

Message Eight

Taking Christ as Our Trespass Offering for God's Purpose

Scripture Reading: Lev. 5:1-4, 6-8, 11, 15-16; 1 John 1:7-9; Acts 24:16; Psa. 51:2

- Lev 5:1 And if anyone sins in that he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.
- Lev 5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.
- Lev 5:3 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty.
- Lev 5:4 Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.
- Lev 5:6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.
- Lev 5:7 And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.
- Lev 5:8 And he shall bring them to the priest, who shall present first that which is for the sin offering; and the priest shall wring off its head at the front of its neck but shall not sever it;
- Lev 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.
- Lev 5:15 If anyone acts unfaithfully and sins without intent in the holy things of Jehovah, then he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock according to your valuation in silver by shekels, according to the shekel of the sanctuary, for a trespass offering.
- Lev 5:16 And he shall make restitution for the holy thing in which he has sinned, and he shall add to it a fifth part of it and give it to the priest. And the priest shall make expiation for him with the ram of the trespass offering, and he will be forgiven.
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
- Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.
- Psa 51:2 Wash me thoroughly from my iniquity, / And from my sin cleanse me.

I. The trespass offering signifies Christ as our offering resolving the problem of sins in our conduct—1 Pet. 2:24; Isa. 53:5-6, 10-11; cf. Matt. 27:38; Luke 23:42-43:

- 1 Pet 2:24 Who Himself bore up our sins in His body on the tree, in order that we, having died to sins, might live to righteousness; by whose bruise you were healed.
- Isa 53:5 But He was wounded because of our transgressions; / He was crushed because of our iniquities; / The chastening for our peace was upon Him, / And by His stripes we have been healed.
- Isa 53:6 We all like sheep have gone astray; / Each of us has turned to his own way, / And Jehovah has caused the iniquity of us all / To fall on Him.
- Isa 53:10 But Jehovah was pleased to crush Him, to afflict Him with grief. / When He makes Himself an offering for sin, / He will see a seed, He will extend His days, / And the pleasure of Jehovah will prosper in His hand.
- Isa 53:11 He will see the fruit of the travail of His soul, / And He will be satisfied; / By the knowledge of Him, the righteous One, My Servant, will make the / many righteous, / And He will bear their iniquities.
- Matt 27:38 At that time two robbers were crucified with Him, one on the right and one on the left.
- Luke 23:42 And he said, Jesus, remember me when You come into Your kingdom.
- Luke 23:43 And He said to him, Truly I say to you, Today you shall be with Me in Paradise.

- A. Taking Christ as our trespass offering with the confession of our sins in the divine light is the way to drink Christ as the living water for us to become the New Jerusalem—John 4:14-18.
- John 4:14 But whoever drinks of the water that I will give him shall by no means thirst forever; but the water that I will give him will become in him a spring of water springing up into eternal life.
- John 4:15 The woman said to Him, Sir, give me this water so that I will not thirst nor come here to draw.
- John 4:16 He said to her, Go, call your husband and come here.
- John 4:17 The woman answered and said, I do not have a husband. Jesus said to her, You have well said, I do not have a husband,
- John 4:18 For you have had five husbands, and the one you now have is not your husband; this you have said truly.
- B. Taking Christ as our trespass offering with the confession of our sins is the way to keep ourselves in the fellowship of life for our growth in life unto the maturity in life—1 John 1:2-3, 5-9; Acts 24:16.
- 1 John 1:2 (And the life was manifested, and we have seen and testify and report to you the eternal life, which was with the Father and was manifested to us);
- 1 John 1:3 That which we have seen and heard we report also to you that you also may have fellowship with us, and indeed our fellowship is with the Father and with His Son Jesus Christ.
- 1 John 1:5 And this is the message which we have heard from Him and announce to you, that God is light and in Him is no darkness at all.
- 1 John 1:6 If we say that we have fellowship with Him and yet walk in the darkness, we lie and are not practicing the truth;
- 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
- 1 John 1:8 If we say that we do not have sin, we are deceiving ourselves, and the truth is not in us.
- 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
- Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.
- C. Taking Christ as our trespass offering to receive the forgiveness of sins issues in our fearing God and loving God—Psa. 130:4; Luke 7:47-50.
- Psa 130:4 But with You there is forgiveness, / That You would be feared.
- Luke 7:47 For this reason I say to you, Her sins which are many are forgiven, because she loved much; but to whom little is forgiven, he loves little.
- Luke 7:48 And He said to her, Your sins are forgiven.
- Luke 7:49 And those who were reclining at table with Him began to say within themselves, Who is this who even forgives sins?
- Luke 7:50 But He said to the woman, Your faith has saved you. Go in peace.
- D. Ministering Christ as the sin-dealing life to the saints kills the germs, destroys the problems, and maintains the oneness of the Spirit—John 8:1-11; 1 John 5:16; Rom. 2:4b; Lev. 10:17; Gal. 6:1.
- John 8:1 But Jesus went to the Mount of Olives.
- John 8:2 And early in the morning He came again into the temple, and all the people came to Him, and He sat down and taught them.
- John 8:3 And the scribes and Pharisees brought a woman caught in adultery, and having set her in the midst,
- John 8:4 They said to Him, Teacher, this woman has been caught committing adultery, in the very act.
- John 8:5 Now in the law, Moses commanded us to stone such women. What then do You say?
- John 8:6 But they said this to tempt Him, so that they might have reason to accuse Him. But Jesus stooped down and wrote with His finger on the ground.
- John 8:7 But when they persisted in questioning Him, He stood up and said to them, He who is without sin among you, let him be the first to throw a stone at her.

- John 8:8 And again He stooped down and wrote on the ground.
 John 8:9 And when they heard that, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman stood where she was, in the midst.
 John 8:10 And Jesus stood up and said to her, Woman, where are they? Has no one condemned you?
 John 8:11 And she said, No one, Lord. And Jesus said, Neither do I condemn you; go, and from now on sin no more.
 1 John 5:16 If anyone sees his brother sinning a sin not unto death, he shall ask and he will give life to him, to those sinning not unto death. There is a sin unto death; I do not say that he should make request concerning that.
 Rom 2:4b ... not knowing that God's kindness is leading you to repentance?
 Lev 10:17 Why have you not eaten the sin offering in the place of the sanctuary? For it is most holy, and He gave it to you to bear the iniquity of the assembly, to make expiation for them before Jehovah.
 Gal 6:1 Brothers, even if a man is overtaken in some offense, you who are spiritual restore such a one in a spirit of meekness, looking to yourself lest you also be tempted.

II. In taking Christ as our trespass offering, we need to make a thorough confession of all our shortcomings, weaknesses, wrongdoings, and sinfulness in order to have a conscience without offense toward God and men—Acts 24:16; Psa. 51:2:

- Acts 24:16 Because of this I also exercise myself to always have a conscience without offense toward God and men.
 Psa 51:2 Wash me thoroughly from my iniquity, / And from my sin cleanse me.
 A. Since God knows the record of our sinful doings, it is best for us to ask Him to rid us of that record by confessing—1 John 1:7, 9.
 1 John 1:7 But if we walk in the light as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.
 1 John 1:9 If we confess our sins, He is faithful and righteous to forgive us our sins and cleanse us from all unrighteousness.
 B. After such a thorough and fine confession, we will be filled with the Spirit essentially and economically to make us buoyant and bold in our God to speak the gospel of God—cf. Num. 21:16-18; 1 Thes. 2:2, 4.
 Num 21:16 And from there they journeyed to Beer; that is the well where Jehovah said to Moses, Gather the people together, and I will give them water.
 Num 21:17 Then Israel sang this song: Spring up, O well! Sing to it!
 Num 21:18 The well, which the leaders sank, / Which the nobles of the people dug, / With the scepter, with their staffs. And from the wilderness they journeyed to Mattanah;
 1 Thes 2:2 But having suffered previously and having been outrageously treated, even as you know, in Philippi, we were bold in our God to speak to you the gospel of God in much struggle.
 1 Thes 2:4 But even as we have been approved by God to be entrusted with the gospel, so we speak, not as pleasing men but God, who proves our hearts.

III. The trespass offering eventually becomes the sin offering, signifying that Christ's redemption for our sin resolves the problem of sin in its two aspects: sin in our inward nature and sins in our outward conduct—Lev. 5:6-8, 11-12; John 1:29.

- Lev 5:6 And he shall bring his trespass offering to Jehovah for his sin which he has committed, a female from the flock, a sheep or a goat, as a sin offering; and the priest shall make expiation for him on account of his sin.
 Lev 5:7 And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.
 Lev 5:8 And he shall bring them to the priest, who shall present first that which is for the sin offering; and the priest shall wring off its head at the front of its neck but shall not sever it;

- Lev 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.
- Lev 5:12 And he shall bring it to the priest, and the priest shall take a handful of it as its memorial portion and burn it on the altar, upon Jehovah's offerings by fire; it is a sin offering.
- John 1:29 The next day he saw Jesus coming to him and said, Behold, the Lamb of God, who takes away the sin of the world!

IV. Two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering, form a trespass offering, signifying that the source of every trespass is the sin that is in our flesh, and the reason for every trespass is our not living absolutely for God—Lev. 5:7.

- Lev 5:7 And if he cannot afford a lamb, then he shall bring as his trespass offering to Jehovah for that in which he has sinned two turtledoves or two young pigeons, one for a sin offering and the other for a burnt offering.

V. Leviticus 5 speaks of four particular items that need the trespass offering so that God's people can live a holy, clean, and rejoicing life for them to be incorporated with the Triune God for His glory—vv. 1-4:

- Lev 5 be omitted.
- Lev 5:1 And if anyone sins in that he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.
- Lev 5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.
- Lev 5:3 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty.
- Lev 5:4 Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.

A. To fail to testify to the truth concerning what we know is to be dishonest and unfaithful, unlike our God, who is faithful and honest; this actually deals with lying, which involves Satan, the father of lies—v. 1; John 8:44.

- Lev 5:1 And if anyone sins in that he hears the voice of adjuration and he is a witness, either seeing or knowing about a matter, if he does not speak up, then he shall bear his iniquity.
- John 8:44 You are of your father the devil, and you want to do the desires of your father. He was a murderer from the beginning and does not stand in the truth, because there is no truth in him. When he speaks the lie, he speaks it out of his own possessions; for he is a liar and the father of it.

B. To touch the uncleanness of spiritual death is the most serious thing in the eyes of God—Lev. 5:2:

- Lev 5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.

1. If we are to live a holy life separated from death, we need to exercise care concerning our contact with people—ch. 11; Acts 10:9b-15, 27-29:

- Lev 11 be omitted.
- Acts 10:9b ...Peter went up on the housetop to pray around the sixth hour.
- Acts 10:10 And he became very hungry and wanted to eat. And while they were preparing, a trance came upon him;
- Acts 10:11 And he beheld heaven opened, and a certain vessel like a great sheet descending, being let down by four corners onto the earth,
- Acts 10:12 In which were all the four-footed animals and reptiles of the earth and birds of heaven.
- Acts 10:13 And a voice came to him: Rise up, Peter; slay and eat!

- Acts 10:14 But Peter said, By no means, Lord, for I have never eaten anything common and unclean.
- Acts 10:15 And a voice came to him again a second time: The things that God has cleansed, do not make common.
- Acts 10:27 And as he talked with him, he entered and found many who had come together.
- Acts 10:28 And he said to them, You understand that it is unlawful for a man who is a Jew to join himself to or come near one of another race; yet God has shown me that I should not call any man common or unclean.
- Acts 10:29 Hence, even without objection I came when I had been sent for. I ask therefore, For what reason have you sent for me?
- a. Animals that divide the hoof and chew the cud signify persons who have discernment in their activities and who receive the word of God with much reconsideration—Lev. 11:2-3.

Lev 11:2 Speak to the children of Israel, saying, These are the animals which you may eat among all the beasts that are on the earth.

Lev 11:3 Whatever has a divided hoof, that is, has its hoof split in two, and chews the cud among the beasts, that you may eat.
 - b. Aquatic animals that have fins and scales signify persons who can move and act freely in the world, simultaneously resisting its influence—v. 9.

Lev 11:9 These you may eat of all that are in the water: anything in the water that has fins and scales, in the seas or in the rivers; these you may eat.
 - c. Birds that have wings for flying and that eat seeds of life as their food supply signify persons who can live and move in a life that is away from and above the world and who take the things of life as their supply of life—cf. vv. 13-19.

Lev 11:13 And these you shall regard as an abomination among the birds; they shall not be eaten; they are an abomination: the great vulture and the bearded vulture and the black vulture

Lev 11:14 And the kite and the falcon of every kind,

Lev 11:15 Every raven of every kind,

Lev 11:16 And the ostrich and the nighthawk and the sea gull and the hawk of every kind,

Lev 11:17 And the little owl and the cormorant and the great owl

Lev 11:18 And the white owl and the pelican and the carrion vulture

Lev 11:19 And the stork; the heron of every kind and the hoopoe and the bat;
 - d. Insects that have wings and jointed legs above their feet for leaping on the ground signify persons who can live and move in a life that is above the world and who can keep themselves from the world—vv. 21-22.

Lev 11:21 Yet these you may eat of all flying insects that go on all fours, which have legs above their feet with which to leap on the earth;

Lev 11:22 These of them you may eat: the swarming locust of every kind and the swallowing locust of every kind and the cricket of every kind and the grasshopper of every kind.
2. The carcasses of the animals in Leviticus 5:2 refer to three different kinds of spiritual death that may spread among God’s people in the church life: beasts signify wild death, cattle signify mild death, and creeping things signify subtle death—Rom. 14:15, 20; 16:17:
- Lev 5:2 Or if anyone touches any unclean thing, whether the carcass of an unclean animal or the carcass of unclean cattle or the carcass of unclean swarming things, and it escapes his notice, and he is unclean, then he will be guilty.
- Rom 14:15 For if because of food your brother is wounded, you no longer walk according to love. Do not destroy by your food that man for whom Christ died.
- Rom 14:20 Do not break down the work of God for the sake of food. All things indeed are clean, but it is evil for a man to eat while stumbling others.
- Rom 16:17 Now I exhort you, brothers, to mark those who make divisions and causes of stumbling contrary to the teaching which you have learned, and turn away from them.

- a. Regardless of its kind, death is unclean, filthy, and defiling; death is the most hateful thing in the eyes of God—cf. 1 Cor. 15:26.
1 Cor 15:26 Death, the last enemy, is being abolished.
- b. According to the typology in the Old Testament, death is more defiling than sin (see footnote 2 on Lev. 11:31).
Lev 11:31 These are unclean to you among all the swarming things; whoever touches them when they are dead shall be unclean²until the evening.
note 2 According to the Bible, death is more defiling and abominable than sin. Through the trespass offering any sin could be forgiven immediately (ch. 5), but a person who touched the carcass of any animal was unclean until the evening (vv. 24-25, 27b-28a, 31b-32, 39-40). Our sins are forgiven by the Lord immediately after we confess them to Him (1 John 1:9), but a certain period of time must pass before we can be cleansed from the defilement of spiritual death. A person who touched the carcass of a man was unclean for seven days (Num. 19:11, 13), indicating that in the eyes of God, fallen human beings are the most defiling element (cf. Matt. 15:17-20).
3. We need to be Nazarites who are separated from death and filled with life, “anti-death”—Num. 6:6-8; Rom. 8:6.
Num 6:6 All the days that he separates himself to Jehovah he shall not come near a dead person.
Num 6:7 He shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die, because his separation to God is upon his head.
Num 6:8 All the days of his separation he is holy to Jehovah.
Rom 8:6 For the mind set on the flesh is death, but the mind set on the spirit is life and peace.
- C. The uncleanness of man signifies that everything that is discharged from the natural man and the natural life, whether good or bad, is unclean—Lev. 5:3; cf. Matt. 15:17-20; 16:21-25.
Lev 5:3 Or if he touches the uncleanness of man, whatever his uncleanness is with which he becomes unclean, and it escapes his notice, when he comes to know it, then he will be guilty.
Matt 15:17 Do you not understand that everything that goes into the mouth passes into the stomach and is expelled into the drain?
Matt 15:18 But the things which proceed out of the mouth come out of the heart, and those defile the man.
Matt 15:19 For out of the heart come evil reasonings, murders, adulteries, fornications, thefts, false witnessings, blasphemies.
Matt 15:20 These are the things which defile the man, but eating with unwashed hands does not defile the man.
Matt 16:21 From that time Jesus began to show to His disciples that He must go to Jerusalem and suffer many things from the elders and chief priests and scribes and be killed and on the third day be raised.
Matt 16:22 And Peter took Him aside and began to rebuke Him, saying, God be merciful to You, Lord! This shall by no means happen to You!
Matt 16:23 But He turned and said to Peter, Get behind Me, Satan! You are a stumbling block to Me, for you are not setting your mind on the things of God, but on the things of men.
Matt 16:24 Then Jesus said to His disciples, If anyone wants to come after Me, let him deny himself and take up his cross and follow Me.
Matt 16:25 For whoever wants to save his soul-life shall lose it; but whoever loses his soul-life for My sake shall find it.
- D. To speak rashly before God, expressing our opinion in a hasty, careless, and reckless way, indicates that we do not live for God and do not fear God—Lev. 5:4; cf. Matt. 17:24-27; John 7:3-8.
Lev 5:4 Or if anyone swears rashly with his lips to do evil or to do good, whatever it is that a man utters rashly with an oath, and it escapes his notice, when he comes to know it, then he shall be guilty in one of these things.

- Matt 17:24 And when they came to Capernaum, those who take up the temple tax came to Peter and said, Does not your Teacher pay the temple tax?
- Matt 17:25 He said, Yes. And when he came into the house, Jesus anticipated him, saying, What do you think, Simon? From whom do the kings of the earth receive custom or poll tax, from their sons or from strangers?
- Matt 17:26 And when he said, From strangers, Jesus said to him, So then the sons are free.
- Matt 17:27 But that we do not stumble them, go to the sea and cast a hook, and take the first fish that comes up. And when you open its mouth, you will find a stater; take that and give it to them for Me and you.
- John 7:3 His brothers therefore said to Him, Depart from here and go into Judea, so that Your disciples also may behold Your works which You are doing;
- John 7:4 For no one does anything in secret and himself seeks to be known openly. If You do these things, manifest Yourself to the world.
- John 7:5 For not even His brothers believed into Him.
- John 7:6 Jesus therefore said to them, My time has not yet come, but your time is always ready.
- John 7:7 The world cannot hate you, but it hates Me, because I testify concerning it, that its works are evil.
- John 7:8 You go up to the feast; I am not going up to this feast, because My time has not yet been fulfilled.

VI. In Leviticus 5:11 fine flour, signifying the humanity of Jesus, is used for a sin offering, signifying that we commit sins because we are short of the humanity of Jesus:

- Lev 5:11 But if he cannot afford two turtledoves or two young pigeons, then he shall bring as his offering for that which he has sinned, the tenth of an ephah of fine flour for a sin offering; he shall put no oil upon it nor put any frankincense upon it, for it is a sin offering.
- A. This indicates that we commit sins not only because we have sin in our nature and not only because we are not absolute for God but also because we do not have the humanity of Jesus; in His humanity Jesus has no sin in Him and is absolute for God.
- B. The tenth part of an ephah of fine flour offered for a sin offering signifies that only a small portion of the humanity of Jesus is needed to kill the negative things within us and to supply our need.

VII. Making restitution and adding to it one-fifth more signifies that the one who offers the trespass offering should be righteous in material things according to the divine scale, standard, and measurement—vv. 15-16; cf. Luke 19:8.

- Lev 5:15 If anyone acts unfaithfully and sins without intent in the holy things of Jehovah, then he shall bring his trespass offering to Jehovah, a ram without blemish out of the flock according to your valuation in silver by shekels, according to the shekel of the sanctuary, for a trespass offering.
- Lev 5:16 And he shall make restitution for the holy thing in which he has sinned, and he shall add to it a fifth part of it and give it to the priest. And the priest shall make expiation for him with the ram of the trespass offering, and he will be forgiven.
- Luke 19:8 And Zaccheus stood and said to the Lord, Behold, the half of my possessions, Lord, I give to the poor, and if I have taken anything from anyone by false accusation, I restore four times as much.

VIII. “David begot Solomon of her who had been the wife of Uriah”—Matt. 1:6:

- A. Psalm 51 was composed after David’s great sin in murdering Uriah and robbing him of his wife and then being rebuked by Nathan:
- Psa 51:1 Be gracious to me, O God, according to Your lovingkindness; / According to the greatness of Your compassions blot out my transgressions.
- Psa 51:2 Wash me thoroughly from my iniquity, / And from my sin cleanse me.
- Psa 51:3 For I do know my transgressions, / And my sin is before me continually.
- Psa 51:4 Against You and You alone have I sinned, / And I have done what is evil in Your sight. / Therefore You are righteous when You speak; / You are clear when You judge.

- Psa 51:5 Behold, I was brought forth in iniquity, / And in sin did my mother conceive me.
Psa 51:6 Behold, You delight in truth in the inward parts; / And in the hidden part You would make known wisdom to me.
Psa 51:7 Purge my sin with hyssop, and I will be clean; / Wash me, and I will be whiter than snow.
Psa 51:8 Let me hear gladness and joy, / That the bones which You have broken may exult.
Psa 51:9 Hide Your face from my sins, / And blot out all my iniquities.
Psa 51:10 Create in me a clean heart, O God, / And renew a steadfast spirit within me.
Psa 51:11 Do not cast me from Your presence, / And do not take the Spirit of Your holiness away from me.
Psa 51:12 Restore to me the gladness of Your salvation, / And sustain me with a willing spirit.
Psa 51:13 I will teach transgressors Your ways, / And sinners will turn back to You.
Psa 51:14 Deliver me from the guilt of bloodshed, O God, O God of my salvation; / And my tongue will ring forth Your righteousness.
Psa 51:15 O Lord, open my lips, / And my mouth will declare Your praise.
Psa 51:16 For You do not delight in sacrifice; / Otherwise I would offer it; / You take no pleasure in burnt offerings.
Psa 51:17 The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise.
Psa 51:18 Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem.
Psa 51:19 Then You will delight in the sacrifices of righteousness, / In burnt offerings and whole burnt offerings; / Then they will offer bulls upon Your altar.
1. “Against You and You alone have I sinned, / And I have done what is evil in Your sight”—v. 4.
 2. “Hide Your face from my sins, / And blot out all my iniquities”—v. 9.
 3. “The sacrifices of God are a broken spirit; / A broken and a contrite heart, O God, You will not despise”—v. 17.
 4. “Do good in Your good pleasure unto Zion; / Build the walls of Jerusalem”—v. 18.
- B. The issue of the “marriage” of David’s transgression and repentance with God’s forgiveness was Solomon (“peaceful”), the one who built the temple of God—2 Sam. 7:12-14a; 2 Chron. 3:1:
- 2 Sam 7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, which will come forth from your body, and I will establish his kingdom.
2 Sam 7:13 It is he who will build a house for My name, and I will establish the throne of his kingdom forever.
2 Sam 7:14a I will be his Father, and he will be My son. ...
2 Chron 3:1 And Solomon began to build the house of Jehovah in Jerusalem on Mount Moriah, where He had appeared to David his father, at the place that David prepared, on the threshing floor of Ornan the Jebusite.
1. The church is always built up by this kind of person—a Solomon—one who is the issue of man’s transgression and repentance plus God’s forgiveness.
 2. When we experience the marriage of our transgression and repentance with God’s forgiveness, we become very useful in the building up of the church.