

# Psalm 32: Blessed Assurance

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[ 0 : 00 ] Well, if we could, with the Lord's enabling and the Lord's guidance this evening, if we could turn to the book of Psalms and to Psalm 32, Psalm 32, and we're just going to read the first two verses. Psalm 32 at the beginning, blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity and in whose spirit there is no deceit.

Throughout the 19th century, a woman may be well known to you, Fanny Crosby, she was America's most prolific hymn writer. She wrote over 8,000 gospel hymns during her lifetime, a lifetime that spanned nearly a century. Fanny Crosby, she lived to the good old age of 94. She was a month short of her 95th birthday. But all her days, except for the first six weeks of her life, they were spent in blindness. She was blind all her life after this poorly trained doctor, he applied a mustard poultice to her eyes when she was only six weeks old and it rendered her blind. But her blindness, it didn't deter her from living life to the full. And from a young age, Fanny Crosby, she began to write hymns. And by her 20s, she was this accomplished writer. And she often said, I have a great jewel called contentment. And at the only the age of nine, she wrote this poem, Oh, what a happy soul am I. Although I cannot see, I am resolved that in this world contented I will be. But one day in 1873, at the age of 53,

Fanny Crosby was visiting with a friend, a woman called, they were visiting a woman called Mrs. Joseph Knapp. And she was a musician and she was the wife of a wealthy businessman. But during their visit, Mrs. Knapp, she played a tune on her piano that she had recently written. And she asked Fanny Crosby, she said to her, what does this tune say to you? And it said that after Fanny Crosby had kneeled in prayer for a few moments, she got up and declared, blessed assurance, Jesus is mine.

And at that moment, Fanny Crosby, she dictated verses to Mrs. Knapp, who wrote them all down, and they fitted them to the tune that she had written. And I'm sure that we're all familiar with the words that Fanny Crosby wrote. Blessed assurance, Jesus is mine. Oh, what a foretaste of glory divine, heir of salvation, purchase of God, born of his spirit, washed in his blood.

[ 3 : 25 ] And then the chorus goes, this is my story. This is my song. Praising my savior all the day long. This is my story. This is my song. Praising my savior all the day long.

And you know, the words of Fanny Crosby, they certainly apply to David's experience in Psalm 32. Because David, he could also testify and say in Psalm 32, blessed assurance, Jesus is mine. But in Psalm 32, David is also saying to us, this is my story. And this is my song. And the story of Psalm 32, it's the same story as Psalm 51. In fact, you could say that Psalm 32 is the sequel to Psalm 51. And Psalm 51, as you know, and as we've been reading and as we've been singing this evening, Psalm 51 is the prayer of a broken heart. And I'm sure we're very familiar with the background to Psalm 51. It gave such an introduction in the title. When David was at the height of his ministry, you could say, he was king in Israel and there was peace in the land. There was peace in Israel and everything was going well. Everything was going well for David. And that was until one evening, David's eyes caused him to sin. From the rooftop of his palace, he saw a beautiful married woman, a woman called Bathsheba and David desired to have her and nothing would stop him. And so for David, what started with a look turned to lust. It progressed to adultery, then to lies, and it ended in the murder of Uriah, Bathsheba's husband. The background to Psalms 51 and 32, they're a messy background.

It's a messy background. But it was out of all that mess, the mess and the misery of David's mistake, it's out of that mess that these beautiful Psalms came. Because as we said, Psalm 51, it was the prayer of a broken heart. But Psalm 32, you could say, is the prayer of a blessed heart. It's the prayer of a blessed heart. Psalm 51 is David's prayer of repentance and his confession of sin, in

which he confesses his sin and he repents of all his wrongdoing against God. He said, against thee, thee only, have I sinned. In thy sight done this ill, that when thou speaks, thou mayst be just, and clear and judging still. Psalm 51, it's the prayer of a broken heart. But Psalm 32, it's the prayer of a blessed heart. Because in Psalm 32, David reveals that he has experienced the blessed assurance of God's forgiveness. He has experienced the blessed assurance of God's forgiveness. And so in Psalm 32, David is rejoicing in the mercy and the forgiveness of God. And he is saying, blessed assurance, Jesus is mine. Jesus is mine. This is my story. This is my song. Praising my Savior all the day long. And so I'd like us just to consider David's story and David's song this evening by looking at Psalm 32 and its relationship to Psalm 51. And I'd like us just to look at it under three simple headings.

Condition, contrition, and communication. Condition, contrition, and communication. So we look first of all at condition, David's condition. He says in verse 1, verses 1 and 2, blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit. And so in a sequel to Psalm 51, David opens the words of Psalm 32 by praising the Lord for his condition before him. He speaks about his condition before he speaks about his contrition. Because David, he's already confessed in Psalm 51.

[7:53] He's already confessed, as he says himself, with this broken and this contrite heart. And so he begins Psalm 32 speaking about his condition before the Lord. And he says, he's a blessed man. He's a blessed man. He's a blessed man to have his transgression forgiven, his sin covered, and his iniquity not imputed to him. He's a blessed man because he has peace in his heart, and he has the assurance of God's forgiveness. That's David's condition before the Lord. He's a blessed man. And in the opening verses of the Psalm, David stresses that he's a blessed man and that he has been blessed by God. And this word blessed, it's repeated, as you can see, in verses 1 and 2. It's an important word because it's a royal term.

And I've mentioned this to you before, I'm sure. The word blessed, it literally means to kneel. It means to kneel in the sense of kneeling before a king in reverence and humility and honour. And the image which the word blessed, the image that it seeks to portray is the image of this king standing up from his throne. And the subject who is in the king's presence is kneeling before the king.

And his knee is bent and his head is bowed and his heart is in full submission to the king. And you know, for David to use these terms, it emphasises that he knew that there was a greater king than the king of Israel. David knew that there was a greater king than himself and that he has been humbled before this great king, King Jesus, who sits enthroned on high. And David, has been made to bow in his presence and acknowledge his unworthiness before King Jesus.

But even though David is completely unworthy, he says he's a blessed man. Blessed is the man. And he's a blessed man because as he kneels in the presence of King Jesus with his head bowed and his heart submitting to the Lord, he has his hand outstretched. His hand is outstretched before the king and he is receiving something from the gracious hand of King Jesus that he doesn't deserve.

[10:25] He doesn't deserve it. He's completely unworthy to receive it. But because the king is gracious, he is freely giving to David what he doesn't deserve. He's blessing him. He's blessing him.

Because blessing, it only comes from the gracious and merciful hand of the king. And what David graciously receives from King Jesus, as he says himself, is his transgression forgiven, his sin covered, and his iniquity not imputed to him. That's what he receives from him. And he says he's a blessed man because he has peace in his heart and he has the assurance of God's forgiveness. He's a blessed man. Blessed is the man, he says. But the word which David uses to describe himself when he says blessed is the man, the word David uses for man, that's the word Adam. He says blessed is Adam. And this is significant because David is throwing attention to the fact that the gracious and merciful blessing of King Jesus, what King Jesus is giving to him is a blessing which has been bestowed upon Adam and all his descendants. And you know, with this, David, he's acknowledging that he's part of Adam. He's part of this fallen race of mankind that has sinned in Adam and fell with him in his first transgression. Is that not what David said in Psalm 51?

Behold, I in iniquity was formed the womb within. My mother also me conceived in guiltiness and sin. David confesses in Psalm 51 that he was conceived and born with that hereditary sin of Adam. He possesses original sin in which he is corrupted to the core. And this sin, it has been passed on to him from generation to generation. And he knows that this doesn't excuse his actions, but it only

confirms that he's a man in ruin in need of a remedy. But what David says here in Psalm 32 is that even though he bears the sin of Adam, he has been blessed. He's been blessed. He's received from King Jesus what he doesn't deserve. He's been blessed. And he's a blessed man because his transgression is forgiven.

[ 12 : 56 ] His sin is covered. His iniquity is not imputed to him. He's a blessed man because he has peace in his heart. And the assurance of God's forgiveness. And you know, my friend, that's the difference between someone who is still in Adam, still in their sin, still unrepentant, still unconverted, still uncommitted. That's the difference between someone who is in Adam and someone who is now in Christ. They're blessed because they have their transgression forgiven, their sin covered, and their iniquity not imputed to them. And so my friend, are you blessed? Are you blessed this evening? Are you blessed? Have you received the blessing from King Jesus? The blessing of, as it says, having your transgression forgiven, your sin covered, that iniquity not imputed to you?

Are you blessed? Have you received the blessing from King Jesus? And if you're saying no, no, no, no, no, I haven't. Haven't got it yet. Have you asked? Have you asked? Jesus says you do not have because you do not ask. So have you asked? Have you asked to receive the blessing from the gracious and merciful hand of King Jesus? It's not that he's not willing, but are you willing to ask? It's not that he's not willing to give, but are you willing to ask? Have you asked to have your transgression forgiven, your sin covered, and your iniquity not imputed to you? Are you blessed? Are you blessed?

And you know, the question, are you blessed? It reminds me of one of the students who was studying with me in the Free Church College. Maybe I've told you this before. When I was in college, there was, there were many students there, but one in particular was a man called Craig Scott. And Craig, he's now married and he's ministering in the United States. But every morning when I would arrive at college, I would say to Craig, as you do to most people, how are you today? But Craig's response would always be the same. Craig would never say, I'm fine, or I'm not bad, or I'm just plodding on. He would say, Murdo, my brother, I'm blessed. I'm blessed. And every time Craig would say those words, in one way he always rebuked me because he seemed so spiritual. He attributed everything he had to the gracious hand of King Jesus. But in another way, he always reminded me of what every Christian has in Jesus Christ. Craig had a very difficult upbringing, and yet from a young age, he knew that he was a miserable sinner and that Christ was an all-sufficient saviour. And for that reason, when you would ask Craig how he is, he would always say, I'm blessed. I'm blessed. And you know, when someone asks us how we are, that's how we should respond. We should say like Craig, if it's true of us, I'm blessed. I'm blessed. Because my friend, if we have our transgression forgiven, our sin covered, and our iniquity not imputed to us, then we are blessed. We are blessed. We are blessed with every spiritual blessing in heavenly places in Christ. That's our condition before the

Lord. We are blessed. And that was David's condition before the Lord. He was a blessed man. And so the first thing we see in David's story and David's song of blessed assurance is his condition. He's a blessed man. But secondly, we see his contrition. So we have David's condition and David's contrition. Look again at verse 1. He says, blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit. For when I kept silent, my bones wasted away through my groaning all day long. For day and night your hand was heavy upon me.

My strength was dried up as by the heat of summer. Salam. I acknowledged my sin to you, and I did not cover my iniquity. I said, I will confess my transgressions to the Lord, and you forgave the iniquity of my sin. Salam.

[ 17 : 34 ] And you know, Psalms 51 and Psalm 32, they've often been described as penitential Psalms. They're penitential Psalms because they express sorrow for sin. And it's said that there are seven penitential Psalms in the Psalter. Psalm 6, 32, 38, 51, 102, 130, and Psalm 143.

And interestingly, five of the seven penitential Psalms, they are attributed to David. And it not only highlights and emphasizes that David was a man who struggled and wrestled with sin all his life, but David's greatest struggle with sin, you know, it didn't come when he was young and an inexperienced Christian. That's not when David committed adultery with Bathsheba, and that's not when he murdered her husband Uriah. No, the sobering fact about David's life is that it was the older, more experienced, more mature, more seasoned Christian who had walked with the Lord for many years. That was the David who committed adultery and murder.

And if David's experience is to teach us anything, it should teach us all to take heed, lest we fall. But for David and for any of us, the struggle with sin became intense when he tried to cover it up. Because he says in verse 3, when I kept silent, my bones wasted away through all my groaning all day long. David tried to keep silent. He tried to cover up his affair with Bathsheba by having Uriah put into the heat of battle, ensuring that he would be killed. He said nothing to anyone about what he had done. He hid it from others, but he couldn't hide it from God. And yet the evidence of David's sinful actions, they were growing inside the womb of Bathsheba. It was growing all the time. A child on the way. And as the months went on, and the more David hid his sin, the weaker he became. Because his unconfessed and unrepentant sin, it made him a broken man. And he says, my bones wasted away through all my groaning. Which means that he may have lost weight, he may have stopped eating and sleeping, and he may have just become skin and bones. And if you remember in Psalm 51, David, he's longing for forgiveness. He longs to hear the joy and gladness of God's mercy and grace.

Because he says in Psalm 51, of gladness and of joyfulness, make me to hear the voice. That so these very bones which thou hast broken may rejoice. David was a broken man.

[ 20 : 38 ] And he was trying to cover it all up. And he was trying to keep going. But the Lord knew what he had done. And the Lord spoke to him, as it says in Psalm 51, he spoke to him through his prophet, Nathan. Nathan came to him, said, David, you are the man. You are the man who has sinned against the Lord. And in that moment of realization that he has been found out and that the Lord saw him do it all. David turns to the Lord with this broken and a contrite heart. And he cries to God for forgiveness. And out of his heart pours those beautiful words of Psalm 51. After thy loving kindness, kindness, Lord, have mercy upon me. David pleads for the Lord's forgiveness.

Not according to his character or to his actions. He pleads for the Lord's forgiveness according to the Lord's character and the Lord's covenant. David says in Psalm 51, be gracious to me according to your covenant love. According to your abundant mercy. And you know, what we ought to see from this is that the reason David repents, it's not because of who he is. And it's not because of the awfulness of his own sin. The reason David could repent and the reason you and I can repent and seek the Lord's forgiveness is only because of who the Lord is. Because the Lord is gracious, loving, and merciful.

If the Lord were not gracious, loving, and merciful, we could never repent. But what we ought to see from the words of this Psalm and the words of Psalm 51 is that David not only confesses what the Lord is like, he also confesses what he is like.

And he describes himself and his actions, his sinful actions, he describes himself by using three expressions for sin. He says transgression, the expressions for sin, transgression, iniquity, and sin. And these three expressions, transgression, iniquity, and sin, they first appeared in Psalm 51. David said, me cleanse from sin, and thoroughly wash from mine iniquity. For my transgressions I confess, my sin I ever see. And these expressions, they appear again here in Psalm 32. He says, blessed is the one whose transgression is forgiven, whose sin is covered. Blessed is the man against whom the Lord counts no iniquity, and in whose spirit there is no deceit. And then again in verse 5.

[ 23 : 29 ] I acknowledged my sin to you, and I did not cover my iniquity. I said I will confess my transgressions to the Lord, and you forgave the iniquity of my sin. Selah. And so what do these expressions mean?

What is David saying about himself? What does transgression, iniquity, and sin mean? Well, transgression, it means that we have this active desire to get our own way. Transgression is having the desire to do what we like doing, and doing what we want to do. Transgression, as with all wrongdoing, it begins with I. I want, I need, I will have. It all revolves around self.

And that's what David had with Bathsheba. I want her. And so transgression, it involves making this deliberate choice, a premeditated choice in our own heart, despite knowing the right thing to do. Transgression is this willful, it's a deliberate act of disobedience. It's a violation of authority. And in comparison to iniquity and sin, transgression, it's the most outward aspect of wrongdoing.

Transgression, it signifies the walking across or stepping over the boundary line. The boundary line of God's law is set, and we step over it. We cross the boundary, and we commit an act of trespass. And so transgression is the act of crossing the forbidden boundary, whilst knowing that it's a serious act of rebellion. And in his transgression, David crossed the boundary line of God's law. But in his iniquity, he acted as if there was no boundary at all. Because the word iniquity, it means

perverseness or crookedness. And when we consider what iniquity is, we can see that it goes deeper than transgression. Transgression is the outward act of crossing the boundary line that God has set. Transgression is putting into practice what's in your heart. But iniquity, iniquity is the inward reality that there's this crookedness and this perverseness already there.

[ 25 : 56 ] And the biblical diagnosis of the human heart is that it's sick. It's deceitful, above all things, desperately wicked. Our hearts are full of iniquity. They're twisted and bent and perverted.

They are out of alignment with God's word. Where even our heart and our mind, it can twist the truth and just pervert it to suit our own ends. We can dull our God-given conscience by convincing ourselves that something is not really that bad. But you know, Jesus knows what's in us.

And he knows that our hearts are so twisted and so perverse and that there's no soundness in us. He knows that our hearts have something, that are something that we need to guard and to watch. Was it not Jesus who said, from out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. And he says Jesus, they are what defile.

And David knew that this was true of himself. Which is why he comes before the Lord and he says, I have transgressed. I have sinned outwardly. I have committed iniquity. I have sinned in my heart.

[ 27 : 19 ] And because I have done this, I have missed the mark. I have missed the standard. And that's what sin means. It means to miss the mark. It's to fall short of the standard which God has set in his law. It's to fall short of the law both inwardly and outwardly.

And the illustration that's often given is of an archer with a bow. He's aiming for the target. But when he fires the arrow, the arrow falls short of the target. And he misses the target altogether.

And in the same way, we fall short of God's standard. His ordained standard in his word. His law. We've all sinned. We've all come short of the glory of God. None of us can keep the law of God perfectly.

None of us can live up to the standard which God has set. The law requires perfect obedience. It requires perfect holiness. Nothing less than holiness is required to reach heaven.

But we all fall short of the mark. We miss completely. We aim for the standard but our aim is hopeless. We miss completely. Which means that we're not what we should be.

[ 28 : 34 ] And that's what sin always means. It means that we are living a life which we were not created to live. We were created to glorify God and enjoy him forever.

But we don't do that. We don't do it. And I don't think I need to press the points any longer. I'm sure that everyone here recognises that we're guilty of these things.

We're guilty of transgression. Guilty of crossing the boundary line of God's word. We're guilty of iniquity. The inward crookedness of our heart. We're guilty of sin.

Falling short inwardly and outwardly. Of the mark that God has set. But you know. When David praises the Lord for being gracious, loving and merciful.

He not only confesses what he is like. And what he has done. And the awfulness of his transgression. His iniquity and his sin.

[ 29 : 34 ] David also praises the Lord. For the way in which he has dealt with him. And he does so by using another three expressions.

Words for forgiveness. Because he uses the words forgiveness, covering and imputation. That's what we see in verses 1 and 2. It's wonderful to see it.

Blessed is the one whose transgression is forgiven. Whose sin is covered. Blessed is the man against whom the Lord imputes or counts no iniquity.

And so David says that these three expressions for sin. Transgression, iniquity and sin. They're all met. They're all dealt with.

With these three expressions for forgiveness. Forgiveness, covering and imputation. And so the word forgiveness. It means to take away.

[ 30 : 35 ] And the word expresses and it illustrates to us. What the scapegoat did on the day of atonement. You remember in Leviticus chapter 16.

On the day of atonement. That one day in the year when the high priest would go into the holy of holies. And make atonement for the people of Israel. And on that day the high priest.

He would take two goats. One would be slaughtered and killed. And then consumed upon the altar.

But the other goat was to be the scapegoat. And the high priest.

He was to take the scapegoat. To the front entrance of the tabernacle. And he was to lay his hands on. Both his hands on top of the head of the goat.

And he would confess over the goat. All the transgressions, iniquities and sins of the people. In order to make atonement for them. And when he had confessed the sins of the people.  
[ 31 : 31 ] The high priest. Would send this scapegoat. Into the wilderness. Never to be seen again. And in that way.

The scapegoat was enabling forgiveness. He was enabling forgiveness. By taking away the sins. Of the people. He was taking it away. And you remember the words of Psalm 103.  
When David says. As far as east. Is distant. From the west. They never meet. They never meet. As far as east. Is distant from the west. So far hath he.  
From us removed. In his love. All our iniquity. David was emphasizing. That the forgiveness of God. In the forgiveness of God. He takes away all our sin.  
And he does it. Because he loves us. In his love. He does it because. He loves us. But David.  
[ 32 : 32 ] He not only uses the word forgiveness. He also uses the word. Covering. Blessed is the one. Whose transgression is forgiven. Whose sin is covered. And this word covering.

It's the idea of. It expresses another idea. Of atonement. Where sin is covered. From the sight of God. Because God is holy.

The Bible says. That God is of purer eye. Than to behold. Iniquity. And to look upon sin. And so. When God sees our sin. It angers him.

And it causes his wrath. To burn. But when our sin is covered. It appeases the wrath of God. And so. When David uses the word. Covering.

He's saying that. His sin. It has been covered. With the blood of a lamb. The blood of a lamb. Has provided. A covering for sin. It. And it averts.

[ 33 : 28 ] The wrath of God. And you know. That was the message. Throughout the whole. Of the Old Testament. It's the blood. That makes atonement. For the soul. And that without. The shedding of blood.

There is no forgiveness. There is no covering. For sin. And is that not what. John the Baptist. Said of Jesus. Behold. The lamb of God. Who takes away. Who covers.

The sin. Of the world. And is that not. The promise. Of scripture. If we confess. Our sin. God is faithful.

And just. To forgive us. Our sin. And to cleanse us. From all unrighteousness. Because the blood. Of Jesus Christ. It cleanses us. It covers us. From all sin.

Covers us. And so there are these. Three expressions. For forgiveness. Forgiveness. Taken away. By the scapegoat. Covering. By blood.

[ 34 : 23 ] And then imputation. Blessed is the man. Against whom the Lord. Counts. No iniquity. David says that. His iniquity.

Was not. Imputed. To him. And the language. Which David is using. Is the language. Of money. What David is saying. Is that his iniquity. Was not.

Credited. To his account. He's not. His account. Is not. Overdrawn. Or. In debt. To God. No. The wonder. Of what David. Was saying. Is that.

He was accounted. As righteous. Before God. After all. That David. Had done. After all. His sin. His murder. His adultery. In his.

Plea. For mercy. David. Is assured. That he is. Accounted. Righteous. In God's sight. He's justified. Before God. He's righteous.

[ 35 : 20 ] But this is not. Just because of. This is not because of. His own righteousness. But the righteousness. Which he had. Graciously. And. Mercifully. Received.

From the hand. Of King Jesus. And amazingly. The language. Which David is using. Here in Psalm 32. It's the same language. That Paul uses. In 2nd Corinthians 5.

Paul says. About Jesus. And the wonder. Of salvation. He was made. To be sin. For us. He was accounted. With our sin. Even though.

He knew no sin. All so that. We could be made. The righteousness. Of God. In him. He was accounted. With our sins. So that we. Could be.

Accounted. And credited. With his righteousness. And Paul says. That's. That was Calvary's. Great transaction. He took our sin. We gained.

[ 36 : 15 ] His righteousness. He became sin. We became righteous. And this is what David. Is clinging to. By faith. That God.

Is more than willing. To forgive him. Because of what Christ. Has done on his behalf. And so David. Says that there are these. Three expressions. For sin. Transgression.

Iniquity. And sin. And they've all been met. With three expressions. For forgiveness. Forgiveness. Covering. And imputation. And in effect. What David was saying.

Is that. His sin. It has been dealt with. By Jesus Christ. And this is what gives to him. The greatest assurance. It's not that he could.

Continue in sin. That grace may abound. But that he had the greatest. Assurance. That when he confessed his sin. God was faithful.

[ 37 : 09 ] And just to forgive him. This is what. Gives David. The greatest assurance. The blessed assurance. His condition.

Is that he's blessed. His contrition. Is that he's poured out his heart. That he can say. Blessed assurance. Jesus is mine. But last. The last thing I want to see.

In David's story. And song. Of blessed assurance. Is his communication. His communication. Lastly. And briefly. We've seen his condition.

His contrition. And lastly. His communication. If you look at verse 6. He says. Therefore. Therefore. Let everyone. Who is godly. Offer prayer to you.

At a time. When you may be found. Surely. In the rush. Of great waters. They shall not reach him. You're a hiding place. For me. You preserve me. From trouble. You surround me. With shouts.

[ 38 : 04 ] Of deliverance. Selah. I will instruct you. And teach you. In the way. That you should go. I will counsel you. With my eye. Upon you. Be not like. A horse. Or a mule. Without understanding.

Which must be curbed. With bit and bridle. Or it will not stay near you. Many are the sorrows. Of the wicked. But steadfast love. Surrounds the one. Who trusts in the Lord.

Be glad in the Lord. And rejoice. So righteous. And shout for joy. All you upright. In heart. And so in the second half. Of this psalm. Although we're just looking at it.

Very very briefly. We see that David. He not only learned. From his experience. But he also wants to teach others. From his experience. He wants to instruct others.

And help others. Who may fall into the same sins. Or similar sins. That he did. David wants to teach us. That there is no sin. That is unforgivable.

[ 39 : 00 ] Or that leaves us. Unreachable. By the grace. And love. And mercy of God. Yes. The Bible speaks about. The unforgivable sin. Of blasphemy.

Against the Holy Spirit. Which is dying. Without Christ. As your saviour. But David wants to teach us. And stress to us. That God is gracious.

God is loving. God is merciful. And that through forgiveness. In Jesus Christ. We can experience that. Blessed assurance. And what is remarkable.

Is that David wanted to teach others. From his experience. He wanted to communicate to them. The glory of the gospel. Even when he wrote Psalm 51. He says in Psalm 51.

After he has been cleansed with hyssop. And God created within him. That clean heart. David says. Then will I teach thy ways unto. Those that transgressors be.

[ 39 : 56 ] And those that sinners are. Shall then. Be turned unto thee. My friend. David's desire was. To communicate to us. What it means to have the assurance.

Of God's forgiveness. And I believe that. That's what David means here. In verses 1 and 2. Verses 1 and 2. They are key to this entire Psalm. He's saying.

Blessed is the one whose transgression is forgiven. Whose sin is covered. Blessed is the man against whom the Lord counts. No iniquity. And in whose spirit. There is no deceit.

Literally what David is saying there. In the last bit. Is in whose spirit. There is nothing. Lacking. There's no lack of assurance.

That's what he's saying. No lack of assurance. And this is the wonder of what. David the sinner. David the adulterer. David the liar. David the murderer.

[ 40 : 53 ] This is what he wants. To communicate to us. This is the wonder of it. That no matter how far we fall. And stumble. And drift. And faint. And fail.

No matter how much of a mess we make of things. We too can have and receive. The blessed assurance. repentance. Of God's forgiveness.

Of God's forgiveness. Through genuine. Repentance. Repentance is key. That's not to minimize the seriousness.

Or the heinousness of sin. It's to maximize the wonder and glory of God's forgiveness. And my friend. What David learned in his experience.

Is that repentance. It's not only the first step. Of the Christian. Repentance is the daily step. Of the Christian. And it's our continual repentance.

[ 41 : 49 ] And sorrow over sin. And our leaning upon God's promises. Of forgiveness. In us. David says. That's what should give you.

The assurance. Of your salvation. That's what should make you see. That you're a blessed man. Or a blessed woman. Continual repentance.

And leaning upon God's promises. And you know. I love what our confession says. The time has gone. But I love what the confession says. About the assurance of salvation. You can read it when you go home.

It's in chapter 18. Because in the confession. It affirms to us that. Having assurance. It doesn't make us a Christian. We talk about this assurance. And the need to have assurance.

But you don't need to have assurance. In order to be a Christian. The confession says. That assurance. Is not the essence of faith. And that there are times.

[ 42 : 47 ] When. Even as a Christian. That our assurance. Is shaken. Or it's diminished. Because of our own sin. Or of. Because of our own circumstances. That seem to overwhelm us.

And question. What God is doing in our life. But the confession says. That if we truly believe. In the Lord Jesus. And if we live for him.

In sincerity. And if we walk. Humbly. Before him. Acknowledging that. He is king. Having our hand. Outstretched. To him. By faith.

The confession says. We may be. Certainly assured. That we are saved. And that we can rejoice. In the hope. Of the glory of God.

That hope. That will never. Make us ashamed. And this is what David says. As he concludes. His story. And song of blessed assurance.

[ 43 : 42 ] He says to us. Be glad. In verse 11. Be glad in the Lord. And rejoice so righteous. And shout for joy. All you upright.

In heart. What David is saying. Is that. If you are in Christ. You are blessed. You are blessed.

Blessed. Blessed with every spiritual blessing. In heavenly places. Because your transgression is forgiven. Your sin is covered. And your iniquity.

Is not imputed to you. You have that blessed assurance. And so my friend. May each and every one of us. Be able to say.

About this Jesus. Blessed assurance. Jesus is mine. Oh what a foretaste of glory divine. Heir of salvation.

[ 44 : 40 ] Purchase of God. Born of his spirit. Washed in his blood. May we all be able to say. This is my story. This is my song.

Praising my Savior. Savior. All the day long. May the Lord bless these thoughts to us. Let us pray. Oh Lord.

We thank thee. And we praise thee this evening. For. The wonder of what salvation is. That. That even when we sin. And even when we stray. And even when we fall.

The Lord. One who is still gracious. And merciful. To forgive us. And to cleanse us. From all unrighteousness. We thank thee Lord. That. Tonight.

The blood of the cross. Is still cleansing us. Still cleansing us. From all sin. That it is still. As powerful. Today. As it was then. That as the hymn writer said.

[ 45 : 36 ] That there is power. Power. Wonder. Working power. Lord. In the precious blood. Of the lamb. Help us to. Oh. Dwell within.

And under. Emmanuel's veins. To know that sinners. Plunge beneath that flood. Lose all their guilty stains. Bless us Lord. We pray thee. Help us to know.

The blessed assurance. Of trusting in Jesus. That it is not of ourselves. But it truly is. The gift of God. Not of works. Lest any man should boast.

Help our boast. To be in Jesus. As we go into a week. That lies ahead. To keep. Rejoicing in this saviour. The saviour. Who does in us. And for us.

Each and every day. Far above. And beyond our asking. Or our thinking. Cleanse us we ask. For we ask it in Jesus name. And for his sake. Amen.

[ 46 : 33 ] We shall conclude by singing. In the. Closing words of that psalm. In psalm 32. Psalm 32. Page 244.

Psalm 32. From verse 8. Down to the end of the psalm. I will instruct thee. And they teach. The way that thou shalt go. And with mine eye upon thee set.

I will direction show. Down to the end of the psalm. You righteous in the Lord be glad. In him do ye rejoice. All ye that upright are in heart. For joy. Lift up your voice.

These verses to God's praise. I will instruct thee. And thee teach.

The way that thou shalt go. And with mine eye upon thee set.

[ 47 : 42 ] I will direction show. And be not like.

The heart for you. Which do not understand.

Is there Rage for you.

A bridal mud for man. Unto the man that wicked is, His sorrow shall abound.

But him that trusteth in the Lord, Mercy shall compass round.

[ 48 : 58 ] Be righteous in the Lord. Be glad in him do ye rejoice.

For he that are bright in heart, For joy lift up your voice.

The grace of the Lord Jesus Christ, The love of God the Father, And the fellowship of the Holy Spirit

Be with you all, Now and forevermore. Amen.