I. Introduction.
   A. God wants to bless us, but there are many barriers that get in the way.
   B. We are often our own barrier.
   C. Text: Psalm 32.
   D. *Selah* means to pause and think about something.
   E. Conviction, confession and consecration is the development of the Christian life.
   F. The Christian life should be a blessing and attractive to other people.

II. The *selah* of conviction.
   A. Transgression, sin and iniquity are the trinity of sin. (Exodus 43)
      1. Sin is what you have not done.
      2. Transgression is what one has done.
      3. Iniquity is the fallen nature.
   B. God offers forgiveness if we acknowledge, repent and turn from our sin—we must acknowledge God. His convicting hand presses on us to realize our need.

III. The *selah* of confession.
   A. If we let Jesus knock too long without coming in, he may simply go away.
   B. God wants to set free even the believer from transgressions that keep him or her from blessing. We must stop rationalizing our sin.

IV. The *selah* of consecration.
   A. God wants us to have a deep appreciation for his holiness. (Psalm 23)
   B. God forsook Jesus because he is holy—Jesus became our sin bearer.
   C. When we experience the holiness of God, we will have a real sense of who we are.
   D. God is waiting and ready to forgive us.
   E. We must get horizontally right with men and vertically right with God.
   F. God becomes your hiding place when we confess.
Application questions:

1. How is silence a barrier to blessing?

2. What is conviction and why is it necessary to break the sound “barrier?”

3. Make a list of relationships you need to make right by confession. How can you go about restoring those relationships in a wise way?