

REPENTANCE: SLOP BUCKET REPENTANCE?

Message 1

Text: Matthew 3:1-9

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INTRO: (Before I begin the message let me share a few things with you. James, this is not part of the message. I will be dealing with repentance. I was preparing to have a meeting with some pastors and it will involve whether forgiveness is conditional or not. In doing so I realized that though I have dealt systematically with in messages on forgiveness I have not done so on repentance. Since my studies require me to study both, I thought I would use my studies to put together some messages on repentance in a systematic. Numerous things will not be new to you, so bear with me. Other things will be new to you. But most of all, I hope it will help to tie together numerous loose ends in my own understanding and in yours as well.)

Due to certain circumstances in my life I needed to review the subject of forgiveness. There are two views. One is unconditional forgiveness. When I am wronged, I need to immediately forgive. The other is conditional forgiveness. It says forgiveness is due after repentance has taken place. I take the view that forgiveness is not possible without repentance taking place. By doing what some call forgiving, they might have gotten something off their chest and think you have forgiven, but true forgiveness has not happened. Forgiveness is the wrong term because even those who teach unconditional forgiveness admit that the sin involved is not yet forgiven if there is no repentance. So they say, "Well, on my part I have forgiven. I am clear." You might be clear, but you have given what you did the wrong name and because you call it forgiveness, it will cause you to fail to do what the Bible requires.

Pastor Gary Inrig, who pastored in Calgary Alberta for some time wrote on this subject in a Radio Bible Class booklet. And the first thing he said was, "Forgiveness is one of the most misunderstood subjects in the Bible." It most certainly is and he is not the only one to come to that conclusion. We will look at some of that later.

Well, as I went over some of my notes I was surprised to note that I had not preached on the doctrine of repentance in particular. I have preached on aspects of it many times. I have given things regarding repentance in various messages, but I

have not concentrated on this doctrine alone. Since repentance is related to forgiveness, and I needed to do some further study on forgiveness, I thought I decided to do so and put it into message form.

Now if you think that preaching on repentance is a negative message listen to Henry Blackaby in his introduction to Richard Owen Roberts book on repentance, "Repentance from the beginning of time to the present hour has been, and remains, the most positive word from the heart of God!" (25-26).

According to the Bible, if I have sinned I am doomed to hell. You have to understand how awful hell is. And there is absolutely nothing, not even one thing that will help toward deleting one sin from my life. And now, through repentance, a life-time of sin can be washed away! That is a most positive message!

I have studied repentance at various times for various aspects of this doctrine but now I would like to put it together systematically. In the last few years I have actually realized I am now an older man. Not old, but older. And I have come to see what a very important subject it is and that it is also a very misunderstood doctrine.

There are a good many things that go by way of the name repentance that are not repentance at all. Many years ago one of my brothers said he had listened to a message called, "Slop Bucket Repentance." I never forgot the title. Quite a lot of what goes by the name "repentance" is worthy of the name, "Slop Bucket Repentance."

I went to youtube to see if I could find the message there, and sure enough, there it was. You might be interested in listening to it.

I. WHAT REPENTANCE IS

As is my habit, we begin with defining what we are talking about. As some of this will be quite familiar to you, bear with me. To be systematic and help our online listeners we begin where one ought to begin and that is defining our subject.

So, for those not familiar with this, it is most important to understand that when the Bible talks about that area in our soul we call the mind, it calls it the heart. The mind of man is the vital center of the soul, as the heart is the vital centre of the body.

Furthermore, the NT gives us various parts of the mind. Two very key parts are described by the Greek NT words, the *phreen* and the *nous*. The *phreen* is the data processor. Here we process millions of bits of data every single waking hour. When the *phreen* is done with thoughts, it is stored in the *nous*. There are other areas as well, but these two are key.

When we experience anything in any of the five senses, that experience is stored in the *nous* part of the mind whether it be a smell or sounds or sight or tastes or feelings by sense. Everything we experience with any of the five senses that is wrong is sin and is stored in the *nous* as well. It is all there. At judgement, all God has to do to reveal everything in our lives is expose what is stored there.

The Scriptures teach that all have sinned and come short of God's glory. All who have sin are thereby condemned to hell, if that sin has not been cleaned up. That is the clear teaching of the NT. And that raises the question, how can sin be cleaned up, if in fact it can be? And the answer is that there is only one way. That sin must be justly paid for. That sin is stored in the mind and will be there until it is justly taken care of.

The fact of sin has brought about an error that is made by all religions. It is to seek to make up for our sins by good works, good deeds. But sin is so very horrible that a whole life of good works cannot take care of one sin. That leaves man in a hopelessly lost condition.

So we sing:

1. Rock of Ages, cleft for me,
let me hide myself in thee;
let the water and the blood,
from thy wounded side which flowed,

be of sin the double cure;
save from wrath and make me pure.

2. Not the labors of my hands
can fulfill thy law's commands;
could my zeal no respite know,
could my tears forever flow,
all for sin could not atone;
thou must save, and thou alone.

3. Nothing in my hand I bring,
simply to the cross I cling;
naked, come to thee for dress;
helpless, look to thee for grace;
foul, I to the fountain fly;
wash me, Savior, or I die.

4. While I draw this fleeting breath,
when mine eyes shall close in death,
when I soar to worlds unknown,
see thee on thy judgment throne,
Rock of Ages, cleft for me,
let me hide myself in thee.

And so Scripture teaches us that God so loved the world that He provided a way of Salvation. And this way of salvation is by grace through faith, not works. What God did is He gave His only begotten Son, that whoever believes in Him should not perish. And what does that mean?

The payment for sin is death. Nothing satisfies the wrath of God but death. But if one dies in his sins, there is no more sacrifice for sins. So God's Son came to earth, lived a totally righteous life, and then died the death that was my due. But that death must be appropriated by man and it is appropriated by conversion. Man must be converted from his sinful ways to the ways of righteousness. And how does that take place?

Well, there are two things man must do. First he must repent of his sins. And then when he has repented he has to put his faith in Jesus Christ and learn to live the rest of

his life by faith. And so the very first thing one must do is repent of one's sins. And so Jesus said in Mark 1:15: "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel."

The number one thing in order to be saved is to repent! And just what does this word repent mean? The original word is *metanoia*, which means a *change of mind*. It is a change of information stored in the *nous*. I may have enjoyed stealing or have been given to lying or physical immorality. And now I come under conviction of these sins and I realize my actions condemn me to hell. And now with conviction about my sins in my heart, I want to change my ways. And I may say, "I am sorry I have lived like that. From now on I will live differently." But that does not take care of the sins I have already committed. Living right from now will never deal with the past. Those sins I have already committed must first be taken care of. And how is that done? By a change of mind, repentance.

Now here is what is crucial to understand. When I have sinned it is recorded in my mind. There is no possible way to get it out of my mind and it causes me to come short of God's glory, and will cause me to go to hell. It is the black in our hearts we sometimes talk about. It is like having bad things stored in a computer. You can do a lot of things but none of those will remove that material. But there is a way to delete things that have once been stored. There is also a way to delete sins from our *nous*, or heart, as the Bible puts it. Those sins must be repented of and confessed. And then, and only then are those sins made so they won't cause me to go to hell.

So, this change of mind must be accompanied by confession of sin. This change of mind must also lead to action. And the very first of those actions is the confession of that sin. We want to go to one passage that so carefully deals with this subject. We go to Matthew 3. The first prophet after 400 silent years was John the Baptist. And what did he preach? One word describes all he preached. No doubt he revealed the sins of the nation and repentance was his

message! He baptized people and it was called the baptism of repentance.

We begin in verse 1:

1 In those days John the Baptist came preaching in the wilderness of Judea,

2 and saying, "Repent, for the kingdom of heaven is at hand!"

There is the first and final word of his preaching: Repent! Change your mind! You are wrong. You have sin. You must repent! God knew this time was coming so verse 3 says:

3 For this is he who was spoken of by the prophet Isaiah, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.'"

I understand that whenever a king would travel through a certain area, before he came, the roads were fixed up. We have a further description of this in Luke 3:3-6. It says:

3 And he went into all the region around the Jordan, preaching a baptism of repentance for the remission of sins,

4 as it is written in the book of the words of Isaiah the prophet, saying: "The voice of one crying in the wilderness: 'Prepare the way of the LORD; Make His paths straight.

5 Every valley shall be filled And every mountain and hill brought low; The crooked places shall be made straight And the rough ways smooth;

6 And all flesh shall see the salvation of God.'"

All the low places were filled in and all the high places brought down. In repentance, all must reach the same level. The road must be level and straight. In repentance there are no preferred customers. There are no rich or poor; high class or low. All must come to the same level.

Matthew 3:4:

4 And John himself was clothed in camel's hair, with a leather belt around his waist; and his food was locusts and wild honey.

Here is the fulfillment of the prophecy, "The voice of one crying in the wilderness."

5 Then Jerusalem, all Judea, and all the region around the Jordan went out to him

6 and were baptized by him in the Jordan, confessing their sins.

Now notice in verse 6, what accompanies repentance. It is confession of sin. And as he was baptising, Matthew 3:7 says:

7 But when he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, "Brood of vipers! Who warned you to flee from the wrath to come?"

Now I ask you, why do such people as Pharisees and Sadducees come to a baptism of repentance? They come because of the conviction and guilt of sin when sin is preached. They were very pious and very sinful. Hypocrisy was the biggest of their sins. Sin has been exposed by John's preaching and guilt has set in. And how do religious leaders repent? As softly as possible. Furthermore, they may think that getting baptized by John will set them free of conviction. There is no real repentance. Many people have gotten baptized and joined a church, thinking that in this they will be forgiven.

Now notice that many Pharisees and Sadducees came. This is most amazing. If this happened in any evangelical church they would welcome them all with open arms, thinking that because they came they were converted, and by having them come they have made great gains. And what preacher would ever say to such religious leaders, "Brood of vipers!"

Do you know what that means? Here is what Albert Barnes says of vipers: "Vipers are a species of serpents. They are from two to five feet in length, and about an inch thick, with a flat head. They are of an ash or yellowish colour,

speckled with long brown spots. There is no serpent that is more poisonous than their bite; and the person bitten swells up almost immediately, and falls down dead."

Now notice they were a "brood" of vipers. They had been fathered by vipers. They were the brood of vipers. Their forefathers had brought them into being. And what were the Pharisees and Sadducees guilty of? Biting many with their hypocritical religiosity and destroying them. John recognized what was happening and he called them out on it. Listen to Matthew 23 and what Jesus had to say to them:

15 "Woe to you, scribes and Pharisees, hypocrites! For you travel land and sea to win one proselyte, and when he is won, you make him twice as much a son of hell as yourselves.

They put tremendous efforts into converting people to Judaism and when they succeeded, they made them twice as lost as before. When you have been led to think you are right with God when you are not, you are twice as lost as before. So they stung people with their poison and killed them spiritually.

What gave John the courage to call them out? He recognized that their repentance was slop bucket repentance! He wanted the real thing. So he said in verses 8:

8 "Therefore bear fruits worthy of repentance,

Here we learn what gave John the audacity to call the religious leaders of Israel a brood of vipers? He smelled the stench of the bucket. The stuff in the bucket was ripe and stirring up fumes of poison. How did John know they were not bringing forth fruit worthy of repentance? Was it their works? No. He could not know the lives of all these Pharisees and Sadducees. No doubt he did not know each of their individual lives. So when he said, "Therefore bear fruits worthy of repentance," what did he mean? Did he mean they were to go back home and live right first and then come for baptism when they had fruits worthy of repentance? How could John be so forthright as to call them a brood of

vipers right there? How would John know that their repentance was not real?

What is this bearing fruit worthy of repentance? Whatever they were bringing was not worthy of repentance! So what gave John the boldness to call them a brood of vipers? What fruit does true repentance bear? Here is the very first fruit real repentance brings: true confession of sin! How were the people coming for baptism? Verse 6, they came confessing their sins. This is what I hear him saying, "Get real. Confessing this stuff you are confessing is not worthy of repentance. You are not anywhere near ready for the baptism of repentance! Your hypocritical lives are as deadly as vipers. What you are repenting of is slop bucket repentance. If you came repenting and owned up to religious hypocrisy and confessed the death your hypocrisy has caused, now your confessions would indicate real repentance."

Now the verb *to bear* in verse is an aorist which we would normally see as a past tense. But the aorist has many uses and I believe what is in view here could be translated like this: "Therefore, begin to bear fruits worthy of repentance." What would the beginning of true repentance do? Confess real sins! What would John have expected in their repentance? Something like this:

"Oh John, can God forgive me? I have been a hypocrite. I have stood on street corners and prayed ever so humbly just so people would see me praying and think I was deeply spiritual. When no people came, I stopped praying. As soon as I saw somebody coming, I prayed again. Oh, what a horrible hypocrite I have been. I wore these clothes and made the phylacteries broad and had my prayer shawl hanging just so, so that people would see how religious I am. And when I prayed with somebody, I just buttered up my words. O what a horrible hypocrite I have been. In public I was one way, but in private, O Lord, listen to what I did. (And then horrible confessions would come.) Oh Lord God forgive my sin. I am so guilty of so much. Lord I have taken money for things I should never have taken money for. I entered

widow's houses and played on their emotions, O Lord God forgive me."

For most Pharisees that would have been the beginning of a long list to follow. Likely John heard things like this: "O Lord forgive me. I have not always been what I should have been. I have done things I should not have done. I want to be forgiven for that. You know that I have done many things for you Lord but I realize that sometimes I have failed in some places and I regret that. But I thank You Lord that I am not like others, like tax collectors. Oh Lord, be that far from me. Yet I do realize I am not always perfect." What is that? Slop bucket repentance.

Let me read you one recorded prayer of a Pharisee in the NT. This is a record of a prayer as given in Luke 18:10-13:

10 *"Two men went up to the temple to pray, one a Pharisee and the other a tax collector.*

11 *"The Pharisee stood and prayed thus with himself, 'God, I thank You that I am not like other men—extortioners, unjust, adulterers, or even as this tax collector.*

12 *'I fast twice a week; I give tithes of all that I possess.'*

So John said, "Begin to bring forth fruits worthy of repentance!" When? Right there! How? By true confession! How did he know they were a brood of vipers? It was very clear in their repentance which was of things not worthy of repentance. It was slop bucket repentance! They were offering slop to God! How horrible! And John responded appropriately and called them a brood of vipers.

Notice from verse 6 how the people came to John for baptism and what it was that showed if they had truly repented. Verse 6 says:

6 *and were baptized by him in the Jordan, confessing their sins.*

You see, repentance from sin calls for confession of sin. Here is the hardest part of repentance, and one cannot say

there has been true repentance until there has been true confession. How did John know their repentance was not real? Many years ago my wife and I went to Sutera Twin revival meetings in another province. The Suterans thought the pastor who had brought them there was the main problem blocking revival from happening. They were waiting for him to break. All the while this pastor religiously prayed that revival might take place.

Now I remind you that these Pharisees are older already. They do not become a Pharisee at a young age. Some young people might truly repent and they don't know what all to say, but their brokenness and desire for righteousness and what accompanies their repentance is evidence for a true minister to realize that something has taken place. And their life afterward will evidence if it was truly repentance. But when older people repent, especially religious leaders who have been playing games with God, there is an easy recognition if it is true repentance or not.

What did these Pharisees and Sadducees bring? Well, John gives some indication in verse 9. He told them:

9 "and do not think to say to yourselves, 'We have Abraham as our father...'

They had not become real sinners yet. They were children of Abraham. As long as we come and we are something yet, there is no real repentance. When we are smitten, and we are at rock bottom, now true repentance is possible; not before. As long as we think we have something to offer God or we are a cut above others or any other such thing, repentance is not real. This is slop bucket repentance. As long as we think we have something to offer God, or He has something to gain from us, our repentance is slop bucket repentance.

John then continued like this in verse 9:

...For I say to you that God is able to raise up children to Abraham from these stones.

What does John mean? Well, he is standing in the Jordan River. And I think he is saying, "See how hard these stones

are? You are harder than these stones. It would be easier for God to make these stones soft and raise up children for Himself than to soften you up enough to become true believers. You are a bunch of vipers! You are deadly snakes!" Is this harsh language? That is what slop bucket repentance deserves.

John then says in verse 10:

10 *"And even now the ax is laid to the root of the trees. Therefore every tree which does not bear good fruit is cut down and thrown into the fire.*

Here is a very stern warning. Repent, or you will be fuel for the fires of hell! Jesus said in Matthew 7:18-23:

18 *"A good tree cannot bear bad fruit, nor can a bad tree bear good fruit.*

19 *"Every tree that does not bear good fruit is cut down and thrown into the fire.*

20 *"Therefore by their fruits you will know them.*

21 ¶ *"Not everyone who says to Me, 'Lord, Lord,' shall enter the kingdom of heaven, but he who does the will of My Father in heaven.*

22 *"Many will say to Me in that day, 'Lord, Lord, have we not prophesied in Your name, cast out demons in Your name, and done many wonders in Your name?'*

23 *"And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'*

How many professing Christians will have to hear those words? Many! Turn to Matthew 24. Jesus gave an interesting parable in Matthew 24 on those who say, "Lord, Lord!" We begin in verse 44:

44 *"Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.*

45 *"Who then is a faithful and wise servant, whom his master made ruler over his household, to give them food in due season?"*

46 *"Blessed is that servant whom his master, when he comes, will find so doing."*

47 *"Assuredly, I say to you that he will make him ruler over all his goods."*

48 *"But if that evil servant says in his heart, 'My master is delaying his coming,'"*

49 *"and begins to beat his fellow servants, and to eat and drink with the drunkards,*

50 *"the master of that servant will come on a day when he is not looking for him and at an hour that he is not aware of,*

51 *"and will cut him in two and appoint him his portion with the hypocrites. There shall be weeping and gnashing of teeth."*

There is a special place in hell called the place of hypocrites. And those who profess to be believers but are not are appointed this special place. It is the place where hypocrites burn. There will be weeping and gnashing of teeth.

True repentance is accompanied by true confession. John writes this in 1 John 1:9, "If we confess our sins He is faithful and just to forgive us our sins."

What is repentance? It is a change of mind that leads to a change of action. It is accompanied by true confession of sin. If one has not sinned, repentance is not necessary. It is sin that one must change one's mind about.

II. THE RELATIONSHIP BETWEEN REPENTANCE AND FORGIVENESS

We want to now briefly look at the relationship between repentance and forgiveness. Some years ago I did a series of messages called, "Forgiveness: Will that be one goat or two?" It has to do with Israel's highest and holiest day,

the Day of Atonement. On the Day of Atonement two goats were brought to the temple. One was the Azazel goat from which we get the name, the scapegoat. In our human experience we call a person who is blamed for the wrongs of another a scapegoat. The Azazel bore the wrongs of others. It was not guilty of anything.

The highest and holiest day for Judaism since God gave to them the seven feasts is the "Day of Atonement." You might wish to read Leviticus 16 or listen to our messages on forgiveness on sermonaudio.com/mecl called: *Forgiveness: Will That Be One Goat or Two.*

But on the Day of Atonement for sin two goats were brought to the temple. Lots were cast on the two goats. The throat of the goat on which the LORD'S lot fell was slit and a bowl was placed underneath to catch the blood as the goats life drained away. It is a picture of Christ's death for us. The other goat was the scapegoat. On this goat atonement was made. Some have described atonement as 'at-one-ment.' When two have been separated by sin and the relationship is restored, that is at-one-ment, or atonement.

Over the second goat all sins were confessed and then it was sent into the wilderness, never to be seen again. Without the goat over which the sins were confessed, which was then sent into the wilderness, it was an incomplete picture of forgiveness. That is exactly what you have when you practice forgiveness without repentance.

If one claims one has forgiven a sin and the sin has not yet been confessed by the wrongdoer, that is what I call one goat forgiveness. It does not work. If that person now repents, the sin is seen again. That is never to happen once forgiveness has taken place.

In unconditional repentance, forgiveness can be exercised without sending the sin away. If true repentance ever takes place when unconditional forgiveness has taken place, then it must be brought up again.

"Now let us look at what the name scapegoat, or the Azazel means. The name 'azazel' comes from two Hebrew words, ez, a goat, and azal, meaning to depart or go away. This is the 'going away' or 'sending away' goat. This goat pictures the sending away of sin. The Hebrew word for forgiveness means 'to send away'. The Greek word 'to forgive' is 'aphiemi', also meaning 'to send away'. They both speak of the same thing. This bearing away is what the scapegoat does, but it can only do so after the sins are confessed over it.

"Now I want us to notice something very carefully with regard to these two goats. When the 'Lord's goat' was sacrificed, no sins were confessed. This goat shows the just payment of sin before God, which is death. It's blood went all the way into the holy of holies. But the second goat could not be sent away until after the first one had been sacrificed. In dealing with man's sin, the price for sin must first be paid before it can be forgiven. God paid the price for our sin while we were yet His enemies. His payment for our sin was not dependent on our recognition of our sin, or our repentance or anything else. While we were yet sinners, Christ died for us.

"But, this day required two goats, not one. I am sometimes told that Christ's death forgave all man's sin. That is not correct theology. Christ's death does not forgive anyone's sin. However, it did pay for all sins. If His death had forgiven all sins, then the doctrine of universalism, that all will be saved, would be correct. His death paid the price for all sin, but in order to be forgiven we must repent and believe in Christ. There can be no question about that.

"So let us look at the scapegoat, the azazel. There are two very significant things here. Let me show you the very first thing. Let us go to Leviticus 16 (read 20-22)...

20 "And when he has made an end of atoning for the Holy Place, the tabernacle of meeting, and the altar, he shall bring the live goat.

21 "Aaron shall lay both his hands on the head of the live goat, confess over it all the iniquities of the children of

Israel, and all their transgressions, concerning all their sins, putting them on the head of the goat, and shall send it away into the wilderness by the hand of a suitable man.

22 *"The goat shall bear on itself all their iniquities to an uninhabited land; and he shall release the goat in the wilderness.*

"...The second goat is the azazel, or repentance and forgiveness goat, the goat that will be sent into the wilderness. Could it be that the two horns are the horns of repentance and forgiveness? The book I have quoted from on these sacrifices says that when the High Priest came to these two goats he would tie a scarlet colored string around the two horns of the 'azazel' goat. He would also tie a scarlet colored string around the neck of the 'For The Lord' goat. This string indicated the teaching of Isaiah 1:18, "Though your sins be as scarlet they shall be white as wool." History says the priest would place his hands between the two horns of azazel and there confess in prayer, the sins of the people of the nation of Israel.

"Once the sins had been confessed on the 'Sending away' goat, a person chosen for the task now led this goat away. It pictures the bearing away of sins. The person chosen for this task did not have to be a priest. It could be anybody. Maybe the picture is that anybody can forgive sins once repentance has taken place.

"Once the one leading this goat away came to the cliff that was his destination he would cut the scarlet thread in two. The one piece he again tied to the two horns. Here, I believe, is a picture of the blood of Christ uniting the repentance and forgiveness to His own sacrifice for man's sin. The other piece of scarlet string was tied to a rock. I would expect the rock pictures Christ in this whole process. This string would stay here when the goat was sent to its death. When this string turned white, the messenger knew that atonement had been accomplished. Now, before this string could turn white, all the other things had to be accomplished first. Surely forgiveness could not take place with any one of the other ingredients in this service lacking.

"After this, the goat was backed to the edge of the cliff, and with a push, sent to its death at the bottom of the cliff. This violent death pictures for us how God treats sin and how we are to treat sin after it is forgiven. It is to be viewed as dead, as dead as this goat. It must never be allowed to come back. To forgive a person after repentance, and then bring the sin up again as something still held against the other person is a very terrible sin in the eyes of God. And nothing but this picture of a violent death for the innocent animal is proper to show how violently we are to put away sin when someone has repented and we forgive."

"Now Moses instruction regarding the 'Sending Away' goat was to lead it into the wilderness and to release it there (Lev. 16:22). So why did Israel push this goat over a cliff? According to Easton's dictionary, the scapegoat was pushed over a cliff to send it to its death because on one occasion a scapegoat returned to Jerusalem after it had been released in the wilderness. This was considered such a terrible omen, that from then on they made sure this goat would never come back. What does the return of a scapegoat indicate? I think it pictures how terrible it is to forgive someone after they have repented, and then to bring the subject up again as an outstanding account!

"When a Christian repents, and his fellow Christian does not forgive him, is a crime almost above all other crimes. To have someone repent and not to forgive that person is very, very wicked. We will see what our Lord Jesus thinks of such a person in another message. But I now ask, how can the second goat be sent away when there has been no confession of sin, no repentance? Can the goat be sent to its death without repentance and confession taking place? No! No repentance, no second goat. And no second goat, and no forgiveness! Can the blood of Christ tie the two horns of repentance and forgiveness together when there is no repentance? No! Nor can we truly forgive, that is send a wrong away, when there is no repentance!"

What is the relationship between repentance and forgiveness? No repentance and confession, no forgiveness!

CONCL: So to conclude, what is repentance? It is a change of mind which is accompanied by true confession and results in a changed life. What is the relationship between repentance and forgiveness? There is no true forgiveness without repentance. Forgiveness requires repentance. A one-goat Day of Atonement means no atonement.

And let me give one bit of advice. When someone comes and repents to you, "Oh, don't worry about it. I thought nothing of it." Say, "I gladly forgive you and there is nothing between us on account of this." Then, don't say, "Oh, I forgave you already." You may have dealt with it so it doesn't bother you, but it is not yet forgiven. If it was forgiven, it would be gone into the wilderness never to return. But when somebody comes and repentance, say, "I'm glad to forgive you. There is nothing between us on account of this anymore. It is gone."