

# Confess Your Sins

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- [ 0 : 00 ]     Let us worship God. We're going to sing to his praise from Psalm 51. Psalm 51 from the beginning.
- After thy lovingkindness, Lord, have mercy upon me, for thy compassions great blot out all mine iniquity. Me cleanse from sin and thoroughly wash from mine iniquity, for my transgressions I confess my sin I ever see.
- Against thee thee only have I sinned, in thy sight done this ill, that when thou speakst thou mayst be just and clear in judging still. Behold, I in iniquity was formed the womb within.
- My mother also me conceived in guiltiness and sin. Behold, thou in inward parts, with truth delight at art, and wisdom thou shalt make me know within the hidden part.
- Do thou with hyssop sprinkle me, I shall be cleansed so. Yea, wash thou me, and then I shall be whiter than the snow.
- [ 1 : 14 ]     And so on. I shall sing these verses to God's praise. After thy lovingkindness, Lord, have mercy upon me.
- After thy lovingkindness, Lord, have mercy upon me.
- For thy comforts, O Lord, have mercy upon me. For thy comforts, O Lord, have mercy upon me.
- For thy comforts shall not be brought out, O my little bit of my heart, O Lord, have mercy upon me. Meiberalism Mequennes Resolub ■■■■ For marvel For my I confess my sins, I confess my sins, I ever see.
- Can't see the only love I say, in life I can't share.
- [ 3 : 05 ]     The great, the fear, the risk in just, the fear in judging still.
- Behold, die in the equity, was part of the womb within.
- My mother also becomes here, in guiltiness of sin.
- Behold, die in the inner parts, with grace in heaven and earth.
- Come with your hands, thou art meek me know, within the living part.
- [ 4 : 42 ]     To thy breath is all straight on me.
- I shall be cleansed so. Behold, die in the inner parts, with grace in heaven and earth.
- Let us come before God in prayer. Let us pray. Ever blessed God, as we call upon the name that is above every name.
- We give thanks that you have made an impression upon our hearts and upon our minds, that what we are engaged in is, in its essence, what we were created for.
- For we were created in order to worship our God. We were created to enjoy fellowship with our God.
- [ 6 : 06 ]     We were created to glorify and to enjoy you forever. Well, we are divided in a part. The Carnicians believed in our juntos life forever for ever.

But sin has entered into our experiences of people. Their first parents sinned and fell in their first transgression.

They sinned against you by eating of the forbidden fruit. given to them of life everlasting upon condition of their perfect obedience.

But they were tempted, and when the tempter succeeded in his temptation, and they succumbed to it, they opened the floodgates, so that not only did they sin, but all sinned in them, as they were our first, they were those who stood in covenant relationship to yourself.

The breach of covenant meant that they brought the just displeasure of God upon themselves and upon all their posterity.

[ 7 : 37 ] We see the ravages of sin in the world. We see it in all its forms, whether we recognise it or acknowledge it as such. This world lies in sin, and the wickedness that is in the heart of man will out.

Were it not for your own restraint, then this world would not be possible to exist in. We give thanks for the common grace that is permeating society, that keeps many on the straight and narrow, even though they are unaware of the restraint that is upon their lives.

We give thanks for the saving grace that is in the world, that not only have you exercised a caring compassion towards a fallen race, but you have extended your love to some out of that fallen race, who will enjoy everlasting life.

You are told in your word that you elected some to everlasting life. And all such will come to know you in time, so that they may come to a greater knowledge of you in eternity.

We pray your blessing upon each and every one of your saints today. For there they are gathered in the world. Sometimes they are in a solitary condition.

[ 9 : 11 ] Sometimes they are alone and lonely. Sometimes they are numbered in vast numbers in parts of the world that know your blessing at this time. Just because we live in a nation that has forsaken God, and that has greatly embraced the evils that our temptations too many.

That we believe that there is little evidence of the activity of God amongst us. And because there is evidence that seems to suggest that there is no God, that that is the case.

But we know that that is not the case, because your word reminds us that you work even when others would not work. You touch lives in ways that no other can.

And you heal and you save effectively and effectually all who would come to you by way of Christ. So while there may be ones and twos amongst our own peoples, we know that there are places where your spirit has been poured out with a great effusion, touching the lives of many, so that they celebrate and rejoice in the name of the Lord and the Saviour.

Well, that may be distant from us. And that may lead us into believing that it is not going on. All we have to do is historically peruse the past.

[ 10 : 53 ] And see that there are times in our own nation when people came to call upon the name of God in their tens of thousands, rather than the twos and threes.

So help us to not only remember that, but to believe that you are able to come. And to come and work amongst us yet again, accompanying your word with power.

That the prayer may be on our lips that was on the lips of your servants throughout the generations. Turn us again, O Lord our God, and upon us vouchsafe, and make your countenance to shine, and so shall we be saved.

Israel's shepherd, you have sheep that are of your flock. Some may be straying, some may be still on the hills and the mountains of provocation.

Bring them to yourself, we pray, that they may hear the gospel trumpet sound. And the under-shepherds who are sent out to gather the lost sheep of the house of Israel, that they may see souls as a reward for their labour.

[ 12 : 18 ] Just as we pray for the good shepherd, that he may see of the travel of his soul and be satisfied.

We pray that you would bless us today under your word. In congregations and in the homes and in the families where some may be restricted as to public attendance on the means of grace.

Bless every individual who hears your word today. Remember, Lord, those who are unwell. We pray for those that we know who may be struggling with forms of illness, of various descriptions, serious and less so, some in their homes, some in the hospital.

We pray for them and ask that you would bless them, that their illness would be sanctified, that they may be drawn to put their trust in Christ and to rest and put their head in his arms and know that he is their God and their Saviour.

Remember those who are suffering because of Covid, as we see still evidences of its influence on our nations and throughout the world.

[ 13 : 44 ] Lord, give thanks for the suppression of the virus and for the remedies that have been secured. We pray that this may ever prove effectual.

That the reminder is always of the fragility that exists with regard to the humanity that is ours. We have only just overcome one terrifying obstacle when another may emerge that is equally virulent and destructive.

Remember, Lord, all who are before you, who are crying out of a sense of their need, Lord, what must I do to be saved? May that indeed be at the heart of our cries.

It's one thing to seek salvation from the most pressing needs, as we see them. But the greatest need of all is the need of our soul.

Do not allow us to forget that. Pour out your Spirit upon us to that end. Bless the preaching of the word. Bless the Lord.

[ 15 : 05 ] That message of the good news may be blessed. That the message of the good news may be blessed. remember those who govern us have pity upon us for those who are so clearly taken up with a sense of their own importance and of their own right to rule and govern in the light of their own wisdom which is so shallow and so devoid of true purpose we see the confusion that reigns we pray that you would direct our eyes to the heavens that we may know that you are God bless us now as we turn to your word we pray that you would bless us as we read it and as we hear it read bless it as we reflect upon its meaning go before us in the name of our Lord granting mercy for our sins cleansing to the uttermost through him all we ask we ask in his name amen we're going to hear the word of God as we have it in the New Testament scriptures we're reading from the first epistle general of John and we're going to read the first chapter of that epistle first epistle general of John chapter 1 chapter 1 chapter 1 that which was from the beginning which we have heard which we have seen with our eyes which we have looked upon and our hands have handled of the word of life for the life was manifested and we have seen it and bear witness and show unto you that eternal life which was with the Father and was manifested and was manifested unto us that which we have seen and heard declare we unto you that ye also may have fellowship with us and truly our fellowship is with the Father and with his Son Jesus Christ and these things write we unto you that your joy may be full 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 if we say that we have fellowship with him and walk in darkness we lie and do not the truth 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 cleanses us from all sin if we say that we have no sin we deceive ourselves and the truth is not in us if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness if we say that we have not sinned we make him a liar and his word is not in us amen may the Lord add his blessing to a reading of his word unto his name be the praise when we read through the epistles of John we very quickly realise that

John favours the use of thematic teaching he has several themes which run throughout the letters and they are all woven together and he turns to them again and again it's not his purpose to touch on one theme and completely exhaust the topic and then move on to another he will touch on a theme and then move on but then return to that theme which he has previously spoken of so we have such themes as the love of the believer the love of God the love of Christ obedience assurance all themes that are important to the Christian experience in the first section of the epistle

John speaks about the destructive power of sin how sin affects every life and all areas of life for example sin results in the breach of fellowship with God it reveals itself in the nature of all men something that is so indelibly imprinted into the makeup of man so that all of men and women young and old have sin in their heart and even those who come to know Christ and have faith in Christ they find that they are not rid of that sin it will come back to affect their life sometimes very destructively and conduct is often adversely affected by this sinful human nature now the words of a verse speak about the restoration of fellowship that the believer enjoys and I want us to try and look at what the apostle is referring to here in this verse so that we can learn from what he is encouraging us to do so that we can examine our own lives in light of what he says to ensure that this is true of ourselves especially those of us who are professing

Christians but it is something that is necessary for all the first thing that I want us to understand is that at the heart of what the apostle is saying is this that confession of sin is something that every one of us should be familiar with we know that because all have sinned and come short of the glory of God that's a theological declaration nobody has escaped sin even the innocent child innocent apparently that is born into the world will show traits that are sinful very early on by doing things that even you could excuse by infancy but at the same time the behaviors that you witness are described as disobedience all have sinned and come short we are told of the glory of

God but what is clear is that accompanying the experience of sin is a denial of the existence of it and that denial takes many forms sometimes we overlook the sin that is there even when we acknowledge that there are other sins that are present sometimes we deny the existence of sin altogether even though we recognize that there are experiences and behaviors that are sinful we prefer not to call them by that most horrible word sin is not a word that is tolerated in many societies they would prefer to recognize it as human behavior that is consistent with our humanity and wrongdoing and error and misbehavior call it what you like don't call it sin it is consistent with with our experience of life but if

[ 24 : 58 ] God chooses to call it sin and his word constantly reminds us of its existence and the offense that it causes who are we to deny what God says all have sinned then they are in denial of what God is saying as true in verse 8 we read if we say that we have no sin we deceive ourselves and the truth is not in us and that is basically what you're saying when you declare that all have sinned and the person who denies that they deny the truth of God we have to realize every one of us have to realize if we have not already done so that we cannot escape from sin as a reality that is part of our human existence and not only that there is also this that is also before us in the word of

God that that sinfulness comes with consequences how does the shorter catechism describe what sin is sin we are told is any want of conformity unto or transgression of the law of God if we don't conform to what God's word or God's law says then we sin if we deliberately break it transgress it then we sin we are commanded to love God with the whole heart and if we don't then we are in breach of

God's law how do we love God we love God by doing what he says we love God by following the direction that he gives us for living our life in this world we are commanded to love with the whole heart in other words we can't we can't compartmentalize our life as many do and say well I devote this part to God and the rest is my own and very often that compartment where God has been allowed some devotion is a very small segment if we have divided loyalties with sin not only are we meant to love

God we're meant to love our neighbour as ourselves there are many things that we could say about the existence of sin and the reality of it in our human experience we can be specific and highlight and identify individual sins and very often we do there are in a person's thinking they can think about sin as something that has degrees and they begin with the most severe and the most awful and the ones that they consider themselves to be free of and they are easily able to condemn others for them because they believe themselves to be free of them but that is not how God would have us behave we are to understand that every sin deserves God's disapproval and if we live our life as if there is no

God then by all means believe that you yourself are free from guilt because if there is no God then there is no condemnation because the offense of sin is directed mainly or preeminently against God and if you say there is no God then obviously there is no guilt but then what the Bible is saying to you you are in denial of the word of God you are in denial of the truth if you are in denial of the existence of God and only one day will prove to you and to anyone else who denies the existence of God that there is a God because God in his word tells me and tells every other believer that the day will come when that God that is denied by many will bring all to answer to him at the judgment seat of

[ 30 : 28 ] Christ and that's the bottom line as far as our understanding of what the Bible teaches is concerned deny the truth if you will deny the existence of God if you will but the God you live in denial of will make you answer about but this passage is speaking about confession of sin and it is encouraging us to confess our sin and there is a genuine promise to those who do confess their sin that they will receive forgiveness so there are two things there first of all if we recognize that there is a sin and that we acknowledge the existence of that guilt then we come with confession and many of the prayers that we were taught as young people always has at the heart of it the recognition of sin and the need to confess it what do we mean by confession there's admission in it anyway we need to admit something but it's not just admission solely it also has to have an element in it where we forsake that sin with the heart it's not just to bring it and confess it vocally or verbally you could do it privately and verbally but if the intent is not to forsake it then the confession of which this makes mention or the what is at the heart of this word confession is not fully realized every prayer for example contains a confession of sin yet many who have prayed such with their lips continue in the same sins there must be admission and there must be forsaking if the latter is not there then it must mean that the sins remain and they are hidden one of the sermons that is left to us was preached by the late

Reverend MacAver Carloway who was ministered there for many years and fondly remembered by some still for the accounts that are left to us of this ministry during a very fruitful revival during the early part of the 20th century just before the war and into the war and MacAver was using the example of Pharaoh in Egypt Pharaoh exercised deceived when he came to Moses and he prayed for the well he wanted

Moses to pray for him so that God would spare him and spare his people but there was hypocrisy in the request it was done without any hatred of sin just a desire that the plagues would be stayed in the book of Proverbs we are reminded of the way the deceit of the heart functions at this moment he that covereth his sins shall not prosper but whoso confesses sin and forsaketh them shall have mercy you know you can verbally make a confession while at the same time covering them from sight because you're not including them in the fullness of the confession why is this so all important perhaps that's a question you ask yourself why is it all important for us to recognize and acknowledge and confess our sins before

God maybe when you ask that question the spirit in which you ask it is all important how do you feel about your sin are you only conscious of it if your sins have found you out if your wrong doing has become public or publicity has been given to it or you've landed yourself in hot water some of these sins that are in our life are like that most of them are not but the truth of the matter is that the all seeing eye of God is upon us and he is the one we offend most of all even when others may be unaware of our sin he is it is a sin against God and it is to him that we come to ask forgiveness even more than any that we might offend in the world we began with a psalm psalm 51 and

God said when David knew something of God being offended by him he knew the reality of the offence because God convicted him of it it's a prayer that he begins with after thy loving kindness have mercy upon me he says for thy compassion is great blot out all mine iniquity blot out disease not just cover it up so that it's not seen but obliterate it that all memory of it is forgotten because it it plagues me still without that forgiveness forgiveness the stain of sin will remain and there's only one place that we can come with our sins and that is to Christ to receive that forgiveness and

[ 37 : 46 ] Christian you need to remember that you come to God by way of Christ seeking that through what he has done for you on the cross that your sins are dealt with by him not just that you came once ten years ago twenty years ago you constantly must come to that same place you come to Christ first then you confess your sin because as somebody once put it where are you going to put your sin where are you going to put it you can't leave it behind you must take it to Christ and you must leave it with Christ for him to deal with and that's what he does when you confess it it is as if you are taking it to God and you forsake these sins by leaving it with him to deal with

I am often impressed so impressed with the way that there are so many different Old Testament sacrifices and festivals and days appointed that have a place in the worship of God and you wonder why so many surely one sacrifice would suffice one expression of worship would be enough and that everything would be self contained but the reality is that God in Christ was leaving nothing to chance nothing that affected the spiritual welfare of mankind was overlooked and in

Christ through the cross he was dealing with that but he wanted those who had resort to Christ to understand that there was no area of their life that was left untouched by what Christ had done there was no sin there was no misbehavior there was no characteristic that followed us as creatures of the dust that God had not considered and made preparation for in the passion of Jesus Christ so that life here in this world and life in the next is all brought before us in the various ways in which the people of God were expected to conduct themselves before them as they worshipped he gave light and insight into what he was doing we have the example of the coming of the people of

God who confessed their sins and they would put their hands upon the beast that was to be slain confessed their sins on his head and the blood was shed and the teaching that was there was universally the same that without the shedding of blood there was no remission and the sacrifice of the scapegoat one was slain and the other was taken out into the wilderness and released teaching that the sins of the believer were not only dealt with but they would never again resurrect and appear to condemn them the transferring of sins meant the transferring of all sins the small ones and the great ones the ones that you consider insignificant as the ones that you considered major if you know your sins and

God convicts us of our sins daily and our cry to God is purge away of sins just like David clean me from my sins in that psalm that we had we see that David comes and confesses that sin do thou with hyssop sprinkle me I shall be cleansed so ye wash thou me that then I shall be whiter than the snow it's not let me wash myself but you do it God may your conscience and my conscience always be sensitive to sin and its destructive power I was recently reminded and I was speaking of this to someone of the sensitivity that some have with regard to sin while others their consciences are as if cauterized

[ 43 : 11 ] I know that some are oversensitive but I would rather the oversensitivity than to be desensitized the promise of God is true God is able to cleanse whatever the sins are and whoever is guilty of them the Lord's people fear sin they fear sin because they love their God they love their father they understand that the last thing that they want to do is offend him this text reminds us of

God's faithfulness and we dare not doubt his willingness to forgive sins if we have done with them as we ought we are reminded again and again of the need that we have to recognize the holiness of God and as we do as we contemplate the holy otherness of that God contemplate the reaction of the very holy creatures that are his angels in his presence who have never experienced sin and yet they veil their faces in his presence and we who are here in this world living in a world that is riddled with it possessing hearts that are polluted by it we wonder at how such a God as that would receive us and he does in and through the passion of

Jesus Christ who is able to cleanse to the other most all who come to God by way of him may we be amongst them may we be aware of the privilege that we have if we are ready embrace the salvation that is in Christ may God in his mercy impress these thoughts Lord God in heaven help us to acknowledge you as our God to recognise that we are creatures of the dust and we are creatures of the dust because sin is in our heart death is in the cup of all who have tasted of sin because sin results in death the day that you will eat of that tree first parents were told of the forbidden fruit that is the day that you will surely die and that sentence of death is upon each of us still but we give thanks for the life that is without end that is in

Christ and all who have come to him will know the fullness of life here in this world and in world to come continue with us we pray cleanse us each one we ask all in the name