

# Psalm 32:2

Authorized King James Version (KJV)

Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile.

## Analysis

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This verse extends the beatitude with even more emphatic language about complete forgiveness. The structure parallels verse 1 but intensifies—describing not just what God removes but what remains absent. '**Blessed is the man unto whom the LORD imputeth not iniquity**' introduces the crucial concept of imputation (Hebrew chashab—to count, reckon, account). God does not 'count' or 'charge' iniquity (avon—guilt, punishment of sin, twisted/crooked behavior) to the forgiven person.

This non-imputation is the negative side of justification; God doesn't count sin against the believer. Romans 4:8 quotes this directly, and verse 22-24 explains the positive side: righteousness is imputed/credited to believers. This double imputation—sin not charged to us, righteousness credited to us—forms the gospel's core. Christ bore our sin (imputed to Him, 2 Corinthians 5:21); we receive His righteousness (imputed to us). The divine accounting transfers our guilt to Christ's account and His righteousness to ours.

The qualifying phrase '**and in whose spirit there is no guile**' addresses genuineness. Remiyah (guile/deceit) describes false pretense, hidden agendas, or hypocritical claims. True forgiveness accompanies authentic repentance—transparent honesty before God, abandoning self-deception and religious pretense. Nathanael is described as 'an Israelite indeed, in whom is no guile' (John 1:47)—transparent, genuine faith. Jesus condemned Pharisaical hypocrisy while praising

childlike simplicity. The blessed person doesn't hide behind religious performance but comes honestly, receiving grace through faith.

## Historical Context

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The concept of divine non-imputation was revolutionary in ancient religious contexts. Pagan religions focused on ritual purity and appeasing temperamental deities but lacked categories for moral justification and forensic righteousness. Israel's prophetic tradition emphasized that God desired truth in the inward parts (Psalm 51:6), moral transformation, and genuine relationship—not merely external compliance.

David's experience exemplifies this verse. After Nathan's confrontation, David confessed transparently: 'I have sinned against the LORD' (2 Samuel 12:13). No excuses, minimization, or deflection—just honest acknowledgment. Nathan immediately responded: 'The LORD also hath put away thy sin.' Though consequences remained (the child died, sword never departed from David's house), God didn't impute the sin as eternal guilt. David was forgiven, relationship restored, though temporal consequences continued.

This distinction—forgiveness of eternal guilt versus temporal consequences—has profound pastoral implications. Forgiven believers still face earthly results of past sin (health consequences, broken relationships, legal penalties), yet stand justified before God. The psalm doesn't promise elimination of all consequences but removal of divine condemnation.

Paul's extended discussion in Romans 4 makes Abraham the prototype of this non-imputation theology. Abraham believed God, and it was counted (same Hebrew root chashab) to him for righteousness (Romans 4:3, Genesis 15:6). Justification comes through faith, not works—God credits righteousness to those who believe rather than charging sin to them. This became Reformation theology's cornerstone and remains evangelical Christianity's distinguishing mark.

## Related Passages

## **Revelation 20:12 – Judgment according to deeds**

## **Romans 2:1 – Judging others**

## **Genesis 1:1 — Creation of heavens and earth**

## **Colossians 1:16 — All things created through Christ**

## Study Questions

1. What is the significance of non-imputation (God not counting sin against us) in the doctrine of justification?
2. How does the 'double imputation' (our sin to Christ, His righteousness to us) accomplish complete salvation?
3. What does it mean to have 'no guile' in one's spirit, and how does this differ from sinless perfection?
4. How do we reconcile forgiveness of eternal guilt with experiencing temporal consequences of past sin?
5. In what ways might believers practice 'guile' by hiding behind religious performance rather than coming honestly to God?

## Interlinear Text

בָּרוּךְ	וְאֵל	לֹא	יְחִשֵּׁב	אֵיךְ	אֲשֶׁר
<b>Blessed</b>	<b>is the man</b>	H3808	<b>imputeth</b>	<b>unto whom the LORD</b>	H0
H835	H120		H2803	H3068	H5771

## Additional Cross-References

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**John 1:47** (Parallel theme): Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

**Revelation 14:5** (Parallel theme): And in their mouth was found no guile: for they are without fault before the throne of God.

**Leviticus 17:4** (References Lord): And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; blood shall be imputed unto that man; he hath shed blood; and that man shall be cut off from among his people:

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