

**Pastor Chuck Rains**

**4-24-16**

**Ps. 32 & Hebrews 10 Forgiveness Experienced**

**NKJV The Joy of Forgiveness**

**A Psalm of David. A Contemplation.** (Note the paragraphs)

¶1 Blessed is he whose transgression is forgiven,  
Whose sin is covered.

2 Blessed is the man to whom the Lord does not impute  
iniquity,

And in whose spirit there is no deceit.

¶3 When I kept silent, my bones grew old  
Through my groaning all the day long.

4 For day and night Your hand was heavy upon me;  
My vitality was turned into the drought of summer.

Selah

5 I acknowledged my sin to You,  
And my iniquity I have not hidden.

I said, "I will confess my transgressions to the Lord,"  
And You forgave the iniquity of my sin.

Selah

¶6 For this cause everyone who is godly shall pray to You  
In a time when You may be found;  
Surely in a flood of great waters  
They shall not come near him.

7 You are my hiding place;

You shall preserve me from trouble;

You shall surround me with songs of deliverance.

Selah

¶8 I will instruct you and teach you in the way you should go;  
I will guide you with My eye.

9 Do not be like the horse or like the mule,

Which have no understanding,

Which must be harnessed with bit and bridle,

Else they will not come near you.

¶10 Many sorrows shall be to the wicked;

But he who trusts in the Lord, mercy shall surround him.

11 Be glad in the Lord and rejoice, you righteous;  
And shout for joy, all you upright in heart!

And go to Psalm 32. I hope the week finds you in the Psalms. Every week, if not every day. It's often called the songbook of the Christian. The book of meditation. The sweet book of Psalm.. Just going to read verse one. "Blessed is he whose transgression is forgiven, whose sin is covered."

In the Old Testament, they understood that though they were offering at the tabernacle, and later at the temple, offerings for themselves, their family, and the priests were offering them through the year and on the high day of Yom Kippur. The high priest would make offerings also for the nation, as there were morning and evening sacrifices for the nation each day. But the people understood that the blood of the bulls, the goats, the sheep, the doves, that the blood of the animals offered, and we really believe that those offerings probably total into the millions for the years. Probably many multiplied millions. That those, the blood of those animals could not take away sin. What it did was cover the sin. It covered and so quite accurately, David says it this way. He says, "Blessed is he whose transgression is forgiven, whose sin is covered."

Now the wonder of it all is that putting one's faith in the Lord, whether it be Adam all the way back there, or anyone up until the time of Christ's death, they would have their sin forgiven. Though Christ had not yet died. They would have their sin forgiven because Christ was going to die. And when he died, His blood was shed for the sin of the whole world for all time. But when they made an offering for sin, their sin was covered. What does that mean?

Well, let me read as we go along here in verse 2, "Blessed is the man to whom the Lord does not impute iniquity." And he says, "Put on his account or put on his record that he's a sinner and whose spirit there is no deceit." I've got to cover that a little later because he's going beyond the issue of whether one has trusted in God for the forgiveness of all his sin. And it goes into the issue of the life that he lives after that. But I'll deal with that.

Verse 3, "When I kept silent, my bones grew old. Through my groaning all the day long for day and night, your hand was heavy upon me. My vitality was turned into the drought of summer." So, I've got to take you somewhere else. Hebrews is a great New Testament book that deals with truths from the Old Testament and shows you how Christ has fulfilled all the things that the Old Testament was looking forward to as far as salvation is concerned." And many Christians today still don't understand these great truths, but this is the book you want to study so you can understand them.

## **Read Hebrews 10:1-18**

1For the law, having a shadow of the good things to come, and not the very image of the things, can never with these same sacrifices, which they offer continually year by year, make those who approach perfect. 2For then would they not have ceased to be offered? For the worshipers, once purified, would have had no more consciousness of sins. 3But in those sacrifices there is a reminder of sins every year. 4For it is not possible that the blood of bulls and goats could take away sins.

5Therefore, when He came into the world, He said:

“Sacrifice and offering You did not desire,  
But a body You have prepared for Me.

6In burnt offerings and sacrifices for sin  
You had no pleasure.

7Then I said, ‘Behold, I have come—

In the volume of the book it is written of Me—

To do Your will, O God.’ ”

8Previously saying, “Sacrifice and offering, burnt offerings, and offerings for sin You did not desire, nor had pleasure in them” (which are offered according to the law), 9then He said, “Behold, I have come to do Your will, O God.” He takes away the first that He may establish the second. 10By that will we have been sanctified through the offering of the body of Jesus Christ once for all.

11And every priest stands ministering daily and offering repeatedly the same sacrifices, which can never take away sins.

12But this Man, after He had offered one sacrifice for sins forever, sat down at the right hand of God, 13from that time waiting till His enemies are made His footstool. 14For by one offering He has perfected forever those who are being sanctified.

15But the Holy Spirit also witnesses to us; for after He had said before,

16“‘This is the covenant that I will make with them after those days, says the Lord: I will put My laws into their hearts, and in their minds I will write them,’” 17then He adds, “‘Their sins and their lawless deeds I will remember no more.’” 18Now where there is remission of these, there is no longer an offering for sin.

## **Pastor Explains**

Hebrews 10:1 Okay, here we are. "For the law, having a shadow of the good things to come, and not the very image of the things, can never, with those same sacrifices," in other words, the ones they offered there, "which they offer continually year by year, make those who approach perfect." I couldn't do that. But notice the word shadow. That's God's way of saying all of those things that were going on in the Old Testament, they weren't the real things, they were just kind of vaporous images, they were indications, they were pictures of the real things. And so he says they are shadows of the good things to come.

Well, the good things to come, let me tell you, the fulfillment of all those things that those sacrifices of the Old Testament were speaking about, and that all happened on the cross. And the work of Jesus being completed on the cross, and all the good things that flowed from that sacrifice of His. The law only could have a shadow of that. Couldn't do a thing to make it happen in reality. And it says, "For then would they not have ceased to be offered."<sup>1</sup> I mean, if those sacrifices did in fact take away sin, you don't need any more sacrifices. Then if they could do that, they would have ceased to be offered. But that's not what happened. "For the worshipers once purified would have no more consciousness of sins." You know why we would have consciousness of sins? I believe that there's something in this that relates to sinners of today. Why do sinners of today have a consciousness of sins? I believe it's number one. It's because they are sinners. Their spirit knows no righteousness.

But there's also the work of the Holy Spirit, who convicts the world of sin and of righteousness and judgment. And they have a consciousness of sin because of their awareness of their sinfulness by the work of the Holy Spirit. He's on the job. Conscience is not spoken of often in the Word of God. Paul speaks of it in Romans a couple of times in chapter 2, 1 and 2. But the conscience is that awareness of what's right and what's wrong. That conscience that's sharpened with awareness about sin by the Holy Spirit. All men have it. They may numb themselves to it. They may deny it. They may actually start to believe their lies and their deceits. But they have it at one time. But in those sacrifices, there is a reminder of sins every year. It's got to be reminded every year that they were sinners. Because the sin question hadn't been fully answered yet. For it is not possible. Great verse. "For it is not possible that the blood of bulls and goats could take away sins." You see that in the Bible? It is not possible that the blood of bulls and goats could take away sin. Millions of sacrifices in the Old Testament. Not one of them ever took away any sins. They were covered.

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<sup>1</sup> Heb. 10:2

Well, to help you understand this idea about being covered, I want to draw on an illustration given by R.I. Humbert. A man I really love and respect in the Lord for his writings. This one little illustration he gave was so helpful to me in understanding the Old Testament covering of sins. And the illustration goes like this.

Back in the days of the circuit rider preachers, you know, that went from town to town on alternate Sundays sometimes. Sometimes trying to reach two or three churches on a particular weekend. This story comes that a preacher, one of the circuit riding preachers, came to preach to the farm families in one location. And the idea was that the farm families there would rotate the responsibility of taking the preacher home for Sunday dinner after the service. And so he came. He preached in one of the farm families. He was a farmer who turned to take him home. So they took him home with them for Sunday dinner.

And this farmer's wife made a wonderful dinner. She had fried chicken, mashed potatoes, big bowl of gravy. She had beans and corn from the garden. It was a wonderful dinner. And she put her very dear, very prized white linen tablecloth on the table, which she never put out except for very special occasions. And she put a white linen napkin at each place around the table with the very best silverware that they had. And then she went to the kitchen and worked on the dinner. And when it was ready, she called everybody to the table. They all took their positions. They put the pastor at the head of the table. And then she brought in the fried chicken and the mashed potatoes, a great big mound of bowl, and then this big bowl of gravy, the green beans and the corn. And it's corn on the cob, of course. And she brought all of this in. Everybody was waiting.

And they had the preacher return thanks. So he humbly and briefly returned thanks. And now it was time to eat. Well, they began to pass the things around the table. But of course, the preacher was the honored guest. So he got the chicken first. He got the mashed potatoes first. He got the gravy first. He took this great big ladle from the gravy bowl and he poured it on his mashed potatoes and put it back and passed it along. He got the green beans first. He got the cobs of corn first, chose one of the cobs, put it on his plate. Everything was going down the table. Others were taking their portions. And they all put their napkins on their laps, you know, and now it was time to eat. But they were just politely waiting for everybody to be served.

And then down the table, this ten-year-old Timmy was lifting a ladle of gravy out of the bowl. And it happened to hit the side of the bowl and slop some of the gravy on the beautiful white linen tablecloth. His mother said, "Oh, my

white linen tablecloth!" His father said, "Timmy, look what you've done!" And Timmy said, "I'm sorry."

Well, seeing the crisis, the preacher rose and picked up his white linen napkin off his lap and walked around the table and he began to clear away everything around where the gravy was spilled. And he said, "Don't worry, Timmy. I'll take care of it." And he took his white linen napkin and he covered the spot where the gravy was spilled on the tablecloth. He said, "Now it's gone. You can't see it. It's covered." And tomorrow, when it's wash day and your mother takes out everything to wash it, she's going to take this white linen tablecloth out and she's going to wash it. And do you know what will happen? She'll wash this spot out and it'll be as clean as new and nobody will ever know that there was anything there.

Well, when Jesus came and died on the cross, all of the sin that had been covered, like that gravy on that tablecloth, covered but still there, in a sense, because it wasn't truly, truly answered for yet. It was there in the mind of God as being not fully answered for. But also in the mind of God, he had already applied the wonderful answer of the blood of Jesus to each life that had put their faith in God. But the event of the washing, the real wash day, was the day Jesus died. His blood was spilled and by his blood sacrifice, all the sin committed under the law was answered for. And that proved, because of that perfect sacrifice, that God was justified in forgiving the sins of those who came to him under the law and only offered animal sacrifices. Jesus' blood cleansed them from all their sin.

You see, this is the plan that God had in mind. It was actually the will of God to provide a perfect sacrifice in his son. Let me show you this. Chapter 10 of Hebrews, verse 5, "Therefore, when he came into the world, he said, 'Sacrifice and offering you did not desire.'" Sacrifice and offering you did not desire. That was all the sacrifices under the Old Testament that wasn't sufficient for God. "But a body you have prepared for me in burnt offerings and sacrifice for sin, you had no pleasure."

Looking back under the law, God took no pleasure in recognizing that it was sufficient to take away sin. But a body he prepared for the Lord Jesus. Then I said, "Behold, I have come in the volume of the book it is written to me, to do your will, O God." The Son of God came to do the will of God, which was to take on a body and to sacrifice his life as the one sacrifice that God would accept in payment for the sin of all the world. That's what he says. It was his will to provide that perfect sacrifice.

He says it again over here in verse 9, "Then he said, 'Behold, I have come to do your will, O God.'" That's why he came. He takes away the first, then he

may establish the second. He takes away the first, that was the whole system of animal sacrifice under the law. He takes away that and he establishes the second, which is the perfect sacrifice of Christ.

Then he says, "By that will," verse 10, "we have been sanctified through the offering of the body of Jesus Christ once for all." By that will, that will of God to send his Son and have him die. Give him a body, have him die, yielding that life of that body up. By that will, we are sanctified. How sanctified means made holy, made righteous, without sin, perfect in God's sight. That's what he says. "By the blood of Jesus we've been made holy." Once for all. That means for all time, and it means this, never to be needed again. Once for all. Never to be needed again.

One sacrifice. Verse 11 says, "And every priest stands ministering daily and offering repeatedly the same sacrifices which can never take away sins." Old Testament priests, they stand. Do you see, stand there? That means they have to keep on working, working. They never were to sit down in their eight-hour shift at the tabernacle or the temple. They were not to sit down. They had to stand and work and stand and work. Their work wasn't finished.

You know today, we see the same thing going on among Catholics. Where the Catholic priest stands and raises up the bread, claiming that that bread has become the actual body of Christ. And then, and then, now he says, "It is a present offering for sin." For the people that are coming there to worship, this that has become the actual body of Christ has now become an offering for sin. The actual body of Christ. This is a now, repeated taking of the body of Christ by the worshippers for the forgiveness of their sins. And they come week by week to go through this process over and over again, claiming by the taking of that body, the actual flesh of that body, into themselves that they have forgiveness of sins. Then, the priest of today raises up a cup of grape juice, but for them it's fermented grape juice, wine. Claiming it that it has become the actual blood of the Lord. Not symbolic, but actual blood of the Lord Jesus. Now a present today, a present sacrifice for sin. A drinking of that by the priest, they claim, can be done on behalf of the worshipper. That the worshipper gets the benefit of the priest's drinking of that blood. They get the benefit of Jesus' act of sacrifice by the substitutionary act of the priest.

And of course there's that teaching therefore that those who will can step in and substitute themselves, speaking on behalf of somebody else, and by what they do, accomplish something before God on behalf of the one they speak for. The priest leading the way with this act.

They do the same in that ceremony of baptizing of infants when they have others speak for the infant. But the priest has led the way by substitutionally drinking of the cup that he claims to be the actual blood of Christ. They get the benefit of that act. In other words, there's a great parallel between what happened in the Old Testament and what happens in the Roman Catholic Church and the other national Catholic churches today in what they call the mass. A repeating of a sacrifice, and I tell you that can never take away sin. The claim is that it can, but it cannot. It is not the actual body of Christ. It is not the actual blood of Christ. And in fact, if it were, it would be a shame and a disgrace to require its offering over and over and over and over and over again. Year after year, century after century.

You see Romans, I'm sorry, Hebrews chapter 10 verse 12 says this about Jesus. But this man, after he had offered one sacrifice for sins forever, sat down at the right hand of God. Forever, one sacrifice. For all time. He sat down, which says his work was finished. And where did he sit? He sat down at the most highly honored place in all of existence. The right hand of God. Being accepted and honored that his sacrifice was completed and perfect. Never to be completed again. Never to be offered again.

Verse 14. "For by one offering he has perfected forever those who are being sanctified." Now the verb tense changes there. We're sanctified. Now we're said to being sanctified to be being sanctified. Well, the real strength of that verb changes this. If you have received Jesus as your savior, you are declared righteous by God. And being sanctified means you are being kept righteous by that one sacrifice. You are being kept holy before God. No matter how long you live, you are being kept holy because you have put your faith in Jesus. There's not going to be an ending time. There's not going to be an interruption. He has seen to it that this perfect sacrifice will provide all your cleansing for all time. Forever. And so through the days that you spend after you receive Christ the Savior, through the days you spend on this earth, you are kept sanctified. What a marvelous truth. Perfected forever. One offering he's perfected forever.

Verse 14 says, "Those who are being sanctified, he's perfected you forever, forever." That's his claim. That's the truth. But down to verse 17, this is a great blessing to know. Then he adds, "Their sins and their lawless deeds I will remember no more."

Now it's not saying God is going to lose the capacity to remember. It really has to be explained this way. "We'll remember it no more against you." Oh yes, God knows all things. But it will not actively be remembered as a charge against

you with any validity. It has no validity. It's been wiped out. He will remember it no more against you. You're clean. And verse 18, "Now where there is remission of these," meaning your sins, there's no longer an offering for sin. It's final. Once God has done what the Bible calls "remission," He has taken it away. And once that's done, it's final. There is no more offering for sin. It's final.

### **Back to Psalm 32**

So with that, go back to Psalm 32 with me. Here we are again at Psalm 32. "Blessed is he whose transgression is forgiven, whose sin is covered." Well, we say, "Oh Lord, not only covered, but truly cleansed, gone, not remembered against me anymore." "Blessed is the man to whom the Lord does not impute iniquity, and in whose spirit there is no deceit." No, he will not impute, put to your record, any sin. And in his Christian life, you want to extend this idea, "I have received the Lord. Now am I going to be able to claim blessedness for the rest of my life?"

Well, with this one remembrance, no deceit. What does that mean? It means daily to live with your spirit clean of known sin. Open before God, open before men. No need for deceit when you're open. You know, God gives us 1 John 1:9 to tell us about that. "If we confess our sins, it's faithful and just to forgive us our sin, and to cleanse us from all in righteousness." You can actually live your Christian life without deceit. You don't have to claim righteousness when in fact you know that you have things that God's not pleased with in your life. God says, "If you will just bring them to me, my child, bring them to me, I will forgive them." But he does it to you as his child. It doesn't take that away from you. That's once forever and done forever.

But if you want to live a life without deceit, that means you're going to have to take care of sin as it comes into your life. You want to be blessed, not just to have Christ as your Savior. You want to be blessed to live your life clean before God and open before others. Let Him cleanse you from that sin day by day by confessing it to Him. He will forgive it.

Verse 3, "When I kept silent, this is the person now who didn't go to God and didn't confess his sin and lives with some things in his life that God's not pleased with." This is what you see in verse 3. "When I kept silent, my bones grew old through my groaning all the day long. For the day and night, your hand was heavy upon me. My vitality was turned into the drought of summer." That means a Christian under conviction, they know that there's something in their life the Lord's not pleased with and they just don't take care of it. And they go day after day carrying this thing along. Sometimes it can go for weeks and months and even years. Things they know they should turn away from and get

out of their life, cleanse their life from it. God's not pleased with it. Don't cling to it. Lay it before Him. Leave it there. Walk away from it. Find that it's more wonderful to be blessed and pleasing to God than it is to go back to that sin.

Here's the way to do it. Verse 15 says, "I acknowledge my sin to you. In my iniquity I have not hidden. I said I will confess my transgressions to the Lord and you forgave the iniquity of my sin." That's the answer. That's 1 John 1-9 all over again. To come humbly into His presence and admit the thing is sin and that He's not pleased with it and that you give it up, you turn it over to Him, you leave it with Him and you rejoice in His forgiveness. The freedom from that thing is gone. I mean, it's yours and the weight of that thing is gone. "For this cause, everyone who is godly shall pray to you in a time when you may be found." You know, God can be found and we ought to pray this way, turn away from sin. Now, here's His promise.

Here's His promise. He says, "Surely in a flood of great waters they shall not come near you." What does that mean? Well, if you have seen some of the pictures of the floods in southern Texas, you know, in the low-lying areas, when they have 8, 10, 12, 14, 16 inches of rain, it just floods all the streets, the water comes up on the houses, even to the place where sometimes the houses are destroyed, made unlivable. Great flood. How far away from where the flood is do you have to live in order for the flood water not to come near you?

Well, here's the thing. When you're clean before God, when you walk clean before God, He doesn't let the flood waters ever reach you. Now, what do you mean? No trouble in my life? No. No, you see, in this life, God uses difficulties. He uses trials. He calls it discipline. And discipline is for those who are His children who will not turn from their sin. He will bring in some way, He will bring some kind of pain, distress, difficulty, hurt, whatever He deems necessary to touch their life, to remind them that they have something there that they need to turn away from. They're His children. And He disciplines them because He loves them.

There is no need for discipline, no need for flood waters in the life of one of His children who has truly turned from whatever it is in their life that this pleases God. He's telling you that here. You are my hiding place. You shall preserve me from trouble. You shall surround me with songs of deliverance. That's the life of the Christian that has left everything that this pleases God at the throne. Known forgiveness for it and walked away in peace and joy. And then He gives you this little assurance. "I will instruct you and teach you in the way you should go. I will guide you with my eye."<sup>2</sup> You see, He wants to instruct

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<sup>2</sup> Ps. 32:8

you in the way you should go. God's eye sees everything. He sees everything that's ahead before you ever are aware of. And He'll guide you in a path, of course, to avoid all the things that could trouble you. That He could otherwise use for discipline, but He won't do that. He will guide you to do His will and to know His blessing.

Now, you could have troubles, but they will not be disciplinary. We'll all have troubles, but they will not be disciplinary. My dear friend Chuck Amell is dying. I haven't the slightest thought in my mind that that's disciplinary. That this disease that he's concocted, you know, or come upon, it is in any way because of discipline. This brother is hard as clear before God. I believe it, but only God knows, of course. We all have to die. We all have to die from something. But you don't want to die ahead of time. You don't want to suffer all along the way.

That's why if your heart is right before God, you can rejoice in whatever it is that comes to take your life. Praise God. My life is His anyway. He wants to take it. Amen. If He gives it to me for some more days, I will rejoice in that. Praise the Lord. "Do not be like the horses, like the mule, which have no understanding,"<sup>3</sup> which must be harnessed with bit and bridle, else they will not come near you. In other words, I'll tell you, he says, "Don't be stubborn. Don't be stubborn." I don't want to guide you with a bit and a bridle. I don't want to make you go a certain way. I just would like to give you little indications in your spirit to go this way or that way. I hit my eye. I see what's there. I know exactly the way you should go. Just be sensitive to me. Don't be stubborn. There's no need for that.

"Many sorrows shall be to the wicked. but he who trusts in the Lord, mercy shall surround him."<sup>4</sup> That's God's answer. Mercy, happiness, joy, if we would but turn from those things that displease him. Knowing this, that our salvation is forever. One sacrifice, never to be repeated. But we do need daily cleansing as God's children. We do need to let the Spirit of God point out those things in our life that he's not pleased with. And let them be cleansed by forsaking them, by confessing them. And then walk not in stubbornness but with sensitivity to the Lord, letting him guide our life.

Bow your heads with me, Father. Bow your spirit,  
because none of us live a full day in such perfection.  
Let your spirit speak to each person here and help  
them to understand whether there's anything in their life

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<sup>3</sup> Ps. 32:9

<sup>4</sup> Ps. 32:10

that displeases you. Help them, Lord, to come to the end of themselves and truly lay that before you. And ask your forgiveness. And humble themselves to be tender to you, Lord, so that you can guide them gently, tenderly in your way. I ask in Jesus' name, Amen.