

Chapter 15 of the Confession. If you look in your hymn books, it's page 856. It is there. I don't know how... Williamson's a lot better with words than I'll ever be. He did 14 and 15 in one chapter in his book, and it wasn't as long as my one chapter here. But the reason why is he put them together because saving faith and repentance unto life are two sides of the same coin. Okay. It's hard to separate them.

The divines did it, and so we'll go about it in that direction. Once again, I read James 3, 1, just to remind myself that let not many of you become teachers, my brethren. Know that as such, we will incur a stricter judgment. I want to be careful as we tread through this to make sure we're on the right paths here. Also, when there are many words, transgression is unavoidable. When I look at all the words I wrote down, It's amazing. The more you say, you're going to sin. But so as we go into this.

Last week we discussed where saving faith and repentance unto life fit in the order of salvation. We talked about the ordo salutis. We have election. We have effectual calling. Inside of effectual calling we have regeneration, which is God giving a new heart, and conversion, which is saving faith. When you hear the term conversion, when people are talking about conversion, they're talking about saving faith and repentance unto life. One coin, two sides. Okay, that is what they're referring to.

And as a result of that, you have justification, sanctification, adoption, and also glorification. So what we looked at is why in the world, you know, if you look at Williamson's book, if you're following through that, he went from effectual calling to 14 and 15, and he skipped 11, 12, 13, and then came back to it. Now his reasoning is because that would be a natural consequence of effectual calling and regeneration is our response. But the divines looked at it more like we're going to look at what God does and then man's reaction to it.

And our reaction to all these benefits in Christ is repentance and faith. OK, so that's as we talk today, that ought to be the first question. What's my response? OK, do I have repentance and faith? This whole thing is just a testimony to the grace of God and the Lord Jesus Christ to save sinners.

From chapter 10 to now, it is all about how God saves sinners. We talked about chapter 9. I don't know if y'all remember way back then when we started this quarter, because next week's my last Sunday. This quarter, we started in chapter 9, which is of free will. And we talked about man's free will and fourfold state, innocency, the fall, salvation, and glorification, okay? And we talked about those things and that in the fall, which is where all of us find ourselves if we are not, before we become in Christ or in the state of grace, we're in the fall, we have the freedom to choose Christ.

We just don't have the ability. Okay? So salvation is all of grace. And all of this has been pointing to that. So I just want to go back to remind you of this whole big... We've been painting with broad strokes from effectual calling to justification, adoption, sanctification, saving faith, and now repentance unto life. So that's just where we are. 15.1. I'm going to read all of it. It's six of them, but I'll read all of it. harp on some, and because it's that many paragraphs, we're going to harp on some and then go fast through others.

But on page 856 in your hymn book, repentance unto life is an evangelical grace. The doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ. by it a sinner out of a 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 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, purposing and endeavoring to walk with him in all the ways of his commandments."

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. Fourth paragraph, 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. Well, that's a great paragraph. Men ought not to content themselves with a general repentance, but it's every man's duty to endeavor to repent of his particular sins particularly.

Sixth, as every man is bound to make private confession of his sins to God, praying for the pardon thereof, upon which, in the forsaking of them, he shall find mercy. So he that scandalizeth his brother, or the church of Christ, ought to be willing by private or public confession, and sorrow for sin, to declare his repentance to those that are offended, who are thereupon to be reconciled to him, and in love to receive him." I won't go back to that except the occasional quotes. But in 15.1, we say here that this is an evangelical grace. It's an evangelical grace. Evangelical means it's of the gospel. It's to your salvation. Okay? That's what they're referring to here. And if you look in Acts 11...

Acts 11 and verse 18, when they heard this, they quieted down and glorified God, saying, Well then, God has granted or given or been gracious to the Gentiles also the repentance that leads to life. Repentance unto life is an evangelical grace. It's given to God that you might have salvation. It's given by God to people that they might have salvation.

And I want to look at another passage that Zechariah chapter 12, one of my favorite passages, and this was preached by Alan Stanton a while back, but in chapter 12, verse 10 of Zechariah, it says, I will pour out on the house of David and on the inhabitants of Jerusalem the spirit of grace and of supplication, so that they will look on me whom they have pierced, and they will mourn for him as one mourns for an only son, and they will weep bitterly over him like the bitter weeping over a firstborn.

Repentance is an evangelical grace because it involves believing something about ourselves and something about Christ. Evangelical repentance is what we're talking about here. We'll talk about a different kind of repentance in a minute. But this repentance is of the gospel. And it points us to Christ as the sole reason that our sins can be dealt with.

It also shows us this in Zechariah 12, God pours it out. It's through the Spirit, through the Word and Spirit. If you look at the catechism questions, they talk about it's a work of the Spirit, okay? A work of grace. And that comes through the Word and the Spirit. We talked about last week, faith cometh by hearing, hearing by the Word. Well, that faith is always connected to repentance unto life. It comes through the preaching of the Word, particularly the preaching of the Word.

Hence, this first paragraph. In this first paragraph, it tells us that we need to preach it. Every minister of the gospel should preach repentance. Every single one. And I'll be honest with you, it should be in every passage. We can repent towards God in almost every passage of the Bible. Almost every passage brings out something that we need to stop doing here and start over here and go to Christ. Because you've got to leave something behind if you go to Christ. If you're called to go to Christ, you're leaving yourself behind. You're leaving your sin behind. You're leaving the world behind. You're leaving possessions behind, people behind. And your heart is wholeheartedly going to Christ. That's repentance unto life. That's why it's deeply connected to faith in Jesus Christ. When you look on Christ, You see the full measure of your sin.

That's what is happening there in Zechariah. You know what you're doing? He says, you'll look on me whom you've pierced. So the first part of repentance unto life in the evangelical part of it is, you sit there and you go, that's what sin cost. There's an awakening, okay? There's an understanding.

It cost his blood, his life. He had to hang on a cross. Sin is very costly. It's going to be very costly to you, or it's costly to Christ. But it's costly. You have an apprehension of the understanding of, in your mind, sin cost death. Sin cost the cross. That is what's happening there. And that's the work of the Spirit. Because most of us who grew up in churches, we heard that all along. We heard that. We heard that Jesus died on the cross for your sins. But there's an apprehension of it. Have you gripped hold of it? Has it gripped hold of you, which is more important? You know, Hank had a friend that we have, we know, and he once asked him, what does the blood of Christ mean to you?

And he said, absolutely nothing. And it was almost like a shuddering behind. If the blood of Jesus Christ means nothing to you, you need to repent. The first thing you need to understand is the cost of sin. The first part. And that's what this is telling us. We need to understand the cost of sin.

Secondly, this is why the confession of faith in this particular paragraph says it's to be preached by every preacher, every minister of the gospel. And quite honestly, this is a tragedy for the church. You want to change the church today, tell it to preach repentance. Not the therapeutic gospel to fix your brokenness. Repent of sin and turn to Christ. Repentance unto life. This is what is missing in the modern church. You are blessed to have a man who's willing to do this. Everybody doesn't do it the same and all of that.

But let me just say this, what would Jesus do? This is what Jesus did. Mark 115, the core of Jesus's sermons were, repent for the kingdom of heaven is at hand. That's what it summed up Jesus's preaching as. First it summed up the way Jesus preached, repent. That's the first thing Jesus told people, repent for the kingdom of heaven is at hand. And it says, and believe the gospel. That means me. But that's in Mark 115, Matthew 4, 17. You see Jesus doing that over and over again. What would Jesus do? Jesus would preach repentance.

If you're a preacher and you're asking yourself, what should I do? But it's also the responsibility of elders to see to it that it's preached in your pulpits. So that's a big responsibility on shepherds. How are we going to shepherd people to heaven if they don't know to repent of their sins?

We also see that's what John preached, John the Baptist preached. And what did Paul say in Acts 20? When he's leaving the Ephesian elders, all of us have to study that in elder training, Ephesians, I mean in Acts 20. Over here it

says, let's see, I'll just start in 20. How I did not shrink from declaring to you anything that was profitable and teaching you publicly and from house to house solemnly testifying to both Jews and Greeks of What is he teaching them?

Repentance toward God and faith in Jesus Christ. That's what the Apostle Paul preached in Ephesus. Repentance toward God and faith in Jesus Christ. That's what he does. That's what the Apostle Paul does. Jesus says John the Baptist is the greatest of men born to women. What did John the Baptist preach? Repent. The kingdom of heaven is at hand. This is from a greater Jesus to a lesser man. But this repentance is a deliverance by grace. And the question for elders, for preachers, is are we seeing this done in this church? But for you, are you receiving it?

Does this hurt your ears to hear that? You know, there come a time when people want to have their ears tickled. They don't want to hear somebody tell them you need to repent of your sins. They don't want to hear that. That little bitty particular sins of yours. Because when the preacher starts doing that, he goes from preaching to meddling, right? When a preacher starts doing that, he goes from preaching to meddling. And that's what people don't really want to hear. But that's what he's calling for right here. If you really want to understand the balm of the gospel, You really want to understand the grace of the Lord Jesus Christ, you must first learn to understand the hatred and repentance of sin. I mean, really, Jesus doesn't make any...

Otherwise, he's just a great teacher, a good example. I remember Guy Waters saying, we don't need another example. We need a mediator. We need somebody to take care of our sins. Until you come to that conclusion, you don't really understand the balm of the gospel. Paragraph two. What does repentance unto life look like? Now, you know how much I really like the shorter catechism. I think if you go over here, I think it's on 870 something. Let's see. Yeah, it's on 875.

What's repentance unto life? It's a saving grace. It's a saving grace. So this is salvific here. You got to have it. whereby a sinner, that's me and you, out of a true sense of his sin, not Mack's sin, and all the things he does wrong, and not Rob's sin, and all the things he does wrong, or Beckbeck's, out of his sin, a true sense of your own sins, okay?

That's what you're starting to come to grip with when repentance unto life. An apprehension of the mercy of God in Christ. grabbing hold of that. You understand how horrible it is and you grab hold of the mercy of God in Christ. Doth with grief and hatred of his sin, grief and hatred, turn, which is what repent means, right? To turn from it to God with full purpose of and endeavor after new obedience.

Now, That's, I could say, what is it? That's the best definition you're going to get. And it's question 87, the shorter catechism. But as an evangelical grace, we see a sinner contemplating the cost of his sin to Jesus Christ. We just talked about that. You look on him whom you have pierced. You put Jesus on the cross. That, understand that I put him on the cross. My sins hung Christ on the cross. So that's what sin costs to Jesus Christ.

But it's more comprehensive than that. Repentance unto life is, it starts with reflecting on the cost of my sin, but it also sees the danger eternally of my sin. This is what it costs, but if I keep doing this, I'm going to hell. Ezekiel, a great prophet, in Ezekiel 18, 31 through 32 there says, why will you keep on sinning and die? He does not mean

physically. Why are you going to keep on sinning and die? Sin kills you. It sends your soul to hell. Why will you die? That's the question evangelical preachers should be asking. Stop! Why will you die?

By the way, if you read that, in three different passages he talks to the house of Israel. He's not talking to people outside the church. He's not doing street evangelism. He's not going to Ukraine and setting up a mission. He's talking to people sitting inside these four walls when he says that. That's who he's talking to. That's who needs it. You need to hear about repentance unto life just as much as some guy walking down the street that's unchurched. That's what Ezekiel was preaching to the church.

Lack of repentance kills, but we need something more in repentance. We need to know its cost, its danger. We must also see, according to this, what we're talking about here, and it's true in the Word, we'll see, the filthiness and the odiousness of our sins. So sin, you need to just see how dirty sin is. Okay, and we're gonna pick out the sins in our minds that we think are dirty. Okay, and you probably can go there. A lot of the public sins we see going on today. How about gossip? Do you see the odiousness of that? The smell in God's nostrils that that is? That's another person made in my image whom you're talking about. I care about them. Why don't you? How dare you say something? I was talking to somebody about the church Friday.

We've got to be really careful with praying for the church and we're all worried about the church and we are and there's so many wrong things in the church today. But it's Christ's Bride. Most of you don't want somebody talking about your bride in a pejorative, negative way. Do you see, talking about the church, are you careful? All it's downfalls, it's got plenty of faults, even sins. Love covers a multitude of transgressions, even in the church. We are to fight for its purity and peace, no doubt.

Be careful how you speak about it, because that's odious in the nostrils of God. It's his church. It's his bride. He knew she had flaws when he got her. He's going to perfect her and make her white through the washing of the word. She wasn't there when he got her. He's doing that to her. That's why we need to fight for the purity and peace of it. But he loves his bride.

Is that odious and stinky in your nostrils? Because it's filthy. Sin must become odious to you because of its nature. Sin stinks to God, so it must stink to us if you're truly repentant. When we laugh at sin, sometimes you don't do it, but you laugh at somebody else's sin. And I do this, because everything's funny to me. But God never laughs at sin. He hung Jesus on a cross for sin. It wasn't funny to Him. Sin should smell bad enough to us to make us vomit. Lukewarm Christians, Jesus said he spews out of his mouth.

Because you know what the lukewarm people do? They tolerate sin. It's okay. That's just him. It's just, look, I have a problem with this. Sin should make us want to vomit. It should be as dirty, and we don't talk like this, but in Isaiah 30, 22, Van Dixon brings out, God says to him, it's like a discarded menstrual rag. That's the way you ought to look at sin. That's the way God does. That's how bad he thinks of it.

But there's more. Repentance unto life brings these things to us. The danger, the cost, the odiousness, the filthiness. It's costly, dangerous, filthy, stinky. But sin is also personal. It's personal. Guess what? It's against somebody. It's not just bad. This is good stuff to do. This is bad stuff to do. Sin is personal because guess what? It's

against God. Sin is personal. He takes it personally. You may not, but He does. He does. It's personal. Sin is personal. It's against God. He is pure. He is holy, holy, holy. He has two pure eyes to behold evil.

His righteous law, which is really denigrated in the church because you have to deal with repentance if you deal with the law. The righteous law is something to be obeyed and loved and cherished, but you know what it's also? The reason the law is given is he's saying, be like me. The righteous law, when he says, be holy as I am holy, he's saying, keep my law, because guess what?

I have total fidelity to my people. I create and produce. I don't steal. I am truth. I need nothing else. I am beyond. I am. So I don't need to covet. I create. I create authority figure. I'm your authority. I put your parents as your authority over you. I create that.

And I deserve to be worshipped the way I say only me with a heart that has the affection that won't take my name in vain and on the day that I prescribe. That law is a reflection of His character. It's a reflection of who He is. Obey my law, He's saying, is be like me. Remember the Nike commercial, be like Mike? Here's the God of heaven and earth saying, be like me. Be like me.

You know, and that's why in Psalm 51 forward, David says, against you and you only have I sinned. It was personal to God. When David sinned with Bathsheba and murdered Uriah the Hittite, when he made his confession of sin, he says, it's against you and you only. It was personal to you, God. I'm sure it was personal to Bathsheba and Uriah, but it was personal to God.

In 2 Samuel 12, I want to look at this because this came to me in a Sunday school lesson this week that I heard. In 2 Samuel chapter 12 and 7 to 13. This is Nathan confronting David. Nathan then said to David, you are the man, that's preaching with You are the man, this says the Lord God of Israel.

It is I who anointed you king over Israel, and it is I who delivered you from the hand of Saul. I also gave you your master's house and your master's wives into your care. And I gave you the house of Israel and Judah. And if that had been too little, I would have added to you many more things like these.

Why have you despised the word of the Lord by doing evil in His sight? You struck down Uriah the Hittite with the sword, have taken his wife to be your wife, and have killed him with the sword of the sons of Ammon. Now therefore the sword shall never depart from your house because you have despised me." That's God. You have despised me. It's personal. This was personal. You have despised me and have taken the wife of Uriah the Hittite to be your wife.

Thus says the LORD, Behold, I will raise up evil against you from your own household. I will even take your wives before your eyes and give them to your companion, and he will lie with your wives in broad daylight. Indeed, you did it secretly, but I will do this thing before all Israel and under the sun.'

Then David said, which is where you get Psalm 51, 4. I have sinned against the Lord. David understood who he sinned against. That's the way it should be for us. It's personal. You know, he started out with David just like, that's what God says to us in the preface to the Ten Commandments. I'm the Lord your God. In other words, I am yours. We're in a relationship. who brought you out of the land of Egypt, out of the house of slavery. I redeemed you from this horrible way of life that you hated.

I took you out of it, I'm rescuing you, I'm keeping you, I'm yours. What does he do to David? He doesn't come in and go, Nathan says you're the man, and then what does he recount to him? He doesn't recount to him, oh, you slept with Bathsheba and you killed Uriah. No, he starts out with, I took you from the sheepfolds. I made you king. I gave you this. I gave you that. I did all this from you. I did everything for you. You wouldn't be here, David, if it wasn't for me. And in spite of all that goodness I've shown you, you've decided to break my law.

That's how he dealt with David. And that's the way he deals with all of us, too. But the first thing you do, that's the reason David could say, that's why he could say, you have despised me. Because you despise God's goodness to you. I don't know what's in your life, but he's been good to you. If you're in Christ, he's been incredible to you. When we sin, we're despising the goodness of God.

And that's what he goes with David first. Before he attacks him for Uriah, for all that, you have turned your back on all these good things that I gave you. You've turned your back on these good things. So, repentance unto life. We need to look at it like the psalmist, which was David in Psalm 119, verse 128 says, Therefore I esteem right all your precepts concerning everything. I hate every false way. That's repentance. What you say I love and I hate everything that's opposed to that. I hate everything that's opposed to that.

Sin is a lie. Repentance contemplates the cost of our sin to our Savior. It sees the danger of death for unrepented sin. is disgusted by the filth and stench of sin, it confronts the reality that sin is personally against the God of heaven by breaking his law. Repentance unto life is a necessary grace to get to heaven. How do you look at sin? Is that how you look at sin? Do you think about how much it costs? How dangerous it is? How bad it stinks? Do you see it as being personal? But there's more to true repentance than that. To repent unto life is not just intense sorrow and grief over sin.

Repent means to turn your back on, to turn from. I'm going this way, I'm turning this way. Turn my back on it, okay? But when you turn from it, repentance unto life requires you to go somewhere. You return from sin to God. Okay? Repent means to turn your back to sin, to a new person, to the Lord Jesus Christ. True repentance unto life, not only sorrows for sin, but seize a Savior.

You apprehend the mercy of God in Christ. That's the best part of it. In Voss's commentary, they talk about some Hindus took out that one sentence. apprehending the mercy of God in Christ. And they wrote down that as their ideal of repentance. That's what makes it Christian.

Stop doing bad things and start walking. But that's not what you want to do. You want to run to Christ. The apprehension of the mercy of God in Christ is the key to true Christian repentance. It is to turn to Christ. That's what we talked about, the thief on the cross.

Now let's do it again. I deserve to be up here. He understood why it was rude and that's all you need. But he understood why he was there and he said, I deserve it. I stole, they hung me on a cross. He doesn't. Okay, there's the value of Christ. He doesn't need to be here. He doesn't deserve it. He's innocent.

I understand what's happening here. And then there's the, what does he do? Remember me today. Remember me. There is an apprehension of Christ. There's a grab hold of Him. That's what the thief on the cross did, all these things I'm talking about. He did. And in 2 Corinthians we see there's two kinds of repentance, right? There's a godly repentance and there's a worldly repentance. Godly sorrow is not just the kind that cleans up its ways, okay? I'm going to turn over a new leaf. I'm not going to do that anymore. I'm not going to do that again. And sometimes some people are disciplined enough in themselves to not.

But they don't love Christ. Godly repentance loves Christ. It leaves sin, but it goes somewhere. It doesn't just stop sinning and put on a self-discipline, pull yourself up by your bootstraps, all the American stuff we get kind of programmed into us. No, it leaves all that and goes to Christ. That's repentance and delight.

Don't wallow in your sins. Don't sit around and go, oh, man, I'm hard. Wallow in Christ, okay? Give glory to God your Father. Run from sin and to Christ. The Shorter Catechism here is great. Apprehending the mercy of God in Christ. This is true repentance. And so by acknowledging that you're laying hold of Christ, you're acknowledging that He's laid hold of you. Because that's not natural. He's laid hold of you.

Repentance towards Christ draws out new affections and new purposes. Endeavor after to live lives of new obedience, okay? So where are you going? Where's your purpose? Repentance on life creates a new purpose for you. You're gonna live for him, to him, through him, and by his word?

Because that's what he's saying. You can't make that up as you go. As you come to the Lord's Supper, we've got the Lord's Supper here. And on question 97 over here, just turn over. What's required for the worthy receiving of the Lord's Supper? And I mean you personally are worthy. It means the manner in which you partake of it. It's required of them that would worthily partake of the Lord's Supper that they examine themselves. What? Of their knowledge to discern the Lord's body.

Do you understand that Christ died on the cross? He shed His blood. He died and was buried. He rose again from the grave and ascended into heaven. Of their faith to feed on Him. Is that where you're resting all your hopes? And then what does it say? Of their repentance. We're given a repentance test here. This is a repentance test. To come to the Lord's Supper. Each month we go to the Lord's Supper. You have to go back through these things. Have I really repented? Of your love, do you love Christ? Do you love the church? Do you love others? Of your new obedience, do you see yourself putting on some degree of obedience to His Word?

Lest, coming unworthily, they eat and drink judgment to themselves. How do you prepare for the Lord's Supper? Think about repentance unto life. Make sure your repentance is not what he calls, Van Dixon word, a legal repentance. A legal repentance. Legal repentance is not toward Christ and does not bear fruit.

It's a bear cutting off. That's all it does. Okay, that's all it does. It doesn't go to Christ. It doesn't apprehend Christ. Preparation for the Lord's Supper should show us where we fall short and it should drive you to Him. It shouldn't overwhelm you with sorrow. It should overwhelm you with Christ.

Look what He did. Come, come, come. Run to Him. Paragraph three. Don't trust in your repentance for your salvation. That's basically what it's saying. Trust in Christ. Jesus Christ saves sinners. Do not trust your own, how good you are, how much you've done. Trust in Christ. Ezekiel 18, 32. Turn and live, trust in Him. All right, chapters, paragraphs four and five. 15.4, let me just say quickly, all sin leads to hell. All of it. White lies, gossip we talked about, things like that. It includes your nature.

Romans 5.12 says we're dead in Adam. We sinned in Adam. Our very nature is sinful. We sin because we're sinners. We know that. We've talked about that one before. This is why you need the new birth. We also break God's law.

James 2 says if you break it in one point, you're guilty of the whole law. Tell me which one you hadn't broken. In Matthew 5-7, Jesus points out in the Sermon on the Mount, hate is murder. Lust is adultery. Greed is idolatry. Not just the physical acting of those things, but also the heart. The heart. He searches our hearts.

All sin damns. Yet, glory be to God, no sin repented of can damn you. Remember, I'll say this again, Wayne Rogers presenting the gospel in North Carolina in a parking lot in a grocery store. And he walked up to a guy to do it, and he started saying, you know, giving him his gospel presentation, and the man looked at him and said, go to hell. He said, that's just it, I can't. No sin repented of will damn you.

You can't go to hell if you have repentance unto life. Because that means God will be made a liar, and he's not, he is true. No matter what degree it is either, if it went from lust to actuality, if you repent of it, God forgives it. And He's faithful, even when we're not. Whatever you have done, turn from it to Christ.

And 15.5, repent of your particular sins particularly. Well, you hear us pray that sometimes. What I mean is it's real easy for me to pray to repent, for people to repent of their sins. He's getting into, this is going from preaching to meddling here. You deal with your own sins, how you break God's law.

Your way of murder may be different than mine, but we both probably murder people. Mine may be slander, mine may be just giving a side eye. But how am I doing those things? Be particular. Van Dixhorn has a quote, the problem is not with their general repentance, the problem is that their repentance is always general. In other words, they never acknowledge that they actually are doing individual sins against God. That's not true repentance unto life. Okay, I'm gonna do a few things here. How do you do that? Psalm 19, 13, acknowledge that you have particular and peculiar sins to you. Number two, name it, call it out.

1 Timothy 1, 13 and 15, Paul said, I was a blasphemer. I was a persecutor. In Romans 7, Paul says, I coveted. He named his own particular sins and he confessed them to God. Name it. Confess it to God. Third, run away from the particular. Look, what legitimate thing that you do ends up, every time you think back about it, leading you into that particular sin? Something that's actually legitimate and okay. Everybody else can do it, but when I do it, I end up sinning. Everybody else can hang out with that person, I can't. I have to divorce myself from certain people. Because when I do, I sin.

You may not. I'm not telling you not to. I'm just telling you, when you're dealing with your particular sins particularly, you have to deal with it honestly, but ruthlessly. Be ruthless with your own sins, even things that are legitimate that you may have to stop.

Okay, last, proper confession is an integral part of true repentance unto life. First and foremost, it must be to God. Psalm 32 is all about that. You must go to God. You must tell Him what you've done. And do it this way, particularly. Not forgive me my sins. You should say that. But God, I made fun of Mac behind his back. God, I neglected to pray this morning. Forgive me of that. Forgive me of my ingratitude. Man, I wish y'all could have heard Carl Calvercamp Monday. He did about the 10 lepers that were healed and only one came back and it's only the foreigner came back? How ingratitude? Ingratitude is the seed of idolatry, guys. Even this, remember, your confession glorifies God. Even Achan's did. In Joshua 7, 19, Achan's confession did not alleviate the immediate consequence, but when Joshua said, confess, he said, it'll bring glory to God that you confess.

Psalm 51 is a public confession. We don't read it that way. We just read Psalm 51, but the psalm actually begins with, for the choir director, a psalm of David when Nathan the prophet came to him after he had gone into Bathsheba. That's part of the psalm. Okay, that's part of the psalm. It is a public, and yet they sung that in worship. So David is confessing his sin, that's being sung by the choir, by the people.

It hurt the people of God. He was the king of Israel. He was in a particular peculiar position where he knew he had to confess before everybody. We don't all have to do that. We have Matthew 18 where we go to one another and we deal with one another. And we, you know, if I've sinned against you and you call me on it and we get together and I ask you for forgiveness. Remember Peter, how many times should I forgive him if he comes to me, God? Seventy, seven times? No, seventy times seven. How many times does Christ forgive you?

The confession of faith is pointed about sin and the need to repent, confess to God, in some cases, individuals and occasionally publicly. But praise God, it does not end there. God in Christ forgives you. There is therefore now no condemnation for those who are in Christ. All our sins, when you repent unto life, you are repenting unto Christ.

Go to Him. In doing this to others, we exhibit the same mercy that our Father in heaven has shown us. If you get anything out of all these chapters, and we've got one more to go here, which is going to be on good works, which kind of moves out of this section. Be overwhelmed with the grace of God in salvation.

That's what it's all been about. Even repentance unto life. It's an evangelical grace. Okay? It's a must, but it's a gift. It's from Him. He saves us. We ask this in Jesus' name. Let's pray. Dear God, thank you for the Lord's Day. Cause us to rest in you and love you. In Jesus' name, Amen.