

Grace OPC Adult Sunday School Class Teaching Notes			
Year:	2 of 4		Date: 1/6/2008
Quarter:	2 of 4	Theology	
Lesson Title:	Repentance Unto Life – Part 2		
Lesson Purpose:	To Study Chapter 15 of the Confession on this subject.		

## 1. Introduction

What did we see last week?

### The Grounds for True Repentance

- A true sense of sin
  - Guilt vs God's Justice
  - Pollution vs God's Holiness
  - Helplessness
- A sense of God's mercy in Christ
  - He is an adequate propitiation
  - God's wrath is turned aside from the truly repentant
  - Our rejection of the mercy offered works powerfully

### The Essence of True Repentance

- Sorrow over and hatred of our own sin
- Turning from all sin to God
- Purpose of and persevering endeavor after new obedience

### Who can repent?

Only the regenerate – it is a gracious gift to them

### How often should we repent?

Every day

### Is there false repentance?

Yes – King Saul and Judas Iscariot are examples of men who knew remorse but not true repentance

### Is repentance to be preached?

Yes – as it was by John the Baptist, Christ and Paul, and as all are commanded to repent, there must be a preacher to communicate the command.

This week, remaining 4 paragraphs:

## 2. Does our repentance itself bring us pardon for our sins or in any way contribute to a satisfaction for our sin?

*15.3 Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof, which is the act of God's free grace in Christ; yet it is of such necessity to all sinners, that none may expect pardon without it.*

Historically there have been those who taught that the repentance of the sinner is the only satisfaction the Law requires, and thus is all that God requires to grant full pardon and restoration to God's favor.

The Roman Church also has its doctrine of penance which is seen:

- As an internal virtue including sorrow for sin and turning from it to God
- As a sacrament which is the external expression of the internal virtue and comprises
  - *Contrition* - sorrow and detesting of past sins, with a purpose of sinning no more;

- *Confession* to a priest having jurisdiction and the power of the keys;
- *Satisfaction* or some painful work, imposed by the priest and performed by the penitent, to satisfy divine justice for sins committed; and
- *Absolution*, pronounced by the priest judicially, and not merely declaratively. They hold that the element of satisfaction included in this sacrament makes a real satisfaction for sin, and is an efficient cause of pardon. It is absolutely essential, being the only means whereby the pardon of sins committed after baptism can be secured.

How would we prove that these views are wrong? Because Scripture teaches:

- (1) The justice of God demands the punishment of every sin (so our mere repentance will not secure pardon);
- (2) Satisfaction had to be rendered to the law and justice of God by the obedience and suffering of Christ, respectively;
- (3) Christ has indeed rendered a full satisfaction on behalf of all for whom he died – we can add nothing to it;
- (4) It is impossible for any man to be justified by works of any kind; and
- (5) Rather, justification is solely on the ground of the righteousness of Christ, imputed to the sinner and received by faith alone.

### **3. Is repentance nevertheless essential for salvation?**

Yes, repentance remains essential to salvation

**Luke 13:3** "I tell you, no, but unless you repent, you will all likewise perish. **4** "Or do you suppose that those eighteen on whom the tower in Siloam fell and killed them were worse culprits than all the men who live in Jerusalem? **5** "I tell you, no, but unless you repent, you will all likewise perish."

**Acts 17:30** "Therefore having overlooked the times of ignorance, God is now declaring to men that all *people* everywhere should repent, **31** because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished proof to all men by raising Him from the dead."

If this were not so, pardoning non-repentant sinners would effectively sanction their sin. Even though the repentance cannot make satisfaction for sin, it would be appallingly inconsistent to pardon someone who cherished an unrepentant spirit.

Repentance and faith are forerunners to justification. Without repentance, there can be no justification.

We are commanded to preach repentance as essential to forgiveness

**Luke 24:45** Then He opened their minds to understand the Scriptures, **46** and He said to them, "Thus it is written, that the Christ would suffer and rise again from the dead the third day, **47** and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

### **4. Can my sins be so small as not to count, or so large as to bring damnation on the truly repentant?**

*15.4 As there is no sin so small, but it deserves damnation; so there is no sin so great, that it can bring damnation upon those who truly repent.*

A word of warning to some who may dismiss sin as not being significant enough to demand repentance. Scripture teaches that every sin is significant

**Romans 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

**Romans 5:12** Therefore, just as through one man sin entered into the world, and death through sin, and so death spread to all men, because all sinned—

**Matthew 12:36** "But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment.

**James 2:10** For whoever keeps the whole law and yet stumbles in one *point*, he has become guilty of all.

A word of comfort to others who have truly repented but believe their sins are so great they may yet be lost – if they have truly repented, they cannot be lost.

**Isaiah 55:7** Let the wicked forsake his way And the unrighteous man his thoughts; And let him return to the LORD, And He will have compassion on him, And to our God, For He will abundantly pardon.

**Romans 8: 1** Therefore there is now no condemnation for those who are in Christ Jesus.

**Isaiah 1: 18** "Come now, and let us reason together," Says the LORD, "Though your sins are as scarlet, They will be as white as snow; Though they are red like crimson, They will be like wool."

What of the unpardonable sin? Not relevant here. Those who truly repent are regenerate and therefore also justified. Such cannot commit the unpardonable sin.

## **5. General or Specific Repentance?**

*15.5 Men ought not to content themselves with a general repentance, but it is every man's duty to endeavor to repent of his particular sins, particularly.*

No man has any right to presume that he hates sin in general unless he practically hates every sin in particular; and no man has any right to presume that he is sorry for and ready to renounce his own sins in general unless he is conscious of practically renouncing and grieving for each particular sin into which he falls.

**Luke 19:8** Zaccheus stopped and said to the Lord, "Behold, Lord, half of my possessions I will give to the poor, and if I have defrauded anyone of anything, I will give back four times as much."

**1 Timothy 1:13** even though I was formerly a blasphemer and a persecutor and a violent aggressor. Yet I was shown mercy because I acted ignorantly in unbelief; **14** and the grace of our Lord was more than abundant, with the faith and love which are *found* in Christ Jesus. **15** It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost of all.

## **6. Confession to God, private and public confession to men**

*15.6 As every man is bound to make private confession of his sins to God, praying for the pardon thereof; upon which, and the forsaking of them, he shall find mercy; so, he that scandalizeth his brother, or the Church of Christ, ought to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him.*

### **6.1. Confession to God**

Every man must confess his sins privately to God, who will certainly pardon him when his sorrow and his renunciation of his sins are sincere.

**Psalm 32:5** I acknowledged my sin to You, And my iniquity I did not hide; I said, "I will confess my transgressions to the LORD"; And You forgave the guilt of my sin. Selah. **6** Therefore, let everyone who is godly pray to You in a time when You may be found; Surely in a flood of great waters they will not reach him.

**1 John 1:9** If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness.

### **6.2. Confession to man and/or the Church**

Where the sin committed has injured a brother or sister, or else has negatively affected the life of the whole church, that confession and declaration of repentance should also be made to the injured party, whether publicly or privately, as appropriate in each case.

**James 5:16** Therefore, confess your sins to one another, and pray for one another so that you may be healed. The effective prayer of a righteous man can accomplish much.

**Luke 17:3** "Be on your guard! If your brother sins, rebuke him; and if he repents, forgive him. **4** "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

### **6.3. We are to receive the repentant as God does**

The Christian is under obligation to forgive others by his own infinite obligation to his Lord, who not only forgave him upon repentance, but died to redeem him while he was unrepentant. As to public scandals, the Church is bound to forgive the repentant when the Lord has done so. As genuine repentance is the gift of Christ, its evident exercise is a certain indication that the person exercising it is forgiven by Christ and is a Christian brother.

**2 Corinthians 2:7** so that on the contrary you should rather forgive and comfort *him*, otherwise such a one might be overwhelmed by excessive sorrow. **8** Wherefore I urge you to reaffirm *your* love for him.