



Psalm 32

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A Psalm of David. A Contemplation.

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.

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.

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.

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

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.

Selah

Selah

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!

The Happiness of Fellowship with God, v1–2a.

What can you do to be blessed by God? Nothing! Blessing comes not by doing so well that we earn it, but by being forgiven for the sin in everything that we do. Blessing comes by forgiveness. Blessing comes by the covering (also called 'atonement' of our sin). Blessing comes when the holy and just God doesn't count (impute) our guilt (iniquity) against us.

The "rest of the story" of course is that in order to do this, God has to punish our sin upon Jesus Christ, to satisfy His wrath upon Jesus Christ, to count our guilt against Jesus Christ. Rom 3:20–26, explains that this is what God did to the Lord Jesus, for the sake of everyone who believes in Jesus Christ. Rom 4:4–8 uses this exact part of Psalm 32 to explain that because of what Jesus did, we can receive blessing—not by the works that we have done, but by God's work of forgiving the work that we have done.

The Restoration of Fellowship with God, v2b–5.

One thing that every blessed person has done, then, is that he has stopped lying to himself. The end of v2 put it this way, "in whose spirit there is no deceit." As long as we think that there is any good in us, or any hope that we can possibly make up for our sin, we are lying to ourselves. But the blessed person is the one who has finally given in and acknowledged his sin and stopped trying to pretend away his guilt (iniquity).

One of God's greatest mercies can be to make you miserable. As long as you are trying to fool yourself, that there is some good in you, you are in danger of the flames of Hell. That's what you deserve. God isn't obligated to make you miserable, to press a heavy Hand upon you, to dry up your life. When He does so, that's mercy, so that you'll finally "cry uncle" and come clean.

But the greatest mercy isn't when God makes you miserable. The greatest mercy is when that misery brings you to the place of confession and repentance—when He finally turns your heart from deceiving yourself to look for hope and salvation in someone else instead. That someone else is God Himself, the Lord Jesus Christ. And, every single person who ever does this gets forgiven!

The Maintenance of Fellowship with God, v6–9.

The time is coming when your chance to do this will be over. If you haven't come clean and trusted in the Lord by then, the flood will get you. If you remember Noah's flood, then you know what this is talking about: not just water but wrath—the unimaginably tremendous judgment of God. But, for the one who has acknowledged in his heart of hearts that he is a hopeless and helpless sinner, and who has cried out to God to save him through Jesus, God's judgment will not come near him.

Now, the voice in the Psalm switches from the sinner who is being saved to the Lord who is saving him. The Lord promises that He will give not just deliverance but direction. If we believe in Jesus, God doesn't just protect us from Hell. He also directs us in how to live as we prepare for Heaven. Not only does He tell us what to do, but He watches closely to make sure that everything that happens is exactly what is necessary to get us ready for glory. What fools we would be, considering what has been done to gain us this fellowship if once we have it, we proceed to ignore it!

The Benefits of Fellowship with God, v10–11.

For the wicked, every sorrow is a horror—a foretaste. The believer knows that if God has to use pain in our lives like a bit, or difficulty in our lives like a bridle, He will do it! The Christian's sorrows aren't punishment; they are part of that wonderful mercy of God that always surrounds him. So, the Christian who has been forgiven as a complete gift now lives his life by carefully following the instruction of the Lord.

So, here's instruction #1: be glad, rejoice, and shout for joy. This is not a light or silly or self-indulgent happiness. It's deeper than that. It's joy *in the LORD*. Those who have been counted righteous in God's eyes, and whom God is making to be upright even in their hearts (and therefore lives). The Christian life is not one in which you grit your teeth and just try to get through. It's a life of joy and gladness, and these must be expressed unto our good, generous, and gracious God.

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Well, tonight is a favorite psalm. For many of us, in fact, for probably a majority of believers throughout the history of the church. The psalm is precious for its own sake and precious for the apostles use of it. And Romans 4 to show that God's gift of righteousness, is just that a gift entirely by grace and imputed by God, not something to earn by us.

But for hopewellians, it's also requested every week in most weeks with stars. So we're looking forward to psalm 32 tonight. Let's begin with prayer.

Our father in heaven, we bless you who call yourself in your word. The ever blessed. God, the one who from everlasting to everlasting are full of joy in yourself who have given us, not only to be created in your image, but redeemed through your son to be conformed to his image that his joy might be in us.

And that joy might be full. So, we've blessed your name, we praise you for your marvelous design, for our happiness. In you even as you are, happy in yourself and we ask for the help of your spirit. Now as we study that not only would the study be helpful for getting us ready to lift our hearts and voices and thoughts to you in prayer.

But that the study would inform our mind from your word and that your spirit would even use it to conform us to you in joy. And so we ask it in Jesus name, amen. Hmm, Where's John?

Okay, if you've someone who sees John, at some point, he had my mug I thought he was going to fill it with water but maybe he's still doing that. Yeah, he went home to get water like the three mighty men to the well of Bethlehem but if he does I'm not pouring it out.

Okay. Psalm 32, a psalm of David, a contemplation blessed, is he, whose transgression is forgiven, whose sin is covered. Blessed is the man to whom, Yahweh does not impute iniquity. And in his spirit, there is no deceit. When I kept silent my bones, grown, through my groaning, all the day, long for day and night, your hand was heavy upon me.

My vitality was turned into the drought of summer acknowledged, my sin to you and my iniquity. I have not hidden. I said, I will confess my transgressions to your way and you forgave the iniquity of my sin Ceyla 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. You are my hiding place. You shall preserve me from trouble. You should surround me with songs of deliverance. Say law. I will instruct you and teach you in the way you should go.

I will guide you with my eye. 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. Thank you. Many sorrows shall be to the wicked but he who trusts in Yahweh, mercy shall surround him.

Be glad in Yahweh and rejoice. You righteous and shout for joy. All you upright in heart a man.

So the psalm begins by declaring the happiness, that's what the word blessed means here. Blessed is, he whose transgression verse one? Blessed, is the man to him verse two, it begins of the declaration of happiness and ends with a command to be happy. Be glad in Yahweh and rejoice, you righteous and shout for joy.

All you upright in heart, it is a psalm about happiness. In fact, it's instruction for being happy, the word that translated contemplation here is a word that really means instruction or even directions. Blueprints and here better than that one, burst drawing with the three, not cor worded in English, instructions on the side but really detailed instructions and it's instruction and being happy Christianity is a religion of God giving us his own joy.

He is he is ever blessed in himself. He is love in himself. You hear in the first two fruits of the spirit, the spirit is the third person of the Trinity he's communicating to us the character and experience of God. And so the first two aspects of the fruit of the spirit are love.

God is love father's, son, and spirit and mutual, adoration and fellowship from everlasting to everlasting and joy. God is the ever blessed God in himself. We ought to be a joyous people. Now, a parallel saw to this one. Psalm 51 is probably on the same occasion that one. We know for sure was in David's repentance from the best Shiba Incident and especially the scripture describes it.

The Uriah incident still stealing his wife and murdering him and there as well. You have in Psalm 51, restore unto me, the joy of your salvation. And so here, this is instruction for being happy and the happiness comes by fellowship with God. Or the blessed mix comes by fellowship with the blessed one, God himself.

And so, the first couple of verses there, we have the happiness of fellowship with God described. And then in the next few verses three through five. And we'll really pick up at the end of verse two. In that when we get to the second part. We have the rest duration of fellowship with God sin unconfessed, unrepented unforgiven sin, interrupts fellowship with God, interrupts the enjoyment of his presence and of his favor.

It does not pleasant to know that God is and to know that God is holy when you still have your sin on you. And so the restoration of fellowship with God, and then when verses 6 through 9 the maintenance of fellowship with God, that God doesn't just say us and then leave us to ourselves.

He saves us. And then he walks with us, he guides us, he directs us, he teaches us, he leads us the the Tuesday devotional in the Hopewell. Ohm preparing for Jesus crisis treasure which will be singing on the Lord's Day and Lord willing at the end of the end of the evening tonight and Psalm 73.

One of the one of the experiences of God that the psalmist the ASAP treasures is being taught, you guide me, never the less I'm continually with you. You guide me by your counsel the Lord counsels us and he maintains a fellowship with us and then the benefits then versus 10 and 11, I finish it fellowship with God and especially the joy that we have even or sorrows or joyous to us if we have this fellowship with the Lord, his mercy, his steadfast love surrounds us.

So, the happ of fellowship, the restoration of fellows at the maintenance of fellowship and the benefits of fellowship with God, The happiness of fellowship with God, what can you do to be blessed by God? And the answer is nothing. Blessing comes not by doing so well that we earn it but be by being forgiven for the sin.

And everything that we do blessed is he whose transgression is forgiveness. We contribute transgression. He contributes forgiving transgression blessed. Is he who sin is covered? We contribute sin. He contributes the covering of this sin. Blessed is the man to whom you always does not impute iniquity. We contribute iniquity and he contributes the removal of it from our account.

And so there's this forgiveness, there's this lifting up there is this covering and it's not covering over that which is still present. It's covering by the removal of what was there. And there is not imputing or not counting again us our iniquity and transgression is to cross. A boundary sin is to miss a mark and then the iniquity is that that guilt or that stain.

That is against us. And so, what do we do to earn blessing? We have done that which would take away. Our blessing. Blessing comes not by what we do, but why, what God has done and that is, especially so when we realize, how can it be that? Not just the everblast but the holy and just God, how can he forgive sin?

How can he covers sin? How can someone sin and God not counted against them because he's perfectly holy and he's a perfectly jaws. If blessing comes this way, how can blessing come to anyone? Who's been a sinner and it comes because of what he has done. In Christ, Christ is the one who has lifted, our sin off of us.

Christ is the one who covers us by his blood, and by his own holiness, and righteousness Christ is the one against whom, our sin was counted. So, that his righteousness might be counted to us instead of our sin. That's why Romans 3 verses 23 through 26, that is discovering or describing this discovery of how it can be.

That a sinner may be righteous in the eyes of God rejoices in how Jesus has been displayed as the propitiation, the full atonement for our sin and for our guilt and this is how God is not only the justifier but can be just and the justifier of the one who has faith in Jesus Christ and it's coming out of that section in how Jesus is the one by whom, our sin can be taken away, so that we can have this blessedness so that we can have this happiness giving fellowship with God.

It's coming out of that. In the end of Romans 3 and into the beginning of Romans 4 where the apostle reasoning that it has to be a gift that it cannot be by works. Makes use of this Solomon and quotes. The first couple of verses there in Romans 4, verses 4 through 8.

And so thats, the happiness of fellowship with God, we're brought into happiness or we have happiness to the extent that our sin isn't counted against us. And we may know God's favor towards us. A smile upon us. Then we have to experience the restoration of this fellowship in our own life.

Oh, if this happiness comes through Jesus Christ, if it comes through faith in Jesus Christ to must come through, repentance and faith. And so, he starts to describe the one who is happy, is the one in his spirit. There is no deceit. The the one thing he's done is stop lying to himself that he can do or has done that, which is good.

As long as we think that there is any good enough or hope that we could make up for our sin, we will be lying to ourselves and our spirits. There will be deceit, but when we come clean with God, then then we turn to him who alone makes us righteous the coming clean doesn't make us righteous, but we turn to him who alone makes us righteous.

The blust person is the one who's finally given in and acknowledged his sin verse five. I acknowledged my sin to you my iniquity. I have not hidden. I said, I will confess my transgressions to Yahweh and you forgave the iniquity of your sin. So that last line in verse five is, describing the experience of David coming into that happiness.

That he's described in the first two. Verses one of God's greatest mercies, therefore can be to make us miserable. I mean, think about one of the passages that we hear almost every week. Sometimes we don't read all the way to the end of first Corinthians 11 at the table.

But you children remember what the Lord was doing to the Corinthians, when they were abusing the Lord's Supper, and the apostle comes and he says, in first Corinthians 11, this is why many of you are weak and sick. And some of you have even died, the Lord's hand was heavy upon them and it's quite possible in fact among those who are converted as the passage gives us.

Good. Hope they are because it says that you will not be condemned along with the world. That a big part of the weakness in the sickness was weakness of soul and sickness of soul here, they are coming and observing the Lord's Supp or week after week and yet. In the congregational habit, they've all gotten into this every man for himself, attitude, and perhaps it was even guiltiness of conscience, manifesting itself.

Physically, there's certainly seems to be something like that here for David, and versus three and four. When I kept silent, my bones, grew old through my groaning. All the day, long day and night. Your hand was heavy upon me. My vitality was turned into the drought of summer. That doesn't sound like something that is just physical.

There certainly is physical. Providential chastening from God, the heaviness of God's hand upon him. But the way verse three beginning of verse three, when I kept silent connects to the beginning of verse five, I acknowledged my sin to you implies that he had a sense of why this was happening sometimes we're not that aware of it sometimes we could use the apostle writing and saying this is why so that we have clarity to repent.

And one of the things we often see in the psalms and other scripture, but especially in the psalms is a desire from God to know how we are sinning against him so that we can acknowledge it and confess it and be redeemed from it. Now, one of the great mercies of God, can make us can be to make us miserable in order to make us cry, uncle as a as it were and come clean, but the mercy isn't so much in the making of us miserable.

The mercy is when the misery brings us to the confession and repentance, remember a couple of weeks ago and we were studying repentance. We looked at second Corinthians and how the apostle said that he was glad that he had caused the Corinthians sorrow, not because he was glad for the sorrow itself.

But for the repentance that the sorrow brought and the reconciliation and the joy now that they could have restored with them. So it is a great mercy of God, when he doesn't let us keep on going carefree in our sin but the the greatness of the mercy is when the misery through which he brings us, brings us to that repentance and he turns our heart from deceiving ourselves to look for hope and salvation and someone else that is to look for hope and salvation in him himself, in the Lord.

Jesus Christ. So we have the happiness that comes only by fellowship with God and we have therefore, the restoration of that fellowship. That is necessary for a sinner that we be brought to repentance and faith. And yet, even once we are brought to repentance and we are believers, we are forgiven yet.

There is a walking with him. There's a maintaining of that fellowship that we have with him versus 629 for this cause everyone who is godly, shall pray to you. In a time when you may be found, we know that it is a limited time offer that we would come to repentance and faith.

And we also know that God has given us specific times in our life that he especially gives us for the means of grace. And in particular, the Lord's day have a, the Sabbath is a time when he presents himself to us and the holiness of the day and the, the ordinances of public worship things that we don't have access to at other times.

So, the godly are eager to take whatever chance they can. Now this has a special application to you children. There are many who think that childhood is time to live for yourself and to be to be silly and not to live with purpose and love and service unto God.

And this is not something that the Bible teaches at all the Bible urges, you to seek the Lord early and here, it says this for this, cause everyone who has Godly shalt pray to you. In a time when you may be found seek the Lord, now cry out to him, acknowledge your sin, no, that he gives himself as happiness, for those who are forgiven through Jesus Christ, then that he invites you into this life of him, being your hiding place, him being your instructor, him being your guide.

You getting to live your life, protected by God and in fellowship with him and with him as your constant companion and counselor, This is something that is not only for those who are older. This is, this is for you and you should seek the Lord. You shall pray to him in a time when he may be found.

Now, if you haven't come clean and trusted in the Lord, by the time you face the flood of great waters, then you will be destroyed and you don't know in that time comes for you. We know that and the Bible a flood of great waters, isn't just a the horrors of a title wave or a flash flood or a tsunami or something like that.

Recent events around here. Have reminded us how horrible that can be just from an earthly perspective. But what do you think of when you hear about the flood in the Bible? You think about the wrath of God that should except for Jesus, rightly destroy the whole world for its wickedness and that this would come as an act of God's judgment and an act of God's condemnation.

But if we have this forgiveness and if we have this fellowship and we belong to him through faith and even when the flood of great waters appears, it shall not come near him. Why verse 7? You are my hiding place. You shall preserve me from trouble. You shall surround me with songs of deliverance was Noah safe in the flood, because the ark was bigger better stronger than all of the torrential water or was Noah safe in the flood because God, was the one who is preserving him and the fitness of the ark.

Beyond all of the craftsmanship that probably went into it and you can go to the Ark Encounter and see all of their. Yeah, speculations trying to put things, so that coincide with scripture and that's fine. The Lord blightly used all of that. And yet the safety of it was because God was no as protection, God, was no as hiding place.

And so, even if there is a worldwide flood of wickedness, and a worldwide flood of perversion, and a worldwide flood of tyranny, we shouldn't be surprised by what we see in our culture today. It's just what God says he does when, when a people or a person refuses to honor him as God and give him.

Thanks. When people exchange his glory, for the glory of the creature, instead of the creator that he gives them over to exactly what we're seeing. And yet, if he is our hiding place, then our protection is himself.

Now, that is true even in a situation like that, but he is also our protection on our instruction day to day.

In our life verse 8, I will instruct you and teach you in the way you should go. I will guide you with my eye. 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 to you now even with bit and bridle and harness and reins.

You can be pulling a horse along and you can have some measure of communication. Do you know what you can't do with a horse? You can't get it counsel. You can't make suggestions, you might be able to reassure it with certain certain ways with your feet and with your hands and even with your voice, but it would be an awful thing.

If we to whom God had given the privilege of being counseled through life, by him had to be, let alone like beasts of burden because of how stubborn and resistant. We were especially the mule and I forgot to look it up. I was going to look it up. If this was the passage where Calvin just goes off on how foolish it is not to take the the council of God and be like a mule and God uses not just a stubborn animal.

But a sterile animal that can't reproduce. And and the the waste of life of not being someone who is led and instructed by the Lord. And certainly there is that in the text here, even if it's not the one where pastors on made that point. So the Lord tells us what to do and he watches closely, he guides us with a his eye and he does this not merely by way of direction but by way of fellowship, guiding us and diverse eight being near us or bringing us to be near him and diverse nine.

There's a maintaining of fellowship with God that comes by the word of God. So the happiness of fellowship with God, the restoration of fellowship with God, the maintenance of fellowship with God and the benefits of fellowship with God. Many sorrows are for the wicked but he who trusts in the hallway.

Steadfast love shall surround him, mercy shall surround him. We might even have the very same experiences from an earthly perspective for the wicked, every trouble, every trial, every pang of pain. Every threat is just the tiniest little hint of the fullness of what he deserves. And he ought to live in terror and dread so long as he is not covered by the blood of the Lord Jesus Christ.

So long as he does not have the righteousness of the Lord. Jesus Christ counted for him. Not so the righteous the righteous. The for the one who trusts in Yahweh verse 10 God's love God's mercy surrounds him every pain. We have we know is designed to prepare us for and bring us into our everlasting blessedness.

There's not a thing that any man or devil can do, except that God has designed it for our good and for our delighting in him, and there's not a thing that can separate us from his love. And if we remember back to some 31, there's not a thing that can separate us from his ear in which he listens to us.

There's not a thing. We can that can separate us from his eyes which look upon us and in love. And even verse 8 here, corresponds to verse 22 from the previous Solomon. God, guiding us with his eye, his mercy, surrounds us. And therefore if the worst thing you can have in this life as a believer is designed for your good and this is as bad as it will ever be.

And as all designed to bring us into the everlasting blessedness of knowing God, then we have the command at the end in verse 11, we began with happy as he his transgression is forgiven. Happy is the man to him. You already does not impute iniquity and we end with commands be glad and Yahweh rejoice.

You righteous shout for joy. All you upright and heart aren't God's commands. Good. Some of his commands.

And be glad and shout for joy. Well, let us seek God and this time that he has given us, when he may be found, as we come to him in our time of prayer.