

Let Us Reason

“Come now, and let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: but, if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of Jehovah hath spoken it” (Isaiah 1:18-20).

As Jehovah calls Judah and Israel to a state of repentance, saying, “If ye be willing and obedient,” we want to consider a similar call to repentance, as is stated by the Lord, saying, “The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him” (John 3:35-36). In like manner, the Apostle Peter said, “Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord” (Acts 3:19).

Whether it be the Lord, or one of his ambassadors, the Apostle Peter, there is a call to reason, and those who heed the call, as the faithful in Sardis, “that did not defile their garments: and they shall walk with me in white; for they are worthy,” the Lord, “will in no wise blot his name out of the book of life” (Revelation 3:4-5).

In the matter of Jehovah’s call: “Come now, and let us reason together,” it is to the term “reason” we want to direct our attention. There are a couple of ways the term “reason” is defined, according to Webster:

(1) “A sufficient ground of explanation or of logical defense; especially: something (as a principle or law) that supports a conclusion or explains a fact” (as used in a sentence <There was a reason for my client's action>.”

(2) “The power of comprehending, inferring, or thinking especially in orderly rational ways: intelligence; proper exercise of the mind.”

Since man cannot give “a sufficient ground of explanation or of logical defense” to support the reasons behind their sinful conduct, and sustain justification, we’ll be considering the term as it applies to “the power of comprehending, inferring” in a rational way, i.e., using the intelligence given to man by his Creator.

When compared to animals, of which the Apostle Peter spoke, in reference to false teachers, “But these, as creatures without reason, born mere animals to be taken and destroyed” (2 Pet. 2:12), is an ancillary statement that indicates

that animals do not have the reasoning strength as that of man. Thus, when Jehovah said, "Come now, and let us reason together," there exists an intelligent mind appealing to another intelligent mind to consider the gift of God, in that, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

This great gift that requires mankind to consider their weak condition, and respond in a positive manner, is one that man faces even to this day. Jesus said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Reflect upon the words of the Apostle Paul, saying, "For while we were yet weak, in due season Christ died for the ungodly. For scarcely for a righteous man will one die: for peradventure for the good man some one would even dare to die. But God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, shall we be saved from the wrath of God through him. For if, while we were enemies, we were reconciled to God through the death of his Son, much more, being reconciled, shall we be saved by his life; and not only so, but we also rejoice in God through our Lord Jesus Christ, through whom we have now received the reconciliation" (Romans 5:6-11). ret