



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.

Hosea 14:1 **O Israel, return to the LORD your God,**

For you have stumbled because of your iniquity;

2 **Take words with you,
And return to the LORD.**

Say to Him,

“Take away all iniquity;

Receive us graciously,

For we will offer the sacrifices of our lips.

3 **Assyria shall not save us,**

We will not ride on horses,

Nor will we say anymore to the work of our hands, ‘You are our gods.’

For in You the fatherless finds mercy.”

4 **“I will heal their backsliding,**

I will love them freely,

For My anger has turned away from him.

- Nothing to take but words
- Nothing to hope in but grace, mercy, and God’s uncompelled (free) love
- Hope in other helps the same as idolatry
- Repentance not the cause of grace but the result of it

Romans 3:19 **Now we know that whatever the law says, it says to those who are under the law, that every mouth may be stopped, and all the world may become guilty before God. ²⁰Therefore by the deeds of the law no flesh will be justified in His sight, for by the law is the knowledge of sin.**

²¹ But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, ²² even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; ²³ for all have sinned and fall short of the glory of God, ²⁴ being justified freely by His grace through the redemption that is in Christ Jesus, ²⁵ whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, ²⁶ to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

- Every mouth stopped; all guilty; no sinners’ deeds can justify
- God’s own righteousness the only righteousness
- Faith the only instrument
- Jesus Christ the only object
- Free grace the determinant of faith
- Propitiation the guarantee unto faith

Ephesians 1:3 **Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with every spiritual blessing in the heavenly places in Christ, ⁴ just as He chose us in Him before the foundation of the world, that we should be holy and without blame before Him in love, ⁵ having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will, ⁶ to the praise of the glory of His grace, by which He made us accepted in the Beloved.**

⁷ In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace ⁸ which He made to abound toward us in all wisdom and prudence, ⁹ having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself

- Holiness not the cause of God’s choosing but the result of it
- Predestination only according to the good pleasure of His will
- This good pleasure is caused/purposed not by something within us, but only within 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)

Let's let's begin with prayer.

Our father in heaven how we thank you? That you're pardoning us is an act. Of your free grace. We thank you for the totality of your saving us through Christ. For the gift of your spirit to not only unites us to the Lord Jesus by faith but also sanctifies us.

By the life and power righteousness and goodness of the Lord Jesus. So we ask that you would help us now as we consider a little bit of your word. That teaches us about these things. That you would sharpen our understanding but also bring to fruition the reality in our lives.

We ask it through Christ amen.

So last week, we did the first. Portion of Westminster Confession 15 through all their repentance be not to be rested in as any satisfaction or any cause of the pardon their ab so repentance is not of all part of what causes our pardon or satisfies for our sin and again, this is a reminder because we're going to get to the, You know, the main point of fifteen three is that repentance is necessary for salvation no one is ever saved without it but it's very important that we learned the difference between necessary and meritorious that it is always a part of God's saving us so that if we don't have it.

We do not have salvation. But it is not the cause of God saving us it is not what earns our standing before God and it doesn't earn the grace the favor of God that in which he gives us Christ or gives us faith or gives us even holiness repentance not the cause of any of those things so the first part which we studied last week was that repentance is not what makes us right with God or.

Makes him want to save us so children you it's not just that you do not have to do good in order for God to love you or want to save you or to forgive you it's actually that you can't. Get God to love you by doing good and you can't get God to save you by doing good in fact if you try to do that that itself is not good trying to get God to love you or to save you by your doing good and puts you in competition with God.

And that's the second part of fifteen three that satisfying for sin and pardoning forgiving our sin making up for our sin is satisfaction and pardoning our sin that's forgiveness is the act of God's free grace in Christ and we could couldn't we add. You know, it's a very economical document the confession you don't want to add and we're not actually suggesting a revision but in our minds we can add the word alone which is the act of God's free grace in Christ alone, so one of the things that you will be tempted to feel throughout your life is that if you do a little bit better.

God will love you a little bit more and or if you do a little bit better then God will save you or want to save you a little bit more and that's not. True at all you can't do a little bit better except by God's loving you and saving you and he is glorified as the cause of our repentance we saw several passages on that last week in Ezekiel and now we come this week to see that the reason repentance or one of the great reasons that repentance cannot be you're doing better you're turning to God you're hating your sin.

So sometimes those who know that that's right about our actions we sneak that self-salvation or trusting and doing better into back into our emotions or our desires and we think that I haven't desired enough to repent and I haven't been sincere enough or intense enough in my emotions my hatred of my sin or my my apprehension my, Recognizing how much God loves me and now it will be better because of how much more I mean at this time or how much more I feel at this time.

Those are repentings as well we've seen that that's part of repentance and repentance is not at all what satisfies or the ground upon which God forgives us because even that is given is given by God, so there are 14 conclusion to the entire book of Isaiah one of my favorite books a couple of you know, why?

I think I told the elders Thursday night and my wife who sat through the class, of course knows why. But it is such a gospel rich book that the prophet is actually commanded to take a life who he is guaranteed will be unfaithful and there's some question of whether or not she was a harlot before he took her but I think the overwhelming evidence in the text is that is that she was and the reason is because God was going to do with him what God does with us.

To take the the the bride who is utterly unworthy and restore her to him now that they have children some of the children's names are not no mercy and not my people. Then it's we probably don't have time to recap the the whole book but there's so much unmerited favor of God in Jose a and not just unmerited but positively demerited and then there's this command at the beginning of the last chapter it was real return to Yahweh your God for you have stumbled because of your iniquity.

Take words with you and return to Yahweh say to him take away all iniquity receive us graciously for we will offer the sacrifices of our lips now. The the the literal word for sacrifices there is is calves and that doesn't mean children that that they would get a little if you went to the rodeo you saw some baby cows right calves it doesn't mean they would get calf tattoos on their lips or brands or mood rude, maybe they could move their roofs look like maybe cows.

It was saying that they knew that nothing that we can offer to God because the Israelite worship they would bring bulls or calves or goats or flames or sheep and and so forth as a big part of the sacrifice. He is reminding them of the teaching of the whole book that there's nothing that we can actually offer God.

He's saying you come with words and the words are words of helplessness. Not the words of determination or devotion but words of words of helplessness. Is there a serial will not save us? We will not ride on horses nor do we say anymore to the work of our hands you are our Gods for new the fatherless.

Finds mercy and that's those are plays on words from the from the rest of the book leading up to this and then the Lord responds in verse 4. I will heal their backsliding. I will love them freely. For my anger has turned away from him. See there's a there's a first shadowing of New Testament public worship here that recognizes the only sacrifice that can attend for sin is what?

And it's a what question. With a who answer the only sacrifice that could take away your sin is therefore children. Jesus Christ on the cross. And so he says the ultimate worship that God is looking for is worship in which the sacrifice is actually offered by God and what we come into offer is the sacrifice of our lips and then you know, the New Testament takes a one step further and talks about the sacrifice of our spirit offering our souls to him in all of the acts of worship in New Testament worship.

And the Lord says, good job. You turned away from your backsliding. I receive your words. What does he say in verse 4 says, I will heal their backsliding. You see their backsliding isn't healed so that they can come to God. They come to God so that he will heal their backsliding.

Satisfying for sin pardoning sin as an act of God's free grace not a response to your repentance, but his free grace is what causes the repentance. I will hear heal their backsliding. I will love them, freely. For my anger has turned away from him, so several takeaways there nothing to take to God but words nothing to hope in but grace and God's mercy.

For you the follow us finds mercy verse 3 and God's free uncompelled love if if you're doing better was what made God love you his love wouldn't be free. It wouldn't be a gift it would be a wage it would be earned which is what he says in Romans 4 and we're gonna be taking the passage proceeding that the end of Romans 3 and just a second notice that having in someone else's help a serious shall not save us or in your own abilities or whatever you can get for yourself for your cleverness to figure it out, we will not ride on horses.

Now this is you know, this is pretty serious stuff for them because how do you get saved from Babylonians, well a Syrians seem like a good idea for how to get saved from Babylonians and horses from Egypt would be the implication here. It seems like another good way to be saved from Babylonians, but your hope must be in the Lord your God whether to be saved from Babylonians or to be saved from your own sin, nor will we say any more to the work of our hands you are our Gods notice the setting of those things next to each other.

Hoping in what you do is before God the same as. Putting yes any of your kids play with Plato or something approximating it. It's like you make something out of your Play. Doh. And you set it on the table you get out of your chair and then you do like maybe you do sometimes at night with mommy or daddy or in your bedroom maybe by yourself you get on your knees, but not before the invisible God, but to your little Plato thing and you start worshiping it and you say you are my God.

Now that's not just silly and stupid it is extremely wicked very offensive you shall have no other gods. Before me so the living God is there and you would be worshiping that little play-doh thing right in front of God. And that what you should have been giving to him you'd be giving to that Plato.

Well he says here in Hosea. That if we trust in what we do if we think that what we do makes us more saleable. That that's also in front of the God who will learn saves us. And it's actually very offensive to him. So when you start to feel like like you can buy your repenting which is necessary that's where we're going next week.

Lord willing when you start to feel that by your repenting you make yourself more lovable or more saveable than it's as offensive to God and received as similar to if you had made the work of your hands and said to it you are our Gods. Okay, so hope in other helps.

Is the same as idolatry and then repentance is not the cause of grace but the result of it. He heals our backsliding. You don't turn stop your backsliding in order to come to God. You come to God as the one who will stop your backsliding yes, you you come in hatred of your sin and rejection of it, but it is God who gives you even that hatred in that rejection.

So you're turning to him for it. So pardon and attendment forgiveness and making up for our sin is the act of God's free grace alone Romans 3. Beginning verse 19 now we know that whenever the law says it says to those who are under the law that every mouth may be stopped and all the world may become guilty before God.

So we can stop right there and probably. More genes said this at some point because I think he preached on this section of Romans for like three years or something but. He probably wasn't the first so I'm not the first either. A Christian is someone whose mouth has been stopped.

A Christian is someone who knows his guilt through the law comes the knowledge of sin. That's verse 20 therefore by the deeds of the law no flesh will be justified that means made right with God declared right by God. Therefore by the deeds of the law may flesh will be justified in his sight for by the law is the knowledge of sin.

So the law can't make you better. The law can tell you how bad you are. And the law can tell you what goodness is the law cannot make you better is the law therefore bad. As a complicated question it's going to spend a couple chapters talking about that but there is just a yes or no quest yes or no answer is the law therefore bad no it's not.

Who's bad or what's bad it's a what question with a who answer but the answer is not Jesus it's me, yes. Dave.

Can't make you keep itself. Right so the law does not have power in itself to heal what's wrong with you the the spirit makes you walk according to the righteous commandments of the law, that's one of the things that he's rejoicing over at the beginning of chapter eight. But.

External adherence to the law, you know is good and that it provides some benefits but it doesn't make the pagan better even if he is keeping it externally he can't keep it because genuine keeping of the law only comes from faith to begin with.

Right, so whatever is not a faith is sin Phil.

Right?

So the law the law is not bad, we are bad how good then is the law. You can answer that in one word too. Excellent perfect is a good word right thank you. Asa the law is perfect so you know, we need to not read verses 19 and 20 like the antonyms of the last well Antonomionism isn't new but it's been raging even in the reformed churches for the last 50 years or so and say, oh well the deeds of the law are not as good as the deeds of love as if.

They're really people who say that you know until the New Testament the law defined what righteousness is but that was that nasty Jewish stuff it's really quite awful to say it but that's to kind of thing they think now what's good is to find not by law, but by love well.

The law defines what love is. And the law is summarized as loving. So when he says by deeds of the law no flesh will be justified he's saying by even the very best most perfect most loving unto God most loving unto neighbor deeds that they're possibly ever could be that's what deeds of the law are did to the law are not these nasty sub christian deeds that we've gotten away from now.

They're the best we could ever do. That's how verses 19 and 20 are functioning in the end of Romans 3 when it's holding out that Jesus alone satisfies for sin and that faith alone is the instrument by which we are made righteous by Jesus, yes, David.

Yeah, we would we would say that there's a consequence not a cause and very very important very very important that we see that deeds of the law here are the most perfect loving good deeds there can ever be in fact deeds of the law is what God produces in you.

Once you are united to the Lord Jesus yes, just a.

Shall we justify the law. I think what he's saying is there's no insufficiency in the deeds of the law of themselves, they're good they're Justin holding good but it's our ability to connect or it's our lack of keeping them, right?

So it's not it's not in there's no deed of the law that's did these alarm good period, they are that's what it exactly and these just spent the first half of the chapter saying you've never even truly desired. To do the deeds of the law, let alone carried through so.

Say what he's not saying that the deeds of the law would be insufficient he's just saying there's no one who's ever done them. Yeah Phil.

Yeah, okay, thank you we just we just have to keep going. Chapter 3 verse 21, but now the righteousness of God apart from the law. That as apart from our doing. Of the law is revealed being witnessed by the law and the prophets even the righteousness of God through faith in Jesus Christ to all and on all who believe for there is no difference for all have sinned and fall short of the glory of God and remember what you know, we have mentioned a couple of times in teaching and preaching late lately that doesn't mean that yeah the glory of God is here in you kind of got somewhere between here and there but you fell short no it means.

That the greatness of your sin is is assessed or determined by the glory of the God against whom you have sent so there are no small sins because there is no small God. That's devastating to the center of verse. 23, yes, Jeff.

Says in verse 22. Through faith in Jesus Christ. And you tell me which is the correct dream and over here in the first 20 days of Jesus Christ, which I think is very very important because. It seems to me that. All

righteousness. You know, Jesus didn't want the crisis because he kept the law he kept the law because it was righteous he was able to keep the law because he was righteous.

Correct. There's multiple of those so yes his righteous character led to his perfect obedience but he's also vindicated declared and judged righteous not only on the basis of his character, but also in the basis of his what we call his active obedience his perfectly thinking saying and doing whatever God would ever God come in, so.

Anything him or because of his favor again. Yes because his faith is what's perfect? But our faith the imperfect when genuinely produced in us joins us to him. So his faith is the faith that merits our salvation, but our faith given by the spirit is the only way that he and all that he has merited becomes ours.

Now as to. Which one is true here in the difference of translation. I don't have the Greek in front of me. I don't remember it didn't memorize it. I sorry. I'm just not equipped to answer the questions standing in front of you but remind me and I'll grab it and look at it some other time.

The.

I can't even remember where we're. Right so end of verse end of verse 23, so your sin is as big as the glory of God, that's what verse 23 is saying. Not that there's some gap. Between how great how well we should have obeyed and how well we've actually obeyed up until this point the sin is a hundred percent.

That's because how well how well you've actually obeyed is what it's zero right that's what he said thus far, so now we know what we have is zero and verse 23 and says what you need is infinity. Infinity is a is a. It's not a number it's a concept.

I know that math people. But. The greater what is required of you with the horse it is to have zero of it, okay that that's the problem that the verse 23 sets up and then he says being justified freely by his grace and that's why this is the proof text for it's the.

Satisfaction pardon being an act of his free grace being justified freely by his grace through the redemption that is in Christ Jesus and then verse 25 is very exciting to me and because of what it says not about our forgiveness so much although that's wonderful but about Jesus whom God set forth exhibited displayed it's legal in which that comes from, you know, showing evidence at a trial whom God set forth as a propitiation by his blood.

And were out of time so he can't do the rest of the thing but the the reason that's so exciting is because by the time you get to the end of verse 23, you need satisfaction for sin, that is as big as God. And what verse 25 says is that when Christ died on the cross and the Lord accepted that death in our place, he said, my son is at least as glorious as I am.

I mean that. If Christ is everything to you that ought to. You know, send chills make the hair stand up give you prickles for alphas to say raise the goose pimples on your skin. I'm not even sure what those are. I'm yeah. I think we say goosebumps some some of us right but that we had a debt as big as God.

And Jesus died and the word propitiation means all of the wrath is completely gone only favor left it's not pro pity it's comes from propitious favorable and God is entirely favorable towards us there's no guilt orth left when the guilt and the wrath was as big as God himself, what a marvelous display of his son.

And what an awful thing it would be if you or I. Thought that our really meaning at this time or really feeling it this time or for the first time or anything that we did. Could contribute. To God being favorable towards us. Just think of it in relation to what that was designed to say about Jesus.

And we would actually be diminishing Christ there. So it's an act of God's free grace alone and. We'll just have to skip the rest of the page. I think we need to keep going next time yes. Phil one more thing, we're later than we've ever been okay, let's pray.

Found a thank you that the way you're pleased in time and history to glorify your son was by displaying him as a propitiation for us sinners. Grant to us that not only in our theology but in how we interact with you. The this glory of Jesus would be preserved by our never resting upon or hoping in anything but him.

For we ask it in his name. Amen.