

Brought forth in Sin

Introduction:

- a. Text Psalm 51:5
- b. What does that mean?

Consider these terms:



- c. Brought forth: (Heb. חָיַל chîyl, kheel

Twist; whirl; dance; writhe; wait; pervert; bear; (make to) bring forth; (make to) calve; drive away; fall grievously (with pain); fear; form; great; grieve; (be) grievous; hope; look; make; be in pain; be much (sore) pained; rest; shake; shapen; (be) sorrow (-ful); stay; tarry; travail (with pain); tremble; trust; wait carefully (patiently); be wounded

Ref: Strong, James. [*A Concise Dictionary of the Words in the Greek Testament and The Hebrew Bible*](#) 2009: 37. Print.

c.

Examples in these passages: Ps 29:9, Isa. 13:8, 26:17, 45:10, Ps 96:7, Job 15:7, Deut. 32:18, Isa. 54:1; 51:2, 23: 66:8, 23:4, Jer. 5:3

- d. **Iniquity (‘āwōn)**. n. masc. iniquity, transgression, guilt. Wrongdoing or the guilt or punishment that results from it. This word is used interchangeably to describe sin or wickedness (e.g., Pss 90:8; 103:10; Isa 65:7; Jer 33:8), a state of guilt that results from sin (e.g., Num 15:31; Job 33:9; Isa 57:17), and punishment for wrongdoing (Isa 30:13). It is not always clear from the context of a passage whether ‘āwōn refers to iniquity as an act or as a guilty state, since the two concepts are often conflated. Iniquity, or iniquities, are said to have seriously detrimental effects on the individual and community (e.g., Isa 64:5; Lam 4:22). Iniquity as a sense of guilt is also oftentimes described as a burden or weight that must be carried by the offender (e.g., Lev 16:22; Isa 53:6; Ezek 4:4; 14:10).

e. Reference: Fransico, Lesley. [“Guilt.”](#) Ed. Douglas Mangum et al. *Lexham Theological Wordbook* 2014: n. pag. Print. Lexham Bible Reference Series.

f. **Sin**

חַטָּא (ḥēṭṭā). n. masc. sin. The result of falling short of a norm or goal. This noun most often refers to any sinful deed but also can be used for punishment for sin (Zech 14:19) and guilt over sin (Lev 19:17; Lam 3:39). The range of meaning encompasses breaking the rules of a monarch (Gen 41:9), the abstract concept of sinfulness (Isa 5:18), and misdeeds in cultic, social, and political contexts.

יָוֹן (‘āwōn). n. masc. iniquity. A deed that incurs guilt or punishment due to guilt. The word in its basic meaning is used of bending over (Psa 38:7). From this comes the idea of twisting or acting perversely against God’s will. It can refer to both the deed and its consequences or guilt itself, often focusing on one or the other (Hos 12:8; Gen 15:16; 1 Sam 3:13; Gen 4:13; Lam 4:6, 22). Accordingly, it is quite closely related to אֲשָׁם (‘āšām), which is also the name of the offering which makes reparation for guilt (Lev 5). It is commonly used for denouncing idolatry, and Wisdom texts associate it with foolishness. נָשָׂא (pāšā‘). vb. rebel. It often connotes rebellion or intentionally violating relationships.

Sigrist, David J. [“Sin.”](#) Ed. Douglas Mangum et al. *Lexham Theological Wordbook* 2014: n. pag. Print. Lexham Bible Reference Series.

Key elements to consider

The text prompts us to consider three key elements to understand David's expression. When approaching scriptures, we often rely on a Western cultural view, but God wrote the Bible within a distinct setting, unlike modern norms and customs.

To understand the verse better, we should look at it from these lenses:

- A theological perspective
- Looking at the facts presented
- Understanding the cultural and historical context

This approach helps us navigate a clear path to uncover the deeper meaning of the verse within its broader context.

Firstly, it's crucial not to take the words in verse 5 literally. Doing so may lead to the mistaken belief that the act of conception is inherently sinful or that David's mother engaged in some immoral behavior. While sexual

activity, including intercourse, pregnancy, and childbirth, was ceremonially considered unclean under Levitical law, God's marriage law sanctioned marriage. The Hebrew writer stresses the purity of the marriage bed, highlighting God's view of the union between a man and his wife, which differs from other types of unions.

Contrary to the doctrine of original sin, as embraced by many denominations, suggesting that all infants are born and shaped in iniquity, the text does not align with this belief. The doctrine of total depravity, from John Calvin, rest on a misapplication of Psalm 51:5. Of course, compared to the Divine, humanity does not match His holiness. Scripture consistently portrays God's purity as one of His outstanding attributes while illustrating humanity's faults. Psalm 51:5 embodies David's plea to God for forgiveness, recognizing the destructive impact of sin in his life through his volition.

Text is symbolic

Hence, the text is symbolic and figurative. Many consider it hyperbolic, involving an exaggeration, as seen in various verses throughout the passage: verse 1,2,3,4,7,8,10. David, expressing his meaning through song and utilizing Hebrew poetry, dramatizes his message about personal sin. Therefore, we should approach Psalm 51:5 as an overstatement, through which David depicts the intensity of his guilt rather than claiming a literal event at conception.

The original sin issues

Addressing the question of original sin involving infants, it's evident that humanity is guilty of sin (Rom 3:23; 5:12-18). Paul asserts that through one man's sin, death came to all because all became sinful due to Adam's transgression. No one can deny that. Death, as a consequence, affects everyone regardless of status (Rom 5:12,13). The fallen nature of humanity, described by Paul, traces the stings that take life back to sin, echoing David's poetic idiom in Psalm 51 (1Cor 15:51-56). Jesus, as the second Adam, came to atone for sin and succeeded where the first one failed. While the earthly man led the human race down the corridor of destruction, pain, and misery, Jesus, appointed by God, offered redemption to the world, knowing no sin and obeying the Father in all things.

In closing, God invites believers to admit their wrongs and seek God's mercy, like David. Psalm 51:5 serves as a call to identify the true nature of

sin and confess it to God, trusting in his eternal provision through the death of His Son, Jesus.

Test/Quiz

1. **What three key elements does the text encourage us to consider to understand David's expression?**
 - a. Cultural, psychological, and emotional
 - b. Theological, factual, and literary
 - c. Historical, musical, and biblical
2. **Why is it cautioned not to take the words in verse 5 literally?**
 - a. Because David's mother committed a sin
 - b. To avoid misunderstanding the cultural context
 - c. To emphasize the significance of original sin
3. **What does the Hebrew writer emphasize regarding sexual activity and marriage in the text?**
 - a. All sexual activity is sinful
 - b. God sanctions marriage in His law
 - c. Levitical law encourages purity in childbirth
4. **How does the text challenge the doctrine of original sin?**
 - a. By asserting that infants are born sinless
 - b. By aligning with the principle of total depravity,
 - c. By providing a fair interpretation of David's plea for forgiveness
5. **What term describes the text's style, indicating exaggeration and dramatization?**
 - a. Literalism
 - b. Hyperbole
 - c. Symbolism
6. **According to Paul's assertion, what does the text suggest about Humanity's guilt of sin?**
 - a. Humanity is sinless
 - b. Death is unrelated to sin
 - c. Sin originated from Adam's transgression
7. **How does the fallen nature of humankind, as described by Paul, connect with David's expression in Psalm 51?**
 - a. They are unrelated
 - b. Both point to the destructive impact of sin
 - c. David's presentation contradicts Paul's description
8. **What role did Jesus, the second Adam, play in addressing Humanity's fallen nature?**
 - a. He perpetuated the destruction of sin
 - b. He became the redeemer, atoning for sin
 - c. He continued the legacy of Adam's disobedience
9. **Why does the text invite believers to acknowledge their wrongs and seek God's mercy?**
 - a. To emphasize human imperfection

- b. To confess the true nature of sin
- c. To challenge the doctrine of original sin

10. **What is the true essence of Psalm 51:5, according to the conclusion of the text?**

- a. A call to reject God's eternal provision
- b. A call to recognize the true nature of sin and confess it
- c. A call to embrace total depravity