

# Psalms 32:3

Authorized King James Version (KJV)

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

## Analysis

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This verse dramatically shifts from blessing to burden—recounting the anguish of unconfessed sin. **'When I kept silence'** describes David's initial response: concealment, denial, suppressing conscience. The Hebrew *charash* (be silent, keep quiet) suggests deliberate refusal to confess, hoping time or circumstances would resolve guilt without repentance. This 'silence' parallels Adam's hiding after sin (Genesis 3:8)—futile attempt to escape God's awareness.

The physical consequences are severe: **'my bones waxed old'** uses *balah* (wore out, wasted away, decayed). The skeletal system—body's structural foundation—deteriorated under spiritual burden. This isn't metaphor but literal psychosomatic reality: unresolved guilt produces physical deterioration. The phrase **'through my roaring all the day long'** describes incessant internal groaning (*she'agah*—roaring like wounded animal, loud crying). Though silent toward God, David couldn't silence inner torment.

This verse validates the real physical toll of spiritual conflict. Proverbs 17:22 states, 'A merry heart doeth good like a medicine: but a broken spirit drieth the bones.' Modern psychology confirms what Scripture taught millennia ago: unresolved guilt, suppressed emotion, and spiritual conflict manifest in physical symptoms—chronic pain, fatigue, weakened immunity, accelerated aging. Confession isn't merely spiritual exercise but pathway to holistic healing—soul, mind, and body.

## Historical Context

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David's experience following his adultery and murder likely spanned months of unconfessed sin. Second Samuel 11 occurs in spring; 2 Samuel 12:14-23 mentions the child living seven days after Nathan's confrontation. The timeline suggests David concealed his sin for nearly a year—maintaining royal duties, offering sacrifices, leading worship, while internally disintegrating under unconfessed guilt.

This prolonged concealment makes the psalm's testimony more powerful—even lengthy stubbornness can be overcome by God's persistent grace. David's deterioration likely included depression (as in Psalm 38:6-8), insomnia, loss of vitality, and physical illness. Ancient Near Eastern kings typically enjoyed the finest healthcare, diet, and comfort; yet David's royal privileges couldn't alleviate spiritual malady. No earthly remedy can resolve divine conviction.

The psalm's educational purpose (Maschil—instruction) warns others: unconfessed sin destroys from within. Church history records numerous testimonies of similar experiences—Luther's agonizing guilt before discovering grace, Bunyan's tormented conscience before conversion, Augustine's restless heart before surrender. The universal human experience of guilt confirms Scripture's diagnosis: we're moral beings accountable to holy God, and suppressing this awareness brings misery.

Contemporary psychology often treats guilt as mere psychological construct to be managed or eliminated through cognitive reframing. Yet this psalm insists guilt reflects objective spiritual reality—offense against God requiring confession and forgiveness, not merely therapeutic intervention. Biblical psychology begins with theological truth: we're sinners needing forgiveness, not merely damaged personalities needing therapy.

## Related Passages

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**Ephesians 2:8** — Salvation by grace through faith

**John 3:16** — God's love and salvation

**1 John 4:8** — God is love

**John 15:13** — Greatest form of love

## Study Questions

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1. What are the dangers of 'keeping silence' about sin, and how does unconfessed guilt affect physical and emotional health?
2. How does David's extended period of concealment demonstrate God's patient persistence in bringing conviction?
3. What is the relationship between spiritual guilt and psychosomatic physical symptoms, and how should this inform pastoral care?
4. How do contemporary psychological approaches to guilt differ from biblical diagnosis and remedy?
5. In what ways might believers today practice the same 'silence' by avoiding honest confession and seeking quick psychological relief rather than spiritual forgiveness?

## Interlinear Text

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כִּי	הָחֵבֵשְׁתִּי	בָּל ו	עָצָמִי	בְּשִׁאֲגַתִּי	כָּל
H3588	<b>When I kept silence</b>	<b>waxed old</b>	<b>my bones</b>	<b>through my roaring</b>	H3605
	H2790	H1086	H6106	H7581	
הַיּוֹם:					
<b>all the day</b>					
H3117					

## Additional Cross-References

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**Psalms 38:8** (Parallel theme): I am feeble and sore broken: I have roared by reason of the disquietness of my heart.

**Psalms 38:3** (Parallel theme): There is no soundness in my flesh because of thine anger; neither is there any rest in my bones because of my sin.

**Psalms 22:1** (Parallel theme): My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?

**Lamentations 3:8** (Parallel theme): Also when I cry and shout, he shutteth out my prayer.

**Job 30:30** (Parallel theme): My skin is black upon me, and my bones are burned with heat.

**Proverbs 28:13** (Parallel theme): He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy.

**Hosea 7:14** (Parallel theme): And they have not cried unto me with their heart, when they howled upon their beds: they assemble themselves for corn and wine, and they rebel against me.

**Psalms 51:8** (Parallel theme): Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.