

Repent and Turn to God

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Preacher: Malcolm Macdonald

- [0 : 00] We can resume our public worship of God, singing to his praise from Psalm 40. Psalm 40, we're singing from the beginning of the psalm to the double verse marked 5.
- I waited for the Lord my God, and patiently did bear. At length to me he did incline my voice and cry to hear. He took me from a fearful pit and from the mighty clay, and on a rock he set my feet establishing my way.
- He put a new song in my mouth, O God to magnify. Many shall see it and shall fear, and on the Lord rely. O blessed is the man whose trust upon the Lord relies, respecting not the proud, nor such as turn aside to lies.
- O Lord my God, for many of the wonders thou hast done. Thy gracious thoughts to us ward far, above all thoughts are gone. In order none can reckon unto thee, if them declare and speak of them I would, the more that can be numbered are.
- And so on. These verses 1 to 5. I waited for the Lord my God, and patiently did bear. I waited for the Lord my God, and patiently did bear.
- [1 : 37] O'er, and patiently did bear. O'er, and patiently did bear. O'er, and patiently did bear. O'er, or any precisamente did bear.
- O'er, O'er, and patiently did bear. O'er the Lord did bear. O'er, and patiently did bear.
- I pray, I draw my heart beside my feet, is thou wishing my way?
- He put a new song in my mouth, a God to magnify.
- Many shall see it and shall fear, and on the Lord rely.
- [2 : 52] O blessed is the man whose trust upon the Lord relies.
- Respect in all the blood in your heart, has turned your sight to light.
- O Lord, my God, O my dear, the wonder thou hast won.
- Thy gracious God, through us our power, above all our thoughts are gone.
- In order none can rest on them, to thee it then declare.
- [4 : 10] And speak of them, I will be more than can be done for all.
- Let us join together in prayer. Amen. Have a blessed God as we continue to worship.
- May we be appreciative of how you are able to meet us at the point of our need.
- Sometimes we find ourselves and what marks us out is our own emptiness.
- And yet we are encouraged to come to your fullness. And out of that fullness, to draw from it grace for grace.
- We worship you in and through the passion of your Son, Jesus Christ. He is our way of access. He has opened to us a new and a living way.
- [5 : 27] He has secured for us that certainty that allows us to draw near to a holy God. Not by reason of anything that is true of us, but all that is true of him.
- The one who came to deal with us as our sin requires us to be dealt with.

We marvel at your forbearance. In that he did not deal with us as the one who will ultimately be our judge.

As that will be true. When the day arises. When that role will be fulfilled by him. But here he is our great intercessor.

He is our great high priest. He is the one who has allowed us to lay hold of that hope that will not perish.

[6 : 38] And we bless you and thank you for the many ways in which we are taught concerning it. We bring before you this evening the cares and concerns of those present.

Even though we may not know them. We know that they have pressing needs as those who are sinners on the scene of time on the way to eternity.

We know that they have need as those who have discovered the need that there is for mercy at the hand of a holy God.

That they have discovered their own frailty. Their own weakness. Their own lack of faithfulness. We thank you and bless you that you are not a God who leaves us in the darkness of ignorance.

But that you have through your word. Which you have opened out to us through the passion of your own Holy Spirit. That has impressed upon us how great our need is.

[7 : 51] We bring before you the cares and concerns that are known to yourself alone. Personal need and family need.

Need that arises out of our human existence here in this world. Some dealing with the frailties of the flesh. Some dealing with the way that this world wearies us.

And illness is something that ravages each one of us. Each and every one at their own appointed time. The frailties of the flesh, the created soul.

And we bring before you our own sense of that. And our awareness of the needs of others. Those who have fallen part of the fellowship of believers here.

Who are housebound. Who are confined to their homes by reason of illness and weakness. Through ravages of old age.

[8 : 54] We pray for them and remember them too. Some confined to care homes. Some in the hospice, women in hospital. O Lord our God, you are the God who is a merciful God.

The great physician. The one who understands the plight of man better than we understand it ourselves. You have gifted and endowed with many gifts.

Creatures that are like ourselves. Frail and needy. But you have granted to them the capacity to learn and to pass that learning on to others.

Some. You have endowed some with the skill of healing. You have endowed some with the mastery of all manner of skillful.

Expertise. Necessary for the creature comforts that are before you. We give thanks for these things. And deserving as we are of the least of these missions.

[10 : 04] We pray for our communities. Those who labour amongst us to ensure that all matters are dealt with according to the prudence.

Prudence that is required for our homes to function as they ought. We ask Lord that you would encourage those whose duties involve them in meeting the needs of others.

Sometimes a thankless task. And yet they are indeed engaged in that care. Because they are called to do so.

So we pray for nurses and doctors and carers of all descriptions. We pray for members of various bodies entrusted to keeping peace.

Be it the police service, armed services. We think of some who may be concerned because of those who are involved in the forces.

[11 : 13] Because of the unsettled nature of the present climate in which we live. We know that there are some who are members of our own community here who may have such concerns.

Because of young people serving in that capacity. In difficult situations throughout the world.

We are living in uncertain times. And to that end we commit ourselves. That you would all rule for good in all these things. That you would preserve life.

And that you would remember those who have suffered loss of life. Those who are grieving and sorrowing over loved ones taken from them. Remembering and sparing mercifully the elderly and the frail.

Those who are of immature years. Who have lost parents. And who have no place to turn to. These things are always with us.

[12 : 23] But nevertheless it is our burden and our duty to bring them before the God of all grace. That you would all rule for good in all the affairs of the children of men.

Remember our nation. Also governance. Remember our king and his family. May the spirit of the most high God be poured out. So that we would know.

That you are God indeed. You are the king of kings. That all rulers that are raised on the earth. Are subject to you.

You have the last word concerning to us all. And may your sovereignty approve that to us. In all our engagements throughout this time.

Bless us together. The short time we enter your word. Enable us to sing your praises. To wait upon you as we read your word. And to reflect upon the truths that have brought our attention.

[13 : 30] Have mercy upon us in Christ. We ask all in his name. Amen. We can sing now from Psalm 6.

The first version of the psalm. And we're singing the whole psalm. Psalm 6. The first version. Lord in thy wrath rebuke me not.

Nor in thy heart rage chasten me. Lord pity me for I am weak. Heal me for my bones vexed be. My soul is also vexed sore.

But Lord how long wilt thou make. Return O Lord my soul set free. Who save me for thy mercy's sake. Because those that deceased are.

Of thee shall no remembrance have. And who is he that will to thee give praises like in the grave. I with my groaning weary am. I also all the night my bed.

[14 : 30] Have caused for to swim. And I with tears my couch have watered. Mine eye consumed with grief grows old. Because of all mine enemies.

Hence from me wicked work is all. For God hath heard my weeping cries. God hath my supplication heard. My prayer received graciously.

Shamed and so vexed be all my foes. Shamed and back turned suddenly. Psalm 6. Psalm 6. Psalm 6. The whole psalm to God's praise. Lord in thy wrath rebuke me not.

Lord in thy wrath rebuke me not. Lord in thy hope rich history. Lord in thy wrath rebuke me not.

Lord with thy pain. Lord in thy Nevre. Lord in thy hope rich history. Lord, pity me for I am weak.

[15 : 36] Hail me for my bones blessed be. My soul is also blessed, Lord.

But, O Lord, how long stay where thou may. Return, O Lord, my soul set free.

O save me for thy mercy's sake. Because those that be seated are.

Of thee shall no remembrance have. And who is he thy will to thee.

Give praises lying in the grave. I, with my groaning weary hand.

[17 : 04] I, O soul, all the night my bed. Have caused for to swim high.

Where tears might have washed above today. Mine I consumed with grief, rose old.

Because of all my deadness. And from the wicked work as all.

God hath my supplication heard.

My prayer received greatly. Shame and sorrow let thee all my fools.

[18 : 31] Shame and butchered it suddenly. Amen.

Amen. We're going to hear God's word as we have it in the New Testament Scriptures. The second epistle of Paul to the Corinthians. And we're going to read chapter 7.

Second epistle of Paul to the Corinthians. Chapter 7. Reading the whole chapter. Amen. Amen. Amen. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Receive us. We have wronged no man. We have corrupted no man. We have defrauded no man. I speak not this to condemn you, for I have said before that ye are in our hearts to die and live with you.

Great is my boldness of speech toward you. Great is my glorying of you. I am filled with comfort. I am exceeding joyful in all our tribulation.

[19 : 55] For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side. Without were fightings, within were fierce.

Nevertheless God, that comforted those that are cast down, comforted us by the coming of Titus, and not by his coming only, but by the consolation wherewith he was comforted in you.

When he told us, Your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more.

For though I made you sorry with our lecture, I do not repent, though I did repent. For I perceive that the same epistle hath made you sorry, though it were but for a season.

Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

[21 : 07] For godly sorrow worketh repentance to salvation, not to be repented of, but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort.

What carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge.

In all things you have approved yourselves to be clear in this matter. Wherefore though I wrote unto you, I did it not for this cause, for his cause that had done the wrong, not his cause that suffered wrong, but that our care for you in the sight of God might appear unto you.

Therefore we were comforted in your comfort. Yea, and exceedingly the more joyed we for the joy of Tartus, because the spirit was refreshed by you all.

For if I have boasted anything to him of you, I am not ashamed. But as we spake all things to you in truth, even so our boasting which I made before Tartus is found a truth.

[22 : 32] And his inward affection is more abundant toward you, whilst he remembereth the obedience of you all, how with fear and trembling you received him.

I rejoice therefore that I have confidence in you in all things. Amen, and may the Lord add his blessing through the reading of his word.

To his name be the praise. We're going to sing now some verses from Psalm 90. Psalm 90, and we're going to sing from verse 3 down to verse 9.

Thou dost unto destruction man that is mortal turn, and unto them thou sayest again ye sons of men return, because a thousand years appear no more before thy sight than yesterday when it is past, or than a watch by night.

As with an overflowing flood thou carryest them away, they like a sleeper, like the grass that grows at morn are they. At morn it flourishes and grows, cut down at the even doth fade, for by thine anger we're consumed, thy wrath makes us afraid.

[24 : 01] Our sins, thou, and iniquities, dost in thy presence place, and set'st our secret faults before the brightness of thy face. For in thine anger all our days do pass on to an end, and as a tale that I've been told, so we are here to spend.

And so on. These verses. Psalm 90 from verse 3. Thou dost unto destruction man that is mortal turn. Thou dost unto destruction man that is mortal turn.

And unto them thou sayest again, Yea, sons of men return.

Because a thousand years appear, No more before thy sight, Than yesterday, where did it pass, Or than thou watched by night, As with an overflowing cloud, Our power is then the way, They like asleep, Are like the grass, That grows, That grows, That morn are there,

At morn may flower, It sheds and grows, Cut down the deep, That fain, For by thy anger, Hunger we're consumed, Thy wrath makes us not rain, Our sins thou art iniquities, Thou send thy precious place, And set thy secret thoughts before, The brightness of thy face,

[27 : 07] For in thine anger, All our ways, Do pass on to an end, And as a tale that hath been told, So we are here to stand.

I'd like us now to turn to the Old Testament scriptures in the book of Psalms, and we'll read Psalm 130. Psalm 130.

Out of the depths have I cried unto thee, O Lord. Lord, hear my voice, Let thine ears be attentive to the voice of my supplications.

If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, That thou mayest be feared.

I wait for the Lord, My soul doth wait, And in his word do I hope. My soul waiteth for the Lord, More than they that watch for the morning.

[28 : 35] I say, more than they that watch for the morning. Let Israel hope in the Lord, For with the Lord there is mercy, And with him is plenteous redemption, And he shall redeem Israel from all whose iniquities.

If thou, Lord, shouldest mark iniquity, O Lord, who shall stand?

But there is forgiveness with thee, That thou mayest be feared. For example, we know that The epistle to the Hebrews Is written to encourage the faith of God's people Through various challenging experiences.

We know that there is a clear emphasis Found in that epistle on the grace of faith. So much so that when you get to chapter 11, The whole chapter explains and describes And exemplifies faith.

And it is stated very clearly Within the writing of the apostle there That faith is necessary.

[30 : 12] Without faith it is impossible To please God. And we know that is how many people Feel it necessary to emphasize The experience of faith And the practice of faith In Jesus Christ.

But at the same time, We are also reminded Through various passages of the scripture That there is the accompanying grace Of repentance.

And while there is a lot of emphasis In preaching on faith And all the experiences of faith While we can say that there is No time given to the doctrine of repentance I would say that there is I would say that there is There is an imbalance In the way that we consider it I would say that there is There is not the same degree of appreciation Of the necessity of it Or its import.

There is a pressing need Just as truly for repentance As there is for faith. What you will find In the way the Bible treats this Is that We spoke in the morning Of the need The pressing need That there is For a person To be born again.

We must be born again. You have to. And the person who is born again Is somebody who experiences The work of the Holy Spirit In their life In regenerating them Taking somebody who is By nature dead in trespasses and sin And quickening them to new life And that is something That has to happen Saying we must experience Regeneration We must experience Being born again But the one who is dead And trespasses and sin Is quickened to new life And is brought into A different understanding Of why that has to be so An understanding of sin And an understanding

[33 : 04] Of the nature of it And the effect of it And the consequences of it So the person in whom God by his spirit Implants new life Quickens them To experience that new life And exercise faith And at the same time Exercise repentance Unto life Sometimes We find If we are studying this The way a person experiences Coming to faith in Christ Coming to a knowledge Of salvation through Christ That there is A question in the mind Of some What comes first

Is faith something That must exist Before repentance Or does a person Need to repent Of sin Before they can Put their trust In Jesus Christ And in many respects The question is disingenuous Because Neither Faith cannot exist Without the experience Of repentance Repentance cannot exist Without the experience Of faith That's why Theologians would insist That they are That they are Like Siamese twins Where they exist They both exist Or they are not there At all So When we think Of this psalm This is a psalm That speaks of The need for repentance And is descriptive Of the experience

Of repentance And In some respects The way we look At this psalm It might appear That Repentance Comes Before Faith In order To appreciate The mode Of salvation Or the manner Of salvation We need to Turn From sin In order To To experience It Now that's not At all What the psalmist Is saying But I want us To look At the psalm This evening And Consider These words In particular And just two Simple thoughts Well I think They are simple Anyway That There is a Statement Made by The psalmist That Requires Of us To understand

How God Sees Sin The statement Of fact And arising Out of this Fact There is An understanding That God Sees Sin In a Particular Way And the Second Principle Thought Is that The statement Of fact Also Reveals To us An appreciation Of God As the One Who has To deal With sin And Again I hope By explaining What I mean By that You understand Where these Statements Are taking Taking Us The psalm Itself Is considered One of Seven Penitential Psalms Psalms That are Dealing With The fact Of sin And the Reality Of a

Person Realizing That And turning From sin And confessing Sin And feeling Sorrow for Sin To God The emphasis That we Have here Is not Just a Confession Of sin But also An appreciation Of the Mercy of God In Christ Jesus The late Professor J.

[37 : 36] Douglas Macmillan Spoke In general Of the Psalm That here In the Psalm We have Words That reflect Not merely The cry From the Depth Of the Heart But a Cry that Comes From The Heart That is In the Depths It is A Deep Deeply Felt Cry From The Psalm To Address His Need But The Reason For The Psalm While it Is not Explained To us While it Is not Elaborated Upon There's No We don't Have a Historical Background For the Psalm There may Be plenty Surmising That they Might know Where the Psalmist Is or What Gave rise

To these Sentiments But what Is true Is that He is In Straits And These Straits Equates With Sin Being at The Heart Of Them This Is what What has Brought it About In Whatever way Directly Or Indirectly Sin Is at The Root Of This Problem So The First Question That We Want To Ask Is How Does God See Sin How Does God See Sin It Might Be a Silly Question In The Mind Of Some Of You But we Need to Understand That God Does See Sin In A Particular Way We Know That He Sees Sin As The One Who Is Omniscient He Is The All Seeing God He There Is Nothing

That God Does Not See There Is Nothing That He Is Able To To Deny Its Existence Because Of Ignorance Because There Is Nothing That He Is Ignorant Of The Verses That We Find In Hebrews 4 Tells Us Something Of The Nature Of The Omniscience Of God Hebrews 4 Verse 12 And 13 For The Word Of God Is Quick And Powerful And Sharper Than Any Two Edged Saw Piercing Even To The Dividing Ascender Of Soul And Spirit And Of The Joints And Marrow And Is A Discerner Of The Thoughts And The Intents Of The Heart Neither Is There Any Creature That Is Not Manifest In His Sight But All Things Are Naked

And Opened To The Eyes Of Him With Whom We Have To Do A Statement About God's Omniscience God's Knowledge That Is Perfect But When We Say That God Sees Sin We Have To Also Understand That God Sees Sin Differently We Might Through The Means That God Has Given To Us Sin Have Some Measure Of Understanding Of What Sin Is Sin Is Any Want Of Conformity Unto Our Transgressions Of The Law Of God If If We Have That Knowledge If We Have That Understanding Of God's Word We Have An Appreciation Of What Sin Is And How It Affects Us But God Sees Sin Differently To

Any One Of Us We Do Not Have The Capacity To See Sin As God Sees It Because He Is Infinitely Holy For Example He Is Someone Who Sees Sin Differently To Society The Society That We Live In Which May Say Concerning Certain Behaviors Live And Let Live People Do What They Like It Is Not Really As Long As It Doesn't Affect Me As Long As Doesn't Encroach On My Liberty It Doesn't Affect What I Am Doing People Are At Liberty To Say What They Like Do What They Like It's A Free Country Now God Is Not Like That God Is Not Free To Do What So He Likes With The Behaviors Of This World Speaking With All Honor

[42 : 39] And Humility In His Presence His Nature Determines How He Consider Sin Which Is Against Contrary To His Nature And He Cannot Count And Answer He Cannot He Cannot Allow It Permitted To Exist Without Comment If You Go Back To The Old Testament Prophet That Speaks Of God As The Holy One The Mighty God He Says Of Him That He Is Of Pure Eye Than To Behold Evil And Cannot Look Upon Iniquity So God Sees Him He Sees It Omnisciently He Sees It Differently And Not Only Is He A God Who Sees But Who Sees Differently There Is Also The Clear Understanding

That He Requires Accountability From All Who Are Sinners He Cannot Turn Away From Sin He Cannot Pretend That Sin Is Of No Consequence It Is Against His Very Nature To Do So And There Has To Be This Clear Understanding That When We Read These Words If Thou Lord Should Mark Iniquity We Need To Understand What He Is Marking What He Is Considering What He Understands By It What He Knows To Be True About More Than You And I Can Ever Hope To Appreciate Because Of His Knowledge Because Of Who He Is Because Of His Understanding Of Its Consequences

And I Think In These Words That We Read Here If Thou Lord Should Mark Iniquity What What Does God Mark Iniquity What Do These Words Imply What Do They Say To Us Well My Own Understanding Is This That For God To Mark Iniquity He Does It In The Sense Of Taking Account Of It Taking Not Of It In The Way That An Account And Notes The The Sums That He Or She Is Asked To Consider That There Is Going To Be A Day When God Will Mark Iniquity The Day Where He Will Judge The Quick And The Dead The Day Where

All Will Answer To Them And The Book That Is His To Open Will Be Open Before His Holy Eyes And He Will Mark Iniquity On That Occasion He Will Take A Note Of It And The Day Of Judgment Not One Will Avoid Being Considered On That Day Not One Would Be To Bear Such Scrutiny We Sang The Words Of The Psalmist In Psalm 90 The Psalmist There Under The Influence Of The Spirit Said We Are Consumed By Thine Anger And By The Wrath Thy Wrath Are We Troubled He Says Thou Has Set Our Iniquities Before Thee Our Secret Sins In The Light Of Thy Countenance This Is The Stimulus To

The Wrath Of God The Fact That What We Might Keep Hidden What We Might Try To Dismiss As Being Irrelevant God Has Them Before His Eyes And They Are What Will Create A Wrath That Is Without End The If Of The Psalmist Is Not The If Of Ignorance But Of Knowledge It Is The If Of Complete Acceptance And Assurance That The God He Is Coming To With Supplications God Will Hear Him He Understands Grace Surely He Does Because He Comes To This God He Is Not Ignoring God And Pretending That God Does Not Know Sin Because

[47 : 41] He Knows Different He He Is Going To God Because God Does Matter He Goes To God Because Just As Surely His Sin Matters And He Must Go To God With That Sin Now That's The Situation The Psalmist Is In He Knows What God Knows As Far As A Human Is Able To Have That Knowledge As He Is Able To Reckon The Implications Of What He Understands God To Be And Yet Because We Are Conflicted Here With The Genuine Experience Of Repentance That Is Describing To Us Why It Is Necessary And Where It Necessarily Takes The Person Who Expresses Himself

In This Way Where He Exercises It It Takes Him To God In Order For Relief To Be Given To Him And That's Where This Takes It Takes Us To The Second Main Point There Is Forgiveness With Thee That We May Fear Thee This Is The Outcome Of Coming To God With A Knowledge Of Sin And Acceptance Of Its Consequences And Understanding That The Remedy For It Lies Out With Ourselves But Found Elsewhere And Knowing That Elsewhere It's Not A Person Who Doesn't Know Where To Go It's Not A Person Who Is Searching And Seeking For A Place To Take Their Sin Or To Take The Knowledge That They Have Of It But

Somebody Who Understand God As Far As A Person Is Able To Understand And To Understand That To Go To God Is What Is Needed Bishop Horne In His Commentary On The Psalms Makes This Statement True Repentance Is Founded Upon A Sense Of Our Own Wretchedness At The Same Time Of Faith In The Divine Mercy Let's Say That Again True Repentance Is Founded Upon A Sense Of Our Own Wretchedness And Faith In The Divine Mercy Without The Former He Says We Would Never Seek For Pardon Without The Latter We Should Despair Of Finding It

And That's The Way It Is With Genuine Repentance In Many Respects The Christian Is An Enigma The More Righteous The Christian The More Holy The Christian The More Perfectly Conformed To God's Word They Are As Far As They Are Concerned As Far As It Humanly Possible The More Aware They Become Of Their Personal Guilt And The Need That They Have For Forgiveness That Is Something That Humanly Speaking Contradicts How It Should Be If A Person Is Holy A Person Surely Does Not Need As Much Forgiveness But

It Doesn't Work Like That The More Convinced A Person Is Of God's Holiness The More They Spend In Company With God The More They Spend In The Sight Of God The More They Are Steeped In The Word Of God The More They Have Company With God In Prayer Or In Fellowship With His People The More They Become Aware Of Their Own Lack Of Holiness The Very Thing That You Would Say This Passion Is Too Good For This World That Passion Has No Need Of God And Yet The Fact Of The Matter Is Exactly The Opposite Humanly Speaking You May Say Such

[52 : 43] A Passion Would Flee From God If They Are As Convinced Of Their Own Sin As They Say They Are If Because Of Their Fellowship With God Or Their Knowledge Of God Through His Word Or Their Understanding Of Their Corruption Is What They Make It Out To Be The Very Thing That You Would Expect Them To Do Would Be To Take Flight And Hide From The Sight Of A Holy God And Yet That's Not What Because Their Knowledge Takes Them To God If You Compare The Experience To That Of Let's Say Judas Iscariot Judas Iscariot Is Not A Simple Uncomplicated Character From The Bible There

Are Many Complexities As To His Persona There Are Many Things We Don't Understand About It Is Easily Somebody To Point The Finger At And Say This Is Somebody Who Did Did Evil And He Was Grossly Out Of Step With What He Should Have Been And Yet The Company He Chose And The Time That He Spent In The Company Of Christ And The Company Of His People All Of These Things Perhaps Would Say To You That There Was Something Seriously Wrong With Him No Doubt But What We See And What We Don't Understand Is How At One Level He Is Somebody Who Clearly At Some Level At Least Expresses

Sorrow For Sin There Is Sorrow For Sin It's Not Repentance That Is Remorse There Is A Difference Whatever It Was That He Felt It Was Not Something That Took Him To God It Took Him Away From God That Draw Them From His Presence That Don't Draw Them To Take His Own Life He Did Not Know God In The Way That The Other Disciples Knew God He Did Not Know God As The God Of Mercy He Did Not Know God As The God Of Grace And Because He Did Not He Could Not Go To God With The Knowledge Of Sin That He Possessed Whatever Level That Knowledge Was At Whatever He Understood By It You Know To This Day You See

People Have Publicity Because Of Wrong Doing If They're Politicians Or Sports People And Their Sin Their Wrong Doing Is Discovered It Is Highlighted It Is Exposed And At Some Levels They'll Express Sorrow They'll Express Remorse But Is it Genuine Is it Something That Equates With Repentance Well Only They Can Answer That And If It Takes Them Into A Relationship With God On The Basis Of Their Understanding Of The Reality Of What Sin Is And The Offence That It Causes Not Just Themselves And Others But God In Particular And That It Takes Them To God Then You Can Say Yes You Understand That You Have Wronged The Most Holy And The Wise God God

Said To His People Through His Servant The Prophet Rend Your Heart He Said Not Your Garments And That's The Level At Which So Many Come To With Regard To An Understanding Of Their Sin They Shall Do What Is To Be Seen Outwardly The Things That People Would Expect Them To Do The Things That People Would Expect Them To Say Things That Are Visible But The Thing That Is Invisible That Cannot Be Seen The Rending Of The Heart That God Sees That God Appreciates That God Understands And More So The Thing That Takes A Sinner To God The Understanding

[57 : 45] That The God That You Go To Is Able To Forgive That The God That You Go To Is Willing To Forgive There Is Forgiveness With Thee That You May Be Feared We Read There In Paul's Epistle To The Corinthians How He Made A Division Between Regret And Repentance There Is No Regret With Repentance Genuine Repentance Relieves No Regret Most Identify Three Main Ingredients In Evangelical Repentance There Is Contrition There Is Confession And There Is Conversion

Contrition Confession And Conversion What do We Mean By Conversion Are we Meaning That The person Who Experiences Repentance Can Can Only Experience At Once And Only Once At The Beginning Of Their Christian Experience Is That What Is Being Taught There No Not At All The Conversion That Is Being Talked About There Is Where The Person Who Needs To Be Converted Has To Be Converted Out Of A Path That Has Taken Them Because Of Sin Away From God And They Need To Be Turned Back To God Because Of Their Sin To God Away From Sin The Word Here I suppose Concerns

Son That He Is To Be Feared One Of The Bible Translates That God Is To Be Honored I Don't Think That Is A Proper Understanding Of What The Son Is To Say There Is The The Respect That God Is Due There Is Honor That He Is Due But There Is Also The Element Of Fear Not Slavish Fear But The Fear That Arises Out Of An Understanding Of The Offence That Is In Sin God Is Holy And Sin Offensive To Him And Because It Is Offensive To Him Those Who Are Genuinely Penitent Should Be Offended Because

Of The Offence That It Has Given Him When We Think Of Mercy When We Think Of Forgiveness Where Does It Take Us Where Does Forgiveness Take Us Well If It Doesn't Take You To Christ Or Something Lacking In Your Understanding Of What Is Needed What Was Needed What Is Needed Is The Cleansing Of Our Sin The Removal Of The Guilty Stain Of Sin And What Is It That Removes The Guilty Stain Of Sin Nothing Will Do It Except The Blood Of Sacrifice Nothing Will Do It Except What God Has Done

In Christ Jesus And When You Are Taken By This Road To The Foot Of The Cross You Will Understand That Your Sin For Which You Need Forgiveness Your Sin For Which You Need Mercy Can Only Be Dealt With In This Costly Way In And Through The Death Of Jesus Christ The Son Of God Nothing Less Than That Could Do Mercy In Christ And It Is His Blood That Covers Our Sins So When We Read These Words When We Understand Something Of What These Words Are Saying Is There An Element Of Fear There If

[62 : 48] God Forgiving The Sins Of His People Required No Less Than The Death Of His Own Son On The Cross What Does That Thought Say To You It Tells You Something About What He Thinks Of Sin It Tells You Something About What He Thinks Of You The Sinner Who Repents Does Both Of These Things And It Should Bring Us To The Place Where We Delight In Him And We Can Only Come To Him To Do That And To Express That Delight There Is Forgiveness With Thee That There Mast Be Feared I

I Would Hope That Every One Of Us Here Would Know Something Of The Genuine Spirit Of Penitence That God Solicits From Us By Reason Of The Nature Of Sin And The Provision He Has Made In The Gospel To Deal With It Let Us Pray Lord O God With Your Thanks That You Are A God Who Is Holy Holy Holy The Angels Veil Their Faces In Your Presence If We Take You From That Elevated Position Of Holiness To Accommodate Our Our Own Human Experience Which Is So Demonstrably Impure And So Full

Of The Sin That Is An Offence To God We Pray For Wisdom To Know That You Are Mercifully Undertaking For Us To Relieve Us Of The Guilt That Our Sin Has Introduced Us To But Only Through The Christ Who Is The Christ Of God Enable Us To Free From Sin To Him And To Forsake That Which You See So He And So Utly Cleanse Us Through Him We Ask All In Jesus Name Amen We We're We're Going To Sing This Psalm In Conclusion Psalm 130 The Whole Psalm To The Praise Of God Lord From The Depths To Thee I Cried My Voice Lord Do Thou Hear And To My

Supplications Voice Give An A Tent Of We're Lord Who Shall Stand If Thou Lord Should Smirk In In In In But Yet With Thee For Goodness Is That Fear There Mayst Be The Whole Of Psalm 13 To God Praise Lord From The Depths To Thee I Cried Lord From The Depths To Thee I Cried My Words Your Do Thou Hear Enter My Soft Vacation's Voice Give An Attempt To Thee Lord Who Shall Stand If Thou

Thee Lord Should Spark In In In In In In In In In For Yet With Thee Forgiveness Is That Fear Thou May Be I Wait For For My For God My My Hope Is To Need In His Word For That My Hope Is That In O morning watch, my soul is for the Lord.

[67 : 48] I say, Lord, have without you watch, the morning light to see.

Let Israel open the door, for with Him hath saved me.

And plenty of redemption is ever found with Him.

And from all His iniquity, Lord, have the Father's Vet eve in that Savior is for the Lord.

grace, mercy, and peace from God the Father, the Son, and the Holy Spirit, rest and abide with you all, over and always. Amen.