

## **Psalm 51**

To the chief Musician,  
A Psalm of David, when Nathan the prophet came unto him,  
after he had gone in to Bath-sheba.

Psalm 51: From the superscription, we learn that this psalm was written sometime after David's sin with Bath-sheba (2 Sam. 11:3-4).

The psalm gives expression to why David was "a man after God's own heart": he was not perfect, but he had a sensitivity to sin that few know about.

Notice especially the use of the first person singular: "mine iniquity, my sin" (verse 2), "my transgressions" (verse 3), and so on.

The first two verses are an introductory petition, rich with meaning in the use of four figures for forgiveness.

After confessing his guilt (verses 3-6), David prays for inner renewal (verses 7-12), and promises thanksgiving and ministry (verses 13-17).

This passage clearly teaches that those who have failed God may be restored to the service of God again..

The prayer "take not thy Holy Spirit from me" (verse 11), need never be offered by a New Testament saint, since the Holy Spirit indwells every Christian permanently (1 Cor. 6:19).

David's cry here may reflect only the fear, not the reality, of losing the Spirit, and being rejected by God.

Thus, he asks God to restore the joy of his salvation, not salvation itself.

Verses 1-19: This is the classic passage in the Old Testament on man's repentance and God's forgiveness of sin.

Along with Psalm 32, it was written by David after his affair with Bath-sheba and his murder of Uriah, her husband (Sam. chapters 11 and 12).

It is one of 7 poems called penitential psalms (6, 32, 38, 51, 102, 130, 143).

To David's credit, he recognized fully how horrendous his sin was against God, blamed no one but himself, and begged for divine forgiveness.

I. Plea for Forgiveness (51:1-2).

- II. Proffer of Confession (51:3-6).
- III. Prayer for Moral Cleanness (51:7-12).
- IV. Promise of Renewed Service (51:13-17).
- V. Petition for National Restoration (51:18-19).

**Psalm 51:1 "Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions."**

“Lovingkindness”:

Even though he had sinned horribly, David knew that forgiveness was available, based on God’s covenant love.

The prayer of every person who ever came to God is spoken in the verse above.

Have mercy on me a sinner.

We know that the Bible says that “all have sinned and come short of the glory of God”.

Then we are classed as sinners.

Some of us sinners have been to the fountain and been washed in His precious spotless blood, and made righteous in the sight of God.

This is definitely David speaking here.

Notice David comes not in his own righteousness.

He pleads for the mercy of God.

David comes empty handed, just as we do.

David, at this point has nothing to offer God, but a broken spirit full of repentance.

These requests are made according to God's lovingkindness.

David is like many of us who have sinned.

He knows God is full of love, and kindness and mercy.

The sin that David committed here is carved into his heart.

David's heart is breaking.

How many times have we done some terrible thing and wished that God would just completely blot it off the record?

David does not want this sin covered up; he wants it completely blotted out.

**Psalm 51:2 "Wash me thoroughly from mine iniquity, and cleanse me from my sin."**

When David confessed his sin with Bath-sheba (2 Sam. chapter 11; 12:1-15), something great and hopeful happened.

The word "cleanse" is a technical term for the cleansing of a leper in the Old Testament.

David was saying, "Lord, take the leprosy from my soul and make me clean again" (Jer. 33:8; Heb. 9:14; 1 John 1:7, 9).

Sin causes a person who is at all conscious of God, to feel dirty.

In David's case here, he feels dirty from within as well as outside.

The word thoroughly indicates a cleansing from within, as well as an outward washing.

The sins that hurt the worst are the sins that the world is not aware of.

Just as it helps a child to get over doing something wrong when his parent spansks him, David would feel better if this sin is brought to light where he could be punished for it.

We must not overlook the prophetic message here, as well.

Wash me with your unstained blood, O Lord, and I shall be white as snow.

The only way to be clean, within and without, is to be washed in this precious blood of the Lamb, Jesus Christ our Lord.

**Psalm 51:3 "For I acknowledge my transgressions: and my sin [is] ever before me."**

Before God and man.

Acknowledgment of sin is what the Lord requires.

And promises forgiveness upon, and therefore is used here as a plea for it.

And moreover, the psalmist had done so before, and had succeeded in this way, which must encourage him to take the same course again (see Psalm 32:5).

"And my sin is ever before me":

Staring him in the face; gnawing upon his conscience, and filling him with remorse and distress, so that his life was a burden to him.

For though God had put away sin out of his own sight, so that he would not condemn him for it, and he should not die.

Notwithstanding as yet it was not caused to pass from David, or least the guilt of it removed from his conscience.

Sin, that has not been forgiven by the washing of the blood of the Lamb, is always constantly on your mind.

David admits he has sinned, and that is the first step to being forgiven.

**Psalm 51:4 "Against thee, thee only, have I sinned, and done [this] evil in thy sight: that thou mightest be justified when thou speakest, [and] be clear when thou judgest."**

“Against thee, thee only”:

David realized what every believer seeking forgiveness must, that even though he had tragically wronged Bath-sheba and Uriah, his ultimate crime was against God and His holy law (compare 2 Sam. 11:27; Romans 3:4 quotes Psalm 51:4).

This sin is devastating David.

He feels so guilty, because he was the chosen of God.

He had even been anointed with oil by the prophet of God, and yet he committed this sin.

David is saying here, God I sinned against heaven and You and whatever punishment You see fit to do, I deserve it.

David knows that whatever judgement God makes on this matter, it will be fully deserved.

**Psalm 51:5 "Behold, I was shapen in iniquity, and in sin did my mother conceive me."**

“I was shapen in iniquity”:

David also acknowledged that his sin was not God’s fault in any way (verses 4b, 6), nor was it some aberration.

Rather, the source of David’s sin was a fallen, sinful disposition, his since conception.

“Sin nature”:

When the word sin appears in the singular, it usually denotes the sin nature of humanity.

This sin nature, which everyone possesses, influences us to sin and is the source of lust. It negatively affects people's minds (Rom. 1:28).

The sin nature is partially responsible for blinding people's thoughts and understanding, so that they cannot perceive spiritual things (1 Cor. 2:14).

Although our sin nature continues to operate within us always, it was judged when Christ died (Rom. 6:6-7).

Until Christ returns, we must live in the strength of the new man, to overcome the sinful desires arising from the sin nature.

We cannot eradicate our sin nature, but we can allow the Holy Spirit to control us so that we do not give in to temptation (Gen. 6:5, Rom. Chapter 3; Rom. 5:12).

David is saying that he was born in sin.

He is blaming his sin on the fact that he was a flesh man.

**Psalm 51:6 "Behold, thou desirest truth in the inward parts: and in the hidden [part] thou shalt make me to know wisdom."**

With delight and pleasure, as the word signifies.

Meaning either Christ, the truth and the life, formed and dwelling in the hearts of his people.

Or the Gospel, the word of truth, which has a place there.

And particularly that branch of it which proclaims pardon to sensible sinners, and is the ground of hope within them.

Or else a true and hearty confession of sin, which David now makes.

Or rather of the internal holiness and purity of heart, in opposition to the corruption of nature before acknowledged.

This is what is agreeable to the nature of God, is required by his holy law, and is wrought in the hearts of his people in regeneration.

"And in the hidden part":

In the secret part; the heart; the depths of the soul.

The cleansing was to begin in that which was hidden from the eye of man; in the soul itself.

Wisdom, heavenly, saving wisdom, was to have its seat there.

The cleansing needed was not any mere outward purification, it really was the purification of the soul itself.

"Thou shalt make me to know wisdom":

Thou only can enable me to understand what is truly wise.

This wisdom, this cleansing, this knowledge of the way in which a guilty man can again be restored to favor.

Can be imparted only by thee; and "thou wilt do it."

There is, at the same time a recognition of the truth that this "must" come from God, and an act of faith, or a strong assurance that he "would" impart this.

I have been saying all along, that God looks at the inside of man.

He looks at the heart and examines the condition of the heart.

David's heart was always stayed upon God.

It was the desire of David's heart to do what was right in God's sight.

David fell prey to the desires of his flesh, when he sinned with Bathsheba.

I have said over and over, that we must let our spirit rule over our flesh.

The flesh of mankind must be crucified with Christ that we might live victorious lives.

**Psalm 51:7 "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow."**

“Hyssop”:

Old Testament priests used hyssop, a leafy plant, to sprinkle blood or water on a person being ceremonially cleansed from defilements such as leprosy or touching a dead body (compare Lev. 14:6; Num. 19:16-19).

Here hyssop is a figure for David's longing to be spiritually cleansed from his moral defilement.

David's request is for God to take away his sin (86:5; Heb. 9:19).

In forgiveness, God washes away sin (compare Psalm 103:12; Isa. 1:16; Micah 7:19).

Hyssop was used to apply the blood of the Lamb.

David knows that only the blood of the precious Lamb of God can wash him and make him white as snow.

Purge in the verse above, is speaking of purifying his inward man.

He is saying, Lord you burn out all the evil within me and wash me with your blood, and make me white as snow.

This is a white that is so white no fuller on earth can compare with it.

This is not David washing; this is God washing David.

This is the white that we all receive from the Lord, when He washes us in the blood of the Lamb.

**Psalm 51:8 "Make me to hear joy and gladness; [that] the bones [which] thou hast broken may rejoice."**

Send me glad tidings of thy reconciliation to me.

And by thy Spirit seal the pardon of my sins on my conscience, which will fill me with joy.

"That the bones which thou hast broken may rejoice":

That my heart, which hath been sorely wounded, and then terrified by thy dreadful message sent by Nathan.

And by the awful sentence of thy law, denounced against such sinners as I am, may be revived and comforted by the manifestation of thy favor to my soul.

For he compares the pains and agonies of his mind, arising from the deep sense he had of the aggravated nature of his sins.

And of the displeasure of God against him on account of them.

To that exquisite torture he must have felt if all his bones had been crushed.

“for the original word דכּיּת, dicchita, signifies more than broken; namely, the being has been entirely mashed.

And he compares the joy that God’s declaring himself fully reconciled to him would produce in his mind to that inconceivable pleasure which would have arisen from the instantaneous restoring and healing those bones, after they had been thus broken and crushed to pieces.”

David is speaking of his bones even aching from the sin he has committed against God.

All joy and gladness had been missing from his life.

One of the side benefits from being forgiven and knowing you are forgiven, is the overwhelming joy that comes from the forgiveness.

**Psalm 51:9 "Hide thy face from my sins, and blot out all mine iniquities."**

In whose sight they were committed, being now ashamed of them himself, and ashamed that any should see them, and especially his God.

And being filthy and nauseous, he knew they must be abominable to him, who is of purer eyes than to behold iniquity.

And being breaches of his law, must be offensive to him, and provoke the eyes of his glory.

And were such that he knew would not bear the examination of justice.

And that if God was strict to mark them, he could not stand before him.

Moreover, in this petition the psalmist expresses a severe chastisement of them, which is sometimes expressed by setting sins before him (Psalm 90:8).

And entreats the pardon of them, or oblivion and non-remembrance of them, that they might be cast behind his back, and into the depths of the sea.

"And blot out all mine iniquities":

As in (Psalm 51:1); here repeated, to show his deep sense of them, and his great importunity for the forgiveness of them.

And adds the word all, including all his other sins, with those he had lately committed.

For he knew that, if anyone, was left unpardoned, he could never answer for it.

It is so beautiful when we are living the life we believe will be pleasing to God.

Then we want Him to look at us.

When we feel as if we have disappointed God, we want to hide from Him.

The sad thing is there is no place to hide from God.

**Psalm 51:10 "Create in me a clean heart, O God; and renew a right spirit within me."**

Seeing I have not only defiled myself by these actual sins, but also have a most filthy heart, corrupted even from my birth (Psalm 51:5).

Which nothing but God's almighty and creating power can purify.



Do thou effectually work in me a holy frame of heart, whereby both my inward filth may be purged away, and I may be prevented from falling into such actual and scandalous sins.

"And renew a right spirit within me":

By which is designed, not the Holy Spirit of God; for he is the renewer; nor the spirit or soul of man as to its essence.

But with respect to the qualities of it; and here it signifies a renewing of the inward man.

Or an increase of grace, and causing it to abound in act and exercise.

And intends a spirit of uprightness and integrity, in opposition to dissimulation and hypocrisy.

A spirit "prepared and ready" for every good work (Matt. 26:41).

"One firm" and unmoved from obedience to the Lord, by sin, temptations, and snares.

A heart fixed, trusting in the Lord, and comfortably assured of an interest in the pardoning grace and mercy.

David is very wise.

To get a clean heart, we must allow God to wash our old one in the blood of the Lamb.

We must allow the old man to die that we can become a new creature in Christ Jesus.

Spirit in the verse above, has to do with breath.

God breathed the breath of life into man when He first created him.

I believe this breath (spirit) here, means new life.

David is saying, I want to be born again with a spirit stayed upon God.

**Psalm 51:11 "Cast me not away from thy presence; and take not thy Holy Spirit from me."**

To be cast away from the presence of God means that a person is lost forever.

In the Old Testament, God removed His Spirit from Saul because of Saul's sin (1 Sam. 16:14).

David did not want that to happen to him.

"And take not thy Holy Spirit from me":

God's Holy Spirit had been poured upon David when he was first anointed by Samuel to the kingly office (1 Sam. 16:13).

His great sins had undoubtedly "grieved" and vexed the Spirit; and, had they been continued or not repented of, would have caused him to withdraw himself.

But they had not "wholly quenched the Spirit" (1 Thess. 5:19).

David was therefore able to pray, as he does, that the Holy Spirit of God might still be granted to him, and not be "taken away," as from one wholly unworthy.

The Holy Spirit of God had been with David ever since he had been anointed by Samuel in the house of his father.

God's guiding Spirit had been with David when he killed the giant Goliath.

God's protection had been continuously around David when he fled from Saul.

David is very well aware that he deserves for God to turn away from him for this terrible sin he committed, which brought on more sins.

David knows that the fault is not God's, but his.

To have had the presence of the Spirit of God within us, and have it to leave would be horrible.

David is praying that this will not happen.

**Psalm 51:12 "Restore unto me the joy of thy salvation; and uphold me [with thy] free spirit."**

As abominable; as a vessel in which he had no pleasure.

With indignation and wrath; as one that is angry with another, cannot bear him in his sight, but bids him be gone from him.

Nothing is more desirable to a child of God than the presence of God.

And nothing gives him more sensible pain than his absence.

And even to be deprived of or denied the means of enjoying his presence, the word and ordinances, makes them very uneasy.

To be utterly, and for ever deprived of it, is the case of the damned in hell, and is the punishment of loss they sustain.

And, on the other hand, the happiness of the saints in heaven is to enjoy it without interruption.

The people of God are never cast away from his favor, or out of his heart's love. But they may for a while be without his gracious presence, or not see his face. Nor have the light of his countenance, nor sensible communion with him, which is here despised.

"And take not thy Holy Spirit from me":

Or "the Spirit of thine holiness":

The third Person in the Trinity.

So called, not because this epithet of "holy" is peculiar to him; for it is used also of the Father, and of the Son (John 17:11).

But because he is equally holy with them, and is the author of holiness in his people.

Which is therefore called the sanctification of the Spirit (1 Peter 1:2).

And without whom David knew that purity and holiness of heart and spirit he had desired could not be renewed and increased in him.

And therefore, abhors the taking of him away; which shows that he was not as yet removed from him, notwithstanding his fall into great sins.

And his sense of sin, and confession of it, and his fervent application for pardoning grace, and purity of heart, abundantly prove it.

The Spirit of God is a gift of his, which is everlasting.

And where he once is as a spirit of regeneration and sanctification, he ever abides.

His external gifts may be taken away; but the internal grace is an incorruptible seed, and will always continue.

By sin, the Spirit of God may be grieved, so as to withdraw his gracious influences, and his powerful operations may not be felt.

And this is what is here abhorred.

This is a plea for God to forgive him, one more time.

It appears that David is fearful that he has lost the salvation that he once had in the Lord.

When God forgives, there is total restoration.

**Psalm 51:13 "[Then] will I teach transgressors thy ways; and sinners shall be converted unto thee."**

As an expression of gratitude, and as the result of his own painful experience.

He would show them, from that experience, the evil and the bitterness of sin in itself.

He would show them with what dreadful consequences sin must always be followed.

He would show them the nature of true repentance.

He would show them what was required in order that sin might be forgiven.

He would encourage them to come to that God who had forgiven him.

So the Savior charged Peter, from his own bitter experience in having fallen under the terrible power of temptation.

To strengthen and encourage those who were struggling with the depravity of their own hearts.

And who were in danger of falling:

"And when thou art converted, strengthen thy brethren" (Luke 22:32).

And sinners shall be converted unto thee":

They would see from his case the evil of transgression.

They would learn from his example that mercy might be found.

They would be persuaded to flee from the wrath to come.

The best preparation for success in winning souls to God, and turning them from the error of their ways, is a deep personal experience of the guilt and the danger of sin.

And of the great mercy of God in its forgiveness.

No man can hope to be successful who has not experienced this in his own soul.

No one who has, will labor wholly in vain in such a work.

David is promising that if God forgives him, he will tell all who commit sin that God forgives.

He is actually promising to be a soul winner for God.

Not only has David learned a lesson himself about committing sin, but he promises to pass on this knowledge to others that they might be saved also.

The best teacher in all the world is someone who has passed the same way before you.

Experience is a great teacher.

**Psalm 51:14 "Deliver me from bloodguiltiness, O God, thou God of my salvation: [and] my tongue shall sing aloud of thy righteousness."**

Hebrew, middamim (bloodguiltiness), from bloods, because he had been the cause of the death, not only of Uriah, but of others of the Lord's people with him (2 Sam. 11:17).

My tongue shall sing of thy righteousness, of thy faithfulness in making good thy promises.

Or, rather, of thy clemency and goodness, as the word righteousness often signifies.

Or rather from the guilt of the blood of Uriah, and other servants of his.

That he had been the occasion of shedding, and was chargeable with, being accessory thereunto (2 Sam. 11:15).

Which lay heavy upon his conscience and pressed him on every side, as if he was in prison, and brought upon him a spirit of bondage to fear.

And therefore, he prays to be delivered from it, by the application of pardoning grace, which would be like proclaiming liberty to the captive.

"O God, thou God of my salvation":

Who has contrived it for his people and chosen them to it.

Secured it for them in covenant, and provided his Son to be the author of it, and sends his Spirit to apply it.

The psalmist knew, that being God he could pardon his sin, remove his guilt, and free him from obligation to punishment.

Which none else could; and being the "God of his salvation", and his covenant God, he had reason to hope and believe he would.

"And my tongue shall sing aloud of thy righteousness":

Goodness, grace, and mercy, in forgiving sin.

And for "righteousness" sometimes designs clemency, goodness, and mercy (see Psalm 31:1).

And faithfulness in making good the divine promise to forgive such who are sensible of sin.

And repent of it, acknowledge it, and ask for mercy.

Or the righteousness of Christ, well known to David (Rom. 4:6).

Which justifies from all sin, removes the guilt of it, and fills the soul with joy and gladness (Isaiah 61:10).

David had not only committed adultery with Bath-sheba, but had her husband killed to get her for himself.

This is what is meant by bloodguiltiness.

Uriah had been faithful to David in his duties.

David had him killed to get his wife for himself.

David's only hope is in the fact that he has great faith in God.

Those who have been forgiven much, love much.

Though his sins were as scarlet, God will make him white as snow.

Look with me, in the following verse and see that those whom God has forgiven much, love Him the most.

Luke 7:47 "Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, [the same] loveth little."

**Psalm 51:15 "O Lord, open thou my lips; and my mouth shall show forth thy praise."**

Which are shut with shame, and grief, and horror.

Restore unto me the opportunity, and ability, and liberty which formerly I had of speaking to thee with freedom, boldness, and familiarity, as this phrase signifies (Ezekiel 3:27; 24:27; Ephesians 6:19-20).

"And my mouth shall show forth thy praise":

The praise of his mercy, grace, goodness, truth, and faithfulness, in psalms, hymns, and spiritual songs (see Psalm 103:1).

David up until God forgave him, had been very ashamed of what he had done.

He had nothing to say in his defense, because he knew he was guilty as charged.

God can open David's mouth by forgiving David.

David will not cease to praise God for the forgiveness He has given him.

**Psalm 51:16 "For thou desirest not sacrifice; else would I give [it]: thou delightest not in burnt offering."**

Legal sacrifice: for there was no sacrifice appointed under the law for murder and adultery.

Or else he would have given it; he would gladly have offered it up.

Ritual without genuine repentance is useless.

However, with a right heart attitude sacrifices were acceptable (see verse 19).

"Thou delightest not in burnt offering":

At least such kind of sacrifices, though they were of divine appointment, and at that time in full force and use.

Yet they were not the only and principal sacrifices God desired and delighted in.

Nor were they at all acceptable to him without faith in Christ, and a humble sense of sin.

And when offered in the best manner, yet spiritual obedience, acts of mercy, and sacrifices of praise and thanksgiving, were more pleasing to him (1 Sam. 15:15).

Wherefore the psalmist proposed to offer praise in (Psalm 51:15), and adds what follows.

David is fully aware that there is no sacrifice would be enough to satisfy God for the terrible sins he has committed.

David is saying, if there were a sacrifice that could clear my conscience of these terrible sins, I would have already done them.

No burnt offering or sacrifice would take care of this sin.

**Psalm 51:17 "The sacrifices of God [are] a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."**

That is humbled under a sense of sin; has true repentance for it; and is smitten, wounded, and broken with it.

By the word of God in the hand of the Spirit, which is a hammer to break the rock in pieces.

And that not merely in a legal, but in an evangelical way.

Grieving for sin as committed against a God of love.

Broken and melted down under a sense of it, in a view of pardoning grace.

And mourning for it, while beholding a pierced and wounded Savior.

The sacrifices of such a broken heart and contrite spirit are the sacrifices God desires, approves of, accepts of, and delights in.

"A broken and a contrite heart, O God, thou wilt not despise":

But regard, and receive with pleasure (see Psalm 102:17).

The Lord binds up and heals such broken hearts and spirits (Psalm 147:3).

He is nigh to such persons, looks upon them, has respect unto them, and comes and dwells among them (Psalm 34:18).

We see not only David in this, but everyone who has ever sinned and has been truly sorry for their sin.

Speaking of the broken spirit, is speaking of someone who realizes the terrible sin he has committed and knows there should not be forgiveness for such a terrible sin as this.

A sin sick heart is the broken and contrite heart.

True repentance begins in the spirit and heart of the sinner.

The guilt from unconfessed sin can absolutely destroy you.

You feel as if your heart will break in two.

This is the only thing that will get forgiveness from God for sins as terrible as this.

True repentance comes along with the broken heart.

**Psalm 51:18 "Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem."**

From within himself, and his deep sorrow, his conscious guilt, and his earnest prayer for pardon and salvation.

The psalmist turns to Zion, to the city of God and 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.

"Build thou the walls of Jerusalem":

Not literally taken; for these do not appear to have stood in need of being repaired or rebuilt in David's time.

But the church of God, which is a spiritual house, built up of lively stones, true believers.

Which may be said to be more and more built up by an addition of such unto it.

It is as a city compact together, whose walls are salvation, and its gates praise (Isa 26:1).

Of the wall of the new Jerusalem (see Rev. 21:12).

Nothing would have pleased David more than to have been the one to build the temple for the ark of the Covenant.

God would not allow David to build the temple, because he was a warring man, and was not a man of peace.

As we have said throughout these lessons, Zion is a literal place, but also symbolizes the church.

The church is built on the forgiveness of God toward His people.

David loved Jerusalem.

This Jerusalem, very well could be speaking of the building of the church of the Lord Jesus.

**Psalm 51:19 "Then shalt thou be pleased with the sacrifices of righteousness, with burnt offering and whole burnt offering: then shall they offer bullocks upon thine altar."**

Then shalt thou delight in (as in Psalm 51:16).

"The sacrifices of righteousness":

Those offered in a right spirit (compare Psalm 4:5; Deut. 33:19).

"With burnt offering and whole burnt offering":

Only the head, the fat, and certain portions of the interior were ordinarily burnt when a bullock was offered (Lev. 1:8, 12; Lev. 3:3-4).

But sometimes, when the offeror's heart was full, and he desired to indicate its complete and undivided surrender to God, the entire offering was consumed.

"Then shall they offer bullocks upon thine altar":

Bullocks, or oxen, were offered on all great occasions (see 2 Sam. 24:22-25; 1 Kings 8:63; 1 Chron. 29:21; 2 Chron. 7:5; 29:32-33; 35:7, 9; Ezra 6:17).

This could be speaking of the time when the temple would be completed and the sacrifices would be made.

We see in the fact that the entire bull was offered in sacrifice, the total humility of David in receiving forgiveness for his sins.

The sacrifice of righteousness is when we receive the righteousness through faith in the Lord Jesus Christ.

### **Psalm 51 Questions**

1. What is the cry of everyone who ever came to God?
2. Who is this Psalm addressed to?
3. Who had David sinned with?
4. What sins had he committed?
5. What did David ask God to do to his transgressions?
6. David does not come in his own righteousness, but begs for the \_\_\_\_\_ of God.
7. What is the only thing David had to offer God, at this point?
8. In verse 1, we see David with a \_\_\_\_\_ heart.
9. What does sin cause a person to feel about himself?
10. What does the word thoroughly indicate in verse 2?
11. What helps a child get over doing something wrong?
12. What is the only way to be clean from without and within?
13. What is the first step toward being forgiven of your sin?
14. In verse 4, David says he has committed this sin against whom?
15. What is David assured of about any punishment God might see fit to inflict for this sin?

16. I was shapen in \_\_\_\_\_, and in \_\_\_\_ did my mother conceive me.
17. What was David blaming his sinful nature on?
18. What is God more interested in than in your flesh?
19. Why did David sin with Bath-sheba?
20. What was hyssop used for?
21. What is purge, in verse 7, speaking of?
22. Did God really break David's bones?
23. What was meant by the breaking of his bones?
24. When do we want to hide from God?
25. In verse 10, David wants God to create in him a new \_\_\_\_\_.
26. What does the author believe Spirit, in verse 10, is speaking of?
27. When had David received the Holy Spirit of God?
28. Restore unto me the \_\_\_\_\_ of thy salvation.
29. What does the word bloodguiltiness show us?
30. Why were David's lips closed?
31. Why has David not gone and sacrificed for the sin he committed?
32. Verse 17 says the sacrifices of God are what?
33. What is a broken spirit?
34. Why did God not allow David to build the temple?
35. What is Zion, besides a specific place?
36. What can we tell about David by the entire bull being sacrificed?