



WCF 15.2 (TPH p928)

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 God,(c) purposing and endeavouring to walk with Him in all the ways of His commandments.(d)

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

(d) Ps. 119:6, 59, 106; Luke 1:6; II Kings 23:25.

Isaiah 30:18 **Therefore the LORD will wait, that He may be gracious to you;**
And therefore He will be exalted, that He may have mercy on you.
For the LORD is a God of justice;
Blessed are all those who wait for Him.

19 **For the people shall dwell in Zion at Jerusalem;**
You shall weep no more.
He will be very gracious to you at the sound of your cry;
When He hears it, He will answer you.
20 **And though the Lord gives you**
The bread of adversity and the water of affliction,
Yet your teachers will not be moved into a corner anymore,
But your eyes shall see your teachers.
21 **Your ears shall hear a word behind you, saying,**
“This is the way, walk in it,”
Whenever you turn to the right hand
Or whenever you turn to the left.
22 **You will also defile the covering of your images of silver,**
And the ornament of your molded images of gold.
You will throw them away as an unclean thing;
You will say to them, “Get away!”

- The ongoing usefulness of affliction.
- The ongoing needfulness of repentance
- The despising and abominating of former/current sins

Psalm 51:1 **Have mercy upon me, O God,**
According to Your lovingkindness;
According to the multitude of Your tender mercies,
Blot out my transgressions.
2 **Wash me thoroughly from my iniquity,**
And cleanse me from my sin.
3 **For I acknowledge my transgressions,**
And my sin is always before me.
4 **Against You, You only, have I sinned,**
And done this evil in Your sight—
That You may be found just when You speak,
And blameless when You judge.

- The apprehension of the mercy of God
- The corresponding rejection of sin because it is against 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)

So we're still in that first big land section in the second paragraph of Westminster confession 15 by it, that is repentance unto life by repentance unto life a sinner out of the sight and since 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 our penitent. So grieves for and hates his sins as to turn from them all unto God. The Well the third proof text there and the third proof text he gives us is verse 22, you will also defile the covering of your images of silver and the ornament of your molded images of gold, you will thread them away as an unclean thing, you will say to them.

Get away. And so there the proof text is used very specifically for our despising in the dominating of our sins our reckon the recognizing not just the danger but the filthiness and the idiotseness of them so that we. Don't merely grieve over and shrink from the guiltiness or shame of our sin but we grieve over the sin itself and hate this in itself now and Isaiah chapter 30 when Isaiah has a hole the southern kingdom is remaining the northern kingdoms been wiped out by the Assyrians the Assyrians are closing in on the city of Jerusalem and that one point in the book of Isaiah the entire southern kingdom have.

Fallen and. Sonachra is getting ready to invent as at the wall and there's a wonderful interaction there and in God's providence that one of you started a conversation about Sinatra this week loved one the Lord does that for us?

But the people of Israel up until that point we're holding that hope for other helpers, especially each especially chariots and horses. God had sent them and enemy to turn them to himself they had turned other places. And so the the Lord basically said well, I will make all of your other house fail until it lasts you end up turning to me and.

That actually ends up taking the Babylonian exile. Jerusalem will eventually fall but he's just been. Telling them again that Egypt is going to fail them and and yet they refuse to turn to him and he's been saying that he'll wait when they return to him, they'll be saved if they won't then they won't be saved and and great judgment is going to come upon that so.

The way we come into the passage that contains verse 22 is really we're going to pick up in verse 18, therefore y'all wait. That he may be gracious to you. And therefore he will be exalted that he may have mercy on you. For no way is a God of justice blessed who ate for him.

For the people child well inside Jerusalem, he shall weep no more. He will be very gracious to you at the sound of your cry when he hears it he will answer you and they're the Lord gives you bread of adversity and water of affliction yet your teachers will not be moved into a corner anymore but your eyes shall see your teachers your ears shall hear a word behind you saying this is the way walk in it whenever you turn to the right hand or whenever you turn to the left.

You are also defile the covering of your images of silver and the ornaments ornament of your molded images of gold, you will throw them away as an unclean thing you will say to them. Get away. Now I'm not sure if selecting this particular verse verse 22 and I'm just not scarily enough and don't have access to the well.

I could by spending a small fortune maybe not small have access to the documents and minutes of the assembly are fairly expensive to come by thus far so I don't know whether what went into selecting this particular proof text includes the factor of whether Christian, S who are already right with God through faith in Jesus Christ continue to grieve over and hate their sin and abominate it and.

So antinomianism the idea of hating the law of God and not caring much about striving after righteousness and holiness and hating sinfulness and wickedness that's not new but it is yeah only increase in our day so it's it's very helpful when you look at verse 22 and looking at our sins and saying yeah.

Yeah considering them defiled and throwing them away as an unclean thing and saying to them get away this part of repentance that is grieving foreign hating your sin and really doing doing combat with this filthy, hateful thing that you don't want to be a part of you anymore and that Christ himself has committed himself to getting rid of because he has died not only that you would be forgiven but that you would be perfectly bull.

Blessed forever and your and your perfect happiness necessitates requires perfect holiness particularly because you're perfect happiness is in him and without that holiness the scripture tells us you will not see you will not see the Lord so the believer, you know, this is as you heard starting in verse 18, this is referring to a future time not the current time when they are turning to all other helps Egypt and so forth where they're not turning away from their.

Scene in order to turn to the Lord and that was the big hindrance to turning to the Lord frail turning to the Lord for help means turning away from your sin turning away from your sin turning away from your Idaho, so he's talking here about a future time in which all their helps have failed and finally they turn to him

say that he would be exalted as the one who is gracious as the one who is merciful as the one as the one who saves them and so the Lord is, Is talking about this future time when the people are dwelling in Jerusalem verse 19 weeping no more he's being very gracious to them a couple of things to notice then that he that he teaches believers and especially believers in the age of the gospel this isn't just.

You know, when when Cyrus becomes King of Persia and the exile is over and since Jews back into Palestine and they start to reoccupy Jerusalem, there's always a when it talks about the restoration it's always forward looking to heavenly Zion New Jerusalem, but notice the ongoing needfulness of affliction.

Verse 20 and they're the Lord gives you bread of adversity. And water are affliction so coming to faith in Jesus Christ being made right with God doesn't mean you're done with adversity and deflection. They're still needful what it does mean though is that by his spirit helping you you ought to have a different response so God had sent them in the time of Isaiah adversity and affliction and he said them prophets to teach them to hate their sin and turn to the Lord but they had put the prophets out of their sight.

When he's talking now beginning in verse 18 and Isaiah chapter 30 about the time of the restoration he they still have adversity and affliction but they're no longer putting his teachers his prophets out of their site yet your teachers will not be moved into a corner anymore, but your eyes shall see your teachers in other words when the word sends you adversity into fletching you're going to seek out those who he has sent.

To teach you from his word and marvelously the age of the gospel in God's providence included having the scriptures as a whole the Lord only took probably about 40 years it's likely the entire New Testament was completed by the fall of Jerusalem the late dating for revelation around 90 or so is based on some assumptions we won't get into this discussing now, but that he would turn.

His people to his word is we're red his word especially preached and taught gone over that in Ephesians chapter 4 your ears shall hear a word behind you now. With the center of the verse there's this this is the way walk in it in verse 21, but whenever you're turning to the right hand or whenever you're turning to the left your ears, so here a word behind you saying this is the way walk in it the picture is not only will you seek out your teachers verse 20, but God's word will seek you out verse 21 and that happens, of course in a small way by good shepherding the Lord helping us.

Helping your shepherd and helping you to to employ and devail yourself of the shepherding that he provides you but it happens in a much bigger way doesn't it by the Holy Spirit working on your conscience by the scriptures it's one of the reasons why you should seek not to grieve the Holy Spirit that's one of the reasons why you should seek not to sear your conscience that you should be quick in heating the word as it has brought up.

As. Scripture comes up in your mind and as your conscience is leaked do not get in the habit of silencing scripture that is brought to your mind. Anyway, there's this ongoing usefulness of affliction because there's an ongoing needfulness of repentance Christians as long as you're in this life, you are going to be having this problem of turning to the right hand or turning to the left.

The way is it? Well, that's not what that illustration that Jesus uses about but the the way is narrow their ditches on both sides of the roads. We didn't have ditches on both sides of the roads where I grew up but I heard that that illustration a lot when I moved to Mississippi.

And there are ditches on both sides of the road and you do not want to overcorrect missing one or the other but we are constantly in the Christian life Australian away from scripture and our thoughts and in our desires and our motivations our purpose the way that we live in one way or the other.

So there's an ongoing needfulness of repentance and that's why affliction is useful and what affliction should produce in us the, Then is verse 22, you will also defile the covering of your images of silver and the ornament of your molded images of gold. You will throw them away as an unclean thing.

You will say to them get away. So a big part of repentance unto life is this hating your sin as an undesirable thing. The the experience of the apostle for instance in Romans chapter 7, very closely mirrors what the Lord is saying here about those who have been turned to him in the time of the the wiping away of their tears even this is a believer's life that's being described here.

So a couple of things then one if you've been taught that to. Treat your sin as a light thing or a small thing, that's not the Holy Spirit teaching you that. That's not the scripture teaching you that. If you've never hated your sin as a wicked and filthy and disgusting hateful thing in and of itself, then you should wonder.

If you're really converted or perhaps no that you're not. A.H, and then if you come into affliction or if you have scripture words pricking your conscience troubling you rather than resisting them heed them and resist instead the wrong thinking the wrong living. Learn dear children to interact with the smile and frown of God the Holy Spirit that you know and will know more and more learn to interact with the smile and friend of God the Holy Spirit pressed upon your conscience from the words of the Bible.

In the same way that you have learned to interact with the smile and frown of your mother and your daddy get in the habit of being quickly instantly sensitively tenderly correctable by the Lord's word so that you

can develop the habit of hating your remaining sin and making good use.

Of your adversity and affliction don't feel sorry for yourself and cocoon and think that your problems are the problem your problems come to you from God who loves you your sin is a problem and and the Lord will bless them to you. The next proof text then Psalm 51 verse 4 and really I I wrestled and I probably could have gone back and put the entire psalm in after we didn't finish this portion last week, but when you're talking about repentance unto life and what does true repentance look like Psalm 51 as a whole is one of your great passages.

For for that in the Bible. But they they selected verse four as a representative of the psalm as a whole and of course, you know, we in God's mercy to us have been in second Samuel recently and we've we've seen David's sin with bashiba and murdering Uriah and and the repentance that the Lord brought about through the words of Nathan and we have this verse then in the proof text against you you own.

Ly have I sinned and done this evil in your sight.

Now that verse used to trouble me. Who can guess why? Maybe it has troubled you for the same reason Justin. Yeah, didn't he sin against best Sheba? Didn't he sin against Uriah whom he murdered. Didn't he sin against his army that he put in peril in order to murder?

Uriah by the by the bad battle commands. Didn't he sin against the entire nation when it was the the time when King's went out to war and he was back in Jerusalem? Didn't he sin against the fourth commandment fifth commandment eighth commandment by not being about his business in the middle of the afternoon getting up from from his nice netball.

We don't know what happened that day or why you might have needed a nap. We won't but.

How can it be against God and God only? Well, one of the things that we're going to find out in next week's not this afternoon but next week's Joel Passage is that if you appear before the Lord Jesus on the last day without the righteousness and sacrifice of the Lord Jesus counted for you through faith in Him, you will have this experience.

You will realize how much every one of your sins has been against the perfectly holy God. In all his infinite glory. And the extent to which your sins are against others is going to be infinitely dwarfed by the extent to which your sin is against him. But that we might get a little bit more of the context here.

I'm sure the pastors at the Westminster assembly couldn't fathom a day that that couldn't fathom that there would be a day coming in the life of the church when you all wouldn't have been growing wouldn't have grown up singing Psalm 51 and and have it memorized burned into our hearts and minds the word of Christ dwelling in us richly by the singing of it.

Have mercy upon me. Oh God, according to your loving kindness. According to the multitude of your tender mercies. Now what part of our definition of repentance unto life have you noticed thus far into Psalm 51, just what we've read thus far. Maybe raise your hand when we get to it, yes apprehension of his mercy in Christ.

Do you see how the repentance is motivated not only by hatefulness of the sin, but by an apprehension of the mercy of God in Christ? Again. Both are necessary to and essential part of biblical repentance the kind of repentance unto life that the Holy Spirit gives not that not only that you would see the hatefulness and filthiness of your sin, but that you would see the loveliness of the Lord and his love and his mercy in the Lord Jesus mercy upon me, oh God, according to your loving kindness according to the multitude of your tender mercies.

This is how again. Now we're repeating things from last week, this is how you avoid the kind of sorrow that drove Judas to self-rest self-destruction he had seen the way Jesus interacted with the worst of sinners for three years, but when it came down to it, and he saw the hatefulness of his sin, he what was missing was the sight of the love of God in Christ.

Jesus the mercy of God. In Christ Jesus when you are afflicted with the hatefulness filthiness of your sin, and if you are a believer, you will be we just read an Isaiah that that's part of what the Lord does for us when he brings us to himself. When you are afflicted with those things get before the eyes of your mind as it will get before your faith the Word of God proclaiming to you the love of God and the mercy of God because the turning to him is motivated by how worthy he is to be turned to in his love and how confident you can be in turning to him because of his love.

That mercy upon me or God according to your loving kindness according to the multitude of your tender mercies blotted my transgressions wash me thoroughly from my iniquity cleanse me from my sin for. I acknowledge my transgressions and my sin is always before me against you you only have I sinned and done this evil.

In your sight, so we turn. From our sin because it is against God, especially verse 4 to God. If the nature of sin is that it is against God the nature of the turning of repentance must be that it is unto God. Consider what we just read in Isaiah and what we're just just read in Psalm 51, if the worst part about your sin children is not that it disappoints mom and dad is not that it interrupts human flourishing and if

you're not familiar with that language praise God and once you start reading a book that starts using that language, you know, what I was talking about you've been warned put the book down pick up something better.

I'll ask me for something better. I'll tell you about it. The worst thing about your sin is not that it disappoints mom and dad not that it makes you feel bad not that it hinders human flourishing it is that it is against God. That is the wickedness of sin one sin deserves an eternity of hell.

There is a sense in which a moment of sin is worse than hell itself. Sin is the greatest of all evils there's a wonderful book on that by a man named Ralph Vinny the sinfulness of sin or the greatest evil it's published under various titles. So if in your moment of realizing how terrible your sin is and hating it you don't turn to God.

Then you'll still be persisting in your sin. So don't give in to these feelings of despair and discouragement this idea there's no use turning to him. I'm too ashamed to turn to him. I'll get myself a little bit better first and then I'll turn to him. No, there's zero possibility of that anyway.

But turning to him is part of the essence of repentance, in fact if you haven't turned to him you haven't really turned away from your sin have you. You just turned to another sin, whether it's self-dependence or dependence upon someone else or a desire for something else other than him himself.

If we haven't turned to him, then we haven't turned away from sin. Not sure how much time we'll take to spend on the on the other proof text, you know, we've gotten through the first four maybe I'll just type something up for you on the remaining one so that we can move on to the purposing and endeavoring portion for next week.

Any questions thoughts real quick we have just a little bit of time left, yes. Jeff.

Is counting all kinds everybody else. Who could it be as a believer with David's sins all of them? Were forgiven by faith in between Messiah and so then anything he did some secretly after that you and I talked about recently extending against grace if that part of his contrition.

Yeah, so where we've been Samuel of recently is really helpful on this because one of the main points that Nathan that God makes through Nathan when he brings to him is how much God has done for David already yes. David is a believer already he's been a believer for years yet.

David is a helpful example to us of the reality of backsliding right he cuts a corner off of Saul's ribs several years prior to this. And what happens as soon as he cuts the corner of of his robe. He's convicted, you know, the old King James his heart smokin yeah gave him a blow possibly a death blow this is one of the reasons why when we're talking about the ministry of the Holy Spirit and the ministry of the word to believers in convictingness of sin and back when we're in Isaiah 30 earlier our urge you children not to get in the habit of silencing or ignoring the scripture that convicts you.

Because how many times in the David and Bathsheba account yeah would you have loved for the phrase and his heart smote him to enter into the text it was the time of year when King's went out to war but David was in Jerusalem and his heart smoky went to lead the army he got up and from his nap and he he saw the woman and his heart smoked him and he looked away.

And he inquired about her and her servant said is she not the dad of silence of the life of so-and-so let that be here something that stabs your lust in the heart that girl is someone's daughter that girl is someone's wife or potential life yeah so the servant said she is the daughter of can't remember her daddy's name the wife of Uriah and his heart smitten yeah how many times so yes, he not only had sinned against grace, but he.

Had sinned against grace enough that he'd reached a point where his conscience was not as it had previously been. So so that increases that's one of the reasons why our sins as Christians become bigger and bigger in how bad they are. There are some sins that in themselves are more heinous than others.

But the longer you have walked with the Lord the more you know of him the more he has done for you the more often he has brought you under his word and you've seen his grace and you've responded with a never again against sin and then the never again turns into the I did it again.

Our sins in in that sense are made more heinous and the sins themselves are worse and worse. There is not this easing relaxing attitude towards sin for the believer. Jesus has a holy hatred for it and the more your mind is conformed to his the more you will have a holy hatred for your sin as well.

So, yes, I think a big part of it is that it sins against grace. Another big part of it is. The fact that. It is only the infinity of Christ and his sacrifice to whom David prospectively clung that can put away the infinity of our sin being against the Lord Jesus against the triune God who is revealed himself to us as and in the Lord Jesus Christ.

Our sins against one another can be. Oh what's the word? Oh, there is no restituted word. You know, there's there can be restitution you and I can settle accounts. David sees that in there in the nature, or the way that has seen as against God. He can never settle the account.

I mean, it's only Christ who can settle that account and again we'll have that especially in the the first date verses of Joel 3 next Lord's day afternoon, the Lord's preserving us to one another. All right, we're out of time, let's pray.

Oh, Lord, we praise you for waiting and we praise you for making all other help fail. So that we cannot have peace of conscience. Or joy in the Holy Ghost from anything other than yourself in your Son and his righteousness and his sacrifice how we thank you for the completeness of his attendance.

How we thank you that the work that you have begun. In us giving us repentance from sin and unto you and faith in you faith in the Lord Jesus that that work is something that you keep doing we thank you even for the adversity and the affliction that you use in an ongoing way in our sanctification, we pray that you would give us that tenderness of conscience.

We ask Lord for any who have not hated their sin and especially you have not seen the loveliness of Christ and the glories of your steadfast love and your compassion and your mercy that even now they might see it by your spirits giving it to them that when we come into the worship and we read and pray and sing and preach and hear preach your word that they might see it that today would be the day of salvation will we pray for any for whom the conscience has?

Grown a callus and they are accustomed to not only to grieving the spirit but even quenching the spirit and setting aside easily places where your word would prick them we pray that you would remove the callus that you would restore the tenderness that your spirit would persist with them as he has been given to do a seal unto the day of redemption.

Grant O God that we would be those who are not only constantly seeing the hatefulness of our sin, but make us especially those who are constantly apprehending your mercy towards us in Christ. That we would be allured as it were to concern continuously to him and to you and him to the praise of the glory of your grace which we seek and ask for in his name amen.