

There is forgiveness with thee

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[0 : 00] We turn to the room of Psalms. Psalm 130, and words in verse 4.

Psalm 130, the full letter. In the reading of the three and read, The Lord should have marked the energies, O Lord, who shall stand?

But may the forgiveness will be that thou may be healed. Be words, but may the forgiveness be that thou may be healed.

There are some statements in the Bible, which are often given only to believers, also, apart from the end of the month, the sins that fall till.

And there are those statements, which are often given only to others, they are addressed directly and exclusively to them.

[1 : 18] But there are things written by the Bible, which are applicable to all alike. They have a message to the leaders and to us believers.

Now here is one. Both the saved and the unsaved are to find comfort.

If you can state it that it is forgiveness with God that can be healed. Now that is not true in any case. It is true in every bell case. There is not true in any case. There is forgiveness with God. There is no forgiveness with God.

But God doesn't give this forgiveness. In this clearly, you see, or in any case, you see. There are people in any case.

[2 : 25] There are people in any case who God believes it. But they don't hate it. Some preach to them.

They merit it. I didn't fear of the Judgment on Judgment Day. There will be people who will give all their souls to get forgiveness.

But it won't be available to them that day. So that the statement is restricted to sinners in this life.

When I say sinners, I mean saved sinners as well as unsaved sinners. The statement is restricted to those who are in this life.

Now one more word before I come on to the image is then. It tells us that if you haven't at any of the Jews, you will not set any value whatsoever to what God says is by the Holy Spirit.

[3 : 45] Any more than, and that's why a different was said then value to food. For a different who is not to stay, was said value on crystal clear for others.

It is only those who have a sense of gift to whom these words will come as heavenly use, if they do them when they come, as a message from God.

But it is better than coming up to the statement itself. There is forgiveness, but there is forgiveness with me. But there is forgiveness with me.

And first of all, you know that the word is said, but the forgiveness is with God. The forgiveness is said in the written because the one who wrote these words had a knowledge of the evil of sin.

On one occasion he committed a sin, which injured some of his fellows. And in his confession of it he said, Against thee, thee only, have I sinned.

[5 : 13] Now in a sense, that was not the case. It wasn't only against God they have sinned. They have sinned against, as it was willing.

But he was not conscious of the evil of sin. But he confessed it in that way. Against thee, no pain have I sinned.

Now, it is because sin is their nature, however it is committed. In seven nature it is against God, that forgiveness said to be with God.

We may sin against those sinners, and we may forgive us. But God may not forgive us for the sins we committed against them.

Of the sins in the sins that have been enough forgiveness. And God may. So then, the real things and substance and the factor of the state in peace, that there is forgiveness with God.

[6 : 33] Perhaps you are ultimately man, not to have sinned under conscience with regard to anyone else. To any person living with David.

It is not very likely that you are in that position. There are very few who were or are. But, whether you have or not, doesn't make any difference to the statement.

However, you have sinned against God. Whether they are sinning against the heavenly, or women, or not.

So then, this is our own silly believer, stating, after the degree of the two of us all, and as a very new stitch to us all.

Now I want to advance and live in on this, for a short time. What are the aspects of sin that should be taken into consideration, and not be sinfully done?

[7 : 44] Well, first of all, there are sins of peace, sins of action, we are sinned against God.

One thought in the same way, by any means, not only the same measures, but the other thing against him, is to be sinned against God.

Some of the questions, with fraud, with deceit, and so on. And there are also things, which we do not take you in the most of the nation, so rightly, because a lot of people have worried about the things which they have done, but they shouldn't have done.

But there are also what is called, what is commonly called, the physicality of the human being, and the physicality of the human being, and the physicality of the human being, and the physicality of the human being, which is commonly called, sins of omniscience, but it is the school of the Church of England, prayer book, teleputically, we have not done the things which we ought to have done. For a lot of people, many people, don't think of that. And we are seeing, I could say constantly, or almost so, by not doing the things which we ought to be doing, both with regard to God, and with regard to the human being.

[9 : 19] See, I may believe that this is a few things, and it is quite clear in the Bible. there are some people who, by the example, believe me to help, and are interacting the means of and going to help.

and one of those who never said that bad example, who never said the wrong word in the presence of anyone, are likely at the means, directly, of sending people to your lost eternity by the mediated. by the mediated. Some of the lost people, they don't pray for these lost souls, they should.

They don't warn them, they don't tell them, about the way of life, and the way of living. They spend evenings with them, but there is no word.

About the time, or the time of life, or the sins. They join with them, whatever is going, but they relate to their souls.

[10 : 47] Now, it doesn't have a sin, not less greater, than the sin of setting and banish.

You better know. And you can see what it has to say, by way of puke, and by way of parody, concerning the sin of the naked.

And a sinner to neglect, is a terrible sin. There are things, particularly to take the foundation, not to strike tears into the heart of us all, but particularly to take the foundation away from those, who have the righteousness, of their own uprightness, of their delicacy in life, in relation to the fellows.

I am not saying it isn't a beautiful thing, in fact, if this is all a beautiful thing. But if it is in your sense of righteousness, and if it is made a foundation of giving a hope for eternity, then it is the most stummit of the thing above.

That is what sends the parliament away from the earth, the moon-jumplessness. And if you think that because there is nothing anyone can pay attention to you, you will be saved.

[12 : 24] I love the other attention to this, that there are many mantises of peace, of which you are living. Not because you did things wrong, but because you didn't do things right.

Things that you have to do, you didn't do them. And God is going to hold you accountable for these at the end. Then of course there are a number of words.

And I am here to say a few of words, as I do, as I do the actions. There are evil words, malicious words, words of God, words of slander, words of maddening, words of maddening.

There are these words. And there are many words, words that have no harm in a sense, concerning ourselves.

And yet from their views, when other time from their strict influence, that we are guilty against love.

[13 : 45] I remember the time, Mary, and I see that, don't you? I see that, I see that, I see that. But a man who believed death, a young man, who was under deep concern for the soul.

But he didn't care anyone. But one day, if you were there, he saw the village eggs.

And he thought he would have said it anyway, so that this man would speak to him about his eyes, and give him some like that direction.

And he did. And they loved each other for quite a long distance. And the elder said nothing to him.

But all the things about worldly men, nothing wrong with him.

And there was no word about Christ, but the Bible of salvation. And the concerning that man had vanished, and so not became a dying.

[15 : 01] And Mr. Maffari, in his own dramatic, and dramatic way, described by the young man towards his unflated.

And gave up the ghost, saying, Trevited be the enter. Trevited of my trevited, among the elders. Now friends, I hope no one will go into eternity. See, a careful promise, even when he doesn't see it.

For a simple reason, that we did not talk to him, or enter in a way of life, when we have the opportunity.

You see, what sin is, it's an evil thing. I'm not going to be able to find all sins of thought. Of course some of us are very pert, and all pert, in the sight of God.

[16 : 05] He will think we are them. It's because we are. Well, if not one is within any purpose, in our thoughts were to be discovered, in our lives, in our lives, in our lives, in our lives, in our lives, in our lives, God will soon take away of the land.

But they are not. But God knows that. And when we talk to all these things, there is only one word more, that I want to say.

And that is, that not only is sin in you, but sin is a constant presence, a constant presence in the sight of God.

It's never in the past, it's never in the future. Sin is always, the sin that he did 40 years ago, 50 years ago, he such presence with God, as if you were in 2.0.5.2, there is no presence of future with God.

He does it for gain. There is no trust. He doesn't look upon something, and nothing we've done yesterday. He looks upon everything, as the presence moves.

[17 : 31] And it can't be otherwise. Seeing he is eternal, and the infant, and the ancient God. So now then, don't you think that he's on the mind that you have on God?

That the condition of sin has lost his day, too. With him, it is all this reason. But no, that's not the quite of the statement.

But that is something that when we say, in order that the statement might be appreciated. The quite of the statement is, that, with God, there is forgiveness.

And as first of all, as I say, that this is repeatedly declared in the mind. It is not the right of the statement at all. It is not one of these mysterious statements, which people will try to grab with, and try to get an email, and to tell the stiffer on it.

It is not one of these things. There are these statements in the Bible, which, here in the very best, can complicate. the things, but this is repeatedly stated in the most single terms, and my friend is pleasantly God for that.

[18 : 48] For though I would like to and probably, who have not thought that I will use my own words, I would like to offer attention to them. But they are so common that you are familiar with them.

Who is my God, my country, who parted in this iniquity, and prophet by the translation of the remnant of Ike, thou dost not repay my new brothers, because thou deny the sin of mercy.

I never think of the words of the prophet Isaiah who went together tonight. He says, there is just multiplying part, an unabble part, it's very different, but in the margin of being, you see, multiplying the part.

And you know what this means? Though there is multiplying part, though there is multiplying by itself, you speak it, there is no end to the answer you come to, to the thing that you have, and not. It's a divine multiplication of forgiveness. And with such statements that the Bible declares that sin can be forgiven, and is being forgiven.

[20 : 11] I will not doubt as an eight cloud that is in the flesh and as a cloud to thy sin. As far as the east is from the west, so far, there is a normal proof of transgressions from this.

Not only are we in the iterations of it, but there are pretty something in the Bible. And I could give you many of these. There are more than I can possibly give you, in time without exposure.

There is, for example, the case about him, how is the right thing? He simply gets gone. And that was the greatest sin that was ever committed in this world in the fact of the crucifixion of Christ. It was the sin of an innocent man against his Creator. And we cannot just grasp what is sin at all. We don't sin as a people. There are sins and by reason and terrible aggravations they have no hated and the right of God than others. Now, apart from the crucifixion of Christ there never was any more hated than for this man who was created perfectly in the image of God and was in it to have deliberately carried away disordained his command.

[21 : 33] And here we believe God forgave His Spirit and gave him a promise. And in the consensus of obtaining I don't know even if you say anything to the contrary that Adam was saved by the things of God.

And then again you have the innate success. You have a mercy for maybe the speech of Jerusalem and run with the blood of the state and live for the cause of the dead past that his be here in grossly compete.

the peace. There was nothing you could do that he didn't do by the way of evil that we can think of. I think you'll find before where you're in the second Bible chapter 33.

He wrought immediately in spite of the Lord but when he watched his heart he prayed unto God and the Lord heard him and the Lord forgave him.

and then of course you have number of others including his soul of the church. So it was before a Persecutor and a Plaschmer and a Julius but God needed mercy.

[22 : 50] You have the heathen to whom he preached afterwards people in Ephesus people in and he speaks about them having a to take mercy.

He narrates their sins they were all and murderers and they were all sorts of things but he said he had they received mercy from God.

So with these proofs the Barren chapters that they gave forgiveness with God the Lord. And we think on another proof that there is forgiveness with God that God gave His Son to build propitiation for us in the earth.

And others have greater grace and a greater gift from God than even forgiveness itself. It's our great mercy.

It is our amazing mercy. It is our amazing mercy. It's our mercy that means that you and I should receive forgiveness from God.

[24 : 02] But it is like that God gave His only begotten Son. To be the propitiation for us.

There is no mercy like that. But the reason what we shall bring in this in this place is that this is the proof of all proofs that there is forgiveness with God.

Jesus Christ damned bearing our sins in His own God's human He He drug the cup of condemnation the cup of damnation on the cross.

He was put into the darkness of being forsaken of His past. For I can't. And this is the greatest proof that there is forgiveness with God.

And I may say my friend in the person, if the devil ever wished to you, I was going to speak about this later on, if the devil ever wished to God for you, then I am going to ask you to present to Him people like Anansi and Saul of Caches, and such people are these, great sinners, I am going to ask you to present to the willers the past of Christ's then, the past of Christ being made sin for us who have been to the Bible uses the strong and proper expression in spite.

[25 : 49] I think I will mention to you before that sometime I heard somebody praying and he was saying in prayer that Christ had born the beserked of our sins so he did.

but the Bible doesn't believe that. The Bible never says that. Except directly. Or the Bible says he not by trying to spoil the desert about sin but by trying to spoil out of your ears.

And after the more ideas the others include him in the man. he was made sin for us. He was made at heart for us.

And these statements come when they are put so strongly to assure us that in the heart of God with God there is forgiveness.

The times were a silly and bad. Well then, my friends, as far as the ordains of God is concerned, that doesn't matter. Any more than you have never cursed but once. With God is complete for me. And that's not driving me.

[34 : 16] But sometimes they say, well my friend has been a son of God. And it's never something you have healed. And some of you will never tell. But you say, I spent my time among the monks, among the enemies of God, for there was no worries. And I went home to my wife and family like I did.

And many times. And that was living for me. Doesn't the Bible say that drunkards will not inherit the kingdom of God? The Bible says that, but he doesn't say that drunkards will not inherit the kingdom of God. If you will say that you will not be in the bank.

And if you are forced to be a person, what's safe, then you will find the notion of it. Some people may say, my life has been increased. I will blush, you say. I will blush people who knew what I did. If they knew what I thought.

They will scream me, they will the blood of increased, the scar of increased upon my conscience and soul. And that will be what I thought. And that will be what I thought. And that will be what I thought.

Instead, yes my friend, but that's only what you should be spared. In cleanliness is a sin that can be forgiven like any other sin.

[35 : 46] And in the way, be clear the cleanliness. That will not constitute a merit before God in us anymore than you are. Suppose he will not be able to cleanliness and not be able to cleanliness and not be able to cleanliness.

That will not be a merit. You will go to God and say, I never drunk, I never cursed, I never committed a clean up. I never thought in a clean up. That will not be a merit. God will be to see him on that.

No friend, he came to call the right. None sinners are sinners. Suddenly he says, I will be my time to be a will you sinner?

You say, I remember when the time before the time I was suddenly in my years. I remember when I said that I was going to be swallowed every day. And I loved God and I would see in the morning that I would never do the night of that again.

And I feel again. I bowed the bells of God upon me and I broke my bells. And something broke the rose that tied his hand. They meant love it.

[36 : 56] It was willing against my conscience, against the eggs of pain in the blood. And for all I know, you must have heard even the word of God coming by way of his view.

And telling you, I was warned of John the Baptist's war in hell. It is not so, what was he to have us, he said. And he couldn't let him more attention. And he said, I will be the word of God came to you like a piling Bible.

He will be to your soul. And telling you, you are wrong, you are guilty. And yet he carried down his sin. My friend, it makes no difference to the forgiveness of God.

That may be true of you. But the forgiveness of God, Father, you say, will be there his forgiveness. And I could go on and down and down and mention these things.

So there is no room for despair. No room for despair. And I want to preach to you, you know. Don't despair. Do you know that we include all the sins that you ever had to wear a painting of?

[38 : 06] Into, into, into one front. Every one. All the darkness and all the cleanliness and sorrow and purity and purity and the flesh and the flesh and the flesh and the flesh and the flesh and the flesh and the flesh and the flesh and the flesh and the flesh.

And if you are to put them all together into one front. They wouldn't constitute nearly such an awful thing as one part of despair in the sight of God.

No, the sin of despair is the worst of all evilness. Do you know what he did? He has a causal effect upon your mind.

You've felt the world of God for you to speak. You make God alive for you to speak. God says, we'll be here is what he is. And you say, where is this?

There can't be a problem for me. And God says, there is. And we need it for me. It's a sin of a dream. Oh, friends.

[39 : 13] If only you knew the terribleness of the sin of despair. The sin of despair, if you want your heart not to be hardened, one minute of despair hardens your heart like I am.

It corolls your dead soul. It takes away the fountain of hope. It leaves you out of your purity. It leaves you below that God, below that fear.

There is evil sin of despair. So I will plead for you tonight in the name of my God. Don't despair. Christ, thou, that shed his blood, and the blood of the kingdom of Christ, cleanse us from all sin. But it won't banish you from the sin of despair if you continue with it. It won't banish you from that. It won't banish you and let you believe in his efficacy. Unbelief in despair, our God, as mentioned, light and darkness.

No, then, don't despair. But believe that he is the indelible of the blood of Christ and is declared by the word of God. And then again, I would like to say one word, because I am immune from it.

[40 : 27] Maybe this, because I am immune from it. Maybe you say, oh, well, if I were one of the people of God, I would have used it.

I would have used it. You know what Jesus told us in Christ was to say in prayer? He told us to say, and not let it be, and forgive ourselves sins.

You see? And there is no other moment, my friend, that he don't need to come to the fountain open for sinners one to clean it. And there are bad shoes of the oldest Christian here at night.

He is more thankful to God than he is, and he ever did, and he ever did.

Even if he thought it 50 years ago when he was so gentle conditioned, the longer he leads, the more thankful he becomes to God, that with God there is no peace that might be in him.

[41 : 39] And I am sure he is back in a different way. Now what does it flow from? It flows from the infinite into the boundless ocean of the love of God.

That is how it flows from. We need it for forgiveness. It is our freedom and every soul of goodness coming from the fountain that is deep in the heart of the eternal.

The fountain has a spell in this death and my friend here is forgiveness with God because he loves this death. He loves this death and he is truly.

So Paul says that God has proved his love in that five people against him and Christ died for this. And he is found and that is deeply in his love in his heart.

And therefore he is saying we are the leaders of people. That is why we are the leaders of Jesus.

Oh I wish you would believe this statement that God is love.

[42 : 39] that from the end of the day that we have to get the fulfillment, what will you, what will you produce in your soul. And will you mention just a few things I only mention without the nocution of them.

First of all that you will produce repentance. You repent of your sins and wish you have never done it. That's one thing.

And if you get the forgiveness of God you will do sin you, they always surprise you by your obedience. You will not repent and believe it, but you will not sin again deliberately, unwittingly, and under the parameters you went before.

All you will sin, of course, that's just what I can say, that the moral speaker means it is not just those who are not a speaker. But you will not do it deliberately, your heart will be made up.

Your desire will be not to do it, but it is not the move that you know that you do with the email and you cannot. And the third thing is, you will produce an exceeding gratitude in your heart.

[43 : 57] Thanks be to God for the speed of the Lord. We will be in your forgiveness. And do you know, friends, the grace that God creates and breathes in the heart of the penitent and never dies, it is like the fire that was on the altar, it never goes out.

You will thank God, but tell you the truth, you will thank God that evil as you are, although you will be as evil as you tell us, evil as you are, God will give you forgiveness and give forgiveness for you. And one more, there is forgiveness in the heaven. But remember, when you must have done this heaven into the heaven, he did not forgive before you pass.

From the one to the other, there will be no forgiveness. There is no forgiveness in the end of eternity. The only love sweet one of the obligations.

He was only to create. He died suddenly, and I know what will tell him. What may happen to you and to me?

[45 : 13] I am not fighting you at all, don't think that. But all I have to say is that this present case is going to become the past.

In the case of every class of souls behind us. And in years he is living through the ages of eternity, and in the phases of the lust and the torment, with God that was forgiveness, but how you did it?

And now he is who stopped us. Lord, friend, will not let the anguish into the office. Will I not help you to come to the Redeemer?

I am the encounter. He will in no wise cast him up. Next. Yes. All right. Lord, will only let the son of the warriors to go round.

And tonight we desire to thank thee and thee, that there is forgiveness in thee. There is nothing we do or say, for which we do not mean in addition, forgiveness.

[46 : 28] There is sin attached even to a phony exercises. And so we come unto thee. Believe thee that the blood of Christ cleanses us, not only can cleanses us, but that the devil cleanses us from all sin.

Give us the joy of the doors. Oh Lord, give us the joy of knowing that those sins are forgiven. I need for thy name's sake.