

Luke. 3:3 And he came into all the country about Jordan, preaching the *baptism of repentance for the remission of sins*;

5:32 I came not to call the righteous, but *sinners to repentance*.

11:32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they *repented* at the preaching of Jonas; and, behold, a greater than Jonas is here.

13:3 I tell you, Nay: but, *except ye repent*, ye shall all likewise perish.

13:4 Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

13:5 I tell you, Nay: but, *except ye repent*, ye shall all likewise perish.

15:7 I say unto you, that likewise joy shall be in heaven *over one sinner that repenteth*, more than over ninety and nine just persons, which need no repentance.

15:10 Likewise, I say unto you, there is joy in the presence of the angels of God *over one sinner that repenteth*.

16:30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will *repent*.

16:31 And he said unto him, *If they hear not Moses and the prophets*, neither will they be persuaded, though one rose from the dead. (One did rise from the dead and they won't repent.)

17:3 Take heed to yourselves: If thy brother trespass against thee, rebuke him; and *if he repent, forgive him*.

17:4 And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I *repent*; thou shalt forgive him.

24:47 And that *repentance and remission of sins should be preached in his name among all nations*, beginning at Jerusalem. Remission is the Gospel, and Repentance is the Law.

Acts. 2:38 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.

3:19 *Repent ye therefore, and be converted, that your sins may be blotted out,*

when the times of refreshing shall come from the presence of the Lord;

5:31 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***.

11:18 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles ***granted repentance*** unto life.

17:30 And the times of this ignorance God winked at; but now ***commandeth all men every where to repent***:

17:31 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.

20:21 Testifying both to the Jews, and also to the Greeks, ***repentance toward God, and faith toward our Lord Jesus Christ. Rev. 14:12. Law and Gospel.***

26:20 But showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and then to the Gentiles, that ***they should repent and turn to God, and do works meet for repentance.*** Heb. 6:1

Rom. 2:4 Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the ***goodness of God leadeth thee to repentance?***

2 Cor. 7:8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.

7:9 Now I rejoice, not that ye were made sorry, ***but that ye sorrowed to repentance***: for ye were made sorry after a ***godly manner***, that ye might receive damage by us in nothing.

7:10 For ***godly sorrow worketh repentance to salvation not to be repented of***: but the sorrow of the world worketh death. Heb. 12:4;

7:11 For behold this selfsame 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.

12:21 And lest, when I come again, my God will humble me among you, and that ***I shall bewail many which have sinned*** already, ***and have not repented*** of the

uncleanness and fornication and lasciviousness which they have committed.

2Tim.2:25 In meekness instructing those that oppose themselves; if God peradventure ***will give them repentance to the acknowledging of the truth;***

2:26 And that they may ***recover themselves out of the snare*** of the devil, who are taken captive by him at his will.

Heb. 6:1 Therefore leaving the principles of the doctrine of Christ, ***let us go on unto perfection;*** not laying again the foundation ***of repentance from dead works,*** and of faith toward God, (Acts 26:20)

6:2 Of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment.

6:3 And this will we do, if God permit.

6:4 For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

6:5 And have tasted the good word of God, and the powers of the world to come,

6:6 ***If they shall fall away, to renew them again unto repentance;*** seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 10:26

1 John. 3:9 The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, ***but that all should come to repentance.***

REPENT, v.i. [L. re and paeniteo, from paena, pain. Gr. See Paint.]

1. To feel pain, sorrow or regret for something done or spoken; as, to repent that we have lost much time in idleness or sensual pleasure; to repent that we have injured or wounded the feelings of a friend. A person repents only of what he himself has done or said.

2. To express sorrow for something past.

Enobarbus did before thy face repent.

3. ***To change the mind in consequence of the inconvenience or injury done by past conduct.***

Lest peradventure the people repent when they see war, and they return. Exodus 13:17.

4. Applied to the Supreme Being, to change the course of providential dealings. Genesis 6:6; Psalm 106:45.

5. In theology, ***to sorrow or be pained for sin, as a violation of God's holy law,*** a

dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence.

Except ye repent, ye shall all likewise perish. Luke 13:3; Acts 3:19.

REPENTANCE, n.

1. Sorrow for any thing done or said; the pain or grief which a person experiences in consequence of the injury or inconvenience produced by his own conduct.

2. In theology, *the pain, regret or affliction which a person feels on account of his past conduct, because it exposes him to punishment. This sorrow proceeding merely from the fear of punishment, is called legal repentance, as being excited by the terrors of legal penalties, and it may exist without an amendment of life.*

3. *Real penitence; sorrow or deep contrition for sin, as an offense and dishonor to God, a violation of his holy law, and the basest ingratitude towards a Being of infinite benevolence. This is called evangelical repentance, and is accompanied and followed by amendment of life.*

*Repentance is a change of mind, or a conversion from sin to God.*

Godly sorrow worketh repentance to salvation. 2 Corinthians 7:10; Matthew 3:8.

Repentance is the relinquishment of any practice, from conviction that it has offended God.

REPENTANT, a.

1. *Sorrowful for past conduct or words.*

2. *Sorrowful for sin.*

3. *Expressing or showing sorrow for sin; as repentant tears; repentant ashes; repentant sighs.*

REPENTANT, n.

1. One who repents; a penitent.

2. *One that expresses sorrow for sin.*

REPENTER, n. One that repents.

REPENTING, ppr. *Grieving for what is past; feeling pain or contrition for sin.*

1John 3:4 Whosoever committeth sin transgresseth also the law: *for sin is the transgression of the law.*

Rom. 4:15 Because the law worketh wrath: for *where no law is, there is no transgression. Rom. 5:13*

REMISSION, n. [L. remissio, from remitto, to send back.]

1. Abatement; relaxation; moderation; as the remission of extreme rigor.
2. Abatement; diminution of intensity; as the remission of the sun's heat; the remission of cold; the remission of close study or of labor.
3. Release; discharge or relinquishment of a claim or right; as the remission of a tax or duty.
4. In medicine, abatement; a temporary subsidence of the force or violence of a disease or of pain, as distinguished from intermission, in which the disease leaves the patient entirely for a time.
5. *Forgiveness; pardon; that is, the giving up of the punishment due to a crime; as the remission of sins.* Matthew 26:28; Hebrews 9:22.
6. The act of sending back. [Not in use.]

Eze. 33:14 Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; 15 **If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity;** he shall surely live, he shall not die. 16 None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

*Take not the position that men can be moved by the presentation of the love of God alone. You may build ever so fine a structure, but it is without foundation.* Dig deep, lay the foundation on Christ alone--a crucified Redeemer who died for the *transgressor* that he should not perish but have eternal life. How? *Only by coming back to his allegiance to God's holy law.* "Repentance toward God, and faith toward our Lord Jesus Christ." Acts 20:21. {1888 Materials. EGW. Chap. 100 - Diary Entries.783.1}

The law and the gospel go hand in hand. The one is the complement of the other. *The law without faith in the gospel of Christ cannot save the transgressor of law. The gospel without the law is inefficient and powerless. The law and the gospel are a perfect whole.* The Lord Jesus laid the foundation of the building, and He lays "the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7. He is the Author and Finisher of our faith, the Alpha and Omega, the beginning and the end, the first and the last. The two blended--the gospel of Christ and the law of God--produce the love and faith unfeigned. {1888 Materials. EGW. Chap. 100 - Diary Entries. 783.2}

The closing words of the third angel point directly to a body of Christian commandment-keepers. "Here are they that keep the commandments of God, and the faith of Jesus." Rev.14:12. The Jew takes no stock in this text, because he sees in it the despised Jesus of Nazareth. *Many professed Christians find it as objectionable as the Jew, for the reason that they find in it the*

*equally-despised commandments of God.* But said the adorable Jesus. "I and my Father are one." So the law of the Father and the gospel of the Son pass through all dispensations of man's fallen state, in perfect harmony. Would God that both the blind Jew and the blind Christian might see this, and embrace the whole truth, instead of each a part, might keep the commandments of God and the faith of Jesus, and be saved.

But here let it be distinctly understood that there is no salvation in the law. There is no redeeming quality in law. Redemption is through the blood of Christ. The sinner may cease to break the commandments of God, and strive with all his power to keep them; but this will not atone for his sins, and redeem him from his present condition in consequence of past transgression.

Notwithstanding all his efforts to keep the law of God, he must be lost without faith in the atoning blood of Jesus. And this was as true in the time of Adam, of Abel, Enoch, Noah, Abraham, Moses and the Jews, as since Jesus died upon the cross. No man can be saved without Christ.

*On the other hand, faith in Jesus Christ, while refusing obedience to the law of the Father is presumption. An effort to obtain friendship with the Son, while living in rebellion against the Father, is Heaven-daring. No greater insult can be offered to either the Father or the Son.* What! separate the Father and the Son, by trampling on the authority of the one, and making a friend of the other? "I and my Father are one." *The Jew insults the Father, in his rejection of the Son; and the Christian flings in the face of the Heaven equal insult, in all his acts of worship in which he vainly thinks to make Jesus his friend while, with light upon the subject, he breaks the commandments of God.* {LG J.W. 6.4-7 reprint}

Lev. 4:32 And if he bring a lamb for a sin offering, he shall bring it a female without blemish. 33 And **he shall lay his hand** upon the head of the sin offering, and **slay it** for a sin offering in the place where they kill the burnt offering. 34 And **the priest shall take** of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: 35 And **he shall take away all the fat** thereof, as the fat of the lamb is taken away from the sacrifice of the peace offerings; and **the priest shall burn** them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

Note: The false Gospel of today teaches the offerer to refuse to comply with the conditions of salvation and that they need not remove the fat, separate from sin!

It was evidently viewing this service in the sanctuary that saved David from backsliding. He had beheld the prosperity of the wicked, and was envious of them,

until his "steps had well nigh slipped;" but when he went into the sanctuary, then he understood the end of the wicked. 19 We can imagine him watching *the sinner separating the fat* and the priest placing it, upon the great altar, and presently nothing remained but ashes. In it he saw ashes only as *the final end of all who would not separate from sin; 20 for if the sin was a part of themselves*, then when the sin was burned, they would be burned, with it. The only reason God will ever destroy a sinner is *because the sinner keeps sin in his own character, and will not separate from it.* {1914 SNH, CIS 126.3}

Note: Since the Lamb was to be spotless without blemishes—Moral Purity—Moral Perfection, represents not only Christ but US to. How much more are we to take care about our symbolized offering. Mal. 1:8 And *if ye offer the blind* for sacrifice, *is it not evil?* and if ye offer the *lame and sick, is it not evil? offer it now unto thy governor; will he be pleased with thee, or accept thy person?* saith the Lord of hosts.

This was an impressive type, *the priest waiting for the sinner to separate the fat from the offering*, ready to take it as soon as it was offered to him. So Christ, our great High Priest, is waiting for each sinner to confess his sins and give them to Him, that He in return can clothe the sinner with his own robe of righteousness; 21 and consume his sins in the fires of the last day. Paul evidently refers to this part of the sanctuary service in Heb. 4:12. {1914 SNH, CIS 128.1}