

Psalm

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Date: 20 October 1993

Preacher: Shaw, Geoffrey Mark (1925-1997)

[0 : 00] CHOIR SINGS and in the heart of the sea.

Trusting the Lord may help us, let us turn to Psalm 130 and the fourth verse. Psalm 130 and the fourth verse.

But there is forgiveness with thee that thou mayest be feared. But there is forgiveness with thee that thou mayest be feared.

Now this afternoon we began by making a comparison.

We meet for thankfulness unto the Lord in provision for all his benefits and mercies to us at the time of harvest when the fullness of another year is gathered in.

[1 : 54] But dear friend, there is in this word, in this precious truth, an everlasting cause for thankfulness beyond the comprehension of human nature.

For if we are brought to know our state before a holy God, this and this is the ground where alone stands our peace and our hope of eternal joy hereafter.

there is forgiveness with thee that thou mayest be feared. And if a man is not concerned respecting the nature, the manner, and the obtaining of forgiveness, he cannot truly say that he is concerned for his never-dying soul.

And we try to show from God's word that Adam, after he fell, had no knowledge of forgiveness.

But the Lord made it known. And throughout the whole scripture, we mentioned a few of those tokens and evidences whereby God himself has made known there is forgiveness.

[3 : 43] And we know that the scripture declares unto us that ye shall be forgiven all manner of sin, save blasphemy against the Holy Ghost.

And the gospel declares the blood of Jesus Christ cleanseth from all sin. There is forgiveness.

And it was really our desire to establish and proclaim this precious truth to the comfort of those who are grieved and burdened because of sin.

And I want as help to try and set before you, first of all, the terms of forgiveness.

forgiveness. If we have been taught by the Holy Spirit of the tremendous condemnation that is come upon man because of sin, and the Holy Spirit convinces and convicts us of sin, then we shall desire to know and to draw comfort from those precious truths which declare unto us not only that there is forgiveness but the manner of it and the terms of it, the safety of it and the blessedness of it.

[5 : 35] It won't be sufficient for a man who is truly exercised over his never-dying soul merely to hear that there is forgiveness.

He'll want to taste it. He'll want the sweetness of it in his soul. He'll want to have it confirmed unto him by the Lord's mouth.

Now, if we come to consider the terms of the covenant, the terms of forgiveness, let me just mention two words of truth unto you because there we have them summed up, I believe.

And in the prophecy of Isaiah in chapter 45 and verse 22 the Lord says Look unto me and be ye saved all the ends of the earth.

I am God God and there is none else. And does your spirit say Is that all? Is that all? dear friend, in the forgiveness of almighty God the Lord does not exact, the Lord does not require, the Lord does not compel.

[7 : 19] the terms of the forgiveness of almighty God are sweet, they are holy, they are pleasant and they are free.

If you turn to the 55th chapter of Isaiah, O every one that thirsteth, come ye to the waters, and he that hath no money, come ye buy and eat, yea, come buy wine and milk, without money and without price.

all the fears and the tremblings of your heart respecting the Lord and his forgiveness is answered in those things.

Look unto me, all ye ends of the earth and be ye saved. Now, the Lord has given the terms, there is none other concerned, and if, as of the conclusion of this afternoon's service, we spoke that no man seeks after forgiveness until he is convinced of sin.

But when he is truly convinced of sin, this he must seek after. And I believe that there are many exercises when we are found in this place.

[9 : 22] And it was to this end that I read that chapter in the book of Genesis. We see Jacob in the midst of famine.

He's aged. He's weary. He is disheartened by many circumstances.

men and because of the famine, that which immediately stands before him is poverty, desolation, and ultimate death.

And he has sent his sons to Egypt to buy corn previously. and he ascends again.

And when he come, when his sons return, they come and tell him that Joseph, whom he has presumed dead for many years, is alive.

[10 : 39] and that he holds authority in Egypt. And because his sons have lied unto him so many times over so many matters, and because of his fearful heart, he can't believe them.

I wonder if there are those who even now are in that place where by reason of the Spirit's teaching they know a weariness, a desolation, in their own spirits, because of sin.

They have great needs that are as yet unsatisfied. And there are many things that they hear many deceptions have been practiced upon them chiefly by their own heart.

And when there is a bringing of the news, a forgiveness, it's hard to receive it.

If you notice, it is Jacob who could not believe.

[12 : 42] That is the man. And there is no spirit in us, after our own nature, that can believe and receive this precious truth.

God knows what we stand in need of. He knows our frame. He remembers that we are but dust.

And as Joseph earnestly desired that his father should come unto him and abide with him, knowing all things concerning his need, his age, and the difficulties under which he labored, he sent unto him means to convey him.

And the word of God says that when he saw the wagons, his spirit revived, and Israel said, it is enough.

Now I believe in our spiritual experience, there is a time when the Lord is pleased to send his wagons, to bear his children, to carry them, to provide for them, and to bring them safe unto him.

[14 : 15] when that word is heard, there is forgiveness.

We are not at first able to believe it, receive it, to delight in it, and draw the comfort from it. but the Lord sends wagons, he sends evidences, proofs, tokens, to bear us up, to keep us, to provide us, and to bring us in the way.

And I want to commend unto you one of those precious truths that I believe the Lord brings unto his people, to bear them along, so that in the manifesting of this truth, faith says it is enough.

You see, the Lord provides for his children in every matter, not in some matters, but in every matter.

Do you suppose that Joseph would send to bring his father, who was very dear unto him, down to Egypt in a decrepit, broken-down old wagon?

[16 : 03] Would he not rather send that which denoted his love, his power, his glory, and his authority?

Would it not be the very best that he could send? Anything less would be unworthy of him or of the ones that he loved?

And shall almighty God send that which is less than the fullness of his glory, of his grace, of his love, and of his power, to bear his children safe unto him?

An impossibility. And so the scripture declares unto us, under the word I want especially to bring to your mind this evening, in that respect, is this.

in the epistle to the Romans, in the tenth chapter, and the fourth verse, we read, Christ is the end of the law for righteousness to everyone that believeth.

[17 : 34] Now I believe here's one of the wagons, one of the precious truths of almighty God, which he opens up by his Holy Spirit unto the poor and needy sinner.

Under this precious truth, he's able to bear them and carry them. It is God's providing, it manifests his love, his grace, his glory, and his authority.

It shows forth the fullness of his everlasting love unto his people. And it declares not only the terms of his forgiveness, but how it is procured so that every question, every anxiety, every need is met and answered and the soul is satisfied.

in the literal sense, this was what Joseph desired for his father, as he sent the wagons and all the good things of Egypt and his words and his promises, his father may be satisfied.

And Israel's spirit said in viewing these things, it is enough, it is evident that there was a satisfaction by these things that were sent unto him.

[19 : 28] And so there will be unto your never dying soul. let us then for a moment consider that word, Christ is the end of the law for righteousness to everyone that believeth.

You see, there are times when the gospel sets before us the way of salvation and we tremble and we fear and perhaps we say, well, is it a safe way?

Is it an open way? That is open to me. Satan comes with wiles and with accusations and he would distract the mind and the heart and spirit from the perfection of that which God hath manifested in Christ Jesus the Lord.

Well, if you think of those cities that the Lord purposed for the children of Israel into which they should run, if by accident they slew a man, these cities were open.

A man didn't have to buy his way into them, he had to come and tell his case. But let us remember that it was possible that the avenger who pursued him might overtake him in the way.

[21 : 19] he might be telling his case outside the gates and the avenger fall upon him. It was only as all those things were done and he was heard that he found refuge in the city.

So, while it was a provision, it was not safe in all respects. But, dear friend, this way that the Lord hath made is safe in every respect and it is a word that comes not only to show unto us the safety of it, but the love of God in it.

If you turn to the prophecy of Hosea, the Lord says this, and I will betroth thee unto me for ever.

Yea, I will betroth thee unto me in righteousness and in judgment and in loving kindness and in mercies.

I will even betroth thee unto me in faithfulness and thou shalt know the Lord. Now, I believe in those things that are undertaken there.

[23 : 07] There is a full satisfaction afforded in Christ Jesus the Lord to every sinner's deepest needs.

It is a way that is safe, it's a way that is open, it's a way of love, it's a way of holiness, it's a way of truth.

love. Now, why was Christ raised up, sent forth to accomplish the salvation of his people?

Well, the law is against us, and the law is holy and just, righteous, but the law also is infinite and eternal.

and for the way of forgiveness to be a safe way, then nothing less than deity could undertake to procure our forgiveness.

[24 : 37] There is no man that is infinite, there is no man that is eternal. And since the law is a reflection of part of the essence of almighty God, so the law and all the things pertaining to it are holy, just, and righteous, but they are infinite and eternal.

it needs deity to meet and to answer, to embrace and take up the whole of the law.

and therefore Christ alone is able to meet and answer the law and take it out of the way.

perhaps if I use this comparison, we know the sunlight and the excellence of it by its rays.

is and if you put a very strong and powerful electric light against it in its presence, the strongest electric light is as nothing compared with the light of the sun.

[26 : 38] Now, if we take the attributes, the essence of almighty God and thereby the essence of the law, only that which is equal to it can embrace it and encompass it.

only the sun's rays can be compared unto the sun's rays. Only deity can meet and answer the essence of that holy law which is against us.

Now, Christ is the end of the law in these two respects. And thereby there is an opening up of the perfection of God's purposes in salvation and a ground of rejoicing in the forgiveness that he hath procured in the fulfilling of all the law.

For there are two aspects of the law. The law requires and demands obedience and we can know nothing of that because we have transgressed and thereby opposers and rebels against that holy law.

But nevertheless obedience is required. And God's eternal Son undertook on our behalf as our surety to fulfill all of the demands of the law in perfect obedience.

[28 : 58] Now in as much as he is the deity co-equal and co-eternal with the Father then that obedience is full it is perfect and it is in holiness and in righteousness that all things that he did were attended to.

There was an equality in the essence of the obedience that met the quality of the deity and of the essence of the deity in the law.

And there alone can be satisfaction. There can be no satisfaction where there is an inequality. but in Christ Jesus the Lord we see a perfection.

And so by his obedience he fulfilled all righteousness. And by his obedience he restored that which we had taken away.

By sin we had dishonored almighty God, offended him, and dishonored his law and his word.

[30 : 34] Now Christ declares I took that, I restored that which I took not away. And dear friend, if you and I stand in need before a holy God, we shall rejoice in this view of that wondrous obedience because he didn't need to do it for himself.

That he did it was as he stood in relationship to a covenant people those whom God had given him before the foundation of the world.

He stood as their surety. And this glorious truth shines out from that obedience with which Christ met the end of the law in those requirements and his obedience is mine.

Oh dear friend does your heart look up and your spirit rejoice in that wondrous obedience that Christ hath wrought not for himself but for the poor and needy sinner.

Doesn't this bear you along? Doesn't this maintain and nourish your hope? Well there is another aspect of Christ fulfilling the end of the law that is necessary to be shown unto us that we may say it is enough.

[32 : 36] we have looked at his obedience now let us for a moment consider his sufferings.

There is in the scripture to me one of the most poignant verses and it says concerning Christ's suffering he his own self bear our sins in his body on the tree.

He himself in his own body bear our sins upon the tree.

Now the law says pay what thou owe est. You and I can't pay we've nothing to pay with but the forgiveness which is of almighty God is not only safe but it's free and it's open for we have a surety we have one who stood in our place and in our room and in our stead and those demands that the law makes against us he takes them up and the word says it pleased the father to lay upon him the iniquity of us all when I was a child and a young man in chapel the old deacon on the first sunday in the month in the evening service he always used to give out a part of him 802 and over the years he went through the hymn obviously many many times and these words even as a child rested upon my heart but

I believe that they constitute a declaration there is forgiveness with God even now and more especially now and it's these two lines love to God and love to man made him love Gethsemane dear friend think about it our Lord in that place he often resorted there went there with his disciples this he knew the destined place and what was it that moved his spirit that filled his soul the forgiveness of those whom

[36 : 12] God had given unto him love unto his father in obedience to all his word and his will Fen love well by his sufferings he took hold of the law and met every demand of that broken law in and by his suffering and we know that the law demanded the death of the transgressor.

And our Lord says, I lay down my life for the sheep. Now therefore, as the law has been fully and perfectly obeyed in every matter, according to its holy, just, righteous, infinite and eternal demands, and as it has been met and answered in that which was due unto it because of sin, then Christ is become the end of the law for righteousness unto everyone that believeth.

And this is manifestly proved when he rose again the third day. For if there had been yet anything not met, it must have been full required and satisfied ere he rose.

By his rising again, sinners are justified. He is declared to be the Son of God with power.

And consider this also. When he ascended into heaven, he ascended as a victorious king.

[38 : 23] Sin and death and hell, Satan and all the infernal powers were vanquished. And the angels of heaven declare, Lift up your heads, O ye gates, and let the king of glory come in.

Now, dear friend, these very things declare there is forgiveness. They declare the safety of the way. They confirm the terms of forgiveness.

forgiveness. And they declare, who has procured it, who has obtained it, and whoever lives to make intercession for us before the Father's face.

Now, again, there would be no purpose in having an intercessor except there was forgiveness. If any man sin, we have an advocate with the Father, Jesus Christ the Lord.

Well, dear friend, if we are concerned truly the gospel from beginning to end is preached unto us, and there are those to whom the word was preached, but it did not profit them in that it was not mixed with faith in them that heard it.

[40 : 07] I pray that we might be participators in that wondrous gift of God of faith, but, dear friend, if we seem to lack it, let's get on our knees and ask for it.

For if we stand in need of forgiveness and we feel it, then we shall be like that man God be merciful to me, a sinner, and we shall pursue the course until we have those confirmings in our soul and spirit, the nourishing of that hope, Jesus, I know, has died for me.

dear friend, is that what your soul cries out for? Well, there is forgiveness. The Lord hath spoken it, the Lord hath procured it, and the spirit seals it.

May we know it. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen. Amen.

Amen. Amen. After the benediction, we will sing the doxology.

[41 : 54] Let us conclude with hymn 753, 753, tune Rousseau, 687.

Lord, we plead with thee for pardon, spoke and need it more than we.

Make us as a watered garden, fruitful let thy people be. Tis thy pleasure that thy people live to thee.

Hymn 753, pray. la la butte to his of the fountain of the sea, When He has set up the sistema So in' the bed of animous Where He has set up the risenge Thank you.

Thank you.

[44 : 43] Thank you. Thank you. Thank you. Thank you. Thank you.

Thank you. Thank you. Thank you. Thank you. Thank you. Thank you.

Amen.

Thank you. Thank you. Thank you. Thank you. Thank you. Praise him, all creatures here below.

Praise him above the heavenly host. Praise Father, Son, and Holy Ghost. The End The End

[47 : 00] The End