

Psalm 32

Parts 1 & 2

- A Psalm of David. See Rom. 4:6-8.

Rom 4:6 just as **David** also speaks of the blessing on the man to whom God credits righteousness [justification] apart from works:

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

Rom 4:8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

- A Maskil. Maskil refers to a didactic [teaching] psalm and means "instruction, teaching."
- The Hebrew word means "contemplation."
- The definition of contemplation is studying or observing something carefully or thinking deeply about something. When you sit quietly and think about your future or your life, this is an example of contemplation. When you go and study a piece of art at a museum for a long time, this is an example of contemplation.
- This is also a psalm of penitence.
- There are eight such psalms including this one. (Psa. 6, 25, 38,51, 102, 130, 143).

Blessing Of Forgiveness

32:1-2

PSA 32:1 How blessed [happy] is he whose transgression [sin, iniquity] is forgiven , Whose sin is covered [pardoned, forgiven]!

1. The realization that sin, if forgiven (covered), is an occasion of immense of happiness.

- a. The Ethiopian eunuch (Acts 8:39).

Acts 8:39 When they came up out of the water, the Spirit of the Lord snatched Philip away; and the eunuch no longer saw him, **but went on his way rejoicing.**

- b. The jailor (Acts 16:34).

Acts 16:34 And he brought them into his house and set food before them, **and rejoiced greatly**, having believed in God with his whole household.

2. Forgiveness brings joy here and in eternity.

- a. It brings joy to the one extending it whether it be God or man
- b. It brings joy to the one receiving it.

3. A lack of joy on our part may reflect:
 - a. A lack of thanksgiving thinking one deserved forgiveness.
 - b. That we have never really accepted the fact we are sinners and are lost sinners destined to spend eternity in hell.
 - c. That we have not accepted we have really been forgiven and living in Jesus we have the assurance of heaven.
 - 1) Some people doubt their forgiveness thinking they could never be forgiven.
 - 2) They doubt the promise given to Christians of all their sins being forgiven. (1 Jn. 1:9)
4. One is not excited about being saved (forgiven) if he/she never thought he/she was lost and in need of forgiveness.
5. Paul expressed a similar thought introduced in this verse in Romans 4:7-8

Rom 4:7 "BLESSED ARE THOSE WHOSE LAWLESS DEEDS HAVE BEEN FORGIVEN, AND WHOSE SINS HAVE BEEN COVERED.

Rom 4:8 "BLESSED IS THE MAN WHOSE SIN THE LORD WILL NOT TAKE INTO ACCOUNT."

- a. Paul affirmed these were the words of David. (Rom. 4:6).

Rom 4:6 just as David also speaks of the blessing on the man to whom God credits righteousness apart from works:

- b. He argued the blessing of forgiveness is based on God's grace - not on human merit.

6. From the Old and New Testaments we know that forgiveness for the child of God is not automatic, but sins must be confessed. (Psa. 51; Acts 8:22; 1 Jn. 2:1,2).
7. David may have written these words in Psalm 32 soon after his repentance of his sin with Bathsheba and murder of Uriah. See 2 Samuel chapters 11 and 12.

PSA 32:2 How blessed [happy] is the man to whom the Lord does not impute [charge with] iniquity [count sin against him], And in whose spirit there is no deceit!

- "spirit" denotes the inner man, the heart, the mind, the thoughts.
- The words "in whose spirit there is no deceit" reminds us of the great character of Nathaniel. (Jn. 1:47).

John 1:47 Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom there is no deceit!" The Greek "dolos" means deceit, guile, trickery, hypocrisy.

- Nathaniel was not sinless, but there was no deceit, guile, trickery, hypocrisy in him.

1. Today God forgives those who trust in Jesus. (Jn. 8:24; 6:47; 11:25; 14:6).

- a. Forgiveness does not occur by accident or wishful thinking.

- b. It does not come by association - the merit of others
- c. It does not come through education, wealth, race, morality, good works, etc.

2. He lays our sin on Jesus. (Isa. 53:4-6).

Is 53:4 Surely our griefs He Himself bore, And our sorrows He carried; Yet we ourselves esteemed Him stricken, Smitten of God, and afflicted.

Is 53:5 But He was pierced through for our transgressions, He was crushed for our iniquities; The chastening for our well-being {fell} upon Him, And by His scourging we are healed.

Is 53:6 All of us like sheep have gone astray, Each of us has turned to his own way; But the LORD has caused the iniquity of us all To fall on Him.

3. **There are many who keep silent about sin and refuse to acknowledge it.**

- a. Some do not acknowledge sin because they think **God knows about them** and they do not need to admit or confess what God already knows.
- b. Some do not confess sins because they **deny or try to conceal them**.
- c. Some do not confess sins because **they believe if they do not recognize their sins God does not recognize them**.
- d. Some refuse to confess sin because of **rebellion against the will of God**.

4. **We must not keep silent about our sins.**

- a. God knows them and they cannot be hidden from Him. (Prov. 15:3; Heb. 4:13).

Prov 15:3 The eyes of the LORD are in every place, Watching the evil and the good.

Heb 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of Him with whom we have to do.

- b. **Alien sinners** must come to God seeking forgiveness through faith in Jesus, repentance, confession and baptism. (Jn. 3:16; Lk. 13:3; Matt. 10:32, 33; Mk. 16:16; Matt. 28:19, 20).
 - c. **Those in Christ** must confess [not deny] their sins. (1 Jn. 1:9; 2:1,2).
5. The words “and in whose spirit there is no deceit” reveal God does not forgive those who refuse to acknowledge and confess their sins. God will not forgive those who foolishly deny their sins rather than confessing them.

6. Four words are used in the first two verses of this psalm to describe sin.

- a. “transgression” - breaking God’s law
- b. “sin” - falling short, missing the mark
- c. “iniquity” - wickedness
- d. “deceit” - guile, hypocrisy.

Consequences Of Unconfessed Sin

Part 2

32:3-5

PSA 32:3 When I kept silent about my sin [before I confessed], my body [bones] wasted away [felt weakness inside me] Through my groaning [crying, complaining] all day long.

1. For a time David was silent about his sin with Bathsheba and being responsible for the murder of Uriah.
 - a. He had violated his conscience and at least four of the ten commandments. (Exod. 20:12,13, 14, 17).
(1) Honoring father and mother (2) Murder (3) Adultery (4) Coveting
 - b. He was utterly miserable knowing he had lost fellowship with God and stood condemned.
 - c. It is assumed David is talking about his sin with Bathsheba [that likely may be true], but this was not the only sin of David.
 - d. Like all men [even the best of men] he had committed many sins in his life.
2. The unforgiven are often miserable especially if they have a tender, sensitive conscience that has not been seared.
 - a. Most people have a tender, sensitive conscience at first.
 - b. Refusing to sincerely confess sin leads to hardness of heart and a conscience that is past feeling.
3. They know deep down what they are doing is wrong and sin separates them from God and real joy.
4. Even those without a conscience may suffer great consequences from others because of sin and seeking to hide their sins.
 - a. All the consequences of sin do not come from God.
 - b. They often come from those who do not love God nor His commandments.
 - c. They can come from good people or those who live by the words “an eye for an eye” or “a tooth for a tooth.”
 - d. These consequences may come from those enforcing the law whether those laws are right or wrong in the eyes of God.
 - e. **Hiding sin often leads to emotional problems, and other consequences that destroy health and relationships with others.**

PSA 32:4 For day and night Thy hand [of displeasure] was heavy upon me; My vitality [strength] was drained [sapped, shriveled] away as with the fever heat of summer. Selah. [pause and calmly think on that, musical direction].

1. In the state of unforgiveness David was miserable “day and night.”
 - a. He was not praying to God and enjoying fellowship with Him that He had enjoyed much of his life.
 - b. He likely had trouble sleeping and missed having his close fellowship with God.

2. His strength “was drained.” He was weak and felt awful [miserable]! His close fellowship with God had ended.

David’s Confession Of Sin

PSA 32:5 I acknowledged [made known, confessed] my sin to Thee, And my iniquity I did not hide [attempt to conceal from God]; I said, "I will confess my transgressions [sins, iniquities] to the Lord"; And Thou didst [instantly and completely] forgive the guilt of my sin. Selah.

- David used the words “my sin” twice in this verse and also used the words “my transgressions” revealing he was not talking about a single sin.
1. David confessed, that is, “acknowledged” his sin “to the Lord.”
 - a. As earlier stated, it is very likely this confession refers to his sin with Bathsheba, but it is not limited to this sin.
 - b. It is possible it might refer to some other occasion when he sinned since he did at first conceal his sin with Bathsheba.
 - c. It was not totally concealed from those who had aided in the killing of Uriah and those who likely knew of his sin with Bathsheba.
 - d. Many guards and servants likely knew what the king had done, but publicly kept their mouths shut.
 - e. It is likely they shared their knowledge of David’s sin or sins with others.
 - f. Adultery and murder were not his only sins. David was a good man, but far from sinless!
 - 1) He ordered his military leaders to commit murder by withdrawing from Uriah.
 - 2) These instructions very likely caused others to violate their consciences and even blasphemy God because of David’s sinful and hypocritical behavior.
 2. David confessed his sins and God forgave him.
 - a. He was truly penitent.
 - b. He had **genuine godly sorrow** that led to his repentance.
 - c. “Godly sorrow” leads to repentance, but it is not repentance. (2 Cor. 7:10).

2 Cor 7:10 For the sorrow that is according to {the will} {of} God produces a repentance without regret, {leading} to salvation, but the sorrow of the world produces death.
 3. David’s iniquity was forgiven in prospect of the cross. (Heb. 9:15-17).

Heb 9:15 For this reason He is the mediator of a new covenant, so that, since a death has taken place for the redemption of the transgressions that were {committed} under the first covenant, those who have been called may receive the promise of the eternal inheritance.

Heb 9:16 For where a covenant is, there must of necessity be the death of the one who made it.

Heb 9:17 For a covenant is valid {only} when men are dead, for it is never in force while the one who made it lives.

- a. Under “the first covenant” there was only forgiveness in prospect of the cross of Jesus.
- b. Sacrifices were in remembrance of sin. (Heb. 10:4).
- c. They could not take away sin. (Heb. 10:4)

4. We should confess our sins to those we have sinned against - not someone else.

Exhortation To Pray And Seek God’s Forgiveness Before It Is Too Late 32:6-7

PSA 32:6 Therefore, let everyone who is godly pray to Thee in a time when Thou mayest be found [while they can]; Surely in a flood of great waters they shall not reach him.

1. God will hear the prayers of the godly. (Jas. 5:16; 1 Pet. 3:10; 1 Jn. 5:14,15).

2. He will not answer the prayers of those who reject and spurn Him. (Prov. 28:9).

Prov 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

3. The words “in a time when Thou mayest be found” means turning to God before it was too late.

- a. Now is the time to ask God’s forgiveness.
- b. Repentance must be genuine and it must be before death.

4. Those who do not seek God when there is opportunity will be destroyed by a great deluge that is symbolical for the judgment of God.

PSA 32:7 Thou art my hiding place [a place of safety and refuge]; Thou dost preserve [protect] me from trouble; Thou dost surround me with [joyous] songs of deliverance [victory]. Selah.

1. See Psalm 46:1

2. Psalm 121

God Speaks To The People Perhaps David

PSA 32:8 I [the LORD] will instruct you and teach you in the way which you should go; I will counsel [advise] you with My eye upon you. “My” is lower case in Hebrew, but it can be translated “My” if clearly referring to God.

1. “I will counsel you and watch you.” NIV. See Prov. 15:3.

Prov 15:3 The eyes of the LORD are in every place, Watching the evil and the good.

- a. God keeps His eyes on the wicked. (Heb. 4:13).

Heb 4:13 And there is no creature hidden from His sight, but all things are open and laid bare to the eyes of

Him with whom we have to do.

- b. He also keeps His eyes on the righteous to bless them. He overlooks nothing. (Matt. 10:42).
- c. It is possible to understand these words to be the inspired words of David rather than the direct words of God. (2 Sam. 23:2).

2 Sam 23:2 "The Spirit of the LORD spoke by me, And His word was on my tongue.

2. The instruction in verse 28 comes from God's word given through men the Holy Spirit inspired. (2 Tim. 3:16,17; 2 Pet. 1:21).

PSA 32:9 Do not be [stubborn] as the horse or as the mule which have no understanding, Whose trappings [to restrain them] include bit and bridle to hold them in check, Otherwise they will not come near to you.

1. Only men who "have no understanding" would wait to be forced to seek and obey God knowing life is uncertain and they [one day] must meet God in the judgment. (Eccles. 12:13, 14).
2. Such foolish action resembles animals who have to be forced to come near men and submit to them.

Exhortation To Praise God

32:10-11

PSA 32:10 Many are the sorrows [woes, torments] of the wicked; But he who trusts in the Lord [Yahweh's] lovingkindness [unfailing love, mercy] shall surround him.

1. Satan promises liberty and lasting happiness, but his promises are false. (Prov. 13:15).

Prov 13:15 Good understanding produces favor, But the way of the treacherous is hard.

- a. "Treacherous" is translated "unfaithful" in the NKJV and "hard" in the ASV.
- b. It comes from the Hebrew word "bagdad" [baw **gad**] and can be rendered "unfaithful, treacherous, transgressor."

2. The wicked most often suffer much in this life. (Psa. 55:23; Hos. 8:7; Gal. 6:7, 8).

Ps 55:23 But You, O God, will bring them down to the pit of destruction; **Men of bloodshed and deceit will not live out half their days. But I will trust in You.**

Hos 8:7 For they sow the wind And they reap the whirlwind. The standing grain has no heads; It yields no grain. Should it yield, strangers would swallow it up.

Gal 6:7 Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap.

Gal 6:8 For the one who sows to his own flesh will from the flesh reap corruption, but the one who sows to the Spirit will from the Spirit reap eternal life. "mukterizo" means "turn up the nose, sneer at, mock, deride."

3. We do not always see the suffering and heartaches of the wicked, but focus on the material blessings they may have.
4. We are often very selective in the wicked we envy and overlook the wicked who are poor, miserable,

wretched.

PSA 32:11 Be glad in the Lord [Yahweh] and rejoice, you righteous [forgiven] ones, And shout [sing] for joy, all you who are upright [righteous, obedient] in heart.

1. Paul echoed this verse in Philippians 4:4.

Phil 4:4 Rejoice **in the Lord always**; again I will say, rejoice! This does not mean that everything that happens is good and pleasant.

2. Peter gave instruction on how to be joyous and have a good life. (1 Pet. 3:10-12).

1 Pet 3:10 For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.

1 Pet 3:11 "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT.

1 Pet 3:12 "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

a. To have the good life we must guard the tongue against speaking evil and speaking what is false.

b. We must "turn away from evil," but this is not sufficient by itself.

c. We "must seek peace and pursue it."

d. The Lord is watching good people and blesses them and hears their prayers.

e. "The face of the Lord is against those who do evil."

1) God pays no attention to their prayers.

2) He refuses to answer the prayers of those who reject Him and His commandments. (Prov. 28:9).

Prov 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

Conclusion.

1. Psalm 32 stands out as one of the greatest and most practical of all the psalms.

2. It contains many lessons for God's people regardless of whether they lived under the law of Moses or are living under the New Covenant.

3. We must never attempt to hide or conceal our sins from the omniscient God.

4. It is utter folly to believe we can hide our sins from the all-seeing and all-knowing God.

5. We need to confess our sins to God and daily seek to please Him.

6. God is willing to forgive our sins if we confess them and daily pursue the things that please Him.

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