

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. 32:6-11 Part B

1. Preservation Assured for the Forgiven 32:6-7.
2. Perfect Guide by God Himself 32:8-9.
3. Promise of Mercy to the Trusting but Sorrow to the God Rejecting 32:10-11.

Summary of Psalm 32 by Matthew Henry

"This psalm, though it speaks not of Christ, as many of the psalms we have hitherto met with have done, has yet a great deal of gospel in it. The apostle tells that David, in this psalm, describes 'the blessedness of the man unto whom God imputes righteousness without works' Rom. 4:6.

We have here a summary, (1) of gospel grace in the pardon of sin (Vv. 1, 2), in divine protection (v. 7), and guidance (v. 8). (2) Of gospel duty. To confess sin (Vv. 3-5), to pray (v. 6), to govern ourselves well (Vv. 9, 10), and to rejoice in God (v.11). The way to obtain these privileges is to make conscience of these duties, which we ought to think of – of the former for comfort, of the later for our quickening, when we sing this psalm."

EXPOSITION

Psa. 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).
 - (a) Forgiveness and blessings gladden the soul (32:1a).
 - (b) Forgotten by God – the sins forgiven (32:1b).
2. **Continued Emphasis – Conditions of the Forgiven** (Psa. 32:2).
 - (a) Accredited with Divine favor (32:2a).
 - (b) Acknowledged as genuine and worthy (32:2b).

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

1. **Concealing Sins and the Repercussion of Such Act** (Psa. 32:3).
 - (a) Unconfessed sin and its devastating consequences (32:3a).
 - (b) Unending restlessness and torment experienced by the stubborn and impenitent (32:3b).
2. **Cost of Ignoring or Denying One's Transgressions** (Psa. 32:4).
 - (a) Continuous conviction confronted the impenitent (32:4a).
 - (b) Completely drained of vitality, vigor and value (32:4b).

3. **Confession Made and Cleansing Realized** (Psa. 32:5).
 - (a) Capitate (surrender, yield, etc.) to the necessity of confessing - - transgression (32:5a).
 - (b) Concealment of transgression discontinued (32:5b).
 - (c) Confession made spontaneously and without hesitation (32:5c).
 - (d) Cleansing of sin experienced (32:5d).

Psa. 32:6-11 Part B

C. Preservation Assured for the Forgiven Psa. 32:6-7

1. Seeking God – The Acceptable Time! (Psa. 32:6).

“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” (32:6 NKJV).

(a) Open access granted to the God-fearing (Psa. 32:6a)

“For this cause everyone who is godly shall pray to You In a time when You may be found . . .” (32:6a NKJV).

(1) Very powerful message in these two words, **“For this”** (v. 6); referring to “this state of mind” or “this happy (joyous) result” or “the encouragement derived from my deliverance!”

- The idea seems to be that others would find, and might find encouragement.
- In other words, his case (situation, circumstance) had furnished a powerful illustration of the way sinners are pardoned and an undeniable proof of the mercy of God.
- The conversion of one sinner, or the fact that one sinner obtains pardon, becomes therefore an encouragement to all others, because:
 - . . . pardon is always to be obtained in the same manner essentially – by humble and penitent confession of sin, and by casting ourselves entirely on the offered mercy of God . . .
 - . . . the fact that one sinner has been pardoned, is sufficient proof that others may obtain forgiveness, for God changes not, **definitely, “the gate is still ajar!!”**

(2) The God focused have a reliable source!

- **“ . . . everyone who is godly shall . . .”** (32:6 NKJV): The original word used here properly means those who are pious (devout, **religious**, etc.), or who are already converted.
- Generally, in Scripture, **“godly”** refers to saints. However, as used here, Psa. 32:6, it would seem to refer to those who are **“inclined to be righteous”**; in other words, those who are godly minded.
- The encouragement is to those who are conscious of their sin; they deeply desire to be delivered from the burden of their sin and are fully convinced that their only way of victory is of God. Like the psalmist (as noted here in Psalm 32) such persons heartfelt desire is to have peace by making confession of their sin.

(3) The opportune time: “. . . In a time when You may be found; . . .”

- From the thought, “**Opportune time**” ... several thoughts can be presented, however, at this time I must be brief. One thought focuses on the necessity to seek God in the acceptable time. Note three reasons. (Briefly presented):
 - **After physical death there is NO second chance!!**
 - While the physical life continues, **we MUST repent** (Luke 13:3; Acts 3:19; 17:30-31; etc.).
 - **Unrighteousness CANNOT enter heaven** (1 Cor. 6:9-20; Gal. 5:16-21; etc.).
 - Indeed, beloved, “where the tree falls there it shall lie” (Ecc. 11:3).
 - **When anyone continues to ignore and rejects God’s urging; refusing God’s call to repentance or consistently go back to sinning the consequences can be disastrous and damning!!** (Prov. 1:20-33, NB Vv. 27-32; **Prov. 29:1**; Rom. 1:21-32, NB v. 24).
 - Indeed, God is merciful but we must not abuse His grace (Rom. 6:1-14, NB Vv. 1-3).
 - The problem has to do with “**Habitual sinning**” . . . too many, far too many make it a norm to confess and return to sin (Prov. 26:11; 2 Peter 2:22; . . . also Jer. 15:1-9, NB Vv. 5-9, highlight v. 6).
 - **Habitual sinning is inconsistent with God’s righteousness!!! (1 John 3:1-10)** (See also Matt. 7:21;23).
 - **When Christ returns it, won’t be a time to get ready but for those who are ready!! (Matt. 25, NB Vv. 1-13.**
 - He is coming back for the redeemed!!! (1 Thess. 4:13-18).
 - Read carefully Revelation chapters 21 and 22; note for example some irreversible conditions in 21:7-8; 22:11; etc.
 - While a deeper study is deeply desired, I have exceeded my time but it is very important that we give proper attention to “**genuinely seek God!!**” (**Isa. 55:6; 2 Cor 6:2; etc.**).
- (4) “. . . In a time when You may be found . . .” (Psa. 32:6): As used in our text, the Hebrew is saying: “**in a time of hiding.**” The meaning, is that the seeker would find his pursuit favorable, an ideal time to obtain mercy.
- The idea is not that God is any more inclined to show mercy at one time than another, but that the seeker would find him **always** ready to show mercy when they came in that manner: that would be the time to obtain God’s favor!!=
 - **The real time of “mercy,” therefore, for a sinner, is the time when he is willing to come as a penitent, and to make confession of sin!**
 - Earlier I made reference to “The Prodigal Son” (Luke 15:11-32). Note the father was always looking towards his son’s return (Luke 15:20). Note the father’s anxiety to restore his son and rejoice that he had returned (Luke 15:22-32).

- The song: “**Just as I Am**” (Partial quote):

Just as I am, without one plea
 But that Thy blood was shed for me
 And that Thou bid'st me come to Thee
 Oh, Lamb of God, I come, I come.

Just as I am, Thou wilt receive
 Wilt welcome, pardon, cleanse, relieve
 Because Thy promise I believe
 Oh, Lamb of God, I come, I come.

- (b) Overwhelming and adverse situations – protected against (for the repentant)
 (Psa. 32:6b)

“ . . . Surely in a flood of great waters They shall not come near him.” (32:6b NKJV)

- (1) Irrespective of any danger safety and security has been assured!!

- **“ . . . a flood of great waters . . . ” or in times of calamity – as when floods of water spread over a land – or in a time of judgment – when such floods sweep away everything.**
- The reference here undoubtedly taking in consideration the floods, calamity, that will come upon the ungodly – upon a wicked world (2 Peter 3:1-14, NB Vv. 3-7).
 - The illustration (Psa. 32:6b) is most likely taken from the deluge in the time of Noah (Example: Genesis chapters 6 and 7).
 - Beloved, when God shall sweep away the wicked in His wrath – when He shall sentence them to destruction in the day of judgment – the pardoned sinner will be safe (John 3:16-21, 36, NB Vv. 16-21, 36; etc.).

- (2) It's definite, Beloved! The God-focused is safe and secure: **“They shall not come near him”** (Psa. 32:6).

- **The believer will be secured! He shall not be swept off with others! (Psa. 91:5; 112:7; 125:1; etc.).**
- He is forgiven and kept safe – safe as a child and friend of God – he shall be protected as Noah was in the great deluge that swept off a guilty world (Gen. 7)
- Beloved! Be assured! A pardoned man has nothing to fear, though flood or fire should over the world!

- (c) Comprehensive, continuous, etc. is Christ's care and protection!

Two quotes:

- (1) Spurgeon:

*“ . . . O dear reader, slight not the accepted time, waste not the day of salvation. The godly pray while the LORD has promised to answer, the ungodly postpone their position till the Master of the house has risen up and shut the door, and then their knocking is too late.
 What a blessing to be led to seek the LORD before the great devouring floods leap forth from their lairs, for then when they do appear we shall be safe.”*

(2) Matthew Henry

*“. . . Those that have God **nigh unto them in all that which they call upon Him for**, as all upright, penitent, praying people have, are all upright, penitent praying people have, are so guarded, so advanced, that no water – no, not great waters – no, not floods of them, can come nigh them, to hurt them. As the temptations of the wicked one touch them not (1 John 5:18), so neither do the troubles of the evil world; these fiery darts of both kinds, drop short of them.”*

2. **Security in God and Songs of Deliverance (Psa. 32:7) ... (Security Emphasis Continues).**

“You are my hiding place. You shall preserve me from trouble; You shall surround me with songs of deliverance.” (32:7 NKJV).

(a) Place of safety found in God (Psa. 32:7a).

“You are my hiding place . . .” (32:7a NKJV).

(1) We made reference to finding refuge in God when we discussed Psa. 9 and 27 (Psa. 9, Part A, see Pages 17-19; Psa. 27, Part A, see Page 17).

“Beloved, He who gives no haven to the impenitent and wicked in the day of judgment is the defense and refuge of the saints in the day of trouble.”

(2) **“You are my hiding place . . .”** (Psa. 32:7): The idea conveyed here is that the psalmist affirms that he would be safe under God’s protection.

- The general reference is to protection from the enemy, however, the immediate reference (Psa. 32:7) is referring to sin and its consequences.
- David knew that by fleeing to God he would be secured against all the evils which brings sin brings upon human beings.

(3) The **hiding place** is also associated with the idea of finding shelter in the house of the LORD, in His Divine presence. This idea is observed in the Hebrew usage in earlier psalms, for example Psa, 27:5 and 31:20.

(4) Preacher’s Outline & Sermon Bible notes:

*“For nearly a year, David hid from God. But upon confession of his sin, he began hiding in God. **When no sin stands between us and God, we have a haven – a safe place, a refuge – in times of trouble.** Hiding place (shelter) is also translated a secret or sacred place, referring to a spot where something is concealed so it cannot be found (Deut. 27:15; Psa. 27:5; 31:20; 91:1, 2, 4-5). It is also used of a shelter from a storm (Isa. 28:17).”* (Emphasis mine).

(5) Spurgeon notes:

“Observe that the same man who in the fourth verse was oppressed by the presence of God, here he finds a shelter in Him. See what honest confession and full forgiveness will do.”

(b) Preserved! Divinely secured **under all circumstances!** (Psa. 32:7b).

“ . . . You shall preserve me from trouble, . . . ” (32:7b NKJV).

(1) The Hebrew usage of **“preserve”** (Briefly noted):

- Some associated usages are: “to guard in a good sense”, to protect, maintain, keep hidden thing, etc.”
- The verb means to guard, to keep, to observe, to hide, etc.
- **In reference to God, it means: God’s preservation and maintenance of His people** (Psa. 31:23; Prov. 2:8; Isa. 49:8; 2 Tim. 4:18).

(2) Earlier we mentioned that **great waters** (verse 6), symbolizes **“trouble”**; in this verse (v. 7) **“trouble”** here refers to the trials of life, or it could refer to God’s judgment. Either way, we are unfailingly protected when hiding in God!!

(3) “You shall preserve me from trouble, for the sting of it, and from the stroke of it as far as it is good for me. You will keep me, protect me from such trouble that I was in when I kept silent (see verse 3).

(c) Praises of deliverance, flows from the redeemed (Psa. 32:7c).

“ . . . You shall surround me with songs of deliverance. Selah ” (32:7c NKJV).

(1) Forgiveness of sin give me song of triumph, joy of life and hope beyond measure.

- God gives songs that expresses deliverance or salvation . . . it’s joy unspeakable and full of glory!!
- It is not merely one song or a single expression of gratitude; in the believers’ pathway to another world, he will be attending with songs and rejoicings; he will seem to be surrounded by songs he himself will sing!
- Multitudes like the psalmist will sing, and will seem to chant praises because he (they are) is redeemed and forgiven!
- Beloved, the feeling that we are pardoned fills the universe with melody, and makes the heaven and the earth seem to us a good reason to be glad. The Christian is a happy man: and he himself being happy, all around him sympathizes and join in with him as he rejoices.

(2) Spurgeon notes ... (See Psa. 32:7):

“What a golden sentence! The man is encircled in a song, and surrounded by dancing mercies, all of them proclaiming the triumphs of grace. There is no breach in the circle, it completely rings him round; on all sides he hears music. Before him hope sounds the cymbals, and behind him gratitude beats the timbrel. Right on the left, above and beneath, the air resounds with joy, and all this for the very man who, a few weeks ago, was roaring all the day long. How great a change! What wonders grace has done and still can do! Selah
There was a need of a pause, for love so amazing needs to be pondered, and joy so great demands quiet contemplation, since language fails to express it.”

(3) The song: **“Joy Unspeakable.**

Refrain

It is joy unspeakable and full of glory,
 Full of glory, full of glory.
 It is joy unspeakable and full of glory;
 O the half has never yet been told!

D. Perfect Guidance by God Himself Psa. 32:8

"I will instruct you and teach you in the way you should go; I will guide you with My eye"
 (32:8 NKJV)

1. Divine Instructions by the Almighty God! (Psa. 32:8).**(a) Instructions to be given by God! (Psa.32:8a)**

"I will instruct you and teach you in the way you should go; . . ." (32:8a NKJV).

(1) Conflicting interpretation in regards to Psa. 32:8-9 . . . "Who is speaking, David or God?"

- Some believe it is David speaking base on his experience as recorded in earlier verses. Others say David speaks prophetically in God's voice to His people and **others believe that it was God, Himself who was speaking.**
- Obviously, and irrespective of a preferred interpretation, we have absolutely no doubt that God was speaking. In fact, the Scriptures is the Word of God, given by His inspiration! (2 Tim. 3:16; 2 Peter 1:21).
- Clearly, however, as we observe in our study passage (Psa. 32):
 - In verses 6-7 it is the psalmist who speaks.
 - In verses 8-9 it is God who is speaking.

(2) The word "*instruct*" (v. 8) in the Hebrew usage conveys such ideas as consider, expert, instruct, prosper, good success, etc.

The verb meaning to act with insight, to be prudent, etc. **The primary meaning is to be prudent.** "Prudent: meaning marked by wisdom of judiciousness or being shrewd (sharp, intelligent, etc.) in the management of practical affairs; cautious, discreet; etc. **The Hebrew meaning: a good way to be sensible, cautious, and prudent.**

- The fact established here (Psa. 32:8-9), is that God would be the guide of those who submitted to Him, and who sought Him by penitence and confession.
 - From personal experience, David would be a good example to relay this message to others, and he did when this psalm was written. Man in his quest to obtain forgiveness and restoration will be enabled by God.
- (3) Note also that God will both *instruct* and *teach* (to point out, inform, etc.), the earnest seeker. He will pour into the seeker that which he needs to help him to acquire the peace and pardon he desires.**
- (4) Beloved, God was saying to David (and to all genuine seekers) "*I will show you the path to follow!*"**

- The seeker, David and all others, are not left to our own resourcefulness when it comes to obeying the LORD and walking in the way of righteousness.
 - God has promised to provide the ability and support needed to live and maintain the life of righteousness and true holiness.
- (5) **God teaches and direct His children through His Word and His Holy Spirit ... only for us to be submissive and to trust and obey!**
- God has revealed His plan for us in the Holy Scriptures. It is through His Word that He leads us along the pathway of righteousness (Psa. 19:8; 119:105; 130; Prov.6:23; 2 Peter 1:19; etc.).
 - Our body is the temple of God (1 Cor. 6:19-20) and the Holy Spirit lives within us (1 Cor. 3:16).
 - Scripture teaches that the Holy Spirit speaks to our spirit assuring us that we are children of God (Rom. 8:16).
 - The Holy Spirit helps us understand the Word of God and His will (Ezek. 36:27; John 14:26; 16:13-14; 1 Cor.2:12-14; 1 John 2:27).
 - As we sincerely and wholeheartedly follow the leadership of the Holy Spirit, we can and will prevail over the inclinations of our sinful nature, as a result enabling us to live a life that is pleasing to God (Rom. 8:1-17, NB Vv. 10-14; Gal. 5:16-26).
 - Beloved, this transformation, **made by God** in the spirit of the believer must be shown in our daily life and such is our reasonable service in the sight of God (Rom. 12:1-15, NB Vv. 1-2).
- (b) Indispensable and personal oversight by God! (Psa. 32:8b).
“ . . . I will guide you with My eye” (32:8b NKJV).
- (1) The Hebrew usage of **“guide”** (Psa. 32:8) (*Briefly noted*).
- The definition contains such thoughts as: deliberate, resolve, advise, counsel, etc.
 - The verb meaning to advise, to counsel, to deliberate, to conspire, to take counsel.
- (2) *“ . . . I will guide you with my eye” (32:8): I will counsel you; My eye shall be upon you.”*
- God guides as the way to take, in order for the seeker to reach his desired place in God’s will. God will watch him, keep an eye upon him and help him to stay on the path of life (Matt. 7:13-14; Prov. 3:5-6; Isa. 30:21; 48:17).
 - The idea is of one who waits upon another so attentively that a mere look at the eye indicates the will. A butler waiting upon his master at dinner can illustrate this; the master need only to look at the salt shaker and the butler understand that he wants it. **God promised that for those who diligently seek and focus on God, He will also guide.**
 - This is a great blessing that comes from being forgiven and having fellowship restored. In David’s season of guilt and misery, he did not

(so to speak) look upon God for the guidance of His eye and therefore could not receive it. When fellowship was restored, the blessing of such close fellowship could be enjoyed again.

- Many modern translators have interpreted the thoughts in this verse (32:8) merely as God simply watching over the believer; and yes, He is definitely watching over us. However, as noted in the verse (32:8); He is **instructing** (instilling wisdom); **teaching** (pointing out, informing): He is there **guiding** (giving counsel)! It's for us to take heed and obey Him! (Prov. 3:5-6).

(3) Spurgeon notes:

*"As servants take their cue from the master's eye, and a nod or a wink is all that they require, so shall we obey the slightest hints of our Master, not needing thunderbolts to startle or incorrigible sluggishness (**incorrigible**: habitual, habitual, hopeless; etc. . . . insert mine), but being controlled by whispers and love touches.*

The LORD is the greatest overseer, whose eye in providence overlooks everything. It is well for us to be the sheep of His pasture, following the guidance of His wisdom."

2. Diligence to Be Exercised in Doing That Which is Right (Psa. 32:9).

"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 come near you" (32:9 NKJV).

(a) Unwillingness and obstinacy warned against (Psa. 32:9a)

"Do not be like the horse or the mule . . ." (32:9a NKJV).

(1) Greatly in need of deliverance, do not be unmanageable and reluctant! Yield to the Master's control!

- **The horse** by nature is wild, ungovernable, unwilling to be caught and made obedient.
 - In fact, it is also the nature of horses to run away in whatever direction they desire.
 - The counsel referred to in the previous verse (v. 8) is given here (v. 9): **one who wishes to obtain the favor of God should not be as the wild and unbroken horse, an animal that can be subdued only by restrain; instead show a calm, submissive spirit – a spirit committed to obey and submit.**
 - People are not brought into the service of God by physical power; they are not kept there by an iron restrain. They come and yield themselves willingly to God's law; they must come with that spirit if they would find the favor of God.
- **The mule** is distinguished for its obstinacy, and this is evidently the ground of comparison here.
 - It is also the nature of mules to stubbornly refuse to move; if they are in that state, noting that is attempted is likely to get them to move!!

- The message conveyed here is the imperativeness for all seekers, and believers to be manageable, gentle, yielding; and submit to the guidance and direction of God: His Will! His Way! His Word!
- (2) Among other distinctive features to consider that differentiate man from brute beasts is his ability to understand. With this fact in mind, we should never act as if we lack understanding.
- Men ought to be open to counsel and advice and be ready to accept the direction that wisdom points to. We should never act as if we lack understanding.
 - The Message Bible's interpretation of , Psa. 32:9a:
"Don't be ornery like a horse or mule . . ."
 - The word "**ornery**" means (a) "having an irritable disposition" (b) "bad tempered, and combative." Etc.
 - Some synonyms are: grouchy, cranky, obstinate, iron-willed, stiff-neck, etc.
- (b) Uncontrollable attitude and conduct demonstrate a lack of understanding (Psa. 32:9b)
- " . . . Which have no understanding, Which must be harnessed with a bit and bridle, . . ."*** (32:9b NKJV).
- " . . . which must have their mouths held firm with bit and bridle . . ."*** (32:9b Amp. Bible).
- (1) *"The **horse** and the **mule** are used as examples of animals that are not easily guided. They need the **bit** and **bridle**, and sometimes rigorous training before they are useful to the Master."* (David Guzzik)
- Adam Clarks notes"
*"**The horse** and **the mule** are turned with difficulty; they must be constrained with **bit** and **bridle**. Do not be **like them**; do not oblige your Maker to have continual recourse to afflictions, trials, and severe dispensation of providence, to keep you in the way, or to recover you after you have gone out of it."*
 - Spurgeon notes:
"Alas! We need to be cautioned against stupidity of heart, for we are very apt to fall into it."
- (2) Note the verse again, lifting: ***" . . . Which have no understanding . . ."***: In other words: **Cannot be controlled by reason and conscience."**
- They are governed only by power and fear. That's how the "brute-beasts" are controlled!!
 - People have reason and conscience, and they should allow themselves to be controlled by the appeals **to** their reasons and **to** their moral sense.
 - **Conscience is a safe guide when guided by God's Word. A clear conscience is a safe soft pillow. If God's Word guides you!**

➤ **Psa. 119:9 Amp. Bible**

“How shall a young man cleanse his way? By taking heed and keeping watch [on himself] according to Your Word [conforming his life to it].”

➤ **Prov. 11:3 NKJV**

“The integrity of the upright will guide them, . . .”

➤ See also John 15:3; 17:7; Eph. 5:26; 1 Peter 1:22.

- We are not made to be governed as **the horse** and **the mule** because we have a higher nature and we ought to allow ourselves to be governed by it.

See Rom. 2:14-16; Heb. 8:10; 10:16.

(c) Urged to be controlled or they will not be restrained (Psa. 32:9c).

“ . . . Else they will come near you” (32:9c NKJV).

(1) The **bit** and **bridle** are not ornaments to decorate them (**the horse** and **mule** mule) but are means of confining them, to keep them under control.

(2) Some scholars interpret *“ . . . with bit and bridle as: Else they will come near you”* as to be saying **“that they may not come near you to do you mischief;”** however, in reality the restraining is necessary that they may come near us in order to do us service, that they may obey us (James 3:3).

(3) Matthew Henry notes:

*“Let us not be like them; let us not be hurried by appetite and passion, at any time, to go contrary to the dictate of right reason and our true interest, if sinners would be governed and determined by these, they would not go a step further in their sinful courses; where there is renewing grace there is no need of the **bit** and **bridle** of restraining grace.”*

(4) Spurgeon notes:

*“It is much to be deplored (“**deplored**”: abhorred, disapproved of, etc. . . . insert mine) that we so often need to be severely chastened before we obey. We ought to be as a feather in the wind, wafted readily in the breath of the Holy Spirit, but alas, we like motionless logs and stir not with heaven itself in view. Those cutting bits of affliction show how hard-mouthed we are, those bridles of integrity manifest our headstrong and willful manners. We would not be treated like mules, if there was not so much of the wild donkey about us. **If we are fractious** (“fractious”: wayward, unruly, uncontrollable, etc. . . . insert mine) **we must expect to be kept in with a tight rein. Oh, for grace to obey the LORD willingly, lest like the willful servant, we are beaten with many stripes.**”*

E. Promise of Mercy to the Trusting but Sorrow to the God Rejecting Psa. 32:10-11.

David closes this exceptionally personalized psalm with recommendation and exhortation. **He contrasted the reality of what it is like try hiding from God in comparison to hiding in God.** He then reached out to his people to accompany him in

his joyous celebration; his heartfelt thanksgiving of praises to the Almighty God for His inexhaustible love, mercy and grace!

1. **Contrasting the Unbelievers and the Believers** (Psa. 32:10)

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

(a) Adversity and anguish will be experienced by the wicked (Psa. 32:10a).

“Many sorrows shall be to the wicked . . .” (32:10a NKJV).

(1) Brief definition for **“sorrow”** and **“wicked”** (Psa. 32:10a) ... (The Hebrew usage).

- **“sorrows”**: speaks of anguish, affliction, grief, pain, sorrow, etc.
 - It speaks of **mental pain or grief, arising from the privation which results from the consequences of their continued impenitence and evil ways.**
 - It is the opposite to joy. This passion contracts the heart, sinks the spirit, and injures the health.
- **“wicked”**: an adjective meaning, guilty, in the wrong, transgressor, etc.
 - The word indicates people who are enemies of God and His people.
 - It also indicates the guilt engendered (**engendered: cause, generate, inspire, etc.**) by sinning against another including God.

(2) **“Many sorrows shall be to the wicked”**: The meaning as used in our text (Psa. 32:10) is referring most likely to those who refuse to submit themselves to God and totally rejecting the recommendation given by the psalmist (Psalm 32).

- These are those who instead of yielding to God’s wooing and directives to seek His way, they are like the **horse** and the **mule**.
- As we saw earlier, these are rebellious and unrestrained like the **horse** and the **mule** who need to be controlled and they have to be thus disciplined/controlled by force. As seen in our text (32:10) they will experience **many sorrows**.

(3) The psalmist may be referring in part (Psa. 32:10), to sorrows such as he experienced when he attempted to suppress the conviction of guilt (Psa. 32:3-4); and partly to the punishment that will come upon the impenitent sinner for his sins.

(4) David, hereby, strongly communicated, for the last time, in this psalm the imperativeness why we should never conceal or continue living in our sin.

- Instead of concealing or continuing in our sin, we must confess them to our LORD and receives His forgiveness (Isa. 55:7; etc.).
- The wicked are those who refuse to submit to God and the outcome for them is sombering as they will experience **“many sorrows”** ... (affliction, anguish, pain, . . .)

- P. O. S. B. notes:
“Those who never receive Christ will experience the tragic consequences of sin and endures life’s many troubles without God’s help. Then, when their earthly time has ended, they will suffer the incomprehensible agony of spending eternity in hell, eternally separated from the presence of God.”
- (5) It should be clearly understood that anyone who professes to receive Christ but determined to continue habitually sinning, will experience the heavy hand of God’s discipline.
- They will be out of God’s protective care (Rom. 8:7; Isa. 59:2; Rom. 6:23; etc.) and out of fellowship with Him (1 John 1:5-6; Rom. 6:1-7; 1 John 3”1-10, NB Vv.7-10; etc.).
 - The sorrows referred to (Psa. 32:10) is most likely internal and external; those arising from remorse, and those which will be brought upon the guilty as a result of sin.
If only we can allow “godly sorrow” to have its course (2 Cor. 7:10); David did and experience a grand and glorious victory as a result! (Psalm 51).
- (6) **“Many sorrows shall be to the wicked; . . .”** Spurgeon notes:
*“Like refractory (**refractory**: stubborn, unmanageable, etc. . . . insert mine) **horses and mules**, they have many cuts and bruises. Here and hereafter the portion of the wicked is undesirable. Their joys are evanescent (**evanescent**: vanishing, fading, etc. . . . insert mine), their sorrows are multiplying and ripening. He who sows sin will reap sorrow in heavy sheaves of conscience, of disappointment, of terror, are the sinner’s sure heritage in time, and then forever sorrows of remorse and despair. Let those who boast of present sinful joys remember, they shall be future and take warning.”*
- (b) Awesomeness, and the grandeur of committing to God (Psa. 32:10b)
“. . . but he who trust in the LORD, mercy shall surround him” (32:10b NKJV).
- (1) Brief definition of **“trusteth”** (KJV) ... Hebrew usage.
- This is the same word used in Job 40:23; Psa. 21:7; 84:12; 86:2; 115:8; 135:18; etc.
 - Some associated thoughts are: to hasten for refuge, be confident or sure, hope, etc.
 - It is a verb indicating: to trust, to be confident. It expresses the feeling of safety and security that is felt when one can rely on someone or something else.
 - It also means to show trust in God (2 Kings 18:5; Psa. 4:5). It refers to the state of being confident, secure, without fear (Prov. 28:1).
- (2) As used in our text (**“trusts”** ...NKJV ... **“trusteth”** ... KJV, Psa. 32:10) it is saying: **He that has faith in God; he that so confides in Him that he goes to Him with the language of sincere confession.**

(3) Psa. 32:10b Amplified Bible

“. . . but he who trusts in, relies on, and confidently leans on the LORD shall be compassed about with mercy and with loving-kindness.”

- The word **“mercy” (Psa. 32:10b)** has a variety of usages; for example, it means: favor, good deed, kindness, etc.
- Psa. 136 is the classic text to understand the significance of **“mercy”** where it is used twenty-six times, to proclaim that God’s kindness, love and faithfulness which serve as the foundation for His actions and His character.

(4) As noted in our text Psa. 32:10b, the person who trusts in God, will be **surrounded** by Him; He will be on every side. God will not be there only one way but in every way.

- The believer will be **“surrounded”** with **“mercy”** as one is surrounded by air or by sunlight.
- He will find mercy and favor everywhere, at home and everywhere; by day and night; in the public or in solitude; in sickness or in health; in life or in death; in time or in eternity (Psa. 121; Isa. 25:4; Matt. 23:37).

(5) Spurgeon notes:

“Faith is here placed as the opposite of wickedness, since it is the source of virtue. Faith in God is the great charmer of life’s cares, and he who possesses it, dwells in an atmosphere of grace, surrounded with the bodyguard of mercies.

May it be given to us of the LORD at all times to believe in the mercy of God, even when we cannot see traces of its working, for to the believer, mercy is as all surrounding as omniscience, and every thought and act of God is perfumed with it.

The wicked have a hive of wasps around them, many sorrows; but we have a swarm of bees storing honey for us.”

2. **Continue in the LORD and His Joy!** (Psa. 32:11)

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

(a) Rejoice in God, your Deliverer! Rejoice in His favor! (Psa. 32:11a)

“Be glad in the LORD and Rejoice, you righteous; . . .” (32:11a NKJV).

Two quotes commenting on Psalm 32:11

“Be glad in the LORD, and rejoice ye righteous.” David’s psalms always end with a note of joy, or at any rate in a tone that is cheerful and encouraging. The present psalm though reckoned among the penitential ones, both begins and ends with joyful utterances. In verses 1, 2 David pours forth the feeling of gladness which fills his own heart. Here he calls upon the ‘righteous’ . . . , to rejoice with him. ***And shout for joy, all ye that are upright in heart. All ye, i.e.,***

who are honest and sincere in your endeavors after well-doing. The phrase explains the 'righteous' of the preceding hemistich."

("hemistich": (In old English verse) a half of a line of verse or half line.

(Source: Pulpit Commentary).

Partial quote:

"People who have laid down their sins and are walking with the LORD may still have a struggle. But there is such a drawing toward the LORD in them, such a hunger, that the outcome is inevitable an outbreak of joy!"

(Source: Worldchallenge.com).

(1) Briefly defining "**righteous**" . . . Hebrew usage.

- It is an adjective meaning just, righteous. The term bears primarily a moral or ethical significance. Someone is considered just or righteous because of conformity to a given standard.
- It is also often applied to God who is the ultimate standard used to define justice and righteousness (Ex. 9:27; Ezr. 9:15; Psa. 7:11). As a consequence, the righteous is used to convey the ideal concept of those who follow God's standards (Mal. 3:18).

(2) Beloved, happiness is not only a glorious privilege, but it is our duty; we need to magnify Him (Psa. 34:1-3; 69:30; etc.).

- Man's primary duty here on earth is to praise, to worship God (Psa. 47:6, 7; 95:1-7, NB Vv. 2-6; 103; 113:1-9; etc.).
- We must see it a great delight and solemn duty to praise the LORD (Psa. 92, NB Vv. 1-3; etc.)

• **Eccl. 12:13 Amp. Bible**

"All has been heard; the end of the matter is: Fear God [revere and worship Him, knowing that He is] and keep His commandments for this the whole duty of man [the full, original purpose of his creation, the object of God' providence, the root of character, the foundation of all happiness, the adjustments to all inharmonious circumstances and conditions under the sun] and the whole [duty] for every man."

(3) "**Be glad in the LORD . . .**" (Psa. 32:11a): "**Rejoice**" in the LORD. **Rejoice** that there is a God; **rejoice** that He is such as He is; **rejoice** in His favor; find your joy – your supreme joy – in Him! (See Phil. 3:1; 4:4).

- It is a call made for the righteous; you who are willing to go to Him and confess your sins; you who are willing to serve and obey Him (Psa, 32L6a.; etc.).
- The meaning as used in our text is that those who are inclined to confess their sins and willing to freely submit, they will have all the reasons to rejoice.
- **These seekers will find a God who is worthy of their love, and they will find genuine joy in Him!**

(4) Spurgeon notes:

“Since God has clothed His choristers in the white garments of holiness, let them not restrain their joyful voices, but sing aloud and shout as those who find great spoil.”

(b) Redeems exuberant triumph – deliverance produces joy unspeakable and full of glory! (Psa. 32:11b).

“. . . And shout for joy, all you upright in heart” (32:11bNKJV).

(1) Let the joyous shout be given for God’s goodness!

- Give expression to your joy. Do not conceal it in your heart but give it utterance in songs of praises.
- If there are anyone on earth who have an occasion to utter loud utterances of praises, are those who have been redeemed, whose sins have been forgiven! **“Let the redeemed of the Lord say so!”**
- If there is any time when the heart should be full of joy, and when the lips should give forth loud utterances of praises it is when the conscience was overwhelmed with the reality of guilt and confession is made to God, and secures the hope of heaven!

(2) The **upright** has a right to rejoice, to greatly rejoice! (Psa. 32:11b).

- The **upright** in Hebrew has been used in various ways; but more often means: right in an ethical or an emotional sense, as agreeable or pleasing. **For example, right in the eyes of God eyes.**
- **Upright** as in our text (Psa. 32:11): Those who are sincere in their confession of sin and in their desire to secure the favor of God.
 - Such have the occasion for joy, for to them God will show Himself merciful, as he did to the psalmist when he made confession of sin to God.
 - Anyone who does the same, to such God will give proof of His favor and hope of heaven!

(3) Barnes notes:

“The experience of the psalmist, therefore, as recorded in this psalm, should be full of encouragement to all who are burdened with a sense of sin. Warned by his experience, they should not attempt to conceal their transgressions in their own bosom, but they should go to at once, as he was constrained at last to go, and make full and free confession to God. So doing they will find that God is not slow to pardon them, and to fill their hearts with peace, and their lips with praise.”

(4) Spurgeon notes:

“Reader, what a delightful Psalm! Have you, in pursuing it, being able to claim a lot of goodly land? If so, publish to others the way of salvation.”

The Hymn: “I Will Sing the Wondrous Story”By Francis H. Rowley (*Partial quote*)

1. I will sing the wondrous story
Of Christ who died for me,
How He left His home in glory
For the cross of Calvary.

2. I was lost, but Jesus found me,
Found the sheep that went astray,
Threw His loving arms around me,
Drew me back into His way.

Refrain:

Yes, I'll sing the wondrous story
Of the Christ who died for me;
Sing it with the saints in glory,
Gathered by the crystal sea.

DO NOT JUST READ THE BIBLE STUDY AND READ IT!**2 Tim. 2:15 NKJV**

“Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth.”

2 Tim. 3:16-17 NKJV

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

PSALM 32 PART B
Review Questions

1. Which New Testament reference authenticates that David is the author of Psalm 32, quote the first verse mentioned in that reference?

2. What powerful message is conveyed in the words: **“For this . . .”** (Psa. 32:6)?

3. Complete the following by choosing the correct answer:

Taken from comments on Psa. 32:6a.

“. . . the fact that one sinner has been pardoned, is sufficient proof that others _____

_____ , _____ definitely, the gate is still ajar!!”

- (a) may remain unrepentant, God is always willing
- (b) may obtain forgiveness, for God changes not
- (c) repent one day, sin the next day
- (d) wait until after death, never too late

4. Briefly explain the Hebrew meaning of: **“In a time when You may be found . . .”** (Psa. 32:6).

- 5. “. . . **a flood of great waters . . .**” (Psa. 32:6b), (a) briefly explain the phrase. (b) Which biblical account is a perfect illustration of this thought (give reference)? (c) What message is conveyed to the wicked?

- 6. (a) Answer True or False. (b) Explain your answer.
“Although believers are children of God, they are not guaranteed security in times of calamity as noted in Psa. 32:6.”

- 7. Complete the following:
(One of the thoughts shared on, “**You are my hiding place . . .**” Psa. 32:7a.)

“Beloved, He who gives no (a) _____ to the (b) _____ and (c) _____ in the day of (d) _____ is the (e) _____ and (f) _____ of the saints in the day of (g) _____.”

8. Briefly explain the usage of **“preserve”** and **“trouble”** as used in Psa. 32:7b and its application to the believer.

9. As used in Psa. 32:8a how are the words **“instruct”** and **“teach”** applicable to the seeker?

10. How does God teach and directs His children? (Psa. 32:8).

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

“As noted in Psa. 32:8, it teaches that God merely looks on the believer, nothing more.”

12. Complete the following:

(Taken from a comment on Psa. 32:9a).

“... one who (a) _____ to obtain (b) _____ of God should not be as the (c) _____ and (d) _____ horse, an animal that can be (e) _____ only by (f) _____; instead show a (g) _____, (h) _____ spirit – a spirit (i) _____ to obey and (j) _____.”

13. What message is conveyed in the caution not to be like **“the horse”** and **“the mule”** ... as noted in Psa. 32:9?

14. Complete by choosing the correct answer:

(A comment made when discussing Psa. 32:9b)

“Conscience is a safe guide when guided by God’s Word. A clear conscience is a safe soft pillow, _____!”

- (a) If you are externally impressive!
- (b) If you can manipulate others!
- (c) If you read God’s Word!
- (d) If God’s Word guides you!

15. (a) Briefly explain the meaning of **“sorrows”** and **“wicked”** (Psa. 32:10a). (b) Explain the meaning of: **“Many sorrows shall be to the wicked”** (Psa. 32:10a).

16. **“Mercy”** (Psa. 32:10b): (a) which psalm is regarded as the classic text to understand the significance of **“mercy”**, (b) how many times was it used in the psalm and what is the essence of the message conveyed?

17. Explain the Hebrew usage of **“righteous”** (Ps. 32:11).

18. Match the references on the right with the correct statement of the right.

STATEMENTS	CORRECT REFERENCE	JUMBLED REFERENCES
<i>“Don’t be like the horse or the mule which have no understanding . . .”</i>		Prov. 29:1
<i>“For this shall everyone who is godly pray . . .”</i>		Psa. 91:5
<i>“He who is often rebuked and hardens his neck, will suddenly be destroyed . . .”</i>		Psa. 32:8
<i>“You shall not be afraid of the terror by night nor the . . .”</i>		Psa. 32:9
<i>“I will instruct you and teach you in the way you should go . . .”</i>		Psa. 32:6

19. Complete the following:

(A quote by Spurgeon commenting on Psa. 32:11)

“Since God has (a) _____ His (b) _____ in the white (c) _____ of (d) _____ let them not (e) _____ their (f) _____ voices, but (g) _____ aloud and (h) _____ as those who find (i) _____ spoil.”

20. Briefly explain the charge given to the **“upright”** in Psa. 32:11b.
