

"Make me to hear joy and gladness"

[Psa 51:8-11](#)

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

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

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

Psa 51:11 Cast me not away from thy presence; and take not thy holy spirit from me.

When we look back on how the Lord has worked in our own lives and the lives of our family in Christ we see by the grace and faith of Christ ([Eph 2:8](#)) that it is a "fearful thing to fall into the hands of the Lord" ([Heb 10:31](#) , [Rev 1:12](#)).

His awesome hands are perfectly steady and shadowed by every precise and excellent endeavor in the earth, every good and evil which He has predetermined for His ultimate purpose of showing His sovereignty and love toward all His creation as a loving Father who has always had perfect control over all the light and darkness which He has created for His purposes ([Joh 3:16](#) , [Isa 47:7](#)).

The foolishness of God is wiser than man and the weakness of God is stronger than men ([1Co 1:25](#)) and God grants the elect a perspective with the mind of Christ that brings us to see that God is working in us both to will and to do of His good pleasure, which excludes boasting by the law of faith. We all naturally glory in that which He does through us at first ([1Co 4:7](#)) but God mercifully brings us to see that we can of our own selves do nothing which is why no flesh should glory in His sight ([Joh 5:30](#) , [Joh 15:5](#) , [1Co 1:29](#)).

Our prayer is that each of us will be granted to endure until the end ([Luk 21:36](#) , [Mat 24:13](#)) and not despise the chastening and scourging of the Lord knowing that every son learns obedience by the things which he suffers, and ceases from sinning, and wanting to glory in our own flesh as a result of trials ([1Pe 5:6](#)). Our Lord is the forerunner and captain of our salvation in regard to suffering and gaining perfect dominion over sin in this life, and He tells us to have the same mind as Him in this regard to suffering so that we can cease from sinning ([1Pe 4:1](#) , [Pro 3:11](#) , [Heb 5:8](#) , [Heb 2:10](#) , [1Pe 4:12](#) , [1Pe 4:17](#) , [Oba 1:21](#)).

This particular study brings back some very painful memories of bones being broken in my life, but like the Psalmist says this was being done so that "joy and gladness" could be heard as a result of these actions that God purposed from the foundation of the world ([Eph 1:11](#)).

I thank Him now for allowing me to be part of His workmanship in this age, a marred vessel that is being saved and made anew, "as seemed good to the potter to make *it*." ([Jer 18:2-4](#)). I thank Him for Gale who was able to see and experience first hand as we all do with each other to lesser and greater degrees how the Lord works with us as a Potter with clay, or an husbandman, or an master builder, and so many other ways to describe the intimate and continual way in which we are being weaved together as the body of Christ.

our first verse this evening....

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

"Make me to hear" is a statement and witness of God's sovereignty as this verse explains the process that is needed in order for us to hear "joy and gladness". God must be over every part of that process from start to finish ([Heb 12:2](#)) and we must go through a breaking of the earth in order to know joy in the morning ([Psa 30:5](#) , [Psa 143:8](#) , [Mal 4:1](#)).

(ABP+) You shall cause me to hear^{G190.9 G1473} exultation^{G20} and^{G2532} gladness;^{G2167}
[^{G21 1}shall exult^{G3747 2} the bones^{G5013} being humbled].
(Brenton) Thou shalt cause me to hear gladness and joy: the **afflicted bones shall rejoice**.
(KJV+TVM) Make me to hear^{H8085 [HGH8686]} joy^{H8342} and gladness^{H8057}; **that the bones**^{H6106} which thou hast **broken**^{H1794 [HGH8765]} **may rejoice**^{H1523 [HGH8799]}.
(YLT) Thou causest me to hear joy and gladness, Thou makest **joyful bones** Thou hast **bruised**.

It is in the morning that Christ rises on the third day ([1Co 15:4](#)), and "the third day" is symbolic of the process of much tribulation which we must have in our earth, earth, earth ([Jer 22:29](#)) before we can go unto perfection on the third day ([Luk 13:32](#)).

We are decreasing and He is increasing as this process of going unto perfection is being accomplished, as he leads us to hear "joy and gladness" in the morning or said another way when we are raised in heavenly places where we hear "joy and gladness"([Psa 1:1-5](#) , [Php 4:4](#) , [Eph 2:6](#)).

Verse eight reminds us that we hear the joy of His salvation after our bones or our first foundation is broken and made anew ([Jer 18:4](#) , [Isa 43:19](#) , [Isa 51:16](#)). Christ is the only sure foundation upon which we can build ([1Co 3:11-13](#) , [Psa 127:1](#)), and it is God who gives the increase for this growth and sure foundation of Christ's bones which hold up His body the church who we are ([Joh 19:36](#) , [Psa 34:20](#) , [Col 1:24](#) , [Rev 3:12](#) , [Psa 127:1](#)).

This seed ([Gal 3:16](#)) that is Christ must be sore pressed deeply into the earth where it dies and brings forth much fruit ([Joh 12:24](#) , [Rev 11:8](#)). Here are some extracts from two emails this week that I want us to consider as we connect them to these immediate verses I've put down:

[Php 3:13](#) Brethren, I count not myself to have apprehended: but *this* one thing *I do*, forgetting those things which are behind, and reaching forth unto those things which are before,
[Php 3:14](#) **I press toward the mark** for the prize of the high calling of God in Christ Jesus.
[Php 3:15](#) Let us therefore, as many as be perfect, be thus minded: and if in any thing ye be otherwise minded, God shall reveal even this unto you.

Thanks for all the iron sharpening iron. [Isa 51:16](#) is one of those wow! scriptures for me. And it is interesting that the word planted there implies more than just dropping a seed in the hole [such as [Eze 17:5](#) using the word (5414 *nathan* -[Eze 17:5](#) He took also of the **seed** of the land, **and planted** ^{H5414} **it** in a fruitful field; he placed *it* by great waters, *and* set it *as* a willow tree.), but is the Hebrew word (H5193) '*nata*', which, according to Strong's, is "properly to strike in, that is, fix" so we are **firmly** planted in Christ. We are pushed into the soil and fastened there to more readily take root in His word.

[Rom 8:39](#) (Nothing) shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Lovely! Sandi Vinson

Aha...which adds to this...

1Co 15:58 Therefore, my beloved brethren, **be ye steadfast, unmoveable**, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.(KJV)
Unmoveable..taking root in His Word.
Lovely! :)
Ayo.

The breaking of those first dead man's bones ^{H6106} which we all possess ([Mat 23:27](#)) is another way of speaking of the clearing of the land of thorns and briers which we discussed in our last study. That clearing of the land is needful in order for the new seed of Christ to grow and mature in our earth, earth, earth experience ([Gen 3:18](#) , [Isa 32:13](#) , [Heb 6:8](#) , [Jer 22:29](#)).

Thorns and briers represent false doctrines and idols of our hearts ([Mic 7:4](#) , [Mat 7:14-16](#)), which are rejected to make way for the truth to grow and mature in an undefiled heart ([Luk 8:15](#)). The way we come to be able to reject the false doctrines the briers and thorns in us is to be granted to be "**nigh unto cursing; whose end is to be burned**" as we are redeemed by our Redeemer through whom we can endure all thing on the cross where we bear all things ([1Co 13:7](#)) and suffer for His name sake ([Gal 3:13](#) , [Gal 2:20](#) , [Mat 10:22](#)).

The good news is that there is "joy and gladness" in the morning after we go through this process of dying daily (our bones broken/humbled/afflicted/crushed) and being judged in the earth today as God's kind of first fruits ([Isa 61:10](#) , [Mal 4:2](#) , [Joh 16:21](#) , [Joh 20:20](#)). We must be assured in our hearts that there is a process that everyone must go through in order to change and become something that we initially are not and that God is going to make provision for His children to endure that cross and drink that cup in this age so that we can grow unto maturity together as one body. How exciting is that to consider that we are in the hands of a husbandman who has promised increase to His little flock who are being ministered by Christ and His body who is the author and finisher of our faith ([Heb 12:2](#) , [Psa 139:16](#)). Christ is authoring our books through each other in other words ([Act 14:22](#) , [Luk 12:32](#) , [Mat 20:23](#)).

any comments on this first verse?

[Psa 51:9](#) Hide thy face from my sins, and blot out all mine iniquities.

The way God hides his face from our sins is by dragging us unto Christ where we go from glory to glory ([2Co 3:18](#)) in the hope ([Col 1:27](#)) that one day we will see Him as He is "face to face" ([1Co 13:12](#)).

[Jer 16:17](#); [Mic 7:18-19](#) , [Jer 42:10](#)

This process of being dragged to our Lord is what blots out all our iniquities and purifies us in this age if we are that blessed servant being brought into judgement today ([1Jn 1:7](#) , [1Pe 4:17](#) , [Joh 6:44](#)).

any comments on this second verse?

[Psa 51:10](#) Create in me a clean heart, O God; and renew a right spirit within me.

Last week we talked about the hyssop and how this is symbolic of how our heart ([Jer 17:9](#)) is purified by the experience of evil that humbles us in this life ([Ecc 1:13](#)) which this bitter plant and its purpose in Christ life symbolizes at the time it was being used in ([Joh 19:29](#)).

We note in ([Joh 19:29](#)) that a sponge filled with vinegar was put upon hyssop and put upon Christ's mouth. This symbolizes the bitter spirit we have toward Christ ([Act 9:2](#) , [Mat 7:14](#) , [Joh 14:6](#)) before the true living waters can spring forth from our belly ([Joh 7:38](#)).

This envy and bitterness and hatred we have toward Christ on the cross is symbolized by the bitter plant of hyssop which was connected to the washing ceremony of the second bird which symbolizes the elect ([Lev 14:4-7](#) , [Lev 14:6](#)).

We overcome this bitterness by being washed with the word ([Eph 5:26](#))

This process of an evil and bitter experience which is to humble us thereby comes to mind when we think of the bitterness of hyssop and the vinegar or bad wine of our first corrupt relationship with Christ which was no relationship at all ([Ecc 1:13](#) , [Isa 3:1](#)).

This experience is what is needful to make the world within and one day the rest of the world "whiter than snow"([Psa 51:7](#)) and although Christ could not be made bitter by something he ingested ([Mat 15:11](#)), we know that the symbolism for us is there to remind us to not let any root of bitterness enter in and defile us ([Heb 12:15](#)).

God creates a right (H3559 - established/prepared/ready) spirit within us after we are given to see the wrong one which He has allowed to defile the temple which we are and which needs to be cleansed by Christ ([1Co 3:16](#) , [Joh 2:15](#)).

There is a direct correlation with the temple that Christ is, resisting the wickedness being thrust upon him in ([Joh 19:29](#)) and the actions of Christ in the temple he cleanses ([Joh 2:15](#)), which represents the scourging we must go through in order to live sober, righteous and godly lives in this present world

"renewH2318 [[2Ch 24:12](#); [Isa 61:4](#)] a right^{H3559} [[Tit 2:11-12](#), [Exo 15:17](#) , [Deu 28:9](#) , [1Th 3:13](#) , [Jas 5:8](#) , [1Pe 5:10](#)] spirit"

any comments on this third verse?

[Psa 51:11](#) Cast me not away from thy presence; and take not thy holy spirit from me.

This part of God's word like every part is written for us, and when we are in the thick of trials and being chastened or scourged of the Lord we do cry out "cast me not away from thy presence" even though we may know in our spirit that Christ will never leave or forsake us ([Deu 31:6](#)).

God can take his holy spirit from us, but He has promised that he won't if we are His in this age ([Joh 17:12](#) , [2Th 2:8](#)). The bible was written for the elect and so he does bring us to our wits' end to cry out "take not thy holy spirit from me" so that we know beyond a shadow of a doubt that we are completely and totally at the mercy of God ([2Co 1:9](#)) as we narrowly escape this life by losing it ([1Pe 4:18](#) , [Mat 16:25](#)) and enduring until the end by His might and power ([Php 4:13](#)) who enables us to inherit eternal "aoian" life ([Php 3:10](#)).

<http://www.iswasandwillbe.com/can-we-lose-our-salvation/>

2Sa 7:13 He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

2Sa 7:14 I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men:

2Sa 7:15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.

2Sa 7:16 And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever.

any comments on this last verse of our study?