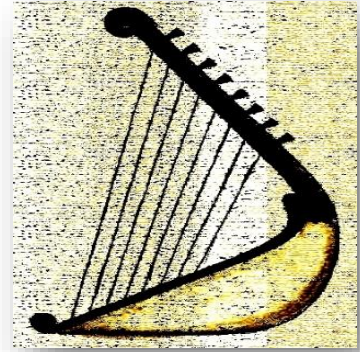


PSALM 32 vs 1

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Title and Subject: That David wrote this glorious, evangelical Psalm is proved not only by this heading, but also by the words of the apostle Paul, Even as David also describes the blessedness of the man to whom God imputes righteousness without works – **Romans 4**. The experience of one believer affords rich instruction to others, it reveals the footsteps of the flock, and so comforts and directs the weak. In Psalm 51, David promised to teach transgressors the ways of the Lord; here he does it effectively.



Divisions: we found it convenient to first note, the benediction of the pardoned (1-2); David's confession (3-5); applying the case to others (6-7); The voice of God is heard by the forgiven one (8-9); and the Psalm concludes with something for each of the two great classes of men (10-11);

– Charles Spurgeon. Obviously Mr. Spurgeon didn't fully grasp the *Selah*, a brief musical interlude used to pause and reflect on what was just sung. We in the 21st century recognize the instrumental pause between verses in every song, played on every music radio stations.

A Psalm of David,

A Contemplation

¹ Blessed is the one who stepping over the line is forgiven; whose sin is covered.

² Blessed is the one who the LORD does not impute crime, and in whose spirit is no deceit.

³ When I kept silent, my bones grew old through my groaning all day long.

⁴ For day and night Your hand was heavy on me: my strength was drained like summer heat.

Selah, pause and think about it: David just said "When I kept silent" ... he now gives us his own experience: no instructor is so efficient as one who testifies to what he personally knows. 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 part of my physical constitution, "grew old"... began to decay with weakness, so as to sap my health, and destroy my vital energy.

⁵ My sin I admitted to You, and my twisted crime I did not hide. I said, I confess my rebellion to the LORD; and You forgave the depravity of my sin.

Selah, think about it: He recognized; after too long lingering, to reconsidered what he ought do, and laid it all before the Lord. The least we can do, if we are to be pardoned, is to acknowledge our fault; if we are too proud for this, we deserve punishment. "My iniquity I have not hid"... we must confess the guilt and the fact. It is useless to conceal it, for it is known to God; it is for our benefit to own it. "I said, I confess to the Lord" ... not to my fellow men, not to the high priest; but to the Lord. His pardons are deep and thorough.

⁶ For this cause, let everyone who loves and trust You, pray in a time when You may be found: surely in the floods of great waters, they will not come near him.

⁷ You are my hiding place, You preserve me from trouble; with songs of deliverance You surround me.

Selah, pause and think about it: He who promises to pardon, does not promise tomorrow. The floods will come, the waves will rage and toss them, like billows and whirlpools and waterspouts from every direction, but the praying man will be at a safe distance, secure from every ill. The sum is this: no calamity of this world, no troubles of this life, no terrors of death, no guiltiness of sin, can be so great, but that a faithful man, by means of his faith and joy in the Lord... will wade out of them well enough.

The Lord adds to David's song,

⁸ I instruct you and teach you the way that you should go: with My eye on you, I guide you.

⁹ Do not be like the horse or the mule, that have no understanding: with bit and bridle, whose mouth must be harnessed, or they will not come near.

¹⁰ Many are the sorrows of the wrongdoer: but the one who leans on the LORD, mercy surrounds him.

¹¹ Be glad in the LORD, and rejoice, you right ones: and shout for joy, all who are upright in heart.

Think about it: expositors tell us, both the horse and the mule admit any rider, any burden, with indiscretion and indifference, without debate or consideration; they never ask whether their rider is noble or base, nor whether their load is gold for the treasury, or roots for the market. The same indifference is found in the sinner to any kind of sin; whether he sins for pleasure, or sins for profit, or for company, still he sins. And God says, do not be like the ornery jackass walking through life needing a bridle or bit, or muzzle. Be glad in the Lord and rejoice! He comes to deliver us, even from ourselves.

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[God of Wonders](#) ; [The Privileged Planet](#)

[His Sheep Hear His Voice And Follow Him](#) | [The Bible & the Myth of Race](#)

[I Could Sing of Your Love Forever](#) [O Come Let Us Adore Him](#)