

**Module** : The Foundation Doctrines of Christ

**Session 2** : Repentance - Part 1

**Focus** : Repentance Defined and Vital to Life in God's Kingdom

**Structure of this Study on the Doctrine of Repentance:**

- (a) Repentance Defined
- (b) Life in Christ Starts with Repentance
- (c) Life in Christ is Maintained by Repentance
- (d) Justification, Sanctification, Glorification
- (e) What is Sin?
- (f) Examples of Believers Repenting
- (g) Essential Features of Repentance
  - 1. Humility That Acknowledges and Confesses Sin
  - 2. Repentance is Granted By God and Must be Received
  - 3. Repentance is Essentially Decision, Not Primarily an Emotion
  - 4. Repentance Includes Godly Sorrow
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  - 6. Repentance Incorporates a Hatred for Sin and a Forsaking of Sin
  - 7. Repentance is Evidenced by Observable Outward Transformation Including Restitution
  - 8. Repentance Includes a Desire to Overcome Sin
- (h) What are Dead Works?
- (i) Repentance Prepares the Heart for God's Governance and Rule
- (j) The Blessings of Repentance

This session deals with points (a) to (g. 1).

**(a) REPENTANCE DEFINED**

In the New Testament, the Greek word translated as repent is 'metaneo'.

**REPENT** = **METANEO**  
 = "to perceive afterwards"  
 (meta = after, implying "change," - specifically a change of place or condition ; noeo = "to perceive" - or 'exercise the mind, to think or comprehend'; nous = "the mind, the seat of moral reflection"),  
 = "to change one's mind or purpose," involving a change for the better, an amendment, and used most often of "repentance" from sin.

Literally interpreted, repentance means to 'know after' (meta = after; neo = to know) as contrasted with knowing beforehand (Greek - 'pronoeo'). It signifies a **change of mind**, which results from the knowing after the fact, leading to **regret for a particular path pursued** and resulting in a **wiser view of the past and future**.

When repenting, the change of mind involves both a **turning from sin and a turning to God**.

**Ezek. 14:6** Therefore say to the house of Israel, 'Thus says the Lord God, "**REPENT and TURN AWAY** from your idols and turn your faces away from all your abominations.

In the Old Testament, two Hebrew words for repentance are ...

i) **NAHAM** = to repent, implying the following: ...

- a change of heart or disposition
- a change of mind
- change of purpose or conduct

ii) **SHUB** = to turn, to return or to turn back

Considering all of the above, we may define repentance as follows:

To repent is to be regretful or sorrowful of what was wrongly done, or of acts that lead to spiritual death, accompanied by a true inner change of heart and mind toward God, which becomes evidenced by an obvious outward change or turn around in conduct, behaviour, lifestyle and attitude.

Hebrews 6:2 indicates that we repent **FROM dead works**, and Acts 20:21 indicates that repentance is **TOWARD God**.

**Acts 20:21** solemnly testifying to both Jews and Greeks of **repentance TOWARD GOD** and faith in our Lord Jesus Christ.

Repentance involves turning away from wrong, from sin, from unrighteousness, and turning toward God, embracing His righteous principles and values vested and communicated through His Word.

**Acts 26:20** but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should **repent and turn to God, performing deeds appropriate to repentance**

Repentance is not just a change of mind as a momentary action in response to some disobedient act. It is not just an adjustment in time in your decision or thought life. Repentance is far more than that. It includes a re-programming of the mind to comply and align with God's Word or His view on any matter. We must have the mind of Christ as the default setting of the minds of our spirits and soul. Repentance is not just a change of mind, but a change of mindset. The mind is not just changed for the moment, but for the lifetime (more on this later).

### **(b) LIFE IN CHRIST STARTS WITH REPENTANCE**

Life in Christ starts with and is maintained by repentance.

Sinners, not yet reconciled to God, must repent in order to be reconciled with Him, or else they perish. Thus repentance is essential for the re-establishment of an intimate relationship with God.

**Luke 13:3** I tell you, no, but **unless you repent**, you will all likewise **perish**.

### **(c) LIFE IN CHRIST IS MAINTAINED BY REPENTANCE**

Repentance is also for sons of God who already have an active and vital relationship with God. The act of repentance is a continuous one in which those who have already committed their lives to God engage in whenever they fall into sin. Sons of God, whose sins are forgiven and thus reinstated to relationship with God, are not sinless or perfect. They strive towards maturity in Christ and in this process or progression, will 'sin less' as they co-operate with the sanctifying work of the Holy Spirit through obedience to God's Word.

### **(d) JUSTIFICATION, SANCTIFICATION AND GLORIFICATION**

Three terms, viz. justification, sanctification and glorification describe our journey in Christ from our initial entrance into the Kingdom of God until our most mature place in Him where we will be completely as He is.

#### **JUSTIFICATION**

**Rom. 5:1,2** Therefore, having been **JUSTIFIED by FAITH**, we have **PEACE with God** through our **Lord Jesus Christ**, through whom also we have obtained our **introduction** by faith **INTO THIS GRACE** in which **WE STAND**; and we exult in hope of the **GLORY OF GOD**.

At the point of our entrance into the salvation experience and process when we received Jesus Christ as our personal Saviour and Lord, we were saved, i.e. our sins were forgiven and we were re-instated back into relationship as sons of God with God our Father. Legally, we became sons of God and are declared righteous by virtue of our receipt of the **GIFT OF RIGHTEOUSNESS**. We are 'justified' before God, declared free from the guilt of sin, for Jesus took our sin in His death on the

cross. At this point, we became compliant to God's demand on us to be reconciled to Him through His Son, the Lord Jesus Christ. We were given a new heart and spirit, being born again into the family God and having received the deposit of the nature of God within us. This is commonly referred to as the doctrine of **JUSTIFICATION**. Simply stated, when God justifies us, He regards us 'JUST-AS-IF' we had never sinned.

Rom. 5:1,2, quoted above states that we are justified by our faith in the Lord Jesus Christ, thus having peace with God the Father and also receive an introduction into an estate or economy called THE GRACE OF GOD. Having entered this grace, we must continue in it (Acts 13:43) and grow in it (2 Pet. 3:18; Luke 2:40,52).

### **SANCTIFICATION:**

Now, being a son of God, at the point of our initial salvation experience, we essentially are immature sons or new born sons - infants in Christ. We are required to grow progressively into full maturity in our sonship through the ongoing process of sanctification, which is primarily a work of the Holy Spirit through our engagement with and obedience to the Word of God.

God's Word sanctifies us progressively; it cleanses and washes us.

**John 17:17-19**     **Sanctify them in the truth; Your word is truth.** As You sent Me into the world, I also have sent them into the world. For their sakes I sanctify Myself, that they themselves also may be sanctified in truth.

**John 15:3**             You are **already clean** because of the **word which I have spoken** to you.

**Eph. 5:25-27**        Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, so that He might **sanctify** her, having cleansed her by the **washing of water with the word**, that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be **holy and blameless**.

As we comply with the requirements of God's word in obedience, the Holy Spirit progressively cleanses us.

**1 Pet. 1:2**             according to the foreknowledge of God the Father, by the **sanctifying work of the Spirit, to obey** Jesus Christ and be sprinkled with His blood: May grace and peace be yours in the fullest measure.

While justification is an act, sanctification is a process towards glorification.

## **GLORIFICATION**

Glorification refers to complete and full maturity in Christ - in spirit, soul and body - and would include the immortality of the body. This is a consummate position that will be realised at the return of Christ Jesus to the earth. It is important to realise that glorification has both consummate and developmental components to it. While glorification is fully attained in the future at the return of Christ Jesus, right now, in the present, we press towards it in ever-increasing intensity. (This is a huge subject and is not addressed in this study)

### **(e) WHAT IS SIN?**

**Rom. 3:23** For all have **sinned and fall short of the glory of God**

The Greek word for 'sin' is '**harmatia**' which means '**to miss the mark**'. Missing this mark is further described in Rom. 3:23 as '**falling short of the glory of God**'. The mark that is missed is the glory of God. The glory of God refers to His exact representation or nature. This representation of His nature and character is only possible within a son of God.

**Heb. 1:3a** And He (*i.e. Jesus the son*) is the **radiance of His glory** (*i.e. the Father's glory*) and the **exact representation of His nature**, (*i.e. the Father's nature*) and upholds all things by the word of His power. *(Author's insertions)*

Thus, falling short of glory, is to negate the very medium, viz. son of God, designed to carry and exhibit God's glory. So sin, in its original state, was not the practice of anything morally unacceptable to God, but was a movement of man away from the pre-eminent reason for his creation, viz. to exactly represent God, his Father, and so reflect His glory. This demands that man maintains a vital relationship with God, his Father, by consistently hearing and obeying the voice of his Father. To represent God accurately and so responsibly be the conduits of His reputation in the visible realm of the earth, we have to live by His Word - His principles - His law. To disregard His principles would be to live lawlessly, i.e. without being governed by the principles in His Word.

### **1 John 3:2**

**NASB** : Everyone who practices sin also practices lawlessness; and sin is lawlessness.

**ESV** : Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness,

Note that the emphasis here above is the person WHO PRACTICES SIN, i.e. continues in it as a lifestyle.

The consequence for sin is spiritual death.

**Rom. 6:23** For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.

This death is spiritual separation from God as Father.

Adam and Eve were warned that they would sin if they disobeyed God. They chose to live independent of God, their Father, as their life source. They elected to govern their lives from the fallenness of their souls, rather than from Words from God in their spirits. Adam's sin was that he rejected sonship to God and the responsibility of exactly representing God his Father. His sin was missing the mark of representing God's glory, which could only be reflected in and through sonship.

When we reject God as our Father, our life source, we die spiritually, because we vacate 'sonship' in relationship to Him. This sin leads to eternal death and damnation.

**1 John 5:16-18** If anyone sees his brother committing a **sin not leading to death**, he shall ask and God will for him give life to those who commit sin not leading to death. There is a **sin leading to death**; I do not say that he should make request for this. All unrighteousness is sin, and there is a **sin not leading to death**. We **know that no one who is born of God sins**; but He who was born of God keeps him, and the evil one does not touch him.

Adam's first sin was not essentially something immoral, but a refusal to believe and obey God's word on a specific matter. Moral and ethical violations are symptoms or outcomes of a departure of man away from his responsibility to accurately represent God, his Father, as His son.

When we move away from the understanding, attitude and behavioural responsibility to function as the sons of God in creation, we have sinned. No one can pluck us out from God's hand, but we can, of our own stubborn will, elect to leave Him. Adam's sin was a disconnection from reliance and dependence on God, his Father, and he sought to direct his own life independent of his Father, using his fallen soul (rational mind) as the main instrument to guide him.

As God's sons we cannot sin, i.e. we do not deliberately practice sin, viz. we never venture out from the state of being God's son. We may fail from time to time, but we are never disconnected from God, our Father, as His sons. In this respect, the sin that has outcomes of ethical and moral violations does not lead to spiritual death, i.e. eternal separation from God. This is so because an authentic son, although failing occasionally, should not practice sin habitually in an indulgent, deliberate and unending fashion, since he knows that this will have a negative impact upon his soul and erode his capacity to exactly represent God, his Father. Ultimately, if undealt with and not repented of, ethical and moral sins can in time lead to a loss of salvation completely.

**Prov. 24:16** For a **righteous man falls seven times, and rises again**, But the wicked stumble in time of calamity.

When man disconnects from God, the Father, and in this respect sins, he becomes prone and susceptible to a whole range of expressions of disobedience. Many cite the first sin in the Bible as the murder of Abel by his brother Cain. It was not. The first sin was a disconnection of man from God, his father. This man, Adam, degenerated into functioning as an orphan, uninfluenced and not directed by God. Left to his own devices, he employs the fallen and corrupted soul to attempt to live life successfully without God. Jesus Christ came to reinstate man as sons of God, just as He is. When reconciled to God through faith in Jesus Christ, we are re-configured as human beings to function as God's sons. Now, as God's sons, being empowered by the grace of God within us, we subscribe to standards set by and depictive of God's nature in our bid to live life successfully.

We refuse to function by the fallen Adamic nature. The life we now live is by faith in the Son of God, Jesus Christ, and this manifests itself as a life of practical righteousness and integrity on all levels. Step by step and day by day we submit our spirits, souls and bodies as instruments of righteousness. When presented with temptations to sin, we choose not to succumb to it but rather to live by the standards of righteousness as revealed through God's Word. Should we fail in some respect in this regard, REPENTANCE is the means, which God has established whereby we can deal with our shortcomings and failures when they occur.

#### **(f) EXAMPLES OF BELIEVERS REPENTING**

- Sons of God can sin. When they do, they must confess their sins and repent. The Apostle John was writing to Christians, when he said ...

**1 John 1:8-10** If we say that we have no sin, we are deceiving ourselves and the truth is not in us. If we confess our sins, He is faithful and righteous to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar and His word is not in us.

- Sins against each other as brothers must be repented of and forgiven.

**Luke 17:3** Be on your guard! If your **brother sins**, rebuke him; and if **he repents, forgive him**. And if he sins against you seven times a day, and returns to you seven times, saying, **'I repent,' forgive him.**"

- In five of the letters to the seven churches, believers are called upon to repent:

**Rev. 2:5** Therefore remember from where you have fallen, and **repent and do the deeds you did at first**; or else I am coming to you and will remove your lampstand out of its place - **unless you repent**. (Church at Ephesus)

**Rev. 2:16** Therefore **repent**; or else I am coming to you quickly, and I will make war against them with the sword of My mouth. (Church at **Pergamum**)

**Rev. 2:21-22** I gave her **time to repent**, and she does not want to **repent of her immorality**. Behold, I will throw her on a bed of sickness, and those who commit adultery with her into great tribulation, unless they **repent of her deeds**. (Church at **Thyatira**)

**Rev. 3:3** So remember what you have received and heard; and keep it, and **repent**. (Church at **Sardis**)

**Rev. 3:19** Those whom I love, I reprove and discipline; therefore **be zealous and repent**. (Church at **Laodicea**)

- James urges believers to confess their sins, faults and trespasses to one another.

**James 5:16a** Therefore, confess your sins to one another, and pray for one another so that you may be healed. (**NASB**)

**James 5:16a** Confess your trespasses to one another, and pray for one another, that you may be healed. (**NKJV**)

**James 5:16a** Confess *your* faults one to another, and pray one for another, that ye may be healed. (**KJV**)

**James 5:16a** Confess to one another therefore your faults (your slips, your false steps, your offenses, your sins) and pray *[also]* for one another, that you may be healed and restored *[to a spiritual tone of mind and heart]*. (**AMP**)

- Believers at the Corinthian Church were called upon to repent of sin.

**2 Cor. 7:9-10** I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the **point of repentance**; for you were made **sorrowful according to the will of God**, so that you might not suffer loss in anything through us. For the **sorrow that is according to the will of God produces a repentance without regret, leading to salvation**, but the sorrow of the world produces death.

Entering the Kingdom of God requires us to first REPENT.

**Matt. 4:17** From that time Jesus began to preach and say, “Repent, for the kingdom of Heaven is at hand.”

Living successfully in the Kingdom of God requires ongoing repentance from sins, trespasses, faults, weakness, etc.



## **(g) ESSENTIAL FEATURES OF TRUE REPENTANCE**

### **1. HUMILITY THAT ACKNOWLEDGES AND CONFESSES SIN**

Forgiveness of sin is impossible without there being repentance from sin, and repentance from sin requires that we first acknowledge and come to terms with the fact of our sin.

**Acts 3:19** Therefore repent and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord;

**Acts 2:37,38** Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, “Brethren, what shall we do?” Peter said to them, **Repent**, and each of you be baptized in the name of Jesus Christ for the **forgiveness of your sins**; and you will receive the gift of the Holy Spirit.

In repenting from sin, there must be a recognition and confession of sin that then leads to forgiveness of sin.

**Psalms 51:2-4** Wash me thoroughly from my iniquity And cleanse me from my sin. For I know my transgressions, And my **sin is ever before me. Against You, You only, I have sinned** and done what is evil in Your sight, So that You are justified when You speak and blameless when You judge.

**Luke 24:45-47** Then He opened their minds to understand the Scriptures, and He said to them, “Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

It is to God alone that we confess sin (Psalm 51). There is a place for restitution (discussed later) and for the forgiveness of sins of others against us that can involve people asking forgiveness of us. But by and large, we seek forgiveness of sin from God Himself. There is also a place for humans who are mature sons of God administering forgiveness of sins on God’s behalf (John 20:23) - we will not deal with this principle in this study, but it is biblical.

It requires humility to acknowledge and confess one’s sins. Pride will prevent this. Humility incorporates one’s need for and dependence on God. Pride includes a self-righteous position that refuses to own up to the fact of your sin.

David acknowledged his sin when the prophet confronted him about his adultery with Bathsheba and the murder of her husband, Uriah. He repented from his sin, acknowledging and confessing it as recorded in Psalm 51.

**2 Sam. 12:13** Then David said to Nathan, **"I have sinned against the Lord."** And Nathan said to David, **"The Lord also has taken away your sin; you shall not die."**

Unlike David, King Saul refuses to repent and turn away from his pride. He displayed a pattern of disobedience without true repentance and transformation. Firstly, through impatience, he could not wait for Samuel's arrival, and offered sacrifices to God as king when this was the preserve of priests only.

**1 Sam. 13:10-14** As soon as he finished offering the burnt offering, behold, Samuel came; and Saul went out to meet him and to greet him. But Samuel said, **"What have you done?"** And Saul said, **"Because I saw that the people** were scattering from me, and that **you did not come within the appointed days,** and that the Philistines were assembling at Michmash, therefore I said, 'Now the Philistines will come down against me at Gilgal, and I have not asked the favor of the Lord.' So **I forced myself and offered the burnt offering."** Samuel said to Saul, **"You have acted foolishly; you have not kept the commandment of the Lord your God, which He commanded you, for now the Lord would have established your kingdom over Israel forever.** But now your kingdom shall not endure. The Lord has sought out for Himself a man after His own heart, and the Lord has appointed him as ruler over His people, because **you have not kept what the Lord commanded you."**

Secondly, when the prophet confronted him on the matter of his disobedience in not completely destroying the Amalekites, their livestock and assets, Saul pridefully does not repent by standards governing true repentance. He is therefore rejected by God as king.

#### **1 Samuel 15:1-35**

- 1 Then Samuel said to Saul, "The LORD sent me to anoint you as king over His people, over Israel; now therefore, listen to the words of the LORD.
- 2 "Thus says the LORD of hosts, 'I will punish Amalek *for* what he did to Israel, how he set himself against him on the way while he was coming up from Egypt.
- 3 'Now go and **strike Amalek and utterly destroy all that he has**, and do not spare him; but put to death both **man and woman, child and infant, ox and sheep, camel and donkey."**
- 4 Then Saul summoned the people and numbered them in Telaim, 200,000 foot soldiers and 10,000 men of Judah.
- 5 Saul came to the city of Amalek and set an ambush in the valley.
- 6 Saul said to the Kenites, "Go, depart, go down from among the Amalekites, so that I do not destroy you with them; for you showed kindness to all the sons of Israel when they came up from Egypt." So the Kenites departed from among the Amalekites.
- 7 So Saul **defeated the Amalekites**, from Havilah as you go to Shur, which is east of Egypt.
- 8 He **captured Agag the king of the Amalekites alive**, and utterly destroyed all the people with the edge of the sword.

- 9 But **Saul and the people spared Agag** and the **best of the sheep, the oxen, the fatlings, the lambs, and all that was good**, and were **not willing to destroy them utterly**; but everything despised and worthless, that they utterly destroyed.
- 10 Then the word of the LORD came to Samuel, saying,
- 11 "I regret that I have made Saul king, for **he has turned back from following Me** and has **not carried out My commands**." And Samuel was distressed and cried out to the LORD all night.
- 12 Samuel rose early in the morning to meet Saul; and it was told Samuel, saying, "Saul came to Carmel, and behold, **he set up a monument for himself**, then turned and proceeded on down to Gilgal."
- 13 Samuel came to Saul, and Saul said to him, "**Blessed are you of the LORD! I have carried out the command of the LORD.**"
- 14 But Samuel said, "What then is this bleating of the sheep in my ears, and the lowing of the oxen which I hear?"
- 15 Saul said, "They have brought them from the Amalekites, for the **people spared the best of the sheep and oxen, to sacrifice to the LORD your God**; but the rest we have utterly destroyed."
- 16 Then Samuel said to Saul, "Wait, and let me tell you what the LORD said to me last night." And he said to him, "Speak!"
- 17 Samuel said, "Is it not true, though **you were little in your own eyes**, you were *made* the **head of the tribes of Israel**? And the **LORD anointed you king over Israel**,
- 18 and the **LORD sent you on a mission**, and said, '**Go and utterly destroy the sinners, the Amalekites, and fight against them until they are exterminated.**'
- 19 "Why then did **you not obey the voice of the LORD**, but **rushed upon the spoil** and did what was **evil in the sight of the LORD**?"
- 20 Then Saul said to Samuel, "**I did obey the voice of the LORD**, and went on the mission on which the LORD sent me, and have brought back Agag the king of Amalek, and have utterly destroyed the Amalekites.
- 21 "But the people took *some* of the spoil, sheep and oxen, the choicest of the things devoted to destruction, to sacrifice to the LORD your God at Gilgal."
- 22 Samuel said, "Has the LORD as much delight in burnt offerings and sacrifices As in obeying the voice of the LORD? Behold, **to obey is better than sacrifice, And to heed than the fat of rams.**
- 23 "For **rebellion is as the sin of divination**, And **insubordination is as iniquity and idolatry**. Because you have **rejected the word of the LORD**, He has also rejected you **from *being* king**."
- 24 Then Saul said to Samuel, "**I have sinned; I have indeed transgressed the command of the LORD and your words, because I feared the people and listened to their voice.**
- 25 "Now therefore, **please pardon my sin and return with me, that I may worship the LORD.**"
- 26 But Samuel said to Saul, "I will not return with you; for **you have rejected the word of the LORD**, and the LORD has rejected you from being king over Israel."
- 27 As Samuel turned to go, **Saul seized the edge of his robe, and it tore.**

- 28 So Samuel said to him, "The LORD has torn the kingdom of Israel from you today and has given it to your neighbor, who is better than you.
- 29 "Also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind."
- 30 Then he said, "**I have sinned; but please honor me now before the elders of my people and before Israel, and go back with me, that I may worship the LORD your God.**"
- 31 So **Samuel went back following Saul, and Saul worshiped the LORD.**
- 32 Then Samuel said, "Bring me Agag, the king of the Amalekites." And Agag came to him cheerfully. And Agag said, "Surely the bitterness of death is past."
- 33 But Samuel said, "As your sword has made women childless, so shall your mother be childless among women." And Samuel hewed Agag to pieces before the LORD at Gilgal.
- 34 Then **Samuel went to Ramah, but Saul went up to his house at Gibeah of Saul.**
- 35 **Samuel did not see Saul again until the day of his death; for Samuel grieved over Saul.** And the LORD regretted that He had made Saul king over Israel.

**V.13** This is self-deception - to think and believe that one has fully obeyed the Lord when you have not.

**V.15** Saul indicates that the people spared the best of the sheep and oxen, but verse 9 indicates that it was both 'SAUL AND THE PEOPLE' - not just the people only. He deliberately leaves himself out. Telling half-truths is equivalent to telling outright lies. This must be repented of.

**V.17** We can often quickly forget from where the Lord has taken us from and elevated us to. Having come out from destruction and despair, we tend to become proud, and flagrantly disregard principles of God's Word. You have obeyed on your way 'up', but display a proneness to disobey once you have attained a certain height in God. (Cf. David numbering his army - see 1 Chron. 21). Those who have positions of great honour and privilege are expected to also have the greatest internal expressions of self-management, discipline and humility.

**V.19,20** The prophetic assessment on Saul's behaviour was: "YOU HAVE DISOBEYED THE LORD". Saul is convinced, saying, "I have obeyed the voice of the Lord." He did disobey, because he spared the life of the Amalekite king, Agag, as well as the best animals and other items. Saul only partially obeyed. Partial obedience equates to complete disobedience. Saul challenges this view and is convinced that he had fully obeyed the Lord. This is the height of pride and arrogance. When God grants His perspective on your true spiritual state, do not reject this, but adjust your position.

**V.24** Saul's confession, "I have sinned" is not true repentance nor confession of sin. He had no godly sorrow, nor humility. His entire focus was on upholding his spiritual reputation before the people. He seeks pardon for his sin, not because he wants reconciliation with God, but because he wants to go with Samuel to publicly worship and offer sacrifice to God, simply so that all Israel will have a positive perspective in their minds concerning Saul's spiritual image. The motivation of Saul's heart is captured in verse 30, "I **have sinned; but please honour me ...** " His entire focus was his own honour and self-image before the people. True repentance is TOWARDS GOD and has no consideration for how you 'appear' before people. The repentant heart is only focused with how he stands before God.

**V.35** Samuel did not see nor interact with Saul again until the day Samuel died. Samuel represented the prophetic voice of God, and thus the will of God. The prophetic voice is cut off from Saul's life because of his refusal to sincerely repent. When we repent from sin revealed to us, we demonstrate humility and a high regard for God, who will then continue to speak to us, pour His Spirit upon us, and reveal deeper aspects of His Word.

*Turn at my rebuke;*

*Surely I will pour out my spirit on you;*

*I will make my words known to you.*

**(Prov. 1:23 - NKJV)**

It takes humility to repent. Whenever God and His Word, that may expose areas of weakness or disobedience, confront us, we must quickly repent of our sin and adjust our thinking, ways and walk to comply with God's expectation and principles.

*Therefore having overlooked the times of ignorance,*

*God is now declaring to men that*

*all people everywhere should repent.*

**(Acts 17:30 - NASB)**

**[To Be Continued]**

Great Grace and Peace to You,  
Randolph Barnwell

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Enquiries: [randolph@gatedc.co.za](mailto:randolph@gatedc.co.za)