



WCF 15.3 (TPH p928)

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

(e) Ezek. 36:31, 32; Ezek. 16:61, 62, 63.

(f) Hosea 14:2, 4; Rom. 3:24; Eph. 1:7.

(g) Luke 13:3, 5; Acts 17:30, 31.

Ezekiel 36:16 **Moreover the word of the LORD came to me, saying: ¹⁷“Son of man, when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds; to Me their way was like the uncleanness of a woman in her customary impurity. ¹⁸Therefore I poured out My fury on them for the blood they had shed on the land, and for their idols with which they had defiled it. ¹⁹So I scattered them among the nations, and they were dispersed throughout the countries; I judged them according to their ways and their deeds. ²⁰When they came to the nations, wherever they went, they profaned My holy name—when they said of them, ‘These are the people of the LORD, and yet they have gone out of His land.’ ²¹But I had concern for My holy name, which the house of Israel had profaned among the nations wherever they went.**

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. ²³And 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. ²⁴For I will take you from among the nations, gather you out of all countries, and bring you into your own land. ²⁵Then 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. ²⁶I 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. ²⁷I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them. ²⁸Then you shall dwell in the land that I gave to your fathers; you shall be My people, and I will be your God. ²⁹I will deliver you from all your uncleannesses. I will call for the grain and multiply it, and bring no famine upon you. ³⁰And 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. ³¹Then 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. ³²Not 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 filthiness of our sin
- The fury of God’s wrath
- The priority of God’s Name
- The power of God’s Spirit
- The freedom of God’s mercy

Ezekiel 16:44 **“Indeed everyone who quotes proverbs will use this proverb against you: ‘Like mother, like daughter!’ ⁴⁵You are your mother’s daughter, loathing husband and children; and you are the sister of your sisters, who loathed their husbands and children; your mother was a Hittite and your father an Amorite.**

⁴⁶“Your elder sister is Samaria, who dwells with her daughters to the north of you; and your younger sister, who dwells to the south of you, is Sodom and her daughters. ⁴⁷You did not walk in their ways nor act according to their abominations; but, as if that were too little, you became more corrupt than they in all your ways.

⁴⁸“As I live,” says the Lord GOD, “neither your sister Sodom nor her daughters have done as you and your daughters have done. ⁴⁹Look, this was the iniquity of your sister Sodom: She and her daughter had pride, fullness of food, and abundance of idleness; neither did she strengthen the hand of the poor and needy. ⁵⁰And they were haughty and committed abomination before Me; therefore I took them away as I saw fit.

⁵¹“Samaria did not commit half of your sins; but you have multiplied your abominations more than they, and have justified your sisters by all the abominations which you have done. ⁵²You who judged your sisters, bear your own shame also, because the sins which you committed were more abominable than theirs; they are more righteous than you. Yes, be disgraced also, and bear your own shame, because you justified your sisters.

⁵³“When I bring back their captives, the captives of Sodom and her daughters, and the captives of Samaria and her daughters, then I will also bring back the captives of your captivity among them, ⁵⁴that you may bear your own shame and be disgraced by all that you did when you comforted them. ⁵⁵When your sisters, Sodom and her daughters, return to their former state, and Samaria and her daughters return to their former state, then you and your daughters will return to your former state. ⁵⁶For your sister Sodom was not a byword in your mouth in the days of your pride, ⁵⁷before your wickedness was uncovered. It was like the time of the reproach of the daughters of Syria and all those around her, and of the daughters of the Philistines, who despise you everywhere. ⁵⁸You have paid for your lewdness and your abominations,” says the LORD. ⁵⁹For thus says the Lord GOD: “I will deal with you as you have done, who despised the oath by breaking the covenant.

⁶⁰“Nevertheless I will remember My covenant with you in the days of your youth, and I will establish an everlasting covenant with you. ⁶¹Then you will remember your ways and be ashamed, when you receive your older and your younger sisters; for I will give them to you for daughters, but not because of My covenant with you. ⁶²And I will establish My covenant with you. Then you shall know that I *am* the LORD, ⁶³that you may remember and be ashamed, and never open your mouth anymore because of your shame, when I provide you an atonement for all you have done,” says the Lord GOD.’ ”

- The same need of repentance for everyone
- The disgrace of comforting sinners without repentance
- The only possible hope for anyone: not our covenant but the Lord’s (n.b. need to correct translation at end of v61, “but not because of your covenant”

(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)

The fact that repentance is necessary unto salvation not the cause of salvation, but a necessary component and necessary component of conversion.

You have to first establish that this necessary repentance is not a turning for sin not causing you or forgiveness not the instrument through which you are justified and so that is what we will be looking at today in the first two first two moon parts of the third paragraph out of Ezekiel has a remnants and Ephesians, so let's begin in prayer.

Our gracious God and our heavenly father we thank you and praise you for that grace by which we may call you Father. Which came not as a result of our repentance but as that which has caused it by your mercy to us by your power for us and upon us by the working of your spirit.

We pray that as we consider your word now from some places you would help us to see the reality of this the complete freedom of the pleasure of your will in giving grace to sinners. So that we might be the more humbled to that ourselves so that we might be.

More amazed at you and your grace. So we might be brought more in conformity with your mind in the scripture. Right these things to us now by the help of your spirit we ask in Jesus' name. Amen.

So the paragraph we're on reads. Although the repentance being not to be rested in as any satisfaction for sin. Or any clause of the pardon thereof. Which is the act of God's free grace in Christ. Yet is it of such necessity to all sinners. That none may expect pardon without it.

So the first part of that is recognizing that our repentance doesn't satisfy for sin, so it doesn't make up to God for our sin or cancel our guilt or take away our punishment. It's not at all cause of God's forgiveness and since it is not any of those things we are not to rest in it.

That's a difficult thing because well, it is appropriate for us to feel shame and guilt about. Our sin and and fly from our sin turn from it to Christ and rejoice and God's full and free atonement for sin payment for sin and Jesus and his cross and forgiveness of sin by that payment the fact that our sins still properly causes us shame and grief and that we hate it creates this temptation or this tendency.

To feel like our repentance is is what gets us the forgiveness and to feel comfort not in the fact that God has forgiven and that Christ has toned but to feel our comfort from the fact that we really mean to do better now and then when we don't do as better now as we really meant to do we find that the comfort was on shaky ground.

So repentance is necessary, but it's not to be rested in. So the first proof text is given is Ezekiel 36 31 and 32 and there's a lot in Ezekiel but one of the the main things in Ezekiel is how bad the sin had gotten among God's people at one point.

God is giving his servant his prophet a tour of Jerusalem to show him how great the wickedness has gotten and actually the the place where it was the worst was the temple and the place where it was worse than the temple was the inner part of the, Temple. Exactly the opposite of what the the people of God should have been like and yet is EQL is not merely a book of God accusing his people but of God promising deliverance and that's actually where we end up in Ezekiel 36 but there's some prosecution as well, so we're going to run up to verses 31 and 32 which I think will just we'll read those first since there's.

Such a large amount of text that I thought it would be helpful for us to cover coming from the middle of the chapter. So let's do verses 31 and 32 first says, then you will remember your evil ways and your deeds that were not good and you will live with yourselves and your own site for your iniquities and your abominations not for your sake do I do this says the Lord will let it be known to you be ashamed and confounded of your own ways of house of Israel.

So when he does end up bringing them to repentance they'll look back and they are not say the Lord restored us because we repented that goes back further than that yes they repent but they repent and the Lord restores them because he is determined to be gracious for his own sake and for his own name and that's what we're going back up into verse 16 and to get our running started verses 31.

And 32 to see always important to read in context so beginning in verse 16, this is Ezekiel speaking wherever the word of Yahweh came to me saying son of man when the house of Israel dwelt in their own land, they defiled it by their own ways and deeds to move their way was like the uncleanness of a woman in her customary impurity, therefore.

I pointed out my fewer on them for the blood they had shed on the land and for the idols with which they had defiled it. So I scattered them among the nations and they were dispersed throughout the country's I've judged them according to their wellies and their deeds when they came to the nations wherever they went they profaned my holy name when they said of them these are the people of Yahweh and yet they have gone out of his land but I had concern for my holy name which the House of Israel had profane among the nations wherever they went.

Therefore say to the house of Israel thus says the Lord Yahweh. I do not do this for your sake the House of Israel but for my holy names sake which you have profaned among the nations wherever you went and I will sanctify my great name which has been profane among the nations which you had profaned in their midst and the nation shall know that I am Yahweh says the Lord Yahweh when I am hired in you before I ask, For I will take you from among the nations gather you out of all the countries and bring you into your own land.

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. I will give you a new heart and put a new spirit within you. I will take the heart of stern out of your flesh and give you a heart of flesh.

I will put my spirit within you and call 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 uncleanness.

I will call for the grain and multiply it and bring the famine upon you 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 you will remember your evil worries and your deeds that were not good and you will love yourself in your own sight for your iniquities and your abominations.

Not for your sake to our do this says the Lord Yahweh, let it be known to you be ashamed and confounded for yourselves of Israel. Okay, so now you can hear how the last two verses fit in fit into the context when when we have been redeemed and we look back at what we contributed to it.

What we will find is that what we contributed is the sin the filthiness the guilt from which we needed to be redeemed. We didn't contribute turning over a new leaf. Who contributes turning over a new leaf according to the passage as a whole.

God does by his spirit, why does he do it? For his name, say. So you have the poverty of God's name that the power of God's spirit and we are going to look back versus 31 and 32 have a parallel in the opening verses that selected. You have the beginning of the the context that it was God who saw the sin as filthy and abominable and when he gives us a new heart by his spirit for his name we don't say well.

I guess that sin was no big deal after all.

That's important that's an important point because even those who do not necessarily say that with their explicit doctrine often turn and treats in that way. I guess our sin was no big deal after all. But that's not what God spirit does by God's power for God's name he brings us to the same conclusion that God did about our sin so he says they defiled it by their own ways indeed to me their way was like the uncleanness of a woman in her customary impurity, therefore.

I poured out my fear and then. For second great commandment breaking first great commandment breaking the blood that they shot on the land and for the idols with which they had defiled it so God gives repentance by his grace by his mercy by his power for his name and in that repentance we don't look back and say well I made the first move and it didn't turn out to be so bad we say.

I was utterly filthy and without hope and deserving only wrath. And God by his power and by his spirit gave me all the repentance that I have and all came from him didn't come from me, therefore we can't think that our repentance has satisfied for for our CN or was any cause of the pardon of our sin and we must rest only in this God only in the work of his spirit only ultimately in his son as we'll see when we get to the, Second part of the paragraph right before that however one more passage in Ezekiel this one is the end of Ezekiel 16 and the verses they give us are 61 to 63 when he says then you will remember your ways and be ashamed when you receive your over and your younger sisters for I will give them to you for daughters, but not because of and New King James isn't a great translation at this point if you have.

Almost certainly a Nashville get it, right? I'm sure young's literal gets it right it's literally it's just not because of the covenant of you so not because of your covenant and there's there's this contrast between. A relationship that Israel established with the sinful nations around it and the relationship that the holy God had established with Israel.

And so there's my covenant with you in the passage is God taking Israel to be His people and demanding that because they're bound to God, they're to be holy. You be holy because you always your God is holy. We are bound to Jesus bound to God through Jesus Christ, and we are to be holy because the God who is bound himself to us as holy but is.

Rael had gone and instead of being bound to God had entered into these relationships treated. Sodom and Syria as sisters or Sodom and Samaria rather as as sisters. So now we go back up to verse 44 to take our running start. We're just finished the the translation. So so that's why it's important to be very literal in the translation at the end of verse 61 because this I remember my covenant with you but not because of your covenant at the end of verse 61 he's saying when I show grace to the nations, it will not be because of the relationship that you established with them, it will be the between you and then it will be the right because of the relationship that I established with whomever I wish in my grace and in my freedom.

Another very important distinction for us in the church, we're always tempted. I as a pastor am always tempted in my heart to think that if I can get someone else to like me or feel like feel good about our interaction that that's how they will be brought to faith.

But that would be the equivalent of in this passage my covenant with them. When when you do friendship evangelism, you are loving your neighbor in. Not that they will like you enough to like your God. But in hope in your saving God who loves sinners and redeems them by his grace.

God is the first friend in friendship evangelism. You are friends with God for whose sake you enter into evangelistic relationship. You're not trying to get the person you're evangelizing to feel warmly enough about you that they might give your God a try. But our hearts very easily tend the other way, don't they?

And he's talking now in it as eco-16 about a salvation that is going to come not just to Israel, but even when we know Sodom is wiped out right but he's using Sodom and Samaria at this point. Samaria is the you know, what remains of the of the northern kingdom and they have been mixed with other nations already at this point, so it's not just Samaria this city that is the capital or was the, Capital of.

Northern Kingdom, but it's it's heading towards what you think of when you think of Samaritans in the New Testament. So he's using the most offensive example possible he's saying actually you're much more like them than you are like me, but I'm gonna save you and I'm gonna save from among the nations.

And so that's that's the context. So let's now take verse 44 and run up to. Run up to where we were in verses 61 to 63 indeed everyone who touched quite followers we'll use this proverb against you. Like mother like daughter you are your mother's daughter loathing husband and children you are sister of your sisters who lose their husbands and children your mother was a hit and your father and Amorite is true.

Joshua tells them the same thing at the end of the, At the end of the book of Joshua that Abraham was saved by grace who was a hittite. Your elder sister is Samaria who dwells with their daughters to the north of you and your young sister who dwells to the south of you is sodom and her daughters.

You did not walk in their ways not nor act according to their abominations but as if it were too little you became more corrupt than they in every ways as I lived says the Lord Yahweh neither your sister saw them nor her daughters have. Done as you and your daughters have done.

Look, this was the iniquity of your sister's sodom she and her daughter had pride and fullness of food and about abundance of idleness neither did she strengthen the end of the poor and needy and they were haughty and committed abomination before me. Therefore, I took them away as I saw fit Samaria did not commit half of your sins, but you have multiplied your abominations more than they and have justified your sisters.

All the abominations which you have done. You who judged your sister's bare your own shame also because the sins which you committed were more abominable than there's there are more righteous than you. Yes be disgraced also bear your own shame because you justify your sisters. When I bring back their captives the captives of Sodom and her daughters the captives of Samaria and her daughters then I will also bring back the captives of York activity among them that you may bear your own shame and be disgraced but all that you.

Did when you comforted them? When your sister saw them and her daughter's return to their former state and Samarian her daughter's return. To their former state then you and your daughters will return to your former state for your sister. Sodom was not a byword in your mouth in the days of your pride before your wickedness was uncovered.

It was like the time of the reproach the daughters of Syria and all those around her and of the daughters of the flisens who despise you everywhere. You have paid for your ludeness and your abomination says Yahweh, For thus says y'all like that's for this as Lord. Y'all way.

I will deal with you as you have done who despise the earth by breaking the covenant, okay, so all judgment up into that point not a hint of you were doing a little bit better than others and that's why I'm going to save you now is there how are they doing in comparison even to Sodom and Samaria according to that worse?

Worse. And then he says nevertheless. I will remember my covenant with you. In the days of your youth and I will establish an everlasting covenant with you then you will remember your ways and be ashamed when you receive your older and your younger sisters for I will give them to you for daughters but not because of your covenant and I will establish my covenant with you then you shall know that I am your way that you may remember and be ashamed and never open your mouth anymore because of your shame when I provide you an attunement for all you have done says the Lord Yahweh, so again when you think about satisfaction for your sins when you think about being forgiven of your sins when you think about being brought to repentance you don't look back and say boy, I really did a good job recognizing God or I made you know, you don't emphasize I made the choice.

You look back and you say I was wicked there was nothing good at me in me at all but for God the God for the sake of his own name for the sake of his own covenant for the sake of his own promises gave me repentance. That's where the repentance came from and if if I can have repentance anyone can have repentance.

You see if you contributed nothing then you have received a salvation that you can announce to all sinners. Because God who has had mercy on you is the one who may have mercy on them some of us have friends, maybe enemies sadly even near relatives whom we have prayed for for a long time for them to be converted.

If your repentance started with some good from you you really don't have hope for that loved one or that friend or that enemy, do you? But if your repentance came from God and his free grace and he gives that to sinners such as you. Then you have hope as long as there's life there's hope.

Josef 14.

The original return to Yahweh you're God for you have stumbled because of your iniquity take words with you return the always say to him take away all iniquity receive us graciously for we will offer the sacrifices of our lips a serious shall not save us will not ride on horses nor will we say any more to the work of our hands you are our Gods for in you the fatherless finds mercy.

I will heal their backsliding. I will love them freely for my anger has turned away from him. Zach there a lot to do in the book of Hosea to understand as well, this is. The conclusion of the book of Israel remember it started out with Jose at being told to take a wife of harmony and they had children and the children included not my people and not shown mercy that was their names you would not like it if your parents named you that would you children and yet that is what we are in ourselves, but God is the one who adopts his children those who have no right and no father he is the God.

Who shows mercy to those who deserve no mercy that's the free in you the fatherless finds mercy that's really heavily loaded heavily loaded phrase there at the end of verse three in the context of the book of

Isaiah as a whole but notice that the Lord is the one who heals the backsliding, you know heal your backsliding so you can come to him.

Run into people as soon as they find out that you're a minister they say I got a church and then a few sentences later in the conversation. I said well, you know, I haven't been going and. Sometimes a very nice sentence or sometimes a few sentences. I just got to get things together a little bit before.

I feel like I can go.

You cant. I mean, you can. Give yourself the illusion, right? But the Lord is the one who heals backsliding. And he does it by his word and his means you go so that he can get you better.

You go because it's his right his view he's worthy of it, we can't even finish those. I have such all right well. We'll do footnote that are F up there the Jose Romans Ephesians next week Lord willing which is the act of God's free grace in Christ and how it's free grace that gives satisfaction it's free grace that gives forgiveness and this is only in Christ which means faith is the only instrument because faith is that resting in Christ through which he and all that he is and all that is his.

Becomes ours. The spray.

Our Father. How we thank you that we who deserve the name not my children have been taught by your only begotten son whom you gave for us that in Him we are adopted children. How we thank you for the Spirit of your Son whom you sent into our hearts.

To free our hearts and loose our lips to call you our Father even as the Lord Jesus has taught us to do. And so we look at how we went from one to the other and we say it was all you Lord. It was all your mercy. It was all your power is all for the glory of your name.

We thank you for repentance. We thank you for genuine grief over and hatred of our sin to see it filthy and abominable just as you see it filthy and abominable. And we pray oh God that we might have more repentance that we would grow in our events. And we confess that it has come entirely as a gift from you just as the faith by which to be joined to Jesus as calm as a gift from you we look to you for all of it we praise you for all of it.

We ask that you had guard our hearts from that temptation that tendency to rest in our repenting. Make us instead to rest in you O God who give repenting? For we ask it through Christ. I'm in.