

Ryan La Fleur Psalm 60.4, 61.5, 100.5, 115.1, 130.5 AV & WEB, host, Particular Baptist Radio

## **Penance or Repentance?**

Psalm 38.18-19 *For I will declare my iniquity; I will be sorry for my sin. But my enemies are lively, and they are strong: and they that hate me wrongfully are multiplied.*

John 1.9-14 *That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him, and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.*

William Gadsby's Catechism Q. 67. *What is repentance unto life? A. Repentance unto life is a grace of the Spirit, whereby a sinner, under a true sense of his sin, and an experimental acquaintance with God's pardoning mercy in Christ, does, with grief and hatred of his sin, turn from it unto God with full purpose of heart, and to serve the Lord in newness of spirit, and not in the oldness of the letter (Joe 2:12-13; Luk 23:40-42; Act 2:37, 5:31, 11:18; Rom 2:4; 2Co 7:9-10; 1Th 1:9).*

The system of Romanism offers great relief to divorcees if they perform dead works (Heb. 6.1-6), but does not condemn the sin of adultery! The 1693 Baptist Catechism explains the severity of this sin. Q. 76: *Which is the seventh commandment? A.: The seventh commandment is, "Thou shalt not commit adultery." Exodus 20:14* Q. 77: *What is required in the seventh commandment? A.: The seventh commandment requires the preservation of our own and our neighbor's chastity, in heart, speech, and behavior. 1 Cor. 6:18; 7:2; 2 Tim. 2:22; Matt. 5:28; 1 Peter 3:2* Q. 78: *What is forbidden in the seventh commandment? A.: The seventh commandment forbids all unchaste thoughts, words, and actions. Matt. 5:28-32; Job 31:1; Eph. 5:3,4; Rom. 13:13; Col. 4:6.* The Compendium of Catholic Social Doctrine explains this alleged sacrament of penance. 226. *The Church does not abandon those who have remarried after a divorce. She prays for them and encourages them in the difficulties that they encounter in the spiritual life, sustaining them in faith and in hope. For their part, these*

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*persons, insofar as they are baptized, can and indeed must participate in the life of the Church. They are exhorted to listen to the Word of God, to attend the sacrifice of the Mass, to persevere in prayer, to perform acts of charity and take part in community projects for justice and peace, to raise their children in faith, and to nurture a spirit of penitence and works of penance in order to beseech, day after day, the grace of God. Reconciliation in the sacrament of Penance — which opens the way to the sacrament of the Eucharist — can only be given to those who, after repenting, are sincerely disposed to a new form of life that is no longer in contradiction with the indissolubility of marriage. Acting in this fashion, the Church professes her fidelity to Christ and to his truth; at the same time she shows a maternal spirit to her children, especially those who, through no fault of their own, have been abandoned by their legitimate spouse. With steadfast trust she believes that even those who have turned away from the Lord's commandment, and continue to live in that state, can obtain from God the grace of conversion and salvation, if they persevere in prayer, penance and charity. Some might ask what is the difference, for it seems semantical. The Compendium of the Catechism of the Catholic Church explains, 200. How are sins remitted? 976-980 984-985 The first and chief sacrament for the forgiveness of sins is Baptism. For those sins committed after Baptism, Christ instituted the sacrament of Reconciliation or Penance through which a baptized person is reconciled with God and with the Church. In fact, even these are insufficient to save most papists! 210. What is purgatory? 1030-1031 1054 Purgatory is the state of those who die in God's friendship, assured of their eternal salvation, but who still have need of purification to enter into the happiness of heaven. How can we help the souls being purified in purgatory? 211. 1032 Because of the communion of saints, the faithful who are still pilgrims on earth are able to help the souls in purgatory by offering prayers in suffrage for them, especially the Eucharistic sacrifice. They also help them by almsgiving, indulgences, and works of penance. It is one of popedom's seven unscriptural sacraments. 224. What are the sacraments and which are they? 1113-1131 The sacraments, instituted by Christ and entrusted to the Church, are efficacious signs of grace perceptible to the senses . Through them divine life is bestowed upon us. There are seven sacraments: Baptism, Confirmation, Holy Eucharist, Penance, Anointing of the Sick, Holy Orders, and Matrimony. 225. What is the relationship of the sacraments to Christ? 1114-1116 The mysteries of Christ's*

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*life are the foundations of what he would henceforth dispense in the sacraments, through the ministers of his Church. "What was visible in our Savior has passed over into his mysteries." (Saint Leo the Great).*

No text of scripture supports the heresy of purgatory (Lu. 16.19-31); in fact, it is contrary to the prophet Ezekias, for if works counted to righteousness, *Though these three men, Noah, Daniel, and Job, were in it, they should deliver their own souls only by their righteousness, saith the Lord GOD. Though Noah, Daniel, and Job, were in it, as I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall deliver their own souls only by their righteousness* (Ezek. 14.14, 20). To the elect says the holy messenger, *For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him* (I Thess. 5.9-10). To state Christ corporeally is present in the Eucharist, or to lift up the elements for worship, is a denial of his priesthood, mediatorship and once offering of himself for sins (Heb. 8.6, 9.15, 10.10, 12, 26). See Chapter 32 in the Philadelphia Confession for more information. What is the biblical answer to the Roman idol of the heart? It is said by the prophet Jonah, *They that observe lying vanities forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the LORD.* The second is that salvation is a blessing presently upon Jehovah's people, *Salvation belongeth unto the LORD: thy blessing is upon thy people.* Selah (Ps. 3.8). II Corinthians 6.2 reads, *(For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation.)*

The mistake of the reader is to assume penance is, in the Roman sense, identical to sorrow for sins. *The suffering, labor or pain to which a person voluntarily subjects himself, or which is imposed on him by authority as a punishment for his faults, or as an expression of penitence; such as fasting, flagellation, wearing chains, &c. Penance is one of the seven sacraments of the Romish church* reads the 1828 Webster dictionary. American Catholics often forego this aspect of penance, preferring to take an easier way out. Various Marian apparitions have said souls go to the furnace because there are not enough praying penitents, and it was this that impressed a young Richard Bennett of Berean Beacon. Brother Bennett was a Romanist 48 years, 22 of those a Dominican priest. He as an Irishman

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received permission in the popish seminary to flagellate himself with a steel whip. He reports taking cold showers in the Irish winters until his bones cracked, walking with pebbles in his shoes to feel pain for the salvation of souls. Consider the witness of the apostle in Galatians 1.11 through the twenty-fourth verse.

*But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. For ye have heard of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God, and wasted it: And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. But when it pleased God, who separated me from my mother's womb, and called me by his grace, To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood: Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days. But other of the apostles saw I none, save James the Lord's brother. Now the things which I write unto you, behold, before God, I lie not. Afterwards I came into the regions of Syria and Cilicia; And was unknown by face unto the churches of Judaea which were in Christ: But they had heard only, That he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me.*

The *Poor Man's Commentary* remarking on John 1.10 to verse thirteen states most gorgeously, *This is a most beautiful passage, and serves to illustrate and explain the many glorious truths which the Evangelist had before been advancing concerning Christ. He was in the world. When? Yea! from all eternity. Not in his human nature, for he had not as then, openly tabernacled in flesh. And it is not said of his divine nature only, for in that sense it would have been a needless observation. But He was in the world when in his covenant character he was set up from everlasting, and when Jehovah possessed him (as he himself expresses it) under another of his Mediator-names, Wisdom; see Pro 8:22 with 1Co 1:24. And the world was made by him. This hath been before shewn, see Joh 1:2-3. And the world knew*

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*him not. By the fall in the Adam-nature of sin, all men lost all apprehension of God, and became ignorant both of themselves and their Maker. Psa 14:1-2; Psa 10:4. He came unto his own. What own? The world and all that is therein was his own by right of creation. But this is not what is meant by the phrase his own. Neither is it meant his own by right of redemption, when it is added, that his own received him not. For they did, and will all of them receive him. For so the promise in the charter of grace runs, Thy people shall be willing in the day of thy power. Psa 110:3. And the Lord Jesus himself confirms the same, when he saith, All that the Father giveth me shall come to me. Joh 6:37. But the own of Christ here spoken of, means his own nation the Jews, to whom was committed the law, and the service of God and the promises; and they fulfilled their own scriptures in rejecting him. See Rom 9:4 with Act 13:27. For a further account of Christ's own, see Joh 13:1. Now, Reader! having taken notice of those who, though Christ's own, as a nation received him not; I pray you to mark the very different character of those his own in right that did. And observe well for you own sake how they are known; and then see whether in experience you bear a correspondence to them. They are described as not born of blood. Nothing of the hereditary blood of Adam gives birth to this chosen seed; neither the outward blood of circumcision by Moses; not the old birth of nature contributing to the new birth of grace. Nor of the will of the flesh. Nothing derived by human generation from father to son; nothing arising out of the corrupt stock of a fallen race, can lead to a spiritual regeneration by the Lord. Nor of the will of man, but of God. No ungodly man can will an ungodly man into these high privileges. No! Neither can a godly father will the son he loves into them. The great father of the faithful Abraham wished it for Ishmael, but could not will it. Gen 17:18. It is not (saith One that could not be mistaken,) of him that willeth, nor of him that runneth, but of God that sheweth mercy. Rom 9:16. Reader! what saith your own personal knowledge of these things? Oh! the preciousness of distinguishing mercy! John Trapp comments on verse 13, Ver. 13. But of God] Whose sons therefore they are, and so "higher than the kings of the earth," Psa 89:27, as those that prolong the days of Christ upon earth, being begotten by the travail of his soul, Isa 53:10-11. Hence faith is said to adopt us, Joh 1:12, in like sort as it justifies us, viz. by virtue of its object, Christ. {a} Hence, Psa 72:17, there is said to be a succession of Christ's name; it is begotten, as one generation is begotten of another. This is true nobility, where God is the top of the kin, religion the root. Beatus*

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*Ludovicus would be called Ludovicus de Pissiaco, rather than take greater titles, because there he became a Christian. He thought no birth equal to a new birth in Christ, no parentage to that of God to his Father. {a} Γεγεννημενον εκ Διου ερνοϋ. Homer. Filiabitur nomine eius. Trem. Matthew Poole remarks, Which were born, not of blood; not of the blood of men and women; or, not of the blood of Abraham (which was the boast of the Jews, We have Abraham to our Father). Nor of the will of the flesh; nor from the lusts of the flesh. Nor of the will of man; nor from a power in man's will, or men's free act in adopting other men's children. To be born, signifieth to receive our principle of life: those who are the children of God had not the principle of their life, as they are such, from the motions of nature, nor from the will of men. But of God: whatever be the sense of the former words, these words plainly affirm God to be the principal efficient, and procreant cause, of all those who are the sons of God; for faith, by which we are the children of God, Gal 3:26, is the work of God, Joh 6:29, his gift, Phi 1:29; and men are born again, not of corruptible seed, but of that which is incorruptible, 1Pe 1:23: they are sanctified and cleansed with the washing of water by the word, Eph 5:26; the washing of regeneration, and renewing of the Holy Ghost, Tit 3:5.*

The seven sacraments of Rome offer no comfort for spiritual mourners; *Blessed are they that mourn: for they shall be comforted* says Jesus in Beatitude; there is more salvation in the sole of a boot than in the halls of human tradition. The prophet Isaiah condemned the people of Judah and Jerusalem, saying, *The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem. And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD. Therefore thou hast forsaken thy people the house of Jacob, because they be replenished from the east, and are soothsayers like the Philistines, and they please themselves in the children of*

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*strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots: Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made: And the mean man boweth down, and the great man humbleth himself: therefore forgive them not.*

What is the Bible way to heaven? *And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; As it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; And all flesh shall see the salvation of God. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire (Lu. 3.3-9). O, friend! O taste and see that the LORD is good: blessed is the man that trusteth in him. O fear the LORD, ye his saints: for there is no want to them that fear him (Ps. 34.8-9).* Think not to say within yourself you have the Mother of Harlots mother church to your salvation, for it is the synagog of Satan, the cause of millions going down a road to the firey furnace, a church not founded until the fourth century when the pagan wolf Constantine bequeathed his power to the apostate Roman church.

Seek a Particular Baptist, Strict Baptist, Gospel Standard Baptist, Old Regular Baptist or a Primitive Baptist church, or a church like the Minneapolis Church ([minneapolischurch.net](http://minneapolischurch.net)). *Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate,*

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*saith the Lord, and touch not the unclean thing; and I will receive you, And will be a Father  
unto you, and ye shall be my sons and daughters, saith the Lord Almighty (II Co. 6.14-18).*