

“Blessed is the One Whose Transgression is Forgiven”

Psalm 32:1-2

1. *“A Psalm of David. A Maschil.*

Blessed is he whose transgression is forgiven, Whose sin is covered.

2. *Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit.”*

Psalm 32 is a Psalm of thanksgiving. It is a “Maschil,” which means to give instruction or to understand; a contemplation. The Hebrew word translated “blessed” could be translated “Oh, how blissfully happy!” Spurgeon noted that this blissful peace came after David’s confession of sin, recorded in Psalm 51. For the full context of Psalm 32, read 2 Samuel 11 & 12 and Psalm 51 first.

In Psalm 32:1-2, three Hebrew nouns are used to denote sin and three verbs are used to describe God’s way of dealing with it.

“Blessed is he whose transgression...” Transgression is rebellion, a willful and knowledgeable crossing of the line.

But the “transgression is forgiven”, that is, lifted up and carried away like a burden.

“Whose sin...” Sin is failure to keep God’s law. The Greek word translated sin in the New Testament means to miss the mark.

But the “sin is covered,” that is, blotted out from the sight of the divine Judge.

“Blessed is the man to whom the Lord does not impute”... Impute is an accounting term. The Lord is no longer accounting this debt to the sinner’s account, it has been canceled. “For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him (2 Corinthians 5:21).” So, God is no longer accounting our sin against us, it has been laid on Christ, and in Christ we have become the righteousness of God, as His righteousness has been imputed to us!

“Blessed is the man to whom the Lord does not impute iniquity.” Iniquity is a crookedness or deviation from the right path, a twisting and a going astray.

“Blessed is the man in whose spirit there is no deceit” is speaking of self deceit. There is no self deceit because he has faced up to his sin (cf. v 5).

Christ’s atonement is the propitiation, the covering, the making an end of sin. It’s interesting that the Hebrew word for cover is sometimes used for concealing. Sin cannot be covered by God until man uncovers it. This is a bit of a play on words. The man who does not attempt to conceal his sin, but confesses to God that he is a sinner, finds that it is covered by God through faith in Christ’s atoning death. David is here expressing the happiness of the person whose sins have been confessed to God and forgiven by His

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great mercy. “Many sorrows shall be to the wicked; But he who trusts in the LORD, mercy shall surround him (Psalm 32:10).”

Paul quotes Psalm 32:1-2 in Romans 4:5-8. In Romans 4, Paul gives Abraham, and then David, as examples of those forgiven by God before and after the law was given. Paul used these scriptures as evidence that one is forgiven by God through faith, and not by works. “For by grace you have been saved through faith, and that not of yourselves; it is the gift of God (Ephesians 2:8).”

Paul finishes Romans chapter 4 with this, speaking of Abraham, “And therefore ‘it (Abraham’s faith) was accounted to him for righteousness.’ Now it was not written for his sake alone that it was imputed to him, but also for us. It shall be imputed to us who believe in Him who raised up Jesus our Lord from the dead, who was delivered up because of our offenses, and was raised because of our justification (Romans 4:22-25).”

It is so important for us, as Christians, to keep this doctrine close to our hearts at all times, for the rest of our lives. To walk, day in and day out, in the light of the grace of our God, our Heavenly Father. This is the Good News of God’s grace for a dying world, and it is our joy, our hope and our strength until the Lord calls us home. Oh, how blissfully happy that person is, who has had their sin removed, and who now has the righteousness of Christ imputed to them through faith, because of what our Creator has done for us and His lovingkindness that endures forever!

“The Drought of Summer Replaced With Torrents Of Living Water”

Psalm 32:3-5

3. When I kept silent, my bones grew old Through my groaning all the day long.

4. For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah

5. I acknowledged my sin to You, And my iniquity I have not hidden. I said, “I will confess my transgressions to the LORD,” And You forgave the iniquity of my sin. Selah

Oh, the misery of denial in the heart of a child of God. David attempted to keep his sin from his friends and all of Israel for somewhere around 9 to 12 months, but he was miserable. The conscience of this “man after God’s own heart” was taking its toll on him. J. Vernon McGee suggests that David may have lost weight during this period. So overcome with guilt and the hand of God heavy on him, he couldn’t sleep, he couldn’t eat and he just groaned throughout the days. The NLT translates verse three as follows: “When I refused to confess my sin, I was weak and miserable, and I groaned all day long.” The KJV says “roaring” instead of “groaning”. David was living a lie and was not right with God. He was silent in confession, but roaring throughout the day with the heavy burden and horror of his guilt. Psalm 38 further illustrates how David felt during this time. Like Psalm 32, it is one of the penitential (repentant) Psalms.

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In verse four, David then says (NLT), “Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer heat.” In First Corinthians 11:31-32 and in Hebrews 12:5-13, the Lord reminds us that He does chasten and correct His children, when the need arises. One reason He does this is that “we will not be condemned with the world.” In Hebrews, the writer tells us, “For whom the LORD loves He chastens.” He goes on, “But God’s discipline is always right and good for us because it means we will share in his holiness and afterward it yields the peaceable fruit of righteousness to those who have been trained by it.” Like a good father on earth, our Heavenly Father does not hesitate to teach us His way when we ourselves are obstinate and unchanging. If we are not corrected, we are not His. If we would judge ourselves, we would not be judged (1 Cor. 11:31).

The hand of the Lord was heavy upon David, and like a drought stricken land at the height of summer, his soul was dry. In First John 1:5-2:2, the beloved disciple says that “if we say that we have no sin, we deceive ourselves, and the truth is not in us. But, if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If anyone sins, we have an Advocate with the Father, Jesus Christ the righteous. And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.”

Now, as we transition from verse four to verse five, we remember that this Psalm was set to music. At the end of verse four, we have the musical term “Selah”, which is a rest or pause in the song to contemplate what has been spoken and to wait on the Lord. Spurgeon speculates that moving from verse four to five may have also brought a change to a higher key in the song. With the forgiveness of his iniquity, David advances from the drought of summer to God’s grace poured out on him like the torrents of a monsoon.

In verse five, David says that he will confess his transgressions to the Lord and will acknowledge his sin to Him, that he will no longer attempt to hide it. The last part of verse five is the result: “and You forgave the iniquity of my sin” or, in the NLT, “and you forgave me! All my guilt is gone.” As soon as David confessed his sin, God forgave him. In the Hebrew, the language implies that God forgave him instantly. I believe the forgiveness came to David as soon as his heart was set on confession, even before the words got out, and as he was saying it, the love and mercy of God overflowed his drought stricken soul with torrents of living water.

Now, it is important to point out that admitting our sin to God is not the same as confession. Confessing is saying the same thing about our sin as God, seeing it the same way He does. Confession is a true repentance of the heart, and includes a turning away from our sin and giving it to the Lord. Confession softens the heart to receive God’s leading and guidance in our lives, which we will see in verse eight of this Psalm.

This portion of Scripture reminds me of the story of the prodigal son, recorded in Luke 15:11-32. It says that when the prodigal came to himself, he said, “I will arise and go to my father, and will say to him, Father, I have sinned against heaven and before you.

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And he arose and came to his father. But when he was still a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him. And the son said to him, 'Father, I have sinned against heaven and in your sight, and am no longer worthy to be called your son.' But the father said to his servants, 'Bring out the best robe and put it on him, and put a ring on his hand and sandals on his feet. And bring the fatted calf here and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found.'

Our nature is such that it is always fighting against God's Spirit within us. The flesh lusts against the spirit. So, daily renewal is essential in our walk with Jesus. Many times we fall short of taking hold of the invitation for renewal in His presence. But as soon as we are still and seeking Him, waves of mercy and love pour forth over us, and we are renewed in His love once again.

Bring me to the cross, Lord. Search my heart and show me where I am off. Renew my soul with your presence, the peace and joy that comes only from you. Thank you for the free gift of forgiveness and your love in Jesus Christ. Move me, lead me and guide me into your perfect plan for the life you've given me. In Jesus name, Amen.

"Turning To God In Trouble"

Psalm 32:6-7

6. Therefore let everyone who is godly pray to you while you may be found; surely when the mighty waters rise, they will not reach him.

7. You are my hiding place; you will protect me from trouble and surround me with songs of deliverance. Selah

The Holy Spirit, speaking through David, promises us here that when the Lord's children call upon Him, He will be found, and He will protect and deliver us from our trials and troubles. He will give us deliverance and fill our hearts with songs of joy and thanksgiving for His deliverance. We all have troublesome times in our life. That part I do not like so much! But, this is a fallen world that we live in. It is a violent, God-hating world that is in reality, ruled by Satan. Trouble and hardship will come. But rejoice in God's promise of deliverance. He will surround you, and will be found when you call on Him.

"The LORD also will be a refuge for the oppressed, A refuge in times of trouble. And those who know Your name will put their trust in You; For You, LORD, have not forsaken those who seek You (Psalm 9:9-10)."

The "therefore" in verse six looks back to the forgiveness that David found when he confessed his sin. Because of God's grace, everyone who is godly (worshippers of/believers in God) should pray to Him while He may be found. We have seen in verses 3-5 that forgiveness and restoration with God are as close to us as our own hearts. James said, "draw near to God and He will draw near to you."

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“Seek the LORD while He may be found, Call upon Him while He is near. Let the wicked forsake his way, And the unrighteous man his thoughts; Let him return to the LORD, And He will have mercy on him; And to our God, For He will abundantly pardon (Isaiah 55:6-7).”

“The LORD is near to all who call upon Him, To all who call upon Him in truth (Psalm 145:18).”

“Surely the mighty waters” seems to harken back to the flood waters of Noah’s day. But, like Noah and his family, the waters will not reach those that call on the Lord. God’s wrath and judgment is being poured out on a wicked and rebellious world (Rom. 1:18). His wrath against wickedness does not reach those in Christ, though. God has accounted our sin to His Son Jesus Christ, on the cross, for all who believe in Him. Those that call on the name of the Lord are accounted the righteousness of Christ, and are therefore no longer the recipients of God’s wrath.

For “whoever calls on the name of the LORD shall be saved (Romans 10:13).”

“The mighty waters” may also speak of a flood of adversity and trial. Though God does allow trials in our lives, everything that happens to us is allowed by Him and we know that all things work together for good to those who love God, to those who are called according to His purpose (Romans 8:28). Notice in verse six that prayer/relationship with God, through the mediator Jesus Christ, keeps us safe in His will, under His wings, safe in His ship, riding the flood waters instead of drowning in them!

He Himself is our hiding place, our refuge and our strong wall of protection from trouble. He has surrounded us with songs of deliverance. We sing out to Him joyfully because of His intercession in the midst of our trials and troubles. He is our deliverer. He reaches into our lives and is the worker of miracles.

When God allows trial and hardship to infringe on my life, many times I just do not understand what is happening or why it is happening. I have to remind myself that God is sovereign over all. He is on His throne. Nothing happens that doesn’t first pass through His counsel. I am a child of God and He has a plan for me. He works all things out for His people according to His perfect plan.

In Exodus, chapter 15, Moses and the children of Israel sing to God a song of deliverance because of the mighty workings of God to free them from the Egyptians. Here are a few verses:

“The LORD is my strength and song, And He has become my salvation; He is my God, and I will praise Him; My father’s God, and I will exalt Him (Exodus 15:2).”

“Who is like You, O LORD, among the gods? Who is like You, glorious in holiness, Fearful in praises, doing wonders (Exodus 15:11)?”

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“You in Your mercy have led forth The people whom You have redeemed; You have guided them in Your strength To Your holy habitation (Exodus 15:13).”

“You will bring them in and plant them In the mountain of Your inheritance, In the place, O LORD, which You have made For Your own dwelling, The sanctuary, O LORD, which Your hands have established. The LORD shall reign forever and ever (Exodus 15:17-18).”

Think of all that God has brought us through to this point. Will He bring us this far to forsake us now? No! He will see us through the wilderness. He has already delivered us from our slavery to sin and brought us into the glorious kingdom of His Son. He will see us through our adversities in this life. We will enter into His promised Kingdom.

In Mark, chapter 4, Jesus and His disciples were crossing the lake to the country of the Gadarenes.

“And a great windstorm arose, and the waves beat into the boat, so that it was already filling. And they awoke Him and said to Him, ‘Teacher, do You not care that we are perishing?’ Then He arose and rebuked the wind, and said to the sea, ‘Peace, be still!’ And the wind ceased and there was a great calm. But He said to them, ‘Why are you so fearful? How is it that you have no faith (4:36-41)?’”

At another time, before Jesus raised a little girl from the dead, He said, “do not be afraid, only believe (Luke 8:50).”

And, in Psalm 27, David expresses His trust in God,

“The LORD is my light and my salvation—
whom shall I fear?
The LORD is the stronghold of my life—
of whom shall I be afraid?

When evil men advance against me
to devour my flesh,
when my enemies and my foes attack me,
they will stumble and fall.

Though an army besiege me,
my heart will not fear;
though war break out against me,
even then will I be confident.

One thing I ask of the LORD,
this is what I seek:
that I may dwell in the house of the LORD
all the days of my life,

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to gaze upon the beauty of the LORD
and to seek him in his temple.

For in the day of trouble
he will keep me safe in his dwelling;
he will hide me in the shelter of his tabernacle
and set me high upon a rock.”

Lord, stand with me in my trial. Be present. Work out Your perfect will for my life. I ask for Your peace and joy. See me through this, Lord. Be my strength. I give my heart and life to you Lord, and pray that in all that is happening, Jesus Christ may be glorified in me. Amen.

“God is Speaking. Are You Listening?”

Psalm 32:8-9

8. I will instruct you and teach you in the way you should go; I will counsel you and watch over you.

9. Do not be like a senseless horse or mule that needs a bit and bridle to keep it under control.

Prayer is not meant to always be a monologue, a one-sided conversation. It would be silly if we ran into someone at the store and just talked straight for five minutes without letting them speak, and then just walked away, “okay, bye.” Isn’t that what we do to the Lord sometimes? Prayer should often be a dialogue, a two way conversation. Prayer is the most amazing aspect of our relationship to God. We have the opportunity, 24 hours a day, to come boldly to His throne of grace and commune with the Living God.

To all those that have called on the Lord and put their faith in Jesus Christ, God has promised to instruct us and teach us, to counsel and watch over us. He promised this through David in our text, but Jesus also spoke in detail about it. How does He comfort? How does He counsel us? I submit that, by the Holy Spirit in us, He will do it in three primary ways: through His Word, through prayer/worship and through our brothers and sisters in Christ that He is using to speak to us.

Jesus promised the disciples that He would not leave them alone after His physical departure from the world.

“And I will pray the Father, and He will give you another Helper, that He may abide with you forever— the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you (John 14:16-17).”

“At that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him (14:20-21).”

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“But the Helper, the Holy Spirit, whom the Father will send in My name, He will teach you all things, and bring to your remembrance all things that I said to you (14:26).”

“When He, the Spirit of truth, has come, He will guide you into all truth; for He will not speak on His own authority, but whatever He hears He will speak; and He will tell you things to come. He will glorify Me, for He will take of what is Mine and declare it to you. All things that the Father has are Mine. Therefore I said that He will take of Mine and declare it to you (16:13-15).”

When we pray, we should make sure to get into a nice quiet space, set aside enough time to bring our worship, petitions and intercession to the Lord, but also make enough time to just wait on the Lord. Wait? Yes, wait.

“Be still, and know that I am God (Psalm 46:10).”

“Meditate within your heart on your bed, and be still. Selah (pause/wait/meditate on) (Psalm 4:4).”

Have your Bible with you. The Lord may want to speak to you through His “living and active” Word (Heb. 4:12). If you wait on Him, He may also want to speak directly to your heart. You will just know that God is speaking to you in your spirit. And, you can compare what you think He is speaking to your heart with the revealed word of God in the Bible. He will never contradict Himself, and the Bible is the standard we use to judge whether something is of God or not. He will teach, He will comfort. There won't be condemnation (condemnation is from Satan). “There is no condemnation to those who are in Christ Jesus (Rom. 8:1).” There is loving direction, wisdom, insight and leading. Isn't that what the Lord says in our text? God instructs His children, teaches and counsels. The Holy Spirit is called “the Counselor.” God does do these things! He is so good! We say we ask Jesus “into our heart.” But Jesus Himself makes it much more explicit when He prays for all believers in John 17.

“I do not pray for these (the apostles) alone, but also for those who will believe in Me through their word (that's you and me!); that they all may be one, as You, Father, are in Me, and I in You; that they also may be one in Us, that the world may believe that You sent Me. And the glory which You gave Me I have given them, that they may be one just as We are one: I in them, and You in Me; that they may be made perfect in one, and that the world may know that You have sent Me, and have loved them as You have loved Me (17:20-23).”

Jesus prayed that He would be in us, that we would be one with Him as He is one with the Father.

God is speaking, but are we taking the time to listen? Listen for the Lord's voice speaking to you through His word, through prayer and worship, through your brothers and sisters in Christ, and directly to your heart as you wait on Him. He is faithful and He

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is good. So good! The more you wait on God and hear from Him, the easier it will become to discern His “voice” in your spirit. Pray for discernment.

Notice that in our text David hears from God while he is praying and waiting (Selah) on the Lord. The voice speaking to David is God’s. “I will instruct you and teach you and counsel you...” God is telling David that He will instruct him... as He is instructing him! This is an example of a believer in God waiting on Him (Selah at the end of verse 7) and hearing from Him (in verse 8). Just to clarify, I say God “speaks to our heart” because I do not think that we can hear the voice of God audibly. There are cases in both the Old and New Testaments of God doing just that. But, if it happens today, it is extremely rare. If God wants to speak to me audibly, I would have no problem with that, and He certainly could if He wanted to. I’ve just never experienced it myself and personally know of no one who has.

Let us not be stubborn like a mule or wild like a horse (verse 9) and not hear our Heavenly Father speaking to us individually and personally.

“No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you (John 15:15).”

Jesus is the King of kings, but like King David was to Israel, Jesus is our friend and brother, as well. Do not be like an animal that needs to be controlled by bit and bridle. This statement in verse nine is set in direct opposition to the intelligent cooperation described in verse eight. Our spirit should be yielded to His Spirit. Come to the Lord willingly. Let His Holy Spirit work in you. Do not be forced into cooperation. For believers, God’s purpose for you will be done, but it isn’t usually very enjoyable when we are not cooperating.

The greatest joy in being a Christian is spending time with Jesus. He gives to us His peace, not as the world gives. His joy is made complete in us as we bask in His presence, sitting at the Master’s feet and listening (like Mary, Martha’s sister). Don’t be afraid and don’t make excuses as to why you can’t or don’t have time to pray that long or that way. Just humbly call upon the name of your Lord and Savior and ask Him to come and be with you... and wait. It usually takes some time as our heart and mind quiets. Read some verses, be waiting expectantly (in faith) and receive all that the Lord has for you, His lovely child, set apart for Him in Jesus Christ.

“Mercy Surrounds Those Who Trust in the LORD”

Psalm 32:10-11

10. Many sorrows shall be to the wicked;

But he who trusts in the LORD, mercy shall surround him.

11. Be glad in the LORD and rejoice, you righteous;

And shout for joy, all you upright in heart!

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The “sorrows of the wicked” is contrasted with “those who trust in the Lord” and the mercy of the Lord that surrounds them. Walking outside of God’s way brings sorrow (see verse 3). But, mercy and deliverance is available for all those that trust in and walk with the Lord.

Mercy is God’s unfailing lovingkindness. Love never fails (1 Cor. 13) and God has shown just how much He loves the world through Jesus Christ. His unfailing love surrounds those who trust in Him.

Trust is faith and obedience in His word and His Spirit. “He who trusts in the LORD, mercy shall surround him.”

The trust spoken of here in Psalm 32:10 is equivalent to our reliance on God in verse seven. Believing in Christ and keeping His commandments are inseparable (see John 13:31-16:33).

“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another (John 13:34).”

“If you love Me, keep My commandments (14:15).”

“...the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him (John 4:23).”

“Then they said to Him, ‘What shall we do, that we may work the works of God?’ Jesus answered and said to them, ‘This is the work of God, that you believe in Him whom He sent (John 6:28-29).’”

“At that day you will know that I am in My Father, and you in Me, and I in you. He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him (14:20-21).”

“Jesus answered and said to him, “If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him. He who does not love Me does not keep My words; and the word which you hear is not Mine but the Father’s who sent Me (14:23-24).”

“Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing (15:4-5).”

Intellectual belief in Christ is not faith. Jesus said, “not everyone who says to Me, ‘Lord, Lord,’ shall enter the kingdom of heaven, but he who does the will of My Father in heaven (see Matthew 7:21-23).” The Lord is gracious and patient with our short comings. Branches that remain connected to vines do not produce perfect fruit, but they

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do produce fruit. God will perfect us in His time. But we must be abiding in Christ, moving ever closer to Him and His perfect will for our lives. If we are truly trusting in Him we will produce the fruit of the Holy Spirit (Gal. 5:19-26). By God's grace, through faith, the Spirit Himself is changing us from the inside out. We must cooperate with the Lord by seeking Him daily, yielding to His will and walking in the power and love of the Spirit. The result will be a beautiful and miraculous production of the fruit of God in our life.

“Be glad in the LORD and rejoice, you righteous; And shout for joy, all you upright in heart (Psalm 32:11)!”

“You righteous” and “you upright in heart” speaks of the righteousness of Christ that is now ours through faith in Jesus Christ, imputed to us because of God's amazing grace. Be glad in the Lord and rejoice, shout for joy! “Rejoice” could be described as “spinning around in violent emotion, beaming in joy.” “Shout for joy” triumphantly, because of all the Lord has done for us (see Psalm 107).

Rejoicing in forgiveness comes from the assurances of God's love, protection, guidance and forgiveness, even if we sin.

“If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness (1 John 1:9).”

“Rejoice always,
pray without ceasing,
in everything give thanks;
for this is the will of God in Christ Jesus for you.”
(1 Thess. 5:16-18)

“Of all people, Christians have reason to be most joyous. God has forgiven us of our sins, and we have the hope of eternal life with Jesus Christ. Our relationship with God has been restored through Jesus Christ, so we may now pray without ceasing. Prayer is the constant awareness of and communion with God and the awe that we have as we worship Him. So, in everything, we give thanks. We know our life is in God's hands and His purpose. Nothing can happen to me except God allows it. And if God allows it to happen to me, He has a purpose for it. We are to be a joyful church, a praying church and a thankful church. ‘This is the will of God in Christ Jesus for you.’” (the preceding paragraph was taken from *The Word for Today Bible*, page 1579, “*The Will of God*”, by Pastor Chuck Smith of Calvary Chapel Costa Mesa)

Trust in the Lord. Call on His name. Seek Him, and you will find Him. Draw close to Him and He will draw close to you. God's unfailing love surrounds those who trust in Him.

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PSALM 32 Notes

Introduction

A Psalm of thanksgiving. A penitential psalm used on Ash Wednesday in the (Prayer Book) by some denominations. May have been used in the temple worship when the restored sinner offered his song of thanks in the presence of his fellow worshippers. May have been accompanied by a sin offering (Lev 4:27-5:19).

To be in close accord with God is true happiness (expressed in opening and closing vv), memory of lost fellowship in the middle vv. See PS 38.

PS 32 written by King David about the same time as PS 51 (prayer for pardon). PS 32 followed shortly after PS 51. David wrote these regarding his sin with Bathsheba and her husband (his mightyman of war) Uriah (2 Sam 11-12).

Maschil: to give instruction or to understand; a contemplation.

PS 51: the confession, PS 32: record of confession, forgiveness received, complete restoration. PS 32 is David's instruction to us (see PS 51:12-13)

1 Jn 3:1 Behold what manner of love the Father has bestowed on us, that we should be called children of God! Therefore the world does not know us, because it did not know Him.

vv 1-2

1 Blessed is he whose transgression is forgiven,
Whose sin is covered.

2 Blessed is the man to whom the LORD does not impute iniquity,
And in whose spirit there is no deceit.

Three Hebrew nouns are used to denote sin and three verbs to describe God's way of dealing with it.

1. transgression (pesa)/forgiven (nasa): The psalmist's 'rebellion' has been 'lifted up' and 'carried away' like a burden.
2. sin (hataah)/covered (kasah): His 'failure' to keep God's law (the missing of the mark in the greek word for sin) has been 'blotted out' from the sight of the divine judge.
3. iniquity (awon)/impute (hasab): His 'cookedness' or 'deviation' from the right path (twisting,going astray) is no longer 'counted ' against him, the debt has been canceled. "In whose spirit there is no deceit": there is no 'self deception' because he has faced up to his sin (v 5).

Oh, How Blissfully Happy! A Commentary on Psalm 32

v 1.

1 & 2 are quoted in Rom 4:5-8. Blessed: Oh how happy!, blissfully happy. Blissful peace after confession (Spurgeon (PS 51)). The blessedness of forgiveness. Covered: to clothe one's self (with the righteousness of Christ). Used in OT as concealing also. Sin cannot be covered by God until man uncovers it. David does not conceal his sin any longer and finds his sin covered now by God through faith. He is expressing the happiness of the person whose sin has been forgiven. Forgiven by grace (the lifting and removing of sin).

Christ's atonement is the propitiation, the covering, the making an end of sin.

v 2.

2 Corinthians 5:17-21 Therefore, if anyone [is] in Christ, [he is] a new creation; old things have passed away; behold, all things have become new. Now all things [are] of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation, that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation. Now then, we are ambassadors for Christ, as though God were pleading through us: we implore [you] on Christ's behalf, be reconciled to God. For He made Him who knew no sin [to be] sin for us, that we might become the righteousness of God in Him.

John 1:47 Jesus saw Nathanael coming toward Him, and said of him, "Behold, an Israelite indeed, in whom is no deceit!" (self deceit)

Impute: an accounting term, reckons.

Romans 4:25 who was delivered up because of our offenses, and was raised because of our justification.

2 Cor 5:21 He who knew no sin was made sin for us, that we might be made the righteousness of God in Him. Free from guilt, free from guile- not charged to his account.

vv 3-5

3 When I kept silent, my bones grew old

Through my groaning all the day long.

4 For day and night Your hand was heavy upon me;

My vitality was turned into the drought of summer. Selah

5 I acknowledged my sin to You,

And my iniquity I have not hidden.

I said, "I will confess my transgressions to the LORD,"

And You forgave the iniquity of my sin. Selah

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v 3.

The misery of denial. Kept silence means he attempted to keep his sin from his friends and the people of Israel (about 9 months to a year, according to some commentaries), but his body was suffering (McGee says maybe he lost a lot of weight, etc). His conscience bothered him extremely.

Silent in confession but not in groaning. He was moaning and groaning in the horror of the guilt. Living a lie and not right with God. (see PS 38: 1-9)

v 4.

The chastening by God of His children.

1 Cor 11:31-32 "For if we would judge ourselves, we would not be judged. 32 But when we are judged, we are chastened by the Lord, that we may not be condemned with the world."

Heb 12:5-13

1 Jn 1:5-2:2

Drought of summer: his soul was dry.

Selah: Spurgeon says maybe a change in key? Higher notes in the song for vs 5? Selah is a rest or pause in the song (silence?), possibly to meditate on previous vv.

v 5.

As soon as David confessed, God forgave. The Hebrew language used here implies he was instantly forgiven. See Luke 15 (the prodigal son), "I have sinned"/"his Father saw him afar off and had compassion." Admitting is not the same as confessing (confessing is saying the same thing about our sin as God).

2 Sam 12:13 David to Nathan, the prophet: "I have sinned against the Lord."

Nathan to David: "The Lord has also put away your sin; you shall not die."

Confession softens and humbles the heart (to receive God's leading in v 8).

What was David's sin? Lust, covetousness, adultery, lying, murder, unrepentance.

David said, "I have sinned against the Lord."

vv 6-7

6 For this cause everyone who is godly shall pray to You

In a time when You may be found;

Surely in a flood of great waters

They shall not come near him.

7 You are my hiding place;

You shall preserve me from trouble;

You shall surround me with songs of deliverance. Selah

v 6.

Turning to God in trouble. Flood harkens back to Noah and deliverance through the Ark. Waters of chastening, yet we will not drown in Christ.

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For this cause: Because of God's grace or for God's grace?

1 Tim 1:15-16 This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. 16 However, for this reason I obtained mercy, that in me first Jesus Christ might show all longsuffering, as a pattern to those who are going to believe on Him for everlasting life.

Is 55:5-7 Surely you shall call a nation you do not know,
And nations who do not know you shall run to you,
Because of the LORD your God,
And the Holy One of Israel;
For He has glorified you."

6 Seek the LORD while He may be found,
Call upon Him while He is near.

7 Let the wicked forsake his way,
And the unrighteous man his thoughts;
Let him return to the LORD,
And He will have mercy on him;
And to our God,
For He will abundantly pardon.

v 7.

Selah. Stop, look and listen (McGee); musical rest- silence to think over what's been sung.

Songs of deliverance:

Ex 15:1-2, 11, 13, 17-18

PS 27:5

Worshipping/Prayer- relationship with God keeps us safe under His wings, in Him. Surrounded, preserved and joyfully singing songs of deliverance.

vv 8-9

8 I will instruct you and teach you in the way you should go;
I will guide you with My eye.

9 Do not be like the horse or like the mule,
Which have no understanding,
Which must be harnessed with bit and bridle,
Else they will not come near you.

Three Hebrew verbs are used in v 8 (see vv 1-2).

1. instruct: to give insight, understanding
2. teach (from the noun "torah"): to instruct
3. guide (counsel in NIV): give advice

v 8.

God speaks as David is worshipping (and waiting in Selah of v 7). The promise of God's instruction in our lives.

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Holy Spirit: teacher, comforter (counselor in NIV). Jn 14:15, 20-21, 25-26; 16:12-15
A work of the Spirit (Isaac), not of the flesh (Ishmael). He's leading, we're moving with Him. If forgiveness is good, fellowship is better!

A servant responds to the masters signals. Guidance, teaching, gentle nudging. In sweet stride with Him, like a rider and his horse. "I will guide you with My eye" more accurately "I will counsel you, my eye will be upon you." An equestrian will be in perfect union with his/her horse. The horse seems to know what the rider wants to do before he's signaled.

v 9.

Make your confessions willingly. A spirit yielded to His Spirit. He is our King, but a friend and brother (like King David). Jn 15:15 No longer do I call you servants, for a servant does not know what his master is doing; but I have called you friends, for all things that I heard from My Father I have made known to you.

Do not be stubborn, separated by sin, as opposed to intelligent cooperation in v 8. Jonah had to be vomitted up for God to get him where He wanted him to go. James 3:3 we put bits in horses' mouths that they may obey us, and we turn their whole body. We do not have to be dragged where He wants us, stubborn like a mule, or pulled back like a horse running ahead, wild and unbroken, running ahead of His leading. Not ahead but following Him. That's the place of blessing and power. In stride, in step with God.

"Those who do not draw near to Him out of a personal desire for holiness and to find refuge are like animals that have to be held in check." (The Expositor's Bible Commentary on Psalms)

"Do not be", an exhortation to seek closeness with God supported by

1. experience of the psalmist (vv3-5)
2. the revelation of God (vv 6-7)
3. the promise of God (v 8)
4. the lesson from nature (v 9)

vv 10-11

10 Many sorrows shall be to the wicked;
But he who trusts in the LORD, mercy shall surround him.
11 Be glad in the LORD and rejoice, you righteous;
And shout for joy, all you upright in heart!

v 10.

Trust is equivalent to reliance in v 7
Walking outside of God's teaching and moving brings sorrow (v 3).
Mercy and deliverance for those who walk with the Lord.
Mercy: unfailing love- just how much God loves us.
Trust: faith and obedience in His Word and His Spirit.

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v 11.

Rejoice: spinning around in violent emotion, beaming in joy, laughter (Isaac means laughter). Shouting triumphantly (PS 107). Isaac is the type of the spirit, Ishmael of the flesh.

“upright in heart”: we are upright through the righteousness of Christ.

Rejoicing in forgiveness comes from the assurances of God’s love, protection, guidance and forgiveness, even if we sin.

1 Jn 1:8-9 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1 Thessalonians 5:16-18 “The will of God in Christ for you.”

16 Rejoice always, 17 pray without ceasing, 18 in everything give thanks; for this is the will of God in Christ Jesus for you.

1. Rejoice: we have forgiveness of sins and the hope of eternal life in Jesus.
2. Prayer: constant communion and awareness of God and awe as we worship.
3. Thankful: we know our life is in God’s hands, His purpose.

Romans 8:28 And we know that all things work together for good to them that love God, to them who are the called according to [his] purpose.