

SOME BLESSINGS THAT ACCOMPANY FORGIVENESS

Psalm 32 - Part 2

Intro: The main theme of Psalm 32 is forgiveness, the forgiveness of our sins, the forgiveness of all of our sins. And as we learn from this Psalm, it is the forgiveness of our sins that brings true happiness, abundant happiness. It is the basis upon which we can look forward to eternal and uninterrupted happiness.

When the Apostle Paul wrote his letter to the church of Ephesus, which probably was to be circulated also to other churches, he began by praising “the God and Father of our Lord Jesus Christ, Who hath blessed us with ALL spiritual blessings in heavenly places in Christ” (Eph. 1:3). And then he began to mention some of the blessings. And when he got down to verse 9 he wrote, speaking of Christ, “In whom we have redemption through His blood, the forgiveness of sins, according to the riches of His grace.”

When Peter and some of the other apostles were re-arrested for continuing to preach the Gospel, Peter told the Jews that they were obligated to obey God rather than men. See Acts 5:29. But then Peter went on to say the following:

30 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins (Acts 5:30-31).

In some respects the forgiveness of sins was, and is, the very heart of the Gospel.

In writing to the church at Colosse, Paul had this to say about how many of our sins have been forgiven. You will find these verse in Colossians 2:13-14:

13 And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

14 Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Add to these verses these which I want to read to you which are found in

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Hebrews 10:17-18:

17 And their sins and iniquities will I remember no more.

18 Now where remission of these is, there is no more offering for sin.

When God forgives, He forgets. We remember our sins, but if we have trusted Christ for salvation, we know that they are forgiven and that we will never be charged with them again because Christ paid the penalty for our sins *in full!*

Do you remember the account that is given in all three of the first Gospels about four men who brought a man who had the palsy to the Lord, and when they could not get into the house where the Lord was because there were so many people there, they took the palsied man up on the roof, took the roof partially apart, and let the man down into the house where the Lord was. And the Lord said to the man when He saw the faith of the four men, "Man, thy sins are forgiven thee" (Luke 5:20). But there were scribes and Pharisees present who accused the Lord of blasphemy saying, "Who can forgive sins, but God alone?" So after asking the Jews which was easier to say, "Thy sins be forgiven thee; or to say, Rise up and walk?" It was easier to say, "Your sins are forgiven thee," because no one would know if the man's sins were forgiven. But if the Lord said, "Arise, take up thy bed, and go into thine house," everyone could see if he was able to do that." So they would know then that Jesus was the Son of man, as our Lord loved to call Himself. The Jews were right about one thing: and that was that no one, no one, can forgive sins but God only. And it showed that the Lord Jesus was God. Can you imagine the joy that that sick man experienced as he picked up his bed, walked out of that house, and went home. He probably didn't know Psalm 32, but he could have quoted the first two verses if he had because he was experiencing the joy of sins forgiven, and the joy of not having his sins charged against him any longer.

Jesus Christ died to pay in full the penalty of the sins of everyone who would ever trust in Him – past, present, and future. And God forgives our sins on the basis of Christ's death for us because "the wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). Quoting again from the book of Hebrews, the writer tells us that "the Lord appeared once to put away sin by the sacrifice of Himself. And His perfect sacrifice will never need to be repeated.

This is what King David was looking forward to by faith as he wrote

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Psalm 32. And he knew that the coming Messiah would offer a sacrifice for sinners that was not only sufficient for past sins, but also for sins we may commit after trusting in Christ. When Christ died on the Cross, He died for the sins of King David of Israel just like He died for the sins of the Apostle Paul. And if you are not saved, let me impress upon your mind that Jesus Christ is the only Savior. Only by faith in Christ can you and I have salvation, and once we have it, we can never lose it, nor will it ever be taken away from us.

But now I want you to see from this short but great Psalm, that when you and I were forgiven of our sins, along with forgiveness the Lord gave us some other wonderful blessings which no one can have without forgiveness. Now you follow in your Bible as I point out these blessings that belong to all who have been forgiven.

In verses 1 through 5 we read about King David's struggle with sins and forgiveness after he was saved. And those sins temporarily influenced the blessings that go with salvation which I want to point out to you now.

The first is prayer. Look at how it is stated in verse 6. "For this . . ." Do you remember the verse which says, "If I regard iniquity in my heart, the Lord will not hear me" (Psa. 66:18). Adam Clarke says that to "regard iniquity in my heart" "is to have known that it was there and encouraged it. Or if I pretend to be what I am not. If I have loved my sin while I professed to pray and to be sorry for it. We could also add that we are regarding iniquity in our hearts when we try to ignore it and pretend that it isn't there. These are all ways that sin can affect our prayer life. But King David in this verse has acknowledge his sin to the Lord, and he knows that God is hearing him again. Sin and prayer just don't get along with each other. Prayer is the privilege of forgiven sinners who continue to stay away from sin, and to walk in fellowship with the Lord. You and I will have trouble finding the Lord if there is unconfessed sin in our hearts. But if we are up-to-date in dealing with sin, the joy of our lives will be those times when we commune with the Lord in prayer, even in ejaculatory prayer.

But before David finished the sixth verse, he was talking about another blessing that comes with forgiveness. Read the last part of verse 6 with the first part of verse 7. David used the word "preserve," so let us call this the gift of preservation. The Lord keeps us from trouble, not the experience of trouble, but by being affected and influenced by it. The

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greatest trouble we have with sin is temptation. We live in an evil world that, consequently, is ungodly. And there is a lot of trouble that we can get into if we are not on our guard. But if we are current in our avoidance of sin, or in our confession of sin, then we see the hand of God as He keeps us walking in fellowship with Himself.

And this leads us to another continuing blessing of forgiveness. We come to this again at the end of the Psalm. Here it is called “songs of deliverance.” Having been forgiven and saved, the Lord puts a new song into our hearts, even praise unto our God. You may have been singing words before, but you haven’t been paying attention to them. But once you are forgiven, we have something very precious to sing about, We may sin at times, but it is not like it was before. The dominion of sin in our lives has been broken, *and we are free!* There is no joy like the joy of a forgiven sinner. We once thought that the world could satisfy us, but we only found that it would ruin us. Now our Savior has given us songs of deliverance. “Redeemed, and I love to proclaim it. His child, and forever I am.”

But there is still another blessing, and you see that in verses 8 and 9. David has been speaking in this Psalm up to this point, but now in these two verses it is God Who is speaking. One reason that we have gotten ourselves into trouble and sin, is because of our ignorance. Imagine having God Himself as our Teacher. And you will notice that verse 8 is one long series of promises, promises that we never asked the Lord to make to us. You will notice that the emphasis here is not just on what we are to believe, but even in the way we are to go. There are a lot of warnings about immorality in the book of Proverbs, and one of the best words of advice Solomon had was that you should never go near the door of a sinful woman. We talk about guardian angels, and I am sure that we have them, but think, the Lord of the whole universe guides us with His eye upon us. What mother is there that does not want to know where her child is all of the time, and she wants to keep her eye on that little one.

How does God teach us? Well, basically it is by His Word, and secondly, by His providential working in our lives. He never allows us to be tested and tried more than we are able by His grace to endure. “His eye is on the sparrow, and I know He watches me,” is what we sing often without thinking about the words. Note God’s I will’s. It is not just some times, but always! He cares for each one of us, and teaches each one of us, just like He has nothing else to do. “The eyes of the Lord are in every

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place beholding the evil and the good.” You see, the reason that the Lord gives us many promises which we did not ask Him for, is because we don’t have the sense to ask Him. So He gives us promises which He knows that we will need. When we get into sin, one reason usually is that we forget that the Lord wants to teach us, and has offered to be our Teacher.

But in verse 9 we have a warning. I am sure that we need to have been raised on a ranch, or farm, to get the full impact of what the Lord was saying here. There are a lot of Christians who live like a horse or a mule which has not understanding, and does not have a bit or bridle to control is. That is not a very complimentary illustration. The implication here is that even Christians can be self-willed, stubborn, and can be a threat to others when they are not under control in some way. The Lord’s instruction calls for submission and obedience. It required a lot of humility because God’s ways and our ways are so different. But God’s ways and thoughts are so much better than ours that they cannot be compared.

It would be very profitable, I am sure, if we could take the time to share with each other what the Lord has been teachin us recently. You know, we never get to the place where there is no more for us to learn. As long as the Lord knows more than we do, there is always more for us to learn. When we stop learning, regardless of how long we have know the Lord, we are sure to get into trouble. Notice how many times in the Psalms you read the that Psalmist was saying, “Teach me.” That was David’s prayer back in Psalm 27:11. And I am sure that David was not a young man when he wrote Psalm 27. Have you ever asked the Lord to teach you? If so, have you asked Him recently to teach you? In the light of verse 9 we need to ask the Lord to keep us from acting like untrained, and unharnessed horses and mules. The Lord has people who are like this. This would be a great description for the Israelites on their way from Egypt to the Promised Land.

But I need to move on to verse 20 where we find another blessing which follows the forgiven child of God.

If you had your life to live over, are there things that you have done that you would not do again, or things that you haven’t done that you should have done? I am sure that we can all say, “Yes,” to those questions. But since we can’t go back, what do we need to do to keep from having more regrets in our lives? We need, according to verse 10, to be those people

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who are learning to trust the Lord more often and more fully, but to be thankful to the Lord for His mercy. What an amazing promise we have here! “He that trusteth in the Lord, mercy shall compass him about.” What does this mean>

You will notice that there is a contrast here between “the wicked” and those of us who are the people of God. The person who does not know the Lord is constantly suffering from sorrows connected with an ungodly life. We have the same inclinations toward sinful things that they do. And if we haven’t gone in that direction, it is only because of the mercy of God. We say that often that God’s grace has to do with our guilt, but that His mercy has to do with our misery. Now one side of that that we don’t pay enough attention to concerning God’s mercy, is that God in His mercy often stands in our way to keep us from things that we are inclined to do which God knows will cause us misery and regret if we were to move beyond the restraining merciful hand of God. We have no reason to be proud if there are sins that we have not committed, but we have every reason to be thankful that God in His mercy has stood in our way to keep us from the misery which always comes along with sin.

Finally, in verse 11 we come back to the point that King David touched upon in verse 7 where he spoke of “songs of deliverance.” This eleventh verse is a fitting conclusion to a Psalm which honors and glorifies the God who forgives our sins, and who, because of our Savior who died to secure our forgiveness, we can be glad in the Lord, and rejoice, not just some of us, but “all ye that are upright in heart.” “Upright” means straight, or such as God intends for us to be.

Concl: As I close, let me encourage you to read your Bible, and each book and chapter and verse as though it was all written just for you. Make Psalm 32 as personal as you can so that it can be just as it is as though it had been written by you. That is where you will find the blessing.