

Psalm 32

Psalm 32:1–11

God's Guidance to One Forgiven of Sin

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Exegetical Studies in the Psalms

Doctrines Covered	Doctrines Alluded To		
	The Barrier of Sin (between man and God)	Dispensations	Dual Authorship of the Scriptures
	How to be Filled with the Holy Spirit (also known as, The Doctrine of Rebound)	The Doctrine of Logistical Grace	The Ministry of God the Holy Spirit in the Old Testament
	Progressive Revelation	Soteriology	The Will of God

Chapters of the Bible Alluded To			
2Sam. 11	2Sam. 12		

Psalms Appropriately Exegeted with this Chapter			
	Psalm 51		

Other Chapters of the Bible Appropriately Exegeted with this Chapter			

Many who read and study this chapter are 1st or 2nd generation students of R. B. Thieme, Jr., so that much of this vocabulary is second nature. One of Bob's contributions to theology is a fresh vocabulary along with a number of concepts which are theologically new or reworked, yet still orthodox. Therefore, if you are unfamiliar with his work, the definitions below will help you to fully understand all that is being said. In addition to this, I will use a number of other more traditional technical theological terms which will be used and therefore defined as well.

Definition of Terms	
Cycles of Discipline (Stage of National Discipline)	A national entity which is a client nation to God is under both God's protection and His discipline (much like the individual believer). As a nation moves further and further from God, God may impose disciplinary measures on that nation, which include economic disaster, illness, civil unrest, military defeat, and even invasion which may include a slavery or dispersion of the people. These cycles are found in Lev. 26. Although these warnings are designed for Israel, all client nations to God may face similar downward historical trends.

Dispensations	A dispensation is a period of human history expressed in terms of divine revelation. God programmed human history as a series of five unique dispensations or ages: The Age of the Gentiles (from the creation of Adam to the Exodus of Israel from Egypt), the Age of Israel (from the Exodus to the First Advent of Christ plus the seven years of the Tribulation), the Age of the Hypostatic Union (Christ's life on earth, from His birth to His ascension), the Church Age (our present age which will end at the Rapture—also known as the Exit Resurrection), and the Millennium (the one thousand year reign of Christ). Consecutive dispensations reflect the unfolding of God's plan for mankind and constitute the divine viewpoint and theological interpretation of history.
The Dispensation of Israel	Also known as the Age of Israel, the Jewish Dispensation, the Age of the Jews, etc. This was the time period between Abraham and Christ. During this time, nearly all of the Old Testament was composed (Job and the first dozen or so chapters of Genesis may have been written prior to the Age of Israel). God worked through individual Jews and corporately through the nation Israel.
The Dispensation of the Hypostatic Union	This was a very short dispensation when the God-man, Jesus Christ, was on this earth. There were aspects of the Jewish Age and the Church Age which were true at this time. Jesus Christ test drove the spiritual life for us in the Church Age; His power was based upon the power of the Holy Spirit, just as ours is. Even though many of the animal sacrifices of the Old Testament were still occurring, they were in the background. What Jesus said and did took precedence over all Old Testament ritual.
Fifth Cycle of Discipline (the 5th Stage of National Discipline)	The fifth cycle of discipline involves complete loss of personal and national sovereignty, the destruction of the family and the nation. Offerings to God are unacceptable. Nations which have undergone this destruction have experienced slavery, cannibalism, and the assimilation of its surviving citizens into other cultures.
Logistical Grace	Logistical grace is the divine planning, divine support, divine provision and divine blessing which are designed by God to keep the believer alive so that we can properly execute or fulfill God's plan.
Progressive Revelation	Progressive revelation means that, each additional truth builds upon, expands, and better explains that which was already taught. New revelation does not supercede, replace or nullify previous revelation, but builds upon that which is past and that which is foundational.
Rebound (Restoration to fellowship with God)	In the New Testament, this is naming your sins to God, so that you are both restored to temporal fellowship with God and are then filled with the Spirit of God. In the Old Testament, naming your sins to God would result in a restoration of fellowship and, in some cases, the empowerment of the Holy Spirit once again (the Holy Spirit was not given to all Old Testament believers).
Soteriology	The proper theological term for the study of salvation.

Some of these definitions are taken from

<http://www.bibledoctrinechurch.org/?subpages/GLOSSARY.shtml>

<http://rickhughesministries.org/content/Biblical-Terms.pdf>

<http://www.realttime.net/~wdoud/topics.html>

<http://www.wordoftruthministries.org/termsanddefs.htm>

<http://www.theopedia.com/>

<http://www.gbible.org/index.php?proc=d4d>

An Introduction to Psalm 32

Introduction: Psalm 32 is generally associated with David and his sin with Bathsheba (which included adultery and murder). The sin was covered in **2Sam. 11** ([HTML](#)) ([PDF](#)) and Nathan the prophet came and spoke to David in **2Sam. 12** ([HTML](#)) ([PDF](#)). Most consider **Psalm 51** ([HTML](#)) ([PDF](#)) to be a parallel psalm to this psalm. Undoubtedly, this is a lot of common ground between Psalm 32 and Psalm 51. Both speak of the commission of sins, the forgiveness of sins, and the problem of the believer not naming his sins to God.

Whereas, Psalm 51 is specific to this tawdry episode in David's life, Psalm 32 is not. There is nothing in this psalm which clearly takes us to 2Sam. 11–12, apart from the subject matter of confessed versus unconfessed sin (which can occur at any time in David's life).

What is absolutely clear in this psalm is, David probably suffering physical ailments for staying out of fellowship for too long a period of time ([I said not a word, but my bones wasted away from groaning all the day; day and night your hand lay heavy upon me; my heart grew parched as stubble in summer drought—Psalm 32:3–4](#)).. Although I can point to several periods of time when David was out of fellowship for too long, I cannot find a place where he is suffering great physical pain because of it. That does not mean that such a situation did not take place; after all, we have Psalm 22, where David is in so much pain that, there are easy parallels to be drawn between that psalm and the cross.

In the narrative of 2Sam. 11–12, David comes face to face with what he has done by Nathan speaking to him. It does not appear as if David's bones were being wasted away by means of divine discipline. What David appeared to be struck by in the narrative is a realization as to just how terrible he has been. Here, in Psalm 32, he is also chastised, but the manifestation of that chastisement appears to be physical suffering.

Let me make four possible suggestions with regards to the physical pain found in vv. 3–4: (1) David is suffering this pain at this time, and names his sins to God and is forgiven and this discipline is removed; (2) David had gone through this experience before; and he recalls that experience; (3) David is observing someone going through this experience or he recalls someone who has gone through great physical pain and suffering because they did not name their sins to God; (4) David sees his sins being laid upon his son who is dying (this is his son by Bathsheba who was conceived in adultery). Only in the latter case can we associate this psalm with David's sin in 2Sam. 11 and his confession of sin in 2Sam. 12. Options 1 and 2 seem most reasonable; 3 and 4 are somewhat of a stretch.

So, although we can only guess at the occasion for this psalm, it does stand alone, and gives us a fairly straightforward understanding of being in or out of fellowship; and what one does when out of fellowship. In this way, Psalm 32 stands apart from the circumstances which caused it to be written (which is essentially true for all psalms—knowing what led David to write this or that psalm provides a flavoring or slant on the psalm—but the meaning is always something which is true and meaningful, apart from the circumstances).

There is an interesting exchange near the end of this psalm. David speaks to God (v. 7) and, suddenly, God speaks to David (v. 8). Imagine if that happened to you in the middle of your prayers!¹ We do not really fully understand how someone writes the Word of God down. It is unlikely that there is any sort of a feeling, as Scripture is recorded when the writer feels a number of different emotions; and the Word of God is generally not dictated to the writer (with the exception of Moses writing the Law). Does the person realize that he is writing the Word of God? In my opinion, sometimes yes and sometimes no. Now and again, I will explain a verse or a concept, and I walk away from that thinking to myself, "I nailed that!" Obviously, I did not nail anything, but God the Holy Spirit led me into the truth of the passage and made it possible for me to understand and express it in words. But, there is occasionally a realization that I both understood the passage and explained it reasonably well. Now, I am not writing Scripture. I am simply able to determine when everything fits together as it should.

¹ For those who do not know, if you hear voices while you are praying, it is probably not God, but someone calling you from another room, or people outside your home.

In a similar fashion, I am sure that during or after, some writers of Scripture understand that they have just written the Word of God. A good example of this is Moses speaking to the children of Israel in the book of Deuteronomy. Prior to this, he had been the secretary of God, and he wrote down the Law of God. He knew that was divinely inspired because God spoke the words and then he, Moses, wrote them down. However, in Deuteronomy, Moses is speaking to the people, and I think that he gets, this is equivalent to the Word of God, even though these are words which he himself thought to speak.

Of this psalm, Barnes writes: *It is remarkable that this psalm refers so much to the “inward” feelings; and that it contains no reference to any external acts - to Jewish sacrifices and offerings. It pertains to the soul and to God; to the inward work of penitence and pardon; to the sorrow of conviction and to the peace of forgiveness; and it shows that there was among the Hebrews a just idea of the nature of religion as a spiritual transaction between the soul and God.*²

In vv. 1–2, David speaks of how happy a person is, whose sins are forgiven. In vv. 3–4, David speaks of being under tremendous physical pain because he is out of fellowship. In v. 5, David confesses his sins to God. In vv. 6–7, God protects those who are His in a natural disaster. God is our hiding place. There are 2 ways to be guided—God can teach us, or we can be like a mule or a horse, whose every move must be guided through reins and a bridle (vv. 8–9). The choices that we make can lead us into heartache or into great joy (vv. 10–11).

Barnes breaks this chapter up more than I do.

Barnes Outlines Psalm 32

1. A statement of the blessings of forgiveness, as the leading thought of the psalm, Psalm 32:1–2.
2. A description of the state of mind, when under conviction for sin, Psalm 32:3–4.
3. The effect of confession of sin, resulting in a sense of forgiveness and peace, Psalm 32:5.
4. Encouragement to others in similar circumstances, derived from the example of the psalmist, or from the fact that He found peace and pardon when he called upon God, Psalm 32:6.
5. An expression of confidence in God as a refuge and hiding–place in time of trouble, Psalm 32:7.
6. The proper spirit which they should have who are thus brought up from the depths of guilt; and the way in which they should receive the guidance and direction which will be afforded them, Psalm 32:8–9. The psalmist undertakes to instruct them; and says that they should cherish a spirit of humility and docility – not the fierce spirit of the untamed horse, or the spirit of the obstinate mule.
7. The blessedness of trusting in the Lord, as the result of the experience of the psalmist in this time of sorrow for sin, Psalm 32:10–11.

The other outlines are not dramatically different. Some combination of 2 verses are occasionally separated into 2 separate parts, as Barnes does above.

From Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 32, chapter notes.

Chapter Outline

Charts, Maps and Short Doctrines

What Psalm 32 does is, it lays out the entire spiritual life for the believer. Although it begins as a psalm about David in pain—and he is in serious pain because he is being discipline for his sins in time—the rest of the spiritual life is laid out for us in these short 11 verses. The concept of salvation ([Grace surrounds those who trust in Jehovah](#)), logistical grace, learning God’s Word, and the conclusion where God is glorified and there is great celebration. At the very end, after we complete this psalm, we will also examine how it **encapsulates the spiritual life**.

² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 32, chapter notes.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32 Inscription

Slavishly literal:

To David; a Maskil.

By David; an instructive psalm.

Moderately literal:

Psalm
32 inscription

By David, a Maskil.

Here is how others have translated this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation³; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

The Septuagint was the earliest known translation of a book (circa 200 B.C.). Since this translation was made before the textual criticism had been developed into a science and because different books appear to be translated by different men, the Greek translation can sometimes be very uneven.

When there are serious disparities between my translation and Brenton's (or the text of the Complete Apostles' Bible), I look at the Greek text of the Septuagint (the LXX) to see if a substantive difference actually exists (and I reflect these changes in the English rendering of the Greek text). I use the Greek LXX with Strong's numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

The Masoretic text is the Hebrew text with all of the vowels (vowel points) inserted (the original Hebrew text lacked vowels). We take the Masoretic text to be the text closest to the original. However, differences between the Masoretic text and the Greek, Latin and Syriac are worth noting and, once in a great while, represent a more accurate text possessed by those other ancient translators.

In general, the Latin text is an outstanding translation from the Hebrew text into Latin and very trustworthy (I say this as a non-Catholic). Unfortunately, I do not read Latin—apart from some very obvious words—so I am dependent upon the English translation of the Latin (principally, the Douay-Rheims translation).

Underlined words indicate differences in the text.

Bracketed portions of the Dead Sea Scrolls are words, letters and phrases lost in the scroll due to various types of damage. Underlined words or phrases are those in the Dead Sea Scrolls but not in the Masoretic text.

Latin Vulgate
Masoretic Text (Hebrew)

To David himself, understanding.
To David; a Maskil.

³ I have begun to doubt my e-sword Douay-Rheims version, so I now use www.latinvulgate.com.

Septuagint (Greek) [A Psalm of instruction by David.](#)

Significant differences: *To, for and by* are all legitimate translations of the lamed preposition. *Maskil* is a transliteration; *psalm of instruction* or *instruction* are translations of this word.

According to Clarke: *The Syriac entitles it, "A Psalm of David concerning the sin of Adam, who dared and transgressed; and a prophecy concerning Christ, because through him we are to be delivered from hell." The Arabic says, "David spoke this Psalm prophetically concerning the redemption." The Vulgate, Septuagint, and Ethiopic, are the same in meaning as the Hebrew.*⁴

Thought-for-thought translations; paraphrases:

Contemporary English V.	(A special psalm by David.)
Easy English (Pocock)	(This is) a maskil by David
New Century Version	It Is Better to Confess Sin A maskil of David.
New Life Bible	Joy Of Being Forgiven
New Living Translation	A psalm [Hebrew maskil. This may be a literary or musical term] of David.

Partially literal and partially paraphrased translations:

American English Bible	A Psalm of David for understanding.
Ancient Roots Translinear	A lesson from David.
New Jerusalem Bible	[Of David Poem]

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Of David. Maschil.
HCSB	Davidic. A Maskil.
NET Bible®	By David; a well-written song [The meaning of the Hebrew term מִשְׁכִּיל (maskil) is uncertain. The word is derived from a verb meaning "to be prudent; to be wise." Various options are: "a contemplative song," "a song imparting moral wisdom," or "a skillful [i.e., well-written] song." The term occurs in the superscriptions of Psalms 32, 42, 44, 45, 52-55, 74, 78, 88, 89, and 142, as well as in Psalm 47:7.]. The psalmist recalls the agony he experienced prior to confessing his sins and affirms that true happiness comes when one's sins are forgiven. He then urges others not to be stubborn, but to turn to God while forgiveness is available, for God extends his mercy to the repentant, while the wicked experience nothing but sorrow. My comments: when it comes to making an actual material change to the text, the NET Bible® is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible® footnote.
New Advent Bible	To David himself, understanding.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	[A Psalm of David.] A skillful song, or a didactic or reflective poem.
Concordant Literal Version	Davidic Contemplating.
English Standard Version	A Maskil [Probably a musical or liturgical term] of David.
LTHB	A Psalm of David. A Contemplation.
Matthew Henry	A psalm of David giving instruction
NASB	Blessedness of Forgiveness and of Trust in God.

⁴ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 32, chapter notes.

A Psalm of David. A [a] Maskil.

Young's Literal Translation

By David. --An Instruction.

The gist of this verse:

This is an instructive psalm written by David.

Psalm 32 inscription a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^o]	<i>to, for, towards, in regards to, with reference to, as to, with regards to; belonging to; by</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
Dâvid (דָּוִד); also Dâvîyd (דָּוִיִּד) [pronounced daw-VEED]	<i>beloved and is transliterated David</i>	masculine proper noun	Strong's #1732 BDB #187

Translation: By David,... It has long been assumed that *to David* actually means *by David* here, indicating that David wrote this psalm. The lâmed preposition can mean *with reference to*, which would allow for this to be written by David.

As was said in the introduction, it is very difficult to tie this directly to a particular instance in David's life, even though most people place this along side is sin against Bathsheba and Uriah. However, what clearly identifies this psalm is great physical pain, which is not necessarily related to that sin.

Psalm 32 inscription b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
mas ^e kîyl (מַשְׁכִּיל) [pronounced mahs ^e -KEEL]	<i>an instructive psalm; a contemplative poem; transliterated maskil</i>	masculine singular noun	Strong's #4905 BDB #968

Gesenius lists this as the Hiphil of sâkal (סָכַל) [pronounced saw-KAHL], which means (in the Hiphil) *to look at, to attend to, to turn the mind to; to be understanding, to become understanding, to be prudent; to be successful, to act prosperously; to make prudent, to teach*. In any case, mas^ekîyl comes from sâkal. Strong's #7919 BDB #968.

Translation: ...a Maskil. *Maskil* is a transliteration. This word means *an instructive psalm; a contemplative poem*. This is the first psalm which bears this title.

Barnes on *maskil*: The word "Maschil" in the title [מַשְׁכִּיל *maskîyl*], is derived from the verb [שָׂכַל *sakal*] which means "to look at, to behold, to view;" and then, "to be prudent, circumspect; to act prudently or circumspectly," as one does who looks attentively and carefully at objects; then it means to be intelligent, prudent, wise. *Maschil* here is a Hiphil (causative) participle, meaning, therefore "making wise or prudent," or "conveying instruction." This title is given to this psalm, as well as to many others, as conveying the idea that the psalm was adapted "to make wise," or "to impart instruction;" and the sense would be well expressed by our phrase, "didactic song." "Maschil" is also prefixed to the following psalms: Psalm 42 44 45 52 53 54 55 74 88 89 142. It would be difficult now, however, to discover from the contents of the psalms themselves why the title was affixed to these particularly

rather than to many others. Probably this was determined, by those who collected and arranged the psalms, according to some rules that are not now known to us.⁵

Gill discusses its meaning: ...some think it is the name of a musical instrument, on which this psalm was sung; others the first word of a song, to the tune of which it was sung, as Aben Ezra; some say it is so called, because it was explained by an interpreter, as Jarchi; and the Rabbins say, that every psalm that is called "Maschil" was dictated by an interpreter: the Targum renders it "a good understanding"; and the word properly signifies "instruction", or "causing to understand"; and it may be the apostle has some reference to this title in 1Cor. 14:15; It is an instructive psalm; a didascallic ode.⁶

It is important to point out that, *maschil* is related to being successful and prosperous. This in particular comes out in vv. 8–9—where we can learn and be guided the easy way or the hard way.

Chapter Outline

Charts, Maps and Short Doctrines

Happy are Those Whose Sins are Forgiven

Slavishly literal:

**Blessings [to] a lifting up of a transgression;
[to] a covering of a sin;...**

Psalm
32:1

Moderately literal:

**Blessings [to the one whose] transgression has been lifted up;
[and whose] sin has been covered;...**

**Blessings to the one whose transgression has been lifted up
and whose sin has been covered.**

Here is how others have handled this verse:

Ancient texts:

Note: I compare the Hebrew text to English translations of the Latin, Syriac and Greek texts, using the Douay-Rheims translation⁷; George Lamsa's translation, and Sir Lancelot Charles Lee Brenton's translation as revised and edited by Paul W. Esposito, respectively. I often update these texts with non-substantive changes (e.g., *you* for *thou*, etc.). I often use the text of the Complete Apostles' Bible instead of Brenton's translation, because it updates the English text.

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⁵ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32, chapter notes (edited). Whether or not some mysterious group of Jewish scholars affixed this name to the psalm after it was composed is conjecture.

⁶ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 32, chapter notes. His reference to the *Rabbins* is Elias Levita in Tishbi, p. 271; and his reference to its meaning is לִיכְשָׁם "erudiens", Musculus, Munster, Vatablus, Montanus; "informans", Gejerus; "an instructing psalm", Ainsworth.

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numbers and morphology available for e-sword. The only problem with this resource (which is a problem for similar resources) is, there is no way to further explore Greek verbs which are not found in the New Testament.

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Underlined words indicate differences in the text.

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Latin Vulgate
Masoretic Text (Hebrew)

Blessed are they whose iniquities are forgiven, and whose sins are covered.
Blessings [to] a lifting up of a transgression;
[to] a covering of a sin;...

Peshitta (Syriac)
Septuagint (Greek)

BLESSED is he whose transgression is forgiven and whose sin is blotted out.
Blessed *are they* whose transgressions are forgiven, and who sins are covered.

Significant differences:

It is reasonable to assume that the blessings spoken of here go to someone, so we are assuming that these go to a person or persons described in the verse (which will be confirmed in v. 2). This is what we find in the English translation from the Syriac.

Thought-for-thought translations; paraphrases:

Contemporary English V.
Easy English (Pocock)

Our God, you bless everyone whose sins you forgive and wipe away.
A man is very happy when (God):
- forgives his disobedience
- covers his sin.

Easy-to-Read Version

A person is very happy [Or, "fortunate, blessed."].
when his sins are forgiven.
{That person is very fortunate}
when his sins are erased [Or, "covered over, atoned."].

Good News Bible (TEV)
The Message

Happy are those whose sins are forgiven, whose wrongs are pardoned.
Count yourself lucky, how happy you must be-- you get a fresh start, your slate's wiped clean.

New Living Translation

Oh, what joy for those
whose disobedience is forgiven,
whose sin is put out of sight!.

Partially literal and partially paraphrased translations:

American English Bible

Blest are those who've been forgiven
For breaking [God's] Laws,
Because they've not hidden their sins.

Ancient Roots Translinear *God's Word*™ Happy the lifted transgression and covered sin
 Blessed is the person whose disobedience is forgiven and whose sin is pardoned.
 New American Bible Blessed is the one whose fault is removed,
 whose sin is forgiven.
 NIRV Blessed is the one whose lawless acts are forgiven.
 His sins have been taken away.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English Happy is he who has forgiveness for his wrongdoing, and whose sin is covered.
 HCSB How happy is the one whose transgression is forgiven, whose sin is covered!
 JPS (Tanakh—1985) Happy is he whose transgression is forgiven,
 whose sin is covered over.
 NET Bible© How blessed [the Hebrew noun is an abstract plural. The word often refers metonymically to the happiness that God-given security and prosperity produce (see Pss 1:1, 3; 2:12; 34:9; 41:1; 65:4; 84:12; 89:15; 106:3; 112:1; 127:5; 128:1; 144:15). Here it refers to the relief that one experiences when one's sins are forgiven.] **is the one whose rebellious acts are forgiven**, [Heb "lifted up."]
whose sin is pardoned! [Heb "covered over."]. When it comes to making an actual material change to the text, the NET Bible© is pretty good about indicating this. Since most of these corrections will be clear in the more literal translations below and within the Hebrew exegesis itself, I will not continue to list every NET Bible© footnote.

Literal, almost word-for-word, renderings:

The Amplified Bible BLESSED (HAPPY, fortunate, to be envied) is he who has forgiveness of his transgression continually exercised upon him, whose sin is covered.
 Concordant Literal Version Happy is he whose transgression is lifted away, Whose sin is covered over!"
 Context Group Version Esteemed is he whose transgression is forgiven, Whose disgrace is covered.
 LTHB Blessed is he whose transgression *is* lifted, whose sin *is* covered.
 World English Bible Blessed is he whose disobedience is forgiven, Whose sin is covered.
Young's Literal Translation O the happiness of him whose transgression *is* forgiven, Whose sin is covered.

The gist of this verse: There is happiness to the person whose wrongdoing has been forgiven and whose sin is atoned for (covered over)

Psalm 32:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'ash ^e rêy (אֲשֵׁרַי) [pronounced ahsh ^e -RAY]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
'ash ^e rêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to]</i> , <i>blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
nâsâ' (נָסָא) [pronounced naw-SAW]	<i>to lift up oneself, to be lifted up, to be elevated, (high); to be carried, to be carried away</i>	Qal passive participle construct	Strong's #5375 (and #4984) BDB #669

Psalm 32:1a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
pesha' (פֶּשַׁע) [pronounced PEH-shahg']	violation, infraction, disobedience, insubordination, rebellion, transgression, trespass	masculine singular noun	Strong's #6588 BDB #833

Translation: Blessings [to the one whose] transgression has been lifted up;... The verb used here is the very common verb nâsâ' (נָסָא) [pronounced naw-SAW], which means *to lift up and carry away*. The picture is, a man's disobedience, trespass or transgression weighs that man down; and David speaks of happiness to this man who has this lifted up and carried away.

Most people can relate to this in some way on some level. Let's say that you had a crushing debt, and, for whatever reason, that debt was lifted from off of you, you have a great feeling of relief. Our sins weigh upon us in the same way, whether we fully realize that or not. You may or may not feel badly about the sins that you have committed. However, they are a weight upon you. David felt this weight through great physical pain, which he testifies to in vv. 3–4. This suggests that David committed some sins, did not give much thought to the committing of these sins, and God began to apply pressure upon him through physical discomfort, pain and suffering.

In the New Testament, we fully understand that we are forgiven for all of our sins because they were poured out upon Jesus Christ. When Jesus walked on this earth, He indicated that forgiveness of sin was quite remarkable. You will recall that the religious types questioned Jesus for healing on the Sabbath, and Jesus asked them, **"Is it easier to say, 'Take up your pallet and walk' or 'your sins are forgiven.'"** Jesus both healed the man and also told him that his sins were forgiven. The latter was a very big deal.

Gill writes: *Sin was first taken off, and transferred from the sinner to Christ, the surety; and who laid upon him really and judicially, as the sins of the people of Israel were put upon the scapegoat typically; and was bore by him, both guilt and punishment, and taken away, finished, and made an end of; and by the application of his blood and sacrifice it is taken away from the sinner's conscience; it is caused to pass from him, and is removed afar off, as far as the east is from the west; it is so lifted off from him as to give him ease and peace, and so as never to return to the destruction of him; **wherefore such a man is a happy man; he has much peace, comfort, calmness, and serenity of mind now can appear before God with intrepidity, and serve him without fear; no bill of indictment can hereafter be found against him; no charge will be exhibited, and so no condemnation to him.***⁸

Blessing is the masculine plural noun 'ash°rêy (אַשְׁרַיִ) [pronounced ahsh°-RAY], which means *blessedness, blessings, happinesses*. Strong's #835 BDB #80

Who is Blessed

The Reasons One is Blessed	Text/Commentary
Happiness is to those who have had their sins forgiven and the barrier of sin removed, which barrier keeps them from God.	Blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit (Psalm 32:1–2).
Happinesses are to those who trust in God, which is salvation.	O LORD of hosts, blessed is the one who trusts in you! (Psalm 84:12). See also Prov. 16:20.

⁸ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 32:1, emphasis mine.

Who is Blessed	
The Reasons One is Blessed	Text/Commentary
We can choose between God's wrath and justice, or we can take refuge in Him. Happiness belongs to the person choosing the latter.	Kiss the Son, lest He be angry, and you perish in the way, for His wrath is quickly kindled. Blessed are all who take refuge in Him (Psalm 2:12). See also Psalm 34:8
Happiness is to the man who learns Bible doctrine. Those who fail to find doctrine hurts himself and loves death (which would be, for the believer, the sin unto death).	"And now, O sons, listen to me [= knowledge and wisdom]: blessed are those who keep my ways. Hear instruction and be wise, and do not neglect it. Blessed is the one who listens to me, watching daily at my gates, waiting beside my doors. For whoever finds me finds life and obtains favor from the LORD, but he who fails to find me injures himself; all who hate me love death." (Prov. 8:32–36). See also 1Kings 10:8 Prov. 3:13
The person who does not follow human viewpoint, but divine viewpoint, as reveal in the Word of God.	Blessed is the man that walks not in the counsel of the ungodly, nor stands in the way of sinners, nor sits in the seat of the scornful. But his delight is in the law of the LORD; and in his law does he meditate day and night (Psalm 1:1–2).
The person who respects and trusts God rather than arrogant man.	Blessed is that man that makes the LORD his trust, and respects not the proud, nor such as turn aside to lies (Psalm 40:4).
There is happiness to those who help people who are less fortunate (whether this is economic or based upon a physical ailment or whatever).	Blessed is the one who considers the poor! In the day of trouble the LORD delivers him; the LORD protects him and keeps him alive; he is called blessed in the land; you do not give him up to the will of his enemies. The LORD sustains him on his sickbed; in his illness you restore him to full health (Psalm 41:1–3). See also Prov. 14:21.
Those who will spend eternity with God.	Blessed are they that dwell in Your house: they will be still praising you. Selah (Psalm 84:4).
Those strength is the Lord's.	Blessed is the man whose strength is in You; in whose heart are the ways of them (Psalm 84:5).
There is a happiness to those who know the battle war cries.	Blessed are the people who know the festal shout, who walk, O LORD, in the light of your face (Psalm 89:15).
Happiness is to those who do divine good.	Blessed are they who observe justice, who do righteousness at all times (Psalm 106:3)!
Happiness is promised to those who are spiritually mature, who continue to learn doctrine, and who function in obedience to God's Word.	Blessed are those whose way is complete [spiritually mature], who walk in the law of the LORD! Blessed are those who keep His testimonies, who seek Him with their whole heart, who also do no wrong, but walk in His ways! (Psalm 119:1–3).
Happiness is to those who are authority orientated and therefore obedient to God. Specifically, blessing here is a family.	Blessed is everyone who fears the LORD, who walks in his ways! You shall eat the fruit of the labor of your hands; you shall be blessed, and it shall be well with you. Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table. Behold, thus shall the man be blessed who fears the LORD (Psalm 128:1–4). See also Prov. 28:14.

Who is Blessed	
The Reasons One is Blessed	Text/Commentary
There is little use for God to send Bible doctrine to those who are negative towards it; but the person positive toward Bible doctrine is blessed.	Where there is no prophetic vision the people cast off restraint, but blessed is he who keeps the law (Prov. 29:18).
A man is blessed to have a lot of children.	Behold, children are a heritage from the LORD, the fruit of the womb a reward. Like arrows in the hand of a warrior are the children of one's youth. Blessed is the man who fills his quiver with them! He shall not be put to shame when he speaks with his enemies in the gate (Psalm 127:3-5).
The person who depends upon God is blessed, who holds onto and guards his faith (the content of Bible doctrine, as well as his faith in Bible doctrine); and a person who cares for the sick and helpless.	Blessed is he whose help is the God of Jacob, whose hope is in the LORD his God, who made heaven and earth, the sea, and all that is in them, who keeps faith forever; who executes justice for the oppressed, who gives food to the hungry (Psalm 146:5-7a).
A man is cursed if he trust in man; and he is blessed if he trusts in God. Even in difficult circumstances, he is blessed.	Thus says the LORD: "Cursed is the man who trusts in man and makes flesh his strength, whose heart turns away from the LORD. He is like a shrub in the desert, and shall not see any good come. He shall dwell in the parched places of the wilderness, in an uninhabited salt land. "Blessed is the man who trusts in the LORD, whose trust is the LORD. He is like a tree planted by water, that sends out its roots by the stream, and does not fear when heat comes, for its leaves remain green, and is not anxious in the year of drought, for it does not cease to bear fruit." (Jer. 17:5-8)
Those people who believe in God and adhere to Him are blessed.	Blessed are the people to whom such blessings fall! Blessed are the people whose God is the LORD! (Psalm 144:15).
Blessed are those people God has chosen to receive His promises.	Blessed is the nation whose God is the LORD, the people whom He has chosen as His heritage! (Psalm 33:12)
Those whom God disciplines are blessed. God is guiding them in the correct direction.	Blessed is the man whom You discipline, O LORD, and whom You teach out of Your law, to give him rest from days of trouble, until a pit is dug for the wicked. For the LORD will not forsake his people; he will not abandon his heritage; for justice will return to the righteous, and all the upright in heart will follow it (Psalm 94:12-15). See also Job 5:17.
The Queen of Sheba recognizes the blessing all Israel had because Solomon was on the throne and Solomon knew Bible doctrine.	[The Queen of Sheba is speaking to Solomon] "Happy are your wives! Happy are these your servants, who continually stand before you and hear your wisdom! Blessed be the LORD your God, who has delighted in you and set you on his throne as king for the LORD your God! Because your God loved Israel and would establish them forever, he has made you king over them, that you may execute justice and righteousness." (2Chron. 9:7-8).

Who is Blessed	
The Reasons One is Blessed	Text/Commentary
An army is blessed when God is among them.	A thousand shall flee at the threat of one; at the threat of five you shall flee, till you are left like a flagstaff on the top of a mountain, like a signal on a hill. Therefore the LORD waits to be gracious to you, and therefore he exalts himself to show mercy to you. For the LORD is a God of justice; blessed are all those who wait for him (Isa. 30:17–18).
When a nation is out of line and attacks Israel, the nation which destroys them is blessed.	O daughter of Babylon, doomed to be destroyed, blessed shall he be who repays you with what you have done to us! Blessed shall he be who takes your little ones and dashes them against the rock! (Psalm 137:8–9).
When a person knows Bible doctrine and walks in integrity, his children are blessed after him.	The righteous who walks in his integrity-- blessed are his children after him! (Prov. 20:7).
Jesus sums up those who are blessed in this portion of the sermon on the mount. Jesus, as King, was promising the people the Kingdom, and the people of the Kingdom would be blessed in a number of ways. Hungering and thirsting after righteousness is first the unbeliever who seeks God's righteousness and receives it by imputation; and then the justified believer who seeks integrity for his own life.	And He opened His mouth and taught them, saying: "Blessed are the destitute in spirit, for theirs is the kingdom of heaven. Blessed are those who mourn, for they shall be comforted. Blessed are the grace oriented, for they shall inherit the earth. Blessed are those who hunger and thirst for righteousness, for they shall be satisfied. Blessed are the merciful, for they shall receive mercy. Blessed are the pure in heart, for they shall see God. Blessed are those living at peace for they shall be called sons of God. Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you." (Matt. 5:2–12).
Peter was blessed because God the Holy Spirit revealed to him that Jesus is the Messiah, the Son of the Living God.	He said to them, "But who do you say that I am?" Simon Peter replied, "You are the Christ, the Son of the Living God." And Jesus answered him, "Blessed are you, Simon Bar-Jonah! For flesh and blood has not revealed this to you, but my Father who is in heaven. And I tell you, you are Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it. I will give you the keys of the kingdom of heaven, and whatever you bind on earth shall be bound in heaven, and whatever you loose on earth shall be loosed in heaven." (Matt. 16:15–19)
While Jesus was teaching, he was interrupted by a woman who said that it is his mother who is blessed. Jesus corrected her, saying it is those who hear the Word of God and guard it.	As He said these things, a woman in the crowd raised her voice and said to him, "Blessed is the womb that bore You, and the breasts at which You nursed!" But He said, "Blessed rather are those who hear the word of God and keep it!" (Luke 11:27–28).
Those who wash their robes are blessed. This does not mean that you take time to wash your clothes regularly, but that you clean before God, which comes from faith in Christ.	"I am the Alpha and the Omega, the first and the last, the beginning and the end." Blessed are those who wash their robes, so that they may have the right to the tree of life and that they may enter the city by the gates. Outside are the dogs and sorcerers and the sexually immoral and murderers and idolaters, and everyone who loves and practices falsehood." (Rev. 22:13–15).

At first, I took the Scripture references from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 32:1. However, after that, I began taking all passages which mention blessing.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:1b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kâçâh (כֹּסֶה) [pronounced kaw-SAWH]	<i>being covered, being clothed, being concealed</i>	Qal passive participle construct	Strong's #3680 BDB #491
chăṭ'âh (חַטָּאָה) [pronounced khuht-aw-AW]	<i>sin, sin offering; sacrifice for sin</i>	feminine singular noun	Strong's #2401 BDB #308

Translation:...[and whose] sin has been covered;... Again, we are probably speaking of an individual whose sin is covered, which is the word used most often in the Old Testament. It was not clear in the Old Testament exactly why or how God would take away the sins of mankind; it was clear to many—like David—that their sins would be covered; they would be taken away. In this psalm, David speaks of the great happiness to those who have had their sin covered and their transgression lifted up and taken away.

With regards to the word *covered*, Barnes writes: *The idea is, that the sin would be, as it were, covered over, hidden, concealed, so that it would no longer come into the view of either God or man; that is, the offender would be regarded and treated as if he had not sinned, or as if he had no sin.*⁹

The concept of God covering our sins is first taught in Gen. 3, after Adam and the woman sinned. God killed an animal, which was a sacrifice for their sins, and then He covered their nakedness with the animal skins. **And for Adam and his wife Jehovah God made coats of skins, and clothed them.** (Gen. 3:21). The Bible is very subtle here and nothing is said about killing the animal, but that is the only way one gets the skin of an animal as a piece of clothing. There is also a process to tanning a hide which is not described either. In any case, this would have been the first animal killed; and Adam and the woman probably witnessed the killing of this animal.

The lifting up of sins and the covering of one's sins is taught in several ways in the Old Testament. Isa. 1:18 reads: "Come now, let us reason together, says the LORD: though your sins are like scarlet, they shall be as white as snow; though they are red like crimson, they shall become like wool. Isa. 43:25 "I [God], I am he who blots out your transgressions for my own sake, and I will not remember your sins." Isa. 44:21–22 "Remember these things, O Jacob, and Israel, for you are my servant; I formed you; you are my servant; O Israel, you will not be forgotten by me. I have blotted out your transgressions like a cloud and your sins like mist; return to me, for I have redeemed you." Psalm 85:2 **You lifted up the iniquity of your people; you covered all their sin.**

What I believe to be the case is, believers in the Old Testament did not fully understand just how and why God was able to forgive. God is omniscient and omnipotent, and He is the true God of the Universe, the Creator of All Things; so He certainly has the power to forgive sins; but it is not clearly stated in the Old Testament. Micah 7:18–19 **Who is a God like You, pardoning iniquity and passing over transgression for the remnant of His inheritance? He does not retain his anger forever, because He delights in grace. He will again have compassion on us; He will tread our iniquities underfoot. You will cast all our sins into the depths of the sea.** The fact of God being willing and able to forgive sins is clear and unmistakable in this psalm and in Psalm 51; but how this is squared with His perfect justice and righteousness is not known.

⁹ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32:1.

In retrospect, all of this is very clear to us. We read Gen. 22, Psalm 22 and Isa. 53, and we see Messiah, the Suffering Servant in these chapters dying for our sins. Believers in the Jewish Era, however, do not appear to be fully cognizant of this. Yes, they offered up animal sacrifices for their sins—day in and day out, this ritual was performed. But a complete understanding of what all of this meant was not clear to Old Testament saints.

This approach does not mean that they were not saved. Believers in the Old Testament were saved exactly as we are saved. They believed in Jehovah Elohim, the God of Israel, and this trust was all that is needed for salvation (Gen. 15:6). We look back on Jesus Christ, and we trust in Him for our salvation. Now, we may or may not fully understand all that entails the moment we believe in Him. We may not understand that He is God, come into the world as a man via the virgin birth, which meant that He had no imputed sin and no sin nature. We may not understand that He took upon Himself all of our sins at the cross and paid for them, thus satisfying His perfect justice and righteousness in a way that animal sacrifices never could—we may understand very little of that at the point of salvation, but our faith in Jesus Christ is what saves us, not having a full understanding of the **Doctrine of Soteriology (Salvation)**. Most of the time, we understand some small subset of soteriology, but it is our faith in Jesus Christ which is efficacious for our salvation.

What I am saying is, someone who trusted in Jesus Christ in the Old Testament, did not, when offering up an animal sacrifice, say to himself, “That is representative of my Savior, Jehovah Elohim, Who will come in the flesh and die for my sins in the future.” His trust was in Jehovah Elohim, just as was Abraham’s, and he participated in animal sacrifices in obedience to the Law of Moses. The result was, millions of children and adults saw these sacrifices over and over and over again, but never fully and completely understood what they all meant.

Ideally speaking, believers in the time of Jesus, would observe Him on the cross, and it would all come together and make sense to them. However, it is even questionable if anyone stood at the foot of the cross, and tied all of this together. Paul would do this for us in his epistles, which would be written 15 years or more later.

Here is what is amazing about the Bible (one of the many things). Today, if we know the Word of God, then we automatically tie together the animal sacrifices of the Law with the offering of Isaac, with the suffering of David in Psalm 22, with the Suffering Servant of Isa. 53—seeing all of these things as looking forward to our Lord dying on the cross for our sins. It is so clear and perspicuous to many of us, that it is hard to imagine that Old Testament believers did not get it; it is hard to imagine that they read these passages or offered up these animal sacrifices, and yet did not pull it all together. The New Testament fits over the Old Testament like a glove fitted to a hand, as if the writers all knew completely and fully what was and what would be. And yet, no rabbi in Jewish history ever correctly points out, “These animal sacrifices look forward to a time when Jehovah Elohim will become man and die for our sins.” It is even more remarkable that, all soteriology is laid out for us in the Old Testament, although it is unlikely that anyone of that era ever understood it. And yet, they could still be saved, and were, by the millions.

This understanding of believers in the Old Testament and the true concept of progressive revelation can be studied further in **Psalm 51** ([HTML](#)) ([PDF](#)), the **Doctrine of Progressive Revelation** ([HTML](#)) ([PDF](#)) and the **Dual Authorship of the Scriptures** ([HTML](#)) ([PDF](#)).

Psalm 32:1 reads: [Blessings \[to the one whose\] transgression has been lifted up; \[and whose\] sin has been covered](#). Happiness in Scripture is related to God, rather than to things. Happiness in Scripture is based upon God forgiving our sins more than it is upon how much stuff we accumulate in time. Because we are created by God, our relationship to Him is far more important than the things all around us. In this psalm, what is fundamental is solving the sin problem. The great barrier between man and God consists of Adam’s original sin imputed to us, a sin nature which we inherit at birth, and we all commit personal sins. These 3 things place us at odds with God. Psalm 32:1–2 speaks of the happiness we have when this **barrier of sin**¹⁰ has been removed.

¹⁰ External link to <http://www.spokanebiblechurch.com/study/Bible%20Doctrines/barrier.htm> where the barrier between man and God is more fully developed.

**Blessings [to] a man does not impute Y^ehowah
to him iniquity;
and [there is] no in his spirit deceit.**

Psalm
32:2

**Happinesses [to] a man to whom Y^ehowah
does not impute iniquity;
and in his spirit [there is] no deceit.**

**Happinesses to a man to whom Jehovah does not impute iniquity
and in whose spirit there is no guile (or deceit).**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Blessed is the man to whom the Lord hath not imputed sin, and in whose spirit there is no guile..
Masoretic Text (Hebrew)	Blessings [to] a man does not impute Y ^e howah to him iniquity; and [there is] no in his spirit deceit.
Peshitta (Syriac)	Blessed is the man to whom the LORD has not reckoned his iniquity, and in whose <u>heart</u> there is no guile.
Septuagint (Greek)	Blessed is the man to whom the Lord will not impute sin, and in whose <u>mouth</u> there is no guile.

Significant differences: In the Hebrew, in the second line, it reads *spirit*; not *mouth* or *hearti*.

Thought-for-thought translations; paraphrases:

Contemporary English V.	You bless them by saying, "You told me your sins, without trying to hide them, and now I forgive you."
Easy English (Churchyard)	- does not put it against him when he does bad things There is nothing false in his spirit.
Easy-to-Read Version	A person is very happy [197] when the Lord says he is not guilty. {That person is very fortunate} he didn't hide his secret sins. [198]
Good News Bible (TEV)	Happy is the one whom the LORD does not accuse of doing wrong and who is free from all deceit.
<i>The Message</i>	Count yourself lucky-- GOD holds nothing against you and you're holding nothing back from him.
New Century Version	Happy is the person whom the Lord does not consider guilty and in whom there is nothing false.
New Life Bible	How happy is the man whose sin the Lord does not hold against him, and in whose spirit there is nothing false.
New Living Translation	Yes, what joy for those whose record the Lord has cleared of guilt,[b] whose lives are lived in complete honesty!.

Partially literal and partially paraphrased translations:

American English Bible	And blest is the man God counts not a sinner, Nor has He found treachery in his mouth.
Ancient Roots Translinear	Happy the human Yahweh considers with no iniquity, with no deceit in his spirit-wind.
<i>God's Word</i> TM	Blessed is the person whom the LORD no longer accuses of sin and who has no deceitful thoughts.

NIRV	Blessed is the man whose sin the Lord never counts against him. He doesn't want to cheat anyone.
New Jerusalem Bible	How blessed are those to whom Yahweh imputes no guilt, whose spirit harbours no deceit.
Revised English Bible	Happy is he to whom the LORD imputes no fault in whose spirit there is no deceit.
New Simplified Bible	Blessed is the person whom Jehovah no longer accuses of sin and who has no deceitful thoughts.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Happy is the man in whom the Lord sees no evil, and in whose spirit there is no deceit.
Complete Jewish Bible HCSB	How blessed those to whom ADONAI imputes no guilt, in whose spirit is no deceit! How happy is the man the LORD does not charge with sin, and in whose spirit is no deceit!
JPS (Tanakh—1985)	Happy the man whom the LORD does not hold guilty, and in whose spirit there is no deceit.
NET Bible®	How blessed is the one [Heb "man." The word choice reflects the perspective of the psalmist, who is male. The principle of the psalm is certainly applicable to all people, regardless of their gender or age. To facilitate modern application, the gender and age specific "man" has been translated with the more neutral "one."] whose wrongdoing the LORD does not punish [Heb "blessed [is] the man to whom the Lord does not impute wrongdoing."], in whose spirit there is no deceit [In whose spirit there is no deceit. The point is not that the individual is sinless and pure. In this context, which focuses on confession and forgiveness of sin, the psalmist refers to one who refuses to deny or hide his sin, but instead honestly confesses it to God.].
New International Version	Blessed is the one whose sin the LORD does not count against them and in whose spirit is no deceit.
NIV – UK	Blessed is the man whose sin the LORD does not count against him and in whose spirit is no deceit.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Blessed (happy, fortunate, to be envied) is the man to whom the Lord imputes no iniquity and in whose spirit there is no deceit [Rom 4:7, 8].
Concordant Literal Version	Happy is the human to whom Yahweh is not reckoning depravity, And in whose spirit there is no deceit!
Context Group Version	Esteemed is [the] man to whom YHWH does not credit iniquity, And in whose spirit there is no deceit.
LTHB	Blessed is the man to whom Jehovah does not charge iniquity, and in whose spirit there is no guile.
Syndein	Happineses . . . {to} those/'How happy is he' . . . ; man to whom Jehovah/God does not impute sin/iniquity ; ; to pardon after rebound - release from liability ; the sin}, and in whose spirit {ruwach} there is no guile.
WEB	Blessed is the man to whom Yahweh doesn't impute iniquity, In whose spirit there is no decei.
<i>Young's Literal Translation</i>	O the happiness of a man, To whom Jehovah imputeth not iniquity, And in whose spirit there is no deceit.

The gist of this verse: There is happiness in the man that Jehovah does not credit iniquity to his account and does not have deceit in his own spirit.

Psalm 32:2a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ʾash ^e rêy (אַשְׁרֵי) [pronounced <i>ahsh^e-RAY</i>]	<i>blessedness, blessings, happinesses</i>	masculine plural construct	Strong's #835 BDB #80
ʾash ^e rêy is only found in the masculine plural construct. It is generally rendered <i>happiness [to], blessed [is, are]</i> . It means that either the subject is happy or they are in a desirable position and is reasonably rendered <i>blessings [and happiness to]</i> .			
ʾâdâm (אָדָם) [pronounced <i>aw-DAWM</i>]	<i>a man, a human being, mankind, Adam</i>	masculine singular noun	Strong's #120 BDB #9
lô' (לֹא or לוֹל) [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
châshab (חָשַׁב) [pronounced <i>khaw-SHAHB^y</i>]	<i>to think, to mediate, regard, to account, to count, to determine, to calculate, to impute, to reckon</i>	3 rd person masculine singular, Qal imperfect	Strong's #2803 BDB #362
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
ʿâvôwn (עוֹוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 3 rd person masculine plural suffix	Strong's #5771 BDB #730

Translation: [Happinesses \[to\] a man to whom Y^ehowah does not impute iniquity;...](#) Although the beginning of this psalm required some interpretation which required adding a few words, this verse, parallel to v. 1, defines that we are speaking of a man. Contrast this with Abram, to whom God imputed righteousness because Abram believed in Him (Gen. 15:6). Here, David is clearly saying that iniquity would not be imputed to him.

Under the concept of not needing to re-dig a hole that has already been dug....

The short version of this doctrine is, Adam, as the federal head of the human race, sinned, and his sin is imputed to the sin nature of every person born into this world.

Robby Dean's Doctrine of Adam's Original Sin

1. The term "Adam's original sin" refers to Adam's first sin. It is not his whole life, it is the first sin he committed which was the sin of disobedience in eating the fruit of the tree of the knowledge of good and evil. That was the issue. Throughout the Scriptures there is so much teaching about the impact of Adam's sin, and it always treats Adam's sin as a literal historical event. If that did not occur historically then it takes the foundation completely out from under what is taught in the New Testament regarding sin and salvation.

Robby Dean's Doctrine of Adam's Original Sin

2. Adam was the designated head of the human race, and that is called federal or representative headship. That means that it was Adam's sin and not the woman's sin that is determinative. 1 Timothy 2:13, 14, "For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived fell into transgression." So in some sense her sin is not as significant as his, first because he is the head, and second because she is deceived. Her sin did not impact the creation, it did not impact their progeny. It was not her sin that was determinative, it was Adam's sin.

3. Federalism is the view that Adam is the representative of the entire human race. Therefore Adam's decision would affect all of the human race. Adam's decision was set up to be a representative decision so that whatever he decided, however he went, that would determine the course for the human race. If he passed the test and rejected the temptation and did not eat of the fruit of the tree of the knowledge of good and evil then all of his descendants would be born with positive, confirmed righteousness. If he failed the test, then all of his descendants would be born in corruption, in a world of suffering and spiritual death as well as physical death. Therefore when Adam sinned as humanity's representative head the entire race fell. There are many examples in the Scripture of representative headship at work, where God designates a certain person as the head of the family or as the head of a people group, and their decision has ramifications that go down throughout all of history. For example, in Genesis chapter nine there is a curse announced by Noah on his grandson Canaan. Actually, it is his son Ham who violates Noah's privacy, but when Noah pronounces a blessing and a curse on his sons that curse fell on Canaan. Canaan wasn't even the one directly involved in the sin and it is actually his descendants on whom the curse falls. We can also say that the blessing on Japheth was one that didn't actually go to Japheth himself, but went to all of the descendants of Japheth. Another example is with Esau and Jacob. When Esau sold his birthright to Jacob all of his descendants from the consequences of that as they were excluded from the blessing of the promise to Abraham and to Isaac. And again, the promise to Abraham is a promise of blessing to a representative head. The promise to Abraham was to all of his descendants. The principle in the federal headship of Adam is that God in His omniscience knew that any human being put in that same situation with Adam under any set of circumstances would end up committing the same sin eventually.

4. The other view, which has to do with the transmission of guilt, is called seminalism, which comes from the Latin word which means seed. The idea in seminalism, which was a view originally set forth by Augustine and also held by Calvin and Luther, is the view that all humanity participated physically in Adam's sin, that the sin nature and the guilt of Adam's sin was passed on physically through procreation. That is the idea of seminalism. It is not only the sin nature but also the guilt of Adam's original sin were passed on physically through procreation. The biblical support for seminalism comes out of a passage in Hebrews-Hebrews 7:9, 10, "**And as I may so say, Levi also, who received tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchizedek met him.**" Levi was one of the sons of Jacob who later became known as Israel. Levi was the great grandson of Abraham, so there was quite a distance of time between them. Levi was not physically present when Abraham paid tithes to Melchizedek, but what the writer of Hebrews says is that he was there seminally "in the loins of his father." Therefore you can say that Levi paid tithes to Melchizedek. So the argument is that this shows that there is a physical or genetic tie or connection that is passed down physically through procreation from one generation to the other. When the argument is looked at you have Romans 5:12 to support federalism and you have Hebrews 7:9, 10 to support seminalism. The fact is, there are elements of both that are true and so we have to refine our thinking a little bit. Remember that in federalism both the sin nature and Adam's original sin are imputed on the basis of the representative principle. In seminalism the sin nature plus Adam's original sin are passed on genetically. But the way both are true is that the sin nature is passed on genetically and Adam's original sin on the basis of Adam's federal headship, is then imputed to that sin nature. So there are elements on both that are true and this is how you put them together. Adam's original sin is the result of the federal headship of Adam; seminalism is the result of the physical connection the sin nature is passed on genetically from father to the next generation.

Robby Dean's Doctrine of Adam's Original Sin

5. Understanding how the elements of both are true. In seminalism we see that the sin nature is passed on genetically through procreation. On the male side every sperm cell in the human body contains 46 chromosomes which give the blueprint of who you are. Those chromosomes pass on the genetic physical aspect to the sin nature. We know this because the sin nature is referred to in Scripture with such terms as "flesh," "body of sin," and other terms indicating a physical dimension to the sin nature. When these chromosomes that contain this genetic corruption of the sin nature are passed on they go down through the male. The cell splits into two cells that have 23 chromosomes each, and then those two cells mature into two mature sperm cells. This is an operation called meiosis. Then on the female side there is an egg that is produced, and it starts off with 46 chromosomes but in the process of meiosis it throws off 23 chromosomes in what is called polar bodies, a process of cell purification, so that when it is ready for fertilization the egg has only 23 chromosomes and has been purified. So on the female side is a purified egg but on the male side nothing is lost and so there is still a sin nature. When the sperm cell fertilizes the egg then the sin nature is passed on from one generation to the next. This shows one of the reasons for the virgin birth. When the male side is removed at the virgin conception and the virgin birth of the Lord Jesus Christ, then what happens in the virgin conception is the Holy Spirit causes the egg to have parthenogenesis without benefit of the sin nature so that the product is one hundred per cent true humanity, minus a sin nature and minus Adam's original sin. Because there is no sin nature there is no home for the assignment/imputation of Adam's original sin. Therefore Jesus in His humanity is born without a sin nature and without the imputation of Adam's original sin. He is born sinless or impeccable. That explains the seminalism side of the issue. It just deals with the physical transmission of the sin nature. On the federalism side where we see Adam as our designated head, his guilt is imputed to us, so that at the instant of birth we are born with a sin nature, and that sin nature is going to be the home to which God is going to impute Adam's original sin—the legal (not emotional) guilt of Adam's original sin.

From Robby Dean's notes <http://phrasearch.com/Trans/Dean/Genesis/Gen032.htm> accessed October 16, 2011. This was edited slightly. Dean's church is in Houston; its website is <http://www.westhoustonbiblechurch.org/index.htm> There are a number of doctrinal churches which can be found <http://kukis.org/Links/thelist.htm>

Chapter Outline

Charts, Maps and Short Doctrines

Happineses [to] a man to whom Y^howah does not impute iniquity;... It is reasonable to interpret this as referring to Adam's original sin which is imputed to all mankind (and womankind) at birth. When we believe in Jesus Christ (Jehovah Elohim in the Old Testament), righteousness is imputed to us rather than iniquity (Gen. 15:6).

Related to this is the doctrine of imputations. Again, there is no need to dig a well that has already been dug.

Robby Dean's Doctrine of Imputations

There are two categories of imputation. The first is real imputations and the second is called judicial imputations. Real imputation is when the justice of God imputes under the principle of antecedence and affinity. What is imputed has an affinity, which is an agreement or a correspondence for that to which it is imputed. That means there is an affinity between Adam's original sin on the one hand and its home which is the sin nature. They are like things, there is no discontinuity there. So there are two factors involved here: what is imputed from the justice of God, and the home or the target for the imputation. In terms of antecedence, that antecedence goes back to Adam's original sin, the original fall, and the affinity is the agreement between Adam's original sin and the sin nature. This makes it a real imputation.

Robby Dean's Doctrine of Imputations

There are four real imputations. The first is Adam's original sin to the sin nature. The second type of real imputation is eternal life to the human spirit-there is an affinity there. The human spirit is that which the Holy Spirit creates and imparts to us at the instant of salvation, and that is what gives us the ability and understanding to relate to God. The third is blessings in time are imputed to our perfect righteousness. We have perfect righteousness imputed from a judicial imputation and blessings in time are imputed to that. Fourth, blessings in eternity are imputed to the resurrection body. So those four imputations are real-Adam's original sin to the sin nature, eternal life to the human spirit, blessings in time to perfect righteousness, blessings in eternity to the resurrection body. Those are all real imputations because there is an affinity between what is imputed and its home.

Then we come to the second category of imputations, and these are judicial imputations. Judicial imputations take place where the justice of God imputes what is not antecedently one's own and where there is no affinity. In other words, there is no preceding action of event in the one to whom something is judicially imputed which warrants that imputation. Therefore there is no affinity, no agreement or inherent similarity between what is imputed and the recipient. That becomes clear when we look at the two judicial imputations.

The first is personal sin to Christ on the cross. Jesus Christ was born without a sin nature. He never committed any act of personal sin. Therefore there is nothing in Christ, no antecedent action, nothing preceding the cross which has any affinity or correlation with sin. The point here is that when personal sins were imputed to Christ there was nothing in Christ that had any affinity to personal sin, or there was no action in the life of Christ which made a basis for that imputation. In the same way on the second type of imputation, which is perfect righteousness to the believer at the point of salvation, there is no affinity. The believer is born with a sin nature. He has three strikes against him: he has a sin nature; he has been imputed with Adam's original sin; and he has personal sins. So there is no antecedent action of perfection in man to make him worthy of salvation. There is nothing in man that has affinity with perfect righteousness; therefore it is a judicial imputation.

So to go back to where we started, there are two ways of explaining the relationship of Adam's sin to his descendants. These are called federalism and seminalism. To remember this, a key word for federalism is "representative"; a key word for seminal is "physical." So that one is not physical and is going to be legal and the other is going to be physical and genetic. They both have elements of truth to them and they are both supported by passages in the Scripture. Therefore we can say that federalism deals with the imputation of Adam's original sin and seminalism has to do with the genetic transmission of the sin nature. The way they come together is that at the instant of birth Adam's original sin is imputed to the sin nature, and that is called a real imputation. The key passage for this is Romans 5:12, **"Wherefore, as by one man sin entered into the world, and [spiritual] death by sin; and so death [spiritual] passed upon all men, for [this reason] all sinned."**

The "one man" of Romans 5:12 is Adam. Because of Adam's decision sin entered into the world. Here we have the aorist active indicative of the verb *eisērchomai* [εἰσερχομαι] which means to go into or to enter. This is a culminative aorist, it looks at the conclusion of a process, the completion of an action in past time, and that indicates that Adam's sin entered the world at one time in human history. That is a completed action that happened when Adam sinned in Genesis chapter three. That sin ended the age of perfect environment, ended the first dispensation, violated God's covenant which had been established with Adam, and plunged the human race into sin. Prior to the fall God's love was the basis for man's relationship with God and the foundation of his fellowship, but after Adam sinned the point of contact shifted from God's love to God's righteousness and justice. These had to be satisfied before God could save mankind.

All have sinned because spiritual death is the situation in man. This takes place because man is born with a genetically formed sin nature to which Adam's original sin is imputed. The result of this is spiritual death. This occurs at the instant of birth. That explains man's condition. The reason there is so much suffering in the world is because man is under condemnation. He is spiritually dead, separated from God, cannot understand divine things, and he does not understand the truth of God's Word.

Robby Dean's Doctrine of Imputations

Romans 5:13, "For until the law sin was in the world: but sin is not imputed when there is no law." The point that Paul was addressing here is that there were many Jews who taught that it was the Mosaic law that condemned man, that because they failed to obey the law they were under condemnation. But the problem is that the Mosaic law doesn't define sin, it is not the basis for condemnation, it exposes sin. All of the things defined as sin in the Mosaic law had been sin for 2000 years before the Mosaic law. It was a sin to commit murder in Genesis four, as we will see. So the Mosaic law doesn't define sin, it is designed to expose sin in the life of the nation Israel. Romans 3:20, ". by the law is the knowledge of sin." The law was designed to expose man's inability to live up to God's righteous standards. Cf. Romans 7:7. The point of this, then, is that personal sin is not the basis for condemnation. We are not condemned because of what we do, we are condemned because of what Adam did. Condemnation is based on original sin. As a result of that we are born condemned, born a sinner.

The conclusion that we draw from all of this is that Adam's sin is not just his sin. Adam's sin is our sin, the sin of the entire human race. All of Adam's descendants are born in a state of helplessness, hopelessness and under condemnation. They are born with a corruption. That means that there is nothing in any of us that allows us to do anything to merit salvation.

From Robby Dean's notes <http://phrasearch.com/Trans/Dean/Genesis/Gen032.htm> accessed October 16, 2011. This was slightly edited.

Also see: http://www.wenstrom.org/downloads/written/doctrines/theology_proper/imputation.pdf as an additional reference.

Chapter Outline

Charts, Maps and Short Doctrines

The Evidence Bible explains: *Transgression is violation of the Law. Sin is falling short of the Law's standard. Iniquity is lawlessness.*¹¹

In vv. 1–2a, we have 3 different words for sin: Blessings [to the one whose] **transgression** has been lifted up; [and whose] **sin** has been covered; happinesses [to] a man to whom Y^ehowah does not impute **iniquity**

Summary of the 3 Synonyms for Sin

The Word	Origin	Solution	Text/Commentary
<p>pesha' (פֶּשַׁע) [pronounced PEH-shahg], which means violation, infraction, disobedience, insubordination, rebellion, transgression, trespass. Strong's #6588 BDB #833</p>	<p>From the root to break with; hence to break a covenant with, to revolt, to rebel. In most cases, this would be rebelling against God.</p>	<p>God lifts up this disobedience which is upon us, weighing us down, removing it from us.</p>	<p>We are born into this world with a sin nature, which we inherit from Adam, our father. The sin nature distorts the soul and tempts us to sin. If then I do that which I do not desire, I consent to the law that it is good. But now it is no more I that do it, but sin that dwells in me (Rom. 7:16–17).</p>

¹¹ The Evidence Bible by Ray Comfort and Kirk Cameron; ©1685; from e-Sword, Psalm 32:1 (Edited).

Summary of the 3 Synonyms for Sin

The Word	Origin	Solution	Text/Commentary
<p>chăṭā'âh (חַטָּאָה) [pronounced <i>khuht-aw-AW</i>], which means <i>sin, sin offering; sacrifice for sin</i>. Strong's #2401 BDB #308</p>	<p>The idea is <i>missing the mark; missing a step; losing one's footing; stumbling</i>. This is being on a path and then losing one's footing and getting off the path.</p>	<p>God, in the Old Testament, covers over the sin, so that it is not visible to Him. We saw this originally in Genesis when God covered Adam and the woman's nakedness with animal skins.</p>	<p>We all commit personal sins. In the Old Testament, these are covered over until Jesus comes and pays for these sins. The blood of Jesus Christ His Son cleanses us from all sin (1John 1:7b).</p>
<p>'āvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>], which means <i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>. Strong's #5771 BDB #730</p>	<p>The idea is <i>a bending, a curving</i>.</p>	<p>God does not impute <i>iniquity</i>, which makes a man happy.</p>	<p>This would be Adam's original sin, which God imputes to all men at birth. When Adam sinned, we sinned. Therefore, even as through one man sin entered into the world, and death by sin, and so death passed on all men inasmuch as all sinned: for until the Law sin was in the world, but sin is not imputed when there is no law (Rom. 5:12–13).</p>

These 3 words for sin are looked at from an Old Testament perspective. The power of the sin nature over us is removed; personal sin is covered over, and Adam's original sin is not imputed to us.

Although this was inspired by Bullinger's examination of these 3 words, I did not follow his approach very closely. For instance, Bullinger tried to force these sins into *thought, word and deed*; which was a stretch, in my opinion. *Figures of Speech Used in the Bible*; E. W. Bullinger; ©originally 1898; reprinted 1968 Baker Books; p 327.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>w^e (or v^e) (וּ, or ו) [pronounced <i>weh</i>]</p>	<p><i>and, even, then; namely; when; since, that; though</i></p>	<p>simple wâw conjunction</p>	<p>No Strong's # BDB #251</p>
<p>'êyn (אֵין) [pronounced <i>ān</i>]</p>	<p><i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i></p>	<p>particle of negation; substantive of negation</p>	<p>Strong's #369 BDB #34</p>

Psalm 32:2b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
rûwach (רוּחַ) [pronounced ROO-ahkh]	<i>wind, breath, spirit, apparition</i>	feminine singular noun with the 3 rd person masculine singular suffix	Strong's #7307 BDB #924
r ^o mîyyâh (הַיָּמַר) [pronounced r ^o -mee-YAW]	<i>a letting down or relaxing of [the hands], indolence, slothful; deception, deceit, fraud</i>	feminine singular noun	Strong's #7423 BDB #941

Translation: ...and in his spirit [there is] no deceit. What does this mean? This is a reference to the inner person, and, in this case, the inner person of David. Now, in the human spirit, who does man attempt to deceive? God or oneself. The human spirit is where man has fellowship with God. What is happening here is, we are not speaking of the actual function of the human spirit. This is a person who has sinned, but won't admit this to God, so that his "human spirit" is filled with deceit; his inner person is against God, even if he makes some sort of religious show of his life.

David indicates that, with a person who has come clean with God, there is no deceit in his human spirit. He has admitted his sins to God. Confession of sin is not found in this verse, but it is implied. Just like in the previous verse, *man* was not found in the verse, but it was implied. Now, an entire concept is implied in this verse, but it is not actually found in this verse. As in the previous verse, we should expect David to make reference to it in the following verse.

Clarke summarizes the words for wrongdoing in this verse and what is done with them.

Clarke on the 4 Words for Wrongdoing

Words for Wrongdoing	God Deals with Wrongdoing
Transgression (עָשָׂה pesewa) signifies the passing over a boundary, doing what is prohibited.	Transgression (עָשָׂה pesha) must be forgiven (יָשַׁן nesui) borne away, i.e., by a vicarious sacrifice; for bearing sin, or bearing away sin, always implies this.
Sin (חָטָא chataah) signifies the missing of a mark, not doing what was commanded; but is often taken to express sinfulness, or sin in the future, producing transgression in the life.	Sin (חָטָא chataah) must be covered (כִּסֶּה kesui) hidden from the sight. It is odious and abominable, and must be put out of sight.
Iniquity (אָוֵן avon) signifies what is turned out of its proper course or situation; any thing morally distorted or perverted. Iniquity, what is contrary to equity or justice.	Iniquity (אָוֵן anon) which is perverse or distorted, must not be imputed (לֹא יָחֹשֵׁב lo yachshob) must not be reckoned to his account.

Clarke on the 4 Words for Wrongdoing

Words for Wrongdoing

Guile (הימר remiyah) signifies fraud, deceit, guile, etc. To remove these evils, three acts are mentioned: forgiving, covering, and not imputing.

God Deals with Wrongdoing

Guile (הימר remiyah) must be annihilated from the soul: In whose spirit there is no Guile. The man whose transgression is forgiven; whose sin is hidden, God having cast it as a millstone into the depths of the sea; whose iniquity and perversion is not reckoned to his account; and whose guile, the deceitful and desperately wicked heart, is annihilated, being emptied of sin and filled with righteousness, is necessarily a happy man.

From: Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 32:1 (edited and placed into a chart).

Chapter Outline

Charts, Maps and Short Doctrines

Paul builds an argument for salvation by faith, apart from the Law of Moses, from these verses.

Paul Quotes these First Two Verses

Scripture

Text/Commentary

Paul's preface in Rom. 4:1–6: *What can we say that we have discovered about our ancestor Abraham? If Abraham had God's approval because of something he did, he would have had a reason to brag. But he could not brag to God about it. What does Scripture say? "Abraham believed God, and that faith was regarded by God to be his approval of Abraham." When people work, their pay is not regarded as a gift but something they have earned. However, when people don't work but believe God, the one who approves ungodly people, their faith is regarded as God's approval. David says the same thing about those who are blessed: God approves of people without their earning it. David said,*

Rom 4:7 *"Blessed are those whose disobedience is forgiven and whose sins are pardoned.*

*Blessings [to the one whose] transgression has been lifted up;
[and whose] sin has been covered;*

Rom 4:8 *Blessed is the person whom the Lord no longer considers sinful."*

*Happineses [to] a man to whom Y^ehowah does not impute iniquity;
and in his spirit [there is] no deceit.*

Paul concludes with Rom 4:9–13 *Are only the circumcised people blessed, or are uncircumcised people blessed as well? We say, "Abraham's faith was regarded as God's approval of him." How was his faith regarded as God's approval? Was he circumcised or was he uncircumcised at that time? He had not been circumcised. Abraham's faith was regarded as God's approval while he was still uncircumcised. The mark of circumcision is the seal of that approval. Therefore, he is the father of every believer who is not circumcised, and their faith, too, is regarded as God's approval of them. He is also the father of those who not only are circumcised but also are following in the footsteps of his faith. Our father Abraham had that faith before he was circumcised. So it was not by obeying Moses' Teachings that Abraham or his descendants received the promise that he would inherit the world. Rather, it was through God's approval of his faith.*

In Rom. 4:8, Paul appears to be summarizing Psalm 32:2, rather than quoting it directly.

Paul then makes the point that Abraham was made righteous apart from circumcision and long before the Mosaic Law.

The Romans passage was quoted from God's Word™.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:1–2 Blessings [to the one whose] transgression has been lifted up; [and whose] sin has been covered; Happinesses [to] a man to whom Y^ehowah does not impute iniquity; and in his spirit [there is] no deceit. It will become clear that David has sinned and he is being disciplined for it. However, here, he recognizes how man is happy because God lifted up his sin, He has covered his transgression and He has not imputed iniquity to him.

How does a man have deceit in his human spirit? Strictly speaking, he does not. The human spirit is where we store information which allows us to understand and fellowship with God. When we have sinned, this is all shut down. However, the idea here is, the person whose human spirit is functioning normally has fellowship with God and there is no deceit.

What would deceit be? Hiding a sin from God; or rationalizing a sin that you have committed. This is how homosexual believers are kept perpetually out of fellowship. They convince themselves that homosexual actions are not sins but acts of love (they are acts of self-gratification or mutual gratification); so they do not name these sins to God. Therefore, they remain out of fellowship constantly. Any believer who has a sin that he commits, but rationalizes that sin, remains out of fellowship; his human spirit is shut down, and he goes nowhere in his Christian life. You can rationalize your sins in a number of ways. You can blame someone else that you lost your temper. You can say that your sexual desire is put there by God, so acting upon your sexual desire is not sin. You can blame our lousy government and its high taxes for you choosing to cheat on your taxes or to fudge the numbers. You are temporally forgiven for your sins because you name these sins to God; you deceive God, if you rationalize your sins away.

On the other hand, how you feel about your sins is not an issue. What you promise God or what you say to God is not the issue. You may feel good about the sins that you committed and you may feel lousy about what you did; your sins are forgiven on the basis of the cross, not on the basis of how you feel. This is true for initial and positional sanctification (salvation); this is true for ultimate sanctification (when we spend eternity with God) and this is true for temporal sanctification. In other words, God does not require you to work up some guilt in order for you to name your sin to Him. God is not expecting you to feel badly in order to name your sin to Him. God is not expecting you to promise Him that you will never commit this sin again. The basis for our forgiveness is that Jesus paid for our sins on the cross.

Now, when you discipline your own children—you may want them to feel badly about what they have done. You may want them to recognize how their sins have affected others and teach them to stand in the place of the person that they have wronged. What you want is obedience to your authority and you want them to commit as few sins as possible, so that their lives will be better. You want them to learn some self-control, so you teach them about sins in a number of different ways.

However, our relationship to God is different. God the Father is our Father, but that is an analogous situation. Again, our sins are forgiven *only* because Jesus paid for these sins on the cross. We are forgiven temporally because we admit these sins to God. In v. 5, we will cover **Confession of Sin in the Old Testament** point by point.

Chapter Outline

Charts, Maps and Short Doctrines

Divine Discipline is Upon David

When I was silent, wasted away my bones in my cry all the day. Psalm 32:3 **Because I was silent, my bones wasted away in my cry all the day.**

My bones wasted away because I was silent in my crying all the time.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Because I was silent my bones grew old; whilst I cried out all the day long.
Masoretic Text (Hebrew)	When I was silent, wasted away my bones in my cry all the day.
Peshitta (Syriac)	Because I <u>suffered in</u> silence all the day long, my bones waxed old during my <u>deep slumber</u> .
Septuagint (Greek)	Because I kept silence, my bones <u>waxed old</u> , <u>from</u> my crying all the day.

Significant differences: This is the first verse in which we have some serious disagreements. We have *I suffered in*, in the English translation from the Syriac; this is not found in the Hebrew. The Greek verb is not too different from the Hebrew verb. However, the final preposition in the Greek is *from*, *away from*; which is not the normal translation of a *bêyth* preposition. At the end of the Syriac, we have *deep slumber*, which I have no idea what that is all about.

Thought-for-thought translations; paraphrases:

Contemporary English V. Easy English (Churchyard) Easy-to-Read Version	Before I confessed my sins, my bones felt limp, and I groaned all day long. When I said nothing my bones became weak and I cried all day long. God, I prayed to you again and again, but I did not talk {about my secret sins}. I only became weaker every time I prayed.
Good News Bible (TEV) <i>The Message</i>	When I did not confess my sins, I was worn out from crying all day long. When I kept it all inside, my bones turned to powder, my words became daylong groans.
New Century Version	When I kept things to myself, I felt weak deep inside me. I moaned all day long.
New Life Bible	When I kept quiet about my sin, my bones wasted away from crying all day long.

Partially literal and partially paraphrased translations:

American English Bible	I've become quiet as my bones have grown older; I no longer call out all day long.
Ancient Roots Translinear <i>God's Word</i> TM	When I silenced, my bones deteriorated and I roared all the day. When I kept silent about my sins, my bones began to weaken because of my groaning all day long.
New American Bible	Because I kept silent [did not confess the sin before God], my bones wasted away; I groaned all day long.
Revised English Bible Today's NIV	While I refused to speak, my body wasted away with day-long moaning. When I kept silent, my bones wasted away through my groaning all day long.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	When I kept my mouth shut, my bones were wasted, because of my crying all through the day.
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JPS (Tanakh—1985) As long as I said nothing,
my limbs wasted away
from my anguished roaring all day long.

NET Bible® When I refused to confess my sin [Heb "when I was silent."],
my whole body wasted away [Heb "my bones became brittle." The psalmist pictures
himself as aging and growing physically weak. Trying to cover up his sin brought
severe physical consequences.],
while I groaned in pain all day long.

The Scriptures 1998 When I kept silent, my bones became old Through my groaning all the day.

Literal, almost word-for-word, renderings:

The Amplified Bible When I kept silence [before I confessed], my bones wasted away through my
groaning all the day long.

Concordant Literal Version When I kept silent toward You, my bones became worn out With my roaring the
entire day."

English Standard Version For when I kept silent, my bones wasted away through my groaning all day long.
LTHB When I kept silence, then my bones became old, through my howling all day.
NRSV While I kept silence, my body wasted away
through my groaning all day long.

Syndein When I was caused to keep silent {about my sins} {failure to rebound}, my
body/bones 'wasted away'/'was worn out by use'/'waxed old' through my groaning
all the day long. {sh@agah - literally the 'roaring' like of a lion' - internal distress}.

Young's Literal Translation When I have kept silence, become old have my bones, Through my roaring all the
day.

The gist of this verse: While David remained silent before God by not confessing his sins to God, his
bones wasted away and he cried all day in pain.

Psalm 32:3a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced kee]	for, that, because; when, at that time, which, what time	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
chârash (חָרַשׁ) [pronounced chaw-RASH]	to be silent, to exhibit silence, to keep silent; to cause to be silent; to be deaf, to be dumb; to bear silently; to hold one's peace	1 st person singular, Hiphil perfect	Strong's #2790 BDB #361
bâlâh (בָּלָה) [pronounced baw-LAW]	to fall, to fall away; to waste away [physically, mentally]; to become completely and fully used up; to fail; to be brought to nothing	3 rd person masculine plural, Qal perfect	Strong's #1086 BDB #115
‘etsem (עֲצֶמָה) [pronounced géh-TSEM]	bone, substance, self; self-same; corporeality, duration, existence, and therefore identity	feminine plural substantive with the 1 st person singular suffix	Strong's #6106 BDB #782

Translation: Because I was silent, my bones wasted away... There are things in the narrative of 2Sam. 12 that we are not told. David, while out of fellowship, also suffered physical ailments. Here, he felt as if his bones were wasting away. My guess is, he simply felt extremely weak and sickly. If this was not the case, then Psalm 32 was

written at a different time in his life, where he had sinned and remained out of fellowship for a long time. He was now in intensive discipline.

In life, we get out of fellowship by sinning. We can choose to name our sins to God (1John 1:9) and be restored to fellowship, or we can remain out of fellowship as we go through the 3 stages of discipline.

The Stages of Discipline

1. The first stage is warning discipline. When Jesus said, "**Behold, I stand at the door and knock. If anyone opens the door, I will come in to him and will dine with Him, and He with Me.**" (Rev. 3:20), this is warning discipline. God's knocking is His warning to us. When we open the door, we are responding to this discipline. We respond by naming our sins to Him. The end result is, we have fellowship with Him.
2. The second stage is intensive discipline, called the scourging stage of discipline by others. If the believer ignores warning discipline and keeps the door shut, he then moves into the second stage of divine discipline called intensive discipline. Such believers are not only out of fellowship and ignorant of Bible doctrine, but they are guided by how they feel. They have no objective reality; their reality is their emotion; and they are under very strong discipline. From the sounds of this psalm, David is in intensive discipline. **For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer** (Psalm 32:3-4). *Keeping silent* means that David did not name his sins to God, and his discipline continued to intensify.
3. The final stage of discipline is the sin unto death. This is where we have stayed out of fellowship for so long, that we no longer have a place in the plan of God, apart from being an example to other believers. The sin unto death does not mean a loss of salvation; once you die, by any means, you are face to face with God, in a place where there is **no more tears, no more death; the old things have passed away**. What we have done is been pulled from the game by our coach. We may have been minutes away from scoring a great touchdown, but our sorry attitude has our taken off the field. We only have one shot at life, and then we step into eternity. God has us on the playing field; God will allow us to throw or run the winning touchdown. We can have rewards which extend into eternity. God allows us to build upon the foundation of Jesus Christ with **gold, silver and precious stones**; or with **wood hay and stubble**; we get to make this choice. As long as we are alive, God gives us this choice. 1John 5:16-17 1Cor.5:5 1Tim.1:20 Heb.3:15-17 Jude 23
4. Two of these stages are found in Heb. 12:5-6 **And you have forgotten the exhortation which He speaks with you, as with sons, "My sons, do not regard lightly the chastening of the Lord, nor faint while being corrected by Him. For whom the Lord loves, He disciplines, and scourges every son whom He receives."** (From Prov. 3:11-12).
5. These stages are all summed up in 1Cor. 11:30 **For this cause many are weak and sickly among you, and many sleep.** Weak is stage 1, sickly is stage 2, and dying is stage 3.

Mostly taken from <http://dictionaryofdoctrine.com/Rebound-Revisited.html> which appears to be notes taken from R. B. Thieme, Jr. lectures. Also from <http://www.teleiology.com/pdf/18/D080527.pdf> both accessed October 20, 2011.

Chapter Outline

Charts, Maps and Short Doctrines

The reason for this sickness is, he kept silent. Now, *keeping silent* will be contrasted with him crying in distress all day long. How are you silent and, at the same time, you cry in great distress? Being silent refers to David's communication with God. David did not go to God and confess, "I lusted after this woman, so I had her brought to me and I took her. Then, when I found out that she was pregnant, I first tried to bamboozle her noble husband, and, when he did not fall for that, I had her husband killed." (assuming that this psalm was written in association with his sins against Bathsheba and Uriah the Hittite). There was a period of time, after David had sex with Bathsheba that he then got conspiratorial against her husband. He tried to get him to go home, during a time of war, and have sex with his wife, which was outside of his personal standards. So, Uriah, Bathsheba's husband, did not go along with David's request. So David got him drunk to see if he would be enticed to go see his wife. That did not work. So David then had this honorable man carry the order to General Joab that would result in his death. All of this took a period of a month or two. Bathsheba had to recognize that she was pregnant, tell David,

and then David had to spring into action. All of this took time. During that time, David was silent before God, but God was beginning to exert pressure on David to get him to confess his sin.

We know that this silence has to do with the confession of sin, as David will acknowledge his sin to God in v. 5.

Psalm 32:3b			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
sh ^e âgâh (שׂגַהּ) [pronounced sh ^e aw-GAWH]	<i>a human cry of distress; a mournful cry; the roar of a lion</i>	feminine singular substantive with the 1 st person singular suffix	Strong's #7581 BDB #980
kôl (כֹּל) [pronounced kohl]	<i>the whole, all of, the entirety of, all; can also be rendered any of</i>	masculine singular construct followed by a definite article	Strong's #3605 BDB #481
yôwm (יוֹם) [pronounced yohm]	<i>day; time; today (with a definite article); possibly immediately</i>	masculine singular noun with the definite article	Strong's #3117 BDB #398

Translation: *...in my cry all the day.* This final phrase is an extension of what has come before. The entire verse reads: *Because I was silent, my bones wasted away in my cry all the day.* David is crying all the day from physical pain because his bones are wasting away, but, he is silent. The idea is, he is silent with regards to confession of sin. However, David is making a great deal of noise by crying all the day—his vocal cords still work—but he is not naming his sins to God as he ought.

Note how there seems to be an apparent contradiction here: *Because David is silent...my cry all the day.* David's silence is with regards to naming his sins to God. For this reason, his body is wasting away and he cries in pain all day long. The idea here is to get our attention. It is to make us recognize the apparent contradiction and then to think about it.

All the day simply means that this continued without intermission.

There are other psalms with a similar theme, also by David. Psalm 6:1–2 *O LORD, rebuke me not in Your anger, nor discipline me in Your wrath. Be gracious to me, O Jehovah, for I am languishing; heal me, O Jehovah, for my bones are troubled.* Psalm 31:9–10 *Be gracious to me, O Jehovah, for I am in distress; my eye is wasted from grief; my soul and my body also. For my life is spent with sorrow, and my years with sighing; my strength fails because of my iniquity, and my bones waste away.* Psalm 38:1–5 *O Jehovah, rebuke me not in Your anger, nor discipline me in Your wrath! For Your arrows have sunk into me, and your hand has come down on me. There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin. For my iniquities have gone over my head; like a heavy burden, they are too heavy for me. My wounds stink and fester because of my foolishness.* All of these psalms sound like intensive discipline to me.

For day and night heavy upon me Your hand;
was overthrown my juice in a heat of summer.
Selah!

Psalms
32:4

For day and night, Your hand was heavy upon
me;
my vigor was overthrown in the heat of the
summer.
[Musical] pause.

For Your hand was heavy upon me day and night;
my strength was overthrown as the heat of the summer.
[a musical pause]

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For day and night Your hand was heavy upon me: <u>I am</u> turned in my <u>anguish</u> , while the <u>thorn</u> is <u>fastened</u> .
Masoretic Text (Hebrew)	For day and night heavy upon me Your hand; was overthrown my juice in a heat of summer. Selah!
Peshitta (Syriac)	For day and night thy hand was heavy upon me; <u>intense pain developed in my heart great enough to kill me</u> .
Septuagint (Greek)	For day and night Your hand was heavy upon me; <u>I became thoroughly miserable while a thorn was fastened in me</u> . Pause.

Significant differences: These 4 languages are in synch in the first verse. There is nearly nothing in common in the second phrase in these 4 languages. Most of the translation below go along with the Hebrew.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Night and day your hand weighed heavily on me, and my strength was gone as in the summer heat.
Easy-to-Read Version	God, you made life harder and harder on me, day and night. I became like a dry, dry land in the hot summertime. (SELAH [This word is for the musicians. It probably means the singers should pause here or the music should be louder here.])
Good News Bible (TEV)	Day and night you punished me, LORD; my strength was completely drained, as moisture is dried up by the summer heat.
<i>The Message</i> New Century Version	The pressure never let up; all the juices of my life dried up. Day and night you punished me. My strength was gone as in the summer heat.
New Living Translation	Day and night your hand of discipline was heavy on me. My strength evaporated like water in the summer heat. <i>Interlude</i>

Partially literal and partially paraphrased translations:

American English Bible	For, Your hand pressed upon me both day and night, and in misery I writhed as though stabbed by a thorn.
Ancient Roots Translinear	For daytime and night your hand is-heavy over me. transforming me as the linseed in the drought of summer. Selah.
New American Bible	For day and night your hand was heavy upon me; my strength withered as in dry summer heat.

Selah

NIRV	Day and night your heavy hand punished me. I became weaker and weaker as I do in the heat of summer. <i>Selah</i>
New Jerusalem Bible	...day and night your hand lay heavy upon me; my heart grew parched as stubble in summer drought. Pause.
Revised English Bible	For day and night your hand was heavy upon me; the sap in me dried up as in summer drought. <i>[Selah]</i>
New Simplified Bible	Day and night your hand lay heavily on me. My strength drained in the summer heat.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For the weight of your hand was on me day and night; my body became dry like the earth in summer. <i>Selah</i> .
JPS (Tanakh—1917)	For day and night Thy hand was heavy upon me; my sap was turned as in the droughts of summer. <i>Selah</i>
NET Bible®	For day and night you tormented me [Heb "your hand was heavy upon me."]; you tried to destroy me [Heb "my [?] was turned." The meaning of the Hebrew term דָּשַׁל (lashad) is uncertain. A noun דָּשַׁל (lashad, "cake") is attested in Num 11:8, but it would make no sense to understand that word in this context. It is better to emend the form to לִשְׁחַדִּי (lîshuddiy, "to my destruction") and understand "your hand" as the subject of the verb "was turned." In this case the text reads, "[your hand] was turned to my destruction." In Lam 3:3 the author laments that God's "hand" was "turned" (הִפָּאֵחַ hafakh) against him in a hostile sense. sn You tried to destroy me. The psalmist's statement] in the intense heat [The translation assumes that the plural form indicates degree. If one understands the form as a true plural, then one might translate, "in the times of drought."] of summer [Summer. Perhaps the psalmist suffered during the hot season and perceived the very weather as being an instrument of divine judgment. Another option is that he compares his time of suffering to the uncomfortable and oppressive heat of summer.]. (<i>Selah</i>)
New Advent Bible	For day and night your hand was heavy upon me: I am turned in my anguish, whilst the thorn is fastened.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	For day and night Your hand [of displeasure] was heavy upon me; my moisture was turned into the drought of summer. <i>Selah</i> [pause, and calmly think of that]!
Concordant Literal Version	For by day and night, Your hand was heavy upon me; My freshness was turned into the droughts of summer. Interlude"
A Conservative Version	For day and night thy hand was heavy upon me. My moisture was changed [as] with the drought of summer. <i>Selah</i> .
Context Group Version	For day and night your hand was heavy on me: My moisture was changed in the drought of summer. <i>Selah</i> .
English Standard Version	For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. <i>Selah</i>
LTHB	For by day and by night Your hand was heavy on me; my sap was turned into the droughts of summer. <i>Selah</i> .
NASB	For day and night Your hand [1 Sam 5:6; Job 23:2; 33:7; Ps 38:2; 39:10] was heavy upon me;

My vitality [Lit *life juices were turned into the drought of summer*] [Psalm 22:15] was drained away as with the fever heat of summer.

Selah [Selah may mean: *Pause, Crescendo or Musical interlude*].

New King James Version

For day and night Your hand was heavy upon me;

My vitality was turned into the drought of summer. Selah

Syndein

For day and night Your hand kept on being heavy upon me {idiom for divine discipline for sin}. My vitality {literally 'bodily fluids'/moisture (I@shad)} was drained away {literally 'became like the drought of summer'}. Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.

Updated Bible Version 2.11

For day and night your hand was heavy on me: My moisture was changed in the drought of summer. Selah.

WEB

For day and night your hand was heavy on me. My strength was sapped in the heat of summer. Selah.

Young's Updated LT

When by day and by night Your hand is heavy upon me, My moisture has been changed into the droughts of summer. Selah.

The gist of this verse:

David was under severe discipline for his sin.

Psalm 32:4a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
kîy (כי) [pronounced <i>kee</i>]	<i>for, that, because; when, at that time, which, what time</i>	explanatory or temporal conjunction; preposition	Strong's #3588 BDB #471
yômâm (יומיו) [pronounced <i>yoh-MAWM</i>]	substantive: <i>daily, daytime</i> ; adverb: <i>by day, in the daytime</i>	substantive/adverb	Strong's #3119 BDB #401
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
lay ^o lâh (הליל) [pronounced <i>LAY-law</i>]	<i>night; nightly, at night, in the night, during the night</i>	masculine singular noun; this word can take on adverbial qualities	Strong's #3915 BDB #538
kâbêd (כבד) [pronounced <i>kaw^b-VADE</i>]	<i>to honor, to glorify, to recognize; to be great, to be vehement, to be heavy, weighty, burdensome</i>	3 rd person feminine singular, Qal imperfect	Strong's #3513 BDB #457
'al (על) [pronounced <i>gah/</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity; with the 1 st person singular suffix	Strong's #5921 BDB #752
yâd (יד) [pronounced <i>yawd</i>]	generally translated <i>hand</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #3027 BDB #388

Translation: For day and night, Your hand was heavy upon me;... Something which we are unaware of in the narrative of 2Sam. 12 is, David was placed under severe physical discipline for what he did. This is, of course, assuming, that this psalm was written for this particular sin. David committed other sins, some of which are recorded and some of which are not. This psalm could have been written after any sin where David was under intense discipline. However, in any case, I don't know that we have the physical ailments of this psalm described in Samuel or Chronicles either.

Quite obviously, God does not have *hands*. This is an anthropopathism which simply indicates that God is closely involved with David and his life, putting pressure upon him because of his sins.

David is praying to God. He is praying after being restored to fellowship—that is, at the time that David wrote this psalm, he had been restored to fellowship and he was looking back at the incident. While out of fellowship, God’s hand was heavy upon David. David, in this verse, recognizes that this is God’s hand upon him.

Several psalms make the same observation. Psalm 38:2–3 *For Your arrows have sunk into me, and Your hand has come down on me. There is no soundness in my flesh because of Your indignation; there is no health in my bones because of my sin.* Psalm 39:9–11 *I am mute; I do not open my mouth, for it is You who have done it. Remove Your wound [disease, stroke] from me; I am spent by the hostility of Your hand. When you discipline a man with rebukes for sin, you consume like a moth what is dear to him; surely all mankind is a mere breath!* We find God’s hand mentioned in narrative as well: 1Sam. 5:6–11 *The hand of the LORD was heavy against the people of Ashdod, and he terrified and afflicted them with tumors, both Ashdod and its territory. And when the men of Ashdod saw how things were, they said, "The ark of the God of Israel must not remain with us, for his hand is hard against us and against Dagon our god." So they sent and gathered together all the lords of the Philistines and said, "What shall we do with the ark of the God of Israel?" They answered, "Let the ark of the God of Israel be brought around to Gath." So they brought the ark of the God of Israel there. But after they had brought it around, the hand of the LORD was against the city, causing a very great panic, and he afflicted the men of the city, both young and old, so that tumors broke out on them. So they sent the ark of God to Ekron. But as soon as the ark of God came to Ekron, the people of Ekron cried out, "They have brought around to us the ark of the God of Israel to kill us and our people." They sent therefore and gathered together all the lords of the Philistines and said, "Send away the ark of the God of Israel, and let it return to its own place, that it may not kill us and our people." For there was a deathly panic throughout the whole city. The hand of God was very heavy there.* 1Sam. 6:8–9 *And take the ark of the LORD and place it on the cart and put in a box at its side the figures of gold, which you are returning to Him as a guilt offering. Then send it off and let it go its way and watch. If it goes up on the way to its own land, to Beth-shemesh, then it is He who has done us this great harm, but if not, then we shall know that it is not His hand that struck us; it happened to us by coincidence."*

Psalm 32:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
hâphak ^e (הָפַךְ) [pronounced <i>haw-FAHK^e</i>]	<i>to turn oneself about; to be overthrown; to be turned, to be changed [mostly for the worst]</i>	3 rd person masculine singular, Niphal perfect	Strong’s #2015 BDB #245
l ^e shad (לֶשֶׁד) [pronounced <i>lesh-AHD</i>]	<i>juice; vital moisture; vigor; juicy thing, dainty bit, sweet cake</i>	masculine singular noun with the 1 st person singular suffix	Strong’s #3955 BDB #545
Barnes: The word used here - לֶשֶׁד l ^e shad - means properly “juice” or “sap,” as in a tree; and then, “vital-moisture,” or, as we should say, “life-blood.” Then it comes to denote vigour or strength. ¹²			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong’s # BDB #88
char ^e bôwnêy (חַרְבֹּנַי) [pronounced <i>khahr-bohn-AY</i>]	<i>drought, heat</i>	masculine plural construct	Strong’s #2725 BDB #351

¹² Albert Barnes, *Barnes’ Notes on the Old Testament*; from e-Sword, Psalm 32:4.

Psalm 32:4b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
qayitz (קַיִץ) [pronounced KAH-yits]	<i>summer; harvest of fruits; summer-fruit, fruits, ripe fruit</i>	masculine singular noun	Strong's #7019 BDB #884

Translation: ...my vigor was overthrown in the heat of the summer. We may be unsure of the full meaning here, simply because there are so many different ancient translations at this point. However, this translation seems to be more inline with the context of the previous half verse, which is not in dispute.

What is vital to the physical well-being of a person is fluids. When a person is brought into a hospital ill, injured, or whatever, one of the first things they check for is the hydration of the body and is it normal. If not, the person is dehydrated as a part of their repair. David using fairly unscientific language describes this condition of dehydration, which is a part of God's discipline to him. **The vital moisture of his body was changed [for the worst] by the heat of summer.**

It is possible that we are speaking of a literal *heat of summer*, which is sapping away David's strength during this illness; or this may simply refer to David carrying a very high temperature.

Vv. 3–4 together read: **Because I was silent, my bones wasted away in my cry all the day. For day and night, Your hand was heavy upon me; my vigor [moisture; bodily fluids] was overthrown [changed] in [by] the heat of the summer [possibly, a very high temperature].** David describes intensive discipline which is resulting in great physical torment, which continues day and night.

Psalm 32:4c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (סָלַח) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong's #5542 BDB #699

The verbal cognate is 'âlâh (עָלָה) [pronounced gaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.¹³ Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of *Interlude* is very good.

Translation: [Musical] Pause [or, musical interlude; lit., Selah!] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous;*

¹³ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.¹⁴

Here, David leaves us hanging, recognizing and thinking about the great physical torment which he was enduring. Our minds are supposed to sort out the dichotomy of v. 3, where David is both silent and crying all day long. While the music plays, we are to be thinking about the words of this psalm. The music might even become loud at this point, to indicate the great suffering that David is enduring.¹⁵

Chapter Outline

Charts, Maps and Short Doctrines

Confession of Sin

<p>My sin I have caused You to know; and my iniquity I have not covered.</p> <p>I have said, 'I will confess upon my violation to You, Y^ehowah;' and You have lifted up iniquity of my sin.</p> <p>Selah.</p>	<p>Psalm 32:5</p>	<p>I caused You to know my sin and I have not covered over my iniquity.</p> <p>I said, 'I will confess my violation to You, Y^ehowah;' and You have lifted up [and taken away] the guilt of my sin.</p> <p>[Musical] pause.</p>
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**I caused You to know my sin
and I have not covered over my iniquity.**

I said, 'I will confess my wrongdoing to You, Jehovah;' and You have lifted up and taken away the guilt of my sin.

[a musical pause]

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	I have <u>acknowledged</u> my sin to You, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord: and You have <u>forgiven</u> the wickedness of my sin.
Masoretic Text (Hebrew)	My sin I have caused You to know; and my iniquity I have not covered. I have said, 'I will confess upon my violation to You, Y ^e howah;' and You have lifted up iniquity of my sin. Selah.
Peshitta (Syriac)	I have <u>acknowledged</u> my sin unto You, and my iniquity have I not hid from You. I said, I will confess my faults to the LORD; and You <u>forgavest</u> all of my sins.
Septuagint (Greek)	I <u>acknowledged</u> my sin, and hid not my iniquity; I said, I will confess my iniquity to the Lord; and You <u>forgave</u> the ungodliness of my heart. Pause.

Significant differences: *Caused to know* is probably a more accurate translation than *acknowledge*. The final verb is *to lift up (and carry away)*; rather than *to forgive*.

Thought-for-thought translations; paraphrases:

¹⁴ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

¹⁵ Suggested by Keil and Delitzsch, *Commentary on the Old Testament*; from e-Sword; Psalm 32:3–4.

Contemporary English V.	So I confessed my sins and told them all to you. I said, "I'll tell the LORD each one of my sins." Then you forgave me and took away my guilt.
Easy English (Churchyard)	(Then) I told you about my sin and I did not hide the bad things that I had done. I said, "I will show my disobedience to the LORD". You forgave the bad things that I had done in my disobedience. SELAH.
Easy-to-Read Version	But then I decided to confess all my sins to the Lord. Lord, I told you about my sins. I did not hide any of my guilt. And you forgave me for all my sins!
Good News Bible (TEV)	(SELAH [This word is for the musicians. It probably means the singers should pause here or the music should be louder here.]). Then I confessed my sins to you; I did not conceal my wrongdoings. I decided to confess them to you, and you forgave all my sins.
<i>The Message</i>	Then I let it all out; I said, "I'll make a clean breast of my failures to GOD." Suddenly the pressure was gone-- my guilt dissolved, my sin disappeared.
New Living Translation	Finally, I confessed all my sins to you and stopped trying to hide my guilt. I said to myself, "I will confess my rebellion to the Lord." And you forgave me! All my guilt is gone.

Interlude

Partially literal and partially paraphrased translations:

American English Bible	I've admitted to You all my lawless deeds, and my sins I've not tried to hide. I said, 'I'll openly declared to Jehovah, all of my lawless ways,' and then You forgave my Godless heart.
Ancient Roots Translinear	You know my sin, and I never covered my iniquity. I said, "I will acknowledge my transgressions toward Yahweh": lift the iniquity of my sin. Selah.
Revised English Bible	When I acknowledged my sin to you, when I no longer concealed my guilt, but said, 'I shall confess my offence to the LORD, then you for your part remitted the penalty of my sin.
New Simplified Bible	I confessed my sins to you, and I did not cover up my guilt. I decided to confess them to you, O Jehovah. Then you forgave all my sins.

[Selah

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	I made my wrongdoing clear to you, and did not keep back my sin. I said, I will put it all before the Lord; and you took away my wrongdoing and my sin. <i>Selah.</i>
HCSB	Then I acknowledged my sin to You and did not conceal my iniquity. I said, "I will confess my transgressions to the LORD," and You took away the guilt of my sin. Selah.
JPS (Tanakh—1985)	Then I acknowledged my sin to You; I did not cover up my built; I resolved,"I will confess my transgression to the LORD."
NET Bible®	Then I confessed my sin; I no longer covered up my wrongdoing. I said, "I will confess [The Hiphil of yâda' (יָדָע) normally means "give thanks, praise," but here, as in Prov 28:13, it means "confess."] my rebellious acts to the LORD."

Selah

And then you forgave my sins [Heb "the wrongdoing of my sin." By joining synonyms for "sin" in this way, the psalmist may be emphasizing the degree of his wrongdoing.]. (*Selah*)

New Advent Bible

I have acknowledged my sin to you, and my injustice I have not concealed. I said I will confess against my self my injustice to the Lord: and you have forgiven the wickedness of my sin.

The Scriptures 1998

I acknowledged my sin to You, And my crookedness I did not hide. I have said, "I confess my transgressions to יהוה," And You forgave the crookedness of my sin. Selah.

Literal, almost word-for-word, renderings:

The Amplified Bible

I acknowledged my sin to You, and my iniquity I did not hide. I said, I will confess my transgressions to the Lord [continually unfolding the past till all is told]--then You [instantly] forgave me the guilt and iniquity of my sin. Selah [pause, and calmly think of that]!

A Conservative Version

I am now acknowledging my sin to You, And I do not cover over my depravity. I said, I shall confess against myself my transgressions to Yahweh, And You, You lift away the depravity of my sin. Interlude"

Context Group Version

I acknowledged my disgrace to you, And my iniquity I did not hide: I said, I will confess my transgressions to YHWH; And you forgave the iniquity of my disgrace. Selah.

LTHB

I confessed my sin to You, and I have not hidden my iniquity; I said, I will confess over my transgression to Jehovah; and You forgave the iniquity of my sin. Selah..

NASB

I acknowledged [Lev 26:40] my sin to You, And my iniquity I did [Job 31:33] not hide; I said, "I will confess [Ps 38:18; Prov 28:13; 1 John 1:9] my transgressions to the LORD"; And You forgave [Ps 103:12] the guilt [Or iniquity] of my sin. Selah.

Syndein

I keep on being caused to acknowledge {yada} my sin {chatta'ah} unto You, and my iniquity I did not hid. I said, " I will confess my transgressions to Jehovah/God." Therefore, You forgave the guilt/'consequence of iniquity' of my sin. Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.

Young's Updated LT

My sin I cause You to know, And my iniquity I have not covered. I have said, "I confess concerning My transgressions to Jehovah," And You—You have taken away the iniquity of my sin. Selah.

The gist of this verse:

David confesses his sin to God and God lifts up the guilt of David's sin. .

Psalm 32:5a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
chattâ'th (חַטָּאת) [pronounced khat-TAWTH]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune</i>	feminine singular noun with a 1 st person singular suffix	Strong's #2403 BDB #308
yâda' (יָדָע) [pronounced yaw-DAHG]	<i>to cause to know, to make one know, to instruct, to teach</i>	1 st person singular, Hiphil imperfect; with the 2 nd person masculine singular suffix	Strong's #3045 BDB #393

Translation: I caused You to know my sin... It takes us 7 words to adequately translate the 2 Hebrew words above. At this point, David makes his sin known to God. In the Old and New Testaments, temporal fellowship is renewed by naming one's sins to God.

I caused You to know my sin... This is in direct contrast to v. 3, which reads: **For when I kept silent, my bones wasted away through my groaning all day long.** David had the simple choice, as one who has believed in Jehovah Elohim, as one who has sinned against God, to either continue to maintain his silence or to cause God to know his sin. Today, we understand fully what is going on. Jesus Christ died for our sins; He took upon Himself our sins; **He bore our sins in His body on the cross** (1Peter 2:24a). When we name our sins to God, we are restored to fellowship, not because we have done some great thing that impressed God, or not because we have agonized and promised to God that we will never commit these sins again, but because we recognize before Him what we have done. The forgiveness of our sins was taken care of on the cross; naming our sins to Him is the method by which we are restored to fellowship; something which is true in both the Old and New Testaments. These are the mechanics which God has defined and we can either choose to obey Him and use the mechanics He has defined; or we can go our own way, making up the Christian way of life as we go along. If we have believed in Jesus Christ, we will eventually end up in heaven, but it could be a bumpy ride which takes us there (refer back to the **Stages of Discipline**).

R. B. Thieme, Jr. coined the term *rebound*, which is naming one's sins to God and being forgiven. This restores a person to temporal fellowship with God. That is, we are out of fellowship and useless to God. There is nothing that we can do which impresses God, which counts as eternal, while we are out of fellowship. We can give millions of dollars to the church, pray fervently, witness to 100 people a day, and send Bibles to China—and none of it means a thing. We all sin, so, when we sin, we name these sins to God (1John 1:9). By this, we are restored to fellowship with God and filled again with the Holy Spirit. Furthermore, that which we do is divine good and is retained for all time.

The illustration which I like is, when a house is build, you have the workmen (Jesus Christ executing the plan; and then we are given a place in God's plan as well), the architect (God the Father) and the power for the power tools (God the Holy Spirit). I don't know if you have used power tools before, but without the power, the tool simply does not function. There are no results. You may have an air hammer, and you can tap the air hammer on a configuration of 2x4's and pull the trigger, but nothing will happen. No nail will be fired into the wood because there is no power. The same thing is true of us in the Church Age. God has made us a part of His plan, but if we choose not to use His power, then we are not really participating in the game. We are like fans at home watching a football game on our television. We can be very enthusiastic and we can jump up and down and holler, but we actually have no effect upon the game or its outcome. That is a believer out of fellowship.

Believers in the Old Testament did not play as great of a part in the plan of God, with the exception of a particular few; however, believers then, as now, could fall out of fellowship; and they were restored to fellowship by means of naming their sins to God.

Confession of Sins in the Old Testament

1. The mechanics of rebound (naming one's sins to God and being forgiven temporally these sins), as found in the Old Testament:
 - 1) Lev. 26:40–42: "But if they confess their iniquity and the iniquity of their fathers in their treachery that they committed against me, and also in walking contrary to me, so that I walked contrary to them and brought them into the land of their enemies--if then their uncircumcised heart is humbled and they make amends for their iniquity, then I will remember my covenant with Jacob, and I will remember my covenant with Isaac and my covenant with Abraham, and I will remember the land."
 - 2) 1Kings 8:47–50: Yet **if they** turn their heart in the land to which they have been carried captive, and turn back and plead with You in the land of their captors, **saying, "We have sinned and have acted perversely and wickedly,"** if they turn back with all their mind and with all their heart in the land of their enemies, who carried them captive, and pray to You toward their land, which You gave

Confession of Sins in the Old Testament

to their fathers, the city that You have chosen, and the house that I have built for your name, **then hear in heaven** Your dwelling place their prayer and their plea, and maintain their cause **and forgive Your people who have sinned against You**, and all their transgressions that they have committed against You, and grant them compassion in the sight of those who carried them captive, that they may have compassion on them.

- 3) Psalm 32:3–5: When I kept silence, then my bones became old, through my howling all day. For by day and by night Your hand was heavy on me; my sap was turned into the droughts of summer. Selah. I caused You to know my sin, and I have not hidden my iniquity; I said, I will confess over my transgression to Jehovah; and You forgave the iniquity of my sin. It could not be any clearer than this. When David kept silent before God, the intensity of the discipline increased. The key here is to make God know about the sin that he committed. The key is to acknowledge his sin to God. This is the opposite of trying to hide his sin from God.
 - 4) Psalm 38:18: I will make known my iniquity; I am anxious [or, *concerned*] for my sin.
 - 5) Psalm 51:1–4: Be gracious to me, O God, according to Your loving-kindness, according to the multitude of Your tender mercies; blot out my transgressions. Wash me completely from my iniquity, and cleanse me from my sin. For I know my transgressions; and my sin is ever before me. Against You, You only, I have sinned, and done evil in Your eyes; that You might be justified in Your speaking and be clear when You judge. See also Psalm 51:5–14.
 - 6) 2Sam. 12:13 David said to Nathan, "I have sinned against the LORD." And Nathan said to David, "The LORD also has put away your sin; you shall not die." See also 2Sam. 24:10
 - 7) Prov. 28:13: Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.
 - 8) Jer. 3:12–13: Go and cry these words toward the north, and say, Return, O apostate Israel, says Jehovah. I will not cause My face to fall on you, for I am merciful, says Jehovah; I will not keep anger forever. Only acknowledge your iniquity, that you have rebelled against Jehovah your God and have scattered your ways to the strangers under every green tree, and you have not obeyed My voice, says Jehovah.
 - 9) See also Gen. 3:12–13 2Sam. 15:24, 30 Jer. 2:22–23 Daniel 9:20–23
2. Men do sin.
- 1) Eccles. 7:20 There is not a righteous man on earth, who does good and doesn't sin..
 - 2) 1Kings 8:46b There is no one who does not sin.
 - 3) David, a man after God's Own heart, committed adultery with Bathsheba and had her husband, Uriah the Hittite, killed. 2Sam. 11
 - 4) Jer. 2:23 How can you say, 'I am not unclean, I have not gone after the Baals'? Look at your way in the valley; know what you have done-- a restless young camel running here and there.
 - 5) Jer. 2:35 You say, 'I am innocent; surely his anger has turned from me.' Behold, I will bring you to judgment for saying, 'I have not sinned.'
3. The believer faces discipline when he does not rebound.
- 1) David spent a great deal of time out of fellowship, with regards to his taking of Bathsheba and killing her husband. 2Sam. 11–12
 - 2) Psalm 32:3–4 For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer.
 - 3) Prov. 28:13 Whoever conceals his transgressions will not prosper, but he who confesses and forsakes them will obtain mercy.
 - 4) Prov. 30:20 This is the way of an adulteress: she eats and wipes her mouth and says, "I have done no wrong."
 - 5) Jer. 31:18–19 I have heard Ephraim grieving, 'You have disciplined me, and I was disciplined, like an untrained calf; bring me back that I may be restored, for you are the LORD my God. For after I had turned away, I relented, and after I was instructed, I struck my thigh; I was ashamed, and I was confounded, because I bore the disgrace of my youth.'
4. Jehovah Elohim is a God Who forgives.

Confession of Sins in the Old Testament

- 1) 2Sam. 12:13 [And David said to Nathan, I have sinned against Jehovah. And Nathan said to David, Jehovah also has put away your sin; you shall not die.](#)
- 2) Psalm 30:5 [For His anger is only a moment; in His grace is life. Weeping may endure for a night, but joy comes in the morning.](#)
- 3) Psalm 86:5 [For You, Lord, are good and ready to forgive, and rich in mercy to all those who call on You.](#)
- 4) Psalm 103:2–3a [Bless Jehovah, O my soul, and forget not all His benefits; Who forgives all your iniquities.](#)
- 5) Jer 31:20 [Is Ephraim My dear son? Is he a delightful child? For as often as I spoke against him, I earnestly remember him still. Therefore My heart is troubled for him; I will surely have mercy on him, says Jehovah.](#)
5. Trespass offerings in the Old Testament were about known sins; sin offerings were about unknown (or unrecognized) sins. Lev. 4–5
6. The bronze laver taught rebound (Ex. 30:18-21 38:8).
 - 1) The bronze laver was a large bronze basin designed to hold water for the priests to wash their hands and feet. It was made of bronze hand mirrors which had been melted down.
 - 2) The normal function of a hand mirror is to look at oneself.
 - 3) In passages which teach by means of types, bronze portrays judgment.
 - 4) Thus the bronze hand mirrors pictures the self examination aspect of Rebound; in order to confess our sins, we must examine ourselves to determine which, if any, sins we have committed.
 - 5) In actual practice, the Word of God is the mirror through which we are able to correctly examine ourselves.
7. Rebound was also taught through the daily trimming of the wicks on the golden lampstand (Ex. 30:7).
 - 1) The lampstand symbolized the Word of God which gives the spiritual light necessary for us to please God (compare Psalm 119:105).
 - 2) When the wicks were trimmed, they were cleaned.
 - 3) The cleaning of the wicks on the lampstand pictured our cleansing through rebound (as it relates to our understanding the Word of God).
 - (1) We must be filled with God the Holy Spirit in order to correctly understand and appreciate Bible doctrine.
 - (2) The lampstand portrayed the light of the Word of God.
 - (3) Rebound is the technique whereby we are filled with God the Holy Spirit.
8. National rebound is taught in Lev. 26 and Daniel 9.

These points are taken from **How to be Filled with the Holy Spirit** (also known as, **The Doctrine of Rebound**) ([HTML](#)) ([PDF](#)). Some of the material was appended.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
ו ^e (or ו ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'âvôwn (וַיִּי) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular noun with the 1 st person singular suffix	Strong's #5771 BDB #730

Psalm 32:5b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לו' or לא') [pronounced <i>low</i>]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
kâçâh (כָּחַח) [pronounced <i>kaw-SAWH</i>]	<i>to cover, to clothe, to conceal; to spread over, to engulf; to overwhelm</i>	1 st person singular, Piel imperfect	Strong's #3680 BDB #491

Translation: ...and I have not covered over my iniquity. David did not try to hide his iniquity from God. He did not try to cover it over. He did not try to hide it himself. He did not try to rationalize what he did.

Barnes, speaking for David: *I did not attempt then to hide it. I made a frank, a full confession. I stated it all, without any attempt to conceal it; to apologise for it; to defend it. before, he had endeavored to conceal it, and it was crushing him to the earth. He now resolved to confess it all, and he found relief.*¹⁶

When you have sinned, God's mechanic for getting back into fellowship is to name these sins to God. The basis for this forgiveness is what Jesus Christ did for us on the cross. The basis for our forgiveness is not some emotion which we genuinely feel or manage to work up.

There is obviously anguish and pain associated with this sin, but that is because God is pouring the discipline upon David. God is making David feel lousy, physically. He is being sapped of his fluids and he appears to be running a high fever. This is not because David feels badly about the sins he has committed; he may or he may not. However, the pain and suffering he feels is clearly inflicted upon him by God. If David feels any personal anguish or guilt, it is not mentioned in this psalm.

Psalm 32:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'amar (אָמַר) [pronounced <i>aw-MAHR</i>]	<i>to say, to speak, to utter; to say [to oneself], to think</i>	1 st person singular, Qal perfect	Strong's #559 BDB #55
yâdâh (יָדָה) [pronounced <i>yaw-AWH</i>]	<i>give thanks, praise, celebrate; confess</i>	1 st person singular, Hiphil imperfect	Strong's #3034 BDB #392
'al (עַל) [pronounced <i>gah</i>]	<i>upon, beyond, on, against, above, over; on the ground of, because of, according to, on account of, on behalf of, with, by, besides, in addition to, to, toward, together with, in the matter of, concerning, as regards to</i>	preposition of proximity	Strong's #5921 BDB #752
pesha' (עֲשָׂה) [pronounced <i>PEH-shahg</i>]	<i>violation, infraction, disobedience, insubordination, rebellion, transgression, trespass</i>	masculine plural noun with the 1 st person singular suffix	Strong's #6588 BDB #833

¹⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32:5.

Psalm 32:5c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 3 rd person masculine singular suffix	No Strong's # BDB #510
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: I said, 'I will confess my violation to You, Y^ehowah;'... David came to himself and realized that he must confess what he did to Jehovah God. Notice that he does not run around and find relatives of Uriah the Hittite, the man he killed, and apologize to them (again, I am assuming that this took place during the Uriah/Bathsheba incident). When a believer does something wrong, it is a sin against God (Psalm 51:4), and he therefore must confess this sin to God.

Application: Whether restitution is necessary depends upon the doctrine in your soul. Confession of your sin to God directly for forgiveness is what restores you to fellowship. You have to decide what you do from here. It is reasonable in some cases to make amends. For instance, you have cheated someone in a business deal and you pay them back; you disrupted or ruined a person's life because of your sins; it is not unreasonable to try to fix this or to offer a fix to them. However, this is not necessary when it comes to being forgiven by God.

As we have studied, it was Nathan the prophet who helped to bring David to this realization.

Whether this psalm can be tethered to David's sin regarding Bathsheba and Uriah, we don't know. However, the principles and the doctrines taught in the psalm are true, either way.

Psalm 32:5d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
'attâh (אתָּה) [pronounced <i>aht-TAW</i>]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
nâsâ' (נָסַא') [pronounced <i>naw-SAW</i>]	<i>to lift up, to bear, to carry</i>	2 nd person masculine singular, Qal perfect	Strong's #5375 (and #4984) BDB #669
'âvôwn (אָוֹן) [pronounced <i>gaw-VOHN</i>]	<i>iniquity, crime, offense, transgression, depraved action, guilt, punishment from wrongdoing</i>	masculine singular construct	Strong's #5771 BDB #730
chattâ'th (חַטָּאת) [pronounced <i>khat-TAWTH</i>]	<i>misstep, slip of the foot; sin; sinfulness; a sin-offering; penalty, calamity, misfortune</i>	feminine singular noun with a 1 st person singular suffix	Strong's #2403 BDB #308

Translation: ...and You have lifted up [and taken away] the guilt of my sin. We again have the verb *nâsâ'*, which does not mean *to forgive*, but means *to lift up, to bear, to carry*. It is a very common word in the Hebrew, found over 650 times in the Old Testament, so its meaning is quite well-known. What God does is, He lifts up and carries away the *burden* or *guilt* of one's sin. *Forgiveness* is based upon what Jesus did for us on the cross. For David, this would be future. In fact, for David, it is unclear whether he fully understood the cross in the future; in fact, it is unlikely that many saints in the Old Testament era understood what Jesus would do. However, they are still saved in the manner in which we are saved: they believed in Jehovah Elohim and we believe in Jesus Christ. That any Old Testament saint could have told you that God Incarnate would somehow take upon Himself the punishment for our sins, is unlikely. What they did know is, God would lift up and carry away the guilt of our sinful actions.

A portion of this verse reads: I said, 'I will confess my violation to You, Y^ehowah;' and You have lifted up [and taken away] the guilt of my sin. This gives us the basic mechanics—David names his sin to God and God will lift up and take away the guilt or punishment for his sin. That means, no more discipline. This is lifted up from upon David and carried away. Any suffering which might follow would be suffering for blessing.

Psalm 32:5e

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (סָלַח) [pronounced seh-LAW]	to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated <i>Selah</i>	interjection	Strong's #5542 BDB #699

The verbal cognate is 'âlâh (עָלָה) [pronounced gaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.¹⁷ Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of *Interlude* is very good.

Translation: [Musical] Pause [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*¹⁸

I have repeated about a half-dozen times why God forgives us and the mechanics of being restored to temporal fellowship. David did this in a positive and negative way. I acknowledged my sin to You, and I did not cover my iniquity. David made certain that we understood the mechanics of being restored to temporal fellowship, so he repeats this in v. 5: I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. This is extremely important, so he steps back and the music is cranked up, so that we can think about this. If you understand nothing else about this psalm, you need to know that temporal forgiveness is attained by naming one's sin or sins to God.

¹⁷ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

¹⁸ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Chapter Outline

Charts, Maps and Short Doctrines

Protection in the Lord

Upon this, prays each gracious one unto You
to a time of attainment;
only to an effusion of waters many unto him
they will not be caused to touch.

Psalm
32:6

For this reason, each gracious [person] prays
to You to a time of attainment [or, *discovery*];
surely a flood of many waters will not come to
him.

For this reason, each gracious person prays to you in a time of attainment;
even a flood of great waters will not come to him.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	For this shall every one <u>that is holy</u> pray to You in a <u>seasonable time</u> . And yet in a flood of many waters, they shall not come nigh unto him.
Masoretic Text (Hebrew)	Upon this, prays each gracious one unto You to a time of attainment; only to an effusion of waters many unto him they will not be caused to touch.
Peshitta (Syriac)	For this let every one <u>that is chosen</u> pray unto You at <u>an appointed time</u> ; surely even the floods of great waters shall not come near him.
Septuagint (Greek)	Therefore shall every <u>holy one</u> pray to You in <u>a fit time</u> ; only in the deluge of many waters they shall not come near to Him.

Significant differences: The word *gracious one*, is translated *holy one*, *pious one* by others. A *time of attainment* (*finding, detecting*) is difficult to understand; so it is possible that these other English translations (*a seasonable time, an appointed time, a fit time*) might be reasonable.

Thought-for-thought translations; paraphrases:

Contemporary English V.	We worship you, Lord, and we should always pray whenever we find out that we have sinned [Hebrew " at a time of finding only."]. Then we won't be swept away by a raging flood.
Easy English (Churchyard)	So let everyone that enjoys your kind love pray to you. (Let them do it) while they can still find you. Then the great floods of water will not come near to them.
Easy-to-Read Version	For this reason, God, all your followers should pray to you. Your followers should pray even when troubles come like a great flood.
Good News Bible (TEV)	So all your loyal people should pray to you in times of need; when a great flood of trouble comes rushing in, it will not reach them.
<i>The Message</i>	These things add up. Every one of us needs to pray; when all hell breaks loose and the dam bursts we'll be on high ground, untouched.
New Century Version	For this reason, all who obey you should pray to you while they still can. When troubles rise like a flood, they will not reach them.
New Life Bible	So let all who are God-like pray to You while You may be found, because in the floods of much water, they will not touch him.
New Living Translation	Therefore, let all the godly pray to you while there is still time,

that they may not drown in the floodwaters of judgment.

Partially literal and partially paraphrased translations:

American English Bible	For this, the holy should pray at right times, so the flood will never approach them:
Ancient Roots Translinear	Over this, all the saints pray to find you. Only never touch him in the period with the overflow of many waters.
God's Word™	For this reason let all godly people pray to you when you may be found. Then raging floodwater will not reach them.
New American Bible	Therefore every loyal person should pray to you in time of distress. Though flood waters* threaten, they will never reach him [Ps 18:5].
NIRV	Let everyone who is godly pray to you while they can still look to you. When troubles come like a flood, they certainly won't reach those who are godly.
New Jerusalem Bible	That is why each of your faithful ones prays to you in time of distress. Even if great floods overflow, they will never reach your faithful.
Revised English Bible	So let every faithful heart pray to you in the hour of anxiety, when great floods threaten they shall not touch them.
New Simplified Bible	For this reason let all godly people pray to you when you may be found. Then raging floodwater will not reach them.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	For this cause let every saint make his prayer to you at a time when you are near: then the overflowing of the great waters will not overtake him.
HCSB	Therefore let everyone who is faithful pray to You at a time that You may be found. When great floodwaters come, they will not reach him.
JPS (Tanakh—1985)	Therefore let every faithful man pray to You upon discovering [his sin] [Meaning of Hebrew uncertain; others "in a time when You may be found."] that the rushing might waters not overtake him.
NET Bible®	For this reason every one of your faithful followers [A "faithful follower" <i>châçiyd</i> (חֹסֵד) [pronounced <i>khaw-SEED</i>] is one who does what is right in God's eyes and remains faithful to God (see Psalms 4:3; 12:1; 18:25; 31:23; 37:28; 86:2; 97:10).] should pray to you while there is a window of opportunity [Heb "at a time of finding." This may mean, "while there is time to 'find' [the Lord]" and seek his forgiveness (cf. NIV). Some emend the text by combining ????? (<i>mâtso</i> , "finding") with the following term קָר (<i>raq</i> , "only, surely") and read either <i>mâtsôwr</i> (רוּצַמ) [pronounced <i>maw-TSOHR</i>] (Psalm 31:22) or <i>mâtsôwq</i> (קוּצַמ) [pronounced <i>maw-TZOHK</i>] ("hardship"; see Psalm 119:143). In this case, one may translate "in a time of distress/hardship" (cf. NEB, NRSV).] Certainly [The Hebrew term <i>raq</i> (קָר) [pronounced <i>rahk</i>] occasionally has an asseverative force.] when the surging water [The surging water is here a metaphor for trouble that endangers one's life.] rises, it will not reach them [Heb "him." The translation uses the plural "them" to agree with the plural "every one of your faithful followers" in the first line of v. 6.]

New Advent Bible For this shall every one that is holy pray to you in a seasonable time. And yet in a flood of many waters, they shall not come near unto him.
 The Scriptures 1998 Therefore, let every kind one pray to You While You might be found; Even in a flood of great waters They would not reach him.

Literal, almost word-for-word, renderings:

The Amplified Bible For this [forgiveness] let everyone who is godly pray--pray to You in a time when You may be found; surely when the great waters [of trial] overflow, they shall not reach [the spirit in] him.
 Concordant Literal Version Concerning this, let every benign one pray to You in a season of finding; Surely at the overflowing of many waters They shall not attain to him."
 Context Group Version For this let every one that is godly pray to you in a time when you may be found: Surely when the great waters overflow they shall not reach to him.
 English Standard Version Therefore let everyone who is godly offer prayer to you at a time when you may be found; surely in the rush of great waters, they shall not reach him.
 Green's Literal Translation On account of this let every godly one pray to You, at a time of finding; surely, when great floods come they will not reach him.
 LTHB On account of this let every godly one pray to You, at a time of finding; surely, when great floods come they will not reach him.
 MKJV For this let every godly one pray to You, in a time when You may be found; surely in the floods of great waters they shall not come near him.
 NASB Therefore, let everyone who is godly pray to You in a time when You may be found [Lit in a time of finding out] [Psalm 69:13; Is 55:6]; Surely in a flood of great waters [Ps 46:1-3; 69:1; 124:5; 144:7; Is 43:2] they will not reach him.
 NRSV Therefore let all who are faithful offer prayer to you; at a time of distress,* the rush of mighty waters shall not reach them.
 Syndein For this shall every one who 'are faithful ones'/godly pray unto You {all believers MUST use the Rebound technique to keep short accounts with God - long periods of carnality (and lack of rebound of same) results in 'hardness of heart' and eventually personal rebound will not even be effective.} in a time when You may be found. Surely in the floods of great waters {used as an analogy for stressful and trying times} they shall not keep on being caused to come to Him {faithful believers rest in Him in times of trouble and do not only come running to Him in times of trouble - they are occupied with Him daily}.
 WEB For this, let everyone who is godly pray to you in a time when you may be found. Surely when the great waters overflow, they shall not reach to him.
 Young's Updated LT For this does every saintly one pray to You, As the time to find. Surely at an overflowing of many waters, Unto him they come not.

The gist of this verse: Believers are to pray to God, Who can be found when one is in fellowship. God protects the believer from temporal disasters.

Psalm 32:6a			
Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
‘al (עַל) [pronounced <i>gah!</i>]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity	Strong's #5921 BDB #752

Psalm 32:6a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
zeh (זֶה) [pronounced zeh]	<i>here, this, this one; thus; possibly another</i>	masculine singular demonstrative adjective	Strong's #2088, 2090 (& 2063) BDB #260
Although I could not find an entry in BDB or Gesenius for this combination, they literally mean <i>upon this</i> ; and are variously translated in Psalm 51:6 as <i>for this, for this cause, for this reason; therefore, so; on account of this; concerning this</i> . Let me suggest <i>based upon this</i> as another legitimate rendering.			
pâlal (פָּלַל) [pronounced paw-LAHL]	<i>to pray, to intercede, to make intercession for, to ask for a favorable determination</i>	3 rd person masculine singular, Hithpael imperfect	Strong's #6419 BDB #813
kôl (כֹּל) [pronounced kohl]	<i>every, each, all of, all; any of, any</i>	masculine singular construct not followed by a definite article	Strong's #3605 BDB #481
châçîyd (חַסִּיד) [pronounced khaw-SEED]	<i>gracious, kind, pious; gracious one, pious one</i>	masculine singular adjective; acts here as a substantive	Strong's #2623 BDB #339
'el (אֵל) [pronounced eh]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to</i>	directional preposition (respect or deference may be implied); with the 2 nd person masculine singular suffix	Strong's #413 BDB #39
lâmed (ל) [pronounced l ^e]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
'êth (עֵת) [pronounced gayth]	<i>time, the right time, the proper time; opportunity</i>	feminine singular construct	Strong's #6256 BDB #773
mâtsâ' (מָצָא) [pronounced maw-TSAW]	<i>to attain to, to find, to detect, to happen upon, to come upon, to find unexpectedly, to discover</i>	Qal infinitive construct	Strong's #4672 BDB #592

A construct generally acts as a genitive of relation and we often place between it and the following substantive the word *of* to indicate that. However, the infinitive construct *can serve in any nominal capacity: subject, predicate, object of a preposition*.¹⁹

Translation: *For this reason, each gracious [person] prays to You a time of attainment [or, discovery];... The first two words mean *upon this, based upon this*—let me suggest that this goes back to the previous verses, which speak of David's sins, his being under great discipline and then confessing his sin to God.*

Each gracious person would refer to anyone who has been in this same situation as David has been in—a saved person who has fallen into great sin, and, after being under discipline, has come to himself in praying to God. It is reasonable to assume that this is the confession of sin prayer. Understood in this way, the time of attainment would be attainment of fellowship with God. In the case of David, this restores the Holy Spirit to him and places him back into the plan of God.

¹⁹ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

Now, let's up the ante on the meaning of *the gracious ones*; these would be those who, in the Old Testament, had a place in God's plan. In the New Testament, this would be all believers; in the Old Testament, this is a small portion of believers who were used by God on an individual basis.

For this reason, each gracious [person] prays to You to a time of attainment [or, discovery];... So, based upon what came before—the believer has sinned, was out of fellowship, suffered great physical distress as a result of God putting the pressure upon him, he confessed his sins to God. So, when a believer prays to God—based upon these previous verses—he attains or discovers fellowship with God, and his sins are forgiven.

For the believer in the Church Age, being put into fellowship with God includes the filling of the Holy Spirit. However, the Holy Spirit was only given to a few believers in the Old Testament for specific tasks.

The way that the Holy Spirit functioned in the Old Testament was slightly different than it is today.

The Abbreviated Doctrine of the Ministry of the Holy Spirit in the Old Testament

1. The Holy Spirit is presented as an independent, sovereign entity in the Old Testament. Isa 40:13–14 *Who has measured the Spirit of the LORD, or what man shows Him his counsel? Whom did he consult, and who made Him understand? Who taught Him the path of justice.* Isa. 48:16 [The revealed God of the Old Testament is speaking]: "Draw near to Me, hear this: *from the beginning I have not spoken in secret, from the time it came to be I have been there.*" And now the Lord GOD has sent Me, and His Spirit."
2. The Holy Spirit was involved in the restoration of the earth so that life could survive on it. It appears as if the Holy Spirit provided the energy to warm planet earth, which was encased in ice. Gen. 1:2 Psalm 104:30
3. God the Holy Spirit gives all men life and sustains that life. Gen. Gen. 2:7 Job 27:3 33:4 Eccles. 12:7 *...and the dust returns to the earth as it was, and the spirit returns to God who gave it.* Isa. 42:5
4. The Holy Spirit interacted with mankind—even with corrupted mankind—presumably to give them the gospel. Gen. 6:3
5. The Holy Spirit and the truth in the Old Testament:
 - 1) The Holy Spirit makes spiritual information understandable to Old Testament saints. Job 32:8
 - 2) The Holy Spirit empowered those who wrote the Old Testament. Psalm 23:1–3 Matt. 22:43 Mark 12:36 2Peter 1:21
 - 3) God the Holy Spirit empowered those prophets in the Old Testament to speak the truth. Neh. 9:30 Ezek. 2:1–3 *And He said to me, "Son of man, stand on your feet, and I will speak with you." And as He spoke to me, the Spirit entered into me and set me on my feet, and I heard him speaking to me. And He said to me, "Son of man, I send you to the people of Israel, to nations of rebels, who have rebelled against me. They and their fathers have transgressed against Me to this very day."* This is both prophetic, speaking of Jesus Christ; and for the time it was given, speaking of Ezekiel. See also Ezek. 3:12 Luke 1:67 2:25
6. The Holy Spirit and prophecy in the Old Testament:
 - 1) The people of Israel were to look to fulfilled prophecy in order to realize that this is the Spirit of God telling them of these things. Isa. 34:16
 - 2) Isaiah prophesied the ministry of God the Holy Spirit to the Messiah. Isa. 11:2 *And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and the fear of the LORD.* See also Isa. 42:1 Isa. 61:1–2
 - 3) Isaiah, Ezekiel and Joel prophesied that the Spirit would be poured out upon mankind during the Millennium. Isa. 32:15 Ezek. 36:26–28 37:14 39:29 Joel 2:28–29
7. The Holy Spirit and empowerment in the Old Testament:
 - 1) The key to empowerment, even in the Old Testament, was the Holy Spirit. Zech. 4:6
 - 2) Some of the artisans involved in the building of the Tabernacle of God were empowered by God the Holy Spirit. Ex. 31:3 35:31
 - 3) God allowed Moses to delegate his authority, and God would give these men the Holy Spirit. Num. 11:16–17, 24–25

The Abbreviated Doctrine of the Ministry of the Holy Spirit in the Old Testament

- 4) God gave the Holy Spirit to some early prophets when Moses and the people of God were in the desert. Num. 11:26–29
- 5) Specific people in the Old Testament had been given the Holy Spirit in order to empower them. Num. 27:18 Judges 3:10 6:34 11:29 14:6, 19 15:14 1Sam. 10:6, 10 11:6 16:13 2Chron. 20:14 24:20 Daniel 4:18 Micah 3:8
- 6) One could ask for empowerment by the Holy Spirit. 2Kings 2:9 Luke 11:13
- 7) Jesus Christ, in His humanity, in the Age of the Hypostatic Union (which was, in many respects, a continuation of the Age of Israel) was empowered by the Holy Spirit. Isa. 61:1 Luke 4:1 4:14, 18
8. The Holy Spirit and Israel:
 - 1) God’s Spirit remained with Israel from the exodus. Haggai 2:5
 - 2) God promises an eternal relationship with the Jews; a relationship which is based upon truth. Isa. 59:20–21 *"And a Redeemer will come to Zion, to those in Jacob who turn from transgression," declares the LORD. "And as for Me, this is My covenant with them," says the LORD: "My Spirit that is upon you, and My words that I have put in your mouth, shall not depart out of your mouth, or out of the mouth of your offspring, or out of the mouth of your children's offspring," says the LORD, "from this time forth and forevermore."*
 - 3) The Holy Spirit was given to Israel as a nation. Isa. 63:11–13a *Then he remembered the days of old, of Moses and His people. Where is He Who brought them up out of the sea with the shepherds of his flock? Where is He Who put in the midst of them his Holy Spirit, who caused His glorious arm to go at the right hand of Moses, Who divided the waters before them to make for Himself an everlasting name, Who led them through the depths?*
 - 4) Israel continued to be in opposition to the Holy Spirit. For this reason, God subjected them to the 5th stage of national discipline (the fifth cycle of discipline). Zech. 7:12–14
9. The Holy Spirit could be taken from a person previously endowed with the Holy Spirit. 1Sam. 16:14 Psalm 51:11

The entire Doctrine of the **Ministry of God the Holy Spirit in the Old Testament** ([HTML](#)) ([PDF](#))

You may wonder why I spend so much time examining the **Dispensation of Israel**—understanding what happened in the Old Testament and how God related to His people, is key to understanding how God functioned during the very brief **Dispensation of the Hypostatic Union** and during our dispensation, the **Church Age**. See the **Doctrine of Dispensations** ([HTML](#)) ([PDF](#)).

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
raq (רַק) [pronounced rahk]	<i>only, provided, altogether, surely</i> —this adverb carries with it restrictive force	adverb	Strong’s #7534 & #7535 BDB #956
lâmed (ל) [pronounced l’]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong’s # BDB #510
sheteph (שֶׁטֶף) [pronounced SHEH-tehf]	<i>an effusion, an outpouring; an inundation, a downpour; a flood</i>	masculine singular noun	Strong’s #7858 BDB #1009

Psalm 32:6b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
This word can be used both literally and metaphorically. There is a slightly different spelling: shêṭeph (שֶׁטֶף) [pronounced SHAY-tehf]. There appears to be another alternative spelling, listed by Strong's as a separate word: shetseph (שֶׁטֶף) [pronounced SHEH-tsehf] and it appears to be used by Isaiah principally as a paronomasia (Isa. 54:8). Strong's #8241 BDB #1009			
mayim (מַיִם) [pronounced MAH-yim]	water, waters	masculine plural noun	Strong's #4325 BDB #565
rab (רַב) [pronounced rah ^b v]	many, much, great (in the sense of large or significant, not acclaimed)	masculine plural adjective	Strong's #7227 BDB #912
'el (אֵל) [pronounced eh]	unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to	directional preposition (respect or deference may be implied); with the 3 rd person masculine singular suffix	Strong's #413 BDB #39
lô' (לֹא or אֵין) [pronounced low]	not, no	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
nâga' (נָגַע) [pronounced naw-GAHḠ]	to cause to touch, to cause to touch [the ground—i.e., to destroy], to touch, to reach [to anything—when followed by a lâmed], to come to [when followed by 'el], to attain to [when followed by a lâmed]	3 rd person masculine plural, Hiphil imperfect	Strong's #5060 BDB #619

Translation: ...surely a flood of many waters will not come to him. *Him* refers back to the gracious ones, which would be the person who came to God, confessing his sins, and being both forgiven and put back into the plan of God.

Here, David uses the example of a flood as one of the natural disasters which would not touch such a believer. The idea is, the believer, in the plan of God, in fellowship, is not hurt by natural disasters. These natural disasters do not affect their function in the plan of God. They may cause us to move from point A to point B, but that is simply a matter of God's geographical will.

Whether a person is unaffected by a flood would be too far to take this interpretation; believers are affected by floods, earthquakes, storms and tornadoes. However, they remain in God's plan (assuming that they have come to Him when out of fellowship to restore fellowship with God). *When you pass through the waters, I will be with you; and through the rivers, they shall not overflow you. When you walk in the fire, you shall not be burned, nor shall the flame kindle on you* (Isa. 43:2).

Application: This does not mean that a believer does not take normal precautions or unnecessarily throws himself into the path of danger. If you live on Galveston Island and there is a category 5 storm in the gulf, 24 hours away, then you skedaddle. When the authorities are on your television or radio telling you that you must evacuate because of this or that coming disaster, then you must evacuate. We had an horrendous storm which struck Galveston and the authorities for several days said, "Leave the island or you will die." This is God telling the

believer that His plan is going to continue in a different geographical location. This is God telling the believer that, to remain on Galveston Island is to be outside of the geographical will of God.

At the time that this was written, we did not have the equipment to determine the size of storms and where they are and where they are going. We had no way to determine in advance when a flood was coming (heavy rain in a more northern area can result in flooding in a more southern area a few days later). If something occurs outside of our knowledge, then God is here to guide and protect us.

No doubt, you have heard the joke about the man who has been notified that his house is going to be flooded and he needs to get out of the house. He says no I don't have to, God is going to take care of me. Then the flood starts to rise and a sheriff comes along and tells him to get out. The man says no, God is going to save me. So, the floods continue to rise, and he climbs on top of the house. A boat comes along and he's told to climb into the boat. He says, no, no, God is going to save me. Finally, a helicopter comes along and they lower the net to rescue him. The man says, no, no, God is going to save me! Well, the man drowns and goes to heaven. When he gets to heaven he says to God, "why didn't you save me?" God says, "I sent the sheriff, I sent a boat, I sent a helicopter, what more did you want Me to do?"

God has given us a brain; there is nothing in the Bible which suggests that we ought to shut it off. There are times that we will avoid some disasters, such as the example of Galveston Island above. There are times that we will rush into danger, if that is what our job calls for (if we are in the military, on the police force, or whatever). Using our brain with Bible doctrine ought to guide us in all situations. God should not have to text you as to what your next move ought to be.

For some people, the will of God is a very difficult concept. However, for the believer with doctrine, it is not. Let me suggest at least 2 places to go to study this concept. The [Will of God \(HTML\)](#) ([PDF](#)) or [Divine Guidance](#).

**You [are] a covering to me;
from an enemy You keep me;
shouts of deliverance You go around me.
Selah!**

Psalm
32:7

**You [are] a covering [a hiding place;
protection] for me;
You keep [guard, protect] me from distress [or,
from an adversary];
You surround me with [joyous] shouts of
deliverance.
[Musical] pause**

**You are a covering and a hiding place for me;
You keep and guard me from the enemy and from distress;
You encompass me with wonderful shouts of deliverance.
[a musical pause]**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	You are my <u>refuge</u> from the trouble which has <u>encompassed</u> me: my joy, deliver me from them that surround me..
Masoretic Text (Hebrew)	You [are] a covering to me; from an enemy You keep me; <u>shouts</u> of deliverance You go around me. Selah!
Peshitta (Syriac)	You are my <u>refuge</u> ; You will protect me from my <u>enemies</u> ; You will compass me about with glory and salvation.

Septuagint (Greek) You are my refuge from the affliction that encompasses me; my joy, to deliver me from them that have compassed me. Pause.

Significant differences: *Refuge* is not too far from the word *covering*. The English translation of the Syriac has the plural of *enemy*. Instead, the Greek has *affliction* (*persecution, trouble*), which is a reasonable translation from the Hebrew. The Latin and Greek both have *encompass* rather than *to keep, to guard, to protect* (although it is not too far from the Hebrew meaning).

In the final phrase, the noun and verb in the Greek and the Latin are switched. None of the other 3 languages have *shouts, songs*.

Thought-for-thought translations; paraphrases:

Contemporary English V. You are my hiding place! You protect me from trouble, and you put songs in my heart because you have saved me.

Easy English (Churchyard) You are my hiding place.
You will keep me safe from trouble.
Your songs will be all around me now that I am free. **SELAH.**

Easy-to-Read Version God, you are a hiding place for me.
You protect me from my troubles.
You surround me and protect me.
So I sing about the way you saved me.
(*SELAH* [This word is for the musicians. It probably means the singers should pause here or the music should be louder here.])

Good News Bible (TEV) You are my hiding place; you will save me from trouble. I sing aloud of your salvation, because you protect me.

The Message GOD's my island hideaway, keeps danger far from the shore, throws garlands of hosannas around my neck.

New Life Bible You are my hiding place. You keep me safe from trouble. All around me are your songs of being made free.

New Living Translation For you are my hiding place;
you protect me from trouble.
You surround me with songs of victory.
Interlude.

Partially literal and partially paraphrased translations:

American English Bible 'You're my refuge from the troubles around me; You've provided my ransom from those who surround me.'

Ancient Roots Translinear You hide me and guard me from persecuting. You surround me with cheers of rescue. Selah.

*God's Word*TM You are my hiding place. You protect me from trouble. You surround me with joyous songs of salvation. Selah

New American Bible You are my shelter; you guard me from distress;
with joyful shouts of deliverance you surround me.
Selah

NIRV You are my hiding place.
You will keep me safe from trouble.
You will surround me with songs sung by those who praise you
because you save your people.
Selah

New Jerusalem Bible You are a refuge for me, you guard me in trouble, with songs of deliverance you surround me. Pause

Revised English Bible	You are a hiding place for me from distress; you guard me and enfold me in salvation. [Selah
New Simplified Bible	You are my hiding place. You protect me from trouble. You surround me with joyous songs of salvation.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	You are my safe and secret place; you will keep me from trouble; you will put songs of salvation on the lips of those who are round me. Selah.
JPS (Tanakh—1985)	You are my shelter; You preserve me from distress; You surround me with the joyous shouts of deliverance. Selah
NET Bible®	You are my hiding place; you protect me from distress. You surround me with shouts of joy from those celebrating deliverance [Heb "[with] shouts of joy of deliverance you surround me."]. (Selah)
New Advent Bible	You are my refuge from the trouble which has encompassed me: my joy, deliver me from them that surround me.
The Scriptures 1998	You are my hiding place; You preserve me from distress; You surround me with songs of deliverance. Selah.

Literal, almost word-for-word, renderings:

The Amplified Bible	You are a hiding place for me; You, Lord, preserve me from trouble, You surround me with songs and shouts of deliverance. Selah [pause, and calmly think of that]!
Concordant Literal Version	You are a concealment for me; From distress shall You preserve me, With jubilant songs of deliverance shall You surround me. Interlude"
Context Group Version	You are my hiding-place; you will preserve me from trouble; You will encompass me about with songs of deliverance. Selah.
English Revised Version	For this let every one that is godly pray unto thee in a time when thou mayest be found: surely when the great waters overflow they shall not reach unto him.
English Standard Version	You are a hiding place for me; you preserve me from trouble; you surround me with shouts of deliverance. Selah.
MKJV	You are my hiding place; You shall preserve me from trouble; You shall circle me with songs of deliverance. Selah.
NRSV	You are a hiding-place for me; you preserve me from trouble; you surround me with glad cries of deliverance. Selah
Syndein	You are my 'secure place' {cether - was the word for a rabbit hiding in a hole to get away from the fox}. You shall keep on 'watching over me'/'preserving me' from trouble/'distressful times'. You shall intensively surround me with songs of deliverance. Selah {Selah means singers rest and instruments play on - it is a picture of you resting while the Grace of God continues on}.
Updated Bible Version 2.11	You are my hiding-place; you will preserve me from trouble; You will circle me about with songs of deliverance. Selah.
A Voice in the Wilderness	You are my hiding place; You shall preserve me from distress; You shall enclose me with shouts of deliverance. Selah.
Young's Updated LT	You are a hiding-place for me, From distress You keep me, With songs of deliverance You compass me. Selah.

The gist of this verse: David, because he is now back in fellowship, understands God to be his protector in many ways, as a place of protection; as One Who guarded him from intense distress. Interestingly enough, the final phrase speaks of God compassing David about with songs of deliverance.

Psalm 32:7a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
'attâh (אַתָּה) [pronounced aht-TAW]	<i>you</i> (often, the verb <i>to be</i> is implied)	2 nd person masculine singular, personal pronoun	Strong's #859 BDB #61
çêther (סִתְּרָה) [pronounced SAY-ther]	<i>a covering, a hiding place; a hiding; something secret [clandestine, hidden], secrecy, privately; a veil, a covering; protection, defense</i>	masculine singular noun	Strong's #5643 BDB #712
lâmed (ל) [pronounced le]	<i>to, for, towards, in regards to</i>	directional/relational preposition with the 1 st person singular suffix	No Strong's # BDB #510

Translation: You [are] a covering [a hiding place; protection] for me;... David has been in so many different situations, and it appears as if he is looking back at this point. When a person returns to fellowship with God, sometimes they look back in their lives and recognize what God had done in their lives and how He had protected them. David knows that all of this time, God had protected him and had been a hiding place for him.

Application: If you are a growing believer, you have no idea how much Satan wants to destroy you. **Be sober and self-controlled. Be watchful. Your adversary the devil, walks around like a roaring lion, seeking whom he may devour** (1Peter 5:8). We know that we are protected by God—in natural disasters, from our personal enemies and from Satan and his demons. **Submit yourselves therefore to God. Resist the devil, and he will flee from you** (James 4:7). **Put on the whole armor of God, that you may be able to stand against the schemes of the devil. For we do not wrestle against flesh and blood, but against the rulers, against the authorities, against the cosmic powers over this present darkness, against the spiritual forces of evil in the heavenly places. Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm** (Eph. 6:11–13).

Application: Just like David, you ought to be able to look back and recognize many times when God has protected you. Besides those times, there are innumerable situations where God has protected you that you will never know about in this life.

God protection in this life is alluded to again and again in Scripture. **The LORD is a stronghold for the oppressed, a stronghold in times of trouble** (Psalm 9:9). **For He will hide me in His shelter in the day of trouble; He will conceal me under the cover of His tent; He will lift me high upon a rock. And now my head shall be lifted up above my enemies all around me** (Psalm 27:5–6a). **You are my hiding place and my shield; my confidence is in Your Word** (Psalm 119:114).

Psalm 32:7b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
min (מִן) [pronounced <i>min</i>]	<i>from, off, out from, out of, away from, on account of, since, than, more than</i>	preposition of separation	Strong's #4480 BDB #577
tsar (צָר) [pronounced <i>tsar</i>]	<i>an adversary, an enemy; narrow, tight and therefore, distress, affliction, intense distress [caused by an adversary]</i>	masculine singular noun	Strong's #6862 BDB #865
nâtsar (נָצַר) [pronounced <i>naw-TSAR</i>]	<i>to keep, to guard, to watch over, to protect; to observe; to keep secret</i>	2 nd person masculine singular, Qal imperfect with the 1 st person singular suffix	Strong's #5341 BDB #665

Translation: ...You keep [guard, protect] me from distress [or, from an adversary];... There are 2 ways to understand this. God protected David from his enemy (which could be considered Saul when David was a young man in Saul's army); and, when it comes to personal stress, God guarded David from that as well. However, that is a function of doctrine in the soul. David had problems all of his life; there were very few times in David's life when he did not have problems. However, within David's soul God, by means of Bible doctrine, kept him from distress.

As R. B. Thieme, Jr. used to often say, "Human problems and difficulties are inevitable; stress is optional." In life, we are going to face difficulties, problems and heartaches. We can choose to lose sleep over these things or we can sleep, knowing that God is guarding over us. "Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you. Therefore do not be anxious about tomorrow, for tomorrow will be anxious for itself. Sufficient for the day is its own trouble." (Matt. 6:31-34).

Let's take a look at how this all plays out in the believer's life.

Problems and Difficulties are Inevitable; Stress is Optional

1. It is clear that, throughout David's life, he faced problems and difficulties, some of which were not of his making.
2. The easiest example of this was his relationship with King Saul when he was a young soldier. David was a faithful, hard-working soldier, who quickly rose in the ranks because of his great qualities. King Saul gave him his daughter, Michal, to wed; and Jonathan, Saul's son, was David's closest friend. However, Saul, due to his negative volition to the plan of God which exacerbated his mental illness, saw David as his enemy, despite all evidence to the contrary. Therefore, Saul continually pursued David, hoping to capture and kill him.
3. None of this was David's making. David was not doing anything untoward to Saul.
4. So, Saul's continued attempts to kill David represents problems and difficulties in David's life which were not of his own making.
5. God protected David from capture and death on many occasions, but there was always the constant pressure of Saul desiring to kill him that David had to live with for many years.
6. God protected David in several ways.
 - 1) When Saul got too close, God gave David some protection. For instance, Saul and his army were about to catch up with David on a mountain, and is suddenly called away by an invasion of

Problems and Difficulties are Inevitable; Stress is Optional

- Philistines.
- 2) Eventually, God gave a covenant to David—this is a contractual promise—that David’s Son would sit on the throne of Israel forever. This promise meant that, David had to survive and that there had to be a line of David which would lead to David’s Greater Son.
 7. Therefore, David knew that Saul could not kill him. For many years, David saw with his own eyes how God delivered him time and time again.
 8. Later in life, after David had been made king over Israel, God made a covenant with David.
 9. David had this promise from God that he could hold to; that he could depend upon.
 10. Adversity is all of the outside pressures of life. As a young man, this was often King Saul, insofar as David was concerned; as David became older, he faced some many other difficulties and problems: wars with the greatest armies in the world at that time; and a revolution at home (which we have not yet studied).
 11. Stress occurs inside of the soul. Stress is when we look at the pressures and difficulties of life and allow these things to short-circuit our lives.
 12. Adversity is what circumstances do to you. Stress is what you do to yourself. Stress is when you allow outside difficulties and pressures to affect your soul.
 13. Adversity is inevitable. Stress is optional.
 14. Stress in the soul destroys the spiritual life of the believer in the Lord Jesus Christ.
 - 1) Stress produces self-fragmentation and Christian degeneracy.
 - 2) Stress results in inner tensions that cause disassociation, mental disorders, and personality dysfunction.
 - 3) Unchecked and perpetuated stress eventually results in psychosis in the believer.
 15. When you learn and understand Bible doctrine; when you believe what is divine truth, this prevents the conversion of the outside pressure of adversity into the inner pressure of stress.
 16. When David paid attention to God’s Word and was fully cognizant of God’s protection, then he was able to deal with the outside pressures of life.
 17. When David failed to cope with his difficulties through the application of Bible doctrine, he would fail. For instance, when he left Israel and lived in Philistia; where his life was led to a point where he had two terrible options: (1) insult his host country, which had given him refuge or (2) attacked his own beloved country, Israel.
 18. Throughout his life, God provided David with divine truth; all he had to do was believe it and apply it.
 19. The application of Bible doctrine from the soul results in the ability to cope with outside stress and difficulties.

Insofar as I know, this general concept was taught first by R. B. Thieme, Jr. (this is where I learned it). However, some of these points came from <http://www.gracebiblechurchbaytown.org/doctrine/doc.adversity.and.stress.htm> accessed October 28, 2011.

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong’s Numbers
rôḥ (רוּחַ) [pronounced rohn]	<i>a shout; a cry of joy; a ringing cry</i>	masculine plural construct	Strong’s #7438 BDB #943
pallêṭ (פַּלְטָה) [pronounced pahl-LAYT]	<i>a deliverance, an escape; a casting forth</i>	masculine singular noun	Strong’s #6405 BDB #812

Psalm 32:7c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
<p>çâbab (סַבַּב) [pronounced saw^b-VAH^BV]</p>	<p><i>to go about [in a place]; to surround</i></p>	<p>2nd person masculine singular, Poel imperfect; with the 1st person singular suffix</p>	<p>Strong's #5437 BDB #685</p>

Translation: ...You surround me with [joyous] shouts of deliverance. David has been in military conflicts and he has been pursued by Saul. When victory was his, the men around him would be shouting with joy. David knew that such conflicts would be resolved in this way.

So far, these two verses read: For this reason, each gracious [person] prays to You to a time of attainment [or, discovery]; surely a flood of many waters will not come to him. You [are] a covering [a hiding place; protection] for me; You keep [guard, protect] me from distress [or, from an adversary]; You surround me with [joyous] shouts of deliverance. This describes the concept of logistical grace in the Old Testament.

This is the abbreviated version of the **Doctrine of Logistical Grace**.

The Abbreviated Doctrine of Logistical Grace

1. The principle of logistical grace is found in Matt. 6:25–33 "Therefore I tell you, do not be anxious about your life, what you will eat or what you will drink, nor about your body, what you will put on. Is not life more than food, and the body more than clothing? Look at the birds of the air: they neither sow nor reap nor gather into barns, and yet your heavenly Father feeds them. Are you not of more value than they? And which of you by being anxious can add a single hour to his span of life? And why are you anxious about clothing? Consider the lilies of the field, how they grow: they neither toil nor spin, yet I tell you, even Solomon in all his glory was not arrayed like one of these. But if God so clothes the grass of the field, which today is alive and tomorrow is thrown into the oven, will he not much more clothe you, O you of little faith? Therefore do not be anxious, saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' For the Gentiles seek after all these things, and your heavenly Father knows that you need them all. But seek first the kingdom of God and his righteousness, and all these things will be added to you." This is logistical grace in the temporal realm.
2. God provides logistical grace for us in the spiritual realm as well. The principle for the spiritual provision of logistical grace is found in 2Cor. 9:8 **And God is able to make every [category of] grace overflow to you, so that in every way, you always have everything that you need, so that you may excel in every good work.** *Good works* would be the production of divine good, which is only possible when God provides the means of this growth for us.
3. The origin of the terminology *logistical grace*.
 - 1) Insofar as I know, R. B. Thieme, Jr. originated this term.
 - 2) Logistics is a military word which refers to the military science of supply, provision, and planning of troop movement.
 - 3) From this military nomenclature comes a Bible Doctrine based on analogy (many words in the Bible—including the New Testament—are military terms appropriated for a spiritual usage). Logistics always plays a very important and dramatic part in warfare (poor logistics can result in the loss of a war), but logistics plays an even greater part in your life as a believer. Every believer is alive today because of logistical grace.
4. Logistical grace is defined as what God has planned for us, the Divine support He gives us, His

The Abbreviated Doctrine of Logistical Grace

Divine provision, and His Divine blessing. The result is, we as believers in Jesus Christ are able to execute the plan of God just as logistical support on the battlefield allows an army to defeat the enemy. God does not give us logistical grace because we are nice people or because we are really good Christians; God gives us logistical support because we are believers and He gives this to us for a purpose.

5. Logistical grace can be broken down into two categories of Divine provision.

1) Temporal provisions.

(1) Life support is provided for every Church Age believer. This explains how and why we are alive at any given moment. The only reason we are alive is because of logistical grace. We do not earn it nor do we deserve it. There is no set of spiritual works which we can accomplish to keep ourselves alive. For all intents and purposes, this is food, shelter and clothing. The principle was explained by Jesus in Matt. 6:25–33.

(2) God also supplies the **laws of divine establishment**, which provide for an orderly and lawful society. It is quite difficult for the average believer to advance spiritually under chaotic conditions, e.g. are found today in Egypt, Greece or Tunisia (there are Christians in these counties—I write this in 2011 when there are revolutions occurring within these countries). Evangelism and spiritual growth certainly takes place during riots and war, but a society is sustained and calmed by having many believers.

(3) Spiritual growth is a slow and steady process, and is more easily accomplished in peace and tranquility. Therefore, God provides a certain amount of peace and tranquility in our lives so that we may grow spiritually.

2) Spiritual provisions:

(1) Logistical grace is provided for all Church Age believers. All believers are blessed by God. This exemplifies the justice of God, in that the justice of God sends life support and blessing to the righteousness of God, which righteousness resides in all believers, whether they are classified as winners and losers.

(2) That spiritual blessings are afforded to all believers emphasizes grace. You are alive only because of the grace of God, not because of anything you do. Winners utilize logistical grace, but loser's coast on it, but never utilize or fully exploit it.

(3) Jesus Christ provides the Word of God, which He has preserved for at least 4000 years.

(4) God gives His provisions to every Church Age believer so that they may execute the Plan of God. This means you have access to doctrine (the teaching of the Word of God). In most cases, this means a pastor-teacher and a local church (which is your local classroom). Although, in today's time, you can hear a variety of pastors via MP3 files, the authority of the pastor-teacher in the local church (when it comes to teaching the Word of God, not running your life), is extremely important. True positive volition toward the Word of God will solve whatever location problem you have. We recently studied the **will of God**. If you are not in a place where there is a good local church where doctrine is being taught, then you may be in the wrong geographical location. Quite obviously, moving from point A to point B is a serious decision, and you can allow God to take the lead in this regard. Having had the experience of being moved from point A to point B, I have to say it is one of the greatest decisions God has allowed me to make. I can look at hundreds of things which have happened in my life, which happened since then, which clearly reveal the hand of God to me. There are many cities where there is no careful teaching of the Word of God and many cities

The Abbreviated Doctrine of Logistical Grace

where there is. There are many examples in the Bible of God moving believers from one place to another.

- (5) God has provided the filling of the Holy Spirit, which is the restoration of fellowship through naming your sins to God. The filling of the Holy Spirit makes spiritual information something that you are able to comprehend and retain. Furthermore, God has made it possible for all IQ types to take in doctrine, through gap (**the grace apparatus for perception**). In addition, God provides believers with a prepared pastor-teacher who is able to teach you doctrine. 1Cor. 2:10–16 Eph. 3:18 2Peter 3:18 1John 1:9
 - (6) God provides, in this age, the local church, which is the proper classroom for spiritual growth.
 - (7) The God-ward side of spiritual provision is, God cannot violate His own character in order to bless us with any kind of blessing, including blessing us with logistical grace. After salvation, we all continue to possess an active sin nature and we all sin. God cannot simply ignore this. God has devised a way, by which He can bless man, and yet simultaneously, maintain the perfection of His essence. This is, of course, a grace system. We name our sins to Him and we are restored to temporal fellowship.
 - (8) There are unusual circumstances where a small fraction of believers are able to advance spiritually on their own. This is rare and this is not you.
6. Why does God provide logistical grace? God has a purpose and plan for our lives. Since we live in the age of grace, God provides *everything* which is necessary in order to further His purpose for our lives. Certainly, you have bought some item where the outside of the box reads, “Some assembly required.” If all the parts are not there, you are up a creek and you usually return the item. In our lives, there is certainly some assembly required, but all of the parts are guaranteed to be here. That is logistical grace.
 7. The basis of logistical grace is God’s integrity. God is able to provide us with logistical grace because this does not compromise His integrity (God must always act within the confines of His character). God is able to bless us because we possess His perfect righteousness.
 8. 2 Peter 3:18 reads: **Grow by means of [logistical] grace and the knowledge of our Lord Jesus Christ.** Peter issues this as a command; this is a mandate for our lives as believers in Jesus Christ. Logistical grace is support and supply for growth, Phil 4:5 **Let your reasonableness be known to all men. The Lord is near.** The word *near* means that, God is within supporting and supplying distance. Unless logistical support is *near* to an advancing army, that army cannot survive. The Lord is *near*; that is, He is within supporting distance (i.e., He is close enough to us to bless us). Deut 33:27 Philip 4:19 Psalm 37:25 Eph 1:3 2 Cor 9:8. The key is not His physical nearness and His desire to bless us, but His ability to bless us.
 9. There are some differences between logistical grace in the Church Age (the time in which we live) and in previous dispensations. In the Church Age, all believers have a place in the plan of God. Every one of us has a life of purpose, meaning and definition. Therefore, we all must receive logistical grace and we all must utilize logistical grace in our trek toward spiritual maturity.

This is taken from the **Complete Doctrine of Logistical Grace** ([HTML](#)) ([PDF](#)).

One of the things which I have not examined yet, but may in the future, is the idea of logistical grace during the Age of Israel. This doctrine is a Church Age doctrine; but there were certainly some aspects of this doctrine true for the Jewish Age. This is obvious, because our passage essentially describes logistical grace: *For this reason, each gracious [person] prays to You to a time of attainment [or, discovery]; surely a flood of many waters will not come to him. You [are] a covering [a hiding place; protection] for me; You keep [guard, protect] me from distress [or, from an adversary]; You surround me with [joyous] shouts of deliverance.* This is all about protection; and in the next two verses, there will be a great deal of teaching as well.

References:

<http://www.gracedoctrine.org/word/082409.htm> (Pastor/Teacher: James H. Rickard teaches at Grace Fellowship Church in Plainville, MA)

http://gracebiblechurchwichita.org/?page_id=268

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:7d

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
çelâh (סָלַח) [pronounced seh-LAW]	<i>to lift up, to elevate, to exalt [with one's voice], to gather, to cast up [into a heap]; it is transliterated Selah</i>	interjection	Strong's #5542 BDB #699

The verbal cognate is 'âlâh (עָלָה) [pronounced ġaw-LAW], which means *to lift up and toss aside*. In the Piel stem, it means *to weigh*, which involves lifting up the object and placing it upon the balance. Gesenius gives the meaning of çelâh as *rest, silence, pause*, as çelâh does not necessarily have to match the meaning of its cognates. My thinking, which is a combination of BDB and Gesenius, is that the voices build up to a crescendo here, and, very likely, they are then followed by a vocal (but not necessarily, musical) silence. This would reconcile the points made by Gesenius and still make this compatible with its cognates.²⁰ Another very reasonable possibility is that the instruments *are lifted up* for a musical interlude. The instruments would be held down while the singing takes place, and then lifted up so that their sound would better project when the singing stops. The NLT translation of *Interlude* is very good.

Translation: [Musical] Pause [or, musical interlude; lit., *Selah!*] As described in the exegesis, this word çelâh comes from a verb which means *to lift up*. It is reasonable to assume that those who are playing musical instruments are to lift up these instruments and play during a pause in the singing. I believe that this is called the *bridge* in modern music? Keil and Delitzsch suggest: *The music, as Sela directs, here becomes more boisterous; it gives intensity to the strong cry for the judgment of God; and the first unfolding of thought of this Michtam is here brought to a close.*²¹

Again, David has given us some principles, and asks for us to consider them. *For this reason, each gracious [person] prays to You to a time of attainment [or, discovery]; surely a flood of many waters will not come to him. You [are] a covering [a hiding place; protection] for me; You keep [guard, protect] me from distress [or, from an adversary]; You surround me with [joyous] shouts of deliverance.* David wrote these words after a time when he was in great physical pain because God was disciplining him; but he has named his sins to God, and now, even a flood of great waters will not overpower him because God protects him. All around him, David hears the cries of deliverance because his army has been successful (this is to be understood both actually and metaphorically).

²⁰ For more discussion, see H.W.F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 588.

²¹ Keil & Delitzsch, *Commentary on the Old Testament*; ©1966 Hendrickson Publishers, Inc.; Vol. 5, p. 404.

Chapter Outline

Charts, Maps and Short Doctrines

Spiritual Growth

“I will give you attention and I will teach you in the way which you go. I will determine upon you My eye.”

Psalm
32:8

“I will turn to you [or, I will instruct you] and I will teach you in the way that you [should] go. Let me counsel above you [with] my eye.”

“I will now turn to you and I will teach you in the way that you should go. Allow me to counsel you as I observe you.”

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	I will give you understanding, and I will instruct you in this way, in which you will go: I will fix My eyes upon you.
Masoretic Text (Hebrew)	“I will give you attention and I will teach you in the way which you go. I will determine upon you My eye.
Peshitta (Syriac)	I have made you to understand and have led you on the way which you shall take; I will follow you with my eye.
Septuagint (Greek)	I will instruct you and guide you in the way you <u>should</u> go; I will fix My eyes upon you.

Significant differences: The first verb has several translations, all of which are found above. The subjunctive in the Greek is by way of interpretation, which is a choice I also made.

The final phrase is quite difficult to translate. The Greek and Hebrew simply changed the meaning of the verb (assuming that they were working with the same verb). The first verb allows for God *to observe* as the verb’s primary meaning; the final verb does not. However, you have *my eye* just there, which suggests observation.

Thought-for-thought translations; paraphrases:

Contemporary English V.	You said to me, "I will point out the road that you should follow. I will be your teacher and watch over you.
Easy English (Churchyard)	I will tell you the way, I will teach you where you must go. My eye will be your guide.
Easy-to-Read Version	{The Lord says,} “I will teach you and guide you on the way you should live. I will protect you and be your guide.
Good News Bible (TEV)	The LORD says, "I will teach you the way you should go; I will instruct you and advise you.
<i>The Message</i>	Let me give you some good advice; I'm looking you in the eye and giving it to you straight:
New Living Translation	The Lord says, "I will guide you along the best pathway for your life. I will advise you and watch over you.

Partially literal and partially paraphrased translations:

American English Bible	[And He'll reply], 'I'll bring understanding to you, teach you the ways you should go, and always keep My eyes upon you.
Ancient Roots Translinear <i>God's Word</i> ™	"I comprehend you and will direct you in this way you go. My eye advises over you.. The LORD says, "I will instruct you. I will teach you the way that you should go. I will advise you as my eyes watch over you.
NIRV	I will guide you and teach you the way you should go. I will give you good advice and watch over you.
New Jerusalem Bible	I shall instruct you and teach you the way to go; I shall not take my eyes off you.
Revised English Bible	I shall teach you and guide you in the way you should go, I shall keep you under my eye.
New Simplified Bible	Jehovah says: »I will instruct you. I will teach you the way that you should go. I will advise you as my eyes watch over you.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English HCSB	I will give you knowledge, teaching you the way to go; my eye will be your guide. I will instruct you and show you the way to go; with My eye on you, I will give counsel.
JPS (Tanakh—1985)	Let me enlighten you and show you which way to go; let me offer counsel; my eye is on you.
NET Bible®	I will instruct and teach you [The second person pronominal forms in this verse are singular. The psalmist addresses each member of his audience individually (see also the note on the word "eye" in the next line). A less likely option (but one which is commonly understood) is that the Lord addresses the psalmist in vv. 8-9 (cf. NASB "I will instruct you and teach you. I will counsel you with My eye upon you").] about how you should live [Heb "I will instruct you and I will teach you in the way [in] which you should walk."]. I will advise you as I look you in the eye [Heb "I will advise, upon you my eye," that is, "I will offer advice [with] my eye upon you." In 2 Chr 20:12 the statement "our eye is upon you" means that the speakers are looking to the Lord for intervention. Here the expression "my eye upon you" may simply mean that the psalmist will teach his pupils directly and personally.].
New Advent Bible	I will give you understanding, and I will instruct you in this way, in which you shall go: I will fix my eyes upon you.
New International Version	I will instruct you and teach you in the way you should go; I will counsel you with my loving eye on you.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	I [the Lord] will instruct you and teach you in the way you should go; I will counsel you with My eye upon you.
Concordant Literal Version	You said, I shall make you contemplate, And direct you in the way that you should go; I will give counsel with My eye upon you."
Context Group Version	I will instruct you and teach you in the way which you shall go: I will counsel you with my eye on you.
English Standard Version	I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you.
Syndein	I will be caused to continually instruct {saka} you and teach {yarah} you in the Way which you shall keep on walking. I will keep on counseling/guiding {ya`ats} you with my eye.

Young's Updated LT

I cause you to act wisely, And direct you in the way that you go, I cause My eye to take counsel concerning You..

The gist of this verse:

God now speaks to David, saying that He will direct David's paths and guide him in the way that he should go.

Now, for reasons that I do not understand, suddenly God begins to speak, first to David; but then, to all of those reading, hearing or studying this psalm. Once and awhile, after a *musical pause*, a psalm will take up a new topic or go off on a different direction; and here, the direction is, God is now speaking.

When this was sung, perhaps a different person sang this verse (and possibly the next), which is one way this would have stood out to the listener.

Psalm 32:8a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâkal (סָקַל) [pronounced saw-KAHL]	<i>to look at, to attend to, to turn the mind to; to be or become understanding, to be prudent; to be successful, to act prosperously; to instruct, to teach, to make prudent</i>	1 st person singular, Hiphil imperfect; with the 2 nd person masculine singular suffix	Strong's #7919 BDB #968

Translation: "I will turn to you [or, I will instruct you]... We suddenly move to the 1st person singular, which is not a reference to David, the writer of this psalm. So, we are assuming that God is speaking at this point, given the words used in this verse.

The first verb is the most difficult to interpret, as it can refer to God paying attention to David or to Him instructing David. The first interpretation of this verb would be anthropopathic. God always has His eye upon us; God is always watching us. God knew our lives from eternity past. The sudden involvement by God suggests David is now back in fellowship, and so, there is this renewed relationship. God cannot reach us when we are out of fellowship; we are unteachable in that state.

Interpreting this verb to mean *to instruct, to teach* is valid, but the next verb will simply repeat this approach.

Psalm 32:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
yârâh (יָרָה) [pronounced yaw-RAWH]	<i>to cast, to shoot; to sprinkle, to water, to send out the hand, to teach, to instruct</i>	1 st person singular, Hiphil imperfect with the 2 nd person masculine singular suffix	Strong's #3384 BDB #434

This appears to be identical to yârâ' (יָרָא) [pronounced yaw-RAW], which means *to throw, cast; to shoot; to point out, show; to direct, teach, instruct; to throw water, rain*. Strong's #3384 BDB #432. Although the spelling is only slightly different, Strong treats them as the same word.

Psalm 32:8b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
derek ^e (דֶּרֶךְ:) [pronounced DEH-rek ^e]	<i>way, distance, road, path; journey, course; direction, towards; manner, habit, way [of life]; of moral character</i>	masculine singular construct	Strong's #1870 BDB #202
With the bêyth preposition, this means <i>in the way, along the way [road], near the road, by the way, on [your] journey.</i>			
zûw (זוּ) [pronounced zoo]	<i>this; which, that, where</i>	both a demonstrative and relative pronoun; undeclinable	Strong's #2098 BDB #262
hâlak ^e (הָלַךְ) [pronounced haw-LAHK ^e]	<i>to go, to come, to depart, to walk; to advance</i>	2 nd person masculine singular, Qal imperfect	Strong's #1980 (and #3212) BDB #229

Translation: ...and I will teach you in the way that you [should] go. When David is back in fellowship, he is able to receive instruction again. You cannot receive instruction in the way that you should go while you are out of fellowship. The reference to derek^e here suggests that David had gotten off on the wrong path. By means of teaching, God will get him back onto that right path.

Even though this sounds very geographical, this portion of v. 8 refers to God's will with regards to David (and the reader of this psalm as well). God instructs us in the way that we ought to go. Again, let me suggest the following resources: The **Will of God** ([HTML](#)) ([PDF](#)) or **Divine Guidance**.

This was taken directly from a summary at the end of the **Will of God** ([HTML](#)) ([PDF](#))

How to be in the will of God and how to remain in the will of God

1. You need to be in fellowship, which is achieved by 1John 1:9: **If we name our sins, He [God] is faithful [i.e., He does it every time] and just [God operates within His Own essence] to forgive us our sins [these are the sins we name] and to cleanse us from all unrighteousness [these are sins which we do not name].**
2. You need to be growing spiritually. This does not mean that you reduce the number of overt sins in your life or that you speak a holy language now and again (*Amen, God willing*) or that you become more and more involved at your church (teaching Sunday school, acting as a deacon, etc.). Spiritual growth is achieved by the daily intake of the Word of God taught by a doctrinal pastor-teacher. **Grow in grace and knowledge of our Lord and Savior, Jesus Christ** (2Peter 3:18a). *Grace* is the grace system which God has provided. All believers in Jesus Christ are given the means and the opportunity to grow spiritually, regardless of geographical location. 99% of the time, this will be learning under the ministry of a doctrinal pastor-teacher (I provide a list of them here: <http://kukis.org/Links/thelist.htm>). Many of these pastor-teachers, if they are outside of your geographical area, provide an online MP3 ministry, where you can download (or order) previous lessons and listen to the teaching of the Word of God without any financial obligation. Many of them will provide these lessons by sending them to your home by mail. If you are relatively near to any of these churches, then that is where you ought to go.
3. If you are not in the geographical area of any of these churches, then you need to operate under normal academic discipline when listening to a lesson. You don't surf the internet, you do not text, you do not

How to be in the will of God and how to remain in the will of God

do housework, nor do you do anything else which takes your concentration away from the message that you are listening to. Ideally speaking, if you live within driving distance of a doctrinal church, then that is where you need to be when the church doors are open.

4. The short explanation is, as long as you are in fellowship and growing, then you will be in the will of God.
5. Now, let's say that you are a new believer or a believer who has decided to get with God's program and to start growing, and you face a momentous decision (to get married, to change jobs, to move elsewhere). If you face this as a new believer or as a believer just about to get with doctrine, then you choose not to change your status until you know enough doctrine in order to make this decision. 1Cor. 7:18–24.
6. If you are at city A and God wants you to be in city B, do not worry. God will make that happen. Where I was raised up, I had studied God's Word for about 5 years, but I was spinning my wheels career-wise, and it did not seem as if that would change anytime in the near future. I began exploring my options in other cities. On my list of 3 cities to move to, #3 on the list (and, way, way down from #2) was Houston. I thought of moving to Houston because Bob Thieme was teaching Bible doctrine there. However, this was so far down the list from my 1st and 2nd choices. In any case, every door closed to me for my first two choices; and door after door after door opened for me for choice #3. God did almost everything necessary to move me in that direction.
7. When it comes to your day-to-day life, God has things mapped out. You have a job or school that you go to, which takes up perhaps 9–10 hours of your day. You do this job (or attend this school) as unto the Lord. That is, you function as if you are working for God, and you remain faithful in all respects, whether anyone else can see what you are doing or not. You have a couple of hours that you spend eating, an hour for Bible teaching, and a few hours for relaxation. If you stay in fellowship all of this time, or get back into fellowship when you get out, then you are in the will of God.
8. If you do not have a job or school, then (1) you spend 9 or 10 hours of every single day looking for a job or (2) you set your sights to moving to a different city or to a different state. If you have begun to listen to a particular pastor from the list I provided, then you seriously consider packing up all that you own and move to the city where he teaches (obviously, it is normal to seek out job opportunities in that city by phone and by the internet and then you go there for interviews). God uses your lack of opportunity in city A to get you to move to city B. God allows man to enact foolish political policies, which negatively impact a particular geographical area, to move some believers from point A to point B.
9. Gathering together with other believers is extremely important. Heb. 10:25 exhorts us to not forsake the assembling of ourselves together. I have known a lot of believers over the years, many of them squared away on doctrine. However, when they go off on their own—they make no attempt to gather under the authority of a well-qualified pastor-teacher or as a group—they get goofy, and I can name a whole host of believers I have known in my life who stopped gathering under this sort of authority, and got goofy. Personally, I gather with believers under the ministry of R. B. Thieme III every time the church is in session, and, on off-nights, listen to his father's teaching. Even though I clearly understand what God's will is for my life, that does not mean I no longer need to study under my pastor's authority.

Or to sum up the summary, stay in fellowship with God (or get back into fellowship by naming your sins to Him) and learn the Word of God. Geographically speaking, you need to be at your job or your school as the best employee or the best student; and when the doors of your church are open, you need to be there (assuming your pastor teaches the Word of God accurately).

Chapter Outline

Charts, Maps and Short Doctrines

Psalm 32:8c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
yâ'ats (יַאֲט) [pronounced yaw-ḠAHTS]	<i>to advise, to counsel; to take counsel; to decree; to consult for [anyone], to provide for; to predict, to declare future thing</i>	1 st person singular, Qal imperfect with the cohortative hê	Strong's #3289 BDB #419
When God is the subject, this means <i>to determine, to decree, to purpose</i> ; whether the result of any counseling seems unlikely.			
The cohortative expresses volition. In the English, we often render this with <i>let</i> or <i>may</i> ; in the plural, this can be <i>let us</i> . The cohortative is designed for the 1 st person, it can express a wish or a desire or purpose or an intent. It is found in conditional statements. Generally there is the hê suffix to indicate this.			
ʿal (עַל) [pronounced ḡahl]	<i>upon, beyond, on, against, above, over, by, beside</i>	preposition of proximity with the 2 nd person masculine singular suffix	Strong's #5921 BDB #752
ʿayin (עַיִן) [pronounced ḠAH-yin]	<i>spring, fountain; eye, spiritual eyes</i>	feminine singular noun with the 2 nd person masculine singular suffix	Strong's #5869 (and #5871) BDB #744

Translation: *Let me counsel above you [with] my eye.* Just as God does not have a *hand* (v. 4), God also does not have *an eye*. This is another anthropopathism where a physical characteristic that we understand is imputed to God. God does not have this physical attribute, but it helps to explain, in terms that we easily understand, what God is doing. The suggestion here is, God is following us around in real time, His eye always on us, always there to counsel us and to guide us. Some people today have a cam or a sound transmitter near their baby, so that they can look in on their child or hear whatever he or she has to say. When the child is uncomfortable or disturbed, the parent comes to them and provides for them. This is what God does. He is right there with us (so to speak), His eye always upon us.

The idea being conveyed here is, there is a true interaction going on between God and David in real time. Now, from the divine standpoint, God has taken care of all of David's needs in eternity past. However, in David's view, it is as if God is right there making decisions and giving guidance to David right on the spot. God looks down upon David, sees the situation, and guides and counsels David.

Application: We live our lives in the confines of time, and God is right there with us, in time, giving us guidance. However, God's guidance and provision was provided for us in eternity past.

I should point out that, in reality, God made provision for all of our needs in eternity past. He knew every decision that we would make, good and bad, and He made provision for that decision, including the decision to go back to listening to the Word of God in order to be guided from point A to point B. The sense of the verse is, God is guiding and counseling us in real time; however, in point of fact, God dealt with all of our needs in eternity past. However, some of us need the reassurance that God is here right now with us, paying attention to our lives. That is the assurance of this verse.

I have interpreted this quotation from God to end here. Most others end God's words to David in the next verse. What is being said in the following verse is true, whether God is saying it or David is saying it (which is also true of v. 8).

Over and over again, the Word of God speaks of us being guided by it.

Guidance from the Word of God	
Scripture	Text/Commentary
Psalm 25:8–10	Good and upright is the LORD; therefore he instructs sinners in the way. He leads the grace oriented in what is right, and teaches the grace oriented His way. All the paths of the LORD are steadfast love and faithfulness, for those who keep his covenant and his testimonies.
Prov. 3:1	My son, do not forget my teaching, but let your heart keep my commandments.
Prov. 3:5–6	Trust in the LORD with all your heart, and do not lean on your own understanding. In all your ways acknowledge him, and he will make straight your paths.
Prov. 4:1-13	Hear, O sons, a father's instruction, and be attentive, that you may gain insight, for I give you good precepts; do not forsake my teaching. When I was a son with my father, tender, the only one in the sight of my mother, he taught me and said to me, "Let your heart hold fast my words; keep my commandments, and live. Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. Do not forsake her, and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever you get, get insight. Prize her highly, and she will exalt you; she will honor you if you embrace her. She will place on your head a graceful garland; she will bestow on you a beautiful crown." Hear, my son, and accept my words, that the years of your life may be many. I have taught you the way of wisdom; I have led you in the paths of uprightness. When you walk, your step will not be hampered, and if you run, you will not stumble. Keep hold of instruction; do not let go; guard her, for she is your life.
Prov. 8:10–11	Take my instruction instead of silver, and knowledge rather than choice gold, for wisdom is better than jewels, and all that you may desire cannot compare with her.

Scripture suggestions taken from *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 32:8.

Chapter Outline

Charts, Maps and Short Doctrines

The entire verse reads: “I will turn to you [or, I will instruct you] and I will teach you in the way that you [should] go. Let me counsel above you [with] my eye.” God promises David that He will turn to him and that He would teach David in the way that he should go; and that He would counsel David from above. The idea is, God pays attention to David’s life. God knows what David is experiencing and what he is going through. Recall that David has been under great pain because he first did not admit his sin to God (Psalm 32:3–4). God reassures David that He is with David and He is guiding David. However, what has to happen between this verse and vv. 3–4 is David acknowledging his sin to God, which is v. 5. You cannot be guided and instructed by God when you are out of fellowship.

There is the easy way to learn and the hard way to learn, which leads us to v. 9:

[You all] do not be like a horse, like a mule—[there is] no understanding; in a bridle and restraint his mouth to curb not to come near unto you [all].

Psalm
32:9

Do not be like the horse [or] like the mule—[who has] no understanding; [without being] in a bridle and restraint to curb his mouth, [he will] not come near to you.

Do not be like the horse or like the mule, neither of which has any comprehension of what he ought to do. Unless he is curbed by a bit and bridle, he will not even come near to you.

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Do not become like the horse <u>and</u> the mule, <u>who have</u> no understanding. With bit and bridle bind fast their jaws, <u>who come not near unto you.</u>
Masoretic Text (Hebrew)	[You all] do not be like a horse, like a mule—[there is] no understanding; in a bridle and restraint his mouth to curb not to come near unto you [all].
Peshitta (Syriac)	Be not as the horse <u>or</u> as the mule, <u>which have</u> no understanding, <u>which must be</u> subdued with bit and bridle <u>from their youth</u> ; no one goes near them.
Septuagint (Greek)	Be not as the horse <u>and</u> mule, <u>which have</u> no understanding; but <i>you must constrain</i> their jaws with bit and bridle, <u>lest they should come near to you.</u>
Significant differences:	The other 3 ancient languages include a conjunction between <i>horse</i> and <i>mule</i> . They smooth out the translation of the 2 nd phrase with <i>which have, who have</i> . The Latin and Greek match the Hebrew fairly well for the final sentence; and the Syriac (according to the English translation). The English translation of the Syriac introduces a whole new meaning, which is not necessarily out in left field, even though it is quite different. In the Syriac, the assertion is, the horse and mule must learn to be controlled from their youth with a bit and bridle, otherwise, they will not even come near to you.

Thought-for-thought translations; paraphrases:

Contemporary English V.	Don't be stupid like horses and mules that must be led with ropes to make them obey."
Easy English (Churchyard)	Do not be like the horse, or the mule. They do not understand. They need special bits in their mouths to make them obey you.
Easy-to-Read Version	So don't be stupid like a horse or a donkey. People must use bits and reins [A "bit" is a metal bar that fits in the mouth of an animal and helps the rider control it. "Reins" are the ropes tied to the bit and held by the rider.] to lead those animals. Without those things, those animals will not come near [This can also mean, "to come and worship at the altar." So God may be talking about the people coming to worship him.] you."
Good News Bible (TEV)	Don't be stupid like a horse or a mule, which must be controlled with a bit and bridle to make it submit."
<i>The Message</i>	"Don't be ornery like a horse or mule that needs bit and bridle to stay on track."
New Life Bible	Do not be like the horse or the donkey which have no understanding. They must be made to work by using bits and leather ropes or they will not come to you.
New Living Translation	Do not be like a senseless horse or mule that needs a bit and bridle to keep it under control."

Partially literal and partially paraphrased translations:

American English Bible	So, do not act like horses or mules, who have to be bridled and don't understand. whose jaws must be squeezed to approach you.'
Ancient Roots Translinear	Never be as a horse and mule with no understanding: in check with bit, bridle and ornaments. Never near them to you."
<i>God's Word</i> ™	Don't be stubborn like a horse or mule. They need a bit and bridle in their mouth to restrain them, or they will not come near you."
NIRV	Don't be like the horse or the mule.

	They can't understand anything. They have to be controlled by bits and bridles. If they aren't, they won't come to you.
Revised English Bible	Do not behave like a horse or a mule, unreasoning creatures whole mettle must be curbed with bit and bridle so that they do not come near you.
New Simplified Bible	»Do not be stubborn like a horse or mule. They need a bit and bridle in their mouth to restrain them, or they will not come near you.«

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English HCSB	Do not be like the horse or the ass, without sense; (<i>UNTRANSLATED TEXT</i>) Do not be like a horse or mule, without understanding, that must be controlled with bit and bridle, or else it will not come near you.
JPS (Tanakh—1985)	Be not like a senseless horse or mule whose movement must be curbed by a bir and bridle [Meaning of Hebrew uncertain]; far be it from you [Meaning of Hebrew uncertain]!
NET Bible®	Do not be [The verb form is plural (i.e., "do not all of you be"); the psalmist addresses the whole group.] like an unintelligent horse or mule [Heb "like a horse, like a mule without understanding."], which will not obey you unless they are controlled by a bridle and bit [Heb "with a bridle and bit, its [?] to hold, not to come near to you." The meaning of the Hebrew noun ?????? ('adiy) is uncertain. Normally the word refers to "jewelry," so some suggest the meaning "trappings" here (cf. NASB). Some emend the form to ????????? (l?khehem, "their jawbones") but it is difficult to see how the present Hebrew text, even if corrupt, could have derived from this proposed original reading. P. C. Craigie (Psalms 1-50 [WBC], 265) takes the form from an Arabic root and translates "whose gallop." Cf. also NRSV "whose temper must be curbed."].
New Advent Bible	Do not become like the horse and the mule, who have no understanding. With bit and bridle bind fast their jaws, who come not near unto you.
NIV – UK	Do not be like the horse or the mule, which have no understanding but must be controlled by bit and bridle or they will not come to you.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Be not like the horse or the mule, which lack understanding, which must have their mouths held firm with bit and bridle, or else they will not come with you.
Concordant Literal Version	You must not become like a horse, Like a mule in which there is no understanding, Whose scruff must be curbed with bit and bridle, Or it would never come near to you."
Context Group Version	Don't be {pl} as the horse, or as the mule, which have no understanding; Whose trappings must be bit and bridle to hold them in, [Else] they will not come near to you.
English Standard Version	Be not like a horse or a mule, without understanding, which must be curbed with bit and bridle, or it will not stay near you.
Evidence Bible	Be 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 you.
MKJV	Be not like the horse, or like the mule, who have no understanding, whose mouth must be held in with bit and bridle, so <i>that</i> they do not come near you.
NASB	Do not be as the horse [Prov 26:3] or as the mule which have no understanding, Whose trappings include bit and bridle to hold them in check, <i>Otherwise</i> they will not come near to you.

New King James Version	Do not be like the horse or like the mule, Which have no understanding, Which must be harnessed with bit and bridle, Else they will not come near you.
NRSV	Do not be like a horse or a mule, without understanding, whose temper must be curbed with bit and bridle, else it will not stay near you.
Syndein	Be not as the horse, or as the mule, which {dumb animals} are caused to have no discerning/understanding {biyn}. Whose mouth must be held in with bit and bridle, lest they come near unto you.
WEB	Don't be like the horse, or like the mule, which have no understanding, Whose are controlled by bit and bridle, or else they will not come near to you.
Young's Updated LT	Do not be as a horse—as a mule, Without understanding, With bridle and bit, its ornaments, to curb, Not to come near unto you.

The gist of this verse: David instructs the reader not to be like the horse or the mule, whose every move is guided by a bit and bridle. Apart from this sort of guidance, they will not come near to you

Psalm 32:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
lô' (לוּל or לוֹ) [pronounced low]	<i>not, no</i>	negates the word or action that follows; the absolute negation	Strong's #3808 BDB #518
hâyâh (הָיָה) [pronounced haw-YAW]	<i>to be, is, was, are; to become, to come into being; to come to pass</i>	2 nd person masculine plural, Qal imperfect	Strong's #1961 BDB #224
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
çûwç (סוּס) [pronounced soos]	<i>horse, chariot horse; swallow, swift</i>	masculine singular noun	Strong's #5483 BDB #692
kaph or k ^e (כּ) [pronounced k ^e]	<i>like, as, just as; according to; about, approximately</i>	preposition of comparison or approximation	No Strong's # BDB #453
pered (פֶּרֶד) [pronounced PEH-red]	<i>mule</i>	masculine singular noun	Strong's #6505 BDB #825
'êyn (אֵין) [pronounced ān]	<i>nothing, not, [is] not; not present, not ready; expresses non-existence, absence or non-possession; [there is] no [none, not one, no one, not]</i>	particle of negation; substantive of negation	Strong's #369 BDB #34

Psalm 32:9a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bîyn (יב) [pronounced <i>bean</i>]	<i>to declare, to explain; to perceive, to turn the mind to anything, to discern, to understand, to know, to be acquainted with</i>	Hiphil infinitive construct	Strong's #995 BDB #106

A construct generally acts as a genitive of relation and we often place between it and the following substantive the word *of* to indicate that. However, the infinitive construct *can serve in any nominal capacity: subject, predicate, object of a preposition.*²²

Combined with the negative substantive above, this gives us, *[there is] no perception [discernment, understanding].*

Translation: *Do not be like the horse [or] like the mule—[who has] no understanding;...* Horses and mules, if left to their own devices, are simply wild. You cannot take a horse or a mule that is undisciplined, without a bit and bridle, and tell it what to do. They have no understanding. Hell, they might even like what you have in mind (running around a track, hauling stuff around) as it allows them to use their muscles; but they do not understand it. There is only one way that a horse or a mule can be controlled, and that is with a bit and bridle; so its free will is carefully guided. And even this method requires that the horse be broken in.

Psalm 32:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
metheg (מֵתֵג) [pronounced <i>MEH-theg</i>]	<i>a bridle; control, authority</i>	masculine singular noun	Strong's #4964 BDB #607
w ^e (or v ^e) (ו, or ו) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
reçen (רֶסֶן) [pronounced <i>REH-sehn</i>]	<i>something that restrains; bridle, curb, halter; inner part of the mouth, jaw</i>	masculine singular noun	Strong's #7448 BDB #943
‘ădîy (עֲדִי) [pronounced <i>guh-DEE</i>]	<i>ornaments, ornament trappings, accessories; age; mouth</i>	masculine singular collective noun; with the 3 rd person masculine singular suffix	Strong's #5716 BDB #725
lâmed (ל) [pronounced <i>l^e</i>]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
bâlam (בָּלַם) [pronounced <i>BAW-lahm</i>]	<i>to curb, to hold in; to hold fast; to shut</i>	Qal infinitive construct	Strong's #1102 BDB #117

²² *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

Psalm 32:9b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
A construct generally acts as a genitive of relation and we often place between it and the following substantive the word <i>of</i> to indicate that. However, the infinitive construct <i>can serve in any nominal capacity: subject, predicate, object of a preposition.</i> ²³			
bal (לב) [pronounced <i>bah</i>]	<i>nothing, not, not yet, scarcely; lest [when followed by a future]; so that...not</i>	adverb	Strong's #1077 BDB #115
qârab (בִּרְקַב) [pronounced <i>kaw-RA^BV</i>]	<i>to come near, to approach, to draw near</i>	Qal infinitive construct	Strong #7126 BDB #897
'el (לָא) [pronounced <i>eh</i>]	<i>unto; into, among, in; toward, to; against; concerning, regarding; besides, together with; as to, in respect to; because of; according to</i>	directional preposition (respect or deference may be implied); expanded meanings given; with the 2 nd person masculine singular suffix	Strong's #413 BDB #39

Translation:...[without being] in a bridle and restraint to curb his mouth, [he will] not come near to you. In order to control a horse or mule, there must be a bit and bridle in their mouths. They have no understanding. They will not turn left or right on command; they will not go slow, or fast, or stop, or move straight ahead. They do not have the brain power to do this. All of their guidance can be done only with these restraints in their mouths.

Personally, I know next to nothing about horses. However, according to R. B. Thieme, Jr., a bit and bridle are fit to a horse's mouth, so that it is snug against the fleshy and sensitive portion of the mouth. You guide this portion of the mouth, and that points the head of the horse in the correct direction. If you pull the bit one way, and the horse moves his head in the other, it hurts the horse.

Here is the idea. We have brains; we are able to understand what is going on around us. We know right from wrong. We know the basic portions of the Word of God. We know about the spiritual life. We ought not to act like a horse or a mule who can only be guided with a bit and bridle. They do not know if they ought to move left or right without the bit being moved in that direction. That bit gently reminds them, it is now time to go left. Or, with an obstacle in the way, the reins guide the horse to either go at the object and jump over it or to dash around it. Now, God could have set our lives up in this way. If we go left instead of right, God could pull on the bridle, cause us great pain and suffering, and then put us on the correct path.

The application is, we are to use our brains and our free will to decide whether to go this way or that. The alternative is, God disciplines us so that, if we are to move to the right, we move to the right, either at the fear or the actual pain to make us go in that direction.

The concept here is, the difference between genuine and enforced humility. Barnes writes: *The horse as it is by nature - wild, ungoverned, unwilling to be caught and made obedient.*²⁴ This is what we are, as man. We are urged here not to be govern only by constraints. Enforced humility means, we only do what is right because we are forced to—by contract, by the law, by someone who is bigger than we are. Genuine humility means that we do right, regardless of external restraints.

²³ *The Complete Word Study Old Testament*; Dr. S. Zodhiates; ©1994; p 2277.

²⁴ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32:9.

Naturalists try to convince us that we are simply advanced animals; that we evolved from them. How many times have we heard that the genes of a human and apes are about 98% genetically similar.

Evidence Bible: Differences between men and animals

The Bible tells us that animals are created “without understanding.” Human beings are different from animals. We are made in God’s “image.” As human beings, we are aware of our “being.” God is “I AM,” and we know that “we are.” We have understanding that we exist.

Among other unique characteristics, we have an innate ability to appreciate God’s creation. What animal gazes with awe at a sunset, or at the magnificence of the Grand Canyon? What animal obtains joy from the sounds of music or takes the time to form itself into an orchestra to create music? What animal among the beasts sets up court systems and apportions justice to its fellow creatures? We are moral beings.

While birds and other creatures have instincts to create (nests, etc.), we have the ability to uncover the hidden laws of electricity. We can utilize the law of aerodynamics to transport ourselves around the globe. We also have the God-given ability to appreciate the value of creation. We unearth the hidden treasures of gold, silver, diamonds, and oil and make use of them for our own benefit. Only humans have the unique ability to appreciate God for this incredible creation and to respond to His love.

Commentary from The Evidence Bible by Ray Comfort and Kirk Cameron; Psalm 32:9.

Chapter Outline

Charts, Maps and Short Doctrines

Let’s put this and the previous verse together: “I will turn to you [or, I will instruct you] and I will teach you in the way that you [should] go. Let me counsel above you [with] my eye.” Do not be like the horse [or] like the mule—[who has] no understanding; [without being] in a bridle and restraint to curb his mouth, [he will] not come near to you. Man is able to be reasoned with and man is able to learn both the way of God and the laws of divine establishment. If we are willing, God will counsel us in the way. That is His preference, so that we are not like a horse or a mule which can only be guided by force; who can only be guided by pain.

We are all going to experience pain in this life. However, there is no reason for any of us to be guided by pain. There is no reason for us to be led by the bridle. “I will turn to you [or, I will instruct you] and I will teach you in the way that you [should] go. Let me counsel above you [with] my eye.” Do not be like the horse [or] like the mule—[who has] no understanding; [without being] in a bridle and restraint to curb his mouth, [he will] not come near to you. God pays attention to our lives and where we are; and He guides us and counsels us. However, if we ignore this, we are like the horse or the mule—who have no understanding—and can only be guided by the painful use of the bridle.

The Syriac has a different take on this verse, and it is worth noting: **Be not as the horse or as the mule, which have no understanding, which must be subdued with bit and bridle from their youth; no one goes near them.** A horse or mule must be trained from its very youth to wear a bit and bridle and to be guided thereby. Once they are too far along in age, there is nothing which can be done for them. David is warning the reader of this psalm to not be like that; to not be so stiff-necked that they either are uncontrolled or only controlled with severe discipline.

Chapter Outline

Charts, Maps and Short Doctrines

The Guilty versus the Righteous

**Many pains to the malevolent;
and to the one trusting in Y^ehowah, grace
surrounds him.**

Psalm
32:10

**[There are] many pains to the malevolent [and
lawless];
but to the one who trusts in Y^ehowah, grace
surrounds him.**

**The lawless and corrupt are subject to much sorrow and pain;
but grace surrounds the one who trusts in Jehovah.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate	Many are the scourges of the sinner, but mercy shall encompass him that has confidence in the Lord.
Masoretic Text (Hebrew)	Many pains to the malevolent; and to the one trusting in Y ^e howah, grace surrounds him.
Peshitta (Syriac)	The wicked has many sorrows; but he that trusts in the LORD, mercy shall surround him.
Septuagint (Greek)	Many are the scourges of the sinner; but him that hopes in the Lord, mercy shall surround him.

Significant differences: There are no significant differences.

Thought-for-thought translations; paraphrases:

Contemporary English V.	All kinds of troubles will strike the wicked, but your kindness shields those who trust you, LORD.
Easy English (Churchyard)	Bad people will be very sad. People that trust in the LORD will find his kind love all round them.
Easy-to-Read Version	Many pains will come to bad people. But God's true love will surround the people that trust the Lord.
Good News Bible (TEV)	The wicked will have to suffer, but those who trust in the LORD are protected by his constant love.
<i>The Message</i>	God-defiers are always in trouble; GOD-affirmers find themselves loved every time they turn around.
New Life Bible	Many are the sorrows of the sinful. But loving-kindness will be all around the man who trusts in the Lord.
New Living Translation	Many sorrows come to the wicked, but unending love surrounds those who trust the Lord.

Partially literal and partially paraphrased translations:

American English Bible	Sinners have be whipped many times, but mercy surrounds those whose hope is Jehovah.
Ancient Roots Translinear <i>God's Word</i> TM	The wicked have much pain, but mercy surrounds the trusters in Yahweh. Many heartaches await wicked people, but mercy surrounds those who trust the LORD.
NIRV	Sinful people have all kinds of trouble. But the Lord's faithful love is all around those who trust in him.

New Jerusalem Bible	Countless troubles are in store for the wicked, but one who trusts in Yahweh is enfolded in his faithful love.
Revised English Bible	Many are the torments for the ungodly, but unfailing love enfolds those who trust in the LORD.
New Simplified Bible	Very much pain awaits wicked people, but loving-kindness and mercy surrounds those who trust Jehovah.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	The sinner will be full of trouble; but mercy will be round the man who has faith in the Lord.
Complete Jewish Bible	Many are the torments of the wicked, but grace surrounds those who trust in ADONAI.
HCSB	Many pains come to the wicked, but the one who trusts in the LORD will have faithful love surrounding him.
JPS (Tanakh—1985)	Many are the torments of the wicked; but he who trusts in the LORD shall be surrounded with favor.
NET Bible®	An evil person suffers much pain [Heb "many [are the] pains of evil [one]." The singular form is representative here; the typical evildoer, representative of the larger group of wicked people, is in view.], but the LORD's faithfulness overwhelms the one who trusts in him [Heb "but the one who trusts in the Lord, faithfulness surrounds him."].
New Advent Bible	Many are the scourges of the sinner, but mercy shall encompass him that hopes in the Lord.
NIV – UK	Many are the woes of the wicked, but the LORD's unfailing love surrounds the man who trusts in him.

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Many are the sorrows of the wicked, but he who trusts in, relies on, and confidently leans on the Lord shall be compassed about with mercy and with loving-kindness.
Concordant Literal Version	Many are the pains for the wicked one, Yet for the one trusting in Yahweh, benignity shall surround him."
English Standard Version	Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD.
Evidence Bible	Many sorrows shall be to the wicked: but he that trusts in the LORD, mercy shall compass him about.
LTHB	Many sorrows <i>are</i> to the wicked; but he who trusts in Jehovah, mercy embraces him.
MKJV	The wicked has many sorrows, but mercy embraces him who trusts in Jehovah.
NASB	Many are the sorrows [Ps 16:4; Prov 13:21; Rom 2:9] of the wicked, But he who trusts in the LORD [Ps 5:11, 12; Prov 16:20], lovingkindness shall surround him.
NRSV	Many are the torments of the wicked, but steadfast love surrounds those who trust in the Lord.
Syndein	Many sorrows/pains {mak'ob} . . . {shall be} to the wicked. But he who trusts in Jehovah/God, grace {cheched} shall surround him intensively!.
WEB	Many sorrows shall be to the wicked, But he who trusts in Yahweh, loving kindness shall surround him.
Young's Updated LT	Many are the pains of the wicked; As to him who is trusting in Jehovah, Kindness does compass him.

The gist of this verse: A contrast is set up between the lawless and those who trust in Jehovah; grace surrounds the believer in Jehovah; and the lawless face many pains and pressures.

Psalm 32:10a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
rab (רַב) [pronounced <i>rah^bv</i>]	<i>many, much, great</i> (in the sense of <i>large</i> or <i>significant</i> , not <i>acclaimed</i>)	masculine plural adjective	Strong's #7227 BDB #912
mak ^o ôb (בְּאַכְמָ) [pronounced <i>mahk-OHB^v</i>]	<i>anguish, pain [affliction] [of soul]; sorrow</i>	masculine plural noun	Strong's #4341 BDB #456
Also spelled mak ^o ôwb (בְּאַכְמָ) [pronounced <i>mahk-OHB^v</i>].			
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510
râshâ ^c (רָשָׁע) [pronounced <i>raw-SHAW^c</i>]	<i>malevolent, lawless, corrupt, criminal</i>	masculine singular adjective; can act like a substantive; with the definite article	Strong's #7563 BDB #957

Translation: [There are] many pains to the malevolent [and lawless];... There will be a contrast set up in this verse. There are those who are malevolent and lawless; those who recognize no authority over them, whether God-imposed or man-imposed. Such a person finds himself facing a great deal of pain and suffering. Authority is in place for our benefit.

David is contrasting the unbeliever with the believer; or, one can say that he is contrasting the carnal and reversionistic believer with the maturing believer. Under one umbrella, there are those who do not recognize the authorities which are placed over them. David, when he chased after Bathsheba and took her, did not recognize the God-given institution of marriage, which sets up a boundary line over which one should not cross.

The law requires execution for those who commit adultery. David, as a believer, stepped over that law, making him a man who is lawless, corrupt and even criminal. He had lost his trust in God because he trusted in his physical desires instead.

Psalm 32:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, or וַ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
With a voluntative, cohortative or jussive, the wâw conjunction means <i>that, so that</i> . It expresses <i>intention</i> . The wâw conjunction can express informal inference or consequence (<i>so, then, therefore</i>); especially at the beginning of a speech. The wâw conjunction can connect alternative cases or contrasting ideas and be properly rendered <i>or, but, yet</i> . The wâw conjunction can also be rendered <i>for</i> .			
lâmed (ל) [pronounced <i>l</i> °]	<i>to, for, towards, in regards to</i>	directional/relational preposition	No Strong's # BDB #510

Psalm 32:10b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
bâṭach (בָּטַח) [pronounced <i>baw-TAHKH</i>]	<i>trusting, relying upon; having confidence in; the one trusting, the one relying upon, who has confidence</i>	Qal active participle with the definite article	Strong's #982 BDB #105
This verb means <i>to throw one down on his back, to thrown in the face; to body slam; the idea being to pick up one's cares and to throw them on someone else.</i> ²⁵			
b ^e (ב) [pronounced <i>b^{eh}</i>]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly <i>yhoh-WAH</i>]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217
cheçed (חֶסֶד) [pronounced <i>KHEH-seç</i>]	<i>grace, benevolence, mercy, kindness</i>	masculine singular noun	Strong's #2617 BDB #338
çâbab (בָּבַב) [pronounced <i>saw^b-VAH^BV</i>]	<i>to go about [in a place]; to surround</i>	3 rd person masculine singular, Poel imperfect; 3 rd person masculine singular suffix	Strong's #5437 BDB #685

Translation: ...but to the one who trusts in Y^ehowah, grace surrounds him. The man who trusts in Jehovah here is not simply a believer, but a growing believer. David is a believer who writes this psalm. He was a believer when committing adultery with Bathsheba. He was a believer when he took (and possibly raped) Bathsheba. And he was a believer when he plotted the death of her husband, Uriah. He no longer is trusting in God to deal with what he has done.

Barnes comments: *He will be "surrounded" with mercy - as one is surrounded by the air, or by the sunlight. He shall find mercy and grace everywhere, at home, abroad; by day, by night; in society, in solitude; in sickness, in health; in life, in death; in time, in eternity.*²⁶

[There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y^ehowah, grace surrounds him. This verse sets up a contrast between the one who is lawless and the believer is surround by grace. In a sense, even now, even prior to rebound, David is surrounded by the grace of God, despite the fact that he is out of fellowship and carnal in a big way. As we have discussed in 2Sam. 12 and 13, David has succumbed to addictive behavior (the fulfillment of his sexual lusts). God is there, all around him, applying pressure to get David back into fellowship; to get David to abandon his addictive behavior.

A part of the Alcoholic Anonymous doctrine is dependence upon a power greater than you, a power which is outside of yourself, which, quite obviously, is the power of God . Alcoholics cannot break the addiction from simply gritting their teeth and fighting it. What they need is, God working within them, to fight that addiction with them. When their desire is just too great, they depend upon God to help them break free. This is God's grace. It surrounds the man who trusts in Him. This is why 7 of the original 12 steps of AA speak about the power of God.

²⁵ H. W. F. Gesenius, *Hebrew-Chaldee Lexicon to the Old Testament*; ©1979 by Baker Books; p. 112.

²⁶ Albert Barnes, *Barnes' Notes on the Old Testament*; from e-Sword, Psalm 32:10 (slightly edited).

V. 10 reads: [There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y^ehowah, grace surrounds him. David could simply be speaking of himself here. He had been malevolent and lawless, and he suffered great pain because of it (vv. 3–4), but now that he has come to God, admitting his sin, he is surrounded, protected and encased by grace (vv. 1–2, 5–7).

[There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y^ehowah, grace surrounds him. I first saw this contrast when I began teaching school. There were the kids who bucked authority (the lawless) and those who drank alcohol and/or used drugs (the corrupt) and there were those who were studious and obedient (often, these were Christians as well)—the latter students were the happy students and the former were the miserable ones, the ones who were pained.

Psalm 32:10 reads: [There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y^ehowah, grace surrounds him. There are many parallel Scriptures to Psalm 32:10, some which affirm v. 10a, some which affirm the second half; and some which parallel the entire contrast.

Parallel Texts to Psalm 32:10

Principle	Parallel Texts
God's treatment of the wicked.	Let not the slanderer be established in the land; let evil hunt down the violent man speedily (Psalm 140:11). Evil pursues sinners, but to the righteous good shall be repaid (Prov. 13:21). Woe to the wicked! For the evil, the doing of his hand will be done to him (Isa. 3:11). There is no peace to the wicked, says my God (Isa. 57:21).
God's graciousness toward believers.	Happy is the man who makes Yahweh his trust, And doesn't respect the proud, nor such as turn aside to lies (Psalm 40:4). For You, O Jehovah, will bless the righteous; You will surround him with grace, as with a shield (Psalm 5:12). Taste and see that Jehovah is good; blessed is the man who trusts in Him (Psalm 34:8). Blessed is the man who makes Yahweh his trust, And doesn't respect the proud, nor such as turn aside to lies (Psalm 40:4). O Jehovah of Armies, blessed is the man who trusts in You (Psalm 84:12). Happy is he who has the God of Jacob for his help, whose confidence is in Yahweh, his God (Psalm 146:5). Y ^e howah takes pleasure in those who fear and respect Him, in those who have confidence in His graciousness (Psalm 147:11). He who heeds the Word finds prosperity. Whoever trusts in Yahweh is [happy and] blessed (Prov. 16:20). Behold, God is my salvation; I will trust and not be afraid for the LORD JEHOVAH is my strength and my song; He also has become my salvation. Therefore with joy you shall draw water out of the wells of salvation (Isa. 12:2–3). Happy is the man who trusts in Yahweh, and whose trust Yahweh is. For he shall be as a tree planted by the waters, who spreads out its roots by the river, and shall not fear when heat comes, but its leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit (Jer. 17:7–8).
God's treatment of the righteous and unrighteous contrasted.	Many are the afflictions of the righteous, But Yahweh delivers him out of them all. He protects all of his bones. Not one of them is broken. Evil shall kill the wicked. Those who hate the righteous shall be condemned (Psalm 34:19–21). Kiss the Son, lest He be angry, and you perish in the way, for his wrath is quickly kindled. Blessed are all who take refuge in Him (Psalm 2:12).

It should be clear that righteousness is attained by faith in Jesus Christ (Gen. 15:6 Rom. 4:6 Gal. 3:6); and for the believer who is in fellowship (Rom. 8:3–4).

These texts were suggested by *Treasury of Scriptural Knowledge*; by Canne, Browne, Blayney, Scott, and others about 1880, with introduction by R. A. Torrey; courtesy of E-sword, Psalm 32:10. .

Chapter Outline

Charts, Maps and Short Doctrines

**[You all] Rejoice in Y^ehowah;
and [you all] leap for joy, O righteous ones;
and [you all] shout for joy, all righteous ones
of heart.**

Psalm
32:11

**Rejoice in Y^ehowah;
and leap for joy, O righteous ones;
and shout for joy, all those with integrity of
heart.**

**Rejoice in Jehovah and leap for joy, O righteous ones;
and shout for joy, all those of you who have integrity of heart.**

Here is how others have translated this verse:

Ancient texts:

Latin Vulgate
Masoretic Text (Hebrew)

Be glad in the Lord, and rejoice, you just, and glory, all you right of heart.

[You all] Rejoice in Y^ehowah;
and [you all] leap for joy, O righteous ones;
and [you all] shout for joy, all righteous ones of heart.

Peshitta (Syriac)

Be glad in the LORD and rejoice, you righteous; and praise Him, all you that are upright in heart.

Septuagint (Greek)

Be glad in the Lord, and exalt, you righteous; and shout for joy, all you that are upright in heart!

Significant differences:

The first phrase appears to be identical in all 4 languages. The second verb means *to leap for joy, to go about in a circle, to rejoice*. The Greek verb is similar.

In the 3rd phrase, the English translation from the Syriac has *praise Him*, which is not found in the other 3 ancient languages. The *upright of heart* ought to be a masculine plural construct followed by a masculine singular noun. However, this is very difficult to translate into English.

According to Gill,²⁷ the Targum reads Be glad in the Word of the Lord.

Thought-for-thought translations; paraphrases:

Contemporary English V.
Easy English (Churchyard)

And so your good people should celebrate and shout.
So, all you good people that have clean hearts:
- show everyone that the LORD has made you happy
- praise him in words and in music

Easy-to-Read Version

Good people, rejoice
and be very happy in the Lord.

Good News Bible (TEV)

All you people with pure hearts, rejoice!
You that are righteous, be glad and rejoice because of what the LORD has done.
You that obey him, shout for joy!

The Message

New Century Version

Celebrate GOD. Sing together--everyone! All you honest hearts, raise the roof!
Good people, rejoice and be happy in the Lord.
Sing all you whose hearts are right.

New Living Translation

So rejoice in the Lord and be glad, all you who obey him!
Shout for joy, all you whose hearts are pure!

²⁷ Dr. John Gill, *John Gill's Exposition of the Entire Bible*; from e-Sword, Psalm 32:11.

Partially literal and partially paraphrased translations:

American English Bible	So, you should take joy in Jehovah; shout in joy all you just ones, and boast about Him from you hearts.
Ancient Roots Translinear <i>God's Word</i> ™	Joy in Yahweh! Celebrate, you righteous! Cheer, all the upright in heart! Be glad and find joy in the LORD, you righteous people. Sing with joy, all whose motives are decent.
New American Bible	Be glad in the LORD and rejoice, you righteous; exult, all you upright of heart [Psalm 33:11].
NIRV	Be glad because of what the Lord has done for you. Be joyful, you who do what is right! Sing, all of you whose hearts are honest!
Revised English Bible	Rejoice in the LORD and be glad, you righteous ones; sing aloud, all you of honest heart.

Mostly literal renderings (with some occasional paraphrasing):

Bible in Basic English	Be glad in the Lord with joy, you upright men; give cries of joy, all you whose hearts are true.
Complete Jewish Bible JPS (Tanakh—1985)	Be glad in ADONAI; rejoice, you righteous! Shout for joy, all you upright in heart! Rejoice in the LORD and exult; O you righteous; should for joy, all upright men!
NET Bible®	Rejoice in the LORD and be happy, you who are godly! Shout for joy, all you who are morally upright [Heb "all [you] pure of heart." The "heart" is here viewed as the seat of one's moral character and motives. The "pure of heart" are God's faithful followers who trust in and love the Lord and, as a result, experience his deliverance (see Pss 7:10; 11:2; 36:10; 64:10; 94:15; 97:11).]!

Literal, almost word-for-word, renderings:

<i>The Amplified Bible</i>	Be glad in the Lord and rejoice, you [uncompromisingly] righteous [you who are upright and in right standing with Him]; shout for joy, all you upright in heart!
Concordant Literal Version	Rejoice in Yahweh, and exult, O righteous ones, And be jubilant, all who are upright of heart."
Context Group Version	Be glad in YHWH, and rejoice, you {p} vindicated; And shout for joy, all you {p} that are upright in heart.
MKJV	Be glad in Jehovah, and rejoice, you righteous; and shout for joy, all <i>you</i> upright in heart.
Syndein	Be glad {samach} in Jehovah/God! {an order} And rejoice {giyl}, you righteous {tsaddiyq}. And be caused to sing/shout for joy {ranan}, all you that are upright in the 'right lobe'/heart.
Updated Bible Version 2.11	Be glad in Yahweh, and rejoice, you+ righteous; And shout for joy, all you+ who are upright in heart.
Young's Updated LT	Be glad in Jehovah, and rejoice, you righteous ones, And sing, all you [who are] upright of heart!.

The gist of this verse: We close out this psalm with several ways of praising God.

Psalm 32:11a

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
sâmach (שׂמַח) [pronounced saw-MAHKH]	<i>to rejoice, to be glad, to be joyful, to be merry</i>	2 nd person masculine plural, Qal imperative	Strong's #8055 BDB #970
b ^e (ב) [pronounced b ^{eh}]	<i>in, into, through; at, by, near, on, upon; with, before, against; by means of; among; within</i>	a preposition of proximity	No Strong's # BDB #88
YHWH (יהוה) [pronunciation is possibly yohh-WAH]	transliterated variously as <i>Jehovah, Yahweh, Y^ehowah</i>	proper noun	Strong's #3068 BDB #217

Translation: *Rejoice in Y^ehowah;...* This is addressed to the readers of this psalm or to those who hear this psalm being sung. This psalm is closed out with a call to rejoice in the Lord. Why? Because their sins have been forgiven. Because, if they had been in David's situation—under intense discipline—God has forgiven their transgression after they confessed their sin, and the intense discipline has stopped.

We find a similar notion in Philip. 4:4 *Rejoice in the Lord always. Again I say, Rejoice!* This is the verse upon which R. B. Thieme, Jr. developed supergrace and ultra-supergrace.

There are many verses where we are called to rejoice in the Lord: Psalm 33:1 64:10 68:3 97:12 Deut. 12:12 1Sam. 2:1 Rom. 5:11 Philip. 3:1, 3 4:4

Psalm 32:11b

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (ו, or ו) [pronounced weh]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
gîyl (גִּיל) [pronounced gee]	<i>to go in a circle; the leap for joy, to rejoice</i>	2 nd person masculine plural, Qal imperative	Strong's #1523 BDB #162
Gesenius also gives the meanings <i>to tremble [with sudden movements and heart palpitations]</i> . They don't appear to be necessary. It is possible that passages like Psalm 2:11 have caused others to give this word an additional, but contrary meaning. However, its usage here with the traditional meaning is easy to explain.			
tsaddîyqîym (צַדִּיקִים) [pronounced tsahd-dee-KEEM]	<i>just ones, righteous ones, justified ones</i>	masculine plural adjective, often used as a substantive	Strong's #6662 BDB #843

Translation: *...and leap for joy, O righteous ones;...* There are two sets of believers who are addressed in these final phrases. This second phrase is addressed to those who are called righteous. We are made righteous from having faith in Jesus Christ (or, in Jehovah Elohim in the Old Testament). So, this is addressed to all believers.

Psalm 32:11c

Hebrew/Pronunciation	Common English Meanings	Notes/Morphology	BDB and Strong's Numbers
w ^e (or v ^e) (וּ, וְ) [pronounced <i>weh</i>]	<i>and, even, then; namely; when; since, that; though</i>	simple wâw conjunction	No Strong's # BDB #251
rânan (רָנַן) [pronounced <i>raw-NAHN</i>]	<i>to cause to shout for joy; to shout for joy, to rejoice</i>	2 nd person masculine plural, Hiphil imperative	Strong's #7442 BDB #943
kôl (כֹּל) [pronounced <i>kohl</i>]	with a plural noun, it is rendered <i>all of, all; any of</i>	masculine singular construct with a masculine plural noun	Strong's #3605 BDB #481
yâshâr (יָשָׁר) [pronounced <i>yaw-SHAWR</i>]	<i>right, correct, accurate, lacking in contradictions, upright, straight, uniform, having internal integrity, even</i>	masculine plural construct adjective which acts like a substantive; with a definite article	Strong's #3477 BDB #449
lêb (לֵב) [pronounced <i>lay^bv</i>]	<i>heart, inner man, mind, will, thinking; midst</i>	masculine singular noun	Strong's #3820 BDB #524

Translation: ...and shout for joy, all those with integrity of heart. Having integrity of heart, or integrity in the right lobe, refers to those who are mature in the Lord. They are grown believers. This is a matter of taking in doctrine. Such believers are to shout for joy.

The Jews tended to be very overt with their emotional expressions—this does not mean that we bounce up and down and tell people how much we love Jesus. Our response to our Lord is related to our personalities and the doctrine in our soul (which is the *only* reason we have any sort of response to Jesus Christ).

The final two verses of Psalm 32 [There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y^ehowah, grace surrounds him. Rejoice in Y^ehowah; and leap for joy, O righteous ones; and shout for joy, all those with integrity of heart. Because of the previous portion of this psalm, where David has sinned, where he is in great physical pain because of discipline, and because he can confess his sin to God and be forgiven; all of this leads to a great celebration of God. When one trusts in God, grace surrounds him. Those who have been saved and those who have grown spiritually are called upon David to rejoice, to leap for joy and to shout for joy. All of what precedes this leads to a celebration of Jehovah; the dependence upon God's logistical grace; the grace of God's teaching (much preferred over being led around like a horse). These things lead to the praising and glorification of our God.

Interestingly enough, Clarke²⁸ suggests that this verse is the first verse of Psalm 33, which would give us this:

Psalm 32:11 Be glad in Jehovah, and rejoice, you righteous; and shout for joy, all you upright in heart.
 Psalm 33:1 Rejoice in Jehovah, O righteous ones; praise is becoming for the upright.
 Psalm 33:2 Praise Jehovah with lyre; sing to Him with a harp of ten strings.
 Psalm 33:3 Sing to Him a new song; play skillfully with shouts of joy.
 Psalm 33:4 For the Word of Jehovah is right; and all His works are in truth.
 Psalm 33:5 He loves righteousness and judgment; the earth is full of the mercy of Jehovah.
 (This is not all of Psalm 33).

My thinking is, given the repetition, Psalm 32:11 may have inspired Psalm 33; or Psalm 33 may have been placed there because of the similarity of these verses; or Psalm 33 may have been written later, after David's discipline

²⁸ Adam Clarke, *Commentary on the Bible*; from e-Sword, Psalm 32:11.

was in the rear view mirror and he had spent 6 months or a year or several years in fellowship and on doctrine (in fellowship most of the time; not each and every moment). These psalms were not necessarily written, but into a book and forgotten. David probably worked closely with the choir and the orchestra in Israel and these were performed and/or the people participated and sang these psalms.

Chapter Outline		Charts, Maps and Short Doctrines
Forward	Doctrines Covered and Alluded to	Chapters of the Bible Alluded To
Psalms Appropriately Exegeted with this Chapter	Other Chapters of the Bible Appropriately Exegeted with this Chapter	Definition of Terms
Introduction	Text	Addendum
www.kukis.org		Exegetical Studies in the Psalms

In many ways, Psalm 32 encapsulates the entire life of the believer. Although this psalm begins as a psalm about David out of fellowship and in great pain; the entire spiritual life is laid out in these short 11 verses.

Psalm 32 Encapsulates the Spiritual Life

Commentary	Text
Happiness to those God has forgiven	
The key to our relationship with God is having our transgression lifted up and carried away. We can have no relationship with God unless our sins are covered.	Blessings to the one whose transgression has been lifted up and whose sin has been covered.
There is great happiness to the person to whom Jehovah does not impute guilt. This is done in such a way that, there is no deceit in the person's spirit.	Happineses to a man to whom Jehovah does not impute iniquity and in whose spirit there is no guile (or deceit).
Discipline for those who remain out of fellowship	
At the time of writing this psalm, or a bit before, David was under great discipline; he was suffering pain so great that he, one of Israel's greatest soldiers, was crying because of the pain.	My bones wasted away because I was silent in my crying all the time.
This pain and suffering came from God; God's hand was heavy upon David, sapping away his human power.	For Your hand was heavy upon me day and night; my strength was overthrown as the heat of the summer.
Think about this.	[a musical pause]
David confesses his sin to God and God removed from him the guilt of his sin	
David thinks about his sin, and he realizes that he ought not cover it; that he ought to tell God all that he has done that was wrong. David knows that God will lift up and take away the guilt of his sin.	I caused You to know my sin and I have not covered over my iniquity. I said, 'I will confess my wrongdoing to You, Jehovah;' and You have lifted up and taken away the guilt of my sin.

Psalm 32 Encapsulates the Spiritual Life

Commentary	Text
Think about this.	[a musical pause]
God provides protection for the believer in fellowship	
God provides protection to the believer—the man of grace who prays to Him. Even great disasters like floods will not overtake him.	For this reason, each gracious person prays to you in a time of attainment; even a flood of great waters will not come to him.
God provides a place of hiding and protection for the believer. This is the wall of fire spoken of in Zech. 2:5, which guards David from his enemies and from all distress. God is all around David with great shouts of salvation.	You are a covering and a hiding place for me; You keep and guard me from the enemy and from distress; You encompass me with wonderful shouts of deliverance.
Think about that.	[a musical pause]
God will guide the believer in the way he should go	
As a believer, we need instruction; we need to know what God has for us; we need to understand what our place is in this world. God is with us at all times, guiding, instructing and counseling us.	“I will now turn to you and I will teach you in the way that you should go. Allow me to counsel you as I observe you.”
We should not be like the horse or the mule, who can only be guided by force. In order for their movements to be controlled, they have to be controlled by pain.	Do not be like the horse or like the mule, neither of which has any comprehension of what he ought to do. Unless he is curbed by a bit and bridle, he will not even come near to you.
Pain to those who rebel against God; joy to those who are spiritually mature	
There is a simple choice in this life—those who are lawless and corrupt will suffer great sorrow and pain. But grace surrounds the one who has put his trust in Jehovah Elohim.	The lawless and corrupt are subject to much sorrow and pain; but grace surrounds the one who trusts in Jehovah.
All of this life—the spiritual life—leads to a great crescendo, where we celebrate Jehovah Elohim; where we shout for joy because of our relationship with Him, because of imputed righteousness and because of temporal sanctification.	Rejoice in Jehovah and leap for joy, O righteous ones; and shout for joy, all those of you who have integrity of heart.

Although this summary is related to the spiritual life for the Old Testament, it is also an excellent summary for Psalm 33.

[Chapter Outline](#)

[Charts, Maps and Short Doctrines](#)

Psalm 32 Addendum

It may be helpful to see this chapter as a contiguous whole:

A Complete Translation of Psalm 32	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Inscription	
By David; an instructive psalm.	By David, a Maskil.
Happiness to those God has forgiven	
Blessings [to the one whose] transgression has been lifted up; [and whose] sin has been covered	Blessings to the one whose transgression has been lifted up and whose sin has been covered.
Happineses [to] a man to whom Y ^e howah does not impute iniquity; and in his spirit [there is] no deceit.	Happineses to a man to whom Jehovah does not impute iniquity and in whose spirit there is no guile (or deceit).
Discipline for those who remain out of fellowship	
Because I was silent, my bones wasted away in my cry all the day.	My bones wasted away because I was silent in my crying all the time.
For day and night, Your hand was heavy upon me; my vigor was overthrown in the heat of the summer.	For Your hand was heavy upon me day and night; my strength was overthrown as the heat of the summer.
[Musical] pause.	[a musical pause]
David confesses his sin to God and God removed from him the guilt of his sin	
I caused You to know my sin and I have not covered over my iniquity. I said, 'I will confess my violation to You, Y ^e howah;' and You have lifted up [and taken away] the guilt of my sin.	I caused You to know my sin and I have not covered over my iniquity. I said, 'I will confess my wrongdoing to You, Jehovah;' and You have lifted up and taken away the guilt of my sin.
[Musical] pause.	[a musical pause]
God provides protection for the believer in fellowship	
For this reason, each gracious [person] prays to You to a time of attainment [or, <i>discovery</i>]; surely a flood of many waters will not come to him.	For this reason, each gracious person prays to you in a time of attainment; even a flood of great waters will not come to him.
You [are] a covering [a hiding place; protection] for me; You keep [guard, protect] me from distress [or, <i>from an adversary</i>]; You surround me with [joyous] shouts of deliverance.	You are a covering and a hiding place for me; You keep and guard me from the enemy and from distress; You encompass me with wonderful shouts of deliverance.
[Musical] pause.	[a musical pause]
God will guide the believer in the way he should go	
"I will turn to you [or, <i>I will instruct you</i>] and I will teach you in the way that you [should] go. Let me counsel above you [with] my eye."	"I will now turn to you and I will teach you in the way that you should go. Allow me to counsel you as I observe you."

A Complete Translation of Psalm 32	
A Reasonably Literal Translation	A Reasonably Literal Paraphrase
Do not be like the horse [or] like the mule—[who has] no understanding; [without being] in a bridle and restraint to curb his mouth, [he will] not come near to you.	Do not be like the horse or like the mule, neither of which has any comprehension of what he ought to do. Unless he is curbed by a bit and bridle, he will not even come near to you.
Pain to those who rebel against God; joy to those who are spiritually mature	
[There are] many pains to the malevolent [and lawless]; but to the one who trusts in Y ^e howah, grace surrounds him.	The lawless and corrupt are subject to much sorrow and pain; but grace surrounds the one who trusts in Jehovah.
Rejoice in Y ^e howah; and leap for joy, O righteous ones; and shout for joy, all those with integrity of heart.	Rejoice in Jehovah and leap for joy, O righteous ones; and shout for joy, all those of you who have integrity of heart.

Chapter Outline

Charts, Maps and Short Doctrines

The following chapters of the Bible would be appropriately studied at this time: **2Sam. 11** ([HTML](#)) ([PDF](#)) **2Sam. 12** ([HTML](#)) ([PDF](#)) and **Psalm 51** ([HTML](#)) ([PDF](#)). However, the assumption is, Psalm 32 was written at the time that David sinned with Bathsheba and against her husband, Uriah, whom David had killed. However, as has been pointed out, there is no clear time when David was under great physical illness or pain for these sins. So this psalm could be properly affixed to an incident in David’s life that we are unaware of. However, the principles taught in this psalm stand, regardless of whether we are privy to the background or not.

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www.kukis.org		Exegetical Studies in the Psalms