

You have broken the law of virtue and religion as well as others. Therefore, you need salvation and repentance is a duty that is based upon for every individual to accept.

The most powerful reasons to urge the practice of this duty, to relieve the hold and the fear, to bring about the desire of happiness, to do away with dread and misery -- this sorrow which comes to a heart.

There is not a Christian duty that has been revealed according to the will of God, that God insisted upon more than that of repentance. Repentance unites one with Jesus Christ and the saviour. Repentance unites us with those who have lived in the faith. This is a doctrine as natural as well as revealed religion.

This is a point of the necessity of repentance, in which all mankind agrees that even those who reject the Gospel, it is necessary in the atonement of Jesus Christ.

(Infidels, pagans) and others throughout the world will proclaim this with one voice that it is absolutely necessary for you to repent. It is to this great wonderful acknowledged doctrine which I call your attention and may

THE MARKS OF REPENTANCE

LUKE 13:5

INTRODUCTION:

Perhaps in nothing are men more apt to mistake than in the judgement of God. When a signal judgement lights upon an individual or a particular class of men and sweeps them from among the living in an extraordinary manner, we are apt to immediately conclude that they (must have been) sinners before God and they

Salvation
Whole chapt - character -> v. 23 - Are Pure Jew that he saved?
Jew - or many

Calamities a true Criterion of character?

For example, the recent volcano in the Philippine Islands which quickly sweep away hundreds of souls in a few minutes.

To correct this common mistake, appears to have been the design of Jesus, in the words now read in your presence. He had just received information about the very tragic circumstance which had happened in Jerusalem. A number of Galileans had gone up to the temple to sacrifice.

Pilate had seen Peter in person or by his officers had come out against them and slain the sacrifices. And mingled their blood with their offerings.

Who were these Galileans. Whose government did they belong too. We are not exactly informed on this, it must have been that they belonged to Herod who presided over Galilee. And this was an outrage by Pilate because of a quarrel which he had had with Herod.

Some think that these Galileans were of the faction of Judas of Galilee who disowned the authority of Herod and refused to pay tribute to him.

Perhaps they were only suspected by Pilate to be of that faction and were therefore murdered. However, this may be, it appears there were present at that season some who informed our Lord of the facts of these men having been slain in act of devotion. And it would appear from our Lord's answer that they were about to draw the conclusion that therefore these Galileans were great sinners above all that dwelt in Jerusalem.

To this story, and suggestion, Christ replied by telling them another story which also gave an instance of people being taken away by a certain death. It had

been but a little time since the Tower of Siloam fell. And there were 18 people killed, buried in the ruins.

Dr. Lightfoot is of the opinion that this tower was connected with the pool of Siloam which is the same with that of the Bethesda and that it belonged to the area where the sick were layed, who waited for the moving of the water. And that those on whom the tower fell, were either some of those diseased persons or some who went into the pool to purify themselves for the temple service.

Whoever they were it is a sorrowful story and it stood upon the same footing as the other they had just related. But what conclusion did Jesus give.

"Do you wish to draw from these disasters, do you suppose those Galileans whose blood was shed by Pilate or those unfortunate creatures who were covered by the ruins of the tower were remarkable beyond others for the crimes they had committed, and they were swept away in judgement." (Do you mean this to call the question that these worshippers, to cast a reflection upon the providence of God.) I tell you, (you are wrong) in this conclusion and I denounce to you that (unless you repent), you shall all likewise perish.

actions and he find sufficient ground for repentance.
Even when the matter of his action is right.

He mourns over his impurity, selfishness, in short the true penitence is one who looks at his own life, the principles and the actions. And he can see sufficient cause for renewed and continued repentance as long as he lives.

All of this is too (evident to be proof). Do you suppose that it will satisfy the real lover of God and goodness. That his outward conduct is pure and unspotted while his heart within him is a mass of pollution.

Will God accept the obedience which flows from improper principles? God has (commanded all) men everywhere to repent. Can his obedience be accepted by a God of holiness., when he sees and knows that it proceeds from an impure and selfish heart. Surely not!

Repentance which reaches (not the heart) is worth nothing.

Why we read that David's spirit called out for repentance. He there not only acknowledged that he was guilty of the blood of Uriah but confessed that he was conceived in sin and brought forth in iniquity and prayed

not hope my friends that the importance of this subject is universal belief and its indispensable necessity to the salvation of all men will secure your patient hearing.

Jesus Summarizes V. 24 Gate - Not to be able.

The doctrine of repentance and the marks of it are layed down in two or three things.

I. Nothing can be more certain than the revelation that repentance is not the sorrow for sin. Every conviction of the danger to which it exposes, or every resolution to turn from it will announce the true, genuine repentance.

For this is the case then that would follow that Judas, Felix, and Herod were true repentance sinners. But all these characters knew nothing of true repentance and therefore, we may all have emotions, anxious minds, and yet be destitute of repentance. I suppose there are some here who have hardened themselves, who are entirely delivered to a reprobate mind. Their souls having transgressed the laws of Almighty God. And at least with the uneasiness for the punishment for which such transgressions exposes them. We might make the appeal to every heart and rest it there. You follow the man of the world home from his midnight spree and could we

have access to his heart, misgivings of mind as he recollects the mispent time and also the abuse of the blessings of God.

What horrors as he reflects upon the things that will come in the end. He puts his head upon the pillow - he is disturbed. For there are scenes of extravagance and there is anxiety upon his mind and his peace has been destroyed.

What resolutions of amendment should we see and form. There are tears perhaps on the pillows. They come unwelcomed, irresistible this reflection forces conviction upon him, and he thinks upon the day of judgement. And he is compelled to lift his eyes to Heaven and to cast his anxious look toward the hills whence cometh, salvation. Now God would pardon his iniquity and he determines perhaps never to live that sin again. Many of you no doubt, my heroes, have gone thus far and perhaps concluded that this may amount to that repentance which is unto life. But at last before God, you may this moment continue to be and impenitent sinner, in bitterness, and in the bombs of iniquity. There are some processes in Mark that are available.

One of marks to her -

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II. There will be external effect upon the life as well as internal effect upon the heart. Every true penitent will be affected by the sense of his sins. On every object to which it attaches itself. It appeared to him to leave the stain, it covers him, and is unpleasant. But oh the true penitence stops at this point not of just the reformation of the external. He traces it upstream and he gets to the fountain, to the deep recesses of his heart - the secret springs of his soul, there the painful burden lies. It matters not with him that his fellowmen pronounce his character unspotted and those whose eyes can pierce the heart discover nothing amidst in his external life and liveth. But here he sees a suffering saviour, a heart that has been touched, and it produces repentance. His soul is pained because his heart is not right with God. He feels that he lives not God nor man as he knows he ought.

But at last he is unholy in every faculty of his soul. Every thought which rises in his bosom, every motive and devotion of his mind is sinful. While those around him are very well pleased if they can square their external conduct by moral rule - he is careful to study them, their motives, and examine every principle of their

He is shut up now to Satan, but after all it is a view of love, the infinite unparallel love of God that displays the redemption for mankind.

We see that God has courted him with the Holy Spirit and through his providences and his compassion and he has said "oh sinner, why will you die?" And at last he has entreated him and we find that God is reaching and man continues to trample under foot the blood of the covenant. There are the considerations of that soul which melts in sorrow. What (Godly sorrow) fills his soul when faith shows him the price of salvation. Back to Calvary she flies, to view her bleeding Lord. Yet his cries in the garden, his groans on the cross, all of this floods the distressed sinner's soul. And while others are contenting themselves with trying to avoid the punishment of their sins here is a man who prays for deliverance from the domination of sin.

All of the (ministers of New York City) many years ago decided that they would preach on a given Sunday looking forward to bringing about a revival. (Dr. Wilbur Chapman) said that on that Sunday he preached on the great commission - called his members to go into the harvest field. He said that his (old college president) was a member of his church and he came up to the minister and said "I think you

that God would create in him a clean heart and a right spirit. Now this is the language of a true repentant sinner.

(Examine) yourselves as you go along my friend by these marks. To try whether (your sorrow) for sin be genuine and when you have tried, this, your claim to eternal life - do not some of you stand convinced that your title is not clear, that you are weighed in the balances and found wanting. You feel a dreadful conviction today. But shut nothing out of your eye, nor lock your heart against it. To be convinced of danger is the first step toward a remedy.

III. There must be in true repentance the mark of an impressive sense concerning the evil of sin.

There is my brethren a (grand secret) a mystery in iniquity in this ungodly world that many of us are not acquainted with. To the unbelieving, it is sealed. And I suppose (there) is not on earth an individual who would not wish to be delivered from suffering the penalty of the divine law. But to be exempt from punishment, to sin would be quite satisfactory. So you could be certainly as committed crime and (escape punishment), all would be

well. And if others be exposed to the consequences of this guilt, consisting of suffering, you cannot extend this view but wide difference in the situation of genuine repentance. He sees that in transgressing the divine law there is a two-fold evil. First, he sees that it has justly exposed him to death in all the dreadful truths of that word. Second, but it has gone farther, a more dreadful and if possible a more painful consequence is that it has spread contamination through his soul and disqualified him for becoming an inhabitant of that pure realm on Heaven.

He is conscious of such, is the state of his mind and it is the result of his iniquity and that justice must somehow relinquish her claim and dismiss the flashing sword from the gates of Heaven and throw open the gates to admit him to come to the eternal throne of God and there to enjoy the forgiveness of sin. Sin has destroyed his song. For him the temple of God beyond in the sky charms him not at all.

He has been disqualified for communion with God. There must be at least two things necessary. First a knowledge of the extent and spirituality of God's law, and second a view of his love and his goodness, boundless

love of God has been displayed for the salvation of man. The apostles says that the knowledge of sin can be obtained through the law. Every man will acknowledge his general that this is true. That nothing short of this knowledge will be sufficient, for genuine repentance. That he despairs altogether of being able to work out his own salvation by the deeds of the law. Hence, their prayers, tears, reformation of manner, and close attention to the duties of some religions - we find all of these on the marks of a sinner's character.

He has been aroused from his slumber by the thunder of Sinai and the gathering storm has taken refuge under the deeds of the lost. Indulging in some secret hope that his good works, his prayers, his cries, may remit his sins and receive for him some favor from God. In the middle of all of his reformations and his prayers, he feels that he has discovered the thought that will lead him on.

He cries out in earnest, oh wretched man that I am who shall deliver me from the body of his death. He now feels that by the deeds of the law, he never can be justified. That he ever be justified therefore it must be by the righteousness of another.

appear a hard thing.

Here perhaps offended disciples would turn back and walk no more with it. But this is an essential ingredient in true repentance, one of the marks. If you cannot stand this, if you will plead for one beloved lust, whatever may have been your sorrow, however your heart may have been chilled with the fear of judgement, or heavy your hands felt of sin, you may rest assure that you are yet in the gauls of iniquity and a stranger to true repentance, which is unto life. And if in this situation you lie down in the grave tonight, you will be bound to die in your sin.

True repentance is a genuine sorrow for having transgressed the laws of God, of his boundless goodness, his mercy, it must therefore necessarily extended to everything which is commanded, and forbidden in those laws. He who commanded you to keep the Sabbath Day holy also commanded you to not profane his name. He who commanded you to love the Lord with all your heart, also commanded you to love your neighbor as your self. He who commanded you to do justly, to love mercy, to walk humbly with your God, commanded you to live and to deny all the ungodly and worldly sin, to live soberly and righteously and Godly in this present world, crucifying

have made a mistake." He said if New York City will ever be stirred, I question if men will ever be aroused from their indifference. I question if men will ever feel a need of a saviour until we get back to the old days when we preached the exceeding sinfulness of sin. Therefore, I would like for you today to think that there will be repentance not until you know what sin is. Sin, why its progress is like the trail of the serpent upon every book of the Old Testament and every page of the New Testament, upon the stories of history sin has left its mark. Upon every nation under the sun, sin has left its stain. In every home it has established its mark. Sin is its own detective. It has left its mark everywhere. In the life of a woman who ought to have the very highest respect for those who are members of her household and her friends, it has left its mark. It could take your boy out of your arms and drag him down to despair and break your heart. Sin, when you say it, you hear the hiss of the serpent. Do not think that men will ever repent until they begin to understand what sin is.

There is another thing that we must know also. It is not only sin against society, it is not only sin against your mother, your father, it is not only sin against the

the church, but it is sin against God.

A man once said that he expected to reform. Very well, reform, and you will touch yourselves and your presence but you won't touch your past, sin. You may resolve to be better from today but your resolution does not touch yesterday. Reformation fails, resolution is powerless, sin is against God and demands repentance and atonement.

In the city of New York there was a mother who saved a little girl who was 10 years of age, from a burning building. The mother's hands were protected - her body was protected, but her face was unprotected and was badly burned. Skilled physicians could not restore her to her former beauty. She was horrible to see. She always went around her home and the streets of the city with a veil over her face. One day on the Sixth Avenue elevated station and waited for a train when a company of school girls came in. The opening of the door caused a gust of wind to pass through the station, lifting her veil and threw it back. Before she could recover herself the school girls saw her disfigured face, one girl was her own child. And when the girls stepped back in horror as they looked on that

face this girl failed to acknowledge her mother or

speak to her. Well, you shutter at that, but I think it is a small thing in comparison to our sin against God. He in his infinite love, marvelous with his compassion, endless mercy, and you have sinned against God. Repentance toward God and faith toward our Lord Jesus Christ is necessary.

Repentance is sorrow for sin and least that is part of it. Sorrow for sin because other people are hurt. In fact, there was a little girl once whose father stayed in consecrated. All the time he was a brilliant lawyer - but he was killed one day and the mother said and told the child about it. And when the child looked up to mother and said "Mother, aren't you glad, aren't you glad" Of course she was thinking about the times they had been mistreated. Remorse on account of sin is also a part of repentance but remorse because sin hurts yourself - repentance is also contrition because sin is against God. But you must put all of these together, sorrow for sin, remorse on account of sin, contrition because of sin, but you must do something else prodical son.

IV. True repentance will mean there will be a hatred to

all sin without exception. This is what our friends will

Do it now. And then start from that point and keep trusting him and following him. That is remarkable. You must start believing at this point and as the scripture verse challenges your heart to repent or perish.

Mr. Haskins went on to say that he had had a lot of people who had been in the state of impenitence. He said that he had seen a man who had been in the state of impenitence for a long time. He said that he had seen a man who had been in the state of impenitence for a long time. He said that he had seen a man who had been in the state of impenitence for a long time.

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the flesh with affection, and shunning all appearance of evil, to the neglect of one as well as the other of these things. Therefore, must true repentance extend.

Examine yourselves by this mark. See if you have any secret sin which finds a welcome refuge in your heart. If so, if your hatred extends not to all sin as such, you are yet in the state of impenitence. You are a stranger to true repentance. You are far from the covenant of promise. And you are really without God in this world. You need to come to this stronghold of hope and find forgiveness in him.

V. True repentance will find you in a constant walk with God in all the paths of new obedience. That is I think, there will be a change in all of life. This my friend, is a marked distinction to be found between the true penitent and the one who puts it on just in a legal way. The one sins -and repents and turns again to his folly. His whole life is little else than a continual series of sinning and repenting, repenting and sinning. He yields to the calls of temptation, his soul recollects the dreadful consequences of the record and he pursues

him, and it disturbs him at midnight. And the real genuine repentance is one who has peace in his soul, in eternity, the possibility of the future. And there are some however who's repentance is just like the morning cloud, the early dew, it vanishes away. Temptation comes to them, presents itself, and they are sweep away. And are gone.

But with those who have love to God, and gratitude to the redeemer, they have a place in their hearts and repentance is unto life. I'd like still to enlarge upon this, but I would fix your eyes upon this all important single idea that you meditate upon your hope that every sinner today would find the truth of his declaration to become God's. And the experience this teaches which God gives unto men. Repentance is being so sorry for sin, that with God's help, you will give it up. Will you do it? Listen to me, in God's name, don't wait. For if you wait until tomorrow, there must be a deeper repentance. Some have delayed too long. Repentance toward God and faith toward the Lord Jesus Christ.

Mr. Hadley and the Water Street Mission tells of an old man who stopped by. Six feet tall, hair untended, his old coat torn, just a carpet wrapped around his feet, and leaning on a mop stick, so wretched, and years before had been a law partner with Abraham Lincoln in his Cabinet. Sin had brought him down. Mr. Hadley looked at him and said "Colonel, you cannot come in." And he let the old man go on down to the Brooklyn bridge. About 3 o'clock Mr. Hadley went up to find him and he found him at the foot of the bridge. He helped him back to the house, bathed him, put him to bed - in his own bed. The next morning he clothed him, put his arms around him, and somehow he talked to him about repentance. He dropped to his knees, buried his face in his hands, his stained life was there poured out, God be merciful for me a sinner.) As time went on very briefly, he went back to his old law practice, he was restored to his old position, and one night he came to a meeting with his gray hair and he brushed his eyes from his brow, his face bearing all the marks of refinement of his own nature, and back of him his mother. (What made the change?) Why, it was Jesus. Just accept him and then come to the foot of the cross and look up into the face of Jesus and say "Jesus, master, I will acknowledge thee." And do it!