

## Quotes

### *Quotes on Repentance*

"The true penitent is chiefly averse to sin as it is an offence against God. This embraces *all* sins of every description. But it has often been observed that two classes of sins seem to rest with great weight on the conscience of those whose repentance is of a godly sort. These are secret sins and sins of omission."

(**William S. Plumer 1802-1880**, from *Vital Godliness: A Treatise on Experimental and Practical Piety*)

"The Lord Jesus Christ is ready to pity, pardon, relieve, cleanse, wash, sanctify, and fit for heaven. But the Lord Jesus Christ desires to see a man hate the sins that he wishes to be forgiven. Let some men call this 'legality,' if they will. Let some call it 'bondage,' if they please. I take my stand on Scripture. The testimony of God's Word is plain and unmistakable. Justified people are always penitent people. Without repentance, there is no forgiveness of sins."

"What could you possibly do in heaven if you got there with a heart loving sin? To which of all the saints would you speak? By whose side would you sit down? Surely, the angels of God would make no sweet music to the heart of him who cannot bear saints upon earth and never praised the Lamb for redeeming love! Surely, the company of patriarchs, and apostles, and prophets would be no joy to that man who will not read his Bible now and does not care to know what apostles and prophets wrote."

(**J.C. Ryle**, 1816-1900, from *Repentance in Old Paths*)

"A woman may as well expect to have a child without pangs as one can have repentance without sorrow."

"The sorrow of hypocrites lies in their faces: 'They disfigure their faces' (Matthew 6:16). They make a sour face, but their sorrow goes no further, like the dew that wets the leaf but does not soak to the root."

"When the heart has been made black with sin, grace makes the face red with blushing: 'I am ashamed and blush to lift up my face.' (Ezra 9:6)...Our sins have put Christ to shame and should not we be ashamed? Did He wear the purple and shall not our cheeks wear crimson?"

"Confession is self-accusing: 'Lo, I have sinned' (2Sa 24:17)....And the truth is that by this *self*-accusing, we prevent *Satan's* accusing. In our confessions, we tax ourselves with pride, infidelity, passion, so that when Satan, who is called the accuser of the brethren, shall lay these things to our charge, God will say, 'They have accused themselves already. Therefore, Satan, thou art nonsuited; thy accusations come too late'...And hear what the Apostle Paul says: 'If we would judge ourselves we should not be judged' (1 Corinthians 11:31).

"A true penitent confesses sin in [its] fountain. He acknowledges the pollution of his nature. The sin of our nature is not only a privation of good, but an infusion of evil."

"True hatred of sin is universal...in respect of the faculties, that is, there is a dislike of sin not only in the judgment, but also in the will and affections. Many a one is convinced that sin is a vile thing and in his judgment has an aversion to it. Yet he tastes sweetness and has a secret complacency in it. Here is a disliking of sin in the judgment and an embracing of it in the affections."

"Hypocrites will hate some sins that mar their credit; but a true convert hates all sins:"

"Loving of sin is *worse* than committing it. A good man may run into a sinful action unawares, but to love sin is desperate...To love sin shows that the will is in sin; and the more of the will there is in a sin, the greater the sin."

**(Thomas Watson, 1620-1686, from *The Doctrine of Repentance*)**

"The faith that is unto salvation is a *penitent* faith and the repentance that is unto life is a *believing* repentance."

"Repentance we must not think of as consisting merely in a change of mind in general. It is...a change of mind with reference to sin, it is a change of mind with reference to particular sins, sins in all the particularity and individuality that belong to our sins."

"Peter interpreted the exaltation of Christ as exaltation in the capacity of 'Prince and Saviour to give repentance to Israel and forgiveness of sins' (Acts 5:31). Could anything certify more clearly that the Gospel is the Gospel of repentance than the fact that Jesus' heavenly ministry as Savior is one of dispensing repentance unto the forgiveness of sins?"

"Repentance reminds us that if the faith we profess is a faith that allows us to walk in the ways of this present evil world, in the lust of the flesh, the lust of the eyes, and the pride of life, in the fellowship of the works of darkness, *then our faith is but mockery and deception.*"

**(John Murray, 1898-1975, from *Redemption: Accomplished and Applied*)**

"'Repent ye' is as much a command of God as 'Thou shalt not steal' (Exodus 20:15). 'Believe on the Lord Jesus Christ' has as fully a divine authority as 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength' (Luke 10:27)"

"An old saint on his sickbed once used this remarkable expression: 'Lord, sink me low as hell in repentance; but' - and here is the beauty of it - 'lift me high as heaven in faith.' Now, the repentance that sinks a man low as hell is of no use except there is the faith also that lifts him as high as heaven!"

"The repentance that ejects sin as an evil tenant and the faith that admits Christ to be the sole Master of the heart; the repentance that purges the soul from dead works and the faith that fills the soul with living works; the repentance that pulls down and the faith that builds up; the repentance that scatters stones and the faith that puts stones together; the repentance that ordains a time to weep and the faith

that gives a time to dance - these two things together make up the work of grace within whereby men's souls are saved."

"So then, dear friends, those people who have a faith that allows them to think lightly of past sin have the faith of devils, not the faith of God's elect...Such men as have a faith which allows them to live carelessly in the present, who say, 'Well, I am saved by a simple faith,' and then sit on the ale-bench with the drunkard, or stand at the bar with the spirit-drinker, or go into worldly company and enjoy the carnal pleasures and the lusts of the flesh, such men are liars; they have not the faith which will save the soul."

(**Charles H. Spurgeon, 1834-1892**, from a sermon delivered on Sunday morning, July 13, 1862, at the Metropolitan Tabernacle, Newington)

"He, who hates not sin, loves it. God's demand is, 'Ye shall loathe yourselves in your own sight for all your evils that ye have committed' (Ezekiel 20:43). One who has really repented can truthfully say, 'I hate every false way' (Psalm 119:104)."

"Many a man is filled with regret and remorse over a misspent life, yet has no poignant sorrow of heart for his ingratitude and rebellion against God."

"It is 'second nature' to the sinner to deny his sins, directly or indirectly, to minimize or make excuses for them...But when the Holy Spirit works within any soul, his sins are brought to light, and he, in turn, acknowledges them to God. There is no relief for the stricken heart until he does so: 'When I kept silence, my bones waxed old through my roaring all the day long, for day and night thy hand was heavy upon me: my moisture is turned into the drought of summer' (Psalm 32:3-4)."

"Three Greek words are used in the New Testament that present different phases of repentance. First, *metanoeo*, which means 'a change of mind' (Matthew 3:2; Mark 1:15, etc...) Second, *metanolomai*, which means 'a change of heart' (Matthew 21:29, 32; Hebrews 7:21). Third, *metanoia*, which means 'a change of course or life' (Matthew 3:8; 9:13; Acts 20:21)." The three must go together for a genuine repentance."

(**A. W. Pink, 1886-1952**, from *Repentance: What Saith the Scriptures?*)

"**Revenge:** A true penitent pursues his sins with a holy malice. HE seeks the death of them as Samson was avenged on the Philistines for his two eyes. He uses his sins as the Jews used Christ. He gives them gall and vinegar to drink. He crucifies his lusts (Galatians 5:24)...Israel had sinned by idolatry, and afterwards they did offer disgrace to their idols: 'Ye shall defile also the covering of thy graven images of silver' (Isaiah 30:22)...The Israelite women who had been dressing themselves by the hour and had abused their looking glasses to pride, afterwards by way of revenge as well as zeal, offered their looking glasses to the use and service of God's tabernacle (Exodus 38:8). So those conjurers who used curious arts or magic...when once they repented, brought their books and, by way of revenge, burned them (Acts 19:19)."

(**Thomas Watson, 1620-1686**, from *The Doctrine of Repentance*)

"Faith and repentance are born together, live together, and thrive together. Let no man put asunder what God hath joined together! No man can repent of sin without believing in Jesus nor believe in Jesus without repenting of sin. Look then lovingly to Him that bled upon the cross for thee, for in that look thou shalt find pardon and receive softening. How wonderful that all our evils should be remedied by that one sole prescription, 'Look unto me and be ye saved, all the ends of the earth' (Isaiah 45:22)."

(**Charles H. Spurgeon, 1834-1892**, from a sermon delivered on Lord's Day morning, September 18, 1887, at the Metropolitan Tabernacle, Newington)

"**Now the trial begins.** God judges the secrets of men by Jesus Christ. All the works of all the sons of men will then be tried (1Corinthians 3:11-15)...What strange discoveries will this trial make! What noble dispositions that never shone in full beauty to mortal eyes; what pious and noble actions concealed under the veil of modesty; what affectionate aspirations, what devout exercises of heart that lay open only to the eyes of Omniscience, are now brought to full light and receive the approbation of the supreme Judge before the assembled universe!

But, on the other hand, what works of shame and darkness; what hidden things of dishonesty; what dire secrets of treachery, hypocrisy, lewdness, and various forms of wickedness, artfully and industriously concealed from human sight; what horrid exploits of sin now burst to light in all their hellish colors to the confusion of the guilty and the astonishment and horror of the universe! Sure, the history of mankind must then appear like the annals of hell or the biography of devils! There the mark of dissimulation will be torn off. Clouded characters will clear up, and men as well as things will appear in their true light. May not the prospect of such a discovery fill some of you with horror? For many of your actions, and especially of your hearts, will not bear the light. How would it confound you, if they were now all published, even in the small circle of your acquaintance? How then can you bear to have them all fully exposed before God, angels, and men?"

(**Samuel Davies, 1723-1761**, from *The Universal Judgment*)

"God rejoices when sinners repent because it gratifies Him to see them escape from the tyranny and from the consequences of sin. God is light - perfect holiness. God is love - pure benevolence. His holiness and His benevolence both prompt Him to rejoice when sinners escape from sin. Sin is that abominable thing that He hates. He hates it as an *evil* or malignant and as a bitter or destructive thing. It is indeed both, It is the plague, the leprosy, the death of intelligent creatures. It infects and poisons all their faculties. [It] plunges them into the lowest depths of guilt and wretchedness and pollutes them with a stain, which all the waters of the ocean cannot wash away, which all the fires of hell cannot remove, from which nothing can cleanse them *but the blood of Christ.*"

"If we love, prize, and rejoice in any object in proportion to the labor, pain, and expense that it has cost us to obtain it, how greatly must Christ love, prize, and rejoice in *every* penitent sinner! His love and joy must be unutterable, inconceivable, infinite...And permit me to add, if He thus rejoices over one sinner that repenteth, what must be His joy when all His people are collected out of every tongue and kindred and nation and people and presented spotless before His Father's throne?"

(Edward Payson, 1783-1827, from *Joy in Heaven over Repenting Sinners*)