

Our Church News

A Protestant Reformed Weekly

VOLUME VI

FRIDAY — JULY 4, 1941

NUMBER 27

Devotional

Forgiveness Of Sins

"I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins."

Isaiah 43:25.

Thou hast not called upon me, O Israel, says the Lord of Hosts. Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. Who among us cannot understand these words of Jehovah and hear them spoken as it were personally to him or herself? And thus it behooves the people of God to humble themselves and confess that they indeed have wearied the Lord with their sins. And when it comes to the salvation which we too may confess, then we must repeat with Isaiah in this whole chapter that it is the Lord that formed us; it is the Lord's whom we are. Yea, continually the personal pronoun

nature. And if you ask what are sins? then the answer is very plain. Sin is the positive action of our whole nature, both mind and will, opposing and hating God who created us in His image.

O, surely, many various words are used to denote this sin of a nature turned positively against the Most High. In the words of our text the word transgression is used, indicating that the nature of the sin of Israel was rebellion. The people of God had rebelled against the expressed command of God. Thou shalt have no other Gods beside Me. They had sought after and served other gods, which at the same time became the reason for the Babylonian captivity. This was the nature of the sin of Israel.

And this sin had made the people of God guilty and subject to punishment. And even as this

even though it were possible to bear the eternal weight of God's wrath, how could we in that state also love Him with all we have? Nay, my brother, admit and confess that this is as impossible as that it is impossible to make yourself God.

Therefore, I, even I, am He that blotteth out your transgressions. God alone is the author and finisher of that blotting out of our transgressions. He it is that descends in His Son into the likeness of sinful flesh. He it is that stands in the place of God's awful and just wrath, receiving all the vials of God's anger upon Himself until He is at the very bottom of hell itself. And there, O awful eternal wrath, He stands with uplifted eyes to His heavenly Father, declaring even in that awful hell, His love for Jehovah. And with all His heart and mind and soul and strength. He loves the Lord His God above all, and his neighbour as himself. Fulfilling the demands of the Holy One of Israel, He also pays Israel's debt to Him, and in that awful deep God of God Immanuel cries out: "I

But the purpose is also to be found not in you who is saved, but in Himself. For my sake, My own sake, saith the Lord, and I will not remember thy sins. And this does not merely mean that God is the cause that you and I are free since our transgressions are blotted out. Surely God is the cause also of this marvelous grace. But the text tells us that the purpose of all this manifestation of marvelous justice and love, is God, Who from everlasting has loved His people and foreknown them, that they should be to His glory. And it is that eternal glory of His own Name that is the purpose of that great redemption. To make Myself great and glorious, to reveal My own honour and beauty, yea, to reveal unto all eternity that I, even I, alone am God, doing wondrous things, is the purpose of blotting out my transgressions. Surely Golgotha is the everlasting monument to the glorious attributes of God Triune.

And I will not remember thy sins.

Not that God will forget thy