

# Forgiveness (Quality: Very Good)

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- [ 0 : 01 ]     The text this morning is found in the 130th Psalm, in the fourth verse, Psalm 130, the fourth verse.
- But there is forgiveness with thee that thou mayst be feared. But there is forgiveness with thee that thou mayst be feared.
- Here is a gospel verse in the Old Testament. Here is the good news of forgiveness and pardon.
- And yet it is announced before the coming of the Lord Jesus Christ and the New Testament record of him.
- This verse that is our text is blessedly certain and gloriously sure. However, it's based, this forgiveness which we are informed concerning in this verse, it's based on God's word.
- [ 1 : 19 ]     God has spoken this. He will be gracious to whom he will be gracious and merciful, to whom he will be merciful. When we read then that there is forgiveness with thee, it is on the authority of God that we read it.
- It's the word of God. Not only is it the word of God upon which this is based, but it is the character of God. Because we know of God that he delighteth in mercy.
- And therefore forgiveness is that in which God himself specially delights. And we know that it is so because the Son of God has secured it for us.
- We look to the word of God. We look to the character of God. We look to the Son of God. There is forgiveness with thee because the Son of God has come and the Son of God has obtained a righteousness for us.
- And to obtain that righteousness gave himself up to the cruel death of the cross. He has secured forgiveness. Forgiveness is a reality then.
- [ 2 : 30 ]     Forgiveness is a blessed truth. There is forgiveness with thee that thou mayest be feared because Christ has obtained it.
- It would not be so if we were those that subscribe to another form of the gospel which is no gospel. Those that believe that Christ came and did certain things even to die upon the cross.
- But there was no guarantee that forgiveness would belong to anyone through what he did. No forgiveness they say depends upon you to receive that message.
- If you don't receive it then Christ has died in vain. We reject that. We say that is no gospel. That is taking the emphasis from God, his word, his character, his Son and that is putting it upon man.
- It is saying that it all depends upon what a man does. Whether he be forgiven or not. Whereas the word of God declares there is forgiveness with thee. It is not with man.
- [ 3 : 33 ]     It is not with him that willeth nor of him that runneth. The matter is with God that sheweth mercy. There is forgiveness with thee. It is a blessed gospel then.
- And this verse declares it there in the midst of these psalms. There is forgiveness with thee that thou mayest be feared.

Let us look at this forgiveness a little this morning. It is a suitable theme to prepare us for the Lord's table. To which table every believer is invited. Indeed it is the great benefit and blessing of the Lord's people that they can come to this table.

That they can take the bread and wine and through these means of grace be graciously strengthened and confirmed in faith. It is a sealing ordinance to the Lord's people.

Those that don't come deprive themselves of what God intends for their blessing. And since that which blesses us glorifies God. Those that refuse to come glorify not God.

[ 4 : 39 ] Him that knoweth to do good and doeth it not. To him it is sin. It is a great abuse in the church when believers neglect the provisions of God's house.

Set themselves above the ordinances that God has placed for the benefit of his people. And the magnifying of his name. May we never have those in our midst that take this position.

May we be all those that rather rejoice to be found where the table is spread. And where the plain, fair linen is placed upon it.

These blessed emblems of bread and wine that speak of a body broken and bloodshed. That's the testimony you see of forgiveness. That reminds us of the one who has secured our forgiveness.

So then let us look to this matter, this subject. There is forgiveness with thee. And I want to ask and attempt to answer the question. How does the soul begin to know forgiveness?

[ 5 : 49 ] How does the soul begin to know forgiveness? You can't know the forgiveness of the fourth verse of the 130th Psalm, my friends.

Until you've been in the preceding verse, in the third verse. You've got to be in the third verse if you would ever know the gospel of the fourth verse.

It says, Of the fourth verse, there is forgiveness with thee.

Here is the language in verse 3 of the courtroom. And here is the prisoner indicted. And his sin is laid to his charge.

And he is in the place of condemnation. And the judge is upon his seat. And there is that holy integrity. Because we come before the judge of all the earth who does right.

[ 7 : 15 ] And if we come before such a judge in our own selves. Then our sin rises up and condemns us. And we know that he must pass the only possible sentence.

To take them away. And that they might have that visitation of condemnation upon them. That's what we're brought to in the third verse. That's where we must come.

There's no if of doubt or hesitancy there. That's not the if of hesitancy. It might never come to this. This is the if of event. That's very different from the if of hesitancy.

There are ever so many people that are sheltering behind the if of possibility. It may never come. But it will come. That they shall stand before the God who looks to the very heart of the matter.

Whose eyes are as a flame of fire. Whose feet burn. As if they were fine bronze. Glowing in the furnace.

[ 8 : 17 ] They come before the judge upon the throne. And all judgment is committed to the son. There is a day of judgment. And in that day if we stand without the forgiveness.

That is God's prerogative to bestow. We shall find that we cannot remain erect before such a God. We will be taken from the place.

We shall go into condemnation forevermore. There's no hesitancy. There's no question. It might pass away. It might not come. It might not happen.

We may not find that it is so with us. It is not the if of hesitancy or doubt. It is the if of event. When this happens. Since this must happen.

Oh if in that day we are before God. And not in the righteousness of Christ. There is no forgiveness. But rather the marking of our every iniquity.

[ 9 : 13 ] Our every idle word will be remembered against us in that day. Things that we've long since forgotten. And felt that God would be bound to forget. They seem so trivial.

Now with the passage of the years. God will bring them. God will utter them. God will cause us to remember. And it will come again to us. With that awful sense of shame.

And that awful sense of inexcusability before God. We cannot extricate ourselves. Before the one who knows all things.

Before whose face we stand. Lord if thou shouldest mark iniquities. Oh Lord who shall stand. There is that day appointed.

Remember how Paul preached on Mars Hill. In Acts chapter 17. That God hath appointed a day. In which he will judge the world in righteousness.

[ 10 : 10 ] By that man. The Lord Jesus Christ. He says by his gospel to the Romans. That God will judge the secrets of men. By Jesus Christ.

According to my gospel. You cannot preach the gospel without intimation of judgment. You can't be in the possession of the good news of salvation. If you've never come to some awareness of yourself as a sinner.

And the convicting law against you. And the sentence that must surely come. Except there be another to take your place. And to remove the penalty from you.

This is not just a vague realization or submission to the fact of sin. In the third verse. This is a personal awareness of one's own sinfulness and sinnership before God.

It's not just that we consent to sin as a proposition. Men are ready to consent to the sin of others. But they are not so ready to consent to their own sinfulness.

[ 11 : 13 ] They make excuses. They say well my sin. If it is sin. It isn't as bad as others sin. But the question is not. How bad or how it appears in your sight to be.

It is. How does God view it? And if God marks iniquity. The only judgment and conclusion. Is that we cannot stand before him. We cannot appear as sinners.

And live in our own strength. And it's a personal matter. It's my sin. And it's not others sin. It's my sin that's here. And the psalmist says in the first verse.

Out of the depths have I cried unto thee. Have you been individually? Have you been separately? Personally? In the depths? Because of a felt sense of your sinfulness before God.

God marking your iniquity. And every avenue of escape closed. And your realization coming with a great intensity and heaviness upon you. That you are condemned by your sins before a holy God.

[ 12 : 17 ] It's only when you've been there that you can enter into the experience that is in our text in the fourth verse. And there is this wonderful but. But there is forgiveness with thee that thou mayest be feared.

That but is in Ephesians chapter 2. And at the fourth verse after we have been shown what we were by nature by the apostle.

We all had our conversation in times past. In the lusts of our flesh. Fulfilling the desires of the flesh and of the mind. And were by nature the children of wrath.

Even as others. But God. Who is rich in mercy. For his great love wherewith he loved us. Even when we were dead in sins.

Hath quickened us together with Christ. By grace are ye saved. It's in Titus and chapter 3. We ourselves also were sometime foolish.

[ 13 : 15 ] Disobedient. Deceived. Serving divers lusts and pleasures. Living in malice and envy. Hateful and hating one another. But after that the kindness and love of God.

Our savior toward man. Appeared not by works of righteousness. Which we have done. But according to his mercy. He saved us.

If you know the but then in your own experience. That gives you to rejoice in the gospel. It's because you've been in that third verse. And known what it was. For your iniquity to be laid against you.

And that you had none to stand for you. Save the only one that could do you any good. To his come down from heaven to earth.

That he might obtain a righteousness. And that he might secure a pardon. May we look to no other save to Christ. It's Christ that enables the word to be written.

[ 14 : 13 ] That there is a but. Otherwise our sins would overcome us. And we would sink under the weight of condemnation upon us. So how is there a beginning of forgiveness?

There's got to be a confession of sin. It comes after a confession of sin. When you've been in the depths. And you cry unto God.

Out of the depths have I cried unto thee O Lord. Hear my voice. Let thine ears be attentive to the voice of my supplications. Have you humbled yourself in the sight of the Lord?

Have you sought that the Lord should lift you up? Have you come with the cry of David of confession? I have sinned against the Lord.

Have you come to acknowledge your sin and your transgression? As he does in the 51st Psalm. For I acknowledge my transgressions and my sin is ever before me.

[ 15 : 11 ] Against thee, thee only, have I sinned and done this evil in thy sight. Can you say with the psalmist David in the 40th Psalm. He brought me up out of a horrible pit.

Out of the miry clay. And set my feet upon a rock. And established my goings. And he hath put a new song in my mouth. Even praise unto our God.

Have you been then in the place of confession? Have you confessed your sin? Have you come into the house of God this day? Still with the words of confession. If we confess our sins.

This is written to Christians. The epistle of John is written to those. That they might know that they are Christians. It's an epistle of assurance. But in the very epistle of assurance.

There is the place for confession. If we confess our sins. He is faithful and just to forgive us. And to cleanse us from all unrighteousness. Have you met confession of sin?

[ 16 : 11 ] How does the experience of forgiveness begin? It begins after confession of sin. When you've been in the low place. When you've been in the depths. When you know the miry clay is around you.

And you can't extricate yourselves by your own efforts from it. It begins there. When your cry is to God. When we are brought to know ourselves as sinners.

Though all are sinners in God's sight. It says heart. There are but few so. In their own. And I hope that we are such this day.

That know we are sinners. People may speak contemptuously of us. And say that these Christians are this and that. And the next thing.

They should be better than they are. And no doubt they may have something that's true. They shouldn't be doing the things that they do. And that may be a sore indictment against us.

[ 17 : 05 ] If we have become worldly. But the thing that we remember. And they don't understand. Is that we know we're sinners. We are not seeking to be anything other than sinners.

We are not those that in ourselves are saints. We are those that know us as sinners. And our last day of coming to the house of God. The last day that any of us might come into this chapel.

It will be as a sinner. And if we are not those that know condemnation. Before the God who marks iniquity. And before such a God no man can stand.

If we know forgiveness. It can only be that God has given it. It's God's gift to us. It's that which we have no merit in ourselves.

That we deserve it. Not any work that we have done. Even in all the years since first we believed. Has brought us to merit it. We come as sinners. We come as suppliants.

[ 18 : 02 ] We come as beggars to our dying day. It's a beggar's gospel. It's good news for those that know themselves to be lost. Or then that we might not just know that there are sinners in God's sight.

But know that we are sinners. In his sight. God be merciful unto me. A sinner. How then is there a beginning of this experience of forgiveness.

When there is a beginning of confession of sin against thee. The only have I sinned. And then it will be after there is the consideration of others in the scripture.

The scriptures are given to teach us for our admonition. Admonition. We learn from the examples of the word of God. You learn then from David. You read of David and you see this man as a sinful man.

And yet this is the man after God's own heart. How can it be a man after God's own heart and yet such a manifest sinner? Because any who are of Adam's race.

[ 19 : 03 ] Any that of whom it can be said that they have God's heart towards them. That they are men and women after God's own heart. They are by nature sinful.

And yet there is this difference that God has declared them to be righteous. And David knew what it was to be declared. Righteous, righteous, blessed is he whose transgression is forgiven.

Whose sin is covered. Blessed is the man to whom the Lord imputeth no iniquity. And in whose spirit there is no guile. And I take that to be that the man that knows he is a sinner.

Who isn't trying to pretend he isn't a sinner. Who isn't trying to explain away why he has done those things. Or left undone the things that he should have done.

The person that is prepared to say all this is true and all that is against me is justly against me. But that person that is looking to the justification that is through God's provision and through the work of his son.

[ 20 : 11 ] There is forgiveness. That's what David teaches. If you look to David you find a man who is a sinner. But he is a man to whom God has shown his love and his mercy. Who can say at the end of his life.

Though my house be not so with God. Yet hath he made with me a never lasting covenant. Ordered in all things unsure. Can you look to David and be encouraged?

Can you look to Manasseh in all his wickedness? But at the very end he finds salvation and begins to reform. And begins to seek to make amends for the things that he has done hitherto that were amiss.

Can you see in the New Testament? Can you see those that were delivered from this sin? Can you see such a one as Mary Magdalene out of whom were seven devils cast?

Can you see the dying thief upon the cross who says to his fellow thief this man hath done nothing amiss. We deserve what's happening to us. We deserve the recompense of our sin.

[ 21 : 13 ] But this man hath done nothing amiss. Do you see even Saul of Tarsus blaspheming against the Savior. Prosecuting the church of God.

Seeking with authority from the high priest to pursue those who were Christians. And to haul them off to prison. Do you see this man saved?

He says he is the chief of sinners. Because he could never forget the depths to which he had descended. Before God heard that cry of his heart.

For there was a cry of his heart. He was brought to feel his sinfulness. I believe even as he sat there and watched the martyrdom of Stephen. He was brought to see that there was something there which was beyond his experience at that time.

He was brought down. He was brought on the Damascus road to realize his frailty. His need of this God before whom now he was prostrated. And every thought of evil against the Lord's people taken out of his heart.

[ 22 : 20 ] His consideration was now concerning his own state. He cries out and he is indicted. It is hard for thee to kick against the pricks.

There are the pricks of conscience. There are the pricks of the word. There may have been those that looked upon him and never saw any sign. That the proud Pharisee was feeling in his own heart the need of salvation.

But I believe that man needed it. He says in the Philippian letter written many years after that. That according to the law. The works of the law.

The righteousness which is in the law. He was perfect. But he knew in his own heart that he wasn't perfect. He knew that when God was marking iniquity. He could not stand before that God who looked.

Not just to ceremony. And not just to an external profession. There was nothing that was a deliverance for him. Except as he was brought to discover forgiveness in the Lord.

[ 23 : 20 ] And so wonderfully saved. And so gloriously transformed. And made to be an apostle to the Gentiles. You consider all of these characters. And they give us hope.

He that would know the beginning of forgiveness then. Is he that has been brought to confess that he is a sinner. He that looks to the examples of scripture. And takes heart from them. And he also that will hear many a voice of opposition.

Raised in his hearing. He will hear the voice of the devil. When he comes under the conviction of his sin. The devil will say too bad. You've sinned away any hope.

Or any opportunity. Of deliverance or salvation. What you. You taken from the pit. You will be left in the pit. And rightly so. The devil can use every sort of argument.

But he is a liar from the beginning. And when he says that. To those to whom God is speaking forth. The words of life. Or the word of God is to be received.

[ 24 : 20 ] Why do we listen to that other voice? But the devil will speak it. And we will be brought to hear it. And he that knows the beginning of grace. And knows what it is to be forgiven.

Will have heard at some stage. Or is hearing it even at this stage. The voice of the devil in his ears. Saying you're no Christian. If you were a Christian. You wouldn't be as bad as that. You wouldn't do these things.

You wouldn't be one on your knees. Alone before God. That are such vile thoughts. And such blasphemous thoughts. That can even doubt there is a God. That's the very forgiveness that we need.

Is the forgiveness for one as vile as that. The devil has told us many a lie. But the word of God says there is forgiveness. And those that are knowing the beginning of forgiveness in their hearts.

They will have heard the devil's voice. They will have heard the accusing voice of conscience. That they are not what they should be. And the conscience within us. Is the alarm that sounds out.

[ 25 : 25 ] And declares what it judges to be right. And declares what it knows to be wrong. And gives us to have no peace when we do the wrong thing. And gives us a sense of satisfaction when we do the right thing.

And the conscience in those that are being brought from the pit. And from the mighty clay. It begins to testify against us. It begins to speak of our sinfulness. It begins to be awakened.

It becomes sensitive. And the conscience of those who are the Lord's people. Who are forgiven. May at times come. And it seeks to accuse. And it seeks to say that we're sinful.

And it seeks to ring the bell of alarm. And it was John Owen that said. That conscience knows nothing of forgiveness. Conscience as it is put within us by our God.

Is not that which brings forgiveness to us. Conscience rather is that which speaks of what is wrong. And what is contrary to truth.

[ 26 : 27 ] And contrary to righteousness. That is the voice of conscience. Conscience. And when conscience begins to sound its alarm. We may be brought to tremble. But if our heart condemn us.

God is greater than our heart. There is forgiveness with thee. But those that come into forgiveness. Those that are being brought to confess their sin from the depths. Those that are being brought to look to the examples.

And to be thankful that there are those in scripture. That have passed through a similar experience. Those that have been brought to know the devil's voice. Seeking to turn them away from God.

They will also hear the voice of conscience within them. That seems to say not good enough. Far from what you should be. And they will hear the voice of the law. Because the law is the voice that speaks to conscience.

And gives conscience a greater incentive to do its alarming work. When the law is brought to us. The very law of God is there.

[ 27 : 29 ] That we might see our sinfulness for what it is. And when God brings the law to us. Then our conscience may be stimulated. The strength of sin is the law.

Says the apostle. It is the law of God when it comes upon us. In such a way that the spirit of God is bringing us to see ourselves as sinners. God marking our iniquity.

Our own inability to stand before this God. Then it is that the law is fortified. Fortifies our conscience.

And our conscience condemns us the more. And the law speaks of that which we have done amiss. Curses it everyone that continueth not to do all. That the law requires.

And we are brought down. The terrors of law can bring us into the low place. Into the depths. But from the depths we cry to God. And we hear that voice of God.

[ 28 : 26 ] There is forgiveness. There is forgiveness. Christ is the savior of all those that come unto God through him.

There is forgiveness. Thou shalt call his name Jesus. For he shall save his people from their sins. We hear the voice of the devil. We might hear the voice of conscience.

The voice of the law. But God speaks. And God says peace to the troubled soul. Now that's how you begin to know forgiveness.

That's how you continue to know forgiveness. That's how it will be at any stage of your Christian life. In the matter of forgiveness. You will understand it the better. And appreciate it the more.

When you've been brought to a little bit of that trouble of soul. The sick night for sin of which Rutherford speaks. When you've been given a sense of your lostness.

[ 29 : 22 ] When you've been given a glimpse again of judgment to come. When you know that in yourselves you merit judgment. But then you're shut up to the grace of God. There is forgiveness with thee.

That's the beginning of forgiveness. What does the Bible then say in the second place about forgiveness? There is forgiveness. What can we say concerning this forgiveness?

It proceeds from God's love. Proceeds from God's love. It's not within us. It's not from us. It's not from any other mere man that forgiveness comes.

It's from God. It proceeds from God's love. It doesn't come from what's naturally revealed to us. It's not in the revelation God makes in creation. Nor in that voice of conscience within us.

That we learn forgiveness. As we've seen. It is from God's love. The Bible shows us the nature of forgiveness. And God himself discloses it.

[ 30 : 23 ] And God opens up the character of that forgiveness. There is forgiveness. There is forgiveness. There is forgiveness. There is forgiveness. And the word of God in this very fourth verse of text.

It tells us much about the character and the nature of forgiveness. The Hebrew word is selicha. And that is in the Greek helasmos. And that is as some of you know one of the principal words for propitiation.

If not the most forceful New Testament word for propitiation. That's what it's saying here. There is propitiation with me. There is forgiveness.

Now there are views of forgiveness that have nothing in them of propitiation. There are those that speak of forgiveness. And they think simply that God overlooks the sins of those that come before him.

Or God's standard is allowed to slip. Or that God eventually makes a concession. And permits even the sinner to approach to him.

[ 31 : 26 ] Notwithstanding all his sinfulness. And they forget the character of the third verse. That that may happen with men. That may even happen with earthly judges.

Because earthly judges are themselves sinful men. And possessed of a fallibility. But it can never happen before God. Whose eyes are against him.

Who sees sin as an abominable thing which he hates. There is no concession made. There is no relaxing of the standard for a moment. But there is a forgiveness that is through propitiation.

There is propitiation with me. And what is propitiation? There is a word that various attempts are made to render it in modern versions of the scripture.

And they come up with other words. Appeasement. They come up with expiation. But none of these words is with quite the force. And with the authority of that which is in our Bible.

[ 32 : 25 ] Propitiation. Something put in the place. Something put as a satisfaction. Something put as an alternative. Sacrificially. That takes away the reproach. And takes away the condemnation of the sinner.



Propitiation. We don't want any word that in any sense lessens the force of this. How is forgiveness to be viewed? It's to be viewed in terms of propitiation.

Propitiation. How does God who is a righteous God view our sin? He views our sin through something that is put between which thing in itself God is pleased to receive.

And that's propitiation. And that's Christ. And that's that verse in Ephesians 5.2 we looked at a fortnight ago. Who gave himself for us. An offering and a sacrifice to God for a sweet smelling savour.

That's propitiation. That's the sacrifice. That's what God has appointed. God has willed that through the sacrifice. If the sacrifice be that of one who also is approved of God to make the sacrifice.

[ 33 : 29 ] God will be reconciled. God will no longer be estranged to those that are sinners. Though they be sinners. Though God marking their iniquity will judge and pronounce that they have nothing in themselves by which they can stand and appear and live before him.

God will be prepared to receive that which another has done. And the other is the Son of God. It is Jesus Christ who loved us and gave himself for us. He is the propitiation for our sins.

And the Father of course knows that this is the propitiation for the Father has sent him. He has delivered him up for us all. He comes to do the Father's will.

He comes to manifest the Father's love. He is the reason for that but of Ephesians 2.4 and Titus 3.4. It is but God.

God who is rich in mercy. God has made the forgiveness. God has appointed the propitiation. The propitiation by the blood shedding of the righteous one.

[ 34 : 33 ] The one who has obtained a righteousness for all for whom he stood. Is the one that now in their place knows condemnation and the visitation of divine wrath upon himself.

And that's the word selica. Helosmos. There is propitiation with thee. And it's only with God.

It comes from the very mind of God. The purpose of God. It comes in God's provision. It comes in God's appointed time. It comes through God's dear Son. There is forgiveness.

Oh see the certainty of it. The old creed. One of the earliest in history is I believe in the forgiveness of sins. The forgiveness of sins.

How can sins be forgiven? Through the propitiation. Through the blood of the God man. There is propitiation. Therefore there is forgiveness.

[ 35 : 29 ] There is forgiveness. You've been brought to confess your sin. To own your sin. You've looked to the example of others. And you've been heartened as God intends you should by every example in scripture.

You've heard many voices protesting against your suitability to be saved and to be forgiven. But there is a propitiation. And those that look to it.

You know yourself to be smitten. You know yourself to be those as wounded by sin as those Israelites in Numbers 21 that were snake-bitten in the wilderness.

Because of what they had done. They were sent the fiery serpents. They had mortal poison in their bite. And yet there was a means of deliverance raised up.

The brazen serpent. And the word was that everyone that looked to that serpent lifted up upon the pole would be healed. And those Israelites that looked were healed.

[ 36 : 26 ] And there is the type of Christ. Even the Son of Man who was lifted up. And those that believe in him should not perish. But have everlasting life.

See then the ground of our forgiveness. See the character of forgiveness. The certainty of forgiveness. It's in what Christ has done for us. We look to him and it's a finished work.

We look and we are healed. There is a healing of the disease of sin. Where we get our wounding. Said Huntington. There we must look to get our healing.

Where you've been wounded. Sin has wounded you. Where you'll only be healed when you look to the way in which sin has been met. And sin has been atoned for.

The propitiation. The forgiveness. Which is in Christ. See the fullness of it. There is forgiveness with thee. It says in that. In that seventh verse.

[ 37 : 25 ] With him is plenteous redemption. There is forgiveness with thee. With him is plenteous redemption. There is a forgiveness. There is a propitiation.

Sufficient for all our sins. For all our sins. And again conscience says not. Surely for this awful sin that you've done. Sinning in the very face of grace bestowed.

There can't be. There can't be deliverance. The jangling voice of conscience speaks to condemn us. And the law comes. And the law says to us again.

What the law must say. That there is to be a complete submission to all its requirement. But we have not submitted ourselves. Even us believers not submitted ourselves to the requirements of the law.

So the voice of conscience and the law condemn us. But there is the fullness of redemption. There is a sufficiency. Christ has become the propitiation for his people.

[ 38 : 24 ] And he has shed his blood that cleanses us from all sin. From every sin. Sins past and present and to come. Not just for certain types of sin is there a propitiation.

But for all the sins. Sins of every character. Sins so deep and so awful. So horrid that we could not begin to enumerate them.

But for all these Christ's blood is an efficient remedy. There is propitiation. There is forgiveness. There is a plenteous redemption. Plenteous redemption.

In the blood that has been shed. And for all sorts of sinners. Near sinners. Distant sinners. Sinners that are bad sinners. And sinners that appear to be not so bad.

Who are we to say what is a bad sinner. And a not so bad sinner. Who are we to say what is a great sin. And a little sin. But there is whatever the sin.

[ 39 : 21 ] And whatever the character of the sinner. There is a fullness of pardon. There is a free forgiveness. He fully and freely forgave him. All that he owed.

Do you know this pardon? Has there been an application of this pardon to your heart? There is forgiveness. There is forgiveness with thee. Stories told of John Rippon.

I mentioned on Thursday night. The succession of eminent and godly ministers. Of that church in Southwark. That now is known as the Metropolitan Tabernacle.

In the days of John Gill. It moved to Carter Lane in Southwark. And after Gill the minister was John Rippon. And in Rippon's time.

There was a certain man condemned to die. His execution fixed. For 8am on the Monday morning. There in London. With others.

[ 40 : 20 ] One of the members of Rippon's church. On the Lord's Day evening. After the services. Of the day were concluded. Happened to be in the company. Of the governor of the prison.

And said. Concerning this man. That a pardon. Had been secured. This man was judged to be innocent. Of the crime. He had been condemned for. And the royal pardon.

George III. Had been procured. For this man. That would stay the execution. And in the providence of God. This member of the church. Who had some connection. In these things.

Mentioned to the governor of the prison. Concerning the pardon. How good this pardon had come. And that this man would not. Be hanged with others. In the morning of the next day.

The governor said. It's news to me. I've received no pardon. And that. For whatever reason. The pardon issued by the king. Had never come into the hands.

[ 41 : 18 ] Of the governor. The governor said. Without a pardon in my hands. I have no authority. To stay the execution. Of this prisoner. He will die with the others. At eight in the morning.

The member of the church. Who was greatly agitated. By the conversation. Went to his pastor. On the Sunday evening. Went to see Ripon. In his vestry. And said to him.

All this. That the man. Who was pardoned. The governor. Had no knowledge of the pardon. He would die in the morning. Whether he was pardoned. By the king or not. And Ripon immediately. Got his carriage.

And went to Windsor. Where the king was. Arriving in the. Late at night. On the Sunday night. And roused the king. In some manner. And the king. Was roused from his slumbers.

And asked. What all the commotion was. And Ripon told him the case. And said. Is it not true. This man. You've issued a royal pardon. For this man. And his offense. Yes I have. Well.

[ 42 : 15 ] The governor of the prison. Knows nothing concerning it. And the king. For he was a godly king. Whatever they might say. About the subsequent. Madness of George the third. He was a believing man.

By all accounts. And that can't be said. Of many. Who have sat up. On the throne of this. Land. But George the third. Was a believing man. Pardon. And immediately. Even in the early hours of the morning.

He wrote another pardon. And gave it to Ripon. This is the unusual thing. You see. The servants of God. They often have that access. And they often have that place.

That is a strange place. In affairs. And through Ripon. The pardon. The pardon. And he had to take it to the governor. He got it to the governor. Driving through the night. From Windsor to the prison.

It was in the governor's hands. And the man was stayed from the hangman's noose. And he was set free. That very day. Now the point of this.

[ 43 : 11 ] When I read it. This. The point of this was. There was a forgiveness obtained for a man. Forgiveness was obtained for this man. But it was nothing. Except that forgiveness.

Was enacted. And that forgiveness was worked out. In the man's. In the man's case. And it's not enough. Just that you know. There is such a thing as forgiveness. If you don't know it.

You are forgiven. And you won't know you are forgiven. Until you've begun. From the depths. To cry to God. For that forgiveness. The king's pardon.

Was brought through. The servant of God. To that man. And he received that pardon. That saved his very mortal life. But oh.

What of the pardon. That you need. To save your life. To save your never dying soul. From eternal loss. And condemnation. Have you got that pardon? Have you got that pardon?

[ 44 : 04 ] Has the spirit of God. Brought it into your very heart. One thing to hear of it. There is another thing. To receive it. There are many.

That make much of forgiveness. That recite the apostles. Creed. I believe in the forgiveness of sins. But there is no saving faith. And there is no saving repentance. They hear of something.

But they have never possessed it. And they go down. Into condemnation. Unsaved. Well only time. I had other things to say.

In the subject. But I think I draw. To a conclusion. With only this. Of the fourth verse. What is the great consequence. Of this propitiation. When it is applied. By the power of the spirit of God.

When we know it to be our portion. We've cried. And the Lord has raised us from the pit. And put our feet upon the rock. That thou mayest be feared.

[ 45 : 00 ] God is feared. And this is the fear. Now not of those that come before us. God that marks their iniquity. But the fear. Which is the fear of. The sons of God.

Filial fear. Loving fear. Some say. Shouldn't it say. That they will love God. Should it not be. That they love God. But this fear of the Old Testament. Embraces. The love of God.

They love God. You will never love God. So much. As when you're given. Deep persuasion. Or propitiation. And pardon. These are. What melters.

Lo harden all the time. They work alone. A sense of blood. Bought pardon. Soon dissolves. A heart of stone. Your stony heart. This morning. For a fear. I've known what it is.

To stand in this pulpit. With a stony heart. Many a time. Through coldness. And hardness. But a sense of the love of Christ. Can melt us down. And all that it might be given to you.

[ 45 : 57 ] There is forgiveness. With thee. When you realize. That you've received. This free pardon. It's not only been. Pronounced. It's been brought to your very heart. It's been brought.

By the servants of God. It's been brought. By the word of God. It's been applied. By the Holy Ghost. To your heart. You know. A propitiation. Made. Upon which you rest.

What will be the outcome of it. God will be feared. You will fear him. Do not. I fear thee. The Lord knows. That we fear him. With reverent. Tender.

Filial. Fear. Devotional. Fear. We fear this God. We trust this God. We love this God. We recognize this God. We bow in wonder before this God.

Who is a pardoning God. Like unto thee. We say. And it moves us. As nothing else moves us. As in our worship.

[ 46 : 50 ] And it moves us. As nothing else. Moves us. As in our Christian living. And it moves us. As nothing else moves us. As in the performance of our duties. And it moves us. As nothing else. Moves us to forgive.

One another. Forgiving one another. Even as God. For Christ's sake. Hath forgiven you. Hath forgiven you. When we come to the table. Presently then.

May we. Remember forgiveness. May we. Remember the. Lord's. Saving work. His death. His ransom.

That was paid. That there might be a plenteous redemption. For every one of the Lord's people. Where do we look for forgiveness? It is with thee. It is.

With. God. That pardons. Are to be found. Look to him. To receive it. Don't. Look to anything. In yourself.

[ 47 : 47 ] Don't look to anything. That. You even feel. Of your unworthiness. Of your. Or your sinfulness. The danger. Is that you can even look. To those things. Which belong. To the experience.

Of the Lord's people. But it's not your depth. Of conviction. That you are to look to. It's Christ. The propitiation. There is forgiveness. Propitiation. With thee. Look to God.

For forgiveness. Cry to him. From the depths. For forgiveness. If you are in a deep. Place again. As often. The Lord's people. Come into deep places. Then cry. Out of the depths.

And he will show you. That the way. Is still the same. That the ground. Is firm. Under your feet. That the devil. Is still a liar. That the voice. Of conscience. Must be silenced.

Because that conscience. Is now sprinkled. With the blood of Jesus. And the law. Has no terrors. Now. Because the law. Was fulfilled. Christ has fulfilled. The law.

[ 48 : 42 ] And fulfilled it. On the behalf. Of his people. And his. Perfect law keeping. Imputed. To his people. Is the ground. Of our acceptance. When a violated law.

Is. What confronts you. Then look. To the one. Who has fulfilled. Every jot. And tittle. Of the law. And look. To his. Finished work. The propitiation. That removes.

The barriers. And all the obstacles. That reconciles. Unto God. Through the death. Of his. Son. There is forgiveness. With thee. That thou mayest. Be feared.

May he be feared. From all. Our hearts. This day. May there be. Those deep. Exercises. Within us. Forgiveness. Is. That which. Rejoices us.

In the experience. Of it. And forgiveness. Is that. Which we rejoice. To declare. To others. We preach. This gospel. Good news. There is. Forgiveness. With thee.

[ 49 : 37 ] In 1991. There is forgiveness. With thee. That thou mayest. Be feared. God bless his word. And give us his. Fear. Within our hearts. Based upon thee.

True experience. Divine. Forgiveness. Amen.