

"Learning to bear each other's burdens"

[Psa 32:1-11](#)

Last week's study was directed toward the hope of glory within us and how God's words and works are established through the body of Christ today, as He ([Php 2:13](#) , [Gal 2:20](#)) demonstrates how we can become more than conquerors through Him ([Rom 8:37](#)) as we gain dominion little by little over the strong city through the spiritual battles that God has ordained for all of His elect in this age.

This week's study is a progression from last week's, as we look at how that hope of glory works within the body of Christ ([Col 1:27](#)) as God moves each member to supply what is lacking for the body ([Eph 4:16](#)), by creating the trials and burdens which must accompany our walk ([Act 14:22](#)) so that we can witness to one another how Christ within us can learn to bear those burdens and so fulfill the law of Christ ([Gal 6:2](#)).

This Psalm in particular points to this process of how God purposes for each of us to be burdened for one another, so that we can learn to unburden the cares of His body ([1Pe 5:7](#)) by way of the acceptable fast ([Isa 58:6-9](#) , [Col 1:24](#)).

Christ alone can bring us to recognize the needs that are in the body, and He alone can give us the love and faith ([Zec 4:6](#) , [Rom 5:5](#) , [Rom 3:27](#)) to want to help our family bear those trials ([1Co 10:13](#)). This relationship of being burdened and unburdened is how Christ is being formed within us, and as we decrease and He increases ([Joh 3:30](#) , [1Co 3:6-7](#)) we will look less to our own needs and more to the needs of others ([Php 2:4](#)), which in turn will bless each of us and bring us to understand more fully how all things work together for good to them that love God, to them who are the called according to *his* purpose, a purpose which must be accompanied with this process of suffering and tending to that suffering ([Act 20:35](#) , [Rom 8:28](#) , [1Pe 2:21](#)).

Psa 32:1 *A Psalm of David, Maschil.* Blessed *is he whose* transgression *is* forgiven, *whose* sin *is* covered.

Psa 32:2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

Psa 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. Selah.

Psa 32:6 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.

Psa 32:7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

Psa 32:8 I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

Psa 32:9 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.

Psa 32:10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Psa 32:11 Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

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By the grace of God, we've come to understand that although all transgressions are forgiven, and our sin is covered by the blood of Christ ([Joh 1:29](#), [Heb 4:3](#), [1Pe 1:20](#), [Luk 11:50](#)), we are still required to give an account for those sins ([1Pe 4:12](#), [1Pe 4:17](#), [Heb 12:1](#)) which God has allowed to manifest within us ([Rom 7:18-23](#)). It is God's goodness that brings us to see the sin, and to repent of the sin, and overcome ([Rom 6:7-8](#), [Rom 6:14](#), [Rom 2:4](#)).

God does not impute **H2803** iniquity because He is merciful to us His children, His first fruits, of whom King David was a type. By not letting the sword depart from our house ([2Sa 12:10](#), [1Pe 4:17](#)), we are in fact experiencing the Lord 'imputing not iniquity' ([Act 13:22](#)). A man after God's own heart is a man or woman who is being brought to see the need for the new heart of Christ, as the old heart of the first Adam is destroyed through repentance ([Jer 17:9](#), [Joh 3:30](#)).

What God is not saying is that He is turning a blind eye to our sin, but rather that because He has brought us to confess our faults to one another, we are therefore that privileged few who are becoming purified through this process of confession; and blessed to see that God does not hold our sins against us (i.e. we give account rather than are responsible, and in so doing we give glory to God for all that He is working) ([Psa 103:12](#)).

Contrary to what the churches of Babylon teach, God is causing the sin to manifest which is in our members ([Rom 7:5-7](#)), and bringing us to confess our sins or to give an account of what He is working within us, to the end that we may be a people who have a spirit which has no guile within it ([Joh 1:47](#)). The unconverted heart does not recognize, as Christ did, that there is nothing good within flesh ([Mar 10:8](#)), and it is this guile which must be destroyed by the grace of God ([Mat 23:26](#)).

Psa 32:3 When I kept silence, my bones waxed old through my roaring all the day long.

Psa 32:4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

This section of scripture parallels very well with ([Jer 20:9](#)). David like Jeremiah was learning that our words and works ([Joh 14:10](#), [1Jn 4:17](#)) cannot be held back from God; and that God will use the day and the night, the good and the evil, and even the withholding of rain, to bring about the predestined results that He has for each of us in our lives ([Jas 5:17](#), [Rom 8:28-30](#)).

Psa 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. Selah.

Psa 32:6 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.

Psa 32:7 Thou *art* my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.

We've all experienced this process that God puts our first man Adam through, where we keep silence outwardly ([Rev 8:1](#)) while inwardly our bones or corrupt foundation of the first man Adam is roaring all the day long. This is what the "day of the Lord" is all about, it is about bringing each of us into

judgment and giving an account today, as God's elect ([1Pe 4:17](#)). Putting off the flesh and becoming a new man is a very painful process ([Lev 12:3](#) , [Gen 34:24-26](#)).

The blessed end result of this tremendous trial of feeling like we have been separated from God is deep acknowledgement of our sin, and like the prodigal son ([Luk 15:11-32](#)), we are now ready to confess our faults before our Father and He will abundantly pardon all our iniquity and sin ([Isa 55:7](#)).

After we confess what we have been doing wrong, we feel an overwhelming sense of relief and peace that passes all understanding, as we come to the realization of how great His love for us is, to receive us as sons through this chastening and scourging process ([Rev 15:8](#)). God becomes our hiding place of verse 7, where we are preserved from trouble, and He compasses us about with songs from our family in Christ who have experienced the same mercy and deliverance ([Psa 32:7](#)).

David sang praises over and over unto God for his deliverance from Saul, and we know that this is talking to us about our deliverance from the first man Adam within. For example in Psa 69, after lamenting and crying out to God as described in these few verses below, David concludes with saying that the heavens and the earth and the seas, and everything that moveth therein should praise God, along with everything that moveth therein. This is a shadow of knowing that all things (heaven, earth, sea, and everything that moveth therein) works together for the good for those who love God and are called according to His purpose ([Rom 8:28](#) , [Eph 1:11](#)).

Psa 69:1 To the chief Musician upon Shoshannim, A Psalm of David. Save me, O God; for the waters are come in unto *my* soul.

Psa 69:2 I sink in deep mire, where *there is* no standing: I am come into deep waters, where the floods overflow me.

Psa 69:3 I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God.

Psa 69:34 Let the heaven and earth praise him, the seas, and every thing that moveth therein.

Psa 69:35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

Psa 69:36 The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

Those verses point to the deep struggle described in ([Psa 32:1-5](#)). Notice that in [Psa 32:4](#) the word “Selah” **H5542** [*from H5541*], is the rest which is needed in the midst of our struggles. It is the half hour of silence that proceeds forth from the judgments that come upon our first man Adam ([Rev 8:1](#)). God prepares our hearts for the judgment and then in verse [Psa 32:7](#) we have mention of another “Selah” or rest **H5542** [*from H5541*] which reflects the settled rest that we find in Christ after we have been judged, to become strengthened, settled and stablished in Him ([1Pe 5:9-10](#)).

In other words, we are down trodden [Psa 119:118](#) before we are valued above the gold of Ophir [Job 28:16](#):

Psa 119:118 Thou hast trodden down (**H5541**) all them that err from thy statutes: for their deceit is falsehood.

Job 28:16 It cannot be valued (**H5541**) with the gold of Ophir, with the precious onyx, or the sapphire.

[Psa 32:8](#) I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye.

[Psa 32:9](#) 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.

[Psa 32:10](#) Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

After we are brought to repentance ([Rom 2:4](#)), we are more teachable in the way which thou shalt go ([2Co 7:11](#)), and we are blessed to be guided by God's eye, his vision ([Psa 17:8](#), [Zec 2:8](#)), and not our carnal vision which had us stumbling in the dark and falling into the ditch ([Mat 9:27](#), [Mat 15:14](#)).

When a horse [chews the bit](#) it is next to impossible to get the beast to go where it is supposed to go. This is a condition that I had described to me once by a minister in Babylon, which was used to discuss a very valid condition also known as being "stiff necked" ([Act 7:51](#), [Heb 3:15](#), [Heb 4:1](#)).

What is so wonderful to see in these verses is that God brings us out of and away from the law which is a schoolmaster (bit or bridle) which preserves our flesh, and into the new creation which does not need a bit or bridle because of the hope of glory within guiding and directing our lives ([Col 1:27](#), [Rom 8:14](#), [Pro 3:1-5](#)).

Another common problem that horses have is a [soft mouth](#) or a [hard mouth](#), and both conditions make it difficult for the rider to get the proper response from the bit. These conditions teach us that many sorrows shall be to the wicked; and until the Lord gives us the ability to walk the narrow way (not hard or soft) and be truly led by the holy spirit ([Rom 8:14](#)), we will experience these sorrows ([Exo 4:11-12](#)).

On the other hand, seeing that we know that we learn obedience by the things which we suffer ([Heb 5:8](#)), and that every son that God receives is chastened and scourged ([Heb 12:6](#)), we can see that this first part of our walk, which is still learning and falling and not entreatable, will change if we have the hope of glory within us bringing all of these powers and principalities into subjection unto Him, the rider or captain of our salvation, little by little ([Heb 2:10](#), [Exo 23:29](#)).

[Psa 32:11](#) Be glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart.

This is such a fitting verse to end this Psalm with, since we know that our trials, and our chastening, and our repentance are all working out for the good ([Rom 8:28](#)), and that it is a demonstration that God loves us ([Heb 12:6](#)).

God has promised that we will be able to drink this cup of suffering ([Mat 20:23](#)), and that by it we will have the mind of Christ formed within us, which is what it will take to become saviours who come up on mount Zion ([2Ti 2:12](#), [Oba 1:21](#)).

All these promises are true, so now God calls us to rejoice [through](#) the process of repentance, and most importantly as a healthy body of Christ, to bear each other's burdens and to be blessed by this total giving of ourselves ([Gal 6:2](#), [Act 20:35](#)). This is what will lead us to being able to be "glad in the LORD, and rejoice, ye righteous: and shout for joy, all *ye that are* upright in heart."