2Sam. 19:9–20	David returns to Jerusalem. This would mark the end of the divine pressure put upon David to get him straightened out.
976–964 B.C. (?)	991–989 B.C. 992–900 B.C. (Klassen)	2Sam. 21:1–3	Famine in Israel. 2Sam. 21:1 <i>And there was a famine in the days of David 3 years, year after year. And David inquired of Jehovah. And Jehovah answered, For Saul, and for his bloody house, because he killed the Gibeonites.</i>

The entire **Timeline of David's Life** ([HTML](#)) ([PDF](#)).

<sup>44</sup> *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, 2Sam. 15:7. Barnes and Clarke concur.

Sources:

Bible Truth 4U from <http://bibletruth4u.com/2010/07/30/david-timeline/> accessed October 2, 2011.  
*The Reese Chronological Bible*; KJV translation; Editor: Edward Reese; ©1977 by Edward Reese and Klassen’s dating system ©1975 by Frank R. Klassen; ©1980 by Bethany House Publishers, South Minneapolis, MN; p. 444–588. If there are 2 dates listed, generally, the first one is Reese’s and the second is Klassen’s.

Chapter Outline

Charts, Graphics and Short Doctrines

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 51	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
To the preeminent one; a psalm to David, when Nathan the prophet came unto him because he went unto Bathsheba.	For the choir director; a psalm by David, when Nathan the prophet came to him after he had illicit sex with Bathsheba.
David’s Demands; David’s Confession	
Show grace to me, O Elohim, according to Your graciousness; according to the abundance of Your graciousness, blot out my transgressions. Thoroughly wash me from my iniquity [or, <i>depraved action</i> ]; and, from my sin, cleanse me.	Be gracious to me, O God, as You are gracious; according to Your abundant graciousness, blot out my disobedience. Thoroughly wash me from my iniquity and cleanse me from my sin.
For I know my disobedience, and my sin [is] continually before me. With regards to You—[and] to You alone—I have sinned; and I have done evil in Your eyes. Therefore [lit., <i>So that</i> ], You are righteous in Your declaration; [and] You are justified in Your judgment.	For I know what I have done wrong; my sin is always in my thinking. Against You and You only have I sinned; and I have done evil before You. Therefore, You are both righteous in your declaration (of my discipline) and You are justified in Your judgment (of my sins).
David’s Confession; David’s Expectation	
Look, I was born in iniquity and my mother conceived me in sin.	Point of doctrine: I was born in iniquity and my mother conceived me in sin.
Listen, You desire [and take pleasure in] truth in the inner being; and You make me know wisdom in [my] hidden [being].	Point of doctrine: You both desire and take pleasure in truth in the inner person and You cause me to know wisdom in my soul.
You will bear my blame [or, <i>take the consequences for my sin; make a sin offering for me</i> ] with hyssop and I will be cleansed; You will wash me and I will be made white more than snow.	With hyssop, You will take the consequences of my sin and I will be cleansed; You will wash me and I will become as white as snow.

A Complete Translation of Psalm 51	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
<p>You will cause me to hear happiness and joy; let the bones [that] You have crushed leap for joy. Hide Your face from my sins and blot out all my iniquities.</p>	<p>You will cause me to hear happiness and joy; let the bones that You have crushed leap for joy and run around in happiness. Hide Your face from my sins and completely blot out all of my iniquities.</p>
David's Demands; David's Expectation	
<p>Create for me, O Elohim, a clean [and pure] heart; and restore a firmly established spirit in my inner being.</p>	<p>Create for me, O God, a clean and pure heart and restore a spiritually mature spirit within my inner being.</p>
<p>Do not cast me away from Your presence and do not take Your Holy Spirit from me. Restore to me the joy of Your salvation and You will sustain [or, <i>uphold</i>] me [with] a Spirit of nobility [willingness, liberality, happiness].</p>	<p>Do not cast me away from You and do not take Your Holy Spirit from me. Restore the joy of Your salvation to me and You will sustain me with the Spirit of nobility, freedom and happiness.</p>
<p>Let me teach [or, <i>train with discipline</i>] rebels Your way and sinners will return unto [or, <i>turn back to</i>] You.</p>	<p>Allow me to teach the rebellious Your ways and sinners will turn back to You.</p>
David's Demand; What David Knows	
<p>Deliver me, O Elohim, from the guilt of murder; my tongue will loudly celebrate Your righteousness, O Elohim of salvation. O Adonai, You open up my lips and my mouth makes known [doctrinal] praise.</p>	<p>Deliver me, O God, from the guild of murder and my tongue will loudly proclaim Your righteousness, O God of my salvation. O Lord, because You opened my lips, I will make known doctrinal praise about You.</p>
<p>For You do not desire [take pleasure in, delight in] an animal sacrifice and You are not satisfied should I give a burnt offering. A broken spirit [rather than] slaughtered animals of Elohim; You do not despise, O Elohim, a broken and crushed heart.</p>	<p>For You do not desire or take pleasure in an animal sacrifice and You are not delighted or satisfied should I give a burnt offering. You desire a broken spirit rather than the slaughtered animals of Elohim; O God, You do not despise a broken and crushed heart.</p>
God's Will Being Done in the End	
<p>By Your gracious free will, do good to Zion; You will rebuild the walls of Jerusalem.</p>	<p>Choose to do good toward Zion; You will rebuild the walls of Jerusalem.</p>
<p>At that time, You will delight in sacrifices of righteousness—a burnt offering and a whole burnt offering—[and] at that time, [sacrificial] bulls will ascend upon Your altar.</p>	<p>At that time, You will delight in the sacrifices of righteousness—a burnt offering and a whole burnt offering—and, at that time, sacrificial bulls will ascend upon Your altar.</p>

The following chapters of the Bible would be appropriately studied at this time: **2Sam. 11** ([HTML](#)) ([PDF](#)) and Nathan the prophet came and spoke to David in **2Sam. 12** ([HTML](#)) ([PDF](#)). **Psalms 32** ([HTML](#)) ([PDF](#)) is a parallel psalm, written about the same time. In **Psalms 51**, David confesses his sin; in **Psalms 32**, he recognizes that God has forgiven him his sin.

<b>Chapter Outline</b>	<b>Charts, Graphics and Short Doctrines</b>	
<b>Forward</b>	<b>Doctrines Covered and Alluded to</b>	<b>Chapters of the Bible Alluded To</b>
<b>Psalms Appropriately Exegeted with this Chapter</b>	<b>Other Chapters of the Bible Appropriately Exegeted with this Chapter</b>	<b>Definition of Terms</b>
<b>Introduction</b>	<b>Text</b>	<b>Addendum</b>
<b><a href="http://www.kukis.org">www.kukis.org</a></b>	<b>Exegetical Studies in the Psalms</b>	