

"Except Ye Repent"

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Scripture Lesson:- Luke 13:

Text:- Luke 13: 3. "I tell you, Nay: but except ye repent, ye shall all likewise perish"

Introduction:-It has been truly said that personal salvation is a result of cooperation between God and man, between the Divine and human will. Salvation is of God's free grace, it is none the less of man's free choice. The fact of sin, and the need of outside help to peace of mind and righteousness of life, is deeply felt in the universal heart of the race. This peace of mind & righteousness of life, both actual and original, is offered to every man who will meet God's conditions and look to Christ for salvation.

God, through Christ, has redeemed the race, provisionally. In the atonement made on Calvary, provision, adequate and full, was made, whereby every child of Adam's race might be renewed to the likeness of God, which was forfeited in the fall of the first pair. But in this redemption, man has a part to perform. It is his part to appropriate, to his own salvation, that redemption purchased in the atoning work of Christ. Man does this by meeting the conditions laid down by his Lord. In the words of the text, Jesus indicates that the only way to salvation is the way of repentance, and woe to the individual who seeks to climb up by any other way.

I.

What is repentance: Repentance has been well defined as being, "That act of an awakened sinner by which, with sincere and godly sorrow for his sin, he resolves, God helping him, to forsake, utterly and conditionally, all sin, now, henceforth and forever." Thus it can be seen that to attain saving faith and personal salvation without renouncing all sin is a moral impossibility.

This repentance of which Jesus speaks is, therefore, something <sup>more</sup> than saying, "I

am sorry". On the contrary, God's Word clearly reveals several things as being essential to repentance. Let us then consider these elements as fully as we can, and as we do so, examine our hearts to determine whether or not we have met this condition of salvation.

## II.

Godly sorrow for sin. As revealed in 2nd Cor:7:10, godly sorrow is an essential element in repentance. It says here that, "Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death".

There is a vast difference between "godly sorrow" and "worldly sorrow". Worldly sorrow may be occasioned by detection, threatened punishment or disgrace. It is that sorrow which is caused by the temporal consequences of sin but which causes no hatred of sin itself. The thief, foiled in his plan, defeated in his purpose, called to face the penalty of his sin, may weep over his plight; not because he hates sin which he was committing, but because he has been caught in that sin and dreads the consequences. It is the penalty that he hates, not the sin. This is the sorrow that so many experience when providence seems to threaten. They promise to do better, if spared, they seek God's favor, not because they hate sin, but because they dread the consequences. Being delivered from the consequences, they immediately return to the old way. They have experienced worldly sorrow.

Godly sorrow is "on account of sin", not because of fear of the consequence. Godly sorrow issued in a hatred for sin so sincere one would forsake sin even though there were no temporal consequence. It results in an admission of guilt, an abhorrence of sin and a determination to turn from sin whether it is revealed or not. The thief, who experiences godly sorrow, will forsake his life of crime, even before detection threatens. That is true in every life when godly sorrow is experienced, men will hate sin.

### III.

Unconditional forsaking of sin. Such godly sorrow as outlined above, will result in a resolution, on the part of the sinner to forsake sin, all sin, unconditionally. Anything short of such unconditional surrender to the will and way of Christ, and anything short of such determination to forsake all sin, is short of the demands of genuine repentance. Man's song is now, "Nought within my hands I bring, simply to thy cross I cling".

### IV.

Confession of sin is also required. The Bible doctrine is clearly established in 1st John 1:9. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness".

Only one who is admittedly, guilty is eligible for pardon. The story is told of a governor of a state who desired to grant a full pardon to some inmate of the penitentiary. With the signed pardon in his pocket, and lacking only the name of the person to whom it would be granted, walked down the corridors of the prison interviewing men, some of whom said they were never guilty, others said they were victims of circumstance, and others said they were unjustly committed to prison. Finally one hardened old man said, "Sir, I am here because of my many crimes. When his cell door was unlocked. His name inscribed on the parchment. He was set free, the winner of an unconditional surrender. Others cried, "Why could not we be pardoned?" The governor said, "This man was the only one who would admit having done anything to be pardoned for". So it is with God's pardon. Only those who are willing to confess their guilt and seek mercy can expect pardon. "If we confess, he is faithful and just to forgive".

Confession does not end here however. While it is true that only God can forgive sin, yet

his word clearly teaches that we must confess to those whom we have wronged, if we are to be acceptable to God/ Jesus so declared when he said, "Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath bought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then offer thy gift". (Matthew 5: 23, 24). If we are to find salvation, we must first confess our guilt, both to God and to men whom we have wronged.

Conclusion:- To those whom Jesus forgave sins, during his earthly ministry, he said, "Go, and sin no more". If repentance is genuine, a man will sin no more. One who says he repents today and tomorrow is found walking in the old paths, frequenting the old haunts, seeking the old sinful crowd, has missed the way. If anything at all is meant by repentance, it definitely means a change of direction. He who repents of his walk in sin, will no longer walk therein. His will be a new life, a new way, a new love, a new service. He will move out of the "broad way" and into the narrow way because that is the way where Jesus walks.

Oh that we might see a revival of the old time power. A revival of old time conviction where men and women are brought face to face with sin and where they come to hate it. Hate it to the extent that they resolve to forsake it, confess it and forever renounce it. Then and only then will men and women have the joy of the Lord in their hearts and lives.

Have you repented of your sins. Confessed them to God and fellow man. If you have you are on the way of salvation, yes you have salvation. If there is one soul here this morning, who is not satisfied, let him come now, and God will save you. That was the mission of Jesus, to seek and to save that which was lost. Come. Come now. He will not always strive with you. You do not want to go into darkness where there is weeping and wailing and gnashing of teeth. Come, I did you come to Jesus.