

## Sabbath School Lesson #10 – Repentance and Forgiveness – 30 May-5 June 2026

**C**hrist would have us repent and be forgiven. “If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). Confession is acknowledgment. The word “confess” is derived originally from words meaning, “to speak together,” that is, to speak the same thing – to agree. God says that all men are sinners, and He also, by His Spirit and His word, tells us of the instances in which we have sinned, saying, as through the prophet Nathan He did to David, “Thou art the man.” To confess, to speak together, or agree with the Lord, is to respond, “That is true; I have sinned.” Many people suppose that the Lord requires us to confess sin, in order that we may be humiliated. They think that the object of confession is to make one so ashamed that he will not do the thing again. But that is a mistake. None of God’s requirements are arbitrary. He requires us to confess, because confession of sin means agreement with Him; and unless we are agreed with Him there is no life for us. He desires us to walk with Him. God intends that His people shall “delight themselves in the abundance of peace.” “By the law is the knowledge of sin,” and “the law is spiritual.” Thus, it is the Spirit of God that convinces men of sin. If God did not do this, we should not know that we had sinned. “The heart is deceitful above all things; and desperately wicked; who can know it? I the Lord search the heart” (Jeremiah 17:9-10). God alone can know what is in man. How foolish, then, when God tells us that we are doing wrong, for us to say, ‘it does not seem to me to be wrong.’ Of course, not; and that is why the Lord shows it to us. For us to say that we have not sinned, when God says that we have, is to charge God either with ignorance or falsehood; and who can expect to be saved while making such a charge against God? There would be war in heaven at once, for we would be setting our will and our judgment against God’s wisdom.

**Sunday: The Rush of Life** – How do Isaiah 64:6 reveal the important truth of Christ’s righteousness to us? Why must we always cling fervently to what God promises us in these verses? Man is fallen; the work of the gospel is to raise him to a place at the right hand of God. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of God’s commandments. Everyone knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lifts, the more he presses downward. So with all of a man’s efforts to make himself what God’s law demands. He is only adding to his guilt, for “all our righteousnesses are as filthy rags” (Isaiah 64:6). That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil (see Mark 7:21-23). The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that God requires, proposes to do the best he can to thwart God’s plan. Many do this ignorantly, but the result is the same. It was because the Jews were ignorant of God’s righteousness that they went about to establish their own righteousness (see Romans 10:1-3). Whoever realises the infinite depth and height and breadth of the character of God, which is summed up in His law, will readily see that nothing short of the power of God can produce that character in man. Only God Himself can do the works of God. For a man to assume that he himself is able to do God’s righteous works, is to make himself equal with God; and that is the very “mystery of iniquity” (2 Thessalonians 2:7) itself.

**Monday: Holy Spirit Promptings** – Read Hosea 6; what specifically do you notice here about how God describes Himself in His appeal for repentance? It is the call to Come to the Lord. Throughout the whole Bible the invitation is being constantly given to us, “Come.” When the world was threatened with destruction by the flood, “the Lord said unto Noah, Come thou and all thy house into the ark” (Genesis 7:1). This was an invitation to salvation, and was put on record for our benefit. Under various forms this invitation is repeated through the Scripture until it is given the threefold form in the last chapter of the Book: “And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come.” Through the prophet Isaiah it is said: “Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk

without money and without price.... Incline your ear, and come unto Me” (Isaiah 55:1-3). This Gospel invitation is repeated by the Saviour in the flesh, saying, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” We are urged, “Come out from among them, and be ye separate, saith the Lord, ... and I will receive you, and will be a Father unto you” (2 Corinthians 6:17-18). And in view of a time of trouble, now near at hand, the Lord has said unto us, “Come, My people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of His place to punish the inhabitants of the world for their iniquity” (Isaiah 26:20-21). “Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world” (Matthew 25:34). Although the invitation has been often rejected, yet “being full of compassion,” He continues the call, “But to Israel He saith, All day long I have stretched forth My hands unto a disobedient and gainsaying people” (Romans 10:21). A heart must be hard not yield to the gracious invitation: “return unto the Lord” (Hosea 6:1).

**Tuesday: Real Repentance** – Read Acts 3:18-19; what is a time of “refreshing”? It is time of outpouring of the Spirit of God, the latter rain. We are told, “The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said: “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; and He shall send Jesus.” Acts 3:19, 20” – EG White (GC 611.3).

**Wednesday: Sufficient Grace** – Read Exodus 34:1–10; what crucial truth is found here? In these words uttered by Christ, the truth found here is that Christ bears the father’s name. Christ is the revelation, not of Himself, but of the Father. For “no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him.” “God was in Christ, reconciling the world unto Himself.” And “the word which ye hear is not Mine, but the Father’s which sent Me” (John 14:24). Thus, in Exodus, Christ declared His Father’s name. Christ “hath by inheritance obtained a more excellent name than” any of the angels (Hebrews 1:4). The only name one can inherit is his father’s name. He may have several names; but there is only one that he can inherit, his father’s. Now Christ had “by inheritance” a name. It could not possibly be any other than His Father’s name. Having this name by inheritance, He has it by nature. He has it by the very fact of His existence. As certainly as He exists, this name – the name of the Father – belongs to Him. And the Father’s name being His by nature, this name as certainly expresses His nature as it expresses the name of the Father. “The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin” – this is the Father’s name and nature; and this is the name and nature of the Son, because He has by inheritance – by nature – His Father’s name. To preach in His name is to preach in fulness of mercy, in grace, in long-suffering and abundance of goodness and truth, and in forgiveness of iniquity and transgression and sin; for this is His name. Only thus can repentance and remission of sins really be preached.

**Thursday: The Most Expensive Robe** – Read Matthew 22:1–14; what messages can you find in this parable? In the parable, there was one guest who thought his own garments good enough in which to appear before the King, and so he did not trouble to put on the “wedding garment,” which at an eastern marriage is furnished without charge to all the guests. Inasmuch as the King supplied this garment and all that was required of a guest was simply to put it on, there was no excuse for appearing there in his own soiled garments, just as he came in from “the highways,” “and he was speechless.” The lesson is a personal one to us and its meaning need not be misunderstood. “Our righteousnesses are as filthy rags”, but “He hath covered me with the robe of righteousness” (61:10). This is “the best robe” God provides for every wandering son who returns to Him. This is “the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe” (Romans 3:22). O that we I “may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith” (Philippians 3:8-9). As this is free, those who do not possess it are “without excuse”.