

CONFESSION OF FAITH.

CHAPTER 15.-Of Repentance unto Life.

II. By it, a sinner, out of the sight and sense not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God¹, purposing and endeavouring to walk with him in all the wayes of his Commandments².

Question 1.—*Does a sinner, by repentance, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God?*

Answer.—Yes. Ezek. 18:30; Isa. 30:22; Jer. 31:18,19; Amos 5:15; Ps. 119:6,59,106. Thus the Antinomians err, who maintain, we ought not by repentance, to hate our sins, to mourn for them, and turn from them to God, but only to believe that Christ in our stead and for us has repented. They are confuted for the following reasons: 1.) Because repentance, being a turning from our sins and evil ways, and a turning to God; and Christ, being without sin, could not be capable to repent in our stead, 1 Kings 8:35; Heb. 7:26,27; Joel 2:12,13. 2.) Because they repent, confess their sins, and are grieved for them, Ezra 10:1; Mark 14:72. They hate their sins, 2 Cor. 7:11. They are ashamed and confounded for them, Jer. 31:19. 3.) Because repentance is a sorrow after a godly manner, in the same very persons that repent, wrought by God, by the preaching of the word, 2 Cor. 7:9; Acts 11:18. 4.) Because repentance is called a renting of the heart, Joel 2:13. And they that repent, hate and loath themselves in their abominations, Ezek. 36:31. They are ashamed and confounded, Jer. 31:19. They are grieved and pricked in their reins, Ps. 73:21. 5.) Because God promised repentance to the people of the Jews being converted to Christ, after their backsliding, Zech. 12:10. Does any one affirm that when a man mourns for his first-born, he believes only that another man has mourned for him? 6.) Because faith is one thing, and repentance specially so called, is another thing, Mark 1:15; Acts 20:21; Heb. 11:6. In which places, faith and repentance are numbered two diverse things.

Furthermore, it is evident likewise, that faith is the cause of repentance; but nothing can be the cause of itself, John 1:13. In attributing the origin of repentance to faith, we mean that no man can engage in repentance unless he knows he is of God, Ps. 130:4. Additionally, no man is truly persuaded he is of God until he has embraced his offered favor, John 14:6.

Question 2.—*Do sinners, by repentance, not only break off their former sins, but turn from them unto God, purposing and endeavouring to walk in all the ways of His commandments?*

¹Ezek. 18:30,31; 36:31; Isa. 30:22; Ps. 51:4; Jer. 31:18,19; Joel 2:12,13; Amos 5:15; Ps. 119:128; 2 Cor. 7:11.

²Ps. 119:6,59,106; Luke 1:6; 2 Kings 23:25.

Answer.—Yes. Luke 1:6; 2 Kings 23:25. Thus the Papists err, who maintain, that we are not by repentance converted from our sins unto God; but only, by repentance disposed for conversion or meriting it, *cf.* Acts 5:31. They are confuted because: 1.) The word of God asserts no meritorious work in us, to go before our conversion, Tit. 3:4,5. 2.) Because the only merit of Christ, is the meritorious cause of our conversion, Heb. 9:14; 1 Cor. 6:11. 3.) Because true repentance is the infallible antecedent, and fore-runner of life, 2 Cor. 7:10; Acts 11:18; and they who truly repent have all their sins pardoned, Acts 2:38; 3:19. 4.) Because repentance, and turning to God, are sometimes put for the same thing: And the prophets often use the word *conversion* when seeking to excite the people to repent, Acts 11:15-18,21; Joel 2:12,13; Ezek. 18:31,32. 5.) Because whatsoever goes before our conversion to God cannot be of faith, and therefore must displease Him, Rom. 8:8; 14:23. But true repentance is of faith, and God delights in it, Jer. 31:18-20. 6.) Because often in Scripture repentance is described by a departing from evil, and turning to God, Isa. 1:16,17; Isa. 55:7; Ps. 34:14; Hos. 6:1. 7.) Because heart contrition, mouth confession, and satisfaction for former sins, which papists call penance, may be found in hypocritical repentance, as is evident from the examples of Judas and Ahab, Matt. 27:4-6; 1 Kings 21:27. There may be true evangelical repentance without confession of the mouth made to a priest, and without penance.