

Micah

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Date: 06 April 2003

Preacher: Crowter, Harold (1923-2011)

- [0 : 00] Now this evening, as the Lord may help me, I will look at the chapter that we read in the book of Micah, Micah chapter 7, and we will look particularly at verses 18 and 19.
- The 18th and 19th verses in the 7th chapter of the prophecy of Micah. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage.
- He retaineth not his anger for ever, because he delighteth in mercy. He will turn again.
- He will have compassion upon us. He will subdue our iniquities. And thou wilt cast all their sins into the depths of the sea.
- What wonderful words of grace and of truth. There are many gods in the world, but there's only one true and living God.
- [1 : 33] Who is a God like unto thee. Before I pursue that theme, I want first to look at this expression in the text that passes by the transgression of the remnant of his heritage.
- The remnant of his heritage. We must appreciate that the Lord is a sovereign with an absolute right to choose and save whom he will.
- That all of us by nature have so transgressed his holy law. That God is perfectly just in committing each of us to the punishment that we deserve in banishment from his presence forevermore.
- There was no requirement outside of the heart of God himself why any of the Adam race should be saved.
- What I'm really establishing at this present time is that God of his own free mercy has chosen a remnant.
- [3 : 11] Now, that is an expression which we sang about.
- A remnant for the chosen of God. I can't just call the language to mine. My mind's getting old. But there's a remnant and one of that remnant would I be.
- A soul devoted unto thee, allured by thy voice. We recognize, and we recognize it according to the principles of divine truth.
- That there is a people chosen of God, elect from before the foundation of the world, who God loved and has purposed to save.
- And my friends, the choice and the whole initiative with regard to the development of salvation proceeds from the very heart of God.
- [4 : 13] Now, God is one justly and rightly angry with the wicked every day. And there is no reason in any of us why we can anticipate the favor of God by anything that we may ourselves do or consider.
- Salvation is of the Lord. Salvation is of the Lord.
- Salvation is of the Lord.
- The Lord.

Salvation is of the self-fulfilling of the earth. Salvation is of the earth. There has been a remnant that the Lord has chosen to save with an everlasting salvation.

[6 : 20] Now, in and of themselves, they have nothing to commend themselves to God. there is I was going to say an absolute uniformity in our fallen nature that makes us totally possessed of demerit as far as the favour of God is concerned so when we come to consider the language comprehending the remnant of God's heritage we shall appreciate how God has sovereignly chosen a people and set that people apart to partake of his favour according to his love and has undertaken for them absolutely, absolutely salvation that salvation is of the Lord and no man can look up to heaven and say because I am different from other men therefore God has shown favour to me all have sinned and come short of the glory of God there is none that doeth good, no not one in consequence of that we appreciate that salvation is not of works we cannot work our way into the favour of God we are dispossessed of anything and everything to commend ourselves to God and yet God has shown mercy to a remnant of the human race

God has loved from before the foundation of the world a people and has appointed them for his everlasting praise and there will not be in the heart of any that God has chosen a one-sided affection they are loved of God but in due time by the sovereign gracious favour of God they shall be brought to love God in return and there is nothing, no nothing that merits the affection of our hearts more than to appreciate that God has loved us despite all that he knows what we are far exceeding the demerit which we would understand and realise within our own fallen nature oh my friends how clear the language not unto us oh Lord not unto us but unto thy name be the glory now who are to God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage you know it cost God more to save one soul than it did to create the world

God could create the world from his throne in glory but he could not save a soul from his throne in glory so that the cost to God of salvation's plan and work is the greatest undertaking of heaven's sovereign Lord of all we are all the time being brought into fresh aspects of the wonderful work of God in the six days of creation are we those of us especially that have an interest in nature in its various aspects we are brought face to face with fresh demonstrations of the wonder and sovereign work of God in nature that the various birds and the various creatures as well as the various flowers and trees they all have particular habits and particular details ordained of God in his creative wisdom that make them different one from another and cause them to react in many and various ways differently now my friends we do marvel at God's creation but we have reason to marvel even to a greater degree in that work which I hope now to touch upon that is that great work of God to salvation who is a

God like unto thee that pardoneth iniquity the greatest problem that ever confronted deity was to deal with our condition as sinful men and women and children here upon the earth oh the great necessity of divine application to this fearful soul destroying condition which belongs to us all by nature but my friends the pardoning of iniquity the pardoning of iniquity the blood of Jesus Christ

God's Son cleanseth from all sin nothing can remove the stain of sin from you and I short of the atoning blood of the Son of God and that Jesus Christ should be possessed of that atoning blood necessitated that in union with his Godhead which he had with the Father from all eternity he should be possessed of manhood and what a miracle it was that the Son of God should be made man in all the holiness of his being should in no wise take to himself in the nature with which he was adorned the influence and effect of sin what I mean clearly is through the overshadowing of the

[13 : 54] Holy Spirit a purity was maintained concerning his nature as he was brought forth a son of the Virgin Mary to be born in due time possessed of all the faculties of manhood being a child growing into years and eventually sustaining as it were the greatest burden that ever lay upon the shoulders of any man and my friends that burden was of such a nature that more than mere manhood was sufficient to carry the burden and sustain the responsibility as it laid upon him the God man Emmanuel God with us was vital to this wonderful demonstration of divine mercy who is a

God like unto thee that pardoneth iniquity the very conception of salvation's plan that sin could be pardoned that God could retain the justice which belongs to him as a holy God and yet be the justifier that a way of justification could be found is a very miracle of divine wisdom I believe this very text has a bearing on the subject I wisdom dwell with prudence and find out knowledge of witty inventions and what a wonderful invention was the invention of a way whereby God could be intrinsically holy and just and yet could receive according to his love and into his presence for Jesus sake a people atoned for washed from all their iniquity and presented faultless before his throne forevermore well who is a God like unto thee that pardoneth iniquity what would you do without some promise in the scripture of the sufficiency of God to deal with your sins of all the things that as it were over hang us as sinners born in sin and shaping in iniquity having having having transgressed the holy law of God innumerable times

I say what is the consideration that bears in upon us more heavily than the fact that we have committed iniquity and we merit the just indignation of God forever because of our sins by my sins deserving hell and my friends if God was not less God and did not do for his people the suggestion of the text here tonight before us who is a God like unto thee that pardoneth iniquity if our sin was beyond pardon we should sink and sink forever we should be in despair we should be anticipating eternity with a terrible fear of the justice of God bringing us to the bottomless pit but there it is who is a

God like unto thee God pardons here the prophet Micah is constrained of the Holy Spirit to raise this question who is a God like unto thee there is no other there is no other way to turn for the relief that you and I need with respect to the condemnation that is due to us under the law of God because of our sins blessed be God he is such a God in his wisdom in his love in his grace and in his power that he opens as it were before us in Christ Jesus the door to pardon the door to forgiveness now the other gods that existed in the world or exist in the world to which I bore initial reference they can't do anything by way of bringing peace between our maker and their own sin ruined souls the gods of the heathen helpless the gods of stone and of wood that have been made by men the gods that have been conceived in the imagination of multitudes that exist with us in the world at the present time

Mohammed and others I say they can't bring reconciliation they can't bring peace between our creator and our souls there's only one god who is a god like unto thee that pardoneth iniquity pardon brings an absolute discharge removes the ground and reason of difference that justifiably exists between a holy god and a sinful person he pardons iniquity thy sins which are many are all forgiven thee this is the expression of christ jesus with regard to the result or the effect needy needy sinner and my friends needy sinners today are in the requirement the necessitous condition and position of requiring this pardon and there's only one god who is a god like unto thee that pardoneth iniquity what a mercy to know there is a way to escape from the wrath to come what a mercy to know that the awful contagion of sin that possessed our being is pardonable that there can be as it were a reconciliation made between an offended god and our sin ruined souls and who do we see as the one standing between who is the one that mediates between god and men who is the one who is the prince of peace who is the one that has laid the foundation for this deliverance that god can pardon iniquity i like that expression in exodus with regard to the deliverance of the children of israel from egyptian bondage there's only one thing really that spoke to the safety of the hosts of israel when the destroying angel came over the nation and the firstborn of man and beast were slain when i see the blood i will pass over you and my friends what that meant did it not to the children of israel who were in such a condition of dependency upon the intervention of god and god came down and showed that distinguishing deliverance to his chosen people that those houses sprinkled with the blood were free from the visitation of destruction while the egyptians suffered in their dwellings that awful visitation who is a god like unto thee that pardoneth iniquity what does the word pardon mean to you is it

[23 : 59] a word you often employ have you ever stopped to think what will happen to me if I die a stranger to pardon and all my sins are charged home to me in that solemn inescapable judgment which follows the Aaron article of death appointed unto man once to die and after this the judgment to face the judgment and realize that we're guilty sinners we're guilty we're condemned by the holy law of

God what a wonderful thing it is to think who is a god like unto thee that pardoneth iniquity that pardoneth iniquity and passes by the transgression of the remnant of his heritage he passes by how can this be well he didn't pass by his dear son when he was the sin bearer in the garden of gethsemane and upon the cross of calvary think of the agony that Christ suffered in the garden of gethsemane when as the sin bearer of his people the burden of the guilt of the remnant of God's heritage was laid upon him well well may he as it was shed from every pore of his holy body the evidence of the agony of his soul as he travailed that their sins may be pardoned that their guilt should be remitted pass by well now think of him too on the cross of calvary the lord has laid help upon one that is mighty mighty to save jesus he went to the end of the law for righteousness he perfected salvation for this remnant of

God's heritage those whom God had chosen out of the world those that God had covenanted to save my friends he paid the debt that was owing to the law of God by each and every one of them for each and every sin of which they were guilty he procured an absolute discharge he paid the price of sin he was made sin for us who knew no sin that we may be made the righteousness of God in him let me put it to you like this just for a thought that may give some evidence of the measure of the burden and weight that

Christ undertook when he willingly and lovingly suffered for his people awake oh sword against my shepherd against the man that is my fellow saith the Lord almighty well may Christ agonize and cry my God my God why hast thou forsaken me do you know somewhat of the answer in your own heart and conscience if God has loved us the only answer to our hope of heaven forever centres around the sentence which laid upon

Christ for our deliverance who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his people God so loved the world that he sent his only begotten son and he knew what he was sending him to accomplish he knew what he was sending him to suffer he knew the ignominy and shame that would associate with his pilgrimage he knew how he would be despised and rejected of men a man of sorrows and sent a man of sorrows and acquainted with grief my friends God's foreknowledge was perfect and yet so much was the extent and fullness of his love that his own dearly and eternally begotten son should be sent to accomplish every requirement to the perfection of salvation and the deliverance of his people from all their transgressions and all their iniquities so it can be written who is a god like unto thee that pardoneth iniquity and passeth by the transgression of the remnant of his heritage he retaineth not his anger forever because he delighteth in mercy he delighteth in mercy oh the wonderful characteristic of a holy god is brought home to us in that one expression he delighteth in mercy he delighteth in mercy god doesn't reluctantly accomplish salvation in any particular with respect to it he didn't reluctantly part with his son as the saviour of his people he willingly and lovingly sent forth his son to perfect that work of salvation to bear the burden of sin and guilt in the room instead of his people that his people should be saved with an everlasting salvation

[31 : 59] I do believe that a tempting devil so distorts and presents God to our understanding that we think of him as one that almost glories in the banishment of sinners from his presence instead of God being one that delights in mercy and hates to put away God has no delight so to speak and the perdition of the lost but he delights in mercy and all my friends how many have rejoiced in the fact that despite all that they know of themselves all that they consider with regard to their own situation deserving as it were to perish they feel ready to despair but the ground that more than offsets an inclination through sin to despondency is that the

Lord delighteth in mercy he hateth to put away God is one who rejoices in the turning of his people to himself that they might be saved now who is a God like unto thee that pardoneth iniquity and passeth by the transgression of the remnant he retaineth not his anger forever for he delighteth in mercy my friends the God that I bring to you this evening and would bring that God to you in the full testimony of the scripture as exhibiting as it were his mind and will in the person and work of his beloved son whom he anointed and sent into the world as a prince and a saviour for to give repentance unto

Israel and the forgiveness of their sins everything as it were that seems to suggest an impediment to the pure and perfect relationship of God as a father and his heritage as a family is removed grace reigns to save grace reigns to save grace and my friends if you're wrestling with the question and temptation that you will never find mercy because you're not among the chosen and so forth that that's a temptation which most of the children of God have to battle with at some juncture in their experience

I may have said to you once before and I mustn't take too much time but I remember I may have said this to you but it's so precious in my memory I got in the Midland Red bus in the old days in Coventry Paul Meadow to travel to Leicester for their anniversary on an Easter Tuesday and I was so overwrought with the fact that if I wasn't elected there was no hope for me and I really questioned why I was going to Leicester anniversary on Easter Tuesday because there's nothing there's no good you trying to pray because you're not among the elect your prayers will never be heard and there's nothing and I was entombed as it were in a self in a condition of mind of hopelessness because the temptation was so strong

God hasn't chosen you know I believe he'd given me evidences before that eventually as it were came into true light that before that he had given me tokens for good but I was under this terrible temptation that seemed to be devastating I got and travelled over to Leicester and I was in such desperate condition in heart and spirit spiritually to I ventured into the chapel at Zion the old chapel at Leicester to hear my dear aged friend Mr.

[37:16] Stanley Dales announce his text and his opening remark was this the electing love of God never kept anybody out of heaven it's the sole cause of anybody ever getting to heaven now just think of that what a different aspect of the doctrine of election immediately broke into my soul I was able to feel that the very exercise that I was under was not an exercise of nature it was an exercise a spiritual exercise which God in his sovereignty had brought into my heart to know whether I was among the elect of God was a great question and I wanted to know that I was and yet

I feared I wasn't but when that dear man opened that sermon I shall never forget the effect of it I've said that my trip to Leicester I went over in the bus to the Easter Tuesday anniversary desperate like a man in an iron cage and I came back on the Midland Red bus from Leicester to Coventry a free man absolutely free feeling by that one remark that God had chosen me to eternal life and that all the spiritual exercises that weighed so heavily on my heart and the magnitude of sin and guilt that I felt it all was constituted part of salvation's plan the dead know not anything the dead know not anything my friends it's not consistent with a dead sinner to be terribly concerned as to whether they're among the elect or not that is

I believe a family feature in the experience of the children of God am I his or am I not well now he will turn again he will have compassion upon us how many times has that been verified in your heart fellow sinner fellow Christian fellow believer how many times has he turned again he will turn again he will turn again or sometimes has God forgotten to be gracious will he be favourable no more is his mercy clean gone forever we get into such a state of mind feeling that the very power of deity is opposed to us but he will turn again he will turn again the time of love will come when ye shall clearly see not only that he shed his blood but he shall say for me and my friends deliverance always centres in the atonement deliverance always centres in the atonement all deliverance that God gives is related to the atoning sacrifice of the

Lord Jesus Christ upon the tree of Calvary and when you come to enjoy the turning again and your captivity as it were is relieved and you're again made free in the truth of the gospel your mind will be taken by the Holy Spirit to realise the source and cause and reason of your deliverance is the delivering intervention and interposition of the Lord Jesus Christ the Saviour on your behalf every grace and every favour comes to us through Jesus blood now the blood of Jesus cleanses from all sin you know there's not such a thing as a partly pardoned person there's not such a thing as a partly pardoned person my friends it's a complete

Saviour with a completed salvation and a complete discharge from all the demands of the Holy Lord Christ uttered it in a word when he expired upon the tree of Calvary it is finished and gave up the gas and now he will turn again he will have compassion on us yes he will subdue our iniquities sometimes doesn't it seem to you as though sin has got the mastery does it seem sometimes that because of some besetting sin that returns and returns and returns and you can't seem to get beyond it and the other side of it that surely you'll sink under it oh my friends the scripture teaches otherwise doesn't it it says he will have compassion upon us he will subdue our iniquities do you know what it is to be delivered from some besetting sin do you know what it is to be under a powerful temptation and then as it were that temptation is so subdued so dealt with by the good hand of God that it is a source of experimental liberation from a condition from which you in no wise could save or deliver yourself and I must come to the amen mustn't I and that will cast all their sins into the depths of the same now what's your what's your interpretation of that expression of the fullness of pardon that God has given to his people according to his salvation through the

[44 : 24] Lord and Savior Jesus Christ God or if you had some tremendous weight and you think of that weight as it were being taken from you and cast into the depths of the sea you'd say well that's the last of it then that's the last of it then that's been thoroughly dealt with and my friends the sins of the Lord's people have been thoroughly dealt with they've been thoroughly dealt with they couldn't be more perfectly dealt with they couldn't be as it were so perfectly sufficient if I can use an ungrammatical expression as they are in and through the

Lord Jesus Christ listen to Paul Romans 8 1 there is therefore now no condemnation to them which are in Christ Jesus the ground of their condemnation the requirements of the holy law have been so perfectly dealt with by God himself and the person of his own dear son that the condemnation has been meted out upon him payment God cannot Christ demand first at my bleeding shortest hand and then again at mine it wouldn't be just of God to punish one sin twice but in what did you see my friends who is a God like unto thee who is a God like unto thee terrible condition and I can't exaggerate it the terrible condition that we're in by sinners but there's a cure there's an answer there's a discharge there's a way to escape

I can't find expressions as it were too comprehensive to convey to your minds that Jesus Christ is the answer the full answer the perfect answer God's answer that God may be reconciled and that he may receive the subjects of his love into his presence to be loved perfectly and completely forever and forever and forever I preach as one that must be accountable to God for what I say blessed be God blessed be God I'm free to say I am free to say it because his word declares it search the scriptures and you'll find that God is a

God that pardoneth iniquity that passeth by the transgression of the remnant of his heritage Abel was a sinner Abram was a sinner Noah was a sinner Lot was a sinner David was a sinner how did they all get to heaven the same way as you and I must get there the only way we can get there you come into the New Testament there's Mary Magdalene she was a bad woman she was a good woman what made the great change in the life of Mary Magdalene the forgiving love the gospel according to Luke chapter so so