Ps 32:1 <<A Psalm of David, Maschil.>> Blessed is he whose transgression is forgiven, whose sin is covered. {A Psalm...: or, A Psalm of David giving instruction} 2 Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile. 3 When I kept silence, my bones waxed old through my roaring all the day long. 4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

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

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

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

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

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

Pr 28:13 He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

Ge 3:12 And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.

Ps 139:23 Search me, O God, and know my heart: try me, and know my thoughts: 24 And see if there be any wicked way in me, and lead me in the way everlasting.

Ps 66:18 If I regard iniquity in my heart, the Lord will not hear me:

Joh 16:7 Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. 8 And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: 9 Of sin, because they believe not on me; 10 Of righteousness, because I go to my Father, and ye see me no more; 11 Of judgment, because the prince of this world is judged.

The word “sins” (hamartia) is mentioned 8 times in the book of Acts 2:38; 3:19; 5:31; **7:60**; 10:43; 13:38; 22:16; 26:18

The word love is not once found in the book of Acts but love sure keeps showing up in the heart of His servants demonstrated in their actions and their prayers

The word sin (hamartia)  is only mentioned one time in the book of Acts  (Acts 7:60); evil (poneros) 12 times, lewd (poneros) same word used once-(17:5); wicked (poneros) once - (Acts 18:14)

22 times

1Co 5:8 Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. {the feast: or, holyday}

1Co 14:20 Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men. {men: Gr. perfect, or, of a ripe age}

Eph 4:31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

Col 3:8 ¶ But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

Tit 3:3 For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

1Pe 2:1 ¶ Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings,

I. Sin As Seen by the Sinner (32:1-7)

David looks at his sin from four different points of view. He does not begin, however, at the beginning. He begins with a tremendous shout of joy!

A. The Pleasure We Feel When Sin Is Cleansed (32:1-2)

Sin is so radical an offense against God that the Holy Spirit uses fifteen different Hebrew words to describe it in the Old Testament. In the first two verses of this psalm alone David uses four of them: transgression, sin, iniquity, and guile.

Sin is a defiance. That is what the word "transgression" means. Sin is rebellion, revolt against lawful authority. It is what a child manifests when he says "No! to a parental command. It is what makes a child test every regulation, rule, and restriction placed upon him.

Sin is a defect. The word David uses for "sin" comes from a Hebrew root that means "to miss the mark" or "to fall short." It indicates something missing in one's life, a defect, a coming short of the glory of God.

Sin is a distortion. The word for "iniquity" denotes "perverseness," coming as it does from a Hebrew root meaning "bent" or "crooked." Human nature is warped, bent, and twisted instead of being straight, perfect, and true.

Sin is a deception. The word "guile" needs no explanation. It stands for the insincerity, cunning, and duplicity of human nature.

David in his sin with Bathsheba and in his murder of Uriah had acted in revolt against divine authority. He had fallen short of the law's minimum demands. He had expressed the perversity and crookedness of his heart. He had craftily sought to hide his sin and, when that failed, to pretend that nothing was wrong. All this he confesses in his opening comments.

No wonder he begins with a happy shout of joy. "Blessed [Happy] is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." David begins his psalm with a beatitude. His sin is forgiven! It is covered! It is no longer imputed! It is forgiven! The word means literally, "to be taken up and carried away!" The burden of it has been lifted. Just as Bunyan's Pilgrim came at length with his backbreaking load of sin to the cross and suddenly felt the burden roll away, so David's burden was lifted and carried away.

Covered! The blemish of his sin has been put out of sight. Nothing, so long as time lasts, will put it out of sight of the gossips, we can be sure of that, but it has been covered in God's sight and that's what matters.

Not imputed! That is an accounting expression meaning that the debt is not reckoned. The bankruptcy of his sin has been taken care of. There's a source of joy enough for any poor sinner. God is willing to carry his sin away, cover it, cancel it. God is the only One able to deal thus with sin. Only the eternal, omnipotent God who controls all the factors of time and space could ever remove sin and its consequences and even He can do it only because of Calvary. Well might the cleansed sinner sing:

My sin! Oh the bliss of this glorious thought,

My sin, not the part but the whole

Is nailed to His cross and I bear it no more,

Praise the Lord, praise the Lord, O my soul!

B. The Penalty We Face When Sin Is Concealed (32:3-4)

Before David made a complete breast of his sin and openly confessed it, he tried to hide it; but sin is very hard to conceal. Too many people knew about what he had done, knew of the visit of Uriah to Jerusalem, his dedicated refusal to take his ease at home when the army was fighting furiously in the field, and his convenient death. Bathsheba's stealthy visits to the palace or David's nocturnal visits to her home would have been hard to hide, not to mention the letter—that compromising letter containing his own death warrant that Uriah had carried so unsuspectingly to Joab. We can be sure Joab still had that letter. Tool turned tyrant—that was Joab from that moment on.

But David tried to conceal his sin and paid the penalty. He had always been a healthy man, for he had lived an active, busy, outdoors life. But no more. Sin and conscience sapped his physical strength, his "bones waxed old." That's one of the prices of concealing sin. It takes a physical toll.

David had always been a happy man, known as "the sweet singer of Israel." But no more! Horror at his sin and the fierce fires of conscience drove him to sobs and groans, "roaring all the day long. For day and night Thy hand was heavy upon me."

David had always been a hearty man, the kind of person who attracted men—and women. But no more. Now we see him listless, unhappy, and wretched. "My moisture is turned to the drought of summer." His vitality was sapped, he was utterly spent.

It is always that way when we have something on our conscience. We conceal it and have it well hidden, so we think. But it cannot be hidden from God. If it is not confessed and cleansed then God will deal with it Himself. There is a high price tag on sin. Selah!

C. The Pardon We Find When Sin Is Confessed (32:5)

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin."

One of the curious things in recent history is the pardoning of President Richard Nixon by President Gerald Ford. It began on June 17, 1972 with a seemingly minor crime—a bungled burglary. Two years later it blossomed into a national scandal. People in the highest offices in the land were found to be involved and their names were forever tarnished. Close associates of the president went to jail. The press, like hounds after a fleeing fox, bayed and barked at the heels of the president. At length the House Judiciary Committee approved three articles of impeachment and pressure for the president's resignation mounted. What had begun with a scrap of tape on a basement lock ended with an all-time first—the resignation of a president of the United States.

But again clamor was raised—this time for Mr. Nixon's arraignment before the courts. Gerald Ford faced the dismal prospect of the whole set of dirty political linen being once more washed in public, before the courts, in the face of the world for months and years to come. He did an astonishing thing: He pardoned Richard Nixon. Before the former president could be arraigned, tried, and condemned—he was pardoned! Then the public outcry turned against President Ford—and with some justification. After all, you cannot pardon a man who says that he is not guilty, and Mr. Nixon, to the last, refused to acknowledge guilt.

Said David: "I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord." Anyone crushed in heart by a knowledge of guilt and sin can come and find the pardon God offers when sin is confessed. Sin does not need to be confessed to a man, unless it involves that man. There were hundreds of priests in Israel in David's day, but David took his sin straight to the Lord.

D. The Path We Follow When Sin Is Conquered (32:6-7)

It is one thing to get out of the condemned cell; it is something else to live a godly life. Unless sin in the life is conquered, a pardon is just a license to go on sinning. David tells us four things that mark out the way of victory over sin.

The power of prayer: "For this shall every one that is godly pray." That is the first thing to do when tempted—pray! Sin is too big a thing to be handled alone.

When the Titanic struck that massive iceberg things were suddenly different in the wireless shack. When the Californian broke in at 11:00 p.m. with the sixth ice warning, the Titanc's wireless operator had simply told her to shut up and hadn't bothered sending the warning to the bridge. When the frantic SOS signals were sounding over the radio waves, it was too late! Don't wait until you strike! Send up your SOS now! Realize the power of prayer.

The power of position: "For this shall every one that is godly pray unto Thee in a time when Thou mayest be found: surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding place." David found a hiding place from the dreadful storm near to the heart of God.

That was the best that could be said in the Old Testament: a man could draw near to God. In the New Testament our life is hid with Christ in God. Here, for instance, is a valuable deed. You put that deed in your safety deposit box and then you put that safety deposit box in the vault at the bank. Here is a redeemed human life, something very valuable to God, purchased at infinite cost. He puts that life in Christ; then he enfolds Christ in Himself. That is the power of position. As Toplady the hymn writer put it:

Rock of Ages, cleft for me,

Let me hide myself in Thee;

Let the water and the blood

From Thy riven side which flowed,

Be of sin the double cure,

Save me from its guilt and power.

The power of peace. "Thou shalt preserve me from trouble." The believer is not exempt from troubles. Satan will often use them to worry and weaken us. God wants to use them to strengthen us. David had his fair share of trouble, and he had more to come. His whole family was yet to dissolve in ruins as adultery and murder would break out again and again among his own sons. Yet David would be preserved. What a wonderful peace! Come what may, God will not change.

Peace, perfect peace,

In this dark world of sin?

The blood of Jesus whispers

Peace within.

The power of praise: "Thou shalt compass me about with songs of deliverance." David saw himself completely circled with song! This was the man who, moments before, had been talking about his "roaring"—his irrepressible anguish. Praise is a wonderful thing; it disarms the enemy! What can he do to a person who turns every experience of life into an opportunity for praise?

Look at Paul and Silas in prison with their backs torn to shreds by a Roman scourge and their hands and feet bound fast with chains of iron. The whole prison rings with harmony as two mutilated missionaries sing praises to God. Their songs lead to the conversion of the jailer and all his house. How could they sing under such circumstances? They believed in the truth of Romans 8:28. "Thou shalt compass me about with songs of deliverance. Selah!"

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