

The Apostolic Baptist Understanding of Repentance

Ps. 38.18 *For I will declare mine iniquity; I will be sorry for my sin.*

Obad. 1.7 *All the men of thy confederacy have brought thee even to the border: the men that were at peace with thee have deceived thee, and prevailed against thee; they that eat thy bread have laid a wound under thee: there is none understanding in him.*

Nahum 1.2-3 *God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.*

Mt. 1.20-21, 3.1-2, 4.17, 5.48, 9.13 *But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. Be ye therefore perfect, even as your Father which is in heaven is perfect. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.*

Acts 17.30-31, 20.21 *And the times of this ignorance God winked at; but now commandeth all men every where to repent: Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.*

Titus 2.11-15 *For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. These things*

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speak, and exhort, and rebuke with all authority. Let no man despise thee.

Phil. 1.7 *Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are partakers of my grace.*

Christ the Lord Jesus came to be espoused a pure husband to a chaste virgin bride, who calls for her Groom, *The watchmen that go about the city found me: to whom I said, Saw ye him whom my soul loveth* (Cant. 3.3), as Mary questioned who she perceived to be the gardener for His body (John 20.11-18). *Who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him; Called of God an high priest after the order of Melchisedec* (Heb. 5.7-10). The loving Saviour in His perfect salvation offered no more and no less than six perfect evangelical graces, of faith, of repentance unto life, of love, of hope, and of patience. Arguably, repentance unto life is the grace against which Satan has launched his greatest assault. The old Glassite heresy has resurrected itself, even among Baptists, whose bare belief in the bare truth is so common it has carried the theological current of the day; some assert the act of forsaking sin to be a work. They assert repentance is somehow a work, but what have historic Baptists understood the scriptures read? First, though, let my brother consider the opening of Romans chapter the second, *Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Who will render to every man according to his deeds: To them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: But unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, Tribulation and anguish, upon every soul of*

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man that doeth evil, of the Jew first, and also of the Gentile; But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: For there is no respect of persons with God.

Let him perpend this opening of election also in this manner, as it is written, *We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth; So that we ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure: Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God and the Lord Jesus Christ.* Hereby we can see why inspired Peter stated, *Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ* (II Peter 1.10-11), for the writer of Hebrews says, quoting Deuteronomy 4.24, *Take heed unto yourselves, lest ye forget the covenant of the LORD your God, which he made with you, and make you a graven image, or the likeness of any thing, which the LORD thy God hath forbidden thee. For the LORD thy God is a consuming fire, even a jealous God.* Herein I come to testify how God by the blood of Christ purges the conscience from dead works to serve this consuming fire (Ro. 6.18; Heb. 9.13-14), that being made free from sin by the grace of turning from it, we became servants of righteousness.

First, we shall consider Particular Baptist Hansard Knollys' ultra-rare commentary on the Apocalypse; he lived from 1598 to 1691. This blessed giant of a theologian lived to sign

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both the First, originally drafted in 1644 with a major expansion two years following as well as the Second London Baptist Confessions, issued in 1677, 1681, 1688 and 1689. Knollys writes,

Re 2:5 Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. This verse contains, first, Christ's counsel unto this church and her angel. Secondly, his commination if they repent not and reform. To "remember" in this place, implies, first, a calling to mind their former lively acts, fruits, and exercise of love to Christ and his saints, etc. and secondly, to compare them with the heartless, lifeless acts and fruits of their love to Christ and his saints, now, and of late days; and thirdly, to consider from whence they were fallen. "And repent" To repent is to sorrow after a godly manner, as they did, {2Co 7:9,10,11} which worketh repentance to salvation: And to "do the first works," implies a performing with zeal and confidence those duties of love to Christ and his saints etc. which this church, her ministers and members did at their first conversion, and in the day of their first espousals."Or else, I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" In this commination, we have, first, the punishment which Christ threatened, ``and will remove thy candlestick out of his place." Secondly, his patient waiting for their repentance; or else, except thou repent. "remove thy candlestick out of his place" Christ may be said to "remove the candlestick out of its place," first, when he suffers and adversaries or enemies either by hostility or persecution, so to disperse and scatter them, that they cannot meet together as a church with one accord in any one place, or part of that city visibly to worship God in the administrations and ordinances of the gospel. Secondly, when Christ suffers and false teachers or brethren among them, to cause divisions, schisms, and sinful separations through errors, contentions and heresies, whereby the church is divided and broken in pieces; so that the ministers and members do utterly refuse to assemble themselves together to worship God: Or, thirdly, when Christ forsakes the church, and will not walk with them any longer, but denies them his spiritual presence, and refuseth to hold communion with them, because they refute his counsel, will not repent nor reform what is amiss, but hold fast their sin obstinately; whereby they provoke the Lord to reject them. {Re 3:16} A true, visible, constituted, particular church of Christ may sin away their church estate by their iniquity and impenitency. {Ho 2 1,2,3,4,5 Re 3:16} And a church of Christ may

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become a synagogue of Satan, God hath removed those and other golden candlesticks out of their places, for their impenitency added unto their Transgressions.

Re 2:6 But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate. "Nicolaitanes" The Nicolaitans were so called, either from that Nicolas, {Ac 6:5} a proselyte of Antioch, from whose faith and manners they had degenerated; or rather from some other man of that name (different from Nicolas the Deacon, both in faith and holy life) from whose corrupt doctrine and wicked deeds, those here, and in Re 2:15 are called Nicolaitans. Though neither the doctrine, nor the deeds of those Nicolaitans be here named, yet we may conclude they were unsound and damnable doctrines, and ungodly wicked deeds, for Christ again and again testified that he hated them. {Re 2:6,15} And so did this church which Christ took notice of, saying "Which I also hate;" and therefore he exercised this great patience towards this church-"this thou hast, that thou hatest the deeds of the Nicolaitans."

Notice, the words *repent and reform*, as well as the clause, *To repent is to sorrow after a godly manner*, citing II Corinthians chapter seven in the ninth to eleventh verses. I shall return to this in a later section, as it is meritorious of more than a casual evaluation in passing. The second observation is Knollys' connection of the word to doing the first works, *...implies a performing with zeal and confidence those duties of love to Christ and his saints etc. which this church, her ministers and members did at their first conversion, and in the day of their first espousals*. A repentance which does not gender an action appropriately converse to a present trajectory is a dead repentance with a dead work (Heb. 6.1-6). Jehovah called to backsliding Israel, foreshadowing the eternal Christ in his new covenant of grace where the heart of stone is replaced by that of flesh, *And the LORD said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Turn, O backsliding children, saith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion: And I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. And it shall come to pass, when ye be multiplied and increased in the land, in*

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those days, saith the LORD, they shall say no more, The ark of the covenant of the LORD: neither shall it come to mind: neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the LORD; and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the imagination of their evil heart (Jer. 3.11-18).

Israel flatly refused to return to her husband Jehovah, despite elementary demands only to acknowledge her iniquity. The Christian with zeal should demonstrate the sweetness of Christ's call to the elect, *I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night (Cant. 5.2).* He has none to fear of the world's condemnation, yet though like Paul he wrestles with the flesh, he can cry, *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with*

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him, that we may be also glorified together (Ro. 8.1-17).

Paul also states similarly in the sixth chapter, *What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him: Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace. What then? shall we sin, because we are not under the law, but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Let us, who are alive in Christ, dead to sin, have no fear for the contrition and hatred of sin provided in the new birth.*

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The next quote I wish to publish forth in this debate is the Anabaptist *A True Confession* of 1596; I have taken the liberty to modernize the spelling. *15 That touching Kingdom, being risen, ascended, entered into glory, set at the right hand of God, all power in Heaven and earth give unto him; which power here now exerciseth over all Angels and men, good and bad [bad], to the preservation and salvation of the elect, to the overruling and destruction of the reprobate;5 communicating and applying the benefits, virtue and fruits of his prophecy and Priesthood unto his elect, namely to the remission, subduing, and taking away of their sins, to their justification, adoption-of-sons, regeneration, sanctification, preservation & strengthening in all their spiritual conflicts against Satan, the world & the flesh &c. continually dwelling in, governing & keeping their hearts in his true faith and fear by his holy spirit, which having once give yet, he never taketh away from them, but by yet still begette* Likewise, the believer finds justification, regeneration, sanctification and defense from hell's harm in the King, a king who cannot be undone but El Shaddai's eternal decree, The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.*n the contrary v ruling in the world over his enemies, Satan, and all the vessels of wrath; limiting, using, restraining them by his mighty power, as seemeth good in diuine wisdom and justice, to the execution of his determinate counsel, to wit to their seduction, hardening & condemnation, delivering them up to a reprobate mind, to be kept in darkness, sin and sensuality unto judgment. q r. Cor. 15, 4. etc. 1. Pet. 3, 21. 22. Mat. 28, 18, 20. r Josh. 5, 14. Zech. 1, 8. etc. Mark 1, 27. Heb. 1. 14. a Eph. 5, 26, 27. Ro. 5, and 6. and 7. and 8. Chap. Rom. 14, 17. Gal. 5, 22. 23. 1. Joh. 4, 13. etc. t Psal. 51, 10. 11. 12. and 89. 30. 31. 32. 33. 34. Job. 33, 29. 30. Esa. 54, 8. 9. 10. Joh. 13, 1. and 16. 31. 32, with Luc. 22, 31. 32. 40. 2. Cor. 22, 7. 8. 9. Eph. 6, 10. 11. etc. Rom. 11, 29. Gal. 5, 17. 22. 23. v Job. 1, 6. and 2. Chap. 1. King. 22. 19. Esa. 10, 5. 15. Rom. 9, 17. 18. Rom. 1, 21. and 2. 4. 5. 6. Eph. 4, 17. 18. 19. 2. Pet. 3, 3. 1.. Thess. 5, 3. 7. Esa. 57, 20. 22. 2. Pet. 2, the whole Chapter. The historic Baptist understanding of repentance is multifaceted. The first is that the kingdom of God is here now (Luke 17-20; John 18.39), the millenary transpiring at present. This millenary is ruled over by His Majesty King Jesus perfectly victorious in His work at Golgotha, having sat equal to the Father as the Word everlasting, has every right and power in ruling over His elect as King who tolerates no rebellion against His rule (Ps. 2.9; Apoc. 2.27, 12.5, 19.15) but offering all electing love to those who repent, and renew their repentance. It is with this iron*

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rod the Lord smashes in pieces the reprobate vessels of dishonor to the praise of his glorious justice.

It is at this juncture the Sandemandians agree, but will then profess one can profess Jesus as Saviour without his Lordship or Kingship. They too argue that to make Jesus Lord over all the sheep when not all the sheep live for him is heresy; this is tantamount to a denial of the only begotten Potentate, King of Kings, Lord of Lords (I Ti. 6.15). What is a king (Eccl. 8.1-13)? Reads William Gadsby's Catechism, Q. 34. *How does Christ execute the office of a king? A. Christ executes the office of a king by subduing the elect to Himself, ruling and defending them, and conquering all His and their enemies. (Psa 110:1-3; 1Co 15:25; Phi 2:9-11; Heb 1:8).* Q. 30: *How does Christ execute the office of a king,* reads the 1693 Baptist Catechism, to which it answers, *Answer: Christ executes the office of a king, in subduing us to Himself, in ruling and defending us, and in restraining and conquering all His and our enemies. Ps. 110:3; Matt. 2:6; 1 Cor. 15:25.* A king who rules not is no king but an impostor! Likewise, the believer finds justification, regeneration, sanctification and defense from hell's harm in the King, a king who cannot be undone but El Shaddai's eternal decree, *The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The LORD shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The LORD hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.* Q. 92. *What does God require of us, that we may escape His wrath and curse, due to us for sin? A. To escape the wrath and curse of God due to us for sin, God requires of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward and ordinary means whereby Christ communicates to us the benefits of redemption. (Acts 20:21; Acts 16:30,31; 17:30)* Q. 93. *What is faith in Jesus Christ? A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon Him alone for salvation, as He is offered to us in the Gospel. (Heb. 10:39; John 1:12; Phil. 3-9; Gal. 2:15,16)* Q. 94. *What is repentance unto life? A. 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*

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Christ, does, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience. (Acts 2:37; Joel 2:13; Jer. 31:18,19; 2 Cor. 7:10,11; Rom. 6:18). It is here all human conventions, boards, missionary societies who do not plant churches with properly ordained preachers, youth groups or any such like are condemned as additions to the gospel. I leave without remark Dr Gill's commentary, suggesting chapter 14 *Of Repentance*, on Psalm 110.3.

Thy people shall be willing in the day of that power..... Or, in the day of thine army. When thou musterest thy forces, sendest forth thy generals, the apostles and ministers of the word, in the first times of the Gospel; when Christ went forth working with them, and their ministry was attended with signs, and miracles, and gifts of the Holy Ghost; and which was a day of great power indeed, when wonderful things were wrought; the god of this world was cast out, the Heathen oracles ceased, their idols were abolished, and their temples desolate; and Christianity prevailed everywhere. Or this may respect the whole Gospel dispensation, the day of salvation, which now is and will be as long as the world is; and the doctrine of it is daily the power and wisdom of God to them that are saved. Or rather this signifies the set time of love and life to every particular soul at conversion; which is a day for light, and a day of power; when the exceeding greatness of the power of God is put forth in the regeneration of them: and the people that were given to Christ by his Father, in the covenant of grace, and who, while in a state of nature, are rebellious and unwilling, are made willing to be saved by Christ, and him only; to serve him in every religious duty and ordinance; to part with their sins and sinful companions, and with their own righteousness; to suffer the loss of all things for him; to deny themselves, and take up the cross and follow him: and when they become freewill offerings to him, as the word signifies; not only willingly offer up their spiritual sacrifices of prayer and praise, but themselves, souls and bodies, to him; as well as enter volunteers into his service, and cheerfully fight his battles, under him, the Captain of their salvation; being assured of victory, and certain of the crown of life and glory, when they have fought the good fight, and finished their course. The allusion seems to be to an army of volunteers, such as described by Cicero, who willingly offered themselves through their ardour for liberty.

Now, for the consideration of the hearers is the First London Confession of 1646. My brother in Christ would have us to believe that the gift of repentance is a work of the law. . 23.

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All True Believers are Kept unto Salvation Shown by their Eternal Union with God and Jesus Christ. All those that have this precious faith wrought in them by the Spirit, can never finally nor totally fall away, seeing the gifts of God are without repentance; so that he still begets and nourisheth in them faith, repentance, love, joy, hope, and all the graces of the Spirit into immortality; and though many storms and floods arise, and yet they shall never be able to take them off that foundation and rock, which by faith they are fastened upon; not withstanding, though unbelief, and the temptations of Satan, the sensible sight of this light and love be clouded and overwhelmed for a time; yet God is still the same, and they shall be sure to be kept by the power of God unto salvation, where they shall enjoy their purchased possession, they being engraven upon the palms of his hands, and their names having been written in the book of life from all eternity. Matt. 7:24, 25; John 13:10; John 10:28, 29; I Pet. 1:4,5, 6; Isa. 49:13-16. This notion is most strange, considering that if repentance is a work, by this definition, so must also be faith, love, joy and all the graces of the Spirit into immortality (John 6.63-65; II Co. 5.21). It is not his overt contention God's gifts are given with repentance; but let us ponder his claims of works of the law. If repentance is a law-work, did it cause the Jews to stumble (Rom. 9.32)? No, in no wise, for the stumbling of the Jews was ... they sought it not by faith... . Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified (Gal. 2.16). Yet, Isaiah 49.13 to the sixteenth verse makes evident the doctrine of salvation is unchangeable. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted. But Zion said, The LORD hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before me. What was the covenant promise under the covenant of works? Therefore say unto the house of Israel, Thus saith the Lord GOD; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen, whither ye went. And I will sanctify my great name, which was profaned among the heathen, which ye have profaned in the midst of them; and the heathen shall know that I am the LORD, saith the Lord GOD, when I shall be sanctified in you

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before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them (Ezek. 36.22-27). A turning is evident in the new covenant, even as in the old when God called for the Hebrews to turn to Him from their backsliding. The filthy Israelites needed cleanse themselves from idols, which implies more than mere assent of faith. Verily, did not the Amorites, Hittites, Jebusites, Malakites, Kenites so on have a genuine assent of their faith, as well as Micah in Judges who hired a Levite for ten sheqels' weight? And, if my opponent can, he will inform us where in Moses' law is repentance described as a work, or where it is found in the Decalogue, as well as where mere faith was acceptable in the former covenants? Is not it written that only the righteousness of Noah, Daniel and Job should deliver themselves by their own righteousness (Ezek. 14.14, 20)?

Another evidence of repentance as an evangelical grace of are the words of Jesus, a pearl of great price no man can sell, *Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it* (Mt. 7.24-27). Faith is not a dead faith, yet what faith is there without repentance, the key to wisdom and understanding?

The new covenant described in Jeremiah 31.31 to the fortieth verse, a covenant I note cannot be broken for it is predicated on the blood and righteousness of Christ, founded on the old, does not state the contrition it describes is a work. *Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD: But this shall be the covenant that I will make with the*

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house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: If those ordinances depart from before me, saith the LORD, then the seed of Israel also shall cease from being a nation before me for ever. Thus saith the LORD; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the LORD. Behold, the days come, saith the LORD, that the city shall be built to the LORD from the tower of Hananeel unto the gate of the corner. And the measuring line shall yet go forth over against it upon the hill Gareb, and shall compass about to Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the LORD; it shall not be plucked up, nor thrown down any more for ever. Yes, the former covenant was Then he answered and spake unto me, saying, This is the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts (Zech. 4.6) in the vision of the Apocalypse's golden lamp stand.

I now turn to the beloved Bedford tinker John Bunyan, author of *The Pilgrim's Progress*, *Grace Abounding to the Chief of Sinners*, *The Holy War*, *Instruction for the Ignorant*, *The Life and Death of Mr Badman* and many other tracts. He writes in his Confession of Faith,

Of Calling.

I believe, that to effectual calling, the Holy Ghost must accompany the word of the gospel, and that with mighty power: I mean that calling, which of God is made to be the fruit of electing love. 'Knowing,' saith Paul to the Thessalonians, 'brethren beloved, your election of God. For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance,' &c. (1 Thess 1:4,5). Otherwise men will not, cannot, hear and turn. Samuel was called four times, before he knew the voice of him that spake from heaven

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(1 Sam 3:-610). It is said of them in Hosea, That as the prophets called them so they went from them; and instead of turning to them, 'sacrificed to Baalim, and burned incense to graven images' (Hosea 11:2). The reason is, because men by nature are not only dead in sins, but enemies in their minds by reason of wicked works: the call then is, 'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light' (Eph 5:14). Understand, therefore, that effectual calling is like that word of Christ that raised Lazarus from the dead; a word attended with an arm that was omnipotent. 'Lazarus, come forth' (John 11:43). It was a word to the dead; but not only so: it was a word for the dead; a word that raised him from the dead; a word that outwent all opposition; and that brought him forth of the grave, though bound hand and foot therein (Gal 1:15). And hence it is, that calling is sometimes expressed by quickening (Eph 2:1,2), awakening, illuminating, or bringing them forth of darkness to light, that amazeth and astonisheth them (Heb 10:32; Acts 9:6). For as it is a strange thing for a man that lay long dead, or never saw the light with his eyes, to be raised out of the grave, or to be made to see that which he could not so much as once think of before, so it is with effectual calling. Hence it is that Paul, when called, stood 'trembling and was astonished': and that Peter saith, 'he hath called us out of darkness into his marvellous light' (1 Peter 2:9; Eph 4:24; Acts 9:6). In effectual calling the voice of God is heard, and the gates of heaven are opened:7 when God called Abraham, he appeared to him in glory. That of Ananias to Saul is experienced but by few. 'The God of our fathers hath chosen thee, [saith he,] that thou shouldst know his will, and see that just one, and shouldst hear the voice of his mouth' (Acts 22:14). True, Saul's call was out of the ordinary way, but yet as to the matter, and truth of the work, it was no other than all the chosen have, viz.

(1.) An effectual awakening about the evil of sin; and especially of unbelief (John 16:9). And therefore when the Lord God called Adam, he also made unto him an effectual discovery of sin; insomuch that he stript him of all his righteousness (Gen 3). Thus he also served the gaoler (Acts 16:29,30). Yea it is such an awakening, as by it, he sees he was without Christ, without hope, and a stranger to the commonwealth of Israel, 'and without God in the world' (Eph 2:12). Oh the dread and amazement that the guilt of sin brings with it, when it is revealed by the God of heaven; and like to it is the sight of mercy, when it pleaseth God, who calleth us by his grace, to reveal his Son in us.

(2.) In effectual calling there is great awakenings about the world to come, and the glory of

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unseen things; the resurrection of the dead, and eternal judgment; the salvation that God hath prepared for them that love him; with the blessedness that will attend us, and be upon us, at the coming of our Lord Jesus Christ, are great things in the soul that is under the awakening calls of God. And hence we are said to be called to glory (1 Thess 2:12). 'To the obtaining of the glory of our Lord Jesus Christ' (2 Thess 2:14).

(3.) In effectual calling there is also a sanctifying virtue; and hence we are said to be called with an holy calling (1 Thess 4:7), with an 'heavenly calling' (Heb 3:1). Called to glory and virtue. 'But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light' (1 Peter 2:9). Yea, effectual calling hath annexed to it, as its inseparable companion, the promise of thorough sanctification. 'Faithful is he that calleth you, who also will do it' (1 Thess 5:24).

Of Faith.

I believe, that effectual calling doth therefore produce, 1. FAITH; and therefore it is said, that 'faith cometh by hearing' (Rom 10:17); by hearing the word that calleth us 'unto the grace of Christ' (Gal 1:6). For by the word that calleth us, is Jesus Christ held forth to us; and offered to be our righteousness; and therefore the apostle saith again, that God hath called us 'unto the fellowship of his Son Jesus Christ' (1 Cor 1:9); that is, to be made partakers of the riches of grace, and the righteousness that is in him. 2. It produceth hope. It giveth a ground to hope; and therefore hope is said to be the hope of our calling (Eph 1:18). And again, 'Even as ye are called in one hope of your calling' (Eph 4:4). Now the godly wise know, whoso misseth of effectual calling, misseth of eternal life; because God justifieth none but them whom he calleth; and glorifies none but those whom he justifies: and therefore it is that Peter said before, 'Make your calling, and [so] your election sure': make it sure, that is, prove your calling right, by the word of God. For whoso staggereth at the certainty of his calling, cannot comfortably hope for a share in eternal life. 'Remember the word unto thy servant, upon which thou hast caused me to hope. My soul fainteth for thy salvation, but I hope in thy word' (Psa 119:49,81). 3. It produceth repentance; for when a man hath heaven and hell before his eyes (as he will have if he be under the power of effectual calling) or when a man hath a revelation of the mercy and justice of God, with an heart-drawing invitation to lay hold on the

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tender forgiveness of sins; and being made also to behold the goodly beauty of holiness; it must needs be, that repentance appears, and puts forth itself, unto selfrevenging acts, for all its wickedness which in the days of ignorance it delighted in. And hence is that saying, 'I came not to call the righteous, but sinners to repentance' (Mark 2:17). For the effecting of which, the preaching of the word of the kingdom, is most proper: 'Repent: for the kingdom of heaven is at hand' (Matt 4:17).

Of Repentance.

Repentance is a turning the heart to God in Christ: a turning of it from sin, and the devil, and darkness; to the goodness, and grace, and holiness that is in him. Wherefore, they that of old are said to repent, are said to loath and abhor themselves, for all their abominations. 'I abhor myself,' [said Job,] 'and repent in dust and ashes' (Job 42:6, see also Eze 6:9, 20:43, 36:31, 42:6, 16:63). Godly repentance doth not only affect the soul with the loathsome nature of sin that is past; but filleth the heart with godly hatred of sins that yet may come. When Moses feared that through his being overburthened with the care of the children of Israel, some unruly or sinful passions might show themselves in him, what saith he? 'Kill me, I pray thee, out of hand, if I have found favour in thy sight, and let me not see my wretchedness' (Num 11:15). See also how that which Paul calleth godly repentance, wrought in the upright Corinthians, 'Behold, ' [saith he,] this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter (2 Cor 7:11).

Repentance demands hatred of sin, And there shall ye remember your ways, and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight for all your evils that ye have committed. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations (Ezek. 20.43, 36.31), which is from the same chapter expounding upon what the new testament is founded, and what is its stock. Repentance is likewise predicated from the former testament on shame for sin, For thus saith the Lord GOD; I will even deal with thee as thou hast done, which hast despised the oath in breaking the covenant. Nevertheless I will remember my covenant with thee in the days of thy youth, and I will

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establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. And I will establish my covenant with thee; and thou shalt know that I am the LORD: That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD (Ezek. 16.59-63). The case of Job cited by Bunyan is tantalizing, for that blessed patriarch was not of the lineage of Abraham, Issac or Israel, yet he used the word *nâcham*, meaning *ruefulness*, or to be sorry notes liberal Mr Strong. I charge my brother in Christ with perverting the gospel of grace by removing godly sorrow, for it is not faith, but godly sorrow furnished by the goodness of God that leadeth to repentance (Ro. 2.4; II Co. 7.11), for in faith is no sorrow, but rejoicing.

Benjamin Keach had the following to say in *Tropologia*,

Verbs that signify to know, which besides the bare ytuan, or knowing, denote the motions, affections, and effects, that are joined with knowledge, as Psal. xc. 11, " Who knoweth the power of thine anger ?" that is, who considers, or regards the power of thine anger ? so as to awake from the sleep of sin, and seriously to repent ! " Israel doth not know," &c, Isa. i. 3, that is, considers not, nor takes notice of the blessings the Lord gave it. Jer. viii. 7, Luke xix. 41, Johnviii.43, "Why do ye not know my speech," that is, approve it, and with a faithful assent receive it ? the answer of Christ (giving the reason of this) follows, viz., " Even because ye cannot hear my words," that is, so understand them, as to embrace and close with them, for through the devil's blinding of you, and your wilful choice, " Ye are of your father the devil, and the lusts of your father ye will do."

God is said to have eyes, by which we are to understand his most exact knowledge, Psal. vi. 4. " His eyes behold, his eye-lids try the children of men—in the word eye-brows there is also a Synecdoche," Job. xxxiv. 21. For his eyes are upon the ways of man, and he seeth all his goings, that is, he clearly discerns and understands the ways of man, which intimates, 1. A perfect act, (they are). 2. A continued act, his eyes are never off the ways of man. 3. An intentive and serious act, this denotes not only a bare sight, but also that which is operative, as being done with most exact scrutiny and disquisition. God looks through and discerns men to the utmost, He beholds not only the external acts of men, but also the soul and spirit of

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them. Isa. i. 16, " Put away the evil of your doings from before mine eyes," that is, be ye pure inwardly as well as outwardly, for I see through you, &c. It is said, Hos. xiii. 14, " Repentance shall be hid from mine eyes," that is they do not repent at all, therefore will I not respite the sentence, but execute it certainly ; for that which is hid from the eyes or knowledge of the omniscient God, is not, nor can have existence, Psal. ex. 4, Rom. xi. 29, Isa. Lxv. 16.

*Repentance is ascribed to God, by which likewise his divine displeasure against men's iniquities, and the infliction of punishment is noted, Gen. vi. 6, 1 Sam. xv. 35, Jer. xviii. 10. Sometimes (if the speech be with reference to men that by serious repentance are con rated to God) it denotes divine commiseration, and a taking away of punishment, Exod. nxii. 12, 14, 2 Sam. xxiv. 1G, Psal. cvi. 45, Jer. xviii. 8, and xxvi. 3, Hos. xi. 8, Joel ii- 13, 14 Upon which place Tarnovius thus expresses himself, " The condition of men being changed, the immutable God is not changed, but the thing itself; for he willeth always, that it should go ill with the obstinate, and that they should perish eternally, but that the holy and regenerate should be truly happy in this and the other world." When God to converted souls, remits that punishment which he denounced to wicked and nefarious sinners, he is said to repent of the evil by an anthropopathy, because he seems to do •oat which repenting men do, otherwise cannot properly repent because he is not a man, 1 Sam. xv. 29. Angustin says,§ that the repentance of God is not after any error, but the change cf things and constitutions in his power is noted, as when it is said, that he repents, the change of thing is signified, the divine prescience remaining immutable ; and when he is **id not to repent, it is to be understood, that things are unchanged. XXIII. Christ is very faithful to poor sinners, he lets them know the worst of their estate, that death is like to ensue, if they repent and believe not. "Unless ye repent ye shall all likewise perish," Luke xiii. 3, 5. " And unless ye believe that I am he, ye shall die in your sins," John viii. 24*

V. Jesus Christ, as Testator, hath set down in person in his will, to whom he doth his Testament, who the persons are to whom he bequeath or give legacies. hath bequeathed the blessings of the covenant, both grace and glory, viz., all that are his sheep, all that that Father hath given him, all that are regenerated, who truly repent and believe in him, and keep his word, John x. 28, iii. 36, xiv. 27. and xvii. 20, Heb. v. 9.

We now turn down the annuls of Baptist history to 1677, ten years before Bunyan's death, which was published in 1681, 1688 and 1689, whose sixth edition of 1742 predating

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the foundation of America 34 years, which states,

Chapter 15 Of Repentance Unto Life and Salvation

1. 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)

2. 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.

(Eccles. 7:20; Luke 22:31, 32)

3. 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-abhorrency, 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.

(Zech. 12:10; Acts 11:18; Ezek. 36:31; 2 Cor. 7:11; Ps. 119:6, 128)

4. 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 Tim. 1:13, 15)

5. 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.

(Rom. 6:23; Isa. 1:16-18, 55:7)

If I were to pause to consider my brother's assertion of faith alone, the prefix *hyper-* would by

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necessity be added thereto. God has added not a work in the covenant of grace, for says Isaiah, *Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the LORD hath spoken it. Seek ye the LORD while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.*

My brother's Sandemandian doctrine of bare faith in the bare truth assigns work to repentance, yet where is it in these most blessed passages that this turning is a work? Verily, it is the work of God to the sinner to do that which he cannot do, or as the First London Confession stated in Article 14,

Christ's Office as a Mediator is Three-Fold, a Prophet, a Priest, and a King. This office to which Christ is called, is threefold, as a Prophet, Priest, and King: this number and order of offices is necessary; for in respect of our ignorance, we stand in need of His prophetic office. And in respect of our great alienation from God, we need His priestly office to reconcile us: and in respect of our averseness and utter inability to return to God, we need His kingly office, to convince, subdue, draw, uphold, and preserve us to His heavenly Kingdom. Deut. 18:15, with Acts 3:22,23. Heb. 3:1, and 4:14,15. Psal. 2:6. 2 Cor. 5:20; Acts 26:18. Col. 1:21. John 16:8. Psal. 110:3. Cant. 1:4; John 6:44. Phil. 4:13. 2 Tim. 4:18.

And, if this forsaking of sins is a work, would my brother explain how it is the work of the believer to return to God from sins, and not the work of the Spirit to prick the heart of those three thousand Jews at Pentecost mourning for killing the very Christ? Does not God know our very frame, that we are dust, and offer therefore, as says David in holy song,

A Psalm of David. Bless the LORD, O my soul: and all that is within me, bless his holy name. Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases; Who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies; Who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's (Ps. 103.1-5)?

Time wearing down, I must progress rapidly. William Gadsby's Catechism reads the following

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of repentance, that I shall fully expound if the Lord will help His meek servant. It is crucial to recall our position is not as Paul Washer of no salvation without works, or as Ray Comfort who placed his works in God's Book, or what was left in the New King James Perversion, or as the blood-denying John MacArthur, the New Calvinist who allows pagan ceremonies at his fun center. Who is he that says the elect can take the beast's mark but a false teacher? Yet, what synergist is there who will affirm, *Let favour be shewed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of Jehovah,* or *For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness; But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord (I Co. 1.18-31) or Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit:*

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for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ (II Co. 2.6-16)?

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).

Let us begin in the Old Testament, where the prophet announces to the world the signification of the New Testament. Says Joel five to seven hundred years prefiguring Christ, who preached first repentance, *Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.* Dr Gill expounds,

And rend your heart, and not your garments,.... Which latter used to be done in times of distress, either private or public, and as a token of grief and sorrow, Gen 37:34; nor was it criminal or unlawful, the apostles themselves used it, Act 14:14; nor is it absolutely forbidden here, only comparatively, that they should rend their hearts rather than their garments; or not their garments only, but their hearts also; in like sense as the words in Hos 6:6; are to be taken as rending garments was only an external token of sorrow and might be done hypocritically. Where no true repentance was, the Lord calls for that, rather than the other; and that they would show contrition of heart and brokenness of spirit under a sense of sin, and in the view of pardoning grace and mercy; which is here held forth, to influence godly

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sorrow and evangelical repentance; the acts of which, flowing from faith in Christ are much more acceptable to the Lord than any outward expressions of grief; see Psa 51:17. The Targum is, "remove the wickedness of your heart but not with the rending of your meats;" the rending of the garment goes to the heart some say to the navel: and turn unto the Lord your God; consider him not as an absolute God, and as an angry one, wrathful and inexorable; but as your covenant God and Father as your God in Christ, ready to receive backsliding sinners and prodigal sons; yea all sinners sensible of sin that flee to him for mercy through Christ...

If this is a work, why does God seal the chapter signifying the New Testament with the brand of turning from sin? Was Peter wrong to preach to the penitent Jews, *When Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost (Acts 2.38)*, to which Dr Gill comments again,

Then Peter said unto them,.... Being the mouth of the apostles, and being ready to give advice, and speak a word of comfort to their distressed minds: repent: change your minds, entertain other thoughts, and a different opinion of Jesus of Nazareth, than you have done; consider him, and believe in him, as the true Messiah and Saviour of the world; look upon him, not any more as an impostor, and a blasphemer, but as sent of God, and the only Redeemer of Israel; change your voice and way of speaking of him, and your conduct towards his disciples and followers; a change of mind will produce a change of actions in life and conversation: bring forth fruits meet for repentance; and make an open and hearty profession of repentance for this your sin. And this the apostle said, to distinguish between a legal and an evangelical repentance; the former is expressed in their being pricked to the heart, on which they were not to depend; the latter he was desirous they might have, and show forth; which springs from the love of God, is attended with views, or at least hopes of pardoning grace and mercy, and with faith in Christ Jesus: it lies in a true sight and sense of sin, under the illuminations and convictions of the Spirit of God; in a sorrow for it, after a godly sort, and because it is committed against a God of love, grace, and mercy, and it shows itself in loathing sin, and in shame for it, in an ingenuous acknowledgement of it, and in forsaking it: and this is moreover urged, to show the necessity of it, as to salvation, for such that God would not have perish, he will have come to repentance; so to their admission to the ordinance of baptism, to which repentance is a pre-requisite; and to which the apostle next

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advises: and be baptized everyone of you; that repents and believes; that is, in water, in which John administered the ordinance of baptism; in which Christ himself was baptized, and in which the apostles of Christ administered it; in this Philip baptized the eunuch; and in this were the persons baptized that were converted in Cornelius's house; and it is distinguished from the baptism of the Spirit, or with fire, the extraordinary gifts of the Spirit mentioned in the last clause of this verse; and which ordinance of water baptism was administered by immersion, as the places, Jordan and Aenon, where John performed it, and the instances of it particularly in Christ, and in the eunuch, and the end of it, which is to represent the death, burial, and resurrection of Christ, as well as the primary signification of the word, show. And this is to be done, in the name of Jesus Christ; not to the exclusion of the Father, and of the Spirit, in whose name also this ordinance is to be administered, Mat 28:19 but the name of Jesus Christ is particularly mentioned, because of these Jews, who had before rejected and denied him as the Messiah; but now, upon their repentance and faith, they are to be baptized in his name, by his authority, according to his command; professing their faith in him, devoting themselves to him, and calling on his name. The end for which this was to be submitted to, is, for the remission of sins; not that forgiveness of sin could be procured either by repentance, or by baptism; for this is only obtained by the blood of Christ; but the apostle advises these awakened, sensible, repenting, and believing souls, to submit to baptism, that by it their faith might be led to Christ, who suffered and died for their sins, who left them buried in his grave, and who rose again for their justification from them; all which is, in a most lively manner, represented in the ordinance of baptism by immersion: the encouragement to it follows, and ye shall receive the gift of the Holy Ghost: not the grace of the Spirit, as a regenerator and sanctifier; for that they had already; and is necessary, as previous to baptism; unless it should mean confirmation of that grace, and stability in it, as it appears from Act 2:42 they afterwards had; but rather the extraordinary gifts of the Spirit, particularly the gift of speaking with tongues, which Christ had received from the Father, and had now shed on his apostles; see Act 19:5?

We now come to the New Testament, where Luke writes of the condemned thief, *And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of*

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our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. O, how we see the scene! The two thieves, one elect, one reprobate, cast insults into the King of the Jews' teeth. Yet, that sovereign working of the Spirit blowing where it lists smites the contrite malefactor, who to speak must raise himself from his stake, now drinking of eternal life, cannot but move himself in his experiential acquaintance with the Christ beside him to rebuke the haughty cursing Christ to His very face at this fool's very death. The marks of Messianic prophecy litter Jesus, with two wounds in his hands, a crown of thorns, lash marks all up and down upon His body that he may tell all his bones, wounded in the house of his friends by their own free will. He cannot stand to hear some mooncalf curse the Lord, knowing his own corruption. The fool is silenced, but were it not for this thief turning at the gospel call, he like the other would have dropped into hell at record speed, but because it was given to him to turn, his simple statement, *Lord, remember me when thou comest into thy kingdom* was met with the promise of eternal life, or as John said it, *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. John bare witness of him, and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ (John 1.10-17). No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. Verily, verily, I say unto you, He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die (John 6.44-50).* The revelator also states, *And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and*

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eternal life. Little children, keep yourselves from idols. Amen (I Jn. 5.20-21).

The book of Acts is the New Testament wonder-book, and how the messengers preached in fulfilling their great commission so ought the Church invisible to follow. The three thousand pricked at Peter's preaching proved their calling and election by their immersion, *Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls (Acts 2.37-41).* A repentance coupled with dead faith is a dead sinner headed to Topheth; a faith not coupled with repentance is idolatry which James discusses in the second chapter of faithful Abraham, not delivered by his works, but showing forth his repentance herein, his conscience saved and faith perfected. The wonder-book continues as Peter testified before the sinless perfectionist whited walls the Pharisees, where reprobation is shown most clearly, *Then Peter and the other apostles answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them (Acts 5.29-33).* This *metanoia*, this *compunction*, this *reformation*, this *reversal of decision* is precisely what on Pentecost Sunday transpired at the hearing of the gospel of our Prince and Saviour. It originates in the word *metanoeo*, which *Strong's Concordance* notes, *from {A.}G-3326 and {B.}G-3539; to think differently or afterwards, i.e. reconsider (mor. feel compunction):--repent. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life (Acts 11.18),* which is not an assent of faith, but a turning in heart that leads to a compunction of sin.

Dr Gill comments simply on Romans 2.4 quoted earlier, *This is to be understood not of a spiritual and evangelical repentance, which is a free grace gift, and which none but the*

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Spirit of God can lead, or bring persons to; but of a natural and legal repentance, which lies in an external sorrow for sin, and in an outward cessation from it, and reformation of life and manners, which the goodness of God to the Jews should have led them to; who had a large share of the good things of life, a land flowing with milk and honey, and many outward privileges which other nations had not, as the giving of the law, the covenant and promises, the word and ordinances; and repentance here chiefly designs, as it may respect the Gentiles, a change of mind and practice in them relating to idolatry and superstition Now the providential goodness of God has a tendency to lead persons to repentance on this account; but of this end of divine goodness the Gentiles were ignorant; nor was this end answered thereby; which shows the wretched depravity of human nature; see Act 14:15.

Finally, we come to I Thessalonians where the ninth and tenth verses of the first chapter read, *For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.* To my brother I ask that if bare faith alone without repentance is the road to salvation, why does here the apostles console these Gentile believers that they had turned from idols to serve the living and true God, escaping the wrath to come? Did they not have faith in their pagan state-backed churches (Acts 19:37), faith in their pagan pantheon of demonic gods, a faith more sincere than many a confessed Christian today? Yet, in the effectual call, God saved these idolaters by faith, hope, love, repentance in the ark of grace, sealed evermore. I cannot close, however, with posing him a quote from the Second Ecumenical Vatican Council's constitution.

4. *Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; Divine Revelation 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and*

wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal. The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (see 1 Tim. 6:14 and Tit. 2:13).

5. *"The obedience of faith" (Rom. 13:26; see 1:5; 2 Cor 10:5-6) "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it." To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.*

21. *In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For sitting at the right hand of God the Father, He is not absent from the gathering of His high priests, but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe, by their paternal functioning. He incorporates new members in His Body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God, to whom has been assigned the bearing of witness to the Gospel of the grace of God, and the ministration of the Spirit and of justice in glory.*

I merely ask my brother if his definition of repentance as a change of mind is in the mind of Baptists, whose authority is *sola scriptura* also *tota scriptura*, or if his Glassite doctrine is at home in Rome with the idea of sinners being able to do any saving action; did

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not he affirm they could not without grace? Doubtless, he will raise a passage like Genesis' sixth chapter or Jonah 3.10, but his argument is refuted in the context where the Ninevites demonstrated their ruefulness, a text whose context begins in the sixth verse, *For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water: But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did it not.* He will raise Acts 16.31, yet the jailer and his house, being part of the many ordained to eternal life, believed for it was given to them to have power, part of which is evangelical repentance; he demonstrated a repentance in not killing himself. I ask, that if man's chief end is to glorify God, how does my brother's Sandemandianism so do, when it takes the glorious tidings of glad peace down to the level of the Wiccan Law of the Rede, as well as the Law of Return (other occultists call this the Law of Attraction), flying in the face of Luke 6.31, *And as ye would that men should do to you, do ye also to them likewise,*

The Wiccan Rede - An ye harm none, do as ye will. Ever mind the rule of three, What ye send out comes back to thee.

Alexander Crowley, the previous century's wickedest man and father of modern satanism, encoded similarly as part of Thelema,

Do what thou wilt shall be the whole of the Law. Love is the law, love under will.

The removal of repentance from the gospel is the doctrine of the Baalmites and Pergamos' Jezebel. I ask my friend what differs in his theology compared to the religions of Mystery Babylon, and that, should he say he is separate from her why it is he preaches her doctrine. He has stated the historic comprehension of the doctrine of repentance from sin, which is a dead work paying wages of death (Ro. 6.23) is self-centered, egoistical, works-based evangel, but my brother in the Amen has not demonstrated how the doctrine is any of these

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things, when knowing in that grace of repentance God will save all of the believing world from the most libertine, profligate, tippled, addled, licentious, covetous, foolish, libelous, gluttonous lives, making priests out of the most vile sinner clean, being the key to Christ's blood for the elect alone; my brother will also demonstrate how the sinner might believe when he is . My friend asks if all of my sins I have repented, but I note this is a carnal understanding of Biblicist Christendom driven by the Quick Prayerism of Jack Hyles, Stephen Anderson, Bob Gray and Carl Hatch which Hyles used to make a church full of tares while dying a millionaire. Repentance is the reason we sing in Gadsby's Hymnal the third hymn, *The Power of God*,

The Power of God.—Ps. lxxiv. 12 ; Luke ix. 43.

God is my everlasting King; God is my Strength, and I will sing: His power upholds my feeble frame, And I'm victorious through his name.

2 Devils retreat when he appears; Then I arise above my fears, And every fiery dart repel, And vanquish all the force of hell.

3 Through the Redeemer's precious blood, I feel the mighty power of God; Through the rich aid divinely given, I rise from earth, and soar to heaven.

4 [Dear Lord, thy weaker saints inspire, And fill them with celestial fire: On thy kind arm may they rely, And all their foes shall surely fly.]

5 Now, Lord, thy wondrous power exert, And every ransom'd soul support; Give us fresh strength to wing our way, To regions of eternal day.

6 There may we praise the great I AM, And shout the victories of the Lamb; Raise every chorus to his blood, And triumph in the power of God.]

Another hymn dear to my heart, *Jesus Paid It All*, expressed it this way,

// I hear the Savior say,/ /"Thy strength indeed is small,/ /Child of weakness watch and pray,/ /find in Me thine all in all"/ /Lord now indeed I find/ /Thy power and Thine alone/ /Can change the leper's [leopard's] spots/ /and melt the heart of stone/ /Jesus paid it all,/ /all to Him I owe./ /Sin had left a crimson stain/ /He washed it white as snow/ /For nothing good have I,/ /Whereby Thy grace to claim/ /I'll wash my garments white/ /in the blood of Calvary's Lamb/ /And when before the throne/ /I stand in Him complete/ /Jesus died my soul to save/ /my lips shall still repeat/ /Jesus paid it all/ /all to him I owe/ /sin has left a crimson stain/ /He washed it

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white as snow/ /Praise the one who paid my debt/ /And raised this life up from the dead/ //

This is why we preach to sinners, *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel* (Mark 1.15), for so foresaw Isaiah, *But Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end* (Isa. 45.17), and so cried Jacob, *I have waited for thy salvation, O Adonai* (Gen. 48.19), so that salvation shall be on this manner --

And you hath he quickened, who were dead in trespasses and sins; Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them (Eph. 2.1-10).

The grace of the Lord Jesus Christ be with you all. Soli Deo Gloria. Sola Fide. Sola Scriptura. Sola Gratia. Solus Christus. Amen. *But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do* (Luke 17.7-10).