

(Psalm 32:1) - This psalm begins with instructions about the blessedness of one who is forgiven by God and how God forgives our sins in a just way so that He is not dishonored and His justice denied. God forgives the sins of His people, and He does so on a just (righteous) ground. He is both JUST and the JUSTIFIER of the ungodly. *“Blessed is he whose transgression is forgiven, whose sin is covered”* - Sin is transgression of the law in that it consists of rebellion against God and His Word. The guilt of it charged upon the conscience of a sinner is too heavy a burden for him to bear, and the punishment of it is intolerable. Forgiveness is the complete removal and pardon of sin, guilt, and punishment by God on a just ground. It means sin is “lifted up” and “carried away.” It was first taken off and transferred from the sinner to Christ as He was made and stood SURETY for God’s elect given to Him before the world began. The elect’s sins were imputed to Christ, laid upon Him really and judicially, as the sins of the people of Israel were put upon the scapegoat typically. Sin being “covered” is not being covered over as if to hide from view; for nothing is hidden from God (*Heb. 4:12-13*). It is covered by the blood of Christ by Whom God’s justice is satisfied in the way of propitiation (*Rom. 3:21-26*).

(Psalm 32:2) - *“Blessed is the man unto whom the LORD imputeth not iniquity”* - God forgives the sins of His people and provides them with righteousness to be justified in His sight by imputing their sins to Christ and Christ’s righteousness to them. The non-imputation of sins to His elect means their sins were imputed to Christ and His righteousness imputed to them. God the Holy Spirit reveals this in *Romans 4:6-8* when, by quoting David, Paul wrote of *“the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.”* Read *2 Corinthians 5:19-21* - Christ was “made sin” by Divine declaration as God charged the sins of His elect to the account of Christ their Surety. God’s elect were “made the righteousness of God” by Divine declaration where God imputed Christ’s righteousness to them. This imputation is judicial and real. It is not a “legal fiction.” Based on the sins of God’s elect imputed to Him, Christ was made in the likeness of men and suffered unto death to redeem His people from their sins. Their sin-debt was charged to Him, and He paid it in full by His obedience unto death (*Heb. 2:14-17*). His righteousness imputed to them is judicial and real. It is no “legal fiction.” By Christ’s righteousness imputed, sinners are justified before God and cannot be condemned (*Rom. 8:32-34*).

“And in whose spirit there is no guile” - Christ’s righteousness imputed to His people is the source and power of their new birth. When God the Holy Spirit comes forth as sent by Christ to apply the knowledge of the merits of Christ’s obedience unto death to the heart, that sinner is convinced of sin, righteousness, and judgment as it is in Christ (*John 16:8-11*). It is then that spiritual life, knowledge, faith, repentance, are imparted within his restored soul, and the dishonesty of unbelief and self-righteousness are exposed for what they are. He is then enlightened to his natural state of sin and depravity and made aware of his need of God’s grace in Christ. Looking to Christ for all salvation, he is cleared and set free in the court of his conscience, reconciled to God (*Heb. 10:19-22; cf. Isa. 26:3-4*). He is then made to be a *“servant of righteousness”* (*Rom. 6:17-18*), which is a bond-slave of Christ and who serves Christ as motivated by grace, love, and gratitude (*Rom. 7:4-6*).

(Psalm 32:3-5) - By nature, we will not confess the reality and depths of our sins and our depravity, but when the Spirit of conviction comes, He brings us to know ourselves as the Lord sees us (*Rom. 3:10-20*). But the Spirit does not leave us in misery. He brings us to know the

way of forgiveness by God's grace in Christ. This confession of sin is not the cause of forgiveness. It is the evidence of forgiveness brought about by the blood of Christ. The "*iniquity of my sin*" describes the reality of sin in that it lies not only in the sins we by nature recognize but also in the fact that even our best efforts to fight sin and to obey God's law do not measure up to the perfection of righteousness that can only be found in Christ (*Matt. 7:21-23; Luke 16:15; Rom. 3:23; Php. 3:3-9*).

(Psalm 32:6-7) - By nature we are all ungodly. This means we are ignorant of our true state in sin and depravity as well as the only way of salvation and righteousness by God's grace in Christ. As a result, we go about seeking to establish our own righteousness before God either by our works or our character (*Rom. 10:1-3*). But when the Holy Spirit brings us to conviction of sin, righteousness, and judgment (*John 16:8-11*), He brings us to pray unto the Lord God of all grace for forgiveness in and by Christ through His blood alone. This is the nature of true godliness, which is faith in Christ. The flood of God's wrath will not come near those whom God has made godly - sinners saved by grace to whom God will not impute sin (*Rom. 8:1,32-34*). Christ is their "*hiding place*" as they stand before God in His righteousness imputed and received by God-given faith. Christ will "*preserve*" them and keep them from any "*trouble*" that could condemn them (*John 10:27-30; Rom. 8:35-39*). He will surround them with "*songs of deliverance*" which are the sweet sounds of His Word of grace in Christ.

(Psalm 32:8) - All whom the Lord God saves by His grace in Christ are instructed in the way of grace and righteousness by the Lord in His Word. He will lead His people under His watchful eye (*Psalm 33:18-19; 34:15; 1 Pet. 3:12*).

(Psalm 32:9) - This verse sets in contrast the motivations to obedience under which the ungodly and the godly operate. The ungodly are like a wild horse or a stubborn mule which obey and come near to their masters only under the threat of punishment and/or the promise of earned reward. This is the nature of legalism that genders unto self-righteousness because there is no understanding of God's grace in Christ. But the godly have been given an understanding of salvation totally and freely by God's grace in Christ. They seek to obey and come near to God, not motivated by legalism but by grace, love, and gratitude. And even though as sinners saved by grace, that evil spirit of legalism still resides in their flesh, they have an understanding of the freeness of God's mercy that enables them to fight the flesh and look to Christ for all salvation, righteousness, fitness, and worthiness to enter God's presence.

(Psalm 32:10-11) - The wicked here are sinners to whom the Lord imputes sin and who have no understanding of God's grace that would bring them to faith in Christ. They are in unbelief and subject to "*many sorrows*" which ultimately conclude in eternal damnation and death. But sinners saved by grace as evidenced by their trusting in the Lord, though they are subject to "*many sorrows*" here on earth while they dwell in physical bodies, God's mercy in Christ surrounds and protects them from separation from God and eternal death. And so this exhortation is to rejoice in the Lord as they look to Christ and rest in Him (*Heb. 12:1-2*). They are forgiven of all their sins by the blood of Christ and righteous before God in the righteousness of Christ imputed to them. They are "*upright in heart*" as they have been given spiritual life, knowledge, faith to believe, repentance to turn away from sin and self. They believe in Christ for all salvation, righteousness, eternal life, and glory.