

PSALM 32

Blessedness of Forgiveness and of Trust in God

INTRODUCTION.

- A. From Roy H. Enoch (3-23-94).
- B. A Psalm of David. A Contemplation. "Blessed is He Whose Transgression is Forgiven."
- C. Paul quotes the first two verses of this psalm in Rom. 4:7,8. Some modern commentators claim that this an OT foundation for Paul's NT doctrine of salvation by "faith only."
 1. The OT does not teach that.
 2. The NT does not teach it, see Jas. 2:20-24.
- D. David was not a lost soul seeking God, but a dedicated child of God whom God called "a man after My own heart." A child of God can turn from his sin when he sees it and pray for forgiveness and be confident that he will be forgiven as David claims in this psalm.
- E. Paul quotes this psalm, not to show HOW to be forgiven, but to show the happiness that comes from forgiveness. The law of Moses and the law of Christ show how those under those respective covenants could obtain forgiveness.
- F. Bible students through out the ages have listed this as one of the seven Penitential Psalms of David, though some modern "scholars" claim that they cannot find David in the psalm.
- G. A suggested paragraphing of the psalm is:
 1. Joy of having received God's forgiveness (32:1,2).
 2. The effects of unconfessed sin (32:3-5).
 3. An exhortation for men to pray to God while they can (32:6,7).
 4. Divine instructions for the people (32:8,9).
 5. A call for God's people to make the sanctuary resound with their songs of praise (32:10,11).

THE TEXT.

- 32:1** How blessed is he whose transgression is forgiven,
Whose sin is covered!
- 2** How blessed is the man to whom the LORD does not impute iniquity,
And in whose spirit there is no deceit!
- 3** When I kept silent *about my sin*, my body wasted away
Through my groaning all day long.
- 4** For day and night Your hand was heavy upon me;
My vitality was drained away *as* with the fever heat of summer. Selah.
- 5** I acknowledged my sin to You,
And my iniquity I did not hide;
I said, "I will confess my transgressions to the LORD";
And You forgave the guilt of my sin. Selah.
- 6** Therefore, let everyone who is godly pray to You in a time when You may be found;
Surely in a flood of great waters they will not reach him.
- 7** You are my hiding place; You preserve me from trouble;
You surround me with songs of deliverance. Selah.
- 8** I will instruct you and teach you in the way which you should go;
I will counsel you with My eye upon you.
- 9** Do not be as the horse or as the mule which have no understanding,
Whose trappings include bit and bridle to hold them in check,
Otherwise they will not come near to you.
- 10** Many are the sorrows of the wicked,
But he who trusts in the LORD, lovingkindness shall surround him.
- 11** Be glad in the LORD and rejoice, you righteous ones;
And shout for joy, all you who are upright in heart.

COMMENTS.

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- A. The Joy of Having Received God's Forgiveness.
[v1,2] "Blessed..." This word is more exuberant than merely receiving a benefit. Coffman quotes Yates as rendering it, "O how happy," in expressing the joy of the knowledge that God has forgiven us.
- B. Sin is identified by four different words: "transgression," "sin," "iniquity" and "deceit." Also, it is stated here that sin is "forgiven," "covered," "not imputed" and one is considered righteous (having no deceit).
- C. The Effects of Unconfessed Sin.
[v3-5] The contrast of sins kept secret as opposed to confessing them is vivid. Depression is one characteristic of suppressed guilt. One who feels terrible about self, can hardly have a cheerful outlook on life. "I acknowledged my sin to You..." There is no hint here that David made a public confession of his sin to men.
- D. "...and my iniquity I have not hidden." Coffman says that he has great difficulty assigning this passage to David, since he had made every human effort to hid his sin with Bathsheba. But the psalm makes no mention of David's sin with Bathsheba. Bro. Coffman's difficulty is with his own assumption, not with the psalm.
- E. An Exhortation for Men to Pray to God while They Can.
[v6,7] "...everyone who is godly shall pray to you in a time when You may be found." God has always urged those who are godly to pray, but men want sinners to pray instead of turning in repentance to do what God says. "...in a time when You may be found;..." indicates that God is not always available, because we will not always seek His will.
- F. "...surely in a flood of great waters they shall not come near him." This may be a symbolical reference to God's judgment as in the great flood when Noah had preached for years for them to repent, but when the flood came, it was too late to turn to God.
- G. Divine Instructions for the People.
[v8,9] Some have attributed this instruction to David, but it seems to be God who is offering the admonition. "Do not be like the horse or like the mule..." Don't be stubborn and mule-headed so that one has to be bridled and forced.
- H. A Call for God's People to Make the Sanctuary Resound with Their Songs of Praise.
[v10,11] "Many sorrows shall be to the wicked;..." Satan wants man to believe that he offers the way of happiness and pleasure, but God says otherwise in Prv. 13:15.
- I. "Be glad in Jehovah, and rejoice;..." Those who really treasure and appreciate God's blessings will let it be known and will want to worship and praise His name.