

"But the hour cometh and now is" Joh 4:23

Psa 51:16-19

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

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

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

Psa 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.

This week, Lord willing, we aim to end this psalm with one more reflection, focusing on the end result of God working all these action statements within our being (the promise of verse 13 that we looked at last week), through Christ who is accomplishing this both to will and to do God's will within us (Php 2:13). It is this work that God is doing within us (Eph 2:10) that will bring us to have a heart that is humble and contrite, which is what is required in order to have God look to us (Psa 51:17 , Isa 66:2).

After these 'building actions', that we looked at these past 2 weeks, occur within the church where the knowledge of God is being made manifest and built up upon Christ our foundation (Eph 3:10 , 1Co 3:11), we can look back and see that all this spiritual workmanship has been predestined and purposed by God as he builds up the temple that we are for the good of those who will follow (Psa 127:1 , Joh 4:23 , Zec 14:16-17).

The sacrifices can then be made of every caliber and degree once the temple is completed, and the elect are being used to set the stage for the world for how God is going to perform all these living sacrifices through Christ and his Christ. The dedication of the altar of (Num 7:88) is symbolically pointing to the 144,000 who are sealed in (Rev 7:4).

These numbers reveal an interesting fact about what God requires of our flesh at the altar. 144,000 / 24 the number of the bullocks sacrificed for the dedication of the altar= 6000 and 6000 is 6X10X10X10=6000. The three tens show us that the flesh cannot inherit the kingdom of God and that it is a process that we are going through today to learn how to worship God in spirit and truth, which comes about as a result of our being judged in this age (1Pe 4:17).

The priests of the old covenant who minister in the temple (Aaron's sons) represent the elect who will help the world as the living pillars of Christ that will be used to guide all of humanity into the knowledge of Christ as we show the house to the house, and demonstrate how we are to have a right relationship with Christ and His body (Eze 43:10 , Rev 3:12 , Eph 3:10-11).

It is not enough to know Christ either after the flesh or the resurrected Christ, as the unconverted disciples experienced both scenarios and were yet carnal. We know that it

will take a miracle for all that we have shown the world throughout the millennium to ultimately become something that convicts them and converts them to want to worship God in spirit and truth ([Joh 4:23](#) , [Joh 2:22](#)). The lesson being that until we have Christ within us we cannot be pleasing before God, or claim that we are Jesus Christ ([Rom 8:9](#)). That hard lesson is what the great white throne judgement is all about and the world will come to understand just how expedient 'expedient' really is in these words that Christ spoke ([Joh 16:7](#)).

The good news is that after we receive the holy spirit which we know all men will receive one day "**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" which is the last verse in our study of Psalm 51.

There has to be a preparation of the temple of God, a building up of all that this temple is comprised of so that the world can come and learn from Christ and his bride who has been granted to make herself ready as a kind of first fruits who will be blessed to help all the world come to know God and his Son ([1Co 6:3](#)).

[Psa 51:16](#) For thou desirest not sacrifice; else would I give *it*: thou delightest not in burnt offering.

"For thou desirest not sacrifice" and then when we come down to verse 19 "Then shalt thou be pleased with the sacrifices of righteousness". So which is it that the Lord wants, sacrifices or no sacrifices?

We know that Christ is the end of the law and everything connected to that law ([Rom 10:4](#)), and that God is not looking for us to offer sacrifices at the altar, else would we give it, but rather we are giving our whole life a living sacrifice which is our reasonable service ([Rom 12:1](#)).

If our sacrifice, our giving of all our life, does not transcend the righteousness of the scribes and Pharisees, we will in no wise inherit the kingdom ([Mat 5:20](#)). With this scripture in mind we can come to see why the Lord can in one sentence say that he "desirest not sacrifice" and then three verses later tell us that he is pleased "with the sacrifices of righteousness".

God's elect are the "kind of firstfruits of his creatures" ([Jas 1:18](#)) to be redeemed who are being given to see that, when we say 'only Christ can be Christ', we understand this to mean that unless we are found with His righteousness within ([Gal 2:20](#)) us, our sacrifice no matter how great, will not be accepted before God ([1Co 13:3](#) , [Rom 5:5](#) , [Col 1:27](#)).

We are therefore able, through Christ, to present ourselves a living sacrifice that makes every level of our growing in grace and knowledge acceptable ([Eph 1:6](#)) as we grow in our apprehension of what those old covenant type and shadow sacrifices mean for us today as the temple of God that we are ([1Co 3:16](#)).

We share in the sacrifice of Christ and fill up what is behind of the afflictions of our Lord's life as the church ([Col 1:24](#)), and are highly favored and blessed to be called unto this high calling of being counted worthy to suffer for Christ ([Act 5:41](#) , [Mat 10:22](#) , [Php 3:8](#) , [Luk 1:28](#)), being blessed to be able to live by the faith of Jesus Christ that makes it possible for us to please our Father and present ourselves as an acceptable living sacrifice ([Heb 11:6](#) , [Eph 1:6](#)).

Any comments on this first verse?

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

This verse shows us what is the biblical definition of a spiritual sacrifice unto God. But how do we gain this broken spirit: this broken and contrite heart that God will not despise? It's important to understand how this process works because it is to this man or woman that our Father looks to ([Isa 66:2](#)).

In short, Christ matured ([Luk 2:52](#)) and learned obedience by the things He suffered as an example of how we can grow to become more than conquerors through the spirit of God that gives us power to change ([Heb 5:8](#)).

The reality is that we are the trespass offering that needs to be brought unto repentance as opposed to being spotless sacrifices as Christ was who was tempted in all diverse manner yet without sin ([1Pe 1:19](#) , [Heb 4:15](#)). It is by God's goodness that leads us to repentance that our hearts can change ([Rom 2:4](#) , [2Co 7:9-11](#)) and become humble and contrite.

The second bird of Leviticus must be sent out into the wilderness of Babylon "the open field" of ([Lev 14:6](#)) and then come out of her (Babylon) through a process of falling seven symbolic times ([Pro 24:16](#)). It is God's goodness that will make all this possible including the fruit of that Godly repentance ([Php 2:13](#)). All of these actions are what is needed for us to have this "broken and a contrite heart" developed within us.

Any comments on this verse?

[Psa 51:18](#) Do good in thy good pleasure unto Zion: build thou the walls of Jerusalem.

We're coming to the last two verses of this study and once again we are given the answer to how it is possible for anyone to have the next verse fulfilled in their life. It is because God is doing His "good pleasure unto Zion" which is to "build thou the walls of Jerusalem."

We know from other scriptures and the sum of God's word that this building of the walls of Jerusalem represents the righteousness of Christ. The plummet in the hand of Zerubbabel who is a type of Christ ([Zec 4:10](#)) makes it possible to build this wall in a

fashion that is straight and true also expressed in this verse ([Rev 11:1](#)).

God is good, and it is his good pleasure to give us the kingdom of God, the eternal life that we will share as we come up on mount Zion to become that living instrument or plummet that Christ will use to bring the rest of His creation into line with his merciful plan of love, mercy and goodness ([Luk 12:32](#) , [Oba 1:21](#)).

Any comments on this verse?

[Psa 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.

This last part of the Psalm 51 really emphasizes for us that not everyone that says to me Lord Lord shall enter into kingdom of God ([Mat 7:21](#)) but only he who does the will of God and worships Him in spirit and truth ([Joh 4:23](#)).

In this verse, "**for the Father seeketh such to worship him**" does not tell us that He is desperately knocking on the hearts of all men hoping that some will respond to this incredible relationship to worship God in spirit and truth. Rather it reminds us that God has a predestined plan and purpose ([Rom 9:11](#) , [2Pe 1:10](#)) to save all of His creation ([1Co 15:22](#)) and He already knows who it is that He will seek out in this age and use to seek out the rest of humanity as the fishers of men that we are promised to become through Christ ([Mat 4:19](#)).

Last week with [verse 12](#) of this psalm ([Psa 51:12](#)), we reflected on God's Plan, this caused process of being **restored**^{H7725} unto the joy of his salvation, and what is this 'free'^{H5081} spirit that God **upholds** us with that leads to the joy of our salvation ([Col 1:27](#)).

We will look at one other word in verse 12 to bring this study and psalm to a close, connecting the sacrifices of righteousness of this last verse with God's ultimate Plan of salvation for all.

[Psa 51:12](#) Restore unto me the joy of thy salvation; and **uphold**^{H5564} me *with thy* free^{H5081} spirit^{H7307}.

Last week we came to see that the spirit/ruach^{H7307} is that which we are given ([Joh 20:20-23](#)) as his 'free' (nâdîyb 'princes'^{H5081})

A closer look at the strong's number for '**uphold**'^{H5564} shows us more than what meets the eye!

uphold^{H5564} sâmak : A primitive root; to *prop* (literally or figuratively); reflexively to *lean upon* or **take hold of** (in a favorable or unfavorable sense): - **bear up, establish,**

(up-) hold, lay, lean, lie hard, put, rest self, set self, stand fast, stay (self), sustain.

Used 48 times according to KJV, I want to focus in on the first few times we see this strong's number in the bible:

●laid, 6

[Lev 8:14](#); [Lev 8:18](#); [Lev 8:22](#); [Num 27:23](#); [Deu 34:9](#); [2Ch 29:23](#)

●lay, 12

[Lev 3:2](#); [Lev 3:8](#); [Lev 3:13](#); [Lev 4:4](#); [Lev 4:15](#); [Lev 4:24](#); [Lev 4:29](#); [Lev 4:33](#); [Lev 16:21](#);
[Lev 24:14](#); [Num 8:12](#); [Num 27:18](#)

●put, 5

[Exo 29:10](#); [Exo 29:15](#); [Exo 29:19](#); [Lev 1:4](#); [Num 8:10](#)

●sustained, 3

[Gen 27:37](#); [Psa 3:5](#); [Isa 59:16](#)

●upholdeth, 3

[Psa 37:17](#); [Psa 37:24](#); [Psa 145:14](#)

It is God's awesome hands that lay upon our heads as we are brought dying daily, to the altar as that sin offering, burnt offering, and trespass offering to make atonement.

Even the very first time we see this strong's number in Genesis is reflective of God's awesome plan for all the world

[Gen 27:37](#) And Isaac answered and said unto Esau, Behold, I have made him thy lord, and all his brethren have I given to him for servants; and with corn and wine have I **sustained**^{H5564} him: and what shall I do now unto thee, my son?

We are "sustained" and "upheld" by the sacrifice of Christ in us ([Mat 26:28](#); [Rom 3:25](#), [Rom 4:25](#); [1Co 15:3](#) ; [2Co 5:21](#)), becoming that "**whole**"^{H3632} burnt offering" [Psa 51:19](#) together, as we continue to live out [Col 1:24](#) and [Rom 6:11](#), to this end:

[Mat 5:20](#) For I say unto you, That except your righteousness [[Psa 51:19](#) together] shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

[Rev 21:27](#) And there shall in no wise enter into it any thing that defileth, neither *whatsoever* worketh abomination, or *maketh* a lie: but they which are written in the Lamb's book of life.

[Act 14:22](#) Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

Any comments on this last verse?