

The Voice of Reason

A. W. Tozer

I. Introduction. (Isaiah 1:16-20)

A. The Lord calling Isaiah to reason.

B. Reason means many things.

1. The reasonable man wants to know things as they are.

2. Christians of all people are realists.

a. Seems strange because Christian conversion is called a flight from reality.

b. The true Christian is intent on stripping things down to the hard core of reality. He wants to know about sin, his relationship to God, where he stands with respect to judgment, heaven and hell.

c. The worldly one must pretend all the time - acting like he is not going to die and like sin is not a reality.

1) He knows he is guilty.

2) He must act as if he is not guilty.

II. The Christian message is according to reason.

A. The Christian message takes into account all the facts.

1. No other philosophy does.

2. Whatever takes in all the facts cannot possibly be anti-intellectual.

B. The Christian message is the most crucial question of all.

1. It deals with God.

2. It deals with man.

3. It deals with sin.

4. It deals with judgment.

C. Christianity insists that appearances are deceitful.

1. We do not live by color and sound, by pretense and masks.
2. We want to know if it is true or not.

III. Reason is never violated by the Christian message.

- A. Reason cannot grasp it all.
- B. But what can be discerned with reason in the Scripture is found to be reasonable.
- C. Facts:

1. The love of God.
2. The power of the gospel.
3. The will of God.

D. Promise and exhortation join together in reason in the Scripture.

IV. Dividing the voice of exhortation with the voice of invitation.

A. Before we can be clean, right, and with God we must turn our backs on filth, wrong, and the devil.

B. The great impossibility is repenting of a sin that we persist in.

C. All pardon is conditioned on an intention to reform.

1. God could not morally pardon a man who does not intend to reform.
2. It is cheap grace indeed to offer salvation to anyone who has no intent of being moral.

a. The parable of the two men asked to work.

b. One said he would work and did not; the other said he would not, but he did work.

1) A man is not what a man says, but what a man does.

2) Only a twisted concept of grace allows the man in with the intention to continue in immoral ways.

D. You cannot divide the call to holiness with the call to salvation.

1. God never pardoned the man of a sin he still loved.
2. Some say that it is legalism, but Isaiah said it.
3. We need clean churches.
 - a. A dirty tongued leader in the body of Christ is a greater enemy of Christ than those who blatantly attack Him.
 - b. The greatest friend to the church is an upright man.
 - 1) He preaches a sermon with his life.

E. There are nine active verbs that engage us; we cannot be passive.

1. We do things as moral responsible beings.
2. We are to learn whole living and live by the grace of God.
3. God is the agent for change, but we have to be up there working with Him.
 - a. No sin is too great for God’s forgiveness.
 - b. He will forgive and make it as white as snow.
 - c. This is the voice of reason.

Application questions.

1. The speaker claims that the Christian message is reasonable. What challenges are raised at this claim? How does the speaker respond? How would you respond?

2. Why is it reasonable that the voice of exhortation would not be divided with the voice of invitation? Why is the intention of the response to invitation just as important as receiving that invitation?

3. The speaker asserts that one of the greatest assets to the church is a man of upright character. Can you say to someone that you live a life of upright conduct? What steps can you take to make this not just an ideal, but a “reasonable” reality?
