

# Iniquities forgiven (Quality: Good)

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[ 0 : 00 ] Psalm 130 If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?

But there is forgiveness with thee, that thou mayest be feared. The Psalms, of course, were written by godly men who wrote as they were prompted by the Holy Spirit.

They were looking back over life's journey, life's trials, life's deliverances. They were at times expressing their deepest concerns and sorrows and then the Psalm finishes so often with the sweet hope of a soul trusting in the Lord and looking unto the Lord.

I wait for the Lord. I wait for the Lord more than they that watch for the morning. A living soul will be found praying and watching and waiting and if there's faith in our hearts as living souls, we shall be found trusting in the God.

However, deep the circumstances. You see in this Psalm, David says, Out of the depths have I cried unto thee.

[ 1 : 25 ] Now each heart knows its own bitterness. In travel for sin, in seeking for grace and forgiveness, each heart knows the depths which the Lord permits his people to go into under Satan's temptation and so that we might pray.

We wouldn't pray much, would we? If we weren't tried, if we didn't come into sorrows and troubles, we shouldn't pray much. You know we wouldn't.

But David puts much to prayer. Lord, hear my prayer. Let thine ear be attentive unto my cry.

The beauty of this Psalm. It's the Lord instructing us in that matter of prayer. I cry out of the depths, Lord. Hear my prayer, Lord.

Let thine ear be attentive unto my cry. And then he's mindful, isn't he? That if the Lord should his mark, iniquity.

[ 2 : 37 ] Your and my iniquity and sin. David had a deep sense of sin. He was brought to it.

I was born in sin. Whether that refers to his being born out of wedlock, we don't know. We're not told. But he came to that deep persuasion that he was born in sin and shapen in iniquity.

It's a truth well learned in the school of Christ. You see, sin today is thought very lightly of. Unless you commit some great crime.

Sin is a matter of natural course of life. It isn't so with a child of God. Forgive my sin, Lord.

Create in me a clean heart instead of a sinful heart. Renew a right spirit within me instead of a sinful spirit. Like the prodigal's elder brother, he had an unbrotherly love.

[ 3 : 43 ] How he murmured against the father for loving such a prodigal. Well, I won't go into that side of it this evening.

But I want to come to this matter of forgiveness. David here is saying, if thou, Lord, shouldest mark iniquity.

And we know, I wonder if you do realize by faith that thou, Lord, seest me.

Seest me. What a revelation that was to Hagar. Thou, God, seest me. In the wilderness alone, God saw her altogether.

And a sinner will say the same. Thou, God, seest me. Altogether as I am. And when we come to faith in Jesus Christ, we are thankful that he does see.

[ 4 : 50 ] Oh, we are thankful that our secret sins are exposed to the light of his searching eye. We are thankful that he sees and knows all about us.

However painful that is. Because it makes us pray. It makes us sorrow. Brings us into that state that we read of.

The contrite and broken heart and spirit before the Lord. And how the Lord loves to hear his children pray.

For that mercy that he is rich in. And that forgiveness which he abounds in. Well, when we are quickened by grace, we have to pray like the psalmist.

Remember not against me the sins of my youth nor my transgression. Remember not against me.

[ 5 : 53 ] What do we understand by memory? God's memory is quite different from ours. God never has to remember.

Remember. Remember. Remember. Remember. Remember. Remember. Remember. Remember. Remember. Remember. Things are always in his mind. Ever before him. He sees everything. He remembers everything. It's a way of expression in his people's prayers to ask him to remember, not against them.

But with us, remembrance is because we forget. And we need to remember. But God never forgets.

And so the psalmist is saying here, if thou, Lord, shouldest mark iniquity. That is, in a vindictive way of justice. I say that, it's a law term, isn't it?

A vindictive way of justice. It's when a lawyer would say, well, there's this against them. I can list the things that are against them, these charges that could be made against them, and the penalty will be assessed by it.

[ 7 : 06 ] Now, air God doesn't do that. I've been thinking of those, we read of in Malachi, then they that feared the Lord spake often one to another.

And a book of remembrance was written for them that feared the Lord and spake often upon his name. God's book of remembrance, he never forgets.

But it's before him to remember everything in the life of his people. In God's remembrance book, oh, may I find my name recorded in some humble place beneath, my Lord, the Lamb.

Oh, could it be our pleasure tonight to feel that we fear the Lord because of his marvellous grace, sovereign grace, that fear implanted, and that we remember him and speak often of him one to another.

And what does the Lord say of those? that day, why, they shall be mine in that day when I make up my jewels, and it seems almost too good to be true, doesn't it?

[ 8 : 34 ] But the Lord has spoken, they shall be mine in the day, and he will make up his jewels, a crown, and he will be crowned with a diadem of glory and praise.

And here David is saying in our text, if thou, Lord, shouldest mark iniquity, that is, to charge it against us and count it up and in the end bring us to the judgment seat, for we shall all, says the apostle, appear before the judgment seat of Christ.

Now, we have little understanding of what that means, and the extent of that judgment, a believer's hope, is in that word in the eighth chapter of Romans.

And I don't speak it lightly. There is now no condemnation to them that are in Christ Jesus who walk not after the flesh, but after the Spirit.

If we walk after the flesh, we shall die. If we walk after the Spirit, we shall live to an endless day. And our hope is in that the Lord will not impute iniquity unto us.

[ 10 : 01 ] David said in that psalm, we read Psalm 32, blessed is the man whose transgression is forgiven, whose sin is covered.

And forgiveness with God really is the covering of his people's sin and guilt. The pardoning love of God will cover us as the precious blood of Christ our surety will forgive us and cleanse us.

Blessed is he to whom the Lord imputeth not iniquity, and in whose spirit there is no guile.

That surely speaks of the fear of God, doesn't it? In whose spirit there is no guile? Oh, but we know the opposite, don't we? What a blessing to be a changed character.

What a blessing to be a returning prodigal, walking in gospel truth and ways, possessing the grace of God, and then whose spirit there is no guile.

[ 11 : 12 ] And the Lord knows, the Lord sees our hearts, he sees exactly what you're thinking in response to what I'm saying tonight, but the blessedness of the man to whom the Lord imputeth not iniquity.

And here before us in the forgiveness of sins is that blessed imputation of sin to our dear Redeemer. You think of these with me of the sin of the people of Israel in the wilderness when they were complaining and murmuring against God and God for murmuring sent fiery serpents to bite them.

A symbol of judgment, God's righteous judgment against sin and in that murmuring and unbelief of the God that had been good to them had gone before them in the wilderness with a cloudy pillar by day and by night, had fed them with manna for 40 years and now they complain and God sent fiery serpent to judge them and God by his mercy called Moses to make a serpent of brass.

Brass is in the scriptures judgment. Judgment for sin. Make a serpent as means of smiting them to death.

Make a serpent of brass innocent and there we see a type of Christ and there Jesus saw himself because Jesus said that if I be lifted up will draw all men unto me and so we see Christ judged under the law.

[ 13 : 09 ] We see the imputation of our sin the church's sin to Christ and he was lifted up to die. You know you young ones I don't tell you stories perhaps I should do but you know I've just been looking at that hymn if I can quote it Jesus came from heaven to die the Bible tells us he went he came to die that we might have our sins forgiven who went about and did such good and when I was young like you I used to think oh but they did that to Jesus who went about and did such good they nailed him to a cross of wood and he was such a holy innocent man the son of God he did such miracles yet they hated him he came from heaven to die he wasn't born to live he was born to die in the place of his people in the judgment of God upon his people sin he was to be lifted up on the cross and tonight again our work must be to lift up a precious

Christ who forgives sin we often preach of redemption in whom says the apostle we have redemption it's in Christ even the forgiveness of sin and the apostle gives us another understanding of the truth when he said about the law he said the law in that it was weak through the flesh that is men and women's inability to keep the law in its entirety and fail so often in any desire to keep the law at all in that it was weak through the flesh God sending his own son in the likeness of sinful flesh condemned sin in the flesh he condemned their sin in the judgment of his dear son that the righteousness of the law might be fulfilled in us and so here you see the imputation of sin to

Christ who was made under the law and suffered the curse of the law being crucified and lifted up upon a tree and Jesus said before he died and if I be lifted up I will draw all men unto me can you say tonight with sweet joy dear Lord thou hast drawn me the love of God the father has drawn me through the blessed spirit to believe in Jesus Christ at his feet to confess my sins and know the sweet forgiveness of pardon can you say it he has drawn me like the prodigal drawn back by want yes and drawn by want and need but here Jesus said no man comes to me except the father which sent me draw him and I will raise him up at the last day how sweet then to realize we've been drawn unto

Jesus Christ to look and live commanded by Moses everyone that looks shall live and you know many died and many would have thought why look what's the point I'm dying what does it matter no bid the dying look to the lamb to the brazen serpent and it's the same gospel message today to look to Jesus and see your sin imputed to Christ and if the weight of my sins is great how much must be the sin of all when mine only mine is so great when you feel the weight of sin your own in the sight of God and think of all those that you are with in union with

Christ who know their sin of sin and you says well he bore that load instead of me is Christ instead of me is seen that imputation that substitution of grace this is the gospel well if God should mark iniquity oh Lord who shall stand well none of us would none of us would we've read of David's penitential psalm I've been reading in the second book of Samuel chapter 12 of where the Lord sent Nathan to David and spoke of a poor young man and a rich man and the sin of David and David was so vehement the man that has done this shall surely die and Nathan said to

[ 18 : 56 ] David thou art the man thou art the man you're the rich man that has taken a poor man's wife and how David was convicted by Nathan why hast thou disobeyed the commandments of the Lord in adultery in a complicity to murder and Nathan said to David but the Lord has spared thy life what forgiveness David knew didn't he the Lord has spared thy life but thy son that is born unto thee shall die you see in our day and I'm coming from my text a bit they speak of sin you've only got to say sorry to the Lord and as often as you say sorry you are forgiven but you seldom hear a word about the chastening of the

Lord David was chastened the son that was born to Uriah's wife how old it was we're not told was to die and how David mourned over his sin seven days he lay prostrate on the earth and today we seldom hear anything about penitence for sin just say you're sorry God will forgive time and time again what a travesty of the truth oh but believer you know with me that the Lord doesn't just forgive seven times he forgives time and time again sinners like us because he would forgive he delights to forgive his loving heart is forgiving but whom the Lord loveth he chasteneth he scourgeth every son whom he receives and

David knew chastening and scourging in the death of his son and he found yet peace and joy but he knew that God had pardoned him and he knew that God had received him oh there is forgiveness with thee that thou mayest be feared the text says that precious word but that connecting word but there is forgiveness with thee and look at these two words there is there is forgiveness with thee and a believer's heart will rejoice and say yes dear Lord I know that there is forgiveness with thee because thou hast forgiven me mine iniquity thou hast covered my sin for Christ's sake thou hast forgiven me and blotted out my sin

I can rejoice in the forgiveness of sin and a chastened spirit will say Lord create in me a clean heart renew a right spirit within me lead me in the way everlasting yes but there is forgiveness with thee and it's an important truth there is forgiveness what for the Pharisee in his righteousness as Jesus told that parable of the Pharisee that prayed and said I thank God that I am not as other men are I fast twice in the week I give tithes of all that I possess and I'm not like this publican Christ spoke of the Pharisee and he spoke of the publican the poor man that couldn't draw near couldn't lift up his eyes to heaven smote upon his breast for that's where the trouble was

God be merciful to me a sinner and we've led you to think this morning of the prodigal and how much farther could he have gone but in despair and self destruction but he comes to his father for forgiveness and for the vilest there is forgiveness one would think of the gods of men that they make with their hands why they have to appease their gods with sacrifice they have to appease their gods sometimes with human sacrifices still being done but there is mercy with their God because he is a holy God and a righteous God and for Christ's sake he can forgive oh my friends there is forgiveness with God that he mayest be feared when I think of the dear woman the

[ 24 : 27 ] Greek woman that came to Jesus for her daughter possessed with the devil and how the Lord dealt with her he answered her not a word and she being not one of God's people not one of the elect not one of those that the lost sheep of the house of Israel not one that should take the children's bread she must have felt an outcast she must have been felt deceived anyhow she went to the disciples and they couldn't help her and when the disciples came to Jesus send her away Lord she cries after us they may have said well give her what she wants Lord and send her away and we shall have peace we don't know we're not told but she followed them Lord help me and she fell down at his feet and worshipped him saying

Lord help me but she gave him his proper title O Lord thou son of David help me and you see the Lord's testimony to her daughter go in peace thy faith has made thee whole but was she a daughter when Jesus spoke to the woman of Samaria and she knew that he was the Messiah and Jesus had said to her I that speak unto thee am he and she was quite amazed and she went left her water pot and went come see a man that told me all things ever I did is not this the Christ and don't you feel when the Lord said to her that she was a daughter of Abraham yes she was a

Jew a daughter of Abraham of Abraham's seed that should be blessed in Christ and here Jesus is saying to this Syrophoenician woman daughter daughter although I've not answered thee a word although I've said and I'm not sent but unto the lost sheep of the house of Israel although he had said to her yet shall I take the children's bread and give it to dogs as the Gentiles were called dogs by the Jews and the Pharisees a demeaning name he said daughter go in peace thy faith has made thee whole don't you think she found forgiveness and mercy how many of the Lord's people have had those words spoken to them with power daughter go in peace thy faith has made thee whole and in that way the Lord did not speak of forgiveness and sometimes when he forgives you and me he does not speak directly of forgiveness

I well remember in my own early experience I may have told you this before my sister was grievously afflicted with a nervous breakdown we'd never experienced this in our family amongst our brothers and sisters normality of mind and here was one sadly afflicted and as a young man I had not much experience of praying but I fell on my knees and I prayed to the Lord but you see the Lord had a purpose for me and not only for her as I prayed for her son thy sins be forgiven thee and I said but Lord I'm not praying for that son thy sins be forgiven thee and I said but

Lord I'm not praying for that I'm praying for my sister son thy sins be forgiven thee and I couldn't say anymore I was completely taken off what I was praying for because the Lord was speaking to me such divine comfort as I've never lost the comfort of and hope to die in that my sins for Christ's sake are forgiven well I couldn't pray for my sister anymore it's as if the Lord turned away my prayer but no he took that opportunity of my distress he brought me to that place upon my knees to confirm his love to a poor sinner and you don't forget these things if the Lord speak forgiveness to your soul you will never forget them he may not speak that word he may speak daughter go in peace he may speak something else of comfort but in it you will know that there is forgiveness with God he has forgiven you for

[ 30 : 17 ] Christ's sake well I went to father and told him that she was going to get better I knew it but poor father couldn't receive it he shook his head he was so despondent I wish I told him what words I had but you see we are young and we don't express it what we meant but she got better and she lived to be 80 and it was at that time Satan was delivered from her and I learned after she had died at 80 that the Lord appeared to her that night of my prayer and delivered her from that temptation so you see we have a God who forgives sins sins there is forgiveness with thee it is with God it's in his heart it's in his heart's love and he can forgive and he will forgive and he will forgive the vilest what do we sing the vilest sinner out of hell oh I'm not so bad says one the Lord will forgive me I've not much to forgive no that's not the language of a living soul fail I to the fountain fly wash me save you or I die it's a way of forgiveness isn't it and sometimes it's a very sad circumstance that brings us there often is the means whereby we pray and are received graciously and are forgiven mercifully hey we love that word don't we you as he quickened but

God who is rich in mercy for his great love wherewith he loved us what so says their text but there is forgiveness with thee that thou mayest be feared what a beautiful expression that is the God that is holy and righteous and just whose laws are holy who in a natural sense should mark iniquity should reckon them up should charge them to us should punish us for us if they should mark iniquity but as we have seen that he laid our sins on the lamb and he bore them away that's where remission of sins is and in our last hymn if I have the privilege of it it is payment

God cannot twice demand for sin not twice demand payment for sin first at my bleeding shore at his hand and he has in that substitution he's punished our sins upon his dearly and only beloved son his ransom was his own precious blood he's punished his dear son for us payment God cannot twice demand first at my bleeding shore at his hands and then again at mine can you believe it what the dear hymn writer felt and rejoiced in had confidence in can you believe it and then again at mine have we fears about dying have we fears about standing before the judgment seat of

Christ dismiss those fears for whom the Lord forgives he loves in forgiving and he will never retract from it whom once he is forgiven he will never charge again but he will chasten whom he loves and whom he receives what son is he that the father chasteneth not our father says the apostle do in their anger they did it in their desire that we should live rightly but he for our profit don't despise the chastening of the Lord my friends for there's fatherly love in it there's forgiveness in it well I'm going to leave the word we've looked a little at the God who could charge our iniquities but who doesn't else we wouldn't stand we've looked at the imputation of the church's sins and our sins upon

Christ the sinner who died the just for the unjust and we've looked a little at the forgiveness of sins for the vilest of sinners come then if you do not know this forgiveness if you want to hear the words of Christ speaking to your soul then pray may the Holy Spirit send us home to pray for mercy and for grace grace to live in the fear of God and that blessed fear is to praise and serve him all our days and then at last to praise him forever well the Lord blesses word and the Lord bless you each Amen do done today hi to curse those