

PURPOSE

The purpose of this study guide is to facilitate the study of Psalm 32 as a supplement to the sermon. It is based on my (Michael's) study and meditation on the psalm. This handout can be used for personal study or community group conversation. (I hope you join a group!)

PSALM 32:1-11 ESV

1 Maskil of David. Blessed is the one whose transgression is forgiven, whose sin is covered. 2 Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit. 3 For when I kept silent, my bones wasted away through my groaning all day long. 4 For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah 5 I acknowledged my sin to you, and I did not cover my iniquity; I said, "I will confess my transgressions to the LORD," and you forgave the iniquity of my sin. Selah 6 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. 7 You are a hiding place for me; you preserve me from trouble; you surround me with shouts of deliverance. Selah 8 I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you. 9 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. 10 Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD. 11 Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart!

STRUCTURE

- I. Introductory beatitude: the blessed life of the thoroughly forgiven (1-2)
 - a. The blessedness of multi-layered atonement for sin of every kind (1-2a)
 - b. The requirement for such a blessing: honest confession before God (2b)
- II. The role of God's discipline in helping us know the blessed life (3-4)
 - a. A refusal to confess leads to suffering (3)
 - b. God uses the suffering to draw out our confession and lead us to blessing (4)
- III. Our role in enjoying the blessed life (5-9)
 - a. Confess your sin thoroughly (5)
 - b. Seek Him while He may be found so that you will be saved (6-7)
 - c. Don't stubbornly resist His counsel or discipline (8-9)
- IV. Concluding exhortation: rejoice as thoroughly as you've been blessed (10-11)
 - a. Sorrow is the lot of the wicked but covenant love of the righteous (10)
 - b. In light of God's covenant love—which both rewards and disciplines—rejoice that, either way, He leads us to the blessed life (11).

GENERAL COMMENTARY:

This Psalm of David contains both an introduction (1-2) and a conclusion (10-11), with the former teeing up the subject (the blessed life of the thoroughly forgiven) and the latter exhorting us to live in light of this reality by rejoicing as thoroughly as we have been blessed.

The thoroughness of God's forgiveness and our blessedness can be found (as discussed below) in the varied vocabulary for sin ("transgression... sin... iniquity") as well as for God's diverse treatment of it ("forgiven... covered... [not imputed]"). The message is that we have been thoroughly sinful, but God has been thoroughly merciful; therefore, we should be thoroughly joyful.

The tail end of the introduction offers the prerequisite for forgiveness, which is that "there is no deceit" (2b). The person who refuses to admit sin cannot be forgiven of it. This is true for the "wicked" (10), whom God swallows up in a flood of final judgment (6). But it does beg the question: what happens when God's already-forgiven people refuse to confess new sins? This is the position David finds himself in. He has already enjoyed God's "steadfast

[covenant] love" (10), but he nevertheless refuses to admit his sin for a time (3).

We are accustomed to thinking of God's covenant love in terms of its positively-felt aspects: forgiveness (5), protection (6), victory (7), divine counsel (8), and transcendent joy (11). Less commonly do we think of His covenant love in terms of its negatively-felt aspects, but that's what David depicts in verses 3-5, where God's "hand was heavy" upon him—causing physical, emotional, and psychological anguish—until he confessed. As the author of Hebrews tells us, God disciplines those He loves. When David (and we) won't humble ourselves, God's heavy hand humbles us, but this is not out of cruelty. God knows that He can only exalt the humble, so if we don't humble ourselves, we will be humbled.

But that's not God's heart. God's heart is that we heed His verbal counsel so we don't require discipline in the first place (8-9). His heart is to exalt us, and out of covenant love, He will do whatever it takes to get us there. Yet He appeals to us like a Father: please don't learn this the hard way (9).

The conclusion of the final verses (10-11) rounds out the introduction (1-2) by exhorting us to rejoice as thoroughly as we have been blessed; as thoroughly as we have been forgiven. The assurance of God's forgiveness is to be a mainstay of joy in the Christian life. As Jesus says elsewhere, "Rejoice... that your names are written in the book of life" (Lk. 10:20). This joy is felt as we respond to God's counsel and (when it comes to this) His discipline. Because of His covenant love, He will ensure that we learn from Him, one way or another.

VERSE-BY-VERSE COMMENTARY:

1 A Maskil of David. Blessed is the one whose transgression is forgiven, whose sin is covered. 2 Blessed is the man against whom the LORD counts no iniquity, and in whose spirit there is no deceit.

—"Maskil of David": nobody knows what a Maskil is, but David's authorship is attested both here and in Rom. 4.

—"Blessed": this means something like "happy," but unlike happiness, it transcends circumstances. Assurance of God's forgiveness helps us maintain joy that bubbles up, like a spring in a desert. The New Testament affirms often that we can be assured of our salvation.

—"transgression/forgiven... sin/covered... iniquity/not counted or reckoned"

- The three categories of sin—what Spurgeon calls the "three-headed dog" of hell—are transgression, sin, and iniquity.
- Just as there are three categories of sin, David also presents three categories of remedy: "forgiven", "covered", and imputation ("Yahweh counts no iniquity").
- The three-fold categorization communicates that God thoroughly addresses our separation from Him. He does not mostly remove our sin. He does not forgive accidental sins but condemn us for rebellious ones. Every sin in every category is utterly wiped out, removed, plunged into the sea, and as good as forgotten.
- Spurgeon: "The trinity of sin is overcome by the Trinity of heaven."

—"transgression... sin... iniquity":

- "transgression":
 - Speaks of open rebellion.
 - Ross: "a word that refers to 'open rebellion,' such as a military rebellion."
- "sin": commonly defined as "missing the mark." It is a general word for all forms of breaking with God.
- "iniquity":
 - *Theological Wordbook of the Old Testament (TWOT)*: "to bend, twist, distort." When the distortion pertains to the heart, it can speak of our warped/perverse nature (Pr. 12:8), but if it speaks of God's law, it means, "to sin, to infract, to commit a perversion/iniquity."

—"forgiven... covered... against whom the LORD does not count [is not imputed]"

- "forgiven":
 - The forgiveness is pictured as God carrying away our sin.
 - *TWOT*: the Hebrew word "stressed the taking away, forgiveness, or pardon of sin, iniquity, and transgression. So characteristic is this action of taking away sin, that it is listed as one of God's attributes (Ex. 34:7; Num. 14:18; Mic. 7:18).... No doubt the classical expression of this meaning is to be found in Ps. 32:1, 5. Sin can be forgiven and forgotten, because it is taken up and carried away."
 - Ross: "The word stresses the idea that the sin was completely taken away, and with it the

burden of guilty fears."

- "covered":
 - The forgiveness is pictured as God hiding our sin—not in the sense of sweeping it under the rug but rather, as Spurgeon says, "as the ark was covered by the mercy seat, and as Noah was covered by the flood." Our sin is covered by the blood of Jesus.
 - This same word appears in Psalm 32:5 ("I did not cover my iniquity"). The parallel usage with 32:1 suggests a poetic contrast: once David refused to cover his iniquity, God covered it!
- "not count" (NKJV: "impute"):
 - "count," according to TWOT: "to impute... Abraham believed God and God 'counted' (imputed) it to him for righteousness' (Gen. 15:6; Rom. 4:3). David states that the man is blessed to whom the Lord 'imputes' not iniquity (Ps. 32:2; Rom. 4:8).
 - Ross: "The verb means 'impute, reckon, credit'; it is the language of records, of accounting—in fact, in modern usage the word is related to 'computer.'"
 - Romans 4:4-8: *Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who justifies the ungodly, his faith is counted as righteousness, just as David also speaks of the blessing of the one to whom God counts righteousness apart from works: "Blessed are those whose lawless deeds are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not count his sin."*
 - Paul quotes Psalm 32:1-2a to teach imputation: that righteousness is imputed or counted or reckoned to us, not on account of works, but of faith alone. Thus, when David says, "Blessed is the man against whom the LORD counts no iniquity," it is not because "no iniquity" is found in the man; rather, the Lord reckons "no iniquity"—righteousness—to him. Why? Because of his faith. It is a "righteousness apart from works."

— *and in whose spirit there is no deceit:*

- In the flow of verses, this is not just a verse about how lying is bad. Nor is it a verse suggesting that truth-telling is a fruit of being saved (although that's definitely true!!). In context, this verse means that only those who confess their sinfulness receive forgiveness for it. Those who pretend they are holy will not receive Christ's imputed holiness.
- 1 John 1:6-10: *If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say we have not sinned, we make him a liar, and his word is not in us.*
- Spurgeon: "Free from guilt, free from guile."

3 For when I kept silent, my bones wasted away through my groaning all day long. 4 For day and night your hand was heavy upon me; my strength was dried up as by the heat of summer. Selah

—"For":

- David explains why the man is "blessed" whose sins are forgiven. He expresses his reasoning first negatively and then positively. Negatively, if our sins are not forgiven, we will suffer like David did in these verses (3-4). Positively, if our sins are forgiven, we will enjoy forgiveness (5), protection (6), victory (7), divine counsel (8), covenant love (10), and transcendent joy (11).
- Part of the reason for "for" is that David is proceeding to explain the nature of the blessed life, as described above. Another part is that he's unpacking the nature of God's discipline ("your hand was heavy upon me", 4): it is redemptive. Discipline is just as much an expression of God's covenant love as His generous care (6-7, 10). "For" indicates that God's discipline is leading somewhere good.
- Without God's discipline, we cannot live the blessed life. The "godly" (6) are those who "confess" (5) their sin before God and refuse the "deceit" (2) of self-righteousness. Unfortunately, however, even the godly can fall back into hiding. O, how powerful our sin nature is! When this happens, God's heavy hand comes—not to destroy, but to rescue. Here, it draws out David's confession and leads again to the blessed life.

—"when I kept silent":

- Silent—with respect to confession. It's possible to multiply prayers to God, pretending we are right with Him, but if we are silent in confession, our prayers are in vain.

- The word for “groaning” (3) can be translated as “roaring” (KJV, YLT, WEB)—more on this below. But notice: David is silent with confession but loud with complaints.

—These negative outcomes resulted from David’s refusal to confess:

- “my bones wasted away through my groaning all day long”:
 - As mentioned earlier, “groaning” can be translated as “roaring,” although none of the popular modern translations render it that way. Nevertheless, we should not fail to notice that David’s groaning is not faint; it is voluminous. The same word characterizes the roar of a lion in Amos 3:4, 8 and Ps. 104:21. It also communicates the “roar” of triumph in battle (Ps. 74:4).
 - It would seem strange that David’s physical bones lost calcium because of his groaning. We should not take this too literally. David is saying that physical suffering (“bones”) accompanies emotional distress (“groaning”), both of which are rooted in God’s “hand”—see the next bullet.
- “day and night your hand was heavy upon me”
 - God’s “hand” in this case is disciplinary. God is a Father and He disciplines His children. Unconfessed sin leads to suffering like David’s.
 - “day and night”: God did not let up. This was mercy, but it didn’t feel like it. It led David to confess his sin and find peace again.
 - Sometimes mercy doesn’t feel like it!
 - Spurgeon: “God’s hand is very helpful when it uplifts, but it is awful when it presses down.”
- “my strength was dried up as by the heat of summer”
 - This relates to “my bones wasted away.” David’s suffering is physical, emotional, and at its core, spiritual. Because David refuses to confess his sin, God’s hand is upon him (spiritual), which causes his bones and strength to waste away (physical) and his heart to groan (emotional).
 - Human beings are integrated creatures. We cannot exist in a deplorable spiritual state without suffering physically, emotionally, and psychologically also.
 - We should not be surprised that some of the ailments in the New Testament (physical) are tied to sins (see Lk. 9, Jm. 5:16).

—“Selah”: Pause, and think about that.

5 I acknowledged my sin to you, and I did not cover my iniquity; I said, “I will confess my transgressions to the LORD,” and you forgave the iniquity of my sin. Selah

—“acknowledged... did not cover”: these are parallel. As noted above, it’s not until David refused to “cover” his iniquity that God “covered” it (32:1). As long as we remain in hiding, our sin is before God’s face. Once we come out of hiding, our God hides it forever beneath the precious blood of Jesus.

—It’s a funny notion that we hide our sin from an omniscient being. Rationally, we know this is impossible. David can’t be saying, “I convinced myself that this one thing—my sin—lies outside of God’s omniscience.” No, he’s rationalizing. “Oh, it’s really not that bad.” “Oh, it’s really not sin.” “I needed to do this thing, and God understands.”

—“sin... iniquity... transgressions”: all three words for sin are used (see comments on verses 1-2). Just as verses 1-2 uses all three words for sin to communicate the fullness of both David’s sin and God’s forgiveness, all three words here communicate the fullness of confession. Half-confessions do not work. We tend to tap the ice, to try confessing little by little. If we want the full benefits of forgiveness, we must fully confess what needs to be forgiven. God wants all or nothing. When we confess all, He forgives all.

—“I said, ‘I will confess my transgressions...’”:

- Given that David uses the word, “transgressions”—the most active form of rebellion—it suggests that this confession will involve more than a general acknowledgment of sinfulness, but rather a robust cataloguing of rebellious acts and asking forgiveness for each one. David’s vow communicates his devotion to not doing this halfway; to listing transgressions one-by-one. David knows there’s a big difference between, “God, I’m sorry for being imperfect,” and “God, I’m sorry for x rebellious act committed on x date. And for x, and for x, and for x.” David commits himself to the latter.
- A lifestyle of full-orbed confession before God requires the intentionality of, “I will...” If we are not committed to this, we will rationalize our sins. We will so generalize them that they don’t seem that bad to us.
- If we really want God’s cleansing power, we must apply His grace like we would spot-clean a

garment. Each specific stain merits its own treatment. Just as we would not throw a white cloth into the washing machine that was smattered with stains, we should not apply general confession to specific transgressions. We need the blood of Christ to spot-clean us, as we confess our transgressions one-by-one.

—As I've noted above, while confession in this Psalm is Godward, we must never neglect the manward dimension. James 5:16: "Confess your sins to one another, and pray for one another, that you may be healed."

—This is not to suggest that we should all confess all our sins before everyone. The Scripture tells us, "Guard your heart, for it is the wellspring of life" (Pr. 4:23). It is unwise to lay vulnerable your precious heart before those you can't trust with it. Nevertheless, we should all pray often (and pursue) close friendships with people whom we can trust enough to share our darkest secrets with them.

—If a Christian dies with unconfessed sin, does he/she go to hell? No true Christians go to hell. If our faith is genuine, we will be with God forever. And even if our faith is genuine, we all have unconfessed sin, for David says, "Cleanse me from hidden faults" (Ps. 19:12). Of course, we can ask God to forgive us for sins we didn't know we committed, and that is to be recommended. But none of us knows our own heart well enough to confess literally everything. Furthermore, all our sins are forgiven eternally at the moment we trust in Christ (Heb. 10:14). When we say we must confess in order to be forgiven, we are not talking about this initial "salvation forgiveness" (if we might call it that), for that is already established, once-for-all, at the first moment we trust in Christ. Rather, we are asking for a continuing "fellowship forgiveness" (if we might call it that). This means that when we confess, it's not like we are getting "re-saved," but instead "restored" to fellowship. A good analogy is that of a father and a son. If a son rebels against his father, he is still in the family, but fellowship is broken. In the same manner, when we rebel against God, we remain in the family, but it's not until we confess that fellowship is restored.

—"and you forgave": we should not take for granted God's forgiveness. God was not obligated to do so. Not only does He forgive, however; He forgives quickly.

—"iniquity of my sin": this sounds redundant, like he's saying, "sin of my sin." But sometimes "iniquity" can refer to "guilt" or "punishment" (Gen. 4:13; Lev. 5:17).

6 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.

—"Therefore": David turns his hard-learned lesson into easy instruction. It's like he's saying, "Don't learn about hiding sin the hard way like I did!" He wants others to learn from his mistakes. As he says in another penitential Psalm, "I will teach transgressors your ways." This is one of the ways God redeems our sin: by helping others learn the easy way what we learned the hard way.

—"who is godly":

- Ross: "The devout in verse 6 are the godly... the term used is related to the common word for 'loyal love' used throughout the psalms. The devout are the people who are in covenant with God, who desire to love and serve the LORD, but who often find that they need forgiveness in order to maintain a proper relationship with the LORD"

—"prayer": in context, the prayer is one of confession.

—"at a time when you may be found":

- The time to pray is before trouble comes, not after. Many times in Israel's history, trouble befalls them, and God says through the prophets, "Let the gods you've served rescue you!"
- This is not to suggest that we shouldn't pray when trouble befalls us. We should! But again, David is showing us a way of avoiding the trouble before it comes.
- It seems strange to some that God "may be found" at sometimes more than others. On one hand, there really are "windows of opportunity" for us to repent, which we should not neglect—"Today, if you hear His voice, do not harden your hearts" (Ps. 95). On the other hand, this particular time in which God "may be found"—the one David mentions here—is before the judgment of "many waters" hits. When can God be found? Before the judgment strikes. This life is all we have to repent and trust Christ.
- Another example of seeking God while He may be found is in Isaiah 55:6-7, which also comes in the context of repentance. Oh, how we must not harden our hearts! What a risk! What could be more precious to us than our own hearts? It is not worth the further hardening and "great waters" that will sweep over us.
- Spurgeon: "There is, however, a set time for prayer, beyond which it will be unavailing; between the time of sin and the day of punishment mercy rules the hour, and God may be found, but when once

the sentence has gone forth pleading will be useless, for the Lord will not be found by the condemned soul."

—"surely in the rush of great waters, they shall not reach him":

- "surely": what a promise! Not "probably" but "surely" we will avoid such tragedy—even if we have sinned! No wonder one is "blessed" to be forgiven (32:1-2).
- "rush": we can get away with sin for so long, but then suddenly they "rush" upon us.
- "they shall not reach him": this picture surprises me. I would have expected that the person who prays while God may be found would avoid a flood altogether. The image conveys, rather, that the flood still comes—it just doesn't touch him. What does this mean? To help us, we must read through to the end of the Psalm. In verse 10, David contrasts the righteous (saved) with the wicked (unsaved), with the latter suffering "many... sorrows"—a parallel to the "great waters" of verse 6. Thus, David is talking about more than divine discipline (like what he suffered in 32:3-4). The "great waters" are God's judgment against the wicked. The "godly" respond to God's warnings and repent while He may be found. The wicked (unsaved) do not respond and are swept away by the flood of judgment.
- David did not have as comprehensive of an understanding of final judgment as we do (in light of what the New Testament teaches us). We do understand this, though. The time God "may be found" for unbelievers is now—"today is the day of salvation" (2 Cor. 6:2). If they don't respond before they die, they will perish eternally in the "second death" (Rev. 21:8).

7 You are a hiding place for me; you preserve me from trouble; you surround me with shouts of deliverance. Selah

—At first, God's hand was "heavy" against him (32:4); now, the tables are turned. This means David interpreted the heaviness of God's hand rightly—not as being "against" but rather "for" David.

—David's sin was not "covered" (32:1; Heb. *kasa*) until he refused to "hide" his sin (32:5; Heb. *kasa*), after which God became a "hiding place" (32:7; Heb. *seter*). Verse 7 is a different Hebrew word, but the concept relates. God will *hide* our sin and become a *hiding* place if only we refuse to *hide* our sin.

—God offers three comforts to David: He is a "hiding place"; He will "preserve" David from trouble; He will "surround" David with shouts of joy. The first two are synonymous and have been portrayed in the imagery of verse 6. The last one takes it a step further.

—"surround me with shouts of deliverance": David expects other people to celebrate his deliverance with him. Given that the "deliverance" is from "the rush of great waters"—God's judgment against the wicked—David pictures himself surviving God's eschatological judgment (insofar as he understood it) and surrounded by other saved people. The implication is that saved people confess their sins and escape the judgment of the wicked. David didn't avoid discipline (3-5), but he did avoid judgment (7, 10). The same is true for us, since all of us stray. We can't avoid discipline, but we will avoid the final judgment.

—Spurgeon: "Observe that the same man who in the fourth verse was oppressed by the presence of God, here finds a shelter in him. See what honest confession and full forgiveness will do! The gospel of substitution makes him to be our refuge who otherwise would have been our judge."

8 I will instruct you and teach you in the way you should go; I will counsel you with my eye upon you. 9 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.

—Is this David instructing his audience? Or is this an oracle from God instructing David? Or could it be a combination: David received an oracle and now he is instructing us?

- This is probably an oracle because it's doubtful that David intends to "counsel you with my eye upon you." This is God, offering His counsel.
- In context, however, David began verse 6 with an exhortation from him to us, that we might seek the LORD while He may be found. It seems sensible, then, that David also intends this oracle to be aimed at us.
- Putting this together, I interpret this as a combination. It is an oracle received from David, passed on to us. David, after returning to God, heard from God. God told him the contents of verses 8-11, which David then passed on to us.
- David's oracle is thus our oracle. What was first meant for him now applies to us.

—God promises to teach us (8), but He exhorts us to be teachable (9). If we are not teachable, we will learn the hard way—like a beast "which must be curbed with bit and bridle" (9), or like David who learned through physical and emotional anguish (3-4).

—The good news is that God promises to teach His covenant people, either by the hard way or the easy way. The choice is up to us which way we learn.

—God's exhortation to learn the easy way shows us that He doesn't delight in discipline. He prefers not to see us suffer. I am reminded of Lamentations 3:31-33: *"For the Lord will not cast off forever, but, though he cause grief, he will have compassion according to the abundance of his steadfast love; for he does not afflict from his heart or grieve the children of men."*

—When God disciplines us, it is not "from his heart." He grimaces at the pain He must cause, but He knows it would have been worse if He allowed our hearts to harden indefinitely. It's better to cause temporary pain on the frontend than the alternative of crushing pain on the backend. Every good parent knows this.

—"I will counsel you with my eye upon you": some have interpreted this to be the Master's silent communication, as though He signals with His eye what He wants us to do. I think, rather, that David is simply saying that He will watch us closely to ensure we "picking up what He's laying down," so to speak.

10 Many are the sorrows of the wicked, but steadfast love surrounds the one who trusts in the LORD.

—This word for "many" is translated as "great" in 32:6. The "many... sorrows" (32:10) of the wicked resemble the "great waters" (32:6) of the unrepentant. This means that the "great waters" speak of the judgment, and "many sorrows" (in light of Christ's teaching) of the "weeping and gnashing of teeth," which wicked unbelievers will suffer.

—Likewise, the word for "surrounds" appears also in 32:7. God's "steadfast love surrounds" the faithful (32:10) just as David testifies that "You surround me with songs of deliverance" (32:7). The shouts of victory (32:7) parallel God's steadfast love (32:10), in that both "surround" God's people. This means that God manifests His covenant love to us by delivering us from the final judgment and surrounding us with the community of the redeemed who share in our victory.

—In contrast with the multiplied "sorrows" of the wicked is the "steadfast love" of the LORD. This is the Hebrew word for God's covenant love.

—God's covenant love is what causes our blessed state, which includes the joy, protection, forgiveness, and salvation of these verses. It is also what causes God's discipline, however. The reason we can rejoice so mightily (11) is that God's covenant love will keep us, one way or another (10). If we are stubborn, He will discipline us to confess and be blessed; if we are humble, He will bless. Either way, we are blessed!

—The verbiage resembles wisdom literature such as we find in Proverbs, by contrasting the wicked with the righteous. This is a "Penitential Psalm," but also a "Wisdom Psalm."

—"who trusts in the LORD":

- God's covenant love is ours by faith, not by works.
- This faith is personal. It is not just agreement with a set of doctrines but "trust" in Yahweh (God's personal name).
- The one who "trusts in the LORD" parallels the "godly" who "offer prayer to you at a time when you may be found"—that is, who confess their sins. David sees an intimate relationship between trusting in Yahweh and confessing our sins. This means we can't come to God on our terms. We must "acknowledge" (32:5) that His ways are righteous and ours are not, that we need Him to absolve our sins (32:1-2, 5), and to save us from judgment (32:6-7).

11 Be glad in the LORD, and rejoice, O righteous, and shout for joy, all you upright in heart!

—These last two verses (10-11) continue to echo prior portions of the song, suggesting that these form a conclusion of summarizing thoughts.

—"shout for joy":

- This is the strongest echo. In verse 6, we find that there are "shouts (Heb. *ron*) of deliverance," and here we read, "shout (Heb. *ranan*) for joy". The Hebrew words are in the same family. Scholars say it is hard to decide between "shout" and "sing," and the TWOT says that both are meant—that it is a "ringing cry" of joy; a joyous shout-song; a full-throated melody of joy.
- TWOT: "...Israel's song would have been somewhat different from ours and perhaps more similar to jubilant shouting." It goes on to say, based the frequent usage in Psalms, that "the highest mood of OT religion was joy."
- The echo communicates that our future "shouts of deliverance" (32:7)—which accompany final salvation from the judgment of the wicked—should translate into present-tense joy. In other words, we don't have to wait until the great separation between the righteous and wicked, the sheep and the goats, the saved and the unsaved, to rejoice in our eternal salvation. We can rejoice today!

—"glad... rejoice... shout for joy":

- The theme of joy dominates this verse, bookending the first two verses about the “blessed” state of the forgiven. We are to “be glad” and “rejoice” and “shout for joy.” David places no qualifiers on circumstances because “blessedness” transcends them. The assurance of salvation is a mainstay of joy in the Christian life. As Jesus says, “Rejoice not that the demons are subject to you, but that *your names are written in heaven*” (Lk. 10:20).
- One way or another, our covenant-keeping God will instruct us in His way. If we learn the hard way, He will lay His hand heavy upon us until we repent like David. If we learn the easy way, we will learn from David’s example and instruction to humble ourselves before we are humbled. Either way, God will express covenant love for His people by instructing us in the way of salvation and empowering us to walk the road of lifestyle-confession until the day Christ confesses us before His angels (Matt. 16).