

Module : The Foundation Doctrines of Christ

Session 3 : Repentance - Part 2

Focus : Essential Features of True Biblical Repentance

A Reminder : 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
 5. Repentance is not Remorse without Internal Heart Transformation
 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

See Session 1

This session (2) deals with points (g) – points 1 to 6

(g) ESSENTIAL FEATURES OF TRUE REPENTANCE

1. HUMILITY THAT ACKNOWLEDGES AND CONFESSES SIN

This is covered in the previous session.

2. REPENTANCE IS GIVEN BY GOD TO MEN AND THEREFORE MUST BE RECEIVED

The following verses highlight the profound truth that while we need to acknowledge and confess sin to receive forgiveness from God, the fact that we are able to repent in itself is a gift given to us by God. It is HIS kindness that leads us to repentance.

Acts 11:18 When they heard this, they quieted down and glorified God, saying, “Well then, God has **GRANTED** to the Gentiles also the **REPENTANCE** that leads to life.”
(see also 2 Tim. 2:25)

Acts 5:31 He is the one whom God exalted to his right hand as a prince and a Saviour to **GRANT REPENTANCE** to Israel, and forgiveness of sin.

Romans 2:4 Or do you think lightly of the riches of His kindness and tolerance and patience, Not knowing that the **KINDNESS OF GOD LEADS** you to **REPENTANCE**?

This is a two-fold picture. Here is the picture of man, as a result of grace, acknowledging and confessing sin, repenting and changing his mind and conduct, of his own will, yet this entire process or capacity to do so, is all as a result of God’s willingness to GIVE the capacity to repent and repentance itself. It is not just the forgiveness of sin that God grants, but the actual ability to repent is God-given. Where there is openness in the heart to respond to God’s Word, God’s divine grace is activated to empower the person to respond appropriately to the Lord.

So then, repentance is an attitude and an act that is induced and made possible by God. This empowerment by God to humans, to repent or to respond appropriately to Him, based on their inclination towards Him, can be well demonstrated in scripture. Here below are a few examples (more examples can be accessed from my series on ‘Grace’ on my website¹):

- **God commands us to circumcise our own hearts and yet He is the one who actually does it.**

Deut. 10:16 : Circumcise your heart!

Deut. 30:6 : The Lord will circumcise your heart.

- **God instructs us to make a new heart and spirit ourselves, but simultaneously provides that new heart and spirit Himself.**

Ezek. 18:31 : Make yourselves a new heart and a new spirit!

Ezek. 36:26 : I **will give you** a new heart and put a new spirit within you.

- **God requires us to be born again, but with that requirement, He actually is the cause of the new birth experience.**

John 3:7 : You must be born again.

1 Pet.1:3 : God **caused** us to be born again.

What God ‘commands’, He ‘causes’.

- **God expects us to work out our own salvation, because it is He who is already at work in us.**

Phil. 2:12 : Work out your own salvation

Phil. 2:13 : God ... is at work in you

To the degree that you permit and co-operate with God to work within you, to that same degree will you walk in the works He has preordained for you.

Phil. 2:12,13 So then, my beloved, just as you have always obeyed, not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; for it is God who is at work in you, both to will and to work for His good pleasure.

We are required to work out our own salvation in fear and trembling simply because God is already at work within us. We work because He is already at work. But - work we must - only work in, by and through His grace.

God's Command to REPENT is ENABLED and EMPOWERED by His GRACE in us

The Grace of God is more than unmerited favour. It includes the empowering or enabling ability of God's power at work in us to obey what God requires of us. To adequately and completely obey God is not dependent on your ability but on God's ability at work within you. It simply requires your willingness and co-operation. For a moment in the garden of Gethsemane, the soul of Jesus Christ wrestled with the idea of the gravity and the suffering of being crucified on the cross. He said, "If it is possible, let this cup pass from me" (**Luke 22:42a**). But, He **quickly** asserted the willingness of His spirit over His soul by declaring to His Father, "not my will, but Yours be done" (**Luke 22:42b**). The instant He **INCLINED** His will to that of His Fathers, the requisite grace He needed to fuel His obedience was given. The bible emphatically states that He tasted death **BY THE GRACE OF GOD**.

Heb. 2:9 But we do see Him who was made for a little while lower than the angels, namely, Jesus, because of the suffering of death crowned with glory and honor, so that BY the GRACE OF GOD, He might **TASTE DEATH** for everyone.

Perhaps you are facing some requirement of God upon your life, something God is expecting you to do that may seem so difficult in your human strength. When you heard that command of God, in that command is not just God's **EXPECTATION** for you, but also in it, is God's **EMPOWERING** grace, which when you rely on, will cause you to obey God daringly and courageously.

So to be able to REPENT, requires your acknowledgement and confession of your sin, and your willingness to do this, but once you display an initial response to God, His grace is activated and will empower and enable you to do this. This grace will come to you as you hear God's Word; it will actually fuel and prompt even your intentions to repent. Having said all of this, to repent still does require your volitional and deliberate decision. Yet, all the while, God is at work in you even to do this.

"Man could not be thought of as forced into repentance independently of his own will, although repentance is made possible only through a dispensation of God's grace" (Spiros Zodhiates)². God's heart and intention is for all men to repent and not to be damned. He is willing to grant repentance to all men.

2 Peter 3:9 The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for **ALL TO COME TO REPENTANCE**.

THE KINDNESS OR GOODNESS OF GOD LEADS TO REPENTANCE

Rom. 2:4 Or do you **think lightly of the riches of His kindness** and tolerance and patience, Not knowing that the **KINDNESS OF GOD LEADS** you to **REPENTANCE?** (NASB)

Rom. 2:4b the goodness of God leads you to repentance? (NKJV)

God's goodness or kindness leads men to be able to repent. One of the ways in which God demonstrates His kindness and goodness is by His providence and protection. He actually causes rain to fall on all men, both the just and unjust. God is a good God.

Matt 5:44,45 But I say to you, love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.

His goodness displayed toward people is one of the ways He anticipates that men will then turn from their life of sin and wickedness - repent, acknowledge and confess their sin and ultimately forsake the sin and turn to HIM wholeheartedly, in surrender and service toward God.

Here are two examples of this principle:

(a) Divine Provision to Israel Activates Remembrance of Sin

Ezek. 36:29-31

- 29 Moreover, **I will save you** from all your uncleanness; and I will call **for the grain and multiply it**, and I will **not bring a famine on you**.
- 30 I will **multiply the fruit of the tree and the produce of the field**, so that you will **not receive again the disgrace of famine among the nations**.
- 31 **Then you will remember your evil ways and your deeds that were not good**, and you will loathe yourselves in your own sight for your iniquities and your abominations.

(b) Peter repents, acknowledging his sinful state after Jesus supernaturally provided a great haul of fish to him, James and John. This in turn led to their calling as disciples, which they all obeyed, following Jesus. All of this was facilitated by one single act of Divine providence.

Luke 5:8-11

- 8 But when Simon Peter saw that, he fell down at Jesus' feet, saying, "Go away from me Lord, for I am a sinful man!"
- 9 For amazement had seized him and all his companions because of the catch of fish, which they had taken;
- 10 and so also were James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, "Do not fear, from now on you will be catching men."
- 11 When they had brought their boats to land, they left everything and followed Him.

Read **John 21**. After the death and resurrection of Jesus, Peter reverted back to fishing.

John 21: 3 Simon Peter said to them, "I am going fishing."

In essence, he was discouraged and elected to going back to his former occupation - fishing. Other disciples joined him. They toiled all night, catching nothing at all. In the morning, Jesus stood at the shore and instructed them to throw their nets on the right hand side of the boat. They caught a massive catch of 153 large fish. John recognised that it was Jesus and informed Peter. Peter re-clothes himself with his outer garment and proceeds to meet Jesus on the shore. Amongst other things, Jesus re-commissions Peter to feed HIS lambs and sheep as an expression of Peter's love for HIM (John 21:15-17).

Many times, because of disappointment, like Peter went back to fishing, we go back to a former way of life, or mindset, out from which God had called us. God's goodness and providence has a way of causing us to 're-clothe' ourselves and take up again that 'mantle' (garment) - which has reference to a specific calling, anointing or mentality.

We must train our minds to look beyond the immediacy of a great providential act of God, beyond just being enthralled and even appreciative of it, to perceive and ask what is God trying to communicate to us. If we have drifted away from a path God has called us to, we need to repent. God's providence can lead to this. The next time God provides for you, it could (though not always) be a signal to repent from deviation from the directive of His voice on a matter.

Many people become fixated by the act of God's provision, and do not pitch into what He, the Provider, may want to communicate to us or teach us beyond the thing He provided, but using the thing He provided. Whilst the rest of the disciples were taken up with the great catch of fish, Peter, not settling to just attend to or become preoccupied with the catch of fish, neither being limited by the time the boat would take to reach the shore, dived into the water and swam to Jesus, who was on the shore. He wanted to engage the risen Christ and be re-configured and re-orientated back to his apostolic call to "feed the lambs and sheep" of God.

Whenever God's goodness is unveiled to us, it highlights our unworthiness. We should respond with deep contrition and humility. The imperative in Rom. 2:4 is NOT TO TAKE HIS GOODNESS LIGHTLY OR FOR GRANTED. The **New Living Translation of the Bible** frames it aptly

Rom. 2:4 Don't you see how wonderfully kind, tolerant, and patient God is with you? Does this mean nothing to you? Can't you see that his kindness is intended to turn you from your sin? (NLT)

3. REPENTANCE IS ESSENTIALLY A DECISION, NOT PRIMARILY AN EMOTION

To repent is to come to a firm inward resolve. It is to alter your mind regarding a particular course. In fact, if there is no change of mind, repentance has not taken place. Emotion can accompany true repentance, but it is not the defining characteristic of repentance, nor does it indicate repentance.

Hebrews 12:17 For you know that even afterwards, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, though he sought for it with tears

In fact, human emotion (e.g. tears or visible grief) could be entirely absent, and yet true repentance could take place.

The **Parable of the Lost Son** is an outstanding **illustration of the principle of repentance** being expressed by a strong change of mind and then acting upon that decision. Read **Luke 15:11-32** and note the following:

(i) He came to a place of recognition and acknowledgement of the error of his way.

Luke 15:17 But when he came to his senses, he said, 'How many of my father's hired men have more than enough bread, but I am dying here with hunger!

(ii) He then changed his mind by making a strong inward decision.

Luke 15:18 I will get up and go to my father, and will say to him, "Father, I have sinned against heaven, and in your sight

(iii) He acted on the decision he made internally and this was evidenced by his outward changed behaviour.

Luke 15:20 (a) So he got up and came to his father.

(iv) The engagement of his will to change is fueled by the knowledge that his father would be willing to 'give' repentance and forgiveness of sin.

Luke 15:20(b) But while he was still a long way off, his father saw him and felt compassion for him, and ran and embraced him and kissed him.

REPENTANCE IS A CHANGE OF MINDSET, NOT JUST A CHANGE OF MIND

Repentance does not just merely refer to a change of mind, but a change of mindset. The thief who truly repents does not just simply change his mind after the act of his theft and sorrow for his sin with confession. He does this, BUT ALSO, installs the righteous principle within himself of working with his own hands and giving to others in a spirit of generosity (as opposed to taking illegally from others).

Eph. 4:28 He who steals must **steal no longer**; but rather **he must labor**, performing with his own hands what is good, so that **he will have something to share with one who has need.** (**NASB**)

Eph. 4:28 If you are a thief, **quit stealing.** Instead, **use your hands for good hard work**, and then **give generously** to others in need. (**NLT**)

Man is spirit, soul and body. The human spirit is native to the realm of the unseen spiritual world, for it came out from God Himself and was given to man. The soul is that part of man which is an interface between his spirit and body, and enables him to live intelligibly in the physical earth - the realm of the 'seen'. Both man's spirit and soul have a MIND, WILL and EMOTIONS. With the MIND, we think and understand; with the WILL, we make decisions; and with the EMOTIONS, we 'feel'. God's original design for man was that HE, God, would speak to man through His Spirit and Word to man's spirit, so as to condition his spirit as the sphere from which man is to govern his life. Having the principles of God in his spirit, man now is able to lead and direct his soul, which must blindly follow the leading of his spirit, which has already being informed and influenced by the Holy Spirit through the Word of God. Man, then, in his body, is able to walk in obedience to God. When he functions like this, he functions as GOD'S SON, who is led by the Spirit. (Refer to my teaching series, 'THE SPIRITUAL MAN' available on my website, where I deal more comprehensively with this process – see endnotes³ for direct links)

What sin and disobedience in the fall of humanity has done, is that it placed the fallen, unrenewed soul above the authority of the spirit in man. The mind of soul rivals and usually rebels against the mind of spirit. Renewing the mind is crucial for transformation.

Roman 12:1,2 Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.

REPENTANCE involves not just changing the mind of the spirit and soul, but adjusting it permanently to be compliant with God's Word and Spirit. If repentance is a DECISION, it centres on the MIND. A strong DECISION is made in the mind of the spirit of the man. This spirit then leads

the mind of the soul to comply with the demands of the Holy Spirit through His word. The result would be a transformation in the life and outward behaviour of the person.

Repentance is rooted in a strong desire to get back to functioning as a SON OF GOD - the mind, will and emotions of whose spirit is dependent on God the Father's Words and Spirit, to effectively and successfully live in the earth in a culture of total obedience to His Word. The one who sees his need to repent, sees how depraved and deficient his functioning as an 'orphan' is.

Repentance is about getting back to being a SON OF GOD in one's understanding and practical behaviour. Our minds are either spiritual or carnal.

Rom. 8:5-8

- 5 For those who are according to the **flesh set their minds on the things of the flesh**, but those who are **according to the Spirit, the things of the Spirit**.
- 6 For the **mind set on the flesh is death**, but the **mind set on the Spirit is life and peace**,
- 7 because the **mind set on the flesh is hostile toward God**; for it does not subject itself to the law of God, for it is not even able to do so,
- 8 and those **who are in the flesh cannot please God**.

4. REPENTANCE INVOLVES A GODLY SORROW FOR SIN OR WRONG DOING

Repentance means that you are sorry enough to stop sinning.

2 Corinthians 7:8-10

- 8 For though **I caused you sorrow by my letter**, I do not regret it; though I did regret it - for I see that that **letter caused you sorrow**, though only for a while -
- 9 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.
- 10 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**.

Godly sorrow, according to or in keeping with the will of God, leads to or results in repentance.

The Greek word for sorrow here is '**lupe**', meaning **sadness or grief**. Unlike other Greek words in the New Testament expressing grief, this specific grief or sorrow is **largely inward without necessarily expressing itself outwardly in terms of external grieving or mourning**. It is an **intense feeling of sorrow for doing wrong - a sorrow so strong it results in a drastic change of mind and future behaviour**.

The Scripture highlighted here also indicates that there is a worldly sorrow that does not result in repentance and life but rather leads to death. This highlights the next principle of repentance, discussed below.

5. REPENTANCE IS NOT REMORSE WITHOUT INTERNAL HEART TRANSFORMATION

In the New Testament there are two words translated 'repentance'. The one is '**metanoeo**' which we have discussed. The other is **METAMALLOMAI**.

METAMALLOMAI = remorse; to regret (without an inward mind or heart change)⁴

This word expresses the desire that what was wrongly done may be undone, accompanied with regret or even remorse, but with no effective change of heart. Nowhere is forgiveness of sins promised in reference to this kind of repentance – which really is not true biblical repentance.

'Metamallomai' means little more than **selfish dread of the consequence of what has been done**, whereas 'metanoeo' means **regret and turning away from evil toward good by an inward heart change brought about by the Lord**. Put differently, '**metamallomai**' relates to a change of mind because of the consequences of one's sin, but '**metanoeo**' relates to a change of mind because of the sinfulness of sin. Insincere repentance relates to having sorrow more for the consequences of sin, more for the negative results or reaping of wrong actions, than for the wickedness of the sinful deed itself.

Let's look at two examples where '**metamallomai**' is evident in this sense, viz. Judas and Esau:

TWO EXAMPLES OF INSINCERE REPENTANCE WITHOUT A REAL INWARD CHANGE OF HEART AND MIND :

Example 1: Judas

Matt. 27:3,4 Then when Judas, who had betrayed Him, **saw that He had been condemned**, he **felt remorse** and returned the thirty pieces of silver to the chief priests and elders, saying, "I have sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!"

Judas did not experience sincere repentance. In verse 5 above, it indicates that he hung himself. His 'worldly sorrow' culminated in death, not life. He did not have a godly sorrow for the wrong he did. There was no internal change of mind and heart. Note that he becomes remorseful only after he 'saw that he was condemned'. In other words, he was remorseful or sorrowful more for the results of his sin, than for the sin itself. Jesus had warned him many times and given him many opportunities to repent before going through with his sin of betrayal. Now it was too late. He consciously embarked upon a course of sin, for which afterwards, although he felt strong remorse, there was no 'turning back' or change for the good. He was in deep anguish, full of regret, but was unwilling to come to a place of firm decision, change his mind and then his conduct. He left it for far too long. It is possible for you, over an extended period of time, despite recurrent warnings, rebukes and correction, to rebelliously continue in sin and come to a position where you erode your capacity to repent. At this place there is no turning back.

Prov. 29:1 He who is often rebuked, and hardens his neck, Will suddenly be destroyed, and that without remedy. (NKJV)

Just before Judas received his reward of 30 pieces of silver for betraying Jesus, Peter denied Jesus and wept bitterly for it.

Matt. 26:75 And Peter remembered the word which Jesus had said, “Before a rooster crows, you will deny Me three times.” And he went out and **wept bitterly**.

I believe that Peter genuinely repented, as is proven by his restoration. He did not lose his relationship with Christ, nor his apostleship. Judas lost both (See Acts 1:25). So emotion, while not being central to true repentance, can accompany it.

Example 2: Esau

Hebrews 12:15-17 See to it that no one comes **short of the grace of God**; that no **root of bitterness** springing up **causes trouble**, and by it many be defiled; that there be **no immoral or godless** person like **Esau**, who **sold his own birthright for a single meal**. For you know that even afterwards, when **he desired to inherit the blessing**, **he was rejected**, for **he found no place for repentance**, though he **sought for it with tears**.

The word for repentance here is ‘metanoia’ (this means the same as the verb, metaneo). Esau could not find this place or position of repentance.

Genesis 25:43 says that Esau ‘despised his birthright’. In Hebrew culture, the birthright ensured a double portion of the father’s possessions and also of continuing the family’s name and heritage. The firstborn son received the birthright. Birthright is interwoven with the concept of firstborn sonship. We, collectively, are God’s firstborn⁵ sons in Christ (Rom. 8:28,29), tasked with the responsibility of exactly representing God in creation and managing creation on His behalf, ultimately to reconcile all creation, especially humanity, back to God, the Father (2 Cor. 5:16-21). Esau traded all of this for a moment’s satisfaction of his fleshly nature.

To quickly and temporarily appease his hunger (speaks of uncontrollable lusts, desires and ambitions), he sold his birthright to his brother, Jacob, for a bowl of soup. In doing this, he despised his birthright - he lightly esteemed it and held it in contempt. His actions showed utter disdain for all the covenant promises made to Abraham, and more importantly for God and His global purposes, which would be effected through them for generations to come.

When he realised the consequences of his action, Esau sought to regain the birthright, but found no place for repentance, although he sought it with strong tears - but this was mere remorse and sorrow for the negative results of his sinful action. He was not sincerely sorry for the sin itself.

Instead he was rejected (means 'disqualified after thorough examination'). He went past the 'place of repentance'.

Many today do the same as Esau. They deliberately indulge in sensual or carnal pleasure, gratifying human appetite, in direct contravention of God's laws. In doing so, they despise their spiritual inheritance and destiny in God. Later, they become remorseful and regret more the consequences of their shortsighted sinful deeds than the seriousness of the sinful offence. Be careful that you do not go past the 'place' of repentance.

We must mature to a place where we truly repent, not out of fear of God's judgement or the results of our sin, but more so for the fact that we hate the sin so much and that it displeases God, whom we love and do not seek to displease. This leads us to the next two essential characteristics of true biblical repentance.

Note: Remorse, without true repentance, usually takes place in the emotions of the soul. There may be feelings of regret that are primarily emotively rooted, but not decisively engaged. The person feels 'bad' and can have feelings of deep regret, yet only the emotions of the soul have been affected, but have not translated into a decision of the soul to adjust future behaviour to comply with God's principles.

It is my view that GODLY SORROW is a sorrow that starts in and with the emotions and mind of one's spirit and this would be transmitted to the emotions and mind of one's soul. Deep sorrow that is worldly starts with the emotions of the soul, and may not be reflective of the fact that the person's spirit is sorrowful for having done wrong, and thus hating the actual sin itself. Worldly sorrow focuses on the consequences of the sin; Godly sorrow focuses on the abhorrent, distasteful and un-Christ like nature of the sin itself.

6. TRUE REPENTANCE ALSO INCORPORATES A HATRED FOR SIN AND WILL RESULT IN A FORSAKING OF SIN

It is said of Jesus that he loved righteousness and hated iniquity or lawlessness.

Hebrews 1:9 "You have loved righteousness and hated lawlessness; Therefore God, Your God, has anointed You With the oil of gladness above Your companions."

In repenting sincerely from error and sin, one must depart from that way of error and sin, otherwise true repentance has not taken place. The liar must stop lying; the thief must stop stealing; the fornicator must stop fornicating; the adulterer must terminate the adulterous affair; etc.

Isaiah 55:7 Let the wicked forsake his way And the unrighteous man his thoughts; And let Him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon.

Jesus forgave an adulterous woman of her sin, but required of her that she does not revert back to this sinful lifestyle.

John 8:10,11 Straightening up, Jesus said to her, “Woman, where are they? Did no one condemn you?” She said, “None, Lord.” And Jesus said, “I do not condemn you, either. Go, from now on sin no more.

Note: Jesus’ words, “**GO AND SIN NO MORE**”, is both an expectation and empowerment of this woman. In His command to her, He is also empowering her through grace released in His words, not to sin. What God expects of us, He also empowers us to do. This is the work of HIS GRACE in us. (This issue is dealt more thoroughly in my teaching series on ‘GRACE’ available on my website. Refer to the specific part title ‘PART (G) - THE EFFECTS OF GRACE’⁶).

7. OBSERVABLE, OUTWARD TRANSFORMATION, INCLUDING RESTITUTION, EVIDENCES TRUE REPENTANCE

When Jesus forgave the woman caught in the act of adultery, He did not say, “Go and sin some more”, but “Go and sin NO more”. True repentance incorporates a deliberate turn away from sinful behaviour. Repentance must bear ‘FRUIT’.

Luke 3:8a Therefore bear **fruits in keeping with repentance**,

Acts 26:19, 20 So, King Agrippa, I did not prove disobedient to the heavenly vision, 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**.

Luke 19:8 Zaccheus stopped and said to the Lord, “Behold, Lord, **half of my possessions I will give to the poor**, and if I have defrauded anyone of anything, I will **give back four times as much**.”

Ultimately, a change of attitude and mind that manifests in a change of action and lifestyle is the most compelling evidence that repentance has taken place.

Note: The matter of RESTITUTION will be explored in our next session.

*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 3:19

[To be Continued]

Great Grace and Peace to You,
Randolph Barnwell

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ENDNOTES

1. www.randolphbarnwell.com
2. From his comments on 'metanoeo', the Greek word for repent.
Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.), Chattanooga, TN: AMG Publishers, #G3340
3. Link to PDF Doc Link : http://www.randolphbarnwell.com/pdf_topical.html (Scroll to 'THE SPIRITUAL MAN'); Link to Audios : <http://www.randolphbarnwell.com/spiritual-man.html>
4. Zodhiates, S. (2000, c1992, c1993). The Complete Word Study Dictionary : New Testament (electronic ed.), Chattanooga, TN: AMG Publishers, #G3338
5. Refer to my website for a more complete and thorough treatment of the FIRSTBORN SONSHIP principle.
Link to Audios: <http://www.randolphbarnwell.com/firstborn.html>
Link to PDF Notes: http://www.randolphbarnwell.com/pdf_topical.html
6. Link to Audios: http://www.randolphbarnwell.com/grace_partg.html
Link to PDF Docs : (Coming Soon)