Breaking Sin's Chains



PSALM 32:1-5
5/22/2019

YOU CAN ENJOY FREEDOM THROUGH FORGIVENESS

By realizing three truths about sin:

I. A PRISON AWAITS YOU WHEN YOU ARE SILENT ABOUT YOUR SIN (v. 3-4)

(The Misery of the man who covers his sin)



A. IN THE PRISON CELL OF SIN, THERE IS PHYSICAL MISERY (v. 3)

B. IN THE PRISON CELL OF SIN, THERE IS EMOTIONAL MISERY (v. 4)

II. A PARDON AWAITS YOU WHEN YOU ARE OPEN ABOUT YOUR SIN (v. 5)

(The Forgiveness of the man who confesses his sin)



A. TAKE PERSONAL RESPONSIBILITY FOR YOUR SIN
(Take the blame)

B. DEAL WITH YOUR SINS ONE BY ONE
(Be specific)

C. CALL IT WHAT IT IS
(Don't redefine it, or use euphemisms)

III. PLEASURE AWAITS YOU WHEN YOU ARE FREE FROM YOUR SIN (v. 1-2)

(The Happiness of the man who is cleared from his sin)



A. YOUR SIN IS "OFF YOUR SHOULDERS"

B. YOUR SIN IS "OUT OF SIGHT"

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A. IN THE PRISON CELL OF SIN, THERE IS _____ MISERY (v. 3)

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II. A <u>PARDON</u> AWAITS YOU WHEN YOU ARE <u>OPEN</u> ABOUT YOUR SIN (v. 5) *(The <u>Forgiveness</u> of the man who <u>confesses</u> his sin)*



A. TAKE <u>PERSONAL RESPONSIBILITY</u> FOR YOUR SIN
(Take the _____)

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(Be _____)

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(Don't _____ it, or use <u>euphemisms</u>)

III. <u>PLEASURE</u> AWAITS YOU WHEN YOU ARE <u>FREE</u> FROM YOUR SIN (v. 1-2) *(The <u>Happiness</u> of the man who is <u>cleared</u> from his sin)*



A. YOUR SIN IS "_____"

B. YOUR SIN IS "_____"

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INTRODUCTION: One proof of the inspiration of the Bible is its relentless honesty, showing the defects of its greatest heroes. (David's Sin)



THE HIGH COST OF SIN:
Sin will *TAKE YOU* where you never thought you would STRAY
Sin will *KEEP YOU* longer than you ever thought you would STAY
Sin will *COST YOU* more than you ever thought you would PAY

Psalm 32 is David's acknowledgment of his great sin against God.

The word "maschil" means: a teaching psalm. This psalm is one that will teach us about the consequences of sin, and the happiness that results when it is forgiven.

This psalm of confession and forgiveness was written by David after Nathan rebuked him for his sin with Bathsheba.

This is the second psalm that begins with the words "Blessed is the man." Whereas Psalm 1 described the blessedness of the Godly man (who is separated, saturated, and stable), this psalm shows the blessedness of the forgiven man.

"Blessed" = lit. to walk straight on. To go on your way through life happy. NOTE: It is plural - "Oh, how much are the times of happiness." "Oh, how very happy."

After you have known the burden of unforgiven sin, it makes the blessedness of forgiveness very sweet!

***YOU CAN ENJOY FREEDOM THROUGH FORGIVENESS**

By realizing three truths about sin:

I. A PRISON AWAITS YOU WHEN YOU ARE SILENT ABOUT YOUR SIN (v. 3-4)
(The Misery of the man who covers his sin)

Sin forms a prison wall between us and God.

"But your iniquities have separated between you and your God, and your sins have hid his face, that he will not hear" (Is. 59:2).

A. IN THE PRISON CELL OF SIN, THERE IS PHYSICAL MISERY (v. 3)

"When I kept silent" = When I voluntarily/willfully chose not to admit my sinful ways. When I kept my guilt inside; bottled up.

"Silence" - what we tend to do is to quiet the voice of our conscience. We refuse to view our sin as sin to ourselves, sot hat we don't have to deal with God about it.

"Waxed old" = to waste away because of old age. David is saying, "I was wearing myself out; I was decaying inside.

This word is used of clothes and shoes that wore out (Dt. 8:4, 29:5); of flesh and skin that dries up (Lam. 3:4); of a body decaying in a grave (Ps. 49:14).

"Roaring" = like that of a lion; a moaning or groaning cry because of pain and grief.

David cried out with pain, in need of help - but his heart was still unbroken.

When we are silent in confession, we are loud in grief.

This internal conflict (disharmony) causes a disturbed state of mind which then affects one's physical condition (EX: ulcers, high blood pressure, tension headaches, nervous behavior, tiredness, etc.)

Modern psychiatrists even realize that most physical ailments are psychosomatic - that is, they are a result of mental and emotional problems. They don't know how to deal with the cause so they cover it up with drugs or they recommend treatments for the physical problems and leave the root cause unsolved.

God can solve the root cause of your problem!

When we allow sin to build up, we torture ourselves.

B. IN THE PRISON CELL OF SIN, THERE IS EMOTIONAL MISERY (v. 4)

"Day and night" = points to the continual, non-stop chastening of God.

NOTE: This form of chastening is without a doubt the way God deals most often with His children. He doesn't want to have to allow something tragic to happen to you.

That barren emptiness you feel, that pressure on you, is God's hand trying to bring you to the point of sincere confession of your sin.

SEE Verse 9.

God is saying don't be like a wild horse or a stubborn mule that need bits and bridles to force them to be steered and restrained.

God's chastening - SEE Heb. 12:5-11.

"Moisture" = vital moisture that gives vigor.

(ILLUS: Manna - Num. 11:8)

"Drought" = David felt scorched with a fire that was burning inside of him and drying him up.

Just as the life-giving moisture is lost to a tree during the dry, not summer, our vitality (our liveliness about things in life) can be dried up inside of us, so that we don't smile, don't have energy, don't have initiative, inspiration, or desire to do what we know we should do.

David had no peace, no rest, no joy, no strength, no life, (vitality).

II. A PARDON AWAITS YOU WHEN YOU ARE OPEN ABOUT YOUR SIN (v. 5)

(The Forgiveness of the man who confesses his sin)

Is. 55:7 - "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon."
Our Lord is called a "God of pardons" (Neh. 9:17).

Finally, David could stand the pressure no more, so he determined to give it up to God.

In verse 5 God is saying:

1)Get your "iniquity"/vanity out in the open;
2)Admit your rebellious heart to God;
and then -
3)God will remove the consequences of your missing His mark.

A. TAKE PERSONAL RESPONSIBILITY FOR YOUR SIN

(Take the blame)

Note all of the personal pronouns in verse 5.

"I...my...mine...I...I...I...my...my..."

You will never be forgiven until you stop blaming everything else and everyone else for your sin.

Blameshifting is actually justifying your sin before God; It is not true confession ("acknowledgement"

B. DEAL WITH YOUR SINS ONE BY ONE

(Be specific)

I "acknowledged" = I caused you to know.

If we want God to cover our sins, we must uncover them - confess them to God. It's not enough to say, "We have sinned." We must pinpoint our sins, and never excuse ourselves or blame others.

"Not hid" = as Adam and Eve did, as Achan did.

Prov. 28:13 - "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

C. CALL IT WHAT IT IS
(Don't redefine it, or use ephemisms)

Note: David calls his sin what it is. He does not call it mistake, error, a slip up, a sickness, etc.

"sin"

"iniquity"

"transgression"

"I will confess" (NOTE: also "I acknowledged" is in imperfect (future) tense) . . . "and thou forgavest" (past tense).

This shows that as soon as David genuinely, sincerely intended to confess his sin, before he could carry out what he decided to do - the Lord got ahead of him and forgave!

God is more anxious to forgive than we are to confess it. (Ex. Prodigal Son)

God will not put off His forgiveness! he knows what we need before we even ask Him (Mt. 6:8)!

I Jn. 1:9 - "If we confess our sins . . ."

III. PLEASURE AWAITS YOU WHEN YOU ARE FREE FROM YOUR SIN (v. 1-2)
(The Happiness of the man who is cleared from his sin)

The pleasures of sin are only for "a season" (Heb. 11).

And sin does not bring real, genuine pleasure. If it did satisfy, the suicide rate would not be as high as it is. If it did satisfy, people would not jump from one sin to the next seeking fulfillment.

Real pleasure is found in being right with God. Being clean, not dirty; being innocent, not guilty, being free, not shackled to sin.

A. YOUR SIN IS "OFF YOUR SHOULDERS"

"Transgression" = (not the usual word to overstep a boundary or cross over a standard) It means "rebellion"; one who refuses to submit his will to God (LXX - "Lawlessness")
"Forgiven" = ( ) lit. lifted off and taken away

Forgiveness is undeserved and unearned. Paul quotes this psalm to prove this point (Rom. 4:5-8)

Sin is a burden upon the soul; forgiveness is relief from the load.

John 1:29 - "The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world."

B. YOUR SIN IS "OUT OF SIGHT"

"Sin" = to miss the mark (spoken of an archer, or slinger); to go astray.

"Covered" = God buries our sin. We are not to (cp. v.5)

The offense is no longer seen by the Judge.

Our sin becomes invisible to God; it is out of the sight of the Holy One, and is as though it had never taken place.

God forgets our sin. Heb. 8:12 - "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more."

C. YOUR SIN IS "ERASED FROM THE BOOKS"

"Imputeth" = to think about in the sense of remembering because it is in the books; to charge to one's account (cp. II Sam. 19:19 - Shimei had cursed David [16:5-8] and now asks for David not to hold (count) it against him. -- "And said unto the king, Let not my lord impute iniquity unto me, neither do thou remember that which thy servant did perversely the day that my lord the king went out of Jerusalem, that the king should take it to his heart." (II Sam. 19:19)

"Iniquity" = the empty, hollow, vain, corrupt, idolatrous desires of the heart. To not live for God is to live for nothingness!

David said, "If I regard iniquity in my heart, the Lord will not hear me."

"Guile" = to deceive by promising one thing and doing another.

"No guile" = points to genuine repentance.

CONCLUSION:

An open door means freedom to you (v. 1-2)

A closed door causes misery to you (v. 3-4)

The key to the door provides forgiveness to you (v. 5)