

Series: Psalms  
Title: Blessed Conjunction  
Text: Psalm 32: 1-11  
Date: December 17, 2017  
Place: SGBC, New Jersey

**Psalm 32: 1: « A Psalm of David, Maschil. »**

The word “Maschil” means “to give instruction.” This is a Psalm to give us instruction

**Psalm 32: 1: Blessed [happy] is *he whose* transgression is forgiven, *whose sin is covered*. 2: Blessed is the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is no guile*.**

**Subject:** A Blessed Conjunction

Did you notice the conjunction?—**Psalm 32: 1: Blessed is *he whose* transgression is forgiven, *whose sin is covered*. 2: Blessed is the man unto whom the LORD imputeth not iniquity, AND in whose spirit *there is no guile*.**

In order for God to save a sinner and for the sinner to be truly happy (blessed), that which is declared *before* the conjunction AND that which comes *after* the conjunction are absolutely necessary and both by Christ. The songwriter declared:

“The water AND the blood  
From Christ’s wounded side which flowed  
Be of sin the DOUBLE cure  
Save from wrath AND make me pure”

**Proposition:** *Before* the conjunction is the blood of Christ, *the work of righteousness* accomplished *for* his people; *after* the conjunction is the water, *the work of sanctification* accomplished *within* his people—both are necessary, both by Christ.

**Divisions:** 1) Our problem 2) Christ’s work of righteousness 3) Christ’s work of sanctification

**OUR PROBLEM**

Before the conjunction we see our problem—*transgression, sin and iniquity*. After the conjunction we see our problem—*death and guile in our nature*. Both came from our first Head, Adam:

Romans 5: 12:…by one man SIN entered into the world, and DEATH by sin; and so DEATH passed upon all men, for that [in Adam] all have SINNED:

Our text speaks of our sin in three ways:

*Transgression* is trespass, rebellion. From whom? From God. It is like a man who sees a “no trespassing” sign and breaks in anyway.

*Sin* is missing the mark of God’s law. In Adam, we broke God’s law and all we ever do is break God’s law. Our chief end is glorify God but we missed the mark. *Romans 3:23: For all have sinned, and come short of the glory of God;*

*Iniquity* has to do with what we thought were our good works. They were all inequitable, not equaling the righteousness God requires. They were a false balance and measure which God hates.

In addition, our second problem by Adam is *spiritual death—a heart of guile*. Peter describes guile:

1 Peter 2:1: ...all malice, and all guile, and hypocrisies, and envies, and all evil speakings

Genesis 6: 5: And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

By nature we deal deceitfully, dishonestly with our own selves. We cover our sin trying to deceive God but we only deceive ourselves. So God says our sinful man is so corrupt that man can never improve it and so abominable that God will never mend it. It must return to the dust. This sinful-nature is *in sinner and saint*. David was a believer when he sinned with Bathsheba and killed Uriah. For well over a year, guile and deceit ruled him as he tried to cover his sin. How then can a sinner be just with God.

## CHRIST'S WORK OF RIGHTEOUSNESS FOR US

**Psalm 32: 1: Blessed is he whose transgression is forgiven, whose sin is covered. 2: Blessed is the man unto whom the LORD imputeth not iniquity,...**

Just as all who Adam represented were made sin by Adam's offence, all who Christ represented are made righteous by Christ's obedience.

Romans 5: 19: For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

For all who believe on Christ, this is our true happiness. God sent his only Son, Christ Jesus, *the spotless Lamb of God, to lay down his life the Just for the unjust*.

*Concerning our transgression—Isaiah 53:8...for the transgression of my people was he stricken*. Christ was stricken by the weight of the transgression itself. He was stricken by the hand of God's justice. Now for all who believe on him, "*Blessed is he whose transgression is forgiven*." It means Christ lifted up and bore away our heavy load of transgression.

*Concerning our sin—2 Corinthians 5: 21: he hath made him sin for us, who knew no sin, that we might be made the righteousness of God in him*. Christ bore our law-breaking and the punishment. By his obedience, Christ established the law for God's elect, making us *the righteousness of God in him* by his obedience. Now for believers, happy is he *whose sin is covered*. Christ is our mercy seat whose blood covers the broken law. He satisfied God. So that all our sins are all covered—blotted out—by the blood of Christ. And God promises to remember them no more. Brother Bob Coffey said, "*God sees through all. But the only thing God cannot see through, is the blood of Christ*."

*Concerning our iniquity—Isaiah 53: 6: All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all*. God imputes what is fact. Before the throne of God, by Christ's obedience, we have no iniquity to impute. So now, for all who believe on Christ, *Blessed is the man unto whom the LORD imputeth not iniquity*.

Understand, we establish the law, we are made righteous, not by our works but through faith in Christ. Abraham established the law 430 years before the law was given. How?

Romans 3: 31: Do we then make void the law through faith? God forbid: yea, we establish the law. [through faith] 4:1: What shall we say then that Abraham...hath found? 2: For if Abraham were justified by works, he hath *whereof* to glory; but not before God. 3: For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. 4: Now to him that worketh is the reward not reckoned of grace, but of debt. 5: But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. 6: Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, 7: *Saying*, Blessed *are* they whose iniquities are forgiven, and whose sins are covered. 8: Blessed *is* the man to whom  
the Lord will not impute sin.

Christ is teaching us through David that this is true happiness. Christ knows. He is the preeminent happy Man. Christ knew no sin and God would not impute sin to him. But when Christ was made sin then God imputed our sin to him. And until Christ justified his people, *he waited on God to justify him*, which God did. (Is 50: 8) So Christ knows the happiness of being delivered from *dying unto sin to now live unto God*. He even raised his people in him without sin. So Christ is the preeminently the happy Man.

Therefore, Christ is not only our justification by his work for us, Christ is he who instructs us in the heart, teaching us effectually through the Holy Spirit what he has done for us, teaching us this is true happiness to have no sin.

Now, some stop with this work of Christ *for* his people. But since our sin-nature is guile, we also need Christ to give us an honest spirit, with no guile, we need him to instruct this psalm in our hearts effectually.

## **CHRIST'S WORK OF SANCTIFICATION WITHIN US**

### **Psalm 32: 2:...AND in whose spirit there is no guile.**

Knowing my sinful nature, oh how thankful I am for that conjunction. Christ is our Righteousness and Christ is our Sanctification. We sing,

Grace, grace, God's grace  
Grace that will pardon AND cleanse within

Under the old covenant, every priest had to be washed and made pure to enter into God's holy presence.

Exodus 29: 4: Aaron and his sons you shall bring unto the door of the tabernacle of the congregation, and shall wash them with water.

So it is when Christ makes us priests unto God. The Holy Spirit washes through the abundant grace of our Lord Jesus so that as we are justified freely, we also might have eternal life. Then we are holy to approach God in the holiest of holies.

Hebrews 10: 19: Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus,...22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Once washed in regeneration, we never need that washing again. We are able to come to holy God. But we defile ourselves by our walk through this world. That is why when Christ was washing the disciples feet and Peter asked to be washed all over, Christ said, "If I wash your feet you need not be washed elsewhere because you are clean ever whit." So Christ continues to cleanse us from the defilement of our walk.

Yet, no sinner, even a believer, will or can repent and be honest with God so long as his sin-nature reigns in guile. But Christ our Head knows how to deal with his people. Listen to David, the believer, the man after God's own heart—**Psalm 32: 3: When I kept silence, my bones waxed old through my roaring all the day long. 4: For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.**

David was a believer, but for more than a year, he used guile, trying to hide his sins. So the Lord used a heavy hand, to turn him from hypocrisy.

I was illustrating this to Will this week by what happens when a young person disobeys their parents rather than submit. The disobedience is not worth it because it is so painful to the conscience to know you have disobeyed the parents who love you. Then if you use guile to cover it up, your conscious screams more because of the lies. *Your bones wax old and your moisture is dried up:* it is physically and inwardly exhausting; a burning hot conscience zaps your strength. In a natural man that is simply a guilty conscious. But in a spiritually born child of God, it is God's hand heavy upon you.

Christ also experienced this on the cross. *He knew no sin and there was no guile in his mouth.* But he bore our sin, and for a time, he opened not his mouth. So he experienced having God the Father's hand heavy upon him:

Psalm 22: 14: I am poured out like water, and all my bones are out of joint: my heart is like wax; it is melted in the midst of my bowels. 15: My strength is dried up like a potsherd; and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death.

But when he cried out in the darkness, vindicating God's holiness and owning our sin to be his own, God delivered him. (Psalm 22: 1, 3, 6) So Christ knows the time when to send the Spirit to regenerate the dead and how to deal with a strong hand to turn believers. So Christ says we can do this the hard way or the easy way in **Psalm 32: 8: I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye. 9: Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, lest they [troubles] come near unto thee.**

Does Christ really know our hearts? Remember Nathaniel? Having never met the Lord face-to-face, the Lord knew his heart. Christ said, *'Behold an Israelite indeed, in whom is no guile.'* He was saying behold a man whose name has been turned from Jacob to Israel, a true Jew, in whose spirit is no guile.

Remember, how Christ wrestled Jacob? Christ pinned him with a strong hand until Jacob had no strength in his old spirit then Christ gave him a new spirit. Then Jacob was honest, confessed his need for mercy—that is how he prevailed with God—so Christ changed his name to *Israel—an Israelite indeed in whom is no guile.*

Christ said he knew Nathaniel's heart, *"when you were under the fig tree I saw you."* Christ was saying, I saw your heart and I saw an Israelite in deed in whom is no guile. This tells us Nathaniel must have been under the fig tree praying to God from a spirit without guile, in unfeigned faith, confessing his sin, and glorifying God by asking God for mercy.

That is why Christ commended Nathaniel? Christ had sent the Holy Spirit and regenerated him and given him a new spirit without guile.

Romans 2: 28: For he is not a Jew, which is one outwardly; neither *is that* circumcision, which is outward in the flesh: 29: But he *is* a Jew, [an Israelite indeed] which is one inwardly; and

circumcision *is that* of the heart, in the spirit, *and* not in the letter; whose praise [commendation] *is* not of men, but of God.

Christ commended Nathaniel for that which he had done in him through the Holy Spirit. He said,

Ezekiel 36:26: **A new heart** also **will I give you**, and **a new spirit will I put** within you:...

Titus 3: 5: Not by works of righteousness we have done, but according to his mercy [God] saved us, by the washing of regeneration and renewing of the Holy Spirit 6: which he shed on us abundantly through Jesus our Savior; that being justified by his grace, [by Christ's work of righteousness for his people] we should be made heirs according to the hope of eternal life. [by Christ's work of sanctification giving us life within]

Romans 4: 10: For by the obedience of one shall many be made righteous. [by Christ's work of righteousness for his people]...21: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. [by Christ's work of sanctification in his people through the Holy Spirit.]

Do you see why we preach both sides of the conjunction? If I preached Christ's sanctification without preaching his righteousness, I would be telling sinners righteousness is by their obedience. Likewise, if I preached Christ's righteousness and leave out his sanctifying work, I leave the sinner thinking this new spirit and holiness is of himself rather than of Christ. It is the Lord who makes us righteous AND it is the Lord who subdues the cunning crafty spirit so that it cannot reign over us by giving us a new spirit in which is no sin because the new man is born of his incorruptible seed and remains in us.

So in the new spirit, Christ makes us honest with God, confessing our sin. David said, **Psalm 32: 5: I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. 6: For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.**

In the new spirit, Christ makes us honest to glorify God. David said, **Psalm 32: 7: Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah.**

And sinners are never able to continue in guile after this work. When Christ has given you a new spirit, you behold by faith that Christ has made you without fault before the throne of God. For this reason, in your mouth is no guile—you cannot continue using deceit and lies.

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

Oh, sinner, be honest with God! God only saves honest sinners. Only the honest sinner receives from Christ this double blessing: free from sin and free from guile.

1 John 1: 9: If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 10: If we say that we have not sinned, we make him a liar, and his word is not in us.

There is no greater happiness than knowing I am without fault before the throne of God so I can be honest with God!

**Amen!**