

THE PSALMS

Series: Selected Psalms Phase 1

Psalm 32: The Necessity of Pursuing the LORD and His Forgiveness Psa. 32:1-11

Today's Study: Psa. 32:1-5 Part A

1. Pleasurable Experience by The Repentant 32:1-2
2. Personal Acknowledgement by the Repentant 32:3-5

INTRODUCTION

1. Highlights from Psa. 27 Part B (27:7-14).

Part B Subject: "Fatherly Care and Faithfulness to be Focused on Patiently."

(a) Confidence in God Who Will Never Desert Us!

As Christians, we are aware of the fact that there are many lessons to be learnt, living this Christian life **and one of the most difficult involves patience.** For many of us, whenever we have a problem, we want an immediate solution; however, this is not God's will for us. **It is God's desire for us to maintain our trust in Him because no matter what is our experience, He is always be with us, working on our behalf by His timing!**

... ..

Psalm 27 invites us to believe, to be fully assured that our faith in God will never desert us, no matter what are the challenges. **Life without challenging situations IS NOT possible but we do not have to become hopeless; God's love in our hearts dispels all fear. (See 1 John 4:18).**

(b) Deep Desire for God's Continued Help and Presence (Psa. 27:7).

(1) David's earnest prayer (27:7) seems to have been motivated by a reoccurrence of a life-threatening situation.

- He had been assured of Divine favor and found God ready to help him.
- Despite all the deep-felt conviction of his heart that God was ready and willing to assist him, David felt that he had no reason not to expect that God would be ready and willing to meet his needs!
- It is a well-established fact that David knew how to handle his weapons of physical warfare (example 1 Sam. 18:5-29, NB Vv. 5-7; etc.) but as noted in our text (Psa. 27:7) he was very much at home with the weapon of prayer (2 Cor. 10:1-5; Eph. 6:18; 1 Tim. 2:1-4; James 5:16; etc.).

(2) "... **Have mercy . . .**" (27:7b): The original usage meant: (a) "to bend" or "to stoop in kindness to an inferior" (b) "to move, to favor by" (c) "petition."

- David's request: "**Have mercy . . .**" . . . he asked God to **stoop to help him in his time of desperate need.**
- Spurgeon notes:
"Mercy is the hope of sinners and the refuge of saints. All acceptable petitioners' dwell much upon this attribute."

- (c) **“When You said, ‘Seek My face,’ My heart said to you, ‘Your face LORD, I will seek,’”** (Psa. 27:8 NKJV).
- (1) The charge to **“seek God”** was given to David and he regarded such gracious invitation from God as a duty and a privilege to be highly treasured.
 - God’s invitation has been extended to all His people (Isa. 56:1-8, NB. v. 7; Matt. 11:20-30; Josh. 14:5-14, NB Vv. 13-14; etc.)
 - The golden scepter has been held out and we can freely approach His throne of grace and mercy because of Jesus Christ (Heb. 4:14-16).
 - (2) **“. . . My heart said to You, ‘Your face LORD I will seek’”** (27:8b NKJV).
 - David **immediately** complied with that command, as it was a moral standard of his life – one of the unchanging persuasions of his heart – that he would do so as instructed.
 - David’s example speaks of the expressed desire of a devoted heart that immediately and always obey the voice of God, no matter what sacrifice may be required to obey it.
 - (3) The true nature of a God focused worship is focused on **“seeking His face!”**
 - Such is obvious as in this command **“seek my face”** which was what David did **“My heart said to You, ‘Your face LORD I will seek’”** (Psa. 27:8).
 - The opening of His hand will satisfy the desire of other living things (Psa. 145:16), but it is only the shining of His face that will satisfy the desire of a living soul (Psa. 4:6-7).
- (d) **Divine Constancy Noted . . . The Reason for His Hope Psa. 27:9**
- (1) **“Do not hide Your face from me . . .”** (Psa. 27:9a NKJV).
 - It was a time of special need in the life of David, a period of apprehension and challenging problems, therefore, in desperation he sought God’s confirmation. Beset by fears, he beseechs God to give him (David) confirmation of His abiding presence.
 - David’s heartfelt desire was: *“Let me never be without Your abiding presence, the reviving awareness of Your favor and Your matchless love. **“I need Thee, oh, I need Thee!!”***
 - (2) **“. . . Do not turn Your servant away in anger . . .”** (Psa. 27:9b).
 - David continues to express his greatest desire and earnestly prayed that he might have free access to God as a Friend and God regards His people as friends . . . what an awesome opportunity!! (John 15:15).
 - Nothing should be spared to maintain fellowship with God especially when one has transgressed God’s standard of living. Psalm 51 is an outstanding example . . . see David’s quest for restoration of fellowship with God: example Psa. 51:8-12. **“What a fellowship, what a joy divine, Leaning on the everlasting arms.”**
 - (3) **“You have been my help”** (27:9c). David was not asking God to start showing mercy or commence covering him (David) with His mercy and Divine presence, ABSOLUTELY NOT!! **“He was simply asking for a continuation of**

these and all His goodness (God's) that he (David) had been experiencing ... that ... "goodness and mercy follow him all the days of his life" (Psa. 23:6).

(e) **Desertion by Others May Occur but God Remains Faithful Psa. 27:10).**

(1) ***"When father and mother forsake me . . ."*** (27:10a NKJV).

- The expression here (Psa. 27:10a), shows dependence upon God and stating that God would take care of him (David) when all other help failed him.
- The nearest and dearest associates that I have in the world, from whom I may expect the most assistance and for what reason their help may discontinue and I become like a helpless, poor orphan, without any doubt God is there for me!

(2) **Though every other tie that binds heart to heart should dissolve, the bonding with God will remain; although a situation might occur in which we could not be sure of the love that naturally springs out of the most beloved and compassionate earthly relationships, nevertheless we can always confide in God's love! (Isa. 49:14-16; Psa. 98:3; 136:23; etc.**

(3) Spurgeon notes:

"When father and mother forsake me" These dear relations will be the last to desert me, but if the milk of human kindness should dry up, even from their breast, there is a Father who has never forgets."

(f) **Divine Leadership a Top Priority and Desire Psa. 27:11.**

(1) ***"Teach me Your way . . ."*** (Psa. 27:11a) ... ***"Show me Your ways, O LORD, . . ."*** Psa. 27:4a):

The "ways" of God, are His methods of administering the affairs of the world; His way of governing; the rules by which He has prescribed for Himself in the execution of His plans; the great laws by which He governs the universe (1 Chron. 29:11-12; 2 Chron. 20:6; etc.).

- David's desire as implied here (27:11; also 25:4) is to understand in order to regulate his own conduct aright, that he might not lean unto his (David's) understanding, or trust his own guidance and direction of God.
- David's desire was to understand God's perfect will, and in order that he would obey wholeheartedly and without hesitation.
- **It is not only the principle of action but thorough honesty which will direct us into and keep us in the way of duty.**

(2) ***". . . Lead me in a smooth path"*** (Psa. 27:11b NKJV) . . . ***". . . lead me in a plain path . . ."*** (KJV and other translations).

As it relates to the phrase in Psa. 27:11b, scholars say that the original reads: ***"a way of plainness"*** – That is: a straight of smooth path.

(3) Spurgeon notes:

"Because of mine enemies': These will catch us if they can, but the way of manifest, simple honesty is safe from their rage. It is wonderful to observe

how honest simplicity baffles and outwits the craftiness of wickedness. Truth is wisdom. Honesty is the best policy.”

(g) **Deliverance to Be a Continued Experience Psa. 27:12.**

(1) David’s continued appeal: **“Do not allow my enemies to triumph over him.”**

(v. 12a).

- Do not allow them to accomplish their evil objectives in destroying me; frustrate all their efforts and unflinching determination to destroy.
- What David’s enemies were determined on accomplishing? Compare the thoughts expressed here (27:12) with Psa. 35, which is a prayer for help; there we see David turns to the Divine warrior (Psa. 35:1-3; etc.); also compare Psa. 27:12a with 35:22-25, NB v. 25.

(2) **“. . . For false witnesses have risen against me . . .”** (Psa. 27:12b): The clique has gained momentum and continue to accuse me.

- David experienced false accusations; this was **one of the reasons** why King Saul relentlessly sought to kill him (1 Sam. 24:9; etc.)
- David in his walk genuinely exemplified integrity and righteousness, his enemies deemed it necessary to create lies about him in order to justify their **cruel** or **violent** intentions towards him.

(h) **Dependence On God Reaffirmed . . . He Has Been Good!! Psa. 27:13.**

(1) **In Psa. 27:13**, the psalmist refers to the state of mind produced by the efforts of his enemies to destroy him. In this time of perplexity and trials he had confidence in God and believed that He would uphold him and permit him to see the evidences of His goodness and mercy while he (David) was still on earth.

(2) Trusting in God and being confident in His love and goodness are indispensable for persevering our faith.

- As believers we may be severely tried, yet nothing can bring us to despair and defeat as long as we keep our eyes on God in faith and hope.
- In the midst of our darkness, we must **“wait on the LORD”** (Psa. 42:5, 11; etc.); draw to Him and remain steadfast through His Spirit (Eph. 6:10; James 5:1; etc.)

(i) **Delay is Not Denial . . . Be Strong in the LORD!! Psa. 27:14.**

(1) **“Wait on the LORD . . .”** this is the essence of all that has been shared in the entire psalm (Psa. 27).

- Beloved! Waiting on God is the summation of all the instructions in the psalm; **it is the main lesson that the psalm is designed to convey.**
- The objective is to inspire others, from the experience of the psalmist, to trust in the LORD; to rely upon Him; to come to Him in times of trouble and danger; to wait for His intervention with all other resources fail.

- (2) “. . . **Be of good courage . . .**”: The original usage includes: “**be strong**”, “**become mighty**”, “**prevail**”, “**behave self valiantly**”, “**strengthen**”, etc. “**Courage**”, as used in our text (Psa 27:14b), the Hebrew means: “**be strong**.” That is “**do not faint**” “**Do not be dismayed. Still hope and trust in the LORD.**”
- (3) Waiting on God means, to hope, to anticipate and trust; being fully confident that God is at work even when His time table is longer than we like it.
- Waiting on God does not mean that we passively remain seated until the LORD does something. Yes, God gives us strength; but we don’t expect it to come to us as if He were pouring into us as we sit passively.
 - How do we wait?
 - As a beggar waits for handout at the rich man’s door.
 - As a student waits to be taught.
 - As a servant waits on his master.
 - As a traveler waits for direction of the guide.
 - As a child waits upon his parents.
 - **See also Psalm 132:2.**

2. Introduction to Psalm 32

(a) Title

The title of the psalm: “**A Psalm of David, Maschil**”; as noted in the KJV.

The psalm proven to be written by David not only by caption but also authenticated by the Apostle Paul in Rom. 4:6-8. “**Maschil**” indicates that this is an instructive (didactic) psalm. It is a song enforcing some lesson on wisdom or piety.

Thirteen psalms are described as “**Maschil**” (“**Maskil**”) or “**Didactic**”: Psalms 32, 42, 44, 45, 52, 53, 54, 55, 74, 78, 88,89, 142. Some translations refer to them as “**A Contemplation**”: “the act of thinking about spiritual things.”

(b) The Occasion

The occasion on which the psalm was composed is not clearly stated and at this time such fact cannot be ascertained. However, the general consensus is that it is based on his (David’s) experience in the matter of Bathsheba and Uriah. It shows his deep guilt; his anguish of spirit; the remorse of conscience which he felt when the guilt of that sin was brought home to his conscience.

After committing such horrible sin, concealing it, and finally confessing it to the LORD (Psa. 51); David’s commitment was to use his experience to teach transgressors the ways of the LORD, that they might turn to Him; this is what he did in Psalm 32.

(c) **Brief Overview Psalm 32 . . .** *I will be using three quotes:*

(1) **The Preacher’s Outline Sermon Bible (P.O.S.B.).**

“ . . . strained relationships are one of the major causes of stress in our lives. Whether with a spouse, sibling, parent, child, or co-worker, personal conflicts with others cause sleepless nights, depression, nervousness, and even physical illness.

*Even worse is the anxiety we bring on ourselves when we are out of fellowship with God, who live within us by His Holy Spirit. When we sin, God’s Spirit is grieved (Eph. 4:30). Because the Spirit dwells within our bodies, His grief affects us. Accordingly, when we sin against the LORD, we sin against ourselves by wounding our consciences and inflicting guilt on ourselves, among other things. Loved ones and others are also hurt by our sins, causing them to experience disappointment, grief, and sometimes betrayal. All this adds up to enormous stress – mental, emotional, spiritual, and physical. **Only one thing can relieve that burden: God’s forgiveness, is available to us through the blood of Jesus Christ.** (Emphasis mine)*

... ..”

(2) **Spurgeon**

“ This is a mark of a true penitent, when he hath been a stumbling block to others, to be as careful to raise them up by his repentance as he was hurtful to them by his sin; and I never think that man truly penitent who is ashamed to teach sinners repentance by his own particular proof. The Samaritan woman, when she was converted, left her bucket at the well, entered the city and said, ‘Come forth, yonder is a man is a man who told me all that I have done!’ And our Savior said to Peter, ‘When thou art converted strengthen thy brethren’ (John 4:29; Luke 22:32).”

(3) **G. Campbell Morgan**

“It is a Psalm of Penitence, but it is also the song of the ransom soul rejoicing in the wonders of the grace of God. Sin is dealt with; sorrow is comforted; ignorance is instructed.”

3. The Divisions Psalm 32.

(a) We will be discussing the psalm noting five main points:

- (1) Pleasurable Experience by the Repentant Vv. 1-2.
- (2) Personal Acknowledgement of David Vv. 3-5.
- (3) Preservation Assured for the Forgiven Vv. 6-7.
- (4) Perfect Guidance by God Himself Vv. 8-9.
- (5) Promise of Mercy to the Trusting but Sorrow to the God Rejecting Vv. 10-11.

(b) Due to volume of information, I have divided the presentation in two parts:

- (1) **Part A covers verses 1-5.**
- (2) **Part B covers verses 6-11.**

4. **The Key Verse Psalm 32 is Verse 5****v. 5. Amplified Bible:**

"I acknowledged my sin to You, And did not hide my wickedness, I said, 'I will confess [all] my transgressions to the LORD'; and You forgave the guilt of my sin. Selah."

THE EXPOSITION**Psalm 32:1-5 PART A****A. Pleasurable Experience by the Repentant Psa. 32:1-2****1. Conditions of the Genuinely Penitent and Acquitted (Psa. 32:1).**

"Blessed is he whose transgression is forgiven, Whose sin is covered" (32:1 NKJV).

(a) Forgiveness and blessings gladden the forgiven soul! (32:1a).

"Blessed (HAPPY, fortunate, to be envied) is he who has forgiveness of his transgression continually exercised upon him . . ." (32:1a Amplified Bible).

*Beloved we are hereby discussing that which everyone MUST experience and we are incomplete and lost without it!! **It is important, therefore, that we become deeply concerned and attentive and ensure that we genuinely have the experience and become ambassadors, rescuing the perishing and care for the dying.** As we observe in verse 1 there is the forgiveness of transgression and in verse two covering by the Almighty God!!*

(1) *"Blessed is he . . ."* Some emphasis on **"Blessed"** was done when we discussed Psalm 1 (See that Lesson ... livingwaterstudies.com).

- The word **"blessed"** here in Psalm 32:1, is equivalent to **"happy"** (See the Amplified Bible translation above.
 - "Happy is the man;" or "happy is the condition – the state of mind – happy are the prospects of one whose sins are forgiven."
 - This person's condition is happy or blessed:
 - as compared with his former state, when he was pressed or bowed down under a sense of guilt.
 - In his real condition, as that of a pardoned man – a man who has nothing now to fear as the result of his guilt, or who feels that he is not at peace with God.
 - **In his hopes and prospects, he now knows that he is a child of God and an heir of heaven!!**
- **"Blessed" – "happy"**: This Hebrew word is always used in reference to people and never use of God. This term is also used to describe a person or nation who enjoys a relationship with God (Deut. 33:29; Psa. 33:12; 146:5; etc.).
- Spurgeon notes:

“The word blessed is in the plural, Oh, the blessedness! The double joys, the bundles of happiness, the mountains of delight.”

- Psalm 1 tells the way to be **“blessed”**: Don’t walk in the counsel of the ungodly, don’t stand in the path of sinners, neither sit with the scornful, but delight in God’s Word – thinking deeply on it all the time. **Yet if one has failed to do this and fallen into sin, Psalm 32 shows another way to be blessed – to make full confession and repent of sin.**
- Another quote from Spurgeon:

“... Over the returning prodigal, the word welcome is here pronounced, and the music and dancing began. A full, instantaneous pardon of transgression turns the poor sinner’s hell into heaven, and makes the heir of wrath a partaker of blessing.”
- (2) **“... Whose transgression is forgiven . . .”** (v. 1b NKJV) ... **“... who has forgiveness of his transgression . . .”** (Amp. Bible).
 - **“Forgiven”**, has a variety of applications: as used in our text **“forgiven”** means to lift up, to bear, to carry away.
 - Sin which is forgiven is referred to in our text “as if’ it was borne away – perhaps as the scapegoat bore off sin into the wilderness (Lev. 16:7-10, 20-26, NB Vv. 20-22).
 - Compare Psa. 85:2, Job 7:21; Gen. 50:17; Num. 14:19; Isa. 2:9.
 - **“Forgiveness”**: It is the forgiving of transgression. Transgression is the actual act of violating God’s law.
 - Upon our repentance, the transgression is forgiven; that is, the obligation to punishment which we are subjected to by the sentence of the law. Forgiveness delivers us from such punishment.
 - Forgiveness lifted off that heavy load of sin with its awful consequences. At Calvary the burdened soul found liberty!!
 - The transgression was an enormous, agonizing burden, like a weight on the back, it makes us stoop, or felt like a load in the stomach, that makes us sick, or overcome us with heavy spirits, making us feel like we were sinking deeper and deeper!
 - The remission of sins gives rest and relief to those that were weary and heavy laden! (Matt. 11:28).
 - Spurgeon notes:

“What a lift is here! It cost our Savior a sweat of blood to bear our load, yea, it cost Him His life to bear it quite away. Samson carried the gates of Gaza, but what was that to the weight which Jesus bore on our behalf?”
- (b) Forgotten by God – the sins are forgiven! (Psa. 32:1b).

“... Whose sin is covered” (32:1b NKJV).

 - (1) **“Whose sin is covered”**: The thought here is **“covered over”**, that is concealed or hidden; or, in other words, so covered it will not appear.
 - (2) The idea in the Hebrew word is **commonly used** to denote atonement – meaning “to cover over;” then to overlook, to forgive (Psa. 65:3; 78:38; etc.)

- The original Hebrew word in our text is different, although has the same meaning, “to cover.”
 - The idea is, that the sin would be as it were, covered over, hidden, concealed, and treated as if he had not sinned, or as is he had never sinned (Rom. 5:1,8).
- (3) **Covering . . . (Covered)** (Psa. 32:1): as used here it is referring to the covering of sin, just as nakedness is covered, that it may not appear, that it may not appear to our shame (Rev. 3:18).
- One of the first symptoms of guilt in our first parents were blushing (embarrassed, ashamed, etc.) at their own nakedness (Gen. 3:10).
 - Sin makes us loathsome in the sight of God and utterly unfit for communion with Him (Isa. 59; Jer 2:7; Ezek. 36:31; Rom. 1:28; etc.).
 - When conscience is awakened to the reality of sin it makes us loathsome to ourselves (Ezra 9:6; Psa. 38:7; 44:15; etc.).
 - **However, when sin is pardoned, it is covered with the robe of Christ’s righteousness (Heb. 2:9-10; 1 Peter 2:24-25; 3:18; etc.). This reminds us of the coats of skin wherein God clothed Adam and Eve (Gen. 3:21), (which is symbolic of the remission of sins) so that God is no longer displeased with us because we are reconciled (Rom. 5:8-11, NB v. 10; 2 Cor. 5:17-21; etc.).**
- (4) When he pardons sin, **He remembers it NO more**, He cast it behind His back, it shall be sought for and not found (Jer. 50:20), and the sinner, being thus reconciled to God, being thus reconciled to God, begins to be reconciled to himself (Micah 7:18-19; Psa. 103:12; Heb. 8:12).
- (c) A closing thought (for this point) from Spurgeon. *(Partial quote):*
“Whose sin is covered’: *Covered by God, as the Ark was covered by the mercy seat, as Noah was covered from the flood, as the Egyptians were covered in the depths of the sea.*
What a cover that be which hides away forever from the sight of the all-seeing God, all the filthiness of the flesh and the spirit!
He who has once seen sin in its horrible deformity, will appreciate the happiness of seeing it no more forever.
Christ’s atonement is the propitiation, the covering, the making an end of sin; where this is seen and trusted in, the soul knows itself to be now accepted in the Beloved, and therefore enjoys a conscious blessedness which is the antepast of heaven.
.”
2. **Continued Emphasis – Conditions of the Forgiven** (Psa. 32:2)
“Blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit” (32:2 NKJV).
- (a) Accredited with Divine favor! (Psa. 32:2a).

"Blessed is the man to whom the LORD does not impute iniquity . . ." (32:2a NKJV).

(1) Confession assures us of God's forgiveness, favor and His blessings!

- As we saw before, **"blessed"**, refers to: **"happiness", "how happy", "blessed happy"**

The Amplified Bible translates Psa. 32:2a as: **"Blessed (happy, fortunate, to be envied, is the man to whom the LORD imputes no iniquity . . ."**

- The message conveyed: **Whose sin is not "accounted" to him or "charged" on him.**
 - Note carefully the reference is to his own sin.
 - The idea is that he is blessed because he is not charged with his own guilt; his transgressions are forgiven, not someone else. Each person must be freed individually!!

(2) Beloved, this is the glorious, wonderful and liberating experience of **"justification."**

- To **"impute"** means to reckon, to place on one's account. Some synonyms are attribute, ascribe, assign, credit, etc.
 - When God forgives us, He removes all sins from our account; as a result, we are no longer guilty before Him!!
 - In this experience of justification, although one is a sinner, and **"is conscious"** of having violated the law of God, he is treated as if he had not committed sin, or as if he were innocent.

That means he is pardoned, and his sins are remembered against him no more; and it is the purpose of God to treat him accordingly as if he were innocent.
- The sin will **not** be re-charged upon him. Or reckoned to his account; but he is admitted to the same kind of treatment to which he would be entitled if he had always been perfectly holy.
 - See Acts 13:39; Rom. 1:17; 3:24-27; 4:1-5, 18; 1 Cor. 6:11; etc.).
 - *Long ago we use to say: "Justification' . . . just as if I had not sinned!"*
 - Justification, it is a free gift provided to us when we believe in Jesus Christ (*once more, note Rom. 4:1-5:1*).

(b) Acknowledged as genuine and worthy (Psa. 32:2b).

". . . And in whose spirit there is no deceit," (32:2b NKJV).

(1) It is explicitly clear as noted in our study that God's forgiveness is given only those who genuinely repent. (*This will be seen for the duration of this lesson*).

- **The irrevocable fact is, we must go to God in thorough earnestness, that is without any deceit or craftiness in presenting ourselves to Him.**
- There is a difference between being remorseful for sin and being repentant (2 Cor 7:9-11) (*Details not possible at this time*).
 - Having remorse is feeling the guilt, regret, sorrow, and shame for sin.

➤ **True repentance** is a change of mind about sin and this results in a change of behavior with God's help. I generally refer to repentance as: **"sorrow for sin and stop sinning . . . God helping us!!"**

- Note this statement:

"When we genuinely repent of sin, we are not merely sorry for what we have done but we also acknowledge that we are not to continue to live in sin. Consequently, we turn to the LORD to help us overcome it and live righteously. God's grace not only saves us from sin's penalty but also from its power over us (Titus 2:11-12). Hence, God's grace is bestowed only on those who are genuine repentant."

(2) Beloved, the psalmist is not saying, "There is no guilt, the reality is, we have all sinned and come short of the glory of God. What he is saying here in 32:2, "The genuine penitents are those in whose spirit there are no *guile . . . in who there are no deceit!!*

- The pardoned sinner is one that does not pretend with God in his professions of repentance and faith.
- He does not cover up anything in his prayers for peace and pardon, he genuinely wants the peace of God and to be at peace with God (Psa. 29:11; Isa. 26:3; Matt. 11:28; etc.).
- In his quest to obtain God's forgiveness, he is wholeheartedly sincere and is committed to what he says; **his repentance leads to salvation not to be regretted** (2 Cor. 7:10).

The LASB states:

"For the kind of sorrow God wants us to experience leads us away from sin and results in salvation. There's no regret for that kind of sorrow" (2 Cor.7:10).

(3) Beloved, the mandatory requirement in seeking God's forgiveness is for the seeker to be true! Where there is no hypocrisy, no conscious desire to cover up or to conceal their offenses; who makes a frank and full confession to God, pleading for His pardon.

(c) **Abstract (summary) of important reminders from Psa. 32:1-2.**

(1) Four Evils are Mentioned in Psa. 32:1-2.

- **"Transgression"** (v. 1): Some similes: rebellion, sin, trespass, etc. Although transgression can mean transgressing against another (Gen. 31:36; 50:17; etc.) or nation against nation (Amos 1:3; 6:9; etc.); **the word primarily expresses a rebellion against God, and His laws (Isa. 58:1; 59:12; etc.)**
 - It is willful rebellion against God, disobeying His holy commandments, which results in breaking His laws.
 - It is also referred to as: crossing a line or passing over a boundary, defying authority, doing what is prohibited.

- **“Sin”** (v. 1): The O.T. word means, “to fall” or “to miss the goal . . . it is falling short or missing the mark.”
 - The root verb is used in association with left-handed Benjamite who were able to sling stones with precise accuracy, not missing their target (Judges 20:16). Therefore, sin is a thought, word or deed that falls short of God’s perfect standard of righteousness (Rom. 3:23).
 - Stating it simple and as noted before: **sin is falling short or missing the mark (Rom. 3:23; Isa. 54:6; etc.) . . . sinfulness produces transgression (1 John 3:4; 5:17; etc.)**
- **“Iniquity”** (v. 2): Some similar words are wickedness, immorality, deceit, impropriety, vice, evil, etc.
Iniquity in the Hebrew is “*avon*” or “*avown*” and means to bend, twist, distort, so iniquities are bending, twisting, or distorting of the law of God’s Word to different degrees worthy of punishment.
 - Iniquity is a violation of the right or duty that mankind is under obligation to do.
 - Simple stating, **iniquity signifies what is turned out of its proper course or situation; anything morally distorted or perverted.**
- **“Guile”** (KJV) . . . **“deceit”** (NKJV) (v. 2).
 - **Guile** is craftiness, deceit or cunning and is primarily used in the KJV and older translations. From the root word *guile*, we get the adjective *beguiling* which means “*charming in a deceptive way.*”
 - Various ways in which guile is applied: (a) fraud, deceit (Psa. 34:13) (b) deception, fraud (Psa. 32:2). Other words associated are: treachery, false, cunning, dishonest, etc.

NOTE: *These words do not show several types of sin, instead they disclose a different feature of sin, working together to present to us a more perfect description of what disobedience to God is really like.*

(2) To remove these evils, three acts are mentioned.

- **“Forgiven”** (v. 1).
Man’s transgressions must be forgiven: borne away, taken away, by the vicarious sacrifice for bearing sin. When God forgives us, He lifts the burden of our sins from us and carries it away (1 John 1:9; Heb. 8:12; etc.)
- **“Covered”** (v. 1).
The sacrificial blood of Jesus Christ, covers our sin. In the forgiveness of our sins, God covers them, never to be remembered anymore (Psa.103:12; etc.).
- **“Does not impute”** (v. 2).
The idea behind **“does not impute”** (Psa. 32:2), is bookkeeping; it does not count against the person! This fact was also discussed earlier.
God does not hold the repentant sinner’s past against him. In God’s sight, the man is clean, it is as though he had not sinned (Rom. 5:1).

B. Personal Acknowledgment of David Psa. 32:3-5

1. Concealing Sins and the Repercussion of Such Act (Psa. 32:3

“When I kept silent, my bones grew old Through my groaning all the day long” (32:3 NKJV).

(a) Unconfessed sin and its devastating consequences (Psa. 32:3a).

“When I kept silent, my bones grew old . . .” (32:3a NKJV).

The account reveals that David’s affairs with Bathsheba (2 Samuel chapters 11 and 12), which he concealed for almost one year, refusing to deal with it appropriately. In this psalm (32), he acknowledged his neglect: **“When I kept silent . . .”** (v. 3). He hereby, speaks of the period that he avoided God, a period that was devastating as a consequence of his sin, which included the chastening of God.

Spurgeon notes:

“David now gives us his own experience: no instructor is so efficient as one who testifies to what he has personally known and felt. He writes well, who like the spider spins his matter out of his own bowels.”

Beloved, we are told that God chastens His children for their benefit (Heb. 12:5-6; Prov. 3:11-12). As our Heavenly Father, He loves us so much that He will not allow us to stay on the destructive path of sin. He will do what is necessary to deliver us and **we must be willing to take heed (Isa. 1:18-20; John 14:23-24)**. David learned the hard way that continuing in sin has excruciating experiences. This also applies to ever one; **to continue in sin is folly; let us NOT harden our hearts, BUT respond in obedience (Psa. 95:7-11; Heb. 3:7-12)**.

- (1) The adverse effect of remaining neglectful in regards to one’s sin!!
 - The psalmist now proceeds to state his condition of mind before he himself found real peace; before he had this evidence of forgiveness!
 - He (David), spoke of the condition he was in when he was conscious of his sin.
 - Although aware of his sin, nevertheless, he was unwilling to confess, instead he made every effort to conceal it in his own heart.
 - **“When I kept silent”**, or before I confessed my sin, or before I honestly acknowledge it to God.
 - **The condition of mind was obviously this: he had committed sin, but he endeavored to hide it in his own mind; he was unwilling to make confession of it, and implore (beg, beseech) for pardon.**
- (2) He may have hoped that the conviction of his sin would gradually fade and die away!!
 - He may have felt that his trouble would be mitigated (alleviated, reduced, diminished, etc.); or that time would cure him.

- He may have felt that employing himself, getting involved in the affairs of the world, would calm down the anguish of spirit and pronounce it unnecessary for him to make a humbling confession of his guilt.
 - **How many over the years and even in these days, go through the same scenario; they know that they have sinned but they are unwilling to make confession of their guilt.**
 - They make every effort to conceal their sin; they put off; try to remove or stay far away or ignore the facts.
 - They attempt to divert their minds, and to turn their thoughts from a subject that focuses on guilt; this diversion is done several ways, for example, by work, amusement, or even plunging into stages of squandering, depravity. Etc.
 - No matter the outcome of anyone ignoring the reality of their transgression, as in the case of their remembrance, the effects of sin become deeper and deeper, destroying their rest, and wasting away their strength, until they make humble confession, and then the mind find rest.
- (3) **Psa. 32:3a: “. . . my bones waxed cold . . .”** (KJV) ... **“. . . my bones grew old...”** (NKJV): My strength failed; my strength was exhausted; it seemed as if the deterioration of age was coming upon me.
- The Hebrew word from which we derive **“waxed cold”** (KJV) ... **“grew old”** (NKJV), symbolize “decay” or the wearing out of the strength by slow decay.
 - Spurgeon notes:
*“When through neglect I failed to confess, or through despair dared not to do so, **my bones**, those solid pillars of my frame, the stronger portion of my body construction, **waxed old**, began to decay with weakness for my grief was so intense as sap my health and destroying vital energy.*
- What a killing thing is sin! It is a pestilent disease, a fire in the bones!
While we smother our sin it rages within, like a gathering wound swells
horribly and torments, torments terribly.”*
- (b) Unending restlessness and torment experienced by the stubborn and the impenitent (Psa. 32:3b).
“. . . Through my groaning all the day long” (32:3b NKJV).
- (1) **“. . . through my roaring . . .”** (KJV)... **“. . . Through my groaning . . .”** (NKJV) (32:3): That is “My cries of anguish and distress.”
- The meaning here is, that his sorrow was so great as to lead to make loud and passionate cries; and this completely describes the condition of a mind under deep trouble at the remembrance of sin and the apprehension of the wrath of God.

- Spurgeon notes:

“He was silent as to confession, but not as to sorrow. Horror at great guilt, drove David to incessant laments, until his voice was no longer like the articulate speech of man, but so full of sighing and groaning, that it resembled to hoarse roaring of a wounded beast.”

- (2) **NOTE**, his predicament was continuous, it was without intermission: **“... all day long . . .”** (v. 3); this though also continues in verse 4.

2. Cost of Ignoring or Denying Ones Transgressions (Psa. 32:4).

“For day and night Your hand was heavy upon me; My vitality was turned into the drought of summer. Selah.” (32:4 NKJV)

- (a) Continuous conviction confronted the impenitent (Psa. 32:4a).

“For day and night Your hand was heavy upon me . . . ” (32:4a NKJV).

- (1) Continuous state of restlessness for the unrepentant.

- The psalmist acknowledges that he had no relief, **“day and night.”** The burden was constant and unbearable!
- No doubt, David was slow to acknowledge this fact, yet in looking back he understood that his misery was directly connected to the suppression of unresolved sin and rebellion against God.

- (2) Estranged from God because of His unconfessed sin, David became depressed and discouraged.

- His purpose for living had vanished, leaving him hollow inside.
- Every morning he cursed the sunrise but still forced himself to rise from bed to face the day.
- Every evening he cursed the sunset, knowing he had to endure another long, restless night on his bed.
- **As he died a little more each day, the unrepentant King of Israel knew in his heart that he could not win this battle with God. Yet, he obstinately refused to yield to the LORD.**

- (3) **“ . . . Your hand was heavy upon me . . . ”** (v. 4a): Thy hand seems to press me down! It weighed upon me (see Job. 13:21; Psa. 39:10).

- It was not so much the remembrance of guilt that troubled him so deeply as the reality that it seemed to him to the **“hand”** was upon him.
- It was God who brought guilt to his remembrance; **and God kept the memory of it before his mind, and on his heart and conscience, so that he could not throw it off.**

- (b) Completely drained of vitality, vigor and value (Psa. 32:4b).

“ . . . My vitality was turned into the drought of summer ” (32:4b NKJV).

- (1) His unrepentant state resulted in loss strength and he became shriveled up!

- **“ . . . my moisture . . . ”** (v. 4 KJV) ... **“ . . . my vitality . . . ”** (NKJV): The word used here (32:4), means “juice” or “sap”, as in a tree; and then, vital – moisture, or as some puts it “life – blood” all drained out. The term also indicates: **“vigor and strength.”**

- **“... turned into the drought of summer.”:** It is as if it were all dried up!
 - I am – that is, I was at the time referred to – like plants in the heat of summer, in a time of drought, when all moisture of rain or dew is withheld and when they dry up and wither.
 - Nothing could more strikingly represent the distress of mind under long-continued conviction of sin, when all strength and vigor seem to waste away.
- (2) The impenitent will sense God’s hand of discipline and his strength (mentally and physically) will be depleted.
 - In all David’s sufferings – physical, spiritual, mental, emotional – he felt the chastening hand of God weighing heavy upon him.
 - Because he refused to deal with his sin, God brought him to the place of acknowledging and repenting (1 Cor. 11:31-32; Heb. 12:5-11; etc.)
- 3. **Confession Made and Cleansing Realize (Anticipated) (Psa. 32:5).**

“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” (32:5 NKJV).

(a) Capitulate (surrender, yield, etc.) to the necessity of confessing transgression (Psa. 32:5a)

“I acknowledged my sin to You, . . .” (32:5a NKJV).

(1) David’s first problem was the sin he committed – in this context, probably immorality with Bathsheba and the murder of her husband to cover the immorality. David’s second problem was the double life he lived to hide those sins. It was only as David was ready to repent and end the second that God would graciously forgive the first problem.

(2) **“I acknowledged my sin to You, . . .”:** That is, then I confess my guilt.

 - **“acknowledged” ... briefly defined.**
 - Some associated terms: to know, to learn, to perceive, to discern, **to confess**, to experience, etc.
 - In essence, it carries the meaning of knowing and applies in various ways. One primary use means to know relationally and experientially.
 - **It was as if the psalmist was saying: “I have had enough, I have borne the dreadful pressure of my guilt as long as I could. I have done everything to conceal and suppress my conviction, but I found no relief.**
 - The anguish became deeper and deeper; my strength was failing; I was crushed under the intolerable burden, and when I could no longer bear it, I went and made humble confession, and found relief.
 - **The verb used here (32:5a) is in the future tense, “I will acknowledge my sin:” but in order to correctly understand it, it should be regarded as referring to the state of mind at the time referred to in the psalm, and the resolution was made. He had a made-up mind to go to God and confess his sin!**

- (b) Concealment of transgression discontinued!! (Psa. 32:5b)
" . . . And my iniquity I have not hidden . . ." (32:5b NKJV).
- (1) Actually, this is what we saw in the making, in the preceding pointer (v. 5a) ... there was a firm decision to go to God and confess his sin.
 - (2) During David's period of resisting God, the LORD'S loving hand of discipline bore heavier upon him, crushing his hardened heart. He was now in total submission to God and willing to go to Him with a **" . . . broken and a contrite heart . . ."** (Psa. 51:17).
 - (3) He was willing to **tell it all** to God (who is omniscient . . . Psa. 147:5; 1 John 3:20; etc. and knows all the facts!!)
 - (4) **" . . . my iniquity I have not hidden, . . ."** (32:5): That is, "I did not attempt to hide them!"
 - I made a frank, a full confession. I stated it all, without any attempt to conceal it; to apologize for it; to defend it.
 - As we saw earlier, David had endeavored to conceal his sin, and it was crushing him to the earth. He is now resolved to confess it all!!
 - (5) **Beloved, those that want to have tranquility and the comfort that accompanies forgiveness of sin must sincerely become penitent and take it to the LORD . . . we must confess in order to be forgiven (Psa. 51:1-5; Prov. 28:13; Acts 17:30; etc.).**
- (c) Confession made spontaneously . . . and without hesitation! (Psa. 32:5c).
" . . . I said, 'I will confess my transgressions to the LORD,' . . ." (32:5c NKJV).
- (1) The resolution which the psalmist formed, **"I said"**.
 - This firm decision was made because he could not find relief in any other way.
 - He could not get rid of those troubling thoughts that troubled his conscience, day and night.
 - The mental agony adversely affected his life and even his being drained of its vitality (see v. 4).
 - **"The Lost Boy" (Prodigal Son)** in Luke 15 also had a rude awakening! Indeed, he came to his senses and also made a life changing resolution (see Luke 15:17-21, NB v. 18).
 - (2) It was time to stop sowing wild oats!!
 - The reality is that many young men: sow their wild oats" and spend the rest of their lives paying the consequences of youthful sin (Job 4:8; Prov. 22:8; Hosea 8:7; Gal. 6:7).
 - The psalmist had purposed in his mind to make it right with God and to do so without delay: **" . . . I said, 'I will confess my transgression to the LORD' . . ."**
 - This firm decision meant that he would seek only proper relief by making confession of his sin, and by obtaining forgiveness.

- (d) ***"I will confess: A brief discussion of "confess" and "confession" (32:5)***
- (1) The biblical concepts expressed by the words **"confess"** and **"confession"** have in common the idea of an acknowledgment of something. It also means: to praise, to give thanks, to cast, etc.
- The root idea behind the frequent and popular usages of the words **"confess"** and **"confession"** in the English Bible is **"yada"** (Hebrew) . . . the meaning: **"to know", "to consider", "acknowledge"** (a variety of definitions given). **At this time, we will focus on "acknowledge."**
 - From this common root word emerges two distinct theological conceptions: (a) the acknowledging or confession of faith (in God, Christ, or a particular doctrine) (b) the acknowledging or confession of sins before God.
- (2) What we have noticed from the brief definitions above is, "confession"; an acknowledgement of self before God in confessing sin (Lev. 26:40); it can also include acknowledgement of others in their God-given position (Gen. 49:8). (Our focus is on "confessing our sins).
- Beloved, God is more ready to pardon sin, upon repentance, than we are to repent and repentance` is necessary in order for us to obtain pardon.
 - Matthew Henry notes:
"It is very difficult to bring sinful man humbly to accept free mercy, with a full confession of his sins and self-condemnation. But the true and only way to peace of conscience, is to confess our sins, that they may be forgiven; to declare them, that we may be justified."
 - Beloved, **"these things happened to them as examples" (the historical recordings of Israel . . . insert mine), "and were written for our admonition" (see 1 Cor. 10:11-13).**
 - **Luke 15:11-32**, was referred to before (will be referred to again later in the lesson. At this time, note: **The Prodigal son said and did! . . .**
 - **"... I will arise"** (v. 18); and **"... he arose"** (v. 20).
 - **"... I will go . . ."** (v. 18); and **"... he went"** (v. 20).
 - **"... I will say . . ."** (v. 18); and **"... he said"** (v. 21).
 - David, as in our study text, finally came to himself, his restlessness endless turmoil and confusion as he experienced a declining life-style, draining his vitality (spiritually and physically); he was restless day and night, darkness overshadowed and it all grew darker and darker and doom seemed inevitable!!
 - He acknowledged his sin (Psa. 32:5); made up his mind to wholeheartedly seek God and as we will see in the next pointer, he experienced God's forgiveness!!
 - David took his load of sin to the LORD because even in his days the faithful looked earnestly to God alone for deliverance from sins and its awful, intolerable and crushing load!

The times of the Old Testament were shadows of things to come (Col. 2:17); how much more in these days of grace, a time we should not hesitate to earnestly seek God's forgiveness (Isa. 49:8; 2 Cor. 6:2).

NOTE again Isa. 49:8; 2 Cor. 6:2).

(e) Cleansing of sin experienced (Psa. 32:5d).

" . . . And You forgave the iniquity of my sin. Selah" (32:5d NKJV).

(1) As we saw earlier, David was obstinate, although he had transgressed, and for a while he carried the load of his sin with its consequences because he was reluctant to admit and seek forgiveness.

(2) When David finally humbled himself in true penitence before God, the Father withdrew His heavy hand of discipline and extended His healing hand of grace.

- The exchange made is something every unrepentant need to earnestly desire! In return for David's repentance, the LORD forgave his sins – lifted his load and took it all away!!
- The heavy weight David had borne for so long was gone! The chains of guilt that bound him were released! The juices of life began to flow again throughout his body, soul and spirit! **He was forgiven!! He was free!!**
- In what way he had evidence that his sin was forgiven he did not say. However, it is more probable that he obtained this evidence in the same way that sinners do now, by the internal peace and joy which follows such an act of penitent confession.

(3) This act of heartfelt sincere contrition (2 Cor. 7:10; etc.) teaches us several lessons; for example:

- The very act of making confession tends to give relief to the mind, and in fact, relief never can be found when confession is not made.
- We have the assurance that when confession is made in a proper manner, God will pardon (1 John 1:9).
- When such confession is made, peace will flow into the soul; God will show himself merciful and gracious. The peace which flows from a true confession of guilt before God, proves that God has heard the prayer of the penitent, and has been merciful in forgiving his offences.

Oh! Beloved! Without any miracle, or any direct revelation, we may obtain evidence that our sins are washed away, which will give comfort to the soul!!

(4) **"Forgive"** (Psa. 32:5), has several associated words, for example: accept, burn, carry (away), cast, etc.

- The word means: to lift, to carry, to take away, etc. In essence, it means "to bear or to carry" and is used especially in reference to the bearing of guilt or punishment of sin (compare: Gen. 4:13; Lev. 5:1; Psa. 103:12; Isa. 6:7; Heb. 9:14).

- Beloved, **a broken and contrite heart He will not despise (Psa. 51:17) . . . He will deliver!!**

The song: “He set Me Free” (Partial quote).

Goodbye to sin and things that confound
Naught of this world shall turn me around
Daily I’m praying, I’m working too
And glory to God, I’m going through.

He set me free, yes, He set me free
And He broke the bonds of prison for me
I’m glory bound, my Jesus to see
For glory to God, He set me free.

- (5) Spurgeon notes:

“When the soul determines to lay low and plea guilty, absolution is near at hand; hence we read “. . . and thou forgavest the iniquity of my sin.” Not only was sin itself pardoned, but “the iniquity” of it; the virus of its guilt was put away, and that at once, so soon as the acknowledgement was made. God pardons are deep and thorough: the knife of mercy cuts at the roots of the ill weed of sin.

NOTE: “Selah” (Psa. 32:5 and 7): “Selah”, is used 74 times in the Bible; 71 times in 39 psalms and three times in Habakkuk.

- (a) Bible scholars have come up with multiple and possible explanations for the meaning of the word **selah**. A few highlights:
- (b) **Selah** is a synonym of the Hebrew word that means “forever.”
- (c) **Selah** is a derivative of the Hebrew root **salal**, which means to “raise voices in praise” or “make the instrument louder.
- (d) The following definition has been widely used and accepted:
- (1) **Some scholars also note that “Selah” is a liturgical term indicating a pause in the music. (This is widely accepted). It is a pause of reflection. Some scholars say that it is indicating, “to pause and think about this.”**
 - (2) As a reminder, the Psalms comprise the ancient hymnal of God’s people (The Israelites). They were sacred songs or poems to be sung.
 - (3) As it relates to “**Selah**” ... referring to “**pause**”; observe its usage in the Amplified Bible; for example, Psa. 3:2, 4; note its translation: “**Selah** [**pause and calmly think on that!**]” (Psa. 3:2 Amp. Bible); etc.
- (e) Spurgeon comment on “**Selah**” Psa. 32:5), as follows:
“Another pause is needed, for the matter is such as may be hurried over.”
He quoted the following:
*“ Pause, my soul, adore and wonder
Ask, O Why such love to me?
Grace has put me in the number of the Savior’s family.
Hallelujah! Eternal thanks, to thee”*

I am closing at this point due to volume of information, we will resume in Part B, covering Psa. 32:6-11.

Final Thought for Reflection

A quote from The Preacher's Outline and sermon Bible:

*"When we fall broken and repentant at the foot of the cross, we too, find our loving, Heavenly Father waiting for us there. Through the atoning death of His Son, God will receive us. He will embrace, forgive, and restore us to fellowship with Himself. Catch the wonder in David's words when he said, ". . . **and You forgave.**" We can hardly imagine a believer doing what David did: murdering one of his faithful friends – a man who had put his life on the line for David – in order to take his wife! How could God ever forgive him for such abominable act?*

Herein lies the greatest lesson of this psalm: no matter how vile our sin may be, when we genuinely repent, fully confession our sin to the LORD and emptying ourselves of all deceit, God will forgive us. David, along with countless others through the centuries, have testified that God forgives any and all sin when repentance is genuine. Luke 15:20-24; 18:13; 1 John 1:9; 2 Sam. 12:13; Psa. 103:3; Prov. 28:13."

DO NOT JUST READ THE BIBLE, STUDY AND OBEY IT!

2 Tim, 2:15 NKJV

"Be diligent to present yourself to God, a worker who does not need to Ashamed, rightly dividing the word of truth."

2 Tim. 3:16-17 NKJV

"All Scripture is given by inspiration of God and profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work."

PSALM 32 PART A

Review Questions

1. (a) What's the title of Psalm 32 as noted in the KJV? (b) Briefly explain "**Maschil**" (c) How many psalms are described as "**Maschil**", list six?

2. Complete the following quote by G. C. Morgan (commenting on Psalm 32):
"It is a Psalm of (a) _____, but it is also the (b) _____ of the
(c) _____ soul (d) _____ in the wonders of the (e) _____
of God. Sin is (f) _____ with; (g) _____ is comforted (h) _____
is instructed.

3. For the word "**Blessed**" used in Psalm 32:1, (a) give an equivalent word (b) briefly explain some areas in which it is applicable in a person's life.

4. Briefly explain "**forgiveness**" as used in Psa. 32:1b.

5. Complete by choosing the correct answer:

“When conscience is awakened to the reality of sin it _____. (Ezra. 9:6; Psa. 38:7; 44:15; etc.) (*One of the comments on Psalm 32:1, in reference to (“Covered” ... “Covering”).*)

- (a) makes us focus on ourselves.
- (b) makes us loathsome to ourselves.
- (c) makes us filled with zeal.
- (d) makes us aware but secured.

6. Complete the following quote by Spurgeon’s comment on “**Whose sin is covered**” (Psa. 32:1).

“Christ’s atonement is the (a) _____, the covering, the (b) _____ of and end of (c) _____; where this is seen and (d) _____ in, the soul knows (e) _____ to be now accepted in the (f) _____ and therefore (g) _____ a conscious blessedness which is the (h) _____ of heaven.”

7. Briefly explain “**impute**” as used in Psa. 32:2. “... **to whom the LORD does not impute iniquity, . . .**”

8. Briefly explain: “... **and in whose spirit there is no deceit**” (Psa. 32:2b NKJV).

9. As it relates to Psa. 32:1-2: (a) Briefly note four evils that are mentioned (b) What three things were noted as to removing the four evils noted?

10. What the phrase "**When I kept silent . . .**" reveals about David’s initial response to his sin?

11. (a) Answer True or False. (b) Explain your answer:

“Through my roaring” (Psa. 32:3b KJV), means: “The extreme physical pain he was experiencing was an indication that he was near death (physical).”

12. How do we know that David’s impenitence resulted in a continuous state of conviction?

13. Complete the following by choosing the correct answer. (*This is in reference to David’s stubbornness before he repented and the guilt he experienced*):

“It was God who brought the guilt to his remembrance; and God kept the memory of it before his mind, and on his heart and conscience, _____
_____.”

- (a) so that he could chose as he desired.
- (b) so that he could have some rest periods.
- (c) so that he could focus on his enemies.
- (d) so that he could not throw it off.

14. Explain: **“ . . . My vitality was turned into the drought of summer”** (Psa. 32:4b NKJV).

15. Explain: ***“I acknowledged my sin to You, . . .”*** (Psa. 32:5a NKJV). In essence, what was David conveying in this statement?

16. (a) Answer True or False. (b) Explain your answer:
“And my iniquity I have not hidden . . .” (Psa. 32:5b): This means that David may still at this point have been holding back a full confession of his transgression.

17. Complete the following:
One of the thoughts shared discussing Psa. 32:5b.
 “Beloved, those that want to have (a) _____ and the
 (b) _____ that accompanies (c) _____ of sin must
 (d) _____ become (e) _____ and take it to the LORD ...
 we must (f) _____ in order to be (g) _____
 (Psa. 51:1-5; Acts 17:30).

18. The common idea derived from ***“confess”*** and ***“confession”*** is ***“acknowledgement”***; what two distinct theological concept emerges from this word (“acknowledgement”)?
