

False and true repentance (Quality: Good)

Disclaimer: this is an automatically generated machine transcription - there may be small errors or mistranscriptions. Please refer to the original audio if you are in any doubt.

Date: 13 December 1992

Preacher: Matrunola, Kenneth (1937-1994)

- [0 : 00] If you would turn this evening to the Gospel according to Matthew and chapter 27.
- We're thinking of words found in verses 3 to 5. Matthew chapter 27, verses 3 to 5.
- Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood.
- And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went, and hanged himself.
- Now the subject that I would seek to bring before you this evening is the subject of repentance. The subject of what we call saving, repentance, or as it's sometimes termed repentance, unto life.
- [1 : 27] Or again, as it's sometimes termed evangelical, repentance. And this is an important scriptural matter.
- And we trust it isn't just something that we are interested in, in an academic way, but that it is something that we know by experience, and something that if we don't know it, that God will be pleased to bring us to know.
- Evangelical repentance, repentance unto life. Now there are two Greek words that are used extensively in the New Testament, and are translated repentance, the noun, and to repent, the verb.
- Metanoia is the noun which is 24 times found in the New Testament, meaning repentance.
- Metanoia is the verb which is 24 times used in the New Testament. And these words literally speak of a change of mind.
- [2 : 47] Meta, change, noia, the mind. There is a change of mind that has taken place. There is a change of thinking.
- There is a change of attitude. There is a change of commitment by reason of this repentance. It is that which is connected to faith, so that you will never find saving repentance apart from saving faith.
- These are always joined together. And any place in the New Testament you find saving faith described or mentioned, we must always remember that it will imply also saving repentance.
- And again, where we find that only repentance is described, we are to remember that always by implication there is saving faith.
- This inward change of mind and attitude and commitment involves our faith in the Lord and Savior, Jesus Christ.
- [4 : 02] And then that inward change, as we are saying, of thought and attitude and commitment will show itself in outward ways.
- There will be those outward evidences that God has worked this change within us. There will be those works of faith. There will be those works brought forth appropriate, meet unto repentance.

Now, the definition of repentance that we find in the shorter catechism is a good one. I'll just mention it at this stage.

What is repentance unto life is the question and the answer. Repentance unto life is a saving grace whereby a sinner out of a true sense of his sin and apprehension of the mercy of God in Christ doth with grief and hatred of his sin turn from it unto God with full purpose of and endeavor after new obedience.

Now, if that is what repentance is, we've got to see these two things, that it is the gift of God. It is given by God.

[5 : 24] Acts 11 verse 18. When they heard these things, they held their peace and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

When they heard the word of the work of grace in Cornelius and those of his house. They held their peace.

That is, they no longer spoke against this thing or said that it wasn't right that Gentiles should hear the word of the truth of the gospel. But rather they glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

And of course, if he granted that to the Gentiles, it was because already they had discovered in their own experience that he had granted it unto them who were Jews.

To his Israel, his true Israel, whether Jewish or Gentiles, he grants repentance. Repentance is the gift of God.

[6 : 35] And the second thing about this saving repentance is that it is never regretted. It is never regretted. In 2 Corinthians 7 and verse 10.

For godly sorrow worketh repentance to salvation, not to be repented of. Now that second expression, not to be repented of, is a different word from metanoia.

The first word is the word for repentance, saving repentance, repentance to salvation. When that is given, when that is granted to us, when godly sorrow worketh repentance to salvation, it is not to be repented of.

A meta melomai, which means to be regretted, to be sorrowed for. When we are brought to saving repentance, we shall never regret it.

And if you've never been brought to saving repentance, then if god bring you to it, you will never regret it. You will never be sorry for this. It is something that will never be repented of.

[7 : 51] Whereas that same verse, 2 Corinthians 7, 10, speaks of the sorrow of the world that worketh death. The sorrow of the world mere sorrow, remorse because of certain things that may well work death.

There is a sorrow which is not a sorrow that worketh repentance to salvation. There is a distinction then between a sorrow that is not the sorrow worked by the gift of God of saving repentance.

Where no faith has been bestowed. Where there is nothing of regeneration that has been known. And that does not bring life, that works death.

There are many people that are influenced by a consideration of many things in the past of their lives. Or by those things that are facing them.

So that they feel sorrow for the way that they've been living. And they desire to make a change. They want to turn over a new leaf. But if there's no more than that sort of sorrow and desire for some improvement and betterment.

[9 : 03] If there's not that which God has put within the heart. Which is that repentance to salvation. Repentance unto life. Then the outcome will not be life at all.

But it will be that continuing in death and separation and estrangement from God. So we are thinking of this true repentance.

But now we are beginning to think that there is something that appears oftentimes to be this true repentance. But it's not a true repentance. It is a sorrow.

A very real sorrow. But it's short of that which God gives to those who are his people. Now that brings us to a consideration of Judas Iscariot.

And what I want to do is first of all to look with you for a little at the repentance of Judas. So called as we see it in these verses of our text.

[10 : 04] In Matthew 27, 3 to 5. The repentance of Judas examined. And then we shall look at the true saving repentance. That we've been considering a little more closely.

But the repentance of Judas so called. Let us examine that. Now the first thing as you look at these verses that you see about it is that it was a very real.

It was a very real sorrow that this man felt. Then Judas which had betrayed him when he saw that he was condemned repented himself.

This man actually felt remorse for what he had done. He didn't counterfeit this sorrow. It was a real sorrow. There is no question that what this man was experiencing in his heart was a genuine sorrow for what he had done.

A remorse. A regret that he had betrayed the Lord. And by reason of the betrayal of the Savior. He had been condemned.

[11 : 16] Now it is significant to look at the expression there that he repented himself. And let me just say that that is not metanoia.

A change of mind which is God given. God wrought. The gift of God. But it is this other word metamelomai.

It is this word which speaks of remorse felt and sorrow felt. And this is an important distinction to notice. This man then is not savingly repenting at all.

All that he is doing is repenting himself. He is feeling sorrow. He is feeling remorse at what he did.

It is a false repentance then. That is why I said that it is the repentance of Judas Iscariot so called. Because it is not a real repentance at all. This man never had repented.

[12 : 15] In the past he never did. At this time he never did. In the little space that remained to him. Before he passed from time to eternity.

But it was a real. It was a real feeling that he had. It was a real sorrow that he was experiencing. But it was a sorrow according to this world. Which worketh death not life.

It was real though. There was no question. But it was real. It was unfamed. The second thing about it. It was deep. It was a very deep feeling that this man displayed of remorse.

It was so deep that this deeply distraught man went to the very chief priests and elders with it. He was so filled with what he had done.

And that sorrow for his deed that he went to the very people that he had engaged to betray Jesus Christ to for 30 pieces of silver.

[13 : 24] Then Jesus brought again Judas which had betrayed him. When he saw that he was condemned repented himself and brought again the 30 pieces of silver to the chief priests and elders.

It was a very deep matter too. It wasn't just that he felt that he had done that he had contracted with to betray the Lord.

It was there both a real experience and it was a deep experience. He was also convicted of guilt because of it.

He was convicted of guilt because he says so in the fourth verse. And to conviction of guilt we can add confession of sin.

In the fourth verse saying I have sinned in that I have betrayed the innocent blood. And they said what is that to us see thou to that.

[14 : 36] This was a real experience. It was a real experience. It was conviction of guilt to this man. He knew what he had done. He had betrayed an innocent man.

As a result this man was now condemned. And he was distracted by it. He must have had an awful appearance as he presented himself to the chief priests and to the elders on that occasion.

A man that was under deep emotions because of the thing that he had done. And he confesses his sin. He wasn't forced to confess it.

There were not those that put pressure upon him. It wasn't other apostles that did it. It wasn't that he was persuaded to do it by those that suggested to him that he had done wrong in this.

It was something that was entirely private to this man. It was something that came to him very personally. So that he goes of his own accord to the chief priests and to the elders.

[15 : 42] And he confesses that he has sinned. So you see it's a real experience. It's deep. It's brought him to guilt. It's brought him to confession. Not only that but the experience of Judas.

You see that there's some change in his conduct as a result. And this is the most obvious thing. That he brought again the 30 pieces of silver to the chief priests and elders.

And verse 5 tells us he cast down the pieces of silver in the temple and departed. This man is not behaving as he had done formerly. But formerly he had been extraordinarily greedy for gain.

He was a covetous and a greedy man. When you turn back to Matthew 26 and the 14th verse. You read then one of the 12 called Judas Iscariot.

Went unto the chief priests and said unto them. He initiated the matter. He went to them and said unto them. What will you give me? And I will deliver him unto you.

[16 : 46] What will you give me? There you see this man's desire for money. And they covenanted with him for 30 pieces of silver.

And from that time he sought opportunity to betray him. It wasn't much for the awful thing that he did. It shows that he was prepared for a paltry sum of money. 30 pieces of silver to perpetrate this great act of betrayal and treason.

It shows that he was inordinately covetous. He desired money. And we're told moreover in John. The gospel according to John.

In the 12th chapter. We're told a little more about this man. It was on that occasion at Bethany. When Mary served a supper.

And took a pound of ointment of spikenard. Very costly. And anointed the feet of Jesus. And wiped his feet with her hair. And the house was filled with the odor of the ointment.

[17 : 46] Then saith one of his disciples. Judas Iscariot. Simon's son which should betray him. Why was not this ointment sold for 300 pence.

And given to the poor. He couldn't bear to see all this apparent waste. This precious ointment being put to such a use. Why was it not sold and given to the poor.

This he said. And notice what John tells us. This he said. Not that he cared for the poor. But because he was a thief. And had the bag.

And bear what was put therein. Literally took away what was put therein. He dipped into the collecting box. In other words. What a thing for this man to do.

He was an apostle of the Lord Jesus Christ. He was chosen by the others. To be the one that had the bag. Or the collecting box.

[18 : 44] In which they had their funds. To give to those that were in need. And he was taking liberally from that himself. Because John says he was a thief.

And here is this man then. Who was a thief. He's brought under. All the signs of an apparent repentance. And there is a definite change. Now with this man.

And the thirty pieces of silver. He brings them back. He throws them down. At the feet of the. The priests and the elders. And he departs. From that place.

Surely there is a very radical change. This is not just something inward. This is something that is affecting the man. Outwardly. Is this not a radical change? His covetousness has been overcome.

By this sorrow that he feels. Because of what he's done. Voluntarily returning the money. And even besides that. He's making a testimony.

[19 : 39] Regarding the innocency. Of the Lord Jesus. I have sinned. In that I betrayed. The innocent blood. And he is testifying there.

Concerning the innocency of Christ. And that wasn't something. That they were very pleased. To hear from anyone. They wanted this man. Eliminated. They didn't want anyone.

Least of all the man. Who had betrayed him. Saying that this man. Really is an innocent man. So he is. Exhibiting something. Of a change.

And then there is this. Final mark. That we're told. Concerning the so-called. Repentance of Judas. He took his own. Life. He departed.

And he went. And he. Hanged. Himself. And it's believed. That he hanged himself. Upon some. Projection. Or branch.

[20 : 32] Of a tree. Something such. And then. That. Broke. And down. He crashed. And. He. Spilled. His. His innards.

Out. Upon the ground. That. Is how the two. Accounts. Are reconciled. There could have been. No mistake. About the matter. So therefore. Both are. Telling us. In forming us.

Concerning. What took place. That there was a. Attempted hanging. But it may not have been. The hanging that. That actually. Killed him. But the. The fall. And the. Crash to the ground.

And the. Serious. Injuries. That. He sustained. But the fact. Is plain. And. It's. Made. So. Evident to us. That he took.

His. Own. Life. And it was the sorrow. That was in his heart. The remorse. That he felt. It was deep. It was real. It produced guilt. It made him confess.

[21 : 26] It made him change. His whole attitude. He took the money back. And he took his. Own. Life. Now these all appear to be. Strong. Evidences.

Of. A change. Produced. By. Sorrow. For. Sin. But it is not. That this man is. Has been granted.

Metanoia. He's not been brought. To a saving. Change. Change. Of mind. And heart. And attitude. And commitment. At all. This is a lost. Man.

This is a lost man. I remember. As a student. In the college. When I attended. Being told. With others. By the principle. That whatever we did.

When we went round. The churches preaching. We were never to preach. On Judas. Because he said. People don't want. To hear the truth. About Judas. They all. Have sentimental.

[22 : 21] Notions. That he wasn't as bad. As he's painted. And they're all. Very sympathetic. To this man. I've never forgotten. These words. Because by and large. That has been.

My finding. All sorts of people. Try to exonerate. Judas. From what he did. And they would. Try to make out. That this man. Was a man. That just. Had. Erred.

He'd miscalculated. For what. For a variety. Of reasons. But. This man. Is a lost man. This man. Is a reprobate. This man. Was never.

In the mind. And will. Of God. A saved man. It is a great. Warning to us. That even amongst. The twelve. There was one. That was not. Of.

The same. Part. With the rest. Now. What. Warrant. Have we. For saying that. We have the warrant. Of Christ's own. Word. For saying that.

[23 : 15] I refer to Christ. In the. Seventeenth. Chapter. Of. The gospel. According to. John. And the twelfth. Verse. When he is. Praying to the father. Regarding the keeping. Of his people.

He's not praying. For the world. He's praying. For his own. And he says this. In the twelfth verse. While I was with them. In the world. I kept them. In thy name.

Those that thou gavest. Me. I have kept. And none. Of them is lost. Notice these words. None of them is lost. But. The son.

Of perdition. The son. Of lostness. That the scripture. Might be fulfilled. Now that. Is. Judas. He is the son.

Of. Perdition. And the. Lord says. I have kept. All that thou gavest. Me. None of them. Is lost. But the son. Of perdition. Is lost. Because he was.

[24 : 09] Appointed. To this. He was. Never with the. Others. In the saving. Purpose. Of God. In the mystery. Of God's will. And the old testament.

Scripture. That is being referred to. Here as. A fulfilled scripture. Is that solemn. Scripture. Of the 109th.

Psalms. The 109th. Psalm. And the 8th. Verse. Where David. Speaks. There. Regarding.

A wicked man. Let his days. Be few. And let another. Take his. Office. Let his days. Be few. And let another. Take his office.

And that 109th. Psalm. Is the most solemn. I think. Of all the Psalms. In the whole. Collection. That we know. As the Psalter. There is.

[25 : 02] Very little. Comfort. Spoken. In the whole. Of the 109th. Psalm. It belongs. To those. Psalms. That are called. The imprecatory. Psalms. And maybe.

One of these. Days. And fairly. Soon. I shall be. Taking up. The subject. Of the imprecatory. Psalms. With you. If the Lord. If the Lord. Will.

But this is a most. Awful. Psalm. In many respects. And it's from. That Psalm. That these words. Are found. That apply. To this man. Judas Iscariot.

Let. Another. Take his. Office. And you say. Well how do you know. That that applies. To Judas. Well. Wasn't it amazing. That we found.

That our reading. Tonight. In. The system. Of. Reading. That we follow. Brings it to us. The very. Place. The very scripture. Is quoted. And before I prepared.

[25 : 57] The reading. I prepared. The preaching. One finds. So often. This happens. It's. Remarkable thing. You can't put this down. To coincidence. When it happens. So often.

Well. Look at it again. In Acts chapter. One. And at the 16th. First Peter. With those. In Jerusalem. Before. Pentecost. He stood up. In the midst. Of the disciples.

Men and brethren. He said. This scripture. Must needs. Have been fulfilled. Which the Holy Ghost. By the mouth. Of David. Spake. Before. Concerning.

Judas. That's the 109th. Psalm. This very scripture. That we've been. Looking at. The 109th. Psalm. And the 8th. Verse. This scripture. Was spoken.

Concerning. Judas. In case there's any doubt. As to which Judas. That Judas. Which was guide. To them. That took Jesus. For he was numbered.

[26 : 55] With us. And had obtained. Part of this. Ministry. Now this man. Purchased a field. With the reward. Of iniquity. And falling. Headlong.

He burst asunder. In the midst. And all. His bowels. Gushed out. And it was known. Unto all the dwellers. Of Jerusalem. In so much. As that field. Is called. In their proper tongue.

Akedama. That is to say. The field of blood. For it is written. In the book. Of Psalms. Let his habitation. Be desolate. And let no man.

Dwell therein. And his bishopric. Let another. Take. Now there's a quotation. From the 69th. Psalm. 25th verse. But there's also. This.

The 109th. Psalm. And the 8th verse. His office. His charge. His bishopric. His office. His charge. Let another take.

[27 : 49] And then they proceed. To choose. One. To. Take the place. Of Judas. And they gave forth. Their lots. And the lot. Fell upon Matthias. And he was numbered.

With the 11. Apostles. So you see. That Judas. Judas. Was. Not one. That was. Granted. Saving. Repentance. Judas. Remorse.

Therefore. And. That which was deep. And it was real. And it produced. Conviction. And it brought a confession. Of his sin. From his lips. And it resulted.

In certain. Changes. In his. Pattern of living. It was short. Of a saving repentance. There is something. For us. To consider. Because.

False repentance. May seem. Like real repentance. There can be. A repentance. Which is. No. More. Than.

[28 : 43] A sorrow. At. Sin. A remorse. And a regret. For the way. One has lived. And the things. One has done. Which does not. Result. In life. Which does not.

Come out. Of salvation. At all. But. Ends. In. Death. There is no. Change. Of heart. There may be. Some. Thing.

From the lips. There may be. Even some. Action. That seems. To say. There has been. A complete change. But it is not. A complete change. When the person. Involved.

Is in no. Wise. Brought to. True. Repentance. Despite. What he says. Or does. Now there is another. Example. An Old Testament.

Example. I will just. Bring to you. To illustrate. The point. And that is. Saul. Saul. Saul. And in the. First book. Of Samuel. And in the.

[29 : 36] Twenty-fourth. Chapter. You will see this. In the case of Saul. You will see how he is. Brought to some. Change. Of attitude. He is brought to feel a remorse.

At his persecution. Of David. And he is brought to. To speak. In such a way. That you might say. Well this man is. Is certainly not. What he was. This man has been brought.

To a change of heart. He has been brought. To repentance. But he wasn't. I refer then. To when. With three thousand men. He was hunting. David. All over the country.

And seeking. David. And those that were with him. Who fled into the wilderness. Of in. Gedi. Gedi. And we. Find that in a cave.

Saul went into the cave. And David was in the cave. There is. The providence of God again. David was there. With his men. In the side of the cave. In the darkness of the cave.

[30 : 30] Saul didn't know he was there. And the men of David said. Well here he is. This is. This is your opportunity. Now rid yourself of him.

And he was so close. That David could cut. Off the skirt of Saul's robe. Privily. And it came to pass afterward. That David's heart smote within him.

Here is a man. Who is a godly man. He does not take advantage. Of what seemed to be. A wonderful opportunity. He does not. Think that.

In even. Cutting a little part. Of the. Robe of Saul. That this was something. That he had a right to do. He. He feels convicted. This was the. This was the Lord's.

Anointed. This was the man. That was as king. Over Israel. It was not for him. To have dared. To do. This thing. And he says. The Lord forbid. That I should do this thing.

[31 : 25] Unto my master. The Lord's. Anointed. To stretch forth. Mine hand. Against him. And then. After. When Saul is. Gone. He cries. Out to Saul.

From a distance. And identifies. Himself. And David. Says. That when I could have. Taken your life. I didn't do it. Or I spared you.

I will not put forth. Mine hand. Against my Lord. For he is the Lord's. Anointed. See the skirt. Of thy robe. In my hand. For in that I cut off. The skirt of thy robe. And killed thee not.

Know thou. And see that there is. Neither evil. Nor transgression. In mine hand. And I have not. Sinned against thee. Yet thou huntest. My soul. To take it.

And the Lord. Judge between me. And thee. And the Lord. Avenge me. Of thee. But mine hand. Shall not be upon it. And as it came. It came to pass. When David had made.

[32 : 19] An end of these words. See Saul. See the remorse he feels. Saul said. Is this. Thy voice. My son. David.

And Saul lifted up. His voice. And wept. And he said to David. Thou art more righteous. Than I. For thou. Hast rewarded me good. Whereas I have rewarded thee evil.

And thou hast showed this day. How thou hast dealt well with me. For as much as when the Lord. Had delivered me into thine hand. Thou killest me not. And now I know well.

That thou shalt surely be king. And that the kingdom of Israel. Shall be established in thine hand. Swear. Now therefore unto me. By the Lord. That thou wilt not cut off my seed after me.

And that thou wilt not destroy. My name out of my father's house. David swear unto Saul. And Saul went home. But David and his men. Got them up.

[33 : 16] Into the hold. He was deep emotion. Sorrow. The man wept. The man uses. Spiritual language. He addresses himself in a way. To David. Which is.

Very different. From the intention in his heart. When he with three thousand men. Had sought to take him prisoner. Yet there is no. Saving repentance. In this man.

And he. Was not a man of God. And he died a suicide also. Didn't he? Fell upon his sword. At Mount. Guboa. We are told of it in.

The thirty first chapter. Of this same book. From the fourth verse. There is that you see. Which seems to. Speak of. Repentance.

And seems to. Simulate repentance. But it isn't repentance. It's not God's. Saving. Gracious. Work. Now the church of Rome.

- [34 : 10] Corrupts repentance. Also. The church of Rome. Makes. Repentance. Not as the word of God. Teaches it. The gift of. God. A saving repentance.
- But it makes. A sacrament of it. Sacrament of penance. As it calls it. And by the sacrament. Of penance. Rome says.
- That a man must. Make. Confession. Of his sin. And show. Sorrow. For his sin. And then he must. Do something. To make.
- Satisfaction. For the sin. That he has committed. He must do some work. In order that God. Might be pleased. To forgive him. And to turn. Away his wrath.
- From him. That is. How Rome. Perverts. The word of God. Isn't it. Remarkable thing. That that. Second chapter. Of Thessalonians.
- [35 : 05] Which speaks. Of the rise. Of Antichrist. Second chapter. Of second. Thessalonians. Speaks of him. Under that very title. That belonged. Formerly. To Judas.
- He is the man of sin. And the son. Of perdition. Who opposeth. And exalteth. And so. Above all. That is called God. Or that is worshipped.
- So that he. As God. Sitteth in the temple. Of God. Showing himself. That he. Is God. And every. Every truth.
- Of the gospel. Is twisted. Twisted. And it is. Turned around. And it is. Subtly. Changed. So that it ceases. To be a declaration.
- Of grace. In the gospel. But it becomes. The. Instrument. Of a church. Which claims. To have. The only authority.
- [36 : 00] That God. Has given. To anyone. To forgive sins. And it moves. From Christ. That's why he is. The Antichrist. He is. Not just against Christ. He is in the place.
- Of Christ. It's the Antichrist. Of being in the place. Of Christ. He. As God. Receives the worship. And the homage. And the adulation. He.
- It is. As God. That pronounces. His favors. And forgiveness. Whereas the truth. Of the gospel. Is that it is. God alone. That has the prerogative. To save.
- Sins. And to forgive. Sins. It is to Christ. That we must come. It is to the. Lord Jesus Christ. For there is none. Other name. Under heaven.
- Given amongst men. Whereby. We must be saved. And they make. Then repentance. Into the sacrament. Of penance. That a person. Has got to do this.
- [36 : 52] To show the reality. Of what he's. Confessing. And to. Bring in. To acknowledge. A submission. To Rome. In the person. Of its. Its.
- Clergy. I was thinking. Of how. Pope Gregory. The seventh. In. The year. One thousand. And seventy. Seven. He had.
- Excommunicated. The holy. Roman. Emperor. Of the day. Henry. The fourth. And. This. Man. Realized. That he. Couldn't. Function.
- As a prince. He couldn't. He couldn't. He couldn't. Rule. Over his. Empire. Until he. Sought. The. Pope's. Pardon. For offending him.
- And so. In the middle of winter. With his wife. And his child. He. Made the pilgrimage. To where the Pope. Then was. At Canossa. And when the. Pope heard.
- [37 : 48] That he was. Outside. He said. That keep him there. And let him wear. A white. Garment. Not. In warm clothes. Although it was snow.
- In midwinter. Keep him there. Barefooted. And keep him there. For two days. And two nights. And so. He humiliated. Henry the fourth. And brought him.

Then in. And made him kneel. Before him. And to beg. The Pope's forgiveness. And that's called. Penance. It had no.

Effect. Whatsoever. For two or three years. After that. He excommunicated. Henry the fourth. Again. And Henry. Said that he was. No more. The Pope. And set up another. Rival Pope.

An anti-Pope. These are the things. You see. These are the false things. That. Masquerade for truth. And we're looking at. The difference between. Truth.

[38 : 43] And. Falsity. And we see in Judas. That there was far more. Than anything. Of. Of that. There was that. Which appeared. To be. A gracious work. But it was no. Gracious work.

It was remorse. It was that sorrow. Of the world. That works death. Not life. Or that we might be very sure. That we've not just got that. That we know what is.

True. Saving repentance. Penance won't do. Works. Will never save us. Did not the apostle Paul. Say in first Corinthians. Thirteen. In the third.

Verse. Though I bestow all my goods. To feed the poor. And though I give my body. To be burned. And have not charity. It profiteth me.

Nothing. Salvation is not by works. Evangelical. Repentance. Repentance unto life. Gospel repentance.

[39 : 40] Is the gift of God. And he gives it to his own. And God hath exalted. With his right hand. Christ. A prince and a savior.

For to give repentance to Israel. And forgiveness of sins. You've got the gift of God. Repentance. True repentance.

Repentance unto life. Repentance that will never be repented of. Well in the remainder of the time. Let me say just a little.

concerning true. Saving repentance. Consider with me if you will. For a few moments. True saving repentance. It includes. These things.

First of all. A right. View. Of sin. A right view of sin. Men make little of sin. Proverbs 14.

[40 : 36] Nine fools. Make a mock. At sin. And we're living in a day. When sin is. Is hardly regarded. By anybody. Very few people.

Would. Think that the. Breaches of the commandments. That daily. They. Make. Or daily. That they countenance. In others. That these are sinful.

At all. All those. That have. Queued. To enter the stores. Today. That have been opened. They would not think. They've sinned in this. But they breached the. Fourth commandment.

And what is sin. But the transgression. Of the law of God. God has set his law. Clearly. Before men. And if men. Set it. Aside. And breach it. And transgress it.

Then they are sinners. Most clearly. The law is given. To show that men. Are sinners. Before God. But in all these other. Areas. Where men.

[41 : 32] Willfully. And deliberately. In many cases. Infringe the law of God. They are sinful. However indifferent. They may feel. However they may regard. These things. As mere trifles.

The days change. They say. The standards have shifted. It. Because they want. To change the standards. It doesn't mean. That God's law. Has altered. In any respect. Because they take pleasure.

In them that sin. It doesn't mean. That God. Allows them to sin. It doesn't mean. That they will. Escape. Accountability. For their sin. Now. However men.

Trivialize sin. And we're living in a day. When sadly. That is. Very much. The. The case. Around about us. No one accepts. That there are standards. Any more. That have to be kept.

And that we cannot. Make accommodations. With these things. Because they're not our law. They're God's law. And all human law. Reflects divine law.

[42 : 26] When divine law. Is broken. It's sin. Well despite the attitude. Of so many. That. Treat sin. With indifference. When. There is a work of grace. The sinner.

Is brought. To feel. What sin. Is. Sin. Is any want. Of conformity. Unto. Or transgression. Of the law of God. He's brought.

To feel. That it's a very solemn. And serious. Thing. To sin. He's made. To feel. A tenderness. In his conscience. His conscience. Isn't like. So many. Hard.

And seers. So that it doesn't feel. Any more. It doesn't accuse. That man. Of. Sin. When he breaks. The law of God. Because he's done it. So often. That it no longer.

Sounds an alarm. To him. But when God. Works in regeneration. And the conscience. Is quickened. And the conscience. Is softened. And made tender. Through the blood. Of Jesus Christ.

[43 : 21] A man. Begins to feel. Sin. For what it is. He begins to see. Sin. For what it is. He begins to see. Himself. As a sinner. He comes to God. Then. On the terms. Of one.

That has. Got nothing. To plead. Nothing. In himself. Nothing. In his works. Nothing. In his religion. Such as it's been. Hither. But who comes. And says.

Nothing. In my hand. I bring. Simply. To thy cross. I cling. That's. That's a mark. Of true repentance. When God. Works.

That. Right. Attitude. To sin. So that. A man. Sees. That he's a sinner. Sees. That sin. Is that thing. Which brings. Wrath upon him. And sees.

That unless. Something. Be done. Then that wrath. Which is now. Lying over him. Will utterly. Engulf him. And take him to hell. Forevermore. A man. Begins to tremble.

[44 : 15] At sin. With some. It's a very deep work. As the law. As the law. Comes to convict them. As the law. Brings its terrors. Upon them. They. They can feel. Physically. Affected by it.

There are some. That under the law. Work. They cannot even. Eat. They cannot sleep. They cannot work. As they did. They take enjoyment. In nothing. Because God. Is. At work.

Dealing. They're brought. In guilty. Before God. Ruined. By the fall. And they have this. View of sin. Now Judas. Never had anything. Of that.

He had remorse. For the particular. Thing he did. But he was not. One that was. Confessing. His sins. Unto God. He not told.

That he came. And said. I've been a thief. But just. That I have. Condemned. The innocent. Blood. And then. There will be.

[45 : 08] A hatred of sin. A hatred of sin. Not just. For the consequences. Of sin. We would all hate. In the sins. That we do. When the consequences. Catch up with us.

And our sin. Finds us out. We all hate that. No one likes. After they've spent. Fifty pounds. On drink. Or something. Such as that. The next day. When they. They've got their hangover.

Upon their bodies. And they've got. An empty pocketbook. No one likes. The consequences of sin. But when we say. That the child of God. Is made to hate sin. It's not just.

Hatred. Of the consequences of sin. It's not just. Hatred. Of what it's brought him to. It's hatred of the influence. That sin has had over him. In the first place.

It's hatred. Of his sin. Because that sin. Causes him to dishonor God. It's God's world. That he's. Abusing. It's God's law. That he's breaking. The best.

[46 : 03] Of. Rules. For all God's commandments. Are just. And holy. And good. There's nothing. That is. Unrighteous. About any. Word.

Or commandment. Of God. Whatsoever. And when a tender heart. Comes to a realization. Of what sin is. When he's a right view. Of sin. He is a hatred. Of himself. That he dishonors.

God. In the way that he does. By sinning. And he. Brought Jesus Christ. The son of God. To the cross. He hates that. When he begins to see.

That he died. For our sins. He. He hates. Sin. The effect of. Sin. The effect of. My. Sin. Upon the son of God. Is such. That one is deeply moved.

But. And it's a great. Preventative. To sinning. To think of what Christ. Has endured. For us. The burden. That he bore. The. Dealing with him.

[46 : 56] In. In our place. When God visited. Wrath upon him. Instead of upon us. That. Begins to affect us. So that we hate sin. We hate the sin.

That. Brought this about. We hate the sin. That has. Robbed us. Of all the blessed. Spiritual influences. That we might have. Known. If we had not. Walked after our own ways.

In rebellion. Against God. We hate sin. In his every. Manifestation. Too. In other persons. As well as in ourselves. In the land. And through the nations.

We hate sin. Wherever we find it. We won't make any terms. With it. That's a mark of repentance. There is this. Right view of sin.

There is this. Hatred of sin. There is moreover. A godly. Sorrow. For. Sin. Even when we've been pardoned. Even when we've had a manifestation of.

[47 : 51] The blood and righteousness of Christ. To our souls. We are brought to feel a sorrow. That our sins. Were such as they were. And our sins are. Such as they are.

And that these sins. That we will do tomorrow. Because none of us is without sin. These very sins. That we. Will do tomorrow. And through the days of the week.

And before this year ends. For these sins. Christ Jesus. Bore. Upon the cross. That weight. And that condemnation. And we feel a godly sorrow.

That this. Was necessary. That this was. So. Was our sins. That. That. Held him to the cross. He died for all the sins. Not for sin in its generality.

But for. All the sins. And the. The God. Man in his omniscience. Knew every. Single sin. Of every one of a multitude. No man can number it. He knew individually.

[48 : 48] Your sins. It wasn't just. That was sin. In the mass. And in the total. But it was the individual sins. Of the individual people. That God. The father gave him.

In the covenant of grace. For whom. He shed his blood. Upon the cross. It's the thing. That works sorrow. In our hearts. This is the godly. Sorrow.

That. Worketh repentance. Unto. Salvation. God. Works it in us. You see it with. David in the 51st. Psalm. Verses 7 to 11.

Purge me with hyssop. And I shall be clean. Wash me. And I shall be whiter than snow. Make me to hear joy. And gladness. Under the conviction.

Of my sin. The godly. Sorrow. That I feel. For the things. That I have done. I don't have joy. And gladness. Make me again. To hear joy. And gladness. That the bones.

- [49 : 42] Which thou was broken. May rejoice. Hide thy face. From my sins. And blot out. All my iniquities. Create in me. A clean heart.
- O God. And renew a right spirit. Within me. Cast me not away. From thy presence. And take not thy Holy Spirit. From me. There will be a right view of sin.
- There will be a hatred of sin. There will be a godly sorrow for sin. There will be a full confession. Of sin. If we confess our sins. Not to the priest.
- But to the great high priest. Over the household of faith. The Lord Jesus Christ. If we confess our sins. God is faithful. And just to forgive us.
- And to cleanse us. From all unrighteousness. Again in that 51st Psalm. I acknowledge. My transgressions. And my sin. Is ever before me.
- [50 : 38] Against thee. Thee only. Have I sinned. And done this evil. In thy sight. There is that full. And free. And frank confession.
- Of all. Our sins. We're told. That when they repented. Of their sins. In the day. Of Nehemiah. Nehemiah. Nine. That they. A fourth part.
- Of the day. That they spent. They spent. In confessing. And worshipping. The Lord. Their God. Confessing. Their sin. Before a holy God. You can read it.
- In detail. In the ninth. Of the book. Of Nehemiah. Their confession. How they trace out. The goodness of God. The special privileges. That were theirs. Of the people of God.
- And yet. How the nations. Sinned against God. They confess it. They claim. That they have got. No rights. Whatsoever. But they. Are cast upon mercy. They plead.
- [51 : 32] For grace. And that's what. Every person does. That's been brought. To know the. Working of grace. And the gift of God. Which is. Eternal life.
- Through Jesus Christ. And then. There will be. Reformation. There will be. Where the saving. Repentance. A right view of sin. And there will be. A hatred of sin.
- A godly. Sorrow for. Sin. A full confession. Of sin. And there will be. A reformation. Of life. Not to induce. Pardon. Not as a tenon.
- To make God. Forgive. But because God. Has freely. Forgiven us. And put our sins. Upon his son. So that we might. Be remembered. Never against us again. And that.
- Constrains us. And that influences us. To bring forth. Therefore. Fruits. Worthy. Unto repentance. And we look for fruit.
- [52 : 27] And it's one of the sad things. You see. Of contemporary. Evangelicalism. If that. Word. Can be used. Of much.
- That passes. Under it's. Under it's. Banner. But it is one of the sad things. That. There is so little.
- Repentance. Little repentance. Called for. Little repentance. Looked for. In those. That make profession. Of faith. And yet.
- You never find. That faith. And repentance. Are ever separated. In the word of God. They're always. To be understood. Together. And if there is. A profession. Of faith. There will be.
- The bringing forth. Of works. That are meet. For repentance. Appropriate. To repentance. When you find. That there are those. In churches. That. Are.
- [53 : 21] Paraded. As. The new. Converts. And you don't see. Any change. In them. Whatsoever. One of the. American writers.
- I was. Reading. The other day. Said. You see them. Giggling their way. To give their hearts. To Jesus. Blowing bubble gum. Bubbles. As they're going down. The aisle. When you see. This sort of thing.

You cannot believe. By any stretch. Of imagination. That there's any. Work of grace. Whatsoever. In their hearts. When you read. Some of the.

Testimonies. That are written up. In the. Magazines. And you see. There's never. Anything. Of sin. And conviction. And any sense. Of being lost. But only.

That they are. Following Jesus. And that they're. Seeking. That they might be. Used. In this. Or that respect. When you see. Such a different. Statement.

[54 : 15] From the confession. Of sin. Of the public. And God. Be merciful. Unto me. A sinner. No wonder. That there are. Some of us. Still. That doubt. The reality.

Of these things. When Zacchaeus. Was. Brought down. From the tree. Zacchaeus. Come down. And he came down. From the tree. Which is the mark.

Of effectual grace. Zacchaeus. Come down. And he came down. When that had taken place. And this man. Was brought to know. The forgiveness.

Of all his sins. Through the. Saviour. Jesus Christ. This is what he says. Behold. Lord. The half of my goods. I give to the poor.

Not as a penance. To earn salvation. Because he had gained salvation. He had gained more than. Than anything that he had had. Previously. He had thought that in gain.

[55 : 08] He was. He was going to save his soul. What shall it profit a man. Who began the whole. World. And lose his soul. Zacchaeus. Came to see that. I give half of my goods.

To the poor. And if I have taken anything. From any man. By false accusation. I restore him. For forward. There was a change. There is reformation.

The mind influenced. By the scripture. Love constraining. Action. That desire to press on. Toward the mark. That's what repentance.

Is all about. That's saving repentance. Desire to be as a righteous. People. Walking in all the commandments. And ordinances. Of the Lord.

Blame us. Now what is our experience? Have we got. A real repentance? Do we know these things.

[56 : 01] For ourselves? Have we got. The life of God. In our souls. Is it real with us? Is it different. Simply from regret. And remorse. Is it more than a resolution. To do better.

Is it that God has saved us. And that we are the. People that are. Brought to know him. Whom to know his life eternal. How we. Those that have salvation.

Then we are those. That will know repentance. Unto life. And that repentance. Which will never be regretted. In time. Or in eternity.

Judas had all those emotions. That we have looked at. But he wasn't a saved man. Oh that we might have. More than Judas had.

Have we pronounced ourselves guilty. Have we. Have we. Concluded that there is no hope. In the best of our works. That we might be called.

[57 : 00] Righteous before God. Have we. Learned that. Christ alone. Is the righteousness. Of his people. We want his righteousness. Laid to our account. Blessed. As we sang in the opening.

Psalms. Is the man to whom. The Lord imputeth. Not iniquity. In that place. This evening. Looking to Christ. Seeking forgiveness. Remission of sins. Through his.

Blood and righteousness. righteousness. And only through him. Judas never did that. Judas had done that. He would never have. Betrayed his Lord.

In the way that he did. He would never have been. Filled with remorse. That took him to. Hang himself. I said to you.

In not many weeks. Ago. That Peter did a very. Wrong thing. And in a manner. He betrayed the Lord. With his ulcer. And curses. When he denied him. And said I know not.

[57 : 55] This man. But there is ever. Such a difference. Between Peter and Judas. And the great. Difference is that. For Peter. Prayer was made. I have prayed.

For thee Peter. But by faith. Fail not. When thou art converted. Strengthen thy brethren. It's a very big difference.

I pray for my own. I pray not. For the world. But I pray for them. That thou hast given me. The Lord prayed for Peter. He didn't pray for Judas. There was no.

More than remorse. That. Produced. The sequence of events. That we see in this man. And it brought him. To suicide. Judas never confessed.

Christ. As Lord. And yet. It's an extraordinary thing. He heard the gospel. As few could have had opportunity. To have heard it like him. He was in the company of the Lord. With the others.

[58 : 53] For three years. Yet he did not believe. No repentance. What a solemn thing that is.

Doesn't it make us. Want to. Go away from this place. And examine ourselves. And prove our own hearts. Whether there be that work in us. Is that work done in us.

Have we got true. Saving repentance. Bless God's name. It's not something. That we've got to work ourselves up to. Something. That is absolutely. Above.

The capacity. Of men. Ordinary. But we will seek to reach it. It's not something. That we. Attempt. It's not. That we repent. Ourselves. God grants us.

This repentance. And the signs. Of it again. Are that there will be. That realistic. And proper view of sin. And that. Hater of sin. And that godly sorrow.

[59 : 51] For sin. And that confession of sin. To God himself. And that. Reformation. Continuing. Of our lives. That we might do the things. That please him.

While these. Are the matters. Before us. God grant us. Each one of us. To know repentance. Unto life. And God grant. That each one of us. Might bring forth.

The fruits. That demonstrate. And prove it. For his name's sake. Amen.