

Sermon on Psalm 32

Don O'Connor

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Made a sinner – Total Depravity

Every true engagement = (spiritual war). Youth culture (fatherless have grown up)

Every conversation – takes life (engagement is going to cost you something – live / save/ lose).

Engagement reduced to dealing with symptoms.

Further on, get hard heart – C = can't you see you're ruining your life? Or give in to the cultural value system – religious or secular morality.

Some have hope in law? = C+

We have no hope in law to save – can't save

Blame in church – can't we just lighten up? We're the one who has hope in law.

Show a _____ the _____ of her ways

What does the culture call a (good person)? – works – make a _____

When not outwardly (seen, fruits) moral person doesn't see himself as a sinner – only needs help when fruit of sin/sins.

Doesn't see the root – tree of Adam

They don't look at how they're offended at God

Appearances

Inconveniences the person. "I'm not getting the G – I deserve."

Can't use that person anymore

If succeed – worse – defense – arrogance – independence

Happy if they could do it alone without God.

Mistakes that irritate them – (their image – tarnished).

Mark 10:18 And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Ro 3:10 There is none righteous (3-19) description of Adam – old man – flesh man

1 Tim 1:15 Christ Jesus came into the world to (save sinners – among whom I am chief)

2 Tim 3:1-2 in last times

1 John 1:7-9 if we confess – faithful – cleanse (10) if say no sin (make him a liar)

Isa 53 6 All we like sheep have gone astray, we have turned everyone to his own way.

Works – morality = (defense against the gift)

The outward show – (a pious façade)

Matt 9:13 But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

Ps 51:1-(4) I sinned that thou mightest be justified when thou speakest and clear when thou judgest.

Voice of God spoke – You're the man.

Sermon Notes - Don O'Connor – 9/2/07

(The message through Jennifer's ears.)

When you receive the gift of Jesus, all blessings flow. He is all we need. He has given us all things. The Holy Spirit has you here today. When you have Jesus, in Him, you have everything else. We oftentimes get in the way of receiving the good things he has for us.

Jesus said about burdens: Don't take any thought about tomorrow. How many of you took thought for tomorrow last week? This is sin. This is a law: Take no thought for tomorrow, because there is enough evil for today. This law is for our good always. Why was I trying to

pick up three more burdens this morning before I even get out of bed? Why not just be a child singing "Jesus, you're all I need?" Jesus, he's everything to me.

1 Cor. 11:24 (KJV) And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me.

We do this today in remembrance of Jesus, that his body was broken for our sins. Beware of a hard heart that says, "So what?" You're already under judgment.

1 Cor. 11:25-32 (KJV) After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. [26] For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. [27] Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. [28] But let a man examine himself, and so let him eat of that bread, and drink of that cup. [29] For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. [30] For this cause many are weak and sickly among you, and many sleep. [31] For if we would judge ourselves, we should not be judged. [32] But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Why make sin big? Why even talk about it? Couldn't we just let a sleeping dog lie? Why make waves?

1 John 1:5-10 (KJV) This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. [6] If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: [7] But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. [8] If we say that we have no sin, we deceive ourselves, and the truth is not in us. [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.

How then, is God made a liar? It is possible for us to make God look bad, to tear down the name of Jesus.

If we say we have no sin we deceive ourselves. How many ways are there to say we have no sin? Sin has consequences, no matter how much I try to say I have no sin. The First

Commandment: Thou shalt have no other gods before me. You shall love the Lord your God and him only shall you trust. Anything we put our trust in becomes a god to us, whether it is money, mammon, knowledge, wits, craftiness or our abilities. These can become a false god. You can even put your trust in a lie to save your life.

What is our purpose? Do you need 40 days of reading a book? Do you know your purpose is to glorify God, to praise the name of Jesus?

I'm not afraid to say to you that many people in this church do not walk before God. They walk before men. I know the new creation does walk before God, and if you're led of the Spirit you will walk before God.

Psalm 116:9 (KJV) I will walk before the Lord in the land of the living.

What does it mean to walk before the Lord? What is the opposite of that? It is pretending the Lord isn't with us. We pretend he doesn't see every thought, or the motives behind them. He is a God that is jealous and he will not share his children with other gods. A lot of our lives are that of chastening because we have other gods. We do without peace and think it is bad luck, or that God favors others over us. We think we're so bad and can't do anything about it, and even blame God. He's heard them all. There isn't one story he hasn't heard. Fear not, Jacob.

What would it mean for you to walk before the Lord? I think it is something that happens to you and you become more and more aware that you're walking before God and he's aware of everything you think, say or do, especially the things that you don't even realize go through your head on any given day - the 60,000 thoughts.

It might mean that I fear God. It is easy to walk before men. You can trick them. We should know. You can even trick them into thinking there's life in tricking them. You can put on a religious facade. We don't fellowship as the pious; we fellowship as sinners. It's just my opinion that you're a bigger sinner than you know. You're offended at the word sinner. You don't even know what offends you. You would naturally think the law is bad. I pick up burdens, and then the heavy law hits me: Don't take thought for tomorrow. Would you think the law is good? There are a lot of elements to the law - torah - instruction. Many people perish for lack of instruction because their minds have been formed in this world (the lust of the eyes, the lust of the flesh and the pride of life). If you love the world, you're an enemy of God. Do you love the applause of the world? The world can also be very, very religious. We don't fellowship as the pious; we really fellowship as sinners.

A while back I got another invitation to go to a pastors meeting. I can't go because they won't let me be a sinner. I'll let you be a sinner if you're around me. Why would that be good news? The pressure is off. The facade is off. The mask; I'm not impressed by it. You're free to be. I'll tell you if something is hurting you.

The Righteousness of Faith According to Luther, by H.J. Iwand. Chapter One: Giving God Justice

Giving God Justice: Faith and the First Commandment. Deum justificare means to give God justice. Actually, this expression means the justification of God. It has to do with what we call the reformative teaching of justification, since it not only means the justification of men before God, but the justification of God in man. God will have his justice, therefore he reveals himself. Just as he is truth, justice, and life, so also he will be truth, justice and life outside of himself, namely in us. This happens when we allow his Word to be active and when we, above all, allow his Word to stand in the word made flesh, Christ Jesus.

This truth-becoming-God in us is what Luther calls Deum Jusificare.

For the righteousness of God is the categorical precondition for faith. The righteousness of God is Christ. Faith means to take God's judgment on oneself: to trust in his promise and to accept his forgiveness.

So it is clear that concept of giving God justice conveys the condition that in faith a person takes a decisively judging position for God against himself.

We all might mentally ascent, or say "So what?" in faith a person takes a decisively judging position for God against himself.

A lie is a way to gain control, or keep control. It is a deception. There's not room for two of us in the universe. There is only room for one God, isn't there? From the beginning, our God was crucified because there was no room.

Genesis 3:6-7 (KJV) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. [7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

Religion uses good works to cover up sin, as if we could make up for the effect our sin had on the Son of God by being good or doing something. When we succeed at doing those things, we're worse off because those things become a defense against the gift of Christ. "I've always done this, or done that. I've made a few mistakes - we all do."

Genesis 3:6-7 (KJV) And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. [7] And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

This is not giving God glory or making him just. This is blaming the gift God gave him. This is primal. It gives you insight into the heart of man. Man tries to justify himself, and so he shifts the blame anywhere he can.

If I'm right, guess who is not. Adam was right. There were some extenuating circumstances. The wife he had gave it to him. For people who think like that and shift blame their whole life, run from God and side with themselves against God. There are consequences for this. Why then, has God allowed his Son to be crucified, if we have no sin? Is he just some cruel god, cruel father?

The faith that gives God justice does not have to do only with God in and of himself, but it is connected at the same time with the "I" of mankind in which his presence in the world is embodied. Peace with God means in the same breath war with the self and strife in the world. "There is no "yes" to God without an accompanying "no" to the self, and, likewise no "no" to the self without a "yes" to God.

True faith has to do with being confronted with Another who makes us relinquish our own calculations and thoughts, wishes and hopes, and who breaks into our lives as a foreign reality, insisting that we recognize him as such.

When I sin against man, I sin against God. He is an intrusive God. He intrudes into our business. You can even tell him to mind his own business.

God judges over the world and over all people and faith means to make this judgment one's own. But the judgment of God over people and their being, their will, and their inner life is diametrically opposed to what people want to believe about themselves. Thus, wherever God's

Word is portrayed so to be in accord with people's hopes and desires and wherever it is accepted as a truth that corresponds with their preconceptions, then we know right away that it is not God's Word we are dealing with.

Unbelief, on the other hand, is to seek one's own justice; to defend it over against God's justice; to insist on one's own achievements; to measure everything – both what is earthly and one's life before God – by one's own concept of good and evil.

But the judgment of God over people and their being, their will, and their inner life is diametrically opposed to what people want to believe about themselves. God's word meets us as an enemy.

If you hear a word that is agreeing with your lusty desires or your god project, you should be suspect. It is not the Word of God.

To the degree that men align God's will with their own and his revelation with their own wishes and desires, they cancel out the concrete reality of God and make him into their own likeness or what they'd like him to be.

"God seems useful to me today because I lack a little strength in getting what I want." Perfect metaphor: Michael Vic I heard he has now decided for Jesus, and he's going to get his life together. "Jesus will help me. I finally met something I couldn't win." He has \$15 million a year, 200 girlfriends, and people begging for his autograph. The lust to be god, the lust for glory, is insatiable. Cars, money, wealth, and recognition are all words for glory. The more he got the more he wanted. It just wasn't enough, so he had to do something else. If you're an idol, there is nothing above you, such as the Word of God. I think Michael is pretty relieved. He finally found something; even a Federal law, that is higher than him. It can be lonely being god.

First of all, we must define it fundamentally in terms of what sin is, and secondly, we must define it in terms of salvation and blessedness.

You need a doctor to discern what is wrong. Christ, the great Physician, knows the root of our problem. He sees our true condition. What is at the root of all that?

The sick person knows the symptoms of his sickness, but it is the doctor who first gives the correct diagnosis.

Have you ever seen yourself as you are? Jesus said there are some things you have to hate in this world. One of them is your own life - your own natural life, psyche life, the religious life, the bologna religion, Christ-less religion things done in the name of Christ that are not of Christ.

Just as a sick person knows he is sick and puts himself in the hands of a doctor, so the person with knowledge of his own sin puts himself in God's hands. Therein lays the certainty of salvation. That is why the knowledge of one's sin is so liberating, because it gives God the justice and authority and with his justice not sin, but rather grace and mercy have the authority: not a bad conscience, but Jesus Christ; not death, but life; not sickness, but the doctor. "And thus the acknowledgement of my sin convinced me that God is justified in me (that is, that I should believe in him and thus he would justify me)."

When you see our open prayer on the projected on the wall each Sunday, does it still offend you? "God have mercy on me a poor, miserable sinner." You don't believe that do you? Relative goodness - every one of you are relatively good in the sense that you could be worse. If you were mad at someone, you could have gotten a gun. We're relatively good and that is what stumbles us. Why are we relatively good? For all the wrong reasons. Because you love Jesus? No, because you fear not getting something, or you fear punishment. This is not love for God, but God is very patient towards children.

And thus the acknowledgement of my sin convinced me that God is justified in me

In the same way, a person is by nature a sinner, but only comes to recognize this fact through the Holy Spirit when he first sees himself as he really is and when he recognizes the root of his sickness while at the same time embracing the only possible cure.

Beware lest a root of bitterness spring up, thus defiling many. A root is under the ground and you can't see it. But have you ever seen a bitter, angry, and scornful person? Those are just the symptoms. Out of the heart of man proceed these things.

Luther calls this recognition: becoming a sinner. Imagine, that could happen today.

He does not mean the sins that a person commits, but rather the recognition that breaks in on a person as to who he really is.

The problem is me, not the outward things you see in me. If we would come to that conclusion, we might come also to the conclusion that we need a Savior. I could say you're

going to die, and it won't help. You don't really believe it anyway, and think you'll find a way around it. How could God be so cruel to allow the wages of sin? This is not praising God or giving him justice. Who is the prince of this world? Satan. What is behind all the lusts in the world? Slavery. Satan is behind it all. He's a liar.

When you realize who the "I" is, you'll cry "Have mercy on me, Lord."

Accordingly, Luther means that sin has to be believed as much as righteousness has to be believed.

Sin is different than sins. Sin is what we are - one of us, not the new creation. But we still live with Adam in this world. A word of Justification needs to be heard every Sunday. Jacob I have loved, and Esau I have hated. The natural mind says this is not fair.

Accordingly, Luther means that sin has to be believed as much as righteousness has to be believed.

What would you need with a savior? This is not going to make any sense to anyone who doesn't believe. The world can scoff and scorn it, and will. You can scorn your way to hell.

We learn under his healing hand to grasp, at first gradually, that sin is really a sickness unto death and we are already free of sin when we begin to recognize how deeply we were lost in it. For, just as our delusion indicated the victory of sin over us, so also the recognition of our sinful nature is a sign of our victory over sin. Thus (if we are to follow Luther) it is significant for us that we put aside our other ways of thinking that pervade theology, preaching, and personal piety so that we are clear that knowledge of sin is preconditioned by faith and not the other way around.

Sins that are interpreted as emanating from a person are really sins of action and constitute a knowledge of sin in terms of "thoughts, words, and deeds." Ultimately, when people conceive of sin in this way, they are considering the "fruits" of sin which are mere symptoms of the true sin that is concealed behind them. With such a concept of sin, one is misled to consider all manner of sins without recognizing the true nature of the sickness. Furthermore, if one succeeds in repressing the symptoms, the sickness will attack from the inside. Any righteousness shown in this manner is really hypocrisy.

They are not into ultimate despair of their sin, but are only trying to change the outward, with a little more help from God, but have never come to utter despair.

In his natural despair – which, in the last analysis, is a false one because the person is despairing only of the “appearance” of what he is – the person will not look at himself, but will always try to break free of the mistakes and weaknesses that tarnish the picture of the perfect human being to which that person aspires. He will try to cast off his sins and faults, but will remain the same even in the attempt.

However, casting off one’s sin is quite impossible. A person must first be destroyed because he is the person who holds out his own ideal of what is good, true, just, and godly.

They may put on a form of Godliness. You understand that. A form of religious godliness could be cultural godliness, morality, and being a good, kind, happy person.

The person recognizes the opposite of God in his own good works and good intentions and in his striving for perfection, and realizes that what he seeks is not God, but himself. The confession of sin thus brings a person outside of himself. For there is only One that is good:

He comes to the utter despair. Here he no longer finds what he hoped in vain to rid himself of: evil, desire, death, and a self that is distorted and destroyed by sin and an accusing conscience.

Thus, faith teaches us to despair of ourselves and to choose something outside of ourselves as the foundation that will make a new life possible.

It takes faith to despair - you'd have to believe you're a wretch.

Thus, faith teaches us to despair of ourselves and to choose something outside of ourselves as the foundation that will make a new life possible. Whereas morality seeks willingly to put new patches on the old clothes, grace means eternally much more. It means that God intends that we be clothed anew, wholly and completely, with the clothing of a better righteousness woven from God’s hands which we have in Jesus Christ.

Sinner and justified in the same person. What does it mean then to give God justice?

Mark 10:18 (KJV) And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

Romans 3:10 (KJV) As it is written, There is none righteous, no, not one:

My motive is always tainted with an agenda - to justify myself before men. It takes God’s convicting Word to make me a sinner. There is none good, no not one. As long as we are in this world we need a Savior – daily. This is what a Christian lives in – a state of continual

forgiveness. But if you are good, not desperate, yet, you may not need a savior. The strong just tuff it out.

If you are walking before men then write off the scripture that says there is none good.

2 Tim. 3:1-5 (KJV) This know also, that in the last days perilous times shall come. [2] For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, [3] Without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, [4] Traitors, heady, highminded, lovers of pleasures more than lovers of God; [5] Having a form of godliness, but denying the power thereof: from such turn away.

You could be lovers of pleasures more than lovers of God and still have godliness. It takes faith to be a sinner, as much as it does to be righteous.

Isaiah 53:6 (KJV) 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. We've trusted in ourselves.

Luke 18:9 (KJV) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others:

Are you trusting in yourself that you're righteous, and don't have fear when you walk before God? Are your thoughts just rambling on and you think what you like? We walk before God. He sees. But if you want to harden your heart, and we all have, you can pretend he doesn't see. Jeremiah - God doesn't see what we do. We put a white washed wall around ourselves.

David thought God didn't see what he did with Bathsheba and her husband. But God sent a prophet. The prophet told him he was the only one that was deluded. David had to reap very heavily for his sin. How long did he live in his deception, thinking God wasn't there and didn't see what he was doing?

The Word of God is a discerner of the motives and intentions of men's hearts. It is impossible to walk before God, except by grace. Then we can walk, and that would be the tacking back and forth. Conviction of sin is clean.

Self will take anything it can to justify itself, even Psalm 51. This is how people read Psalms and different scriptures- from a place to justify themselves. You can't, however, though you think you can. Certain men seek to establish a certain righteousness of their own which is of the law. If you think you're righteous because you do or don't do certain things, you're in

darkness. Paul said in Phil3 - I want to be found not having a righteousness of my own, which is of the law. He did not want a righteousness that came from doing or not doing things. He wanted the righteousness that was the gift of faith in what God had done. What kind of righteousness do you want? It takes faith, both to be righteous, and a sinner.

The prophet has already come; conviction stabs his heart.

Psalms 51:1 (KJV) To the chief Musician, A Psalm of David, when Nathan the prophet came unto him, after he had gone in to Bathsheba. Have mercy upon me, O God, according to thy lovingkindness: according unto the multitude of thy tender mercies blot out my transgressions. God doesn't only forgive your transgressions, but he blots them out.

Psalms 51:2 (KJV) Wash me thoroughly from mine iniquity, and cleanse me from my sin.

There is an acknowledgement of sin, not blaming. "Well, God you gave me a weak soul and you made that woman beautiful, and you made me a king..."

It's my sin, not my mother's sins, or the sins of the world, or the church's fault, or my parent's fault.

Psalms 51:3 (KJV) For I acknowledge my transgressions: and my sin is ever before me.

If your sin is before you, perhaps you'd be forgiven much, and because you're forgiven much, you'll love much. Some of you haven't been forgiven much. You've only been little sinners. Some of you have given up; you're so bad and you do it over and over again. "But I do go to church and fall asleep because I get tired on Sunday." It would be okay if you all nodded off. Maybe an angel would come. Maybe someone would hand out \$10,000 bills while you're sleeping. "I've got something that changed my entire life. " "Where was I when they were handed out?"

Psalms 51:4 (KJV) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Who is he walking before now? "In thy sight." Where was God when he did this? Was he in the room with Bathsheba? Was he there then when the instruction was given to make sure Uriah was in the battle and on the front lines so he could be killed? He was there, and he's there every minute of every day.

You can have fellowship right in your own home. The explosion starts in you. Who are you around? I can tell what you're putting on them, as soon as they show up.

Psalm 51:4 (KJV) Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

My question is: When God speaks to you today, in his Word, is he justified in what he accuses you of, or are you saying there were some extraneous things? "True, I did it, but it was the situation you put me in. I had to lie a little bit. I didn't want people to think evil of me. I had to put on my facade. You knew I was tired today and I really couldn't talk to that person. You know I'm doing great and don't really need any help."

The Word of God is both law and Gospel. The last word is Gospel. Non-sinners, what don't they need? The Gospel.

Theology is for Proclamation – Gerhard O. Forde:

The proclamation of the gospel comes effectively to those who have been brought to despair over sin through the law.

Have you heard the gospel effectively? I could say, "your sins are forgiven for Christ's sake." and you could say, "So what?"

How many of you have been mad at God? You were walking before him, and then one day you lost an account, or something similar and you wonder where God went. "Where are you at now that I need you?" Where is he at? Truly, thou art a God that hideth thyself. He has some pretty good hiding places today, and not just people. He does hide in people, because he has many masks. "Who was that masked rider?" "I'm no sure, but I think his name was Nathan." "I was right next to you all along, but I'm a god that hides." Have you despaired? You can't, anymore than I can.

When sin is understood the way the Bible says, it is understood as that which reaps death, as that which has serious consequences. When we see the consequences Christ has delivered us from, spared us from, we're glad. But if we presume on grace, then it is not grace. Grace starts with conviction of sin. "Before thee, God, I have sinned." This is a good way to think. Some people think that sin is when you hurt yourself or when you're not helping yourself. I don't want to sin, because it won't work for me. I won't get the pragmatic help I need.

How many of you have seen people driven to get to the mall - the shopping center? What don't they have? Peace. There is not one store in the whole mall that has anything they need. Consumed by the world's culture, is that what you want, you children? No.

Luther's Lectures on Romans:

For just as through faith the righteousness of God lives in us, so through the same faith sin also lives in us...

Doesn't that sound weird? Through faith sin lives in us. Do you have much faith today? Why would that be the most liberating thing you could hear? It leads you to Jesus. If the devil blinds your eyes to your own sin, you won't be liberated. When this happens, when through faith you see your sins, when you see Christ, then you can say, "when you love God all things work together for those who love God, including my sins. O Happy Fault." I didn't say you don't reap for your sin - you do. But it works for good because it brings you to eternal life, eternal abundance.

For just as through faith the righteousness of God lives in us, so through the same faith sin also lives in us...

For just as through faith the righteousness of God lives in us, so through the same faith sin also lives in us, that is, by faith alone we must believe that we are sinners, for it is not manifest to us, indeed, we often do not seem to ourselves to be aware of the fact. Therefore we have to stand under the judgment of God and believe His words with which He says that we are unrighteous, because He Himself cannot lie.

Perhaps there are things in you that you could believe, by conviction and by faith, that there are sins in you that you haven't even seen. Why would this be good news? How many of you told one lie last week? Two lies? Three lies? Seven lies? You're a liar, according to Jim Durkin. There is a difference between thoughts, words and deeds and the root of it. Adam is a liar.

But we must also seriously consider the fact that it is not sufficient to confess with the mouth that one is sinner, unrighteous, liar, and fool. For what is easier, especially when you are at peace and live without temptation? But when you have confessed with your mouth that you are such a person, then you must also earnestly feel the same way about yourself in your heart, and you must conduct yourself in this manner in every act and in your entire life. For this reason he is a very rare man who confesses and believes that he is a sinner. He can do it with

his mouth, but what about his heart. "We're all sinners, man." Shut up! It's not sufficient; sinner, unrighteous, liar and fool, for what is easier, especially when you're at peace and live without temptation.

For this reason he is a very rare man who confesses and believes that he is a sinner. For how is he to confess that he is a sinner if he is unwilling to endure even a word of criticism against himself or his actions or his ideas, but immediately rushes into the controversy and does not even confess with his mouth that he is a liar but rather contends that he is truthful and well-intentioned and that he has been wickedly resisted and falsely accused?

You might not say these words, but in your heart you know you're righteous.

But if he is compelled to endure something, he becomes furious and wears everyone out by complaining of the injury which he alone of all people has suffered. Look at the hypocrite who confesses that he is a sinner but is willing to do and to suffer nothing which befits a sinner but only that which is proper for a righteous man and a saint.

"I'm a sinner. I shouldn't have to reap from my sins."

And thus we are all ready to say: "I am a most wretched sinner."

This is true theology that frees you. It is contrary to our natural bent.

But seldom if ever does a man want to be a sinner. For what is it to be a sinner if not to be worthy of all punishment and trouble? And to confess with your mouth that you are such a person but to be unwilling to act like a sinner, this is hypocrisy, this is lying. For it befits a righteous man to have peace, glory, honor, and all good things. Therefore, if you deny that you are righteous, you must also deny these good things. And if you confess that you are a sinner, you must take punishments, injuries, and ignominy as your own and your rightful possessions. But you must flee those things as belonging to someone else which belong only to a righteous man. Therefore if shame or an insulting word, if a beating or an injury, if condemnation or disease befall you, and you say: "I do not deserve it, why must I endure it?"

When I'm proud, as Mary's prayer, inspired by the HG says, he scatters my imaginations. Do you have faith to believe that you're a sinner, or only the faith to believe that you're righteous? I'm quoting Luther.

Therefore, to become a sinner is to destroy this way of thinking by which we believe tenaciously that we are living, speaking, and acting in a good, pious, and righteous way, and

to adopt another mode of thought (which comes from God) whereby we believe from the heart that we are sinners, that we are acting, speaking, and living wickedly, that we are astray, and thus we come to blame ourselves, to judge, condemn, and hate ourselves. "He who does these things shall never be moved" (Ps. 15:5).

There are two of you, but don't get them mixed up. We bury one of us every day.

How did you do at loving your neighbor last week? Were you caught up with your cares every day, and not looking on the cares of others? The law says we're to look on the cares of others above our own. It is sin not to. God won't even show us the depths of our heart - there is no way he can because he loves us.

Psalm 32:1-6 (KJV) A Psalm of David, Maschil. 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. [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. [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.

Psalm 32:1 (KJV) A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered. If you have no transgression, how can it be forgiven. God wants us to see our sin. With sin there is guilt. When sin is un-confessed, this is what it means to have your bones roaring all day long. Life gets miserable. But when you're the happy receiver of forgiveness, and all of your sins are covered in His blood, not just surface stuff but Adam, who he puts to death, then you can say, Galatians 6:14 (KJV) But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.

There are two of me, and they are both total states: Righteous and sanctified today before God, and totally depraved in Adam. Some of you, if you could be Napoleon, you would; you just have restraints in your life. Imagine if there were no restraints through the law? What would happen in this world? People don't do certain things because of fear, and not because they love people. Maybe they would be lazy if they didn't think they were doing something for reward.

Here's the bottom line: There is nothing he withholds from you. There is nothing more you can get from him. When you believe on him, all things are yours. To think that if you prayed harder or longer, or acted more sorry, that you could be forgiven more, or if you prayed to Mary, or gave your money to the poor, none of this will do. Believe and it is already finished - the full imputation of everything he did, all the laws he fulfilled, this is his gift to the Bride, His wedding present. When you read scriptures, you don't have to be condemned any longer. Read everything through law and gospel, old creation and new creation, and then you won't be afraid to find yourself in the story. You'll find out who Goliath really is. You always wanted to be David, didn't you? Children will always want to be David, but there is a corporate Goliath in the world today too - Philistines, dirt rollers. This is what the flesh is. Your life is about something riding you - either one rider or the other. By Faith - it will be the Holy Spirit that leads you and guides you.

Isn't it an amazing statement that you actually have to have faith in order to be a sinner, and not make God a liar? We could all stand up and say that we've sinned. But the moment it is tried, what happens?

Psalm 32:1 (KJV) A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered.

Who is this man? I forgive you all of your sins for Christ's sake. I said you I forgive. I pronounce that in obedience to God. I proclaim it to you today, now, in your hearing. You receive it in your hearing, that you are forgiven.

Psalm 32:2-5 (KJV) Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. This is Christ. In Adam, there is guile. There are two of you - simul iustus et peccator. [3] When I kept silence, my bones waxed old through my roaring all the day long. Adam kept silent. [4] For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. Who day and night the hand of God on? Adam. How many of you have felt God's hand on you - the arrows that fly at night? [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.

How could he acknowledge his sin? He believed he had it. Before Nathan came though, David didn't believe that he had any. His mind was so deluded, deceived, that he could justify everything he wanted to do. You've known people like David. What's another name for him?

Adam. Is your mind deluded into thinking you can do what you want because God doesn't see? You can continue to live before men. You can cry out for grace and mercy to walk before God, which doesn't mean you will be perfect and not sin. It does mean some changes in your life that the Holy Ghost is going to do. It is an awesome, fearful thing to walk before God. I can't say that I've attained to any perfection there, but that's where I want to be.

Psalm 32:1 (KJV) A Psalm of David, Maschil. Blessed is he whose transgression is forgiven, whose sin is covered.

Psalm 32:5 (KJV) 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. There are some sins or transgressions you can take right to the Lord. Some against a person, you might want to take directly to them.

Psalm 32:6 (KJV) 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. If you don't think there are floods of great waters coming your way, you're a child. In this world there are floods of great waters.

Psalm 32:7 (KJV) Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance. Selah. He surrounds us with songs of deliverance. New songs are going to come forth - singing new songs unto the Lord.

Psalm 32:8-11 (KJV) 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 come near unto thee. [10] Many sorrows shall be to the wicked: but he that trusteth in the Lord, mercy shall compass him about. [11] Be glad in the Lord, and rejoice, ye righteous: and shout for joy, all ye that are upright in heart.

Who is the righteous? Only one - Christ - the new creation, who you are. The final word in you is not Adam, Adam ends at the grave. The final word is resurrection. It is no longer I who live. The one who is upright in heart that lives in me. I would that you would read the whole Bible and go through it that way.

I'm both a sinner and righteous simultaneously - this is what I believe. Being a sinner, you have need of someone - a Savior. The Holy Ghost comes and the first thing he does is to

convict us of sin. Give God justice. Adam wanted to blame God, and in the world today there are many people who are blaming God. If you do blame, you're adding to it. If you live in blame, as a victim, than God must not be just for allowing that to happen. He is just and the justifier of who? Those who believe. A lot of people think God is not just, because a lot of Christians are blaming everything. Their whole life is one of blame, like Adam blaming his wife. How many could blame without even being aware of it? That is why this sin would have to be made big, so that you could see that you are a blamer. "Oh, I'm a blamer. God, I confess I've been a blamer." We don't want to bring reproach, but show God as just.

The Children of Israel were going up against Ai. (1 Samuel 7). They had a man in the army called Achen. When he saw the Babylonian garments and gold during the battle, he took and hid them so he could go back and get them. Israel lost a lot of men in the battle. They started praying. God said to Joshua, "Get off your knees and stop praying. There is sin in the camp and that is why you've failed." If you allow sin in the family, the whole family will be in disarray. Later on, Joshua confronts Achen: "Give Glory to God and confess your sins." Confess your sins. "Yes, I did it." He and his family were stoned by the whole congregation. Did Jesus take your stoning for you? Did you want a Babylonian garment and the gold? Didn't you want to be like Vic? Didn't you want a new Ferrari, and 200 girlfriends, and get \$10 Million from Nike every year? It didn't help him. It proves that the more you get, the more you want - lust. This is just outward. What do you know about the inner man - worse than Michael? This is good news. Why did Jesus say to the woman who cleansed his feet with her hair, "I haven't come for the righteous." Christ is righteous and he is in you. He came for sinners. Her sins were many. "Simon, who do you think would love more; a person forgiven a lot, or a person forgiven a little?

The question is, of course, how much have you been forgiven? As much as you have faith for, faith for being bad. There is a whole outward thing called religion, which wants you to act good. Your pious facade could actually keep you from seeing how great a salvation you have, and how great a Savior you have who has forgiven all your sins. Every law he has fulfilled, before the cross event, beginning with Moses and all the prophets. All the good he has done he has put into your account. Now, when you read, read through both lenses; not one or the other, but both.

Remember, grace triumphs. Mercy triumphs over the law. Be merciful, because that is who you are. You don't have to try to be.

AMEN

SOURCE

Notes 9/2/07