



WCF 15.2 (TPH p928)

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God; and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,(c) purposing and endeavouring to walk with Him in all the ways of His commandments.(d)

(c) Ezek. 18:30, 31; Ezek. 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18, 19; Joel 2:12, 13; Amos 5:15; Ps. 119:128; II Cor. 7:11.

(d) Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25.

Ezekiel 18:27 **Again, when a wicked man turns away from the wickedness which he committed, and does what is lawful and right, he preserves himself alive. ²⁸ Because he considers and turns away from all the transgressions which he committed, he shall surely live; he shall not die. ²⁹ Yet the house of Israel says, 'The way of the Lord is not fair.' O house of Israel, is it not My ways which are fair, and your ways which are not fair?**

³⁰ "Therefore I will judge you, O house of Israel, every one according to his ways," says the Lord GOD. "Repent, and turn from all your transgressions, so that iniquity will not be your ruin. ³¹ Cast away from you all the transgressions which you have committed, and get yourselves a new heart and a new spirit. For why should you die, O house of Israel? ³² For I have no pleasure in the death of one who dies," says the Lord GOD. "Therefore turn and live!"

- The necessity of a new heart (v31)
- The consideration of self that takes place (v28)
- The consideration of God that takes place (v29)
- The basic essence: turning (v27, 28, 30, 32)
- The obedience of repentance (v32)

Ezekiel 36:22 **"Therefore say to the house of Israel, 'Thus says the Lord GOD: "I do not do this for your sake, O house of Israel, but for My holy name's sake, which you have profaned among the nations wherever you went. ²³ And I will sanctify My great name, which has been profaned among the nations, which you have profaned in their midst; and the nations shall know that I am the LORD," says the Lord GOD, "when I am hallowed in you before their eyes. ²⁴ For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵ Then I will sprinkle clean water on you, and you shall be clean; I will cleanse you from all your filthiness and from all your idols. ²⁶ I will give you a new heart and put a new spirit within you; I will take the heart of stone out of your flesh and give you a heart of flesh. ²⁷ I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. ²⁸ Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. ²⁹ I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. ³⁰ And I will multiply the fruit of your trees and the increase of your fields, so that you need never again bear the reproach of famine among the nations. ³¹ Then you will remember your evil ways and your deeds that were not good; and you will loathe yourselves in your own sight, for your iniquities and your abominations. ³² Not for your sake do I do this," says the Lord GOD, "let it be known to you. Be ashamed and confounded for your own ways, O house of Israel!"**

- The mercy of God that brings us to repentance
- The loathing of that from which we have repented / are repenting

Isaiah 30:18 Therefore the LORD will wait, that He may be gracious to you;
And therefore He will be exalted, that He may have mercy on you.
For the LORD is a God of justice;
Blessed are all those who wait for Him.

- 19 For the people shall dwell in Zion at Jerusalem;
You shall weep no more.
He will be very gracious to you at the sound of your cry;
When He hears it, He will answer you.
- 20 And though the Lord gives you
The bread of adversity and the water of affliction,
Yet your teachers will not be moved into a corner anymore,
But your eyes shall see your teachers.
- 21 Your ears shall hear a word behind you, saying,
“This is the way, walk in it,”
Whenever you turn to the right hand
Or whenever you turn to the left.
- 22 You will also defile the covering of your images of silver,
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
You will say to them, “Get away!”

- The ongoing usefulness of affliction.
- The ongoing needfulness of repentance
- The despising and abominating of former/current sins

- Psalms 51:1** Have mercy upon me, O God,
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
- 2 Wash me thoroughly from my iniquity,
And cleanse me from my sin.
- 3 For I acknowledge my transgressions,
And my sin is always before me.
- 4 Against You, You only, have I sinned,
And done this evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.

- The apprehension of the mercy of God
- The corresponding rejection of sin because it is against him

(The following is a machine-generated transcription. Please be aware of—and patient with—transcribing errors. If there is something confusing or obviously erroneous, you are invited to listen to the audio recording referenced above)

Our father in heaven we are responsible for our sin we sinned in our first father. Adam. He deserved for us. To have the nature's which we come into the world. And we have deserved for ourselves. All of your just and holy wrath. We're so grateful to you that you have covenanted to give us another Adam.

One who deserves. For those whom you have loved in him to be given life so that we may repent unto life so that we may believe in Jesus Christ we justified made right with you through that faith we pray Lord that you would help us having studied faith and now studying repentance that you would help us not only to see from your word what these things are.

But as we are going to be a repenting people for the rest of this life we ask that your spirit would use the word for the purpose that it was sent out not just to amass understanding of the truth, but to conform our minds to the mind of Christ.

And so we ask for that most of all we ask in his name amen.

So buy it and the it there is repentance unto life by a sinner out of the sight and since not only of the danger but also of the filthiness and odiousness of his sins as contrary to the holy nature and righteous law of God and upon the apprehension of his mercy in Christ to such as our penitent.

So grieves for and hates his sins as to turn from them all unto God. Purposing and endeavoring to walk with him. In all the ways of his commandments. So we are just going to take the first half of this references in the first part so up to the letter C there you can see how the first almost three lines if you look if you're following along on the sheet.

Comprise the the first part of paragraph 2 and then the if you go down to your little letter C underneath we're going to take half of those scripture text today, we're actually going to skip next week next week, we're actually going to skip Joel 2 verses 12 through 13 or I'll probably say something like, you know, go listen to the last three sermons it is in God's merciful.

Providence to us that we are in the book of Joel while we're studying repentance Joel 2 the, The first 11 verses really the not the site and since not only of the danger but the filthiness and early odiousness of sin and then in the last week verses 12 through 17, especially an apprehension of the mercy of God in Christ those of you who memorized your verses last week memorized verse 13 and that wonderful declaration of the gracious nature of our God and you remember the admonishment when we had our, Rested.

Tasting time at lunch that when you are overwhelmed by the site and sense of your sin that you can bring to bear immediately Joel 2 verse 13 and the character of God will hear a little bit more about that in the introduction to today's sermon later, so we're just gonna try to cover the texts that you have on the two sides of the sheet the two from Ezekiel.

The one from Isaiah on the one from the song 51, so if you turn in a copy of the word of God to is equal 18 or you have on your sheet there the amount or the portion that we're gonna cover the proof text is just verses 30 and 31 therefore.

I will judge you a house of Israel every one according to his ways says the Lord Yahweh repent and turn from all your transgressions. So that iniquity will not be your ruin and so you see danger the iniquity being your ruin and the turning. So biodissent center out of the site and sense not only of the danger and then he does turn end of the the long statement their turn from them all unto God and then verse 31 cast away from you all the transgressions which you have committed so you turn from them all unto God there's a confusion between repentance and growth or repentance and sanctification.

In the minds of a lot of a lot of people because growth is for the rest of your life sanctification is for the rest of this life, it is progressive it comes with all sorts of stumblings and backslidings and frustrations repentance every time we repent from the first time the rest of your repenting for the rest of your life is always from all of your sins true repentance is.

You know, there's a kind of repentance that says well, I wish I you know, I'd like to be better for myself. That's not the repentance unto life the Bible is describing that's not the repentance and to life that Westminster confession 15 is summarizing from the Bible repentance because God is holy and sin is terrible and wicked and evil and filthy and earliest, you know, utterly offensive that kind of repentance does not say on repenting of these sins over here, but I'm going to keep this pet sin that I enjoy and want to coddle and not quite ready to give up yet, so if you got the, Not quite ready to give up yet you you don't have gospel repentance, you don't have this even jellical grace that we're talking about in Westminster confession.

15. So let's place Ezekiel 18:30 to 31 in their context then he says again when a wicked man turns away from the wickedness which he committed and does what is lawful and right he preserves himself alive because he considers and turns away from all the transgressions which he committed he so surely live he shall not die.

Yet the house of Israel says the way of the Lord is not fair, oh house of Israel is it not my way is which are fair and your ways will turn out fair. Therefore I will judge you a house of Israel everyone according to his ways says the Lord Yahweh repent and turn from all your transgressions so that iniquity will not be your ruin cast away from you all the transgressions which you have committed and get yourselves a new heart and then you spirit for why should you die the house of Israel?

Fry have no pleasure in the death of one who dies says the Lord Yahweh therefore turn and live number of things in this passage as a whole the necessity of the new heart versus 31 you need to get for yourself a new heart and new spirit where you're gonna get a new heart and new spirit.

God alone right we we can really stick the the world alone in there because the heart that you have and the spirit that you have can't get for itself a new one it can only get for itself what is from itself, but God gives the new heart in the new spirit notice that there's a consideration of self that takes place in this repentance verse 28 because he considers.

In turns away from all the transgression transgressions, which he committed there is a considering a mental exercise and reflection that takes place and repentancy also considers. God. Yet the house of Israel says the way the Lord is not fair, oh house of Israel. Is it not my ways which are fair and your ways which are not fair there is a resistance to God and his righteousness his holiness his law that is built into the heart and spirit with which you come into this world and that that resistance when you when you are recognizing that your sin is at odds with God's righteousness.

You you originally come or from your own nature, you would come to the conclusion that the Lord is not fair. Because you are judging him according to yourself well when you start to consider the Lord rightly you judge yourself according to him and so there's that consideration of God that takes place and you are to come to the conclusion that he is righteous and that you are not.

So there's a consideration of God that takes place you notice that the main theme or one of the main themes all is really one of the main themes I should have probably put that on your sheet but this turning so verse 27 when a wicked man turns away from the wickedness which he committed verse 28 because he considers and turns away from all the transgressions which he committed verse 30 repent and turn from all your transgressions.

And then verse 32. I have no pleasure in the death of one who dies says the Lord your way therefore turn and live and then you just look at verse 32 everything the Lord says to us everything the Lord reveals about himself, there's a right response to it, there's nothing that God says about himself that doesn't demand from you to believe agree with it and respond to it and when God calls for repentance when he tells you that repenting and living pleases him it places a, Poem you an obligation to repent to turn from your sin and turn to him and live this is what pleases him it pleases him to give repentance it pleases him to give forgiveness and write standing with him for the sake of Christ's cross and Christ's obedience, it pleases him to save you and so when you're under conviction of sin, remember that it would be sin not to embrace Christ.

Not to turn from your sin not to recognize the gracious character of God don't under your conviction of sin think that there cannot be forgiveness for you and that all is hopeless for you and that God somehow in your wrong characterization of him like the servant who says well, I knew that you are a hard master don't allow those things to add to all of your sins this further one.

That you don't recognize the graciousness of God and don't recognize the pleasure that he takes in repentance that you don't turn from him another way that another place that we see that and we don't have time to visit their this morning is Romans chapter 2 verses don't you see that the the kindness and the patience of God are meant to lead you to repentance.

So he presents himself for our consideration and his pleasure in our turning and his pleasure in our living. And then Ezekiel 36:31 that one if you look at just verse 31, then you remember your evil ways and your deeds that were not good and you'll live with yourselves in your insight for your iniquities and your abominations.

That is letting yourself and who you are or who you were apart from the Lord Jesus Christ. Loathing that remaining sinfulness that remaining fleshliness from your original nature. And we've been through the, The different aspects of praying through confession of sin and repentance in the prayer meetings a few times now and I wonder sometimes because I know I would have done it when I was when I was younger in the faith and understood scripture lesson had been slammed with self-esteem teaching for the the whole of my life whenever we come to the part where we are to loathe ourselves and that is who love who you are and who you are apart from Christ.

And you should be offended who that person was for jostling that there's a new creature in in the last atom. So that's kind of really countercultural confrontational language. That's one of the reasons why when they were asked for the proof text, they originally didn't want to give their proof text because the text only proves what it says within the broader context.

If you widen into the broader context Ezekiel 36 you. Can hear the great mercy of God and how the fact that your sin was against such a God as this that makes you all the more horrified that you could ever have considered it and nurtured it and enjoyed it that it was against such a God as this.

So who's back all the way up to verse 22 and listen for the goodness and the glory and the grace of your God and see if it doesn't by the spirit's blessing his work. To you make you offended at yourself for having sinned against him. Therefore say to the house of Israel thus says the Lord Yahweh, I do not do this for your sake who has of Israel but for my holy namesake which you have profane among the nations wherever you

went and I will sanctify my great name which has been profane among the nations which you have profaned in their midst and the nations shall know that I am Yahweh.

Says the Lord Yahweh when I am hallowed in you. Before there are again a mere man who wants himself to be on the front of heaven the way Satan wanted the throne of heaven and produces by by the temptation of our first parents and replication of sin and us produces this image of himself when man hears God talking about doing things for the glory of his name and for his holy name the unconverted man resists that he says, Well that is arrogant and selfish and well first of all he's God it's it's it's a right and true response to himself but second of all for the sinner who is being saved by God for God's glory, it is a great comfort and encouragement Wednesday night in the in the Psalm series Psalm 21 when we came to God's commitment to Christ as his son the anointed and really thinking about how, God's commitment to his own glory in his son is what is what caused our salvation and what guarantees it's completion that means that if you're a believer in Jesus Christ, you're perfect blessedness forever is as sure as God's commitment to himself.

As God's own glory and his own righteous desire to maintain that glory now listen to what he does in that commitment verse 24 for I will take you from among the nations gather you out of all the countries bring you into your own land then I will sprinkle clean later on you and you shall be clean.

I will cleanse you from all your filthiness and from all your idols. I will give you a new heart and put a new spirit within you so if you've been, Brought to repentance out of hatred for sin and apprehension of God's mercy in Christ, how did that happen, where did you get that you heart in the spirit?

Which we asked where can we in Ezekiel 18 well as equal 36 tells you where it came from and it it comes from God's own commitment to his own glory, that's what drives this grace. To your trusting in Jesus and your receiving all of the benefits that Christ deserves that comes by a work of God for God.

That is more sure than anything in this world. I will put my spirit within you verse 27, so we didn't finish 26, I will take the heart of stone out of your flesh and give you a heart of flesh. I will put my spirit within you and cause you to walk in my statutes and you will keep my judgments and do them.

Then you shall dwell in the land that I gave to your fathers you shall be my people and I will be your God. I will deliver you from all your uncleannesses, okay first John chapter 1, he is faithful and just to forgive us our sins and to what? Cleanse us from all unrighteousness, okay, so the faithfulness of God to keep this word.

Jesus is salvation. Jesus says, What's the language deliverance verse 29 is not just from the guilt and penalty of your sin, it's from the uncleanness of it's from the power of it it's from the filthiness of it. I will deliver you from all your uncles. I will call for the grain and multiply it and bring no famine upon you we've been hearing enjoy all in particular about how those were coming in tool punishments discipline for the nation of Israel and I will multiply the fruit of your trees and the increase of your fields so that you need never again bear the reproach of famine among the nations then and this is where the proof test comes from you will remember your evil ways and your deeds that were not good and you will lose your.

Selves in your insight for your iniquities and your abominations. You see how if you take the text within its context you can see that this loving of who you were apart from Christ that this being you know, having revulsion just being disgusted there's the word being disgusted with who you were apart from Christ and your sin and that remaining sin that is from who you were and not from your new nature you see how that is part of a work of grace and mercy and the lavishing of love.

To sit under some preaching these days you would think that that being disgusted with your remaining sin was some somehow a misunderstanding of the gospel and was in somehow intention or contradiction to grace nothing could be further from the truth. It's God's grace and his commitment to cleanse you completely for his own glory and to bring you into full delight in him which requires full hatred of your sin delight in him and hatred of your sinner two sides of the same coin and so if it's.

If God is doing this gracious work and you you are gonna eat that remaining sin, yes. Dave.

Is easier.

Acknowledge their estate is where they're at now the Holy Spirit may not change their heart. But for them to acknowledge exactly where they are as opposed to the person who was raised well. I didn't do that many bad things and you know, we don't I struggle my that's one of the prayers for me that I pray in time Lord help me see my sin as you see it because I struggled with that, you know, yeah.

They readily know. So recently when we had the rich young ruler and the riches that were more deceitful to him were not his perceived yet earthly wealth it was the riches that he thought he had of his own righteousness. You know, he said good teacher Jesus, of course is God but the man doesn't think he's God the man thinks he is good and that Jesus is good the man thinks Jesus is morally rich and that he himself is morally rich.

And so the reason he doesn't feel desperate enough for Christ to give up the earthly treasure the the gold the property and and so forth is because he thinks he has moral treasure. You can hear it when he says all these I have done from my youth. Jeff.

You can approach the lady or man or whatever project or something like that strung out on drugs, you can talk to them about being broken they would say yeah my life's broken now you're right there, but you could approach someone that's very wealthy that has it all the other has a lot of prosperity and you can tell them your life is broken and they're gonna belly laugh you out the front door because they don't see that there's there's oak yeah a partial truth right is often far more harmful.

Than an outright lie because the outright lie you disprove the partial truth you cling to the part, you know to part of it and the the the whole which you need so the idea that you know brokenness as a way of shifting attention from guiltiness wickedness danger. Filth and you know, unfortunately you can read some of you know, wiser theologians and pastors and former centuries and they use the word broken but what they mean broken, they mean the breaking of the wheel or the breaking of the spirit that was resisting God and recognizing God's righteousness and my wickedness.

So there's all kinds of mischief that can be that can be done with language this is where we're gonna have to we're gonna have to stop in we'll finish up real quick. Ezekiel just wanted to set this for you if you see the wickedness but you don't see the grace of God in Christ, you may have conviction without conversion.

You may come into. A ferrocycical less than sub. Christianity in which your your spirituality is this continual beating on yourself. That does not come from having seen the grace of God to give you repentance to turn to him to lay hold of him and you'll spend the rest of your life trying to fix in your own power that which cannot be fixed and you will not have the fruit of the spirit which is love for him who loved you first which is joy.

In the Holy Spirit, which is peace of conscience, which is patient so spirit born repentance is going to also bear all of that other fruit. And gospel repentance which is what we're talking about in this chapter is presented in Scripture clinging to both of those that's why it said earlier so helpful to us in the way God's providence fell out to us that we're in Joel chapter 2 right now where you have some of the most frightening fearful words about Arsene and it's danger and you have also some of the most encouraging and amazing words about.

The the character of God to give us repentance the response of God when we do repent which is this morning sermon God helping us in the next week. God helping us the pouring out of the spirit of God which is what produces that repentance in the first place which were very much looking forward to let's get verse 32 done and then we'll close not for your sake do I do this says the Lord you always let it be known to you.

Be ashamed and confounded for your own ways of house of Israel and so he brings us to a commitment to his glory that mirrors his commitment to his glory and and that commitment to his glory and recognition of his goodness and his grace always comes comes with a hatred for and disgust with the sin from which we turn unto him so the Lord grant you both of those if you.

Think. Hold of his grace and his character and you don't hate and are disgusted with your sin then what you have is something less than gospel repentance, but if you are disgusted with and hate your sin, but you're not laying hold of his grace then pray for that ability to see the goodness and grace of your God and to lay hold of him because the one without the other is not.

Gospel repentance, let's pray. Our Father in heaven grant the merciful and powerful work of your spirit that he would open our eyes that we would not be blinded. By the evil one who holds so much sway over the world and who held entire sway over our hearts until you made the light of the knowledge of your glory shine in our hearts in the faith face of Jesus Christ and so where we see ourselves improperly open our eyes to see who we were outside of Christ and hate it and who we are in Christ and love him and love you for it open our eyes to see you properly not only that we would see your justice and holiness and right.

Now but that we would see how you have in commitment to yourself pledged yourself promised yourself and kept that promise to save by Christ and his righteousness and sacrifice of people whom you will save completely help us to be confident that that work which you have begun you will bring to completion and for any O Lord who are struggling with these things and in whom that work is not yet begun.

Grant that today would be the day of salvation. Grant a hatred of everything that was against you. Grant a love of you and all that you are and especially in apprehension of your mercy in Christ for we ask it in his name amen.