

## **Psalm 32**

### **A Psalm of David, Maschil.**

That David wrote this glorious Psalm, led by the Holy Spirit, is proved not only by this heading but by the words of the apostle Paul in Romans Chapter 4, verses 6-8: **Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.**

Please note early on that this is the work of God; he imputes righteousness; he forgives iniquities and covers sins; he will not impute sin. The sinner is passively involved. So I say to Franklin Graham and his ilk: Put that in your pipe and smoke it.

*Maschil* indicates this is an instructive or didactic<sup>1</sup> Psalm. *Perhaps it was important in this case to prefix the word, that doubting saints might not imagine the Psalm to be the peculiar utterance of a singular individual, but might appropriate it to themselves as a lesson from the Spirit of God.* (Treasury of David; emphasis added).

1

### **1 Blessed is he whose transgression is forgiven, whose sin is covered.**

Start with this premise: sin is the cause of our misery, pain and sadness. Blessed, or happy, is the person whose sin is covered, concealed, hidden and forgiven. That forgiveness means lifted or removed, borne by another. That happiness is a state of mind, a condition of lofty prospects, good things ahead. **For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God, beside thee, what he hath prepared for him that waiteth for him.** (Isaiah 64:4; accord 1 Corinthians 2:9).

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<sup>1</sup> Intended to teach; particularly having moral instruction as an ulterior motive.

**<sup>2</sup> Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.**

Guile is now added to the discussion. We generally think of guile in terms of lying or perjury – the spoken word. But note it does not say in whose mouth is found no guile, but in whose spirit. Certainly what comes out of the mouth as words is included, but we see here a whole-man condition. **Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.** (John 1:47). There was no guile in Nathanael, warp and woof.

No guile. *Who freely confesses all his sins, without dissembling, is truly sorry for, and sincerely hates them, and turns from sin to God with all his heart.* (Benson). Sincere, frank and honest; keep nothing back when going before God. No deceit; no false estimate of yourself.

**<sup>3</sup> When I kept silence, my bones waxed old through my roaring all the day long.**

2

The silence-keeping here is in the context of sincere confession and recognition of sin. The strong silent type is the picture. When you approach the mercy seat with that inappropriate silence, your bones wax old. Your spirit fails; your body decays and shutters. Frailty sets in with a vengeance. *My strength failed; my strength was exhausted; it seemed as if the decrepitude of age was coming upon me.* (Barnes).

Listen to Spurgeon on this verse: *When through neglect I failed to confess, or through despair dared not to do so, "my bones," those solid pillars of my frame, the strongest portions of my bodily constitution, "waxed old," began to decay with weakness, for my grief was so intense as to sap my health and destroy my vital energy. What a killing thing is sin! It is a pestilent disease! A fire in the bones!*

Dr. Gill gives us this uplifting picture: *his strength was dried up by (his roaring all the day long), and his bones stuck out as they do in aged persons, whose flesh is wasted away from them[.]*

**<sup>4</sup> For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.**

24/7 is constant, persistent and unsustainable. Heavy hand; pressed down, weighty. A similar thought is presented in Psalm 39:10: **Remove thy stroke away from me: I am consumed by the blow of thine hand.** Again, Dr. Gill:

*Meaning the afflicting hand of God, which is not joyous, but grievous, and heavy to be borne; especially without his gracious presence, and the discoveries of his love: this continued night and day, without any intermission; and may design some violent distemper; perhaps a fever[.]*

And what of his "moisture" that turns into a "drought?" The word used here translated "moisture" means "juice" or "sap", as in a tree – in a word, energy, verve, vigor or strength. You've either got it, or you don't.

The heavy hand of God, causing the Psalmist to recall his grievous sins and resulting guilt, had provoked this life blood turning into a summer drought. Consider this meaning: *Is turned into the drought of summer - Is, as 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 vigour seem to waste away.* (Barnes).

**<sup>5</sup> I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.**

What is the remedy of that doleful condition just described? Answer: A frank and sincere confession of sins. The very act of making confession

tends to give relief to the mind. **If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.** (1 John 1:9).

Such confession of sin can and should be done (1) internally (in heart), (2) in speech and (3) in manner (that is, carry ourselves in a manner that manifests our heart and speech). On this First John verse, John Cotton says:

*Unfeigned confession of our sins to God is the ready way to the pardon and healing of them. Confession is the ready way to justification and sanctification, pardoning of sin, and cleansing from sin.*

Listen to Solomon's wisdom: **He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.** (Proverbs 28:13).

Confession of sins reveals respect to God. Confession does a great honor to his justice. It magnifies the riches of God's grace.

Confession of sins greatly benefits ourselves. It exceedingly humbles us. It restrains us from commission of more sin. It makes us examine ourselves. But the confession must be serious and sincere, with a resolution to sin no more.

**<sup>6</sup>For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.**

The godly refers to the truly penitent, those that dread God's wrath for past sins. But what means "a time when thou mayest be found?" The Hebrew word there means "in the time of finding", namely, finding God when there is yet room for repentance and reconciliation. This brings to mind Isaiah 55:6, 7: **Seek ye the Lord while he may be found, call ye upon him while he is near: let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.**

Implied in all this is that the time will come when there is no more opportunity for this praying and seeking. *The meaning is, in a seasonable time, while God continues to offer grace and mercy to sinners. By this clause the psalmist seems to intimate the difference between the truly penitent or godly, who pray and cry earnestly to God for mercy in its season; and the wicked and impenitent, who will not do so till it be too late, and the season be lost.* (Benson).

There is a sense of urgency and willingness in all of this, playing into the end times we surely now find ourselves, colorfully portrayed at Zechariah 8:20-23: **Thus saith the Lord of hosts; it shall yet come to pass, that there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another saying, let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts; in those days it shall come to pass that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you: for we have heard that God is with you.**

**<sup>7</sup>Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.**

Under his wings, in the cleft of the rock, is the idea here. Fleeing to God protects the child of God from all evils which sin brings. **Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land.** (Isaiah 32:1, 2).

While abiding in this place of protection, songs of deliverance surround – deliverance from enemies and troubles. This promise seems to apply both to those in the Lord’s house below and in heaven *where he should sing the song of Moses, and of the Lamb, and be surrounded with the hallelujahs of*

*angels and glorified saints; Aben Ebra interprets these songs of the voices of angels. (Gill).*

**<sup>8</sup> I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.**

Who is the instructor, teacher and guider referenced in this verse? Is it David? Is it God? Some say it's David; after all, this is David's Psalm. Those of this opinion believe it is natural to regard the psalmist as speaking and referring to his own experiences as qualifying him to give counsel and guidance to others. Those holding this view reference such passages as Psalm 51:13 where David, after pleading for a clean heart and right spirit, announces: **Then will I teach transgressors thy ways; and sinners shall be converted unto thee.**

But I think it more likely that this passage contains the promises straight from God. *Here the Lord is the speaker, and gives the Psalmist an answer to his prayer. Our Saviour is our instructor. The Lord himself deigns to teach his children to walk in the way of integrity, his holy word and the monitions of the Holy Spirit are the directors of the believer's daily conversation.* (Treasury of David). Happy is the person who has learned from this Great Teacher to **follow the Lamb whithersoever he goeth.** (Revelation 14:4).

The final clause of this verse also suggests it is the Lord God who is speaking; he says **I will guide thee with mine eye**, which may be rendered "my eye shall be upon thee." Thus saith the Lord in Jeremiah 24:6: **For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up.** No mere human, be he King David or otherwise, can make such all-encompassing promises.

**<sup>9</sup> Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they come near unto thee.**

*God hath endowed you with reason, both to inform you what you ought to do, and to check you when you do amiss, and hath made you capable also of receiving good admonitions from others; do not therefore follow your own unbridled lusts and appetites. (Benson).*

The horse is by nature wild and ungoverned. One of the largest prisons in Kansas has a wild horse program where young, strong and restless inmates expend their energies and learn about relative strength by spending hours trying to tame and control those animals.

And the mule, what is it famous for? You've heard the saying "stubborn as a mule." The mule is distinguished for its obstinacy.

I find it difficult to improve on Gill's assessment of the opening portions of this verse: *The design of this exhortation is to direct men how to behave under the instructions given; not as brutes, which have no rational faculties, but as men; that they should not show themselves thoughtless, stupid, and unteachable, as these animals, or worse than they; nor stubborn and obstinate, refractory and untractable, resolving not to be taught, stopping the ear, and pulling away the shoulder; nor ill natured and mischievous; not only hating instruction, casting away the law of the Lord, but kicking and spurning at, and persecuting such who undertake to instruct them; as these creatures sometimes attempt to throw their riders, and, when down, kick at them[.]* I dare say this country would be in far better condition was this advice adhered to; but, as we know, the extant situation we see around us every day is the exact opposite.

The reference to bits and bridles surely causes us to consider, at a minimum, the dangerous tongue. **Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: so is the**

**tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.** (James 3:3-6). In a word: Watch your mouth!

**<sup>10</sup> Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.**

In this verse, we see the sorrows of the impenitent contrasted with the peace and safety secured by God's mercies.

Those who do not submit themselves to God but instead are like the horse and the mule needing to be restrained by force will experience bitter sorrows, including such things as afflictions, poverty, diseases, terrors of mind/conscience and loads of guilt.

Placing trust in the Lord in all things is essential. Those who do so will be surrounded by the Lord's mercies and loving kindness; indeed an abundance of mercies will be bestowed upon such both here and hereafter.

**<sup>11</sup> Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.**

This final verse is all about rejoicing in the Lord and shouting for joy. It seems from Philippians 1:1 that Paul and Timothy were joint authors of that letter, which closes out with two distinct implorations to rejoice in the Lord. **Finally, my brethren, rejoice in the Lord.** (Philippians 3:1). **Rejoice in the Lord always: and again I say, Rejoice.** (Philippians 4:4).

Not only should the Lord's people rejoice, they should *even shout for joy, because of the grace that is wrought in them, and bestowed upon them, and the glory they shall be partakers of; for both grace and glory are given to these, and no good thing is withheld from them; the end of these upright souls is peace; and when they have done their work, they shall lie down and rest in their beds, and each one shall walk in his uprightness.* (Gill).



# THE LORD'S SUPPER

1 Corinthians 11:23-25 (**this do ye . . . in remembrance of me**).

Remember this --

Matthew 27:45 **Now from the sixth hour there was darkness over all the land unto the ninth hour.**

Mark 15:33 **And when the sixth hour was come, there was darkness over the whole land until the ninth hour.**

Luke 23:44, 45 **And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst.**

Generally agreed:

- this was from noon until 3:00 p.m.;
- this was not an eclipse but caused by some way not known by man; eclipses (as we know) are of short duration, not three hours;
- the darkness extended to all the earth or, at a minimum, the entire hemisphere;
- signified the Sun of righteousness withdrawing his beams of light for a time.

*This darkness that was over the earth at the time of Christ's sufferings, was, no doubt, an addition to them; the sun, as it were, hiding its face, and refusing to afford its comforting light and heat to him; and yet might be in detestation of the heinousness of the sin the Jews were committing, and as expressive of the divine anger and resentment; for God's purposes and decrees, and the end he had in view, did not excuse, nor extenuate their wickedness; as it shows also their wretched stupidity, not to be awakened and convinced by the amazing*

*darkness, with other things attending it, which made no impression on them; though it did on the Roman centurion, who concluded Christ must be the Son of God. It was an emblem of the judicial blindness and darkness of the Jewish nation; and signified, that now was the hour and power of darkness, or the time for the prince of darkness, with his principalities and powers, to exert himself; and was a representation of that darkness that was now on the soul of Christ, expressed in the following verse; as well as of the eclipse of him, the sun of righteousness, of the glory of his person, both by his incarnation, and by his sufferings[.] (Gill).*

*"This extraordinary alteration in the face of nature was peculiarly proper," says Dr. Macknight, "while the Sun of righteousness was withdrawing his beams from the land of Israel, and from the world, not only because it was a miraculous testimony borne by God himself to his innocence, but also because it was a fit emblem of his departure, and its effects, at least till his light shone out anew with additional splendour, in the ministry of the apostles. (Benson)*

And **remember** poignant Jesus sayings at Matthew 24 and these:

- **Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill.** (Matthew 5:17).
- **And as they did eat, he said, Verily I say unto you, that one of you shall betray me.** (Matthew 26:21).
- **Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.** (Matthew 26:31).
- **Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die.** (John 11:25).