

White as Snow

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Preacher: Mr Scott Macleod

[0 : 00] Let us begin our worship this evening by singing to his praise of God in Psalm 103 of the Scottish Psalter. Psalm 103, Scottish Psalter, you'll find that on page 369 of the Blue Book.

We'll sing from the beginning of that psalm. Psalm 103 from the beginning, down to verse Mark 5. O thou, my soul, bless God the Lord, and all that in me is.

Be stirred up his holy name to magnify and bless. Bless, O my soul, the Lord thy God, and not forgetful be of all his gracious benefits he hath bestowed on thee.

All thine iniquities, who doth most graciously forgive, who thy diseases all and pains doth heal and thee relieve. Who doth redeem thy life that thou to death mayest not go down, who thee with loving kindness doth and tender mercy's crown.

Who with abundance of good things doth satisfy thy mouth, so that even as the eagle's age, renewed is thy youth.

[1 : 20] A psalm that speaks of God's goodness and love towards his people. It's a psalm that will come back to sing the concluding verses at the end of our worship service.

So let us lift our voices in praise to God. Let us stand together and sing this. O thou, my soul, bless God the Lord. O thou, my soul, bless God the Lord, and all that in me is.

He shed a praise holy name to magnify and bless.

O thou, my soul, bless God the Lord, and all forgetful be.

Of all his gracious benefits he hath bestowed on thee.

[2 : 37] To HolzDon osob to oro, and all forgetful be. All thy basics will look to God, O honourless. O thou, her affection, thou, myendi, Whate see, appears-tu, Leah Teah, Monkey, by Thy wisdom after, He whom I am surest.

Thank you.

Thank you.

Thank you. Thank you. Amen. Amen. Amen. We now join together in prayer and join our hearts together.

Amen. Amen. Amen.

[4 : 45] Amen.

Amen. You know all things and you know the hairs that are upon our heads. You know the anxieties within our hearts. You know the sadness within our hearts.

And we pray for those who are sad within their heart tonight. We ask that you would remember them and that we would bring them before you.

That you would be a comfort to them. And comfort those who mourn we pray. We just ask that your loving arms would be wrapped around them.

And that you would continue with them. Step by step in days that are so uncertain. Days that may be fearful to them. But as we heard in the morning.

[6 : 38] You are one who gives peace. You are the one that does not bring unto us things like the world does. You take from us these anxieties and our fears.

And grants to us a peace within our hearts. When we draw close to you. And you draw close to us. So in the gathering of your people.

May we know the closeness of your presence. And the blessing of your spirit upon us. As your word is spoken and read aloud tonight.

That it may speak within our hearts. May it be a convicting voice. A converting voice. A strengthening voice. An encouraging voice to each of us. That we would know you.

When we gather with a heart and mind. To seek you. And so let us do that tonight.

[7 : 43] Have a focus upon all the works of God. And what Christ has done for us on the cross at Calvary. And through that sacrifice.

We have been redeemed. There is no other power that can wash away sins. Sins that separate us from God. That only through having faith in Christ.

Trusting and resting upon him. Shall we be granted entry into your presence. And unto the kingdom of glory.

Let us not forget what awaits those who trust in Christ. For the hope that is set before us. A place with no sorrow.

A place with no pain. A place where we shall adore and look upon. The lamb that was slain. But it will be beautiful to us.

[8 : 51] And his radiance will illuminate our presence. And illuminate that land. Let us keep our mind. Upon things that are beyond this world.

And attain. The things that are of. Everlasting joy. To the believer in Christ. Lord we pray.

That as you gather with us here. We pray for the young ones. That are within this congregation.

And we are mindful of those. Who may be away at camps.

We pray for them. We pray for our own sponsor camp. Concraig Junior. And we thank you. That they have gathered safely together. And that they went to worship God together today.

That as they join together one another. May you form lasting friendships there. And bind them together. And bind them together with your love. That they may come to understand.

[9 : 57] Your love. That is not like the love of this world. It is a love that does not hold grudges.

It is a love. It is a love. It is not angered. It is a love. It is a love. It is a love. That calls to us.

To come to him. To confess of our sins. That we may be adopted into the family of God.

Lord we pray. That as your word has been proclaimed throughout your land. And this nation. This island. That it would go with your blessing.

And that it would go with the power of your spirit. Lord it is not by any man. Can the mysterious works be done.

[10 : 56] But by the works of your spirit. Convicting and converting. And turning souls that lie in sin. Unto yourself. Lord we just ask.

That you would bind us together. In your love. As we gather here this evening. We pray. That you would strengthen each of us.

In our tasks. In our homes. In the duties that we have. Often we feel. Insufficient. For what lies ahead of us.

Often we feel weak. To the tasks that are set before us. Lord. Renew us. As we come before you.

May the strength of that eagle. That is spoken in Isaiah be ours. May we walk. And continue to run. And striving towards that.

[11 : 58] Crown of righteousness. That shall be ours. As we walk in faith. And trust in you. Be with us. We pray.

Watch over us. In Persian. Watch over us. In our homes. Keep us in health. And strength. And all this. We ask. In the name of Jesus Christ.

Amen. We'll continue. In our praise to God. By singing in Psalm 32. In the Sing Psalms version.

We'll find that on page 38. Of the blue book. Psalm 32. From the beginning of that psalm.

Down to verse Mark 7. How blessed the one who has received. Forgiveness for his sin. Whose sins are covered from God's face.

[12 : 58] Whose debt is cancelled in God's grace. There's no deceit in him. Down to verse Mark 7. You are my hiding place O Lord.

My true security. You keep me safe in troubled days. You circle me with joyful praise. When you have set me free.

The psalm is speaking of that joy. In knowing that his sins are forgiven. And all debt is cancelled. By the grace of God.

We stand together and sing these words. How blessed the one who has received. Forgiveness for his sin. How blessed the one who has received.

Forgiveness for his sin. Who united the■■■ to return.

[14 : 04] The birthday of God. Where God Let us pray.

Let us pray.

Let us pray. Let us pray. I said, O Lord, I have transgressed, and you forgive when I confess. You pardoned all my sins. Let the Godly pay to you, and you are to be found. Surely when waves are sweeping past, and mighty waters rising past, you'll keep them safe and sound.

[16:29] You are my hiding place, O Lord, my true security.

You keep me safe and troubled days.

You circle me with joyful praise, and you have set me free.

Amen. Turn now to our Bibles, and if we could turn to the book of Isaiah. The prophecy of Isaiah, chapter 1 of that book.

We'll read from the beginning of that chapter down to verse Mark 20. Let us hear God's word.

[17:52] The vision of Isaiah, the son of Amos, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.

Hear, O heavens, and give ye, O earth, for the Lord has spoken. Children I have reared and brought up, but they have rebelled against me.

The ox knows its owner, and the donkey its master's crib, but Israel does not know. My people do not understand. Ah, sinful nation.

A people laden with iniquity. Offspring of evildoers. Children who deal corruptly. They have forsaken the Lord. They have despised the Holy One of Israel.

They are utterly estranged. Why will you still be struck down? Why will you continue to rebel? The whole head is sick.

[18:59] The whole heart faint. From the sole of the foot to the head, there is no soundness in it. But bruises and sores and raw wounds, they are not pressed out or bound up or softened with oil.

Your country lies desolate. Your cities are burned with fire. In your very presence, foreigners devour your land. It is desolate as overthrown by foreigners.

And the daughter of Zion is left like a booth in a vineyard, like a lodge in a cucumber field, like a besieged city. If the Lord of hosts had not left us, we should have been like Sodom and become like Gomorrah.

Hear the word of the Lord, you rulers of Gomorrah. What to me is the multitude of your sacrifices, says the Lord.

I have had enough of burnt offerings of rams and the fat of well-fed beasts. I do not delight in the blood of bulls or of lambs or of goats.

[20:14] When you come to appear before me, who has required of you this trampling of my coats? Bring no more vain offerings. The incense is an abomination to me.

New moon and Sabbath and the calling of convocations. I do not endure iniquity and solemn assembly. Your new moons and your appointed feasts my soul hates.

They have become a burden to me. I am weary of bearing them. When you spread out your hands, I will hide my eyes from you. Even though you make many prayers, I will not listen.

Your hands are full of blood. Wash yourselves. Make yourselves clean. Remove the evil of your deeds from before my eyes. Cease to do evil.

Learn to do good. Seek justice, correct oppression. Bring justice to the fatherless. Plead the widow's cause. Come now, let us reason together, says the Lord.

[21:16] Though your sins are like scarlet, they shall be white as snow. Though they are red like crimson, they shall become like wool. If you are willing and obedient, you shall eat the good of the land.

But if you refuse and rebel, you shall be eaten by the sword. For the mouth of the Lord has spoken. We turn now also to the book of Revelation, chapter 7.

Read there from verse 9 of that chapter. Revelation 7. Reading at verse 9, down to verse 17. John's vision of a great multitude in heaven.

After this, I looked and behold a great multitude that no one could number from every nation, from all tribes and peoples and languages, standing before the throne and the Lamb, clothed in white robes with palm branches in their hands, and crying out with a loud voice, Salvation belongs to our God who sits on the throne and to the Lamb.

And all the angels were standing around the throne and round the elders and the four living creatures, and they fell on their faces before the throne and worshipped God, saying, Amen, blessing and glory and wisdom and thanksgiving and honour and power and might be to our God

forever and ever.

[22 : 54] Amen. Then one of the elders addressed me, saying, Who are these, clothed in white robes, and from where have they come?

I said, Sir, you know. And he said to me, These are the ones coming out of the great tribulation. They have washed their robes and made them white in the blood of the Lamb.

Therefore they are before the throne of God, and serve him day and night in his temple. And he who sits on the throne will shelter them with his presence.

They shall hunger no more, neither thirst any more. The sun shall not strike them, nor any scorching heat. For the Lamb in the midst of the throne will be their shepherd.

He will guide them to springs of living water, and God will wipe away every tear from their eye. Amen. May the reading of God's word be a blessing to us.

[23 : 56] We'll join in praise again by singing in Psalm 51. Psalm 51 of the Scottish Psalter Version.

You'll find that on page 280 of the Blue Book. Singing from the beginning of that psalm. After thy loving kindness, Lord, have mercy upon me, for thy compassion's great blot out all mine iniquity. Singing down to verse Mark 7 there. To thy with hyssop sprinkle me, I shall be cleansed so. Yea, wash thy me, and then I shall be whiter than the snow.

The psalm, part of David's confession of his sin, as the prophet Nathan came before him. Let us sing these words to God's praise.

Let us stand and sing. After thy loving kindness, Lord, have mercy upon me. After thy loving kindness, Lord, have mercy upon me.

[25 : 14] For thy compassion's great, Lord, and the functions, for everyowment and the works of .

The temptations I confess, my sin I ever see.

It will be only a person, in my sight of this hell.

But where thou speak, thou hast be just, and fear in judging still.

The old lion iniquity was born in the womb with him.

[26 : 57] My mother also be not thee, in guiltiness and sin.

Call thou with the inward heart, with truth delighted art.

And wisdom thine shall take me home within the hidden heart.

To thy will this soft spring to me, I shall be cleansed so.

Ye wash thou me, and then I shall be whiter than the snow.

[28 : 32] I'd like us to turn together to the passage we read in Isaiah. And give our minds attention in the time that we have to verses 18.

Come now, let us reason together, says the Lord. Though your sins are like scarlet, they shall be white as snow. Though they are red like crimson, they shall become like wool.

There are often times in our lives when we hear things that we don't like to hear. We may remember the voice of parents telling us that we shouldn't be doing something, or we shouldn't be going somewhere.

Or maybe we hear someone speak to us against the plans that we have made in our own heads.

Maybe we've had great plans that we've spent a lot of time figuring out.

Could be anything. We've had this great objective in our mind. And we've come to discuss it. And then someone may contradict what we've got in our head with maybe words that are wiser than how we thought it to be.

[29 : 50] Maybe words that we don't like to hear. Maybe fundamental flaws have been pointed out in our plans. It's things, when that happens, it's not easy for us to take it in.

Sometimes we can be stubborn to anyone that gives us wise counsel. And we carry on regardless. And other times we just need to admit that they are right and put our pride in our pocket, pride in our pocket in a sense, and admit that there was a flaw in our plan.

And really what we have to do is weigh things up. Is what the person telling me, is he right? Is it true? And what the other voice that speaks to me says, we have to weigh things up?

And the prophets in the Old Testament, they didn't have an easy task. It was their job to bring a voice of correction to the people in their time.

And the voice that they brought was the voice of the Almighty God before nations that were in error. And it was words that were usually contrary to what the people wanted to hear.

[31 : 13] It was words that they didn't like to listen to because it opposed their actions, it opposed their desires that were within their hearts. It was just something they didn't like.

It is no wonder that God spoke of Israel as being a stubborn and rebellious people so often because they aimed to do it their way and do it the way they thought was best.

And yet God comes to them trying to redirect this stubborn people back to himself that they may be corrected and they may not fall by the wayside into error and do damage to themselves.

This correction of God the direction of God the voice of God by whatever means it would come to them and by whatever means it comes to us should demand our attention.

It should arrest our attention when we read the word of God because it is a voice that speaks to us. It is a guiding voice that shows us the way in which we should go the way in which we should live.

[32 : 38] but it is a fatherly voice as we pray unto our Father the words that the Father speaks to us. It's a loving, tender voice and although it is made in love sometimes it is things that are hard to hear.

Sometimes it's things that are not favourable to our mind. And continuing as we have done in the last few weeks we were looking at some Bible similes we were in Psalm 133 last week.

We look at this verse here where it describes the sin of Israel as scarlet and crimson doubly crimson but one that shall make them and turn them white as snow and just like wool.

But as we look at this word that Isaiah brought to the people it is a truthful statement about their case. It is truthful about who they are before God but it also gives them it does not leave them it gives them the greatest hope that God can give them.

The greatest hope that they could hear. And so this verse is to us tonight maybe something we don't like to hear something we don't like to focus on when it clearly states not the well it states it states it states the condition of our nation in one sense but it states the condition of our hearts in another sense.

[34 : 25] As we come and draw near to a holy God it's not comfortable for us to hear these things but at the same time we are presented with the greatest hope that man could ever hear and that we could ever hear.

And it is a point where we marvel at the love that the Father has to us and how gracious God is. So firstly we need to set the scene in a sense to gather what Isaiah is saying to the people.

What does Isaiah say in the context of this well known verse? Firstly when you look at the whole chapter and the initial words of this chapter it's not easy listening and what it does is point out the condemnation of God to the people.

Asking them why God sees them as so stained. So that's our first point. The condemnation that God presents to them.

And yet God well he's not all condemning as some people like to perceive him to be. Because God calls out to the people as he did then he does today.

[35 : 48] God calls. That's our second point. God. And not only is he a God that calls he is a God that saves. He is the one that washes away the stains and the sins that we have within our lives that the nation has.

He is a God that cleanses us. So the condemnation of God the calling of God and the cleansed of God in this chapter.

So let's look at the condemnation that is set before us in Isaiah's day. Isaiah was a prophet to the people of Jerusalem and the people of Israel.

He prophesied to the southern kingdom known as Judah. And we must remember firstly that the words that Isaiah brings is truth. They're words from God.

They're not words of his own device. God is saying to the people and he wants the people to know this is how you are before me.

[36 : 54] This is how I see you. God wants them to see their sin. They need to see their sin. God is warning the people in Judah about their position when they face divine justice of God.

What is it that leaves him? doubly stained in scarlet and crimson. Well, we're presented with a great number of facts through Isaiah's words.

You can look back and turn and see verse 2. He speaks of children that I have reared up, reared and brought up, but they have rebelled against me.

The children that have turned their back on God. And then he goes on to speak of the ox in verse 3, who knows its owner. The donkey knows its master's crib, but Israel does not know.

My people do not understand. It's as if he's saying that the animals have more sense than the people. The animals know where they shall receive care, goodness, nourishment, and yet the people of Israel aren't so wise.

[38 : 18] They're abandoning these things. They're walking away from this loving, fatherly figure who will provide for them in every way. Israel, a rebellion against God.

They don't understand. My people do not understand, he says. In verse 4, it continues, the sinfulness of the nation, laden with iniquity, offspring of evil doers who deal corruptly.

They have despised God, and what does it say at the end of verse 4? They are utterly estranged. They're cut off in a sense. But God has not cut them off.

It's their own doing. They have rejected God. They've rejected the fatherly figure that cares for them. They've rebelled against me.

They've walked away. And then we see in verse 5, this is referred to a body. This nation is referred to a body.

[39 : 27] Isaiah says, they're like being sick. The whole head is sick. The whole heart is faint from the soul of the foot even to the head. The whole being, of Israel has this sickness in it.

And we see there's no strength to oppose the nations. There's no balm for their wounds. They're struggling on. It sounds like they're killing themselves because they're living as they want to live. And the nation that lives as it wishes, that reasons without God, that stubbornly strives on in their own way, will essentially slowly kill itself.

There'll be no nourishment, there'll be no balm for them. But all the while, those people maintain some outward profession of worship.

They maintain the traditions of their fathers in offering sacrifice, and coming to God and worship.

You can see in verse 11 that they bring a multitude of sacrifices, but God's had enough of the burnt offerings.

[40 : 43] He does not delight in what he brings to them. Trampling of my court, he speaks. Bring no more vain offerings.

It is an abomination to me. They keep their new moon and Sabbath, they keep the festivals, they uphold these things. but they're burdensome to God now. Such so that he does not hear the prayers of the people.

Now, you look at this people that is spoken about here, and you think, they don't understand. What are they doing?

They're rebelling against God in every way. What would you do with them? If they reject someone that rejects you, someone that goes against you in every way, we are inclined to leave them.

We are inclined just to forget about them, to abandon someone that treats us like that. We're inclined to exert their anger in return to the way that they've treated us.

[41 : 54] when we think of the condemnation of God, God does not condemn as we do. God, in the first instance, is not harsh, wanting to crush us, exercising his power over us, abandon us, reject us.

God is not like us, thankfully. God's condemnation is truth to the people. He's stating the truth of the facts that leave them condemned before God.

a selfish condemnation that they have brought upon themselves because they have walked away. In a sense, it's a merciful word.

Although it's condemning, it's got mercy strung through it because he wants the people to see that they are guilty in every way. I want you to know that you are sinful.

And I want you to turn from that soon. We may recall instances in our lives where we've done something wrong.

[43 : 27] Throughout the day, we come in the night time, we're lying in bed, and then the penny drops, and we say, oh no, I did that wrong today.

I should not have done that to that person. I should have not done that act. I've done it wrong. It's only afterwards you realize, and you think, well what am I going to do to set it straight?

because I cannot leave it like that. I've made an error. And you may be going round and round your head wondering what to do.

what have I done? You may worry for your job, you may worry for your friendships, whatever it is. It may cause anxieties within your heart for the thing that you have done, and you know you have been wrong.

And we get worried about these things in our lives, but is it not a question we need to ask ourselves, do we worry about eternal things like that before God?

[44 : 50] It seems to me like we are people that are so complacent about eternity and the truthfulness of ourselves before God.

We seem to be so complacent with it. The sins of our own lives that leave that scarlet mark, a mark that is irremovable in many ways, that crimson blemish that stains and ruins our garments, sins that catch our eye, and it is a sin in the sight of God, and it is a sin that God cannot pass by.

God sees that sin. He cannot miss it. He cannot forget about it. It needs to be dealt with. And we know we've all seen the images on telly of red wine stained in a white garment or a white cloth, and to prove the cleaning product, they show it as pure white after it's been washed.

We need to be washed from the sin that stains our hearts. We are inclined to cover up the sins before people, but we cannot hide our sins from God.

The stain remains. In a sense, it tarnishes the garments that we wear. It tarnishes our lives before God. And our garments are so stained that, well, they may as well be all red, in a sense.

[46 : 41] And as it was God's desire that Israel would see their sin, so it is God's desire that we see the sin in our lives. And the means by which we are often condemned when we read his word, and it states the truthfulness of our heart, the errors of our ways, it opposes the desires and the plans that we make, some things that we don't like to hear.

Sometimes we stubbornly oppose it in our own folly. How does God see you tonight? And although we are sinners, and we are full of sin and our garments are so stained, God does not call the righteous, but sinners to repentance.

Though we state before God we are condemned, we are called. We are called by God. That is our next point. As we said, the condemnation is a part of his calling.

It is a merciful element of his nature, that we should know and that it should be real to us. And you see the calling through the chapter here. In verse 2, there is a hear.

He calls the people to hear. In verse 5, he questions the people. Why do you continue to rebel? Why will you be struck down?

[48 : 19] The call of hear comes again in verse 10, to hear his word. And then in verse 18, he tells the people to come now.

Hear my voice. Give consideration to your ways. Come and speak with me. Let us reason together. After all his proceeding words to Judah, after all he's condemned them of and shown them the guiltiness of their lives, God still says come.

come and speak with me. Come and reason with God. Or come and dispute with him. And really what it means is to weigh up.

Weigh up God's words with him. Weigh up how God sees you in your life. Ask God is it true. If this is the case, if you know you've done wrong, why are we so complacent about eternal things? Why do we not seek to set ourselves straight before God and correct the error of our ways? Our ideas and our ways lead us in a totally different direction before the truthful reason of God.

[49 : 45] God. And then when you come to see that God still calls Israel after their actions and after their sinful, rebellious ways, you think, well, is God an angry God?

No. Anger would not call the people to come. Anger would not plead that they would understand their foolishness and their ways.

grace. It's grace because God is a gracious God. Grace from a loving Heavenly Father that we hear His words.

we hear his words tonight saying yes sinful child look at your garments and see what you're wearing they are stained by your sin but I have grace for you I call you to come to me a call that is extended to every one of us tonight who hears his word as it is proclaimed and preached maybe you are one that has been reared on this word as Israel was reared by God and have walked away and have turned your back from following the guidance of this father maybe you're one who has dealt corruptly in your life and you know that you shouldn't have maybe you're someone that doesn't care for this word care for this word care to hear God's word maybe you've despised

Christ maybe our worship has fallen into an empty routine maybe we find ourselves backslidden what does God say to those who are so sinful come hear what I have to say to you come and reason with me come and understand what you are before my sight now as we look at ourselves without this gracious lovingly heavenly father presented before us we look at the sinfulness of our

garments the stains that are upon it we think well my sins have surely provoked an anger as we understand as we would treat people that God would never set salvation before me that God would be someone who would not value me because of what I am because of what I have done but that is not true that is of course what the devil wants you to think

[52 : 50] God is gracious and loving and he provides the means of grace to know his grace and to receive his grace he wants you to call to him he wants you to weigh up your case with him and speak to him pray to him pray with a truthful heart the truthful state of yourself before God and that God would work within you a hatred of sin driving you to repentance to turn away from these things and the ways in which you lived your life because now you see it that you have made a mistake you see the error of your ways you see what you are before God and you need to turn God did not abandon Israel

God did not reject Israel nor will he you yes he acknowledges the state of your sin as we need to do before God and you know what the amazing thing is that as we come before him with a hatred of the things that we have done and the things that grieve our hearts and our souls we only see half of it in a sense the garments that we wear we see the sins upon the front but we don't see the sins on the back God sees the entirety of the stains on your garment the blemishes in your life and still he calls you to come he calls you to weigh up your life before him it's amazing this fatherly figure that loves the one who has walked away come now and reason with me not tomorrow come now and you see the faults of your life he will take these sins and he will cleanse them from you and those who come knowing and acknowledging and seeing the sins of their lives coming in reason with God and saying yes

I have turned my back on you and I have made a mess of the way I have lived my life he provides a means of washing you clean he provides a meaning in which there will be no more condemnation for those who believe in Jesus Christ to believe in Jesus Christ will wash that condemnation away and wash the sins of your garment away as you turn in new obedience to him how are we made clean how are we cleansed through the blood of the lamb as we read of in revelation through that sacrifice that takes away the sin of the world the sins of my heart let us move to the next point of the cleansed of God very briefly you'll notice there that

God calls them to wash themselves in verse 16 wash yourselves make yourselves clean remove the evil of your deeds from before my eyes salvation is all of God the means of being cleansed is all of God but he asks of us to learn to do good to seek justice to correct corruption that we do not continue living the lives that he has condemned and even as a Christian confession it is a continuing confession and repentance of the sins that we gather daily that we come before him while we are within the kingdom of grace knowing of the daily benefits as he washes and cleanses us in the blood of the lamb and the sacrifice that was offered for soon and though we are called to come there is nothing that we can do to actually cleanse us the power and effectiveness of the cleansing is in

Christ it is entirely in Christ the ones that were clothed in white as John saw in the kingdom of glory where those who brought their robes the ones who washed their robes in the blood of the lamb were cleansed it's almost as if they had that conscious effort to come to that cleaning that cleansing solution for soon where there was no other solution to cleanse their garments and you know what we're speaking of here tonight it is the whole cleansing process of sin that we see ourselves before God that we turn from the filth that sticks to our garments the sin in our lives before God we need to see what we are before

[58 : 53] God it's part of the process that we hear his call as it is extended to you tonight that you come and come now confessing who we are and reasoning with God that he is the one that will in return cleanse us to be cleansed we must confess of our sins the solution comes from the cross at Calvary the son of God that died for you as we said God cannot just pass over the stains and blemishes of your life they need to be paid for they need to be cleansed and it is in the blood of Christ that all this is cleansed the son of

God is the lamb that was sacrificed to satisfy justice the blood of Christ has the power to wash away our sins if you come with your garments stained and you pray to God and you reason with him the truthfulness of your life there's an assurance there even in this passage oh your sins are like scarlet and yes they are they are if you come and reason with me they shall be washed away they shall be white as snow it's not maybes or buts about it they shall be washed away the question that we have to ask ourselves is how do we react to this word how did

Israel react to the word of Isaiah and the words that he spoke to them as they saw the truth of their lives before God how do we react to the word of God when it speaks that of us has been sinners that are likewise stained that we are condemned before God without Christ and yet he is one that is calling to you how are we reacting to the call of Christ you suppose that there would be a man standing at the end of the road as he went down and left the church tonight and he'd be calling your name what would you do would you walk the other way and if it was a call that was made in love and a fatherly love to you calling you are you going to rebel from that call are you going to walk away from that call or are you going to draw near to him are you going to weigh up your case with him are you going to pray to him are you going to be the willing and obedient one spoken of in verse 19 that would receive and eat the good of the land but the warning is there in verse 20 if you refuse and rebel you shall be eaten by the sword judgment will come it is the word of the Lord that has spoken will you continue in stubbornness as a time to put your pride in our pocket and turn to God and say yes I have done wrong

I have sinned before you and take the things of eternity serious and though we are condemned the gracious loving father calls you calls you to come tonight to him why so that he may cleanse you and that he may wash your garments white as snow that they would become like wool that they would be pure and white and it speaks and echoes of glory of glory where Christ was spoken of and appearing in glory and white the hair on his head like wool the hair on his head white like wool like snow the transfigured

Christ appeared white as light the one who believes in Christ shall be like him and received into glory through the blood of the lamb we are cleansed Christ is calling you tonight come and reason with him may these thoughts be blessed to us we'll conclude our time of worship by singing in Psalm 103 again in the Scottish Psalter in page 369 of the blue book Psalm 103 the Scottish Psalter returning to Psalm 103 the psalm that speaks of God's goodness and love towards his people we'll sing there from verse marked 8 down to verse marked 12 the

[64 : 54] Lord our God is merciful and he is gracious long suffering and slow to wrath and mercy plenteous he will not chide continually nor keep his anger still with us he dealt not as we sinned nor did requite at all for us the heaven in its height the earth surmount far so great to those that do him fear his tender mercy are as far as east is distant from the west so far he hath from us removed in his love all our iniquities the God that loves his people and calls them to come to him and parts from them their sins let us stand and sing together the Lord our God is merciful and he is gracious the Lord our God is merciful and he is gracious thanks always

With us he dealt, nor does we sin, nor did we quite a hell.

For us the heaven in its high, the earth surmounted by.

So great to those that do in fear, his tender mercy's eye.

As far as he's desistened from the west, so far and here.

[67 : 07] From the stream who did his love, all our iniquity.

The word of prayer. Our heavenly Father, we pray that we may see ourselves before you. The Holy One, a creator of all things.

That we may turn from our ways. And that you, as we confess our sins to you. You will part these sins as far as the east is from the west. Removing all the iniquity of our lives.

And cleansing us in the blood of Jesus Christ. The one that died for us on the cross at Calvary. A payment that we should stand for and take.

But yet out of his love and grace. The loving heavenly Father that loves such a stubborn and rebellious and stiff-necked people. He comes to us and calls us.

[68 : 09] That we may be cleansed. What a love he extends to us. May we continue in that love.

And may it continue to amaze us.

Be with us as we part. And return to our homes we pray. Watch over us. Guide us and keep us in your safety. We ask these things in Jesus name. Amen. corporate sjel Day Whitter.

Be with us. ■■■ Ome ■■■■ ev dat executive eight qu y cor