

Module : The Foundation Doctrines of Christ

Session 5 : Repentance - Part 4

Focus : Restitution - Part (b)

A Reminder : Structure of this Study on the Doctrine of Repentance:



This session (5) deals with point (g) number 7, with a continued emphasis on restitution.

Referencing a few more case studies, we continue to discuss how restitutionary repentance opens the door to great breakthroughs and Divine blessings.

• **JUDAH'S IMPLIED REPENTANCE AND RESTITUTION**

Read **Genesis 37**. Joseph's brothers hated him. They were intensely jealous of the favour bestowed on him by their father, Jacob. They cast him into a pit intending to kill him. At Judah's suggestion, they sell him to an Ishmaelite company journeying toward Egypt. They lied to their father, Jacob, that wild animals killed him. In time (**Gen. 39-41**), Joseph would emerge to be a significant ruler in Egypt, only being second in command to the Pharaoh. When, because of a famine, the brothers came down to Egypt to buy food, Joseph, not revealing his true identity to them as their brother, put them through a series of tests to check their levels of honesty and

truth (See **Gen. 42-43**). They seemed to pass each test, answering truthfully, indicating and implying to Joseph that they had repented of their evil ways.

Joseph, testing his brothers, **insisted they bring back Benjamin** with them after holding **Simeon hostage until their return**. If they are to ever see his face again (which for them represented provision and survival), they had to be fully represented as brothers before him. Joseph was really testing, not just their honesty, but more importantly, their heart commitment to brotherhood. **He wanted evidence of repentance in the area in which they failed the most, violating brotherhood**. They transgressed against him, their brother.

There are many today who seem to, without a thought, because of envy, jealousy and selfish ambition, misrepresent, lie about, defraud, malign, disparage, etc. against their brother in Christ. They still think that they can continue (as Joseph's brothers did) without repenting, without turning their from the evil ways, and without restituting. They do not seek to make the wrong, right. God allowed a famine to provoke reconciliation between brothers. **What would it take for you and I to reconcile with brothers from whom we are now alienated because of sins against them, which we are guilty of?** It is time for repentance, reconciliation and restitution.

Gen 43:3 Judah spoke to him, however, saying, "The man solemnly warned us, 'You shall not see my face unless your brother is with you.'"

The twelve brothers constitute an apostolic, governmental representation. The face of Christ (Joseph) will not be fully manifested unless there is the representation of governmental brotherhood; or until brothers have demonstrated sincere concern for each other's welfare. In convincing Jacob, to release Benjamin to go back to Egypt with them, **Judah, a representation of the apostolic spirit, volunteers to his father to stand surety for Benjamin**. This demonstrates serious **commitment to ensuring his brother's welfare**.

Gen. 43:8-9

- 8 Judah said to his father Israel, "Send the lad with me and we will arise and go, that we may live and not die, we as well as you and our little ones.
- 9 I myself will be surety for him; you may hold me responsible for him. If I do not bring him back to you and set him before you, then let me bear the blame before you forever.

In releasing his sons to return to Egypt, **Jacob loads them with many gifts and the finances** with which they came from Egypt, as well as finances from his own household, **together with Benjamin**, their **brother**. The principle here is that your financial gifts and financial seed must have brotherhood as an essential key component. **Seed without peaceful brotherly relations is rendered powerless**. It would not be the gifts and finances that would activate Joseph's abundant benevolence upon them in permitting them to eat in his house, but rather the **sight of Benjamin in their midst**.

Gen 43:11-15

- 11 Then their father Israel said to them, “If it must be so, then do this: take some of the best products of the land in your bags, and carry down to the man as a present, a little balm and a little honey, aromatic gum and myrrh, pistachio nuts and almonds.
- 12 Take double the money in your hand, and take back in your hand the money that was returned in the mouth of your sacks; perhaps it was a mistake.
- 13 **Take your brother** also, and arise, return to the man;
- 14 and may God Almighty grant you compassion in the sight of the man, so that he will release to you your other brother and Benjamin. And as for me, if I am bereaved of my children, I am bereaved.”
- 15 So the men took **this present, and they took double the money in their hand, and Benjamin**; then they arose and went down to Egypt and stood before Joseph

In their final test (**Gen. 44**), when Joseph intended to imprison Benjamin, Judah volunteers to take his place.

Gen 44:33-45:1 Now, therefore, please let your servant remain instead of the lad a slave to my lord, and let the lad go up with his brothers. For how shall I go up to my father if the lad is not with me-for fear that I see the evil that would overtake **my father?**” Then **Joseph could not control himself before all those who stood by him**, and he cried, “Have everyone go out from me.” So there was no man with him when Joseph made himself known to his brothers

At this **Joseph reveals his identity**. When **he saw that one brother was willing to give his life for his other brother so as to preserve the life and prophetic destiny vested within his father, he revealed his identity**. From here, his role in ensuring the survival of his family and thus a whole nation was activated. You see, years before Judah was privy to a plot to kill a brother (Joseph), but now he is willing to suffer imprisonment for the release of a brother (Benjamin). This for me is a **form of restitution**, where he acts in the opposite spirit to what caused the alienation from a brother in the first place years before.

Judah also does this representatively on behalf of all his brothers. It is amazing how one person, who has a **very strong representational dynamic within their constitution borne out of love, can make singular acts of repentful restitution and cause favour and blessing to come upon the whole group, whom they represent or hold within their heart. Times of refreshing** from the presence (face) of the Lord came for Judah and his brothers. A kairos season was initiated. **Foreordained events** in the mind of God now start to break upon them. They are **preserved and protected**.

Years later, upon the death of Jacob, the brothers thought Joseph would change his mind about forgiving them.

Gen. 50:15-17 When Joseph's brothers saw that **their father was dead**, they said, "What if Joseph bears a grudge against us and **pays us back in full for all the wrong** which we did to him!" So they sent a message to Joseph, saying, "Your father charged before he died, saying, 'Thus you shall say to Joseph, "Please forgive, I beg you, the transgression of your brothers and their sin, for they did you wrong."' And now, please forgive the transgression of the servants of the God of your father." And **Joseph wept when they spoke to him**.

Joseph reassured them that although they meant it for evil, God meant it for good to save a whole nation, from whom Jesus, the Christ, would ultimately come.

Gen. 50:20 As for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive.

Up to this point since their reconciliation, Joseph had shown his brothers **great favour and kindness**. Together with their families, they lived in **Goshen, the best land** in all of Egypt. The brothers think all this kindness will now stop. Yet **Joseph's intent is to continue lavishing favour on them**.

Gen. 50: 21 So therefore, do not be afraid; **I will provide for you and your little ones.** So he comforted them and spoke kindly to them.

The brothers deemed themselves **ineligible for the continued favour of Joseph**, in the absence of their father. They were still **beset by guilt**. Let me encourage someone here who had committed some sin against a brother/sister, and you have repented and evidence a transformed mindset and mentality towards the person you hurt. You have even demonstrated restitution in some form or another. **Do not live in the guilt of your past sin**, and consider yourself ineligible to continue receiving the favour of God upon your life. There is **no condemnation for those who are in Christ Jesus! (Rom. 8:1)** At times, the **greatest hindrance to entering and sustaining Divine favour, is a sense of guilt and condemnation. BE FREE** from this in the name of Jesus Christ! God will continue His favour on you. **Do not disqualify yourself, where God has already qualified you.**

We, the church, are the holy nation of God, which in times of global economic famine will see greater manifestation of the nature, provision and preservation of our God when we demonstrate **sincere brotherly love and oneness**. Our provision and preservation is vested with our sincere and honest brotherhood. Relationships must be healed. **Repentance from past 'relational' sins, coupled with restitution, with a view to reconciliation, is the current demand of God**. Like Joseph's brothers saw his FACE, we too will see the FACE of Christ, viz. His goodness, provision, protection and, most of all, His PURPOSES being done in and through us.

- **ABIGAIL'S REPRESENTATIONAL REPENTANCE AND RESTITUTION**

Read the entirety of **1 Samuel 25**.

When still a fugitive from King Saul, David, with 600 men, provided protection to Nabal's cattle and herdsmen in the countryside. David sent word to Nabal, requesting basic food and drink items to refresh and replenish his men. Nabal greatly dishonours David, undermining his person, his father, Jesse, and subtly condemns David's defection away from the house of Saul.

1 Sam. 25:10 But Nabal answered David's servants and said, "Who is David? And who is the son of Jesse? There are many servants today who are each breaking away from his master.

The name 'Nabal, means 'fool'¹. A fool spiritually is **one without discernment or a low spiritual intelligence**. Nabal does not discern that David is not just a legitimate servant of God, but Israel's next King. Spiritually, the term 'fool' also implies unbelief or a **slowness of heart to believe**. Jesus called the two disciples who walked with Him on the road to Emmaus, 'fools', saying they were slow of heart to believe all that the prophets had said concerning Him.

Luke 24: 25 And He said to them, "O **foolish men** and **slow of heart** to believe in all that the prophets have spoken!

'Slow' - suggests a lack of FAITH TO BELIEVE also implies elements of **drag or delay**, i.e. **not moving SWIFTLY into obedience for things God has spoken to you about**.

David, as result, seeks to wipe out Nabal and all associated with him.

1 Sam. 25:13 David said to his men, "Each of you gird on his sword." So each man girded on his sword. And David also girded on his sword, and about four hundred men went up behind David while two hundred stayed with the baggage.

1 Sam. 25:21,22 Now David had said, "Surely in vain I have guarded all that this man has in the wilderness, so that nothing was missed of all that belonged to him; and he has returned me evil for good. May God do so to the enemies of David, and more also, **if by morning I leave as much as one male of any who belong to him.**"

Whilst en-route to destroy Nabal, David is intercepted by Abigail, Nabal's wife. She **repents representationally before David as though she personally sinned against David**. Her repentance was representational on behalf of her husband, Nabal. After repenting, she offers **restitution to David in the form of a significant offering, satisfying the original request of David**.

1 Sam. 25:18 Then Abigail hurried and took **two hundred loaves of bread** and **two jugs of wine** and **five sheep already prepared** and **five measures of roasted grain** and a **hundred clusters of raisins** and **two hundred cakes of figs**, and loaded them on donkeys.

1 Sam. 25: 23-25

- 23 When Abigail saw David, she hurried and dismounted from her donkey, and fell on her face before David and bowed herself to the ground.
- 24 She fell at his feet and said, **“On me alone, my lord, be the blame. And please let your maidservant speak to you, and listen to the words of your maidservant.**
- 25 Please do not let my lord pay attention to this worthless man, Nabal, for as his name is, so is he. Nabal is his name and folly is with him; but I your maidservant did not see the young men of my lord whom you sent.

1 Sam. 25:27,28a Now let **this gift which your maidservant has brought to my lord be given to the young men who accompany my lord. Please forgive the transgression of your maidservant ...**

It works! David retracts and desists from his intention to annihilate Nabal and all within his sphere. Abigail essentially also saved her own life! After this, God dealt with Nabal, who died a week later. **Vengeance belongs to the Lord (Rom. 12:19)**, and we should not seek to avenge those who hurt us, despise us, undermine us, hate us, speak evil of us, etc. Keep your heart and hands clean.

David then proposes marriage to Abigail, who becomes his wife. **Abigail transitioned from being the companion of a fool to being a king's wife.** She saved herself and her sphere **from total DEVASTATION** and she entered **into DOMINION**. She transitioned from being married to a 'fool', Nabal, with absolutely **no spiritual intelligence**, to marrying King David, one who had **significant spiritual destiny**. Her restitutionary offering, indicative of her repentance, which she made representationally on behalf of her husband and saved him and his wealth from complete obliteration, facilitated all this.

A single woman's repentful restitution saved an entire family. This is similar to the Zaccheus account. You might have some **'FOOLS' in your sphere/family**, who perhaps commit sins for **failure to accurately discern spiritual realities and the spiritual significance of their error**. Some also have been foolish, **in being SLOW OF HEART TO BELIEVE and express FAITH in God**, for some particular promise or principle of God and have **embarked upon action displeasing to God as a result** (Consider Abraham producing Ishmael due to impatience). You can **appeal to God on their behalf through representational repentance coupled with restitution**.

Please Note: No one is absolved from their wrong-doing by the representational repentance of others on their behalf. Each one of us is personally accountable to God for sins committed. While I can repent representationally on behalf of someone, it does not excuse that person from personally engaging God themselves and seeking His forgiveness - as in the case of Nabal here. But for the sake of the one making the repentance with restitution, based on their close association

with the ones who have committed the sin, God will at times, bestow GREAT MERCY, averting **potential consequences** of unrepentant sinful actions on all concerned. For example, this can be adequately applied in the context of **marriage**. A righteous wife will have to endure some natural consequences of her husband's unrighteous and wicked behaviour, whilst her righteous standing before God is unaffected. Her representational repentance will not excuse his sin, but can have the effect of activating a release of Divine grace to cope with those consequences. Do not underestimate the power of this.

Consider how Zipporah's swift thinking and decision to circumcise her two sons, when her husband Moses, in disobedience, failed to do so, saved his life from certain death from the Lord. Moses' life and destiny were preserved through the wise and decisive acts of a discerning wife.

Exodus 4:24-26 Now it came about at the lodging place on the way that the Lord met him and sought to put him to death. Then Zipporah took a flint and cut off her son's foreskin and threw it at Moses' feet, and she said, "You are indeed a bridegroom of blood to me." So He let him alone. At that time she said, "You are a bridegroom of blood"-because of the circumcision.

Representational restitutionary repentance is also valid and applicable in cases where you repent for the sins of others in a previous historical period. The people might not be alive today. Your repentance will not alter their spiritual standing with God (seen they are already dead) or their eternal destiny, but it can have the powerful effect of **stopping or shortening any negative reaping process associated with the sin**. This will be further demonstrated in the case study of David's restitution made on behalf of the sins of the now deceased King Saul, for his sins against the Gibeonites.

So we have witnessed how Zacchaeus, Jacob, Judah and Abigail REPENTED from particular sins; they adjusted their external patterns of behaviour; made life-altering decisions as a result; experienced 'TIMES OF REFRESHING'; initiated 'EPOCH-MAKING' periods in their life's journey; secured DESTINY. And it was all ignited and fueled by REPENTANCE with RESTITUTION.

Now look at David ...

- **DAVID INCURS PERSONAL COST TO RECTIFY A GREAT SIN - THE LAND IS HEALED**

Read the entirety of **1 Chron. 21 and 2 Sam. 24**. David sinned against the Lord after he was incited by satan to number Israel via a census. This was an expression of pride on his part. Whenever a census was carried out, according to the law, each individual counted had to pay a half a shekel to the Lord, communicating the fact that the people belonged to the Lord (Ex. 30:11-16). When David conducted the census without this, he was claiming ownership of the people, which in essence were the Lord's people. God opposes all forms of pride (James 4:4).

Through the prophet Gad, God confronts David about this sin. David repents and is forgiven, but however, had to choose three expressions of God's judgement on him because of this sin. He chose the third option, which was 3 days of pestilence on the land and people. After the first day of this punishment, 70 000 men died. When the angel administering this judgement came to the threshing floor of Ornan (also called Araunah), God changed his mind about continuing this judgement onto the rest of Jerusalem.

David pleads to the Lord for mercy, saying that God must only judge him and his household, and not all Israel. God required of David to offer burnt and peace offerings on the threshing floor owned by Ornan. Ornan offered this floor to David free of charge, including the animals, implements and grain. David refused to accept it without bearing personal cost for it and paid 50 shekels of silver for the threshing floor and 600 shekels of gold for the adjoining site. This indicates that **David assumes personal responsibility for his sin and is willing to endure personal loss and cost in correcting it.** This attitude is extremely God-honouring and commendable in God's sight. After the offering is made, the plague on the land is stopped.

1 Chron. 21:24 But King David said to Ornan, "No, **but I will surely buy it for the full price; for I will not take what is yours for the LORD, or offer a burnt offering which costs me nothing.**"

In essence, David, through his restitutionary offering of the purchase of this threshing floor and the adjoining site and the sacrifice made on it, **short-circuited a reaping process for his sin.** He stopped the judgement of pestilence from reaching all Jerusalem.

2 Sam. 24:25 David built there an altar to the Lord and offered burnt offerings and peace offerings. **Thus the Lord was moved by prayer for the land, and the plague was held back from Israel.**

A sincere expression of restitution reflective of true godly repentance has the effect of abruptly stopping and/or shortening any negative reaping process associated with sin. 2 Sam 24:25 quoted above is powerful. It stresses that **THE LORD WAS MOVED BY PRAYER FOR THE LAND**, and the pronounced plagued STOPPED - and all this, due to David's repentful heart and restitutionary actions. God will be moved by prayer for our land, our personal land, our personal sphere, our family, our business, our destiny - and even our country, when we humble ourselves in restitutionary repentance, turn from our wicked ways and pray for mercy.

I believe that accurate and Holy Spirit inspired restitutionary acts will not only activate a release of grace on us to endure a reaping process for sin, but also has the **capacity to reduce the duration of this process significantly.** We saw in the case of Jacob's offering to Esau, that a restitutionary offering can even prevent an intended revengeful intent of someone whom you have hurt.

This threshing floor purchased at personal cost by David would eventually be the **location on which Solomon's Temple would be constructed.** This would become the centre of all spiritual engagement for the nation of Israel for many years. What David did in the purchase of the

threshing floor and adjoining site was thus foundational for much that God would do in the future in the nation. In fact, **prayers made from this location would be heard by God** (See 1 Chron. 7:13-16).

2 Chron. 7:13-16 If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land. Now **My eyes will be open and My ears attentive to the prayer offered in this place**. For now I have chosen and consecrated this house that My name may be there forever, and My eyes and My heart will be there perpetually.

The point I want to emphasise is that usually **we have no complete idea of exactly the outcomes attendant with and resultant to an act of restitution when God requires it of us**. It has the capacity to open doors of great breakthrough and blessing for the immediate present and even for the distant future beyond your lifetime. When God speaks to you about a restitutionary act, **do not delay**. Obey immediately and start a chain of events and processes that will bring great blessings to your life.

- **THE LAND IS HEALED BECAUSE DAVID RESTITUTED FOR HISTORICAL UNREPENTANT SIN.**

Read **2 Samuel chapter 21**.

At one time during David's reign as king, Israel endured a three-year famine. David sought God as to why it was so. God informed him that the **absence of fertility** in the land was a resultant effect of **King Saul's prior sin against the Gibeonites**.

2 Sam. 21:1 Now there was a famine in the days of David for three years, year after year; and **David sought the presence of the Lord**. And the Lord said, "It is for Saul and his bloody house, because he put the Gibeonites to death."

King Saul massacred the Gibeonites, thereby **violating a longstanding covenant** between them and Israel under Joshua's leadership. David requested of the Gibeonites what they would like for him to do as restitution for Saul's sin against them. The Gibeonites requested seven sons of Saul's, whom David handed over to them. They were hung in the mountains as payment for Saul's sins. As soon as David made this restitution, in essence putting the previously wrong deed, right, the **Lord heard the prayers for the healing of the land** (similarly to the incident in 2 Sam. 24 cited previously). This occurred after David buried the seven sons along with Saul and Jonathan.

2 Sam. 21:14c He brought up the bones of Saul and the bones of Jonathan his son from there, and **they gathered the bones of those who had been hanged**. They buried the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the grave of Kish his

father; thus they did all that the king commanded, and **AFTER THAT** God was moved by **PRAYER for the land**.

Some endure long periods of the absence of growth, productivity, fertility, fruitfulness, breakthroughs, etc. because, while they have repented, they have not made adequate or appropriate restitution for their sin. They are forgiven, but never seem to come to breakthrough because no effective restitution was made. This also applies in cases where specific sin was committed in the name of a family or dynasty. In Christ, all curses are broken as we accept Him as Lord and Saviour. We do not live under any curse. But, if it is in our power to rectify a past wrong done in the name of our family or dynasty, we should, as directed by the Holy Spirit and repent representationally on behalf of those who actually committed the sin. This is important for two reasons:

- (1) **Removing any hindrance to some breakthrough relative to your family or dynasty**, even though you personally might experience blessing and favour.
- (2) Bringing **healing and wholeness to the individuals or groups** to whom the restitution is made.

Another challenge: David made restitution for a sin committed by Saul, because David, although not party to, nor guilty of that sin, occupied a **position, in whose 'name' that sin was committed**. Whenever an institution or government changes leadership, that institution or government may still experience the negative repercussion of the unrepentant acts of sin or iniquity of the previous regime. The **wisest thing to do would be to make active restitution for the sins committed in the name or by the authority of that institution**.

Also, in the process of taking responsibility for sins previously committed, **do not alienate yourself from the past leadership/regime/dynasty/etc.**, but representatively repent even on their behalf. Study **Nehemiah chapter 1, Ezra chapter 9 and Daniel chapter 9** for examples of this. Here is a snippet of Nehemiah's representational repentance prayer:

Neh. 1:5-7 I said, "I beseech You, O Lord God of heaven, the great and awesome God, who preserves the covenant and lovingkindness for those who love Him and keep His commandments, let Your ear now be attentive and Your eyes open to hear the **prayer of Your servant** which I am praying before You now, day and night, **on behalf of the sons of Israel Your servants, confessing the sins of the sons of Israel which we have sinned against You; I and my father's house have sinned. We have** acted very corruptly against You and have not kept the commandments, nor the statutes, nor the ordinances which You commanded Your servant Moses.

Neh. 1:11a O Lord, I beseech You, may Your ear be attentive **to the prayer of Your servant** and the **prayer of Your servants who delight to revere Your name**, ...

Note the conclusion of Daniel's representational repentful prayer:

Daniel 9:17-19 So now, our God, listen to the prayer of Your servant and to his supplications, and **for Your sake**, O Lord, let Your face shine on Your desolate sanctuary. O my God,

incline Your ear and hear! Open **Your eyes and see our desolations and the city which is called by Your name**; for we are not presenting our supplications before You **on account of any merits of our own**, but on account of Your great compassion. **O Lord, hear! O Lord, forgive! O Lord, listen and take action!** For **Your own sake, O my God**, do not delay, because Your city and Your people are called by Your name.”

In the spirit of repentance, David makes restitution for King Saul’s past sin, **but does not DISHONOUR King Saul while doing so**. Note that in the account above, David also sought to **retrieve the bones of Saul and Jonathan and bury them along with the seven sons of Saul** offered as restitution to the Gibeonites. He offers Saul a **dignified burial** - denoting his desire to honour the past leadership, symbolically by burial, ‘covering their sins’ - no intention to expose, in prideful glory, their past mistakes.

Note the text indicates that the famine in David’s time continued for three years, **‘YEAR AFTER YEAR’**, with no indications of it ceasing. The phrase ‘year after year’ indicates that it was **perpetual, and had no expiration date attendant with it**. David deliberately sought after God to enquire the reason for this sustained famine. God faithfully informed him the reason for the famine, for which restitution was to be made.

If you are experiencing **an enduring and a long-term absence of breakthrough and blessing in some respect, and you discern it to be so because of failure to repent from some sin with appropriate restitution, or failure make restitution for a repented sin, then simply make the restitution and break the cycle**. If in your mind, there is nothing you can recall, go on a fast and prayerfully seek the Lord, as David did. God is faithful to speak to you about this.

Sustained, perpetual and repetitive expressions of constant lack or barrenness in some respect, which continues unabated, can be stopped. If **incomplete repentance was the cause, complete the repentance process through Holy Spirit directed restitution**. Restitutionary repentance is powerful. It makes the crooked path straight. It brings you and ‘your land’ into REST and BLESSINGS.

There is no **REST** until there is **REStitution**. To come to a place of rest, **INSTITUTE ‘RESTITUTION’**. An ‘institution’ which desires to heal historical sin and iniquity in their sphere must instigate and administrate **RESTITUTION**. A leader’s greatest **‘tuition’** in personal repentance to his people, would be his own example of **‘restitution’**.

[To Be Continued]

Great Grace and Peace be multiplied to you,

Randolph Barnwell

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ENDNOTE

1. Smith, S., & Cornwall, J. (1998). The Exhaustive Dictionary of Bible Names (3). North Brunswick, NJ: Bridge-Logos.