

Emmaus Essentials
The London Baptist Confession of 1689
Chapter 15 - Of Repentance Unto Life and Salvation
For Distribution on 03/31/2014

Chapter Outline

Taken from ST 535 Baptist Symbolics Chapter Outlines by Dr. Renihan

Introduction

1. Deals with repentance in a way that raises all kinds of interesting issues
2. Savoy completely rewrote the WCF at this point due to the difference between Presbyterian and Congregational Theology - LBC follows Savoy

I. Paragraph 1 - The place of repentance

Such of the elect as are converted at riper years, having sometime lived in the state of nature, and therein served divers lusts and pleasures, God in their effectual calling giveth them repentance unto life.

(Titus 3:2-5)

- A. It is exercised by those of "riper years."
 1. This is connected to the question about the salvation of infants
 - a) LBC 10.3 - Elect infants dying in infancy are saved and regenerated
 - b) LBC 14 - The essential nature of faith for salvation
 - c) Do infants have to repent?
 - (1) No. They have not committed actual sins. They are only guilty in regard to the imputed sin of Adam.
 - (2) God converts infants in one way or another that is unknown to us. Repentance is not required.
 2. "Ripper years" - those who have reached an age of discretion.
 - a) The problem is that the phrase is indefinite.
 - b) Infants are savable, but they cannot repent.
 - c) The parse "ripper years" is not definite - this is not the doctrine of *an age of accountability*.
 - (1) The age of accountability doctrine is a naive view which views infants as innocent in every respect.
 - (2) This view differs in that it acknowledges the imputed sin of Adam, but acknowledges that God can save infants, though we do not know all that we would like to know.
- B. Repentance is exercised by those who have committed actual sins.
- C. God grants repentance to sinners in effectual calling.
 1. Effectual calling used here as the whole process of being brought to salvation.

II. Paragraph 2 - The necessity and provision of repentance

Whereas there is none that doth good and sinneth not, and the best of men may, through the power and deceitfulness of their corruption dwelling in them, with the prevalency of temptation, fall into great sins and provocations; God hath, in the covenant of grace, mercifully provided that believers so sinning and falling be renewed through repentance unto salvation.

(Ecclesiastes 7:20; Luke 22:31, 32)

- A. A Universal statement of sin
- B. God's act— the Covenant of Grace
- C. The result— renewal unto salvation
 1. ""Simon, Simon, behold, Satan demanded to have you, that he might sift you like wheat, but I have prayed for you that your faith may not fail. And when you have turned again, strengthen your brothers."" (Luke 22:31-32, ESV)

D. Paragraph moves from universal to particular

III. Paragraph 3 - The components of repentance

This saving repentance is an evangelical grace, whereby a person, being by the Holy Spirit made sensible of the manifold evils of his sin, doth, by faith in Christ, humble himself for it with godly sorrow, detestation of it, and self-aborrancy, praying for pardon and strength of grace, with a purpose and endeavour, by supplies of the Spirit, to walk before God unto all well-pleasing in all things.

(Zechariah 12:10; Acts 11:18; Ezekiel 36:31; 2 Corinthians 7:11; Psalms 119:6; Psalms 119:128)

- A. True repentance is evangelical, not legal.
 - 1. It has reference to the gospel and not the law
- B. Conviction by the Holy Spirit.
 - 1. Not guilt manipulation.
- C. Presence of Christ-centered faith
 - 1. Not simply a turning from sin, but a turning from sin that is focused on Christ
- D. Humility, Godly Sorrow, detestation, self-aborrancy.
 - 1. Not just being sorry because you were caught
- E. Approach to God: pray for pardon, prayer for strength, conscious dependence on the Spirit
 - 1. Psalm 51
 - a) "Against you, you only have I sinned..."
- F. Determination: to walk in God's sight "unto all well pleasing in all things."
 - 1. Genuine repentance aims to please God

IV. Paragraph 4 - The duration and duty of repentance

As repentance is to be continued through the whole course of our lives, upon the account of the body of death, and the motions thereof, so it is every man's duty to repent of his particular known sins particularly.

(Luke 19:8; 1 Timothy 1:13, 15)

- A. Life-long
- B. Because of the presence of indwelling sin (the flesh)
- C. Every one must repent
- D. Of every particular known sin

V. Paragraph 5 - The result of repentance (Para 5): Calls to repentance need to be repeated

Such is the provision which God hath made through Christ in the covenant of grace for the preservation of believers unto salvation; that although there is no sin so small but it deserves damnation; yet there is no sin so great that it shall bring damnation on them that repent; which makes the constant preaching of repentance necessary.

(Romans 6:23; Isaiah 1:16-18 Isaiah 55:7)

- A. Language of the first chapter of WCF
- B. Covenant of grace again—God-centered language
- C. While every sin deserves damnation, no sin is too great to bring damnation on those who repent.

Conclusion

Repent well!