

# SERMON TRANSCRIPT

DATE

August 27, 2017

SPEAKER

Brian Frost

SERIES

Psalms

PART

4

TITLE

Sidelined By Guilt

SCRIPTURE

Psalm 32



© 2017 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

Well, it's great to see you, Providence, once again. If you're in this room or some other venue here at Providence this morning, welcome. We're glad that you have joined us. We've seen a lot of progress. In fact, I hope you know, Providence, this is now the third month of this new place to worship. We've seen so much progress over there. In fact, this last week, they poured ... Let me think. What's the number? It was 10 trucks of concrete cement. It's coming. It's so exciting. For a long time, it looks the same. It's because everything that they're doing, it's low. It's way under the earth. We're just so grateful for that.

I'll be honest with you. I'm actually more encouraged to see what the Lord is doing in you, in the body here at Providence, than I even am to see things happening there. It really is cool to see, as a pastor, just to see the Lord working in your life. Every single month, I get a bunch of emails. Every week, certainly in the last three, four, five months, I've received more and more emails from you of, "Here's what the Lord is saying to me. Here's something that I've tried. I've never shared my faith, and yet I tried and this is what happened." We see you hoping. We see you worshiping. We see you walking down to this room. We see you, those of you who aren't in this room, to worship on a screen. We're just so incredibly grateful for what we see in you.

We're also grateful, if you are a guest here this morning, welcome. We're thrilled that you've joined us, to come here and to actually be with us. Thank you for your patience in all of this. If you're wondering what was happening, if this is your first time and you parked on the other side of the main building and they just kept saying, "Keep walking. Keep walking," you made it all the way here, thank you for your patience in all of that. Most important, we really do think it's an honor that you have joined us here this morning to worship Jesus Christ. If you don't know him and you just kind of watching and observing, to come and learn more about who he is and what he's done on this earth and for you. We're in Psalm 32 here this morning. I want to actually just pause and let's just bow.

Father in heaven, we thank for your kindness to us. We thank you that your mercy is new every single day. We thank you that, as people who are sinners, that we can come to you in confidence because your word tells us, Jesus, that you're a friend of sinners, that you draw us near, that you rescue us, that you heal us, you make us righteous, that you give us confidence to live in your world, and you give us clarity. As we open up your word, we pray that you would be our teacher, that you would speak to us, God, that you would give us enthusiasm in this text. God, as we see what you've made available, that we can be forgiven of our sins.

I pray, God, for those who are here today who are just under the weight of their sin, that they would be free today. God, I pray for those who have confessed their sin, and yet now they're under the weight of guilt, of looking back at sins that they committed yesterday, even sins that we've confessed, and yet we still feel guilty and how that threatens to sideline us when we're running well. I pray that you would use Psalm 32 to teach us and encourage us and to keep us running. God, we do love you. Lord, we do pause to pray. Even as we're meeting here, we pray for people in Texas who literally are underwater and who need your help. I pray today, Lord, that the church would stand strong in Texas. I pray, God, that even in this time, God, as people lean upon you and look to you, that you would prove yourself strong on their behalf.

We ask for your grace in their life. Here this morning, we pray in Jesus's name, amen.

Would you turn to Psalm 32 with me? I want to ask you a question that's not a real life situation. It's just fascinating. It's this. If you died and you were able to come back to earth and live as anybody who has ever lived, you could be a war general, you could be an athlete, you could be a queen, you could be a king, you could be anybody who's ever lived, who would you choose to come back and be? George Shaw was asked that on his deathbed, said, "If you had the opportunity to come back, who would you be?" George Bernard Shaw answered, "I would become the George Shaw I could have been but never was."

That kind of sentiment speaks to us because every single one of us have experiences in our life, days and moments of our life, that we wish we could erase. They cause guilt. They cause regret. We wish we could back and say, "I just wish that wasn't there," but unlike the author of Psalm 32, the guy that actually penned these words out, your worst moments and my worst moments were not recorded and written down and preserved in the pages of scripture to be read by every single person who reads Psalm 32 to say, "This is what you did wrong." This man, David, wrote this because he wanted to instruct us. In fact, if you look at the very first part of the Psalm, it says "a maskil of David." The word "maskil" literally means song of instruction. This was not a song of celebration. It wasn't a song of praise. It was a song that was written to be sung that would instruct people. It would teach them something.

It's amazing what he does here. You see, David went through a pretty low time, a time that he wished he could erase. It's recorded in 2 Samuel chapter 11 and 12. We're not going to read that, but let me tell you what happens. David, who's the king, sends all the army and all the men outside of Jerusalem to war and so he's there with a lot of women, which may not be the healthiest way to go about fight for purity in your life. As the king, he's up on the wall of his palace. He looks down and he sees a beautiful woman named Bathsheba bathing. He's totally unchecked in his own heart. He has no one to hold him to what he believes around him. There's nobody that can say no to him. He calls the woman, he commits adultery, and she gets pregnant. Well, he's embarrassed about that. He's wondering what he should do. He needs a coverup. What he does is he murders her husband, Uriah, who was also one of David's own personal bodyguards, his mighty men, in order to take Bathsheba to be his wife and in order to cover up the shame that would be known if everyone knew that the child was his.

Nine months pass, the baby is born, and incredibly, nothing is written, nothing is recorded of what took place in those nine months in the Bible. It's as if God just hit fast forward on his life and says there's really nothing that was important that happened in his life during this time. There was no confession. There was no repentance. There was no worship. There was no prayers. There was no interactions. Nothing was recorded of the life of David during this time, but it did say that God was displeased with David. God, in his love for David, he comes and he sends a prophet named Nathan to come and confront him of his sin after the baby is born.

He's had nine months of waiting with no confession, no repentance, no restoration of that relationship between David and God. Nathan comes and he goes, "This is what you did." All of a sudden, David acknowledges his sin. He confesses. He repents. He feels terrible of what happened. Then he wants to write us. He wants to instruct us. What a humble thing to do, to tell us what was happening in his heart during those nine months in order to instruct us, the next generation, and generations that followed. What do we do when we've blown it this big?

This is what he says. 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, in whose spirit 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. Selah." That word "Selah" means think about it, pause for a minute, consider this, pray about this.

"I acknowledge my sin to you and I did not cover my own iniquity. I said I will confess my transgressions to the Lord and you forgave the iniquity of my sin. Selah. 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 are a hiding place for me. You preserve me from trouble. You surround me with shouts of salvation. Selah. I will instruct you and teach you in the way 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, O righteous, and shout for joy, all you upright in heart."

Providence, we happen to be living in the very first culture in history, at least that we know of, that does not have a consensus about what is right and wrong. Our culture has given what is right and wrong and the very categories to something called self-expression. Yet our culture and the people within it can not do anything with the guilt within. You see, the Bible tells us in Romans two that God has written his law upon the hearts of every person when they're born. He literally etched righteousness, justice, mercy, these categories of what is right and wrong into the heart of man. As a culture who's rejected not only the notion of right and wrong, but the possibility that God could speak into that right and wrong, we also don't deal with God when it comes to that emptiness that takes place when we sin against God, but we don't call it sin because no one's allowed to say anything's right and wrong.

As a culture, if you've noticed, there's this deficiency in the heart, there's this longing in the heart that the Bible calls guilt that has physical manifestations that cause us to think certain things and feel certain ways, but in a culture that says there's no right and wrong, we don't know what to do with that and so we just feel like we need to add. We can't take it away and so we cover it. How we cover it is we drink a lot and we eat a lot and we play a lot and entertain ourselves a lot. We look at self-help a lot. We medicate. We intoxicate. We shop it away. We do everything we possibly can. There's still regret in our heart and so we go out and we get tattoos that says "no regrets."

Have you ever thought about the fact that if a person actually has no regret, they never have the thought to go get a tattoo that says “no regret”? All of these things, they’re all categories that counteract the feeling of emptiness and need and guilt within. Psalm 32, David comes to us and he says, “I want to teach you something. I want to teach you what the Lord taught me, some things about God that, if you believe them and apply them to your life, they’ll literally transform the rest of your days.”

The first is this. God’s conviction is merciful gift to sinners. Now, we don’t normally think of conviction and gift and they should fit in the same sentence. Conviction feels bad and bad is a bad gift, isn’t it? We don’t normally think of pressure or feeling bad about ourself or remorse as being in alignment with something that’s truly good and something that’s truly merciful as a gift, and yet that’s exactly what Psalm 32 teaches us. I want you to notice where David begins. He begins with his conclusion. He says, “I want to tell you about my journey, but before I tell you about the journey, let me tell you about the destination. The destination is this. Blessed is the one whose transgressions and sin and iniquity is covered and is not counted against them and is forgiven. This is where I’m going.” That’s what he’s saying. He goes, “I want you to see that it’s a blessed place. It is such a gift to be forgiven.”

He uses three words to talk about what it means to disobey God. He uses the word “sin.” The word “sin” literally means to fall short of. It means to miss the mark. If you have a bow and arrow and you shoot at the target, you miss the target, it’s, in his word, he calls that sin. It’s when we aim at God, what he wants, and yet we just never quite hit it. We fall short of his glory. There’s another word he uses. He says, “And you have also transgressed.” That means you’ve crossed over. You’ve crossed a line. God goes to the beach and he says, “All right. Look. Here’s the line.” He drags his foot and he goes, “Okay. Everything on this side of the line is righteousness. Everything on this side of the line is sin.” We look at that line and we go, “Well, thank you very much. I think I’ll stand over here.” It’s when we know what’s wrong and we do it anyway. It’s to cross over.

Let me give you a little picture of that. When my kids, sons, were little, one of them, he just started walking, of course, he’s putting his hands in everything he can. This was back in the day. This was 15 years ago. We had a VCR. The hole was a little bit bigger. He goes over and he puts his hand in the VCR. I said, “Son, I don’t want you to put your hand in the VCR. Don’t put your hand in the VCR.” He goes, “Okay.” He’s just standing there. I said, “Now, I’m going to go sit down but I don’t want you to put your hand in the VCR.” “Okay.” I go sit down and he just looks at me. I start reading again and he goes, puts his hand up. I look up and he just freezes just like this, just looking at me. I said, “Son, don’t put your hand in the VCR.” “I’m not.” Put my head back down. Of course, sort of funny as a dad when they’re this big. All of a sudden, he’s just looking at me. This is to transgress.

God says no and we look up to God and we're like, "He looking? I don't think he's looking." We go a little bit closer. This is to transgress. The third word he uses, it means crooked. It means twisted, iniquity. It's a weird word that means literally twisted. Here's the biggest problem. It's not just that we've fallen short and that we transgressed, it's that we want to. Your biggest problem about sin is not that you did, it's that you wanted to because that means you're going to want to again unless something changes. It's not that we just said, "Hey, I think I should," it's, "I want to steal. I want to lust. I want to be impure. I want to," whatever it is that our sin is.

David says, "This is the reality of where I was at. My crooked, twisted heart looked at God's word and said, 'I want to cross over that line,' and I did and I fell short of his glory." When he crossed over, there was a broken relationship between him and God. You notice verse three? It says instead of confessing, it says that I kept silent. I wouldn't open up my lips to God and confess it and acknowledge it to him. The question then is: How does God respond? How does he respond to this? Hopefully, to help it stick, I tried to think and speak in word pictures that maybe tomorrow you'll be able to remember it as opposed to just saying words. Let me use the words from the text and put it into a picture that maybe we'll be able to remember.

I want you to imagine God as a farmer and he's got this beautiful, beautiful farm. He builds a barn. It's a big red barn right in the middle of the farm. If you can't imagine that, maybe you can see it. There you go. Bam. God calls this barn forgiveness. You have to understand that this is the most expensive barn that has ever been built because the Bible says in 1 Peter 1:18, "You were ransomed not with perishable things such as silver or gold, but with the precious blood of Christ." In other words, for him to be able to provide a barn, a shelter on the earth for sinners to come and receive grace and mercy, he didn't just spend some money to build the barn, he spent his own son's blood, righteous blood, so that we could be forgiven.

For those who enter this barn, look at verse seven. It says that this place, this forgiveness, it becomes a hiding place. It becomes a place that preserves us from trouble and it's a place you can go into and you're surrounded by other people singing and shouting about the salvation that God has brought into their life. It's a place of deliverance. It's a place of protection. It's a place of rest and safety. You have to understand this, Providence. Forgiveness is such a gift. It's such a gift. When he says, "Blessed is the man or woman whose sins are forgiven," it's like giving us the treasures of heaven at the expense of his own son.

We sin and when we sin, God has the sight to see the impact of that sin. You look at verse six. In verse six it says, in the second half of it says, "Surely in the rush of great waters, they shall not reach him." He's speaking of the forgiven person. The person whose sinned and has not been forgiven, God sees a rush, a flood of water, of consequence, of wrath that's coming to the very people that he's created, that he's built this barn, this place of shelter against the flood. Inside this barn, the flood can't reach you. It's what you're protected from. He, God, he sees this and he wants to protect us and so he urges us to confess our sin and enter into the barn of his forgiveness.

Sometimes we're like an animal, a certain kind of animal. This is the kind of animal. We're like a donkey. Donkeys just act like a donkey. Some of us today, if truth be told, we're acting like a donkey today. This is what verse nine says, right? "Do not be like the horse or the mule that has to be curbed with bit and bridle or he won't stay near." Don't be stubborn is what he's saying. You see, thinking, verse six, thinking that we have time to sin and then pray to God at any time because we always think we have more time to make it right. We always think we have plenty of time to call upon God and he's always ready to hear us. Verse six says, "Let everyone who is godly offer prayer to you at a time when you may be found."

For us, as donkeys, we think we have all the time in the world in order to make things right and so we refuse to come. We buckle down, but God loves us too much and so what he does is he goes out and he gets a bit and bridle. He sticks it in our mouth. There's a rope and he attaches that to his truck and he starts pulling. As donkeys, we resist. He pulls harder. He keeps pulling harder. The reason he pulls harder is because he loves us so much. He wants to help us get to his place of forgiveness, his place of rest. God pulls harder and how he does it is he orchestrates life to bring us to the point of bending our stubborn knees.

This is what verse three and four says. This is what it feels like. "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." What David is saying is, "This happened to me for nine months. I refused to come. I was miserable. His hand was so heavy on me." The fact is there are people in this room right now who are acting just like David, frankly, just like a donkey. God has created a place of such rest and such protection and yet we refuse because we say, "I am not going to part with this particular sin." He just loves us too much not to pull.

It's interesting, though, verse six opens up a possibility that there actually is a time when it's too late. You see that? "Let everyone who is godly offer prayer to you at a time when you may be found." What that implies is that there is a time when he's not found. Tragically and fearfully, I read Romans one and Romans one tells me that God's greatest anger is when he's no longer angry with you or me. When he looks at us and he's pulling on that rope and we just say, "I just don't care how hard you're going to pull, I am not coming. I am not going to confess my sin." Romans one says that there comes in a point in time when God, even God in all of his patience and mercy says, "Fine."

Romans one says on three different occasions he gave us over to escalating forms of depravity. It was never his plan. He's like, "If you demand to be there, okay. I love you. I made this for you, but there comes a day." You have to ask yourself the question when you're in Psalm 32: Is this you? Is this me? This week, I do this every time I preach. I go out and I walk. I say, "God, what part of this passage is in opposition to how I'm living or what part of my life is in opposition to what you've said? Am I being stubborn? Am I being hospitable to any sin in my life?" I just want to encourage you, if this is true, that God's conviction is a merciful gift to sinners, then Providence, let's quickly and earnestly confess our sin.

You see, to me, there's two reasons to do this earnestly and quickly. One is because there is a time when it's too late. The second is this, is God's forgiveness is so restful there's no time to wait. To understand the depth of rest and peace when your conscience is clear is just, it's unbelievable. Some of you, it's been a long time since you've rested well and it's because you have such guilt in your heart. God wants you to know he can take it away. He can take that away. You can rest again. You can understand and experience a peace that passes understanding by confessing your sin to God, not holding onto it, not being hospitable to it.

You see, Acts three verse 19 and 20 says, "Repent therefore, and turn back, that your sins may be blotted out, that times of refreshing may come from the presence of the Lord." He's saying bend your knee now. Providence, you have to understand confession is not self-pity. It's not saying, "Poor me." Nor is it self-loathing. It's not saying, "I hate me." It's not "poor me." It's not "I hate me." It's, "God, I agree with you." That's what confession means. It's to acknowledge what God already knows to be true.

It's always wedded with repentance. That's why verse two he says this. He goes, "Blessed is the man against whom the Lord counts no iniquity and in whose spirit there is no deceit." Some of us, our confession to God is full of deceit in that we say, "God, I see what you say. I see what I'm doing. I'm doing that. I acknowledge, but I'm doing it tomorrow also." That's not the confession he's talking about. It's not just acknowledging, "Yeah, I see it. That's what I'm doing." That's not the place of healing. The place of healing is to say, "I turn from it." I say, "God, I give it up and I come to you because your presence offers more pleasure than my sin."

For some of us, I think it means that we trust Jesus this morning for the very first time and God forgives us of our sin. You see, the good news, friends, is if you've never trusted Jesus, Jesus loves you. He thought about you way before you thought of him. He came to this earth and he lived a perfectly righteous life before going to the cross and dying for our sin. He rose from the dead and then he extended to us an offer. He goes, "Let's trade. I'll take your sin. You take my righteousness. I'll make you clean. Your conscience can be absolutely clean." We welcome you today. Today, don't walk out of these doors. Today, with your conscience not being clean, you can confess your sin. You can be forgiven today. If you've never trusted him, what he says is this. You have to admit that you're a sinner. You have to believe in Jesus Christ, that he came, and you have to confess him as Lord. The Bible says if we do, he says that he will save us. He'll bring us into his place of grace and forgiveness. He will do that in your life.

For those of us in the room who have trusted Christ and our sins have been forgiven and yet, as Romans seven says, we've entered back into sin and we're kind of dabbling or perhaps we're not just dabbling. Now we're like the donkey. We're like, "You know, I believe I'm saved, but this is where I want to be. This is how I want to live. This is what I want to do. I realize that I'm transgressing against your law, but it's what I want to do, so this is what I'm doing." The invitation would be this. To earnestly and quickly be inhospitable with that sin. Ask God for strength to kick it out of your home, to kick it out of your life. If you hear him calling today, it is a merciful gift, even when that call is full of conviction.



The second thing I want you to see is that God's forgiveness is a just gift to believers. David says, "I want to teach you that his conviction is merciful, even though it's hard, but I also want to teach you that forgiveness is just to everyone who believes in Jesus Christ." See, verse five says, "I acknowledge my sin to you and you forgave the iniquity of my sin." This is amazing. Once we confess our sin and there's no deceit in it, God completely forgives us of it. Isn't that amazing? It's not just I confess it and then three good days without doing it and then I'm going to forgive. No, he just says, "I forgive you right now, right here." Isn't it also true that you and I experience guilt as believers sometimes for sins that we've previously committed and previously already confessed?

I don't know if this has happened to your life. Well, actually I do. It has happened to your life. It's happened to all of our life. We look back on things that we did that we've already confessed. All of a sudden, it can be months and even years later and we feel like, "Oh my goodness. I can not believe. God can never use me. Look what's in my past." You see, sometimes this guilt can be so strong that it turns runners into bystanders.

About six, seven years ago, I decided to cross something off of my bucket list, which was running a marathon, finisher. To run in a marathon is different than finishing a marathon. Folks told me, said there's two halves to a marathon. It's not 13.1 and 13.1. it's 20 and 6.2 because the body will get you to 20 and then it will tell you, "You better quit now." It was interesting, as I was running this sort of a race, I just wanted to finish, but I'm looking around and I watched people who had trained hard and run 20 miles quit almost there. It's not the time to quit. There's three miles left. Just walk. Anything. Just finish. See, the physical pain can be so hard though it causes the mind to say, "Stop running and be a bystander." The same thing can happen spiritually with guilt. The guilt can be so overwhelming that people that are called to run with the gospel can start to conclude, "Maybe I should become a bystander and start cheering for those who maybe have less sin and guilt than I." God wants you to know he doesn't want you to stop running.

What do we do when guilt threatens to put us on the sideline? The answer is that we remember verse 10. We preach it to ourself. Verse 10 says this. He says, "Many are the sorrows of the wicked, but the steadfast love surrounds the one who trusts in the Lord." That word "steadfast love" is a very important word. It means unfailing love or covenant love. It's the kind of love that God for us to actually choose us, rescue a people for himself, make them righteous so that they can be in a relationship with him as a holy God, and then to keep them forever even though they're still sinners. This is the love that David is imagining hundreds of years before Christ would come, the kind of love that literally hems you in, that boxes you in. That's what he says. "The steadfast love surrounds the one who trusts in the Lord." This is what I'm talking about. When we believe in Jesus Christ, God takes away our sin and he literally gives us his righteousness.

Romans chapter eight verses one through four says it this way. “There is therefore now no condemnation for those who are in Christ Jesus. For God has done what the law, weakened by the flesh, could not do. By sending his own Son in the likeness of sinful flesh and for sin, he condemned sin in the flesh, in order that the righteous requirement of the law might be fulfilled in us, who walk not according to the flesh but according to the Spirit.” Do you see there in the second sentence it starts with the word “for”? You can also translate the word “for” because.

Now, we love to memorize verse one. “There is therefore now no condemnation for those of us in Christ Jesus.” We leave it there and then we struggle with doubt and guilt and regret because we don’t read two, three, and four. Two, three, and four says this. This is why there’s no condemnation. It’s because God looked down, he saw the law was impossible to make us righteous because the law only exposes more sin. God did what the law couldn’t do and that is that he came, he lived a righteous life, he died, he was buried. When we trust him, he gives us his righteousness and that text says so that the righteous requirements of the law are fulfilled in us. Do you know what that means? It means that when you trust Christ, God looks upon you and he says, “You have fulfilled perfectly all of my word, all of my law. You’re innocent. You’re righteous. You’re pure.” This is why David says in verse 11, “Be glad in the Lord and rejoice, O righteous. Shout for joy, all you upright in heart.”

Who is that righteous people? Who is that upright man? David’s actually saying it’s the forgiven man, it’s the forgiven woman. It’s the forgiven in Christ who have been given the righteousness of Jesus that become the upright, that become the righteous. As a result of that, God, who is just as the judge, is doing the just thing when he forgives us. That’s why 1 John chapter one verse nine says this. “If we confess our sin, God is faithful and,” what? Does it say merciful? No. He is merciful, but he’s also just, meaning when he forgives a Christian of their sin, he’s doing the right thing because they now own the righteousness of Christ because God has imputed it to us. He’s counted it. He’s literally included it into the ledger of our life, perfection of righteousness.

A lot of us in this room, we continue to battle with ongoing guilt because we think of justice and mercy as something outside of God that forced God to act. You have to understand something. Justice and mercy are not outside of God. They’re a part of God. God’s attributes never quarrel with each other. In other words, when God judges an unbeliever and he says, “This person is guilty,” God’s mercy doesn’t sit over on the side like a sad puppy dog going, “But what about mercy? God, be nice. Be kind. What about me?” God’s not over there going, “Well, guilty. Look at mercy over there. He’s looking so pathetic. Okay. Maybe.” No, that never happens. Every time God condemns a sinner, all of God, his love, his mercy, his kindness, and his justice, and his wrath, they all concur together this person is guilty.

Christian, listen to me. When God looks upon you as a believer in Jesus Christ who's been made righteous because of the righteousness of Jesus given to you and God looks upon us and he declares us righteous and innocent, some of us think that God's justice over here moping, "Well, this is wrong." Listen to me. God's justice never stands outside of a verdict of innocence to a believer. God's justice says, "This is the right thing to do." This is what I'm saying. All of God and every part of God, they look at the believer and, in unison, they echo in harmony, "This person is innocent. This person is forgiven." Let's rest in God's grace and keep running.

You have to understand this. This is so important. God pulls on that rope of conviction until you get into the barn and then he lets go. Once he lets go, that's precisely when Satan grabs hold. You see, we have a mission from God, to glorify him by introducing all people to Jesus Christ and to grow them up to love and worship him. Do you know who doesn't like this mission? His enemy, your enemy, Satan. Satan hates Jesus. He hates the cross. He hates those who love Jesus and the cross. You can expect that what he's going to do is, once you get into the barn and God forgives you, he lets go, once you confess it, you feel more guilt. That's not God speaking to you. That's your enemy trying to cause you to stop running and to get on the sideline as a bystander. That is precisely when you need to rehearse the gospel to yourself and keep running.

That gets to the last thing and it's this. God's commission is a fitting gift to the forgiven. You see what he says in verse eight? "I will instruct you and teach you in the way you should go." Well, the entire Psalm here is David trying to instruct us on something that is so, so important. That is that after we have sinned, we can confess our sin and be forgiven. After we have been forgiven and guilt surfaces again in our life, we can rehearse the gospel and quiet that voice and stop the tugging of our enemy upon our conscience. David, the forgiven man, now becomes the missionary man.

Why is this important? Well, because who is better prepared to talk about God's grace than the person who is happy and amazed that he or she has been forgiven? This is why it's in here. This is why he's instructing. This is why he's pleading for other people, sinners like you and me, to say, "Look, I've been there. I know what God can do. He can forgive you of your sin because he forgave me. If he can forgive me, David, of adultery and murder and deceit and coveting, he can forgive you. He can make you righteous." Providence, let's take this good news of forgiveness to the world. If you have been rescued, you have been placed on the rescue team. I honestly believe this. Every single one of us can participate by praying or giving and nearly all of us can even participate by going.

We've put before you a vision that would ask you to consider going on a mission trip one time every four years. I want to show you two opportunities that are in the next few months. There's a team that's being built right now. It needs 10 people to go to Central Asia. You see the dates there at the top. If you're a dentist, a hygienist, anything like that with the teeth, you can be of great service here. If you're like me who will be on this team, you can just go and love people and tell people about Jesus and root for them when they're having their teeth worked on. The second is a team to South Africa. We need five people here. What we're doing here is we're actually building a daycare that's tied into a local church in South Africa and we're going to be sharing the gospel with people. These are two opportunities that we would put before you as a church family to say would you consider being like David, someone who was once soiled in sin, who confessed and was made righteous by God, and now is ready to go tell this amazing news about forgiveness to other people. You can do it, Providence. We can do it together. We can. Let's pray together.

Father, we pray that you would be gracious to us to open up our eyes to see how this is pertinent to our life. I pray that you would open up our eyes to see any sin in our life that we are holding onto thinking that it's more pleasant, more joyful than you. I pray that you would forgive us. God, as we sing to you, we pray that would help us to do so with a full heart. As we give to you, God, we pray that you would take these resources that you first gave to us, we give them to you to your mission and ask that you would use them and transform them into a fuel that pushes and speeds the feet of the gospel so that it goes far and wide to the ends of the earth. God, we love you. We thank you for your forgiveness and for the price that you paid for us so that we could enter. We pray this in Jesus's name, amen.



© 2017 Providence Baptist Church (Raleigh, NC)  
Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.  
Providence reserves the right to correct and/or remove a transcript at any time.