

Preached on 1/21/24 - GBC

"The Blessed Sinner"

Psalm 32:1,2

For those of you here today **that know yourselves to be sinners**, burdened by the guilt of sin and continually struggling with its constant assault on every front, **what would it mean to you to KNOW** based on **GOD'S EXPRESS TESTIMONY** that your sins are forgiven? That the guilt, penalty, and condemnation for your sins (**past, present, and future**) are forever removed? **WOULDN'T THAT BE GOOD NEWS?** Well, in these words inspired by the Holy Spirit, King David declares to us **what he had been taught concerning this comforting truth of the non-imputation of sin**. He also wrote about the assurance from God's express testimony concerning the forgiveness of all transgressions and the covering of **all sin past, present, and future**. **Let's read our text for this morning** - *"Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit there is no guile."* I know that most in religion today are clueless when it comes to this **truth of imputation**. The nominal professor of religion is content in their ignorance of these important and essential truths of the faith. Most think all that matters is that they've made a profession of religion, they've walked an aisle, been baptized, and now they are members of a particular church. **Listen to me: IGNORANCE** of the truth of which David wrote, which the Apostle Paul clarifies for us in **Romans 4, IS EVIDENCE** of the absence of true God-given faith. When Paul wrote the Epistle or letter of Titus, listen to how he opened it - *"Paul, a servant of God, and an apostle of Jesus Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness; In hope of eternal life, which God, that cannot lie, promised before the world began; But hath in due times manifested his word through preaching, which is committed unto me according to the commandment of God our Saviour; To Titus, mine own son after the common faith: Grace, mercy, and peace, from God the Father and the Lord Jesus Christ our Saviour."* So this truth we are going to be discussing today isn't something new that your pastor, or or any other preacher recently discovered. These truths are **"the common faith"**, *"the faith of God's elect"*, the *"faith once delivered to the saints"* which Jude demanded that God's elect earnestly contend for - *"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."*(Jude 3)

There are several truths we can gain from the opening verses of this Psalm written by God's servant, King David. I don't think I would be wrong in telling you that David's thankfulness for these wonderful truths came from **his constant awareness of his sinfulness**, especially in light of his sin with Bathsheba and the murder of her husband Uriah the Hittite - Look at **vss.3-5**.

Here's the **FIRST THING** we learn from the words written in our text this morning. We learn from vss.1,2 that **WE ARE SINNERS**, owing a debt to God's law and justice that **WE CANNOT PAY** by whatever aid or agency. David declares that **"man"** (a generic term that includes both man and woman) **"blessed"** *"whose transgression is forgiven, whose sin is covered"*. **Follow this reasoning to its logical conclusion** - If the one who is **"blessed"** must have their transgression forgiven and their sin covered, **THEY ARE IN FACT SINNERS**, having willfully disobeyed God's revealed will by way of command. Unlike the unregenerate, moral, sincere religionist who seeks to justify himself before God like the Pharisee in our Lord's parable of the Publican and the Pharisee, **those "born of God"** readily acknowledge and are keenly aware of their sinnerhood.

David declared in **Ps.51:4,5** - "*Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in iniquity; and in sin did my mother conceive me.*" David also told us: "*If thou, LORD, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.*" **Ps.130:3,4** Over in the New Testament, the Apostle Paul confirmed the same concerning himself - "*This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all longsuffering, for a pattern to them which should hereafter believe on him to life everlasting.*" (**I Tim.1:15,16**) Our Lord made it quite clear by His words - "*I CAME NOT to call the righteous, **BUT SINNERS** to repentance.*" If you are **A SINNER**, these blessed words are for you. Remember that Publican – "*God be **MERCIFUL** to me **A SINNER**.*" If you don't consider yourself a sinner or you are unwilling to acknowledge your sinfulness, **THESE WORDS AREN'T FOR YOU**. This acknowledgement of one's sinnerhood is something the natural man cannot and will not do - "*The natural man receiveth not the things of the Spirit of God, neither can he know them, for they are spiritually discerned.*"

Here's the **SECOND TRUTH** we gain from David's words: Our eternal blessedness rests entirely on God's ability, as well as His willingness to forgive our transgressions, and cover our sins in a way that honors His redemptive glory as both "*a just God and a Savior*". **Notice the first part of verse 1**. The words "*in he whose*", as well as the word "*is*" are in italics, so they weren't in the original. So this verse literally translated is: "***Blessed transgression forgiven.***" This word David wrote, "*transgressions*", in the original means 'rebellion against God'. Here is something I discovered in studying this verse. The word "*forgiven*" has a very interesting meaning, particularly in light of Christ's work as our Substitute, Surety, and Sin Bearer. The word translated "*forgiven*" means "*to lift up, to carry, or TO BEAR.*" Turn over to **Isa.53:4**. In this verse the Prophet Isaiah uses the same Hebrew word in describing the sinner's Sin-bearer - "*Surely **HE HATH BORN (lifted up, carried, to bear) our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God.***" Christ not only had to have the ability as our Surety and Substitute to **BEAR** our transgressions and sins, **BUT ALSO HAD TO BE WILLING TO DO THE TASK REQUIRED BY THE FATHER.**

David went much further in the second part of Vs.1 - "*Whose sin (is) covered.*" The word "*sin*" refers to one's condition due to our sin, **i.e., they are guilty before God.** Listen to **Gen.4:7** - "*If thou doest well, shalt thou not be accepted? and if thou doest not well, **sin** (guilt) lieth at the door.*" The word translated "*sin*" is the same word Mose used for **the sin offering** – "*But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it [is] **a sin offering.***"; "*And thou shalt offer every day a bullock [for] **a sin offering** for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.*" (**Exo.29:14,36**); "*And Aaron shall make an atonement upon the horns of it once in a year with the blood of **the sin offering** of atonements: once in the year shall he make atonement upon it throughout your generations: it [is] **most holy unto the LORD.***" (**Exo.30:10**) Therefore David is telling us that the "*Blessed*" man is the person whose rebellions are born by another and their sins, **i.e., their guilt due to sin is "covered"**. The word "*covered*" means 'to conceal or to cloth' – "*And thou shalt make them linen breeches **TO COVER** their nakedness; from the loins even unto the thighs they shall reach.*" (**Exo.28:42**). Christ **ALONE** is the One who lifts up our transgressions and **covers or conceals** our sin by covering us with His righteousness – "*The LORD*

is well pleased **for his righteousness' sake**; he will magnify the law, and make [it] honourable.”(Isa.42:21) “I will greatly rejoice in the LORD, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh [himself] with ornaments, and as a bride adorneth [herself] with her jewels.”(Isa.61:10); **II Cor.5:21**.

Here's the **THIRD TRUTH** we learn from David's words - Every sinner for whom Christ has borne or lifted up their transgression and has concealed their sin by His perfect righteousness as their Substitute and Surety, **THEY CAN NOT** nor will they ever have sin "**imputed**" or legally charged to them. The non-imputation of sin spoken of by King David, and reiterated by the Apostle Paul in Romans 4 is such an essential part of the true believer's comfort and security. **LISTEN TO ME:** It's not that God pretends that His people aren't what they really are, **i.e., SINNERS**. There is no escaping the fact that even those redeemed and justified by Christ at Calvary **ARE STILL SINNERS IN THEIR OWN PERSONS**. But God has **legally transferred** the sins of His elect to their Substitute, the Lord Jesus Christ, and He has by His perfect life and vicarious death born **ALL** the guilt, penalty, and condemnation their sins actually deserved. David spoke in the Old Testament **of the fact** that the person was blessed to whom the Lord would not impute or charge them with their sin. **Consider this:** King David **was looking forward** to the One who would fulfill those Old Testament types and shadows. In **Rom.4 (which we read in the Call To Worship)**, the Apostle Paul **was looking back** to **Christ's actual fulfillment in time** of the **ONLY RIGHTEOUSNESS** by which God could and must justify His people wrote - "**Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.**" (Rom.4:6-8) It isn't enough to be **not guilty** by God not imputing our sins. We **must be made or possess the righteousness of God**. It is not our own righteousness or works, even those done by us through the work of the Holy Spirit that make up any part of the righteousness by which we are justified. The **ONLY RIGHTEOUSNESS** with which God can be pleased and in which He delights is that which is of His own creation through the person and work of the God sent Messiah, the Lord Jesus Christ. **I don't think any author summed it up any more clearly than John Bunyan did in his book** "Justification By An Imputed Righteousness." Bunyan wrote: "There is no other way for sinners to be justified from the curse of the law in the sight of God than by the imputation of that righteousness long ago performed by and still residing with the person of Jesus Christ." That's why the Apostle Paul, James, and Peter declared it to be "**the righteousness of God**".

One **LAST POINT** and we'll close. Look at the last part of Vs.2 - "**And in whose spirit there is NO GUILE**." Having been thoroughly convinced of sin, King David sincerely confessed his sin with true Godly repentance without deceit and hypocrisy. King David, the Apostle Paul, and the publican, when they acknowledged themselves to be sinners, their faith in looking to Christ for pardon and righteousness **was from the heart and was unfeigned, i.e., it was without hypocrisy**, which is what the word "**guile**" means. Even though we are sinner's by birth, by nature, by practice, and by choice, if we rest in Christ as our **ONLY HOPE AND CAUSE** of salvation, resting in His righteousness **ALONE**, we ourselves are **WITHOUT GUILE**. Listen to Christ's word concerning Nathanael - "**Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!**" (Jn.1:47) Was Christ saying that Nathanael never was a hypocrite in any of his actions, that he always loved God perfectly and always loved his neighbor as himself perfectly, at

all times and in every situation? "**For there is not a just man upon earth, that doeth good, and sinneth not.**" (Eccl.7:20) Christ being God, speaks of things that are not as though they are. The **ONLY ONE** who has ever been totally without ANY **GUILE** or **HYPOCRISY** is Lord Jesus Christ. As Christ viewed Nathanael in **HIMSELF**, i.e., "**in Christ**", one who would rest and rely upon Christ's righteousness alone, Christ could truly pronounce Nathanael to be "**an ISRAELITE indeed, in WHOM IS NO GUILE.**" That is David's meaning in our text this morning. Being one with Christ in the eye of God's law and justice, God views us as He views His holy, harmless, undefiled Son - "**As He is, SO ARE WE IN THIS WORLD.**" **I always liked the way Henry stated it: "WITH HIS SPOTLESS GARMENT ON, HOLY AS THE HOLY ONE"**. I don't know about you, but that's **GOOD NEWS**, actually **THE BEST OF NEWS to those who see and know themselves to be SINNERS**. That's the declaration of the Gospel to the "**chief of sinners**".

May the Lord by His grace be pleased to show us ourselves as we are in ourselves, sinners. But may He also be pleased to show us who and what we are in Christ, thereby drawing out our love and affection to Him to serve, honor, and obey Him in every area of our lives as His adopted sons and daughters.