

3 Repentance from Dead Works



Bible Studies

Introduction:

In today's modern climate of engineering and technological advancement in the building of roads, bridges, buildings or almost any structure there is a vast amount of consideration given to the land or area upon which a thing is to be built.

Soil samples are taken and measured for things like soil structure, moisture content and the such like, how firm the ground is or its capacity to sink and many other considerations are taken into account when looking to lay a foundation.

The same is true of our Christian experience, in coming to Christ; God wants us to take time to ensure that we lay a good foundation. Jesus spoke of the importance of us having a sound foundation:

Luke 6:47 Whosoever cometh to me, and heareth my sayings, and doeth them, I will show you to whom he is like:

:48 He is like a man which built a house, and digged deep, and laid the foundation on a rock: and when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

:49 But he that heareth, and doeth not, is like a man that without a foundation built a house upon the earth; against which the stream did beat vehemently, and immediately it fell; and the ruin of that house was great.

- Luke in his Gospel tells us of two men, one who hearing the words of Jesus and doing them was like unto a man which built an house, and dug deep, and laid the foundation on a rock: and when the flood arose the stream beat vehemently upon that house and could not shake it for it was founded upon a rock.
- The other man hearing the words of Jesus, but doing them not, was like a man that without a foundation built a house upon the sand; against which the stream beat vehemently, and immediately it fell and the ruin of that house was very great.
- This story greatly illustrates the necessity of making sure our foundation is secure, for storms of a spiritual nature will come to us all, what is evident, is that when they come, they prove the foundation, whether we are building our lives on the Word of God or not. Paul, conscious of the teaching of Jesus said to the church at Corinth:

1Cor 3:11 For other foundation can no man lay than that is laid, which is Jesus Christ

God wants our faith firmly established upon the principles of His word, and in particular at this time the principle of repentance from dead works and faith towards God.

- This really brings us to the purpose of our study, and that is that as a new Christian one may fully appreciate the true nature of repentance, it is not to say repentance hasn't taken place in your life but is simply an opportunity to further define that experience from the scriptures.
- In seeking to understand the true nature of repentance it is first of all necessary that we clearly define the issue of sin, its origin and characteristics.

The Origin of Sin:

Let us consider this question in the light of the following Scriptures:

Eze 28:12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD; Thou sealest up the sum, full of wisdom, and perfect in beauty.

:13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee in the day that thou wast created.

:14 Thou *art* the anointed cherub that covereth; and I have set thee *so*: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.

:15 Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

:16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

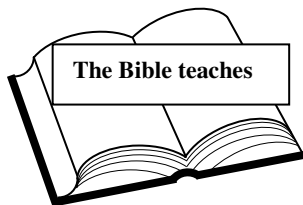
:18 Thou hast defiled thy sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee.

:19 All they that know thee among the people shall be astonished at thee: thou shalt be a terror, and never *shalt* thou *be* any more.

- It is impossible to interpret these verses simply in the light of a natural king; it must therefore be addressing an entity beyond the natural i.e. the spirit behind the king. In these verses what we have is a prophetic insight into the creation, nature and fall of Lucifer.

Note- **:15** Thou *wast* perfect in thy ways from the day that thou wast created, till iniquity was found in thee.

- How could this be? How could a totally sinless being that was perfect in the day he was created suddenly be found to have iniquity within him?
- Did God put it there? The answer of course is no, sin did not originate with God, but did originate in Lucifer the devil himself:



Eze 28:17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness:

- What we see in this verse of scripture is that Lucifer's heart became lifted up through pride of self, instead of giving God the glory due to His name, he began to reflect glory and praise upon himself. Pride of self led to the sin of covetousness, the desire of worship toward himself, worship that is reserved unto God. Pride of self, led to covetous, which led to self-will. **Isa 14:12-14** Gives us considerable insight into the voracity of the nature of sin, notice the five "I will's" of Lucifer:
 - 1. I will ascend into heaven.** That is: Self ascension.
 - 2. I will exalt my throne above the stars of God.** That is: Self exaltation.
 - 3. I will sit also upon the mount of the congregation in the sides of the north.** That is: Self enthronement.
 - 4. I will ascend above the heights of the clouds.** That is: Self dependence and assumption of authority.
 - 5. I will be like the most high.** That is: Self deification.

How Did Sin Get into the Human Race?

God who is without sin created man in His own likeness and image. Sin in all its characteristics is contrary to the nature of God and creation. So how did sin enter the human race and why?

God Gave Commandment unto Adam:

Gen 2:16 And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat:

:17 But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

The Devil Deceives Eve. Adam Rebels resulting in the fall:

Gen 3:1 Now the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

:2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

:3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.

:4 And the serpent said unto the woman, Ye shall not surely die:

:5 For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.

:6 And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make *one* wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

:7 And the eyes of them both were opened, and they knew that they *were* naked; and they sewed fig leaves together, and made themselves aprons.

The prophets of the Old Testament and the apostles of the New Testament understood universal sin and how, in nature it is untoward God and spoke of it honestly and personally:

Rom 3:10 As it is written, There is none righteous, no, not one:

:11 There is none that understandeth, there is none that seeketh after God.

:12 They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

:13 Their throat *is* an open sepulcher; with their tongues they have used deceit; the poison of asps *is* under their lips:

:14 Whose mouth *is* full of cursing and bitterness:

:15 Their feet *are* swift to shed blood:

:16 Destruction and misery *are* in their ways:

:17 And the way of peace have they not known:

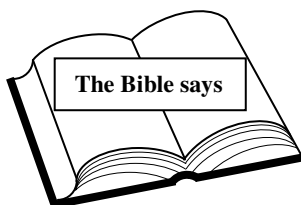
:18 There is no fear of God before their eyes.

Psalm 51:5 Behold I was shapen in iniquity and in sin did my mother conceive me.

With the exception of Christ every single individual ever born, was born with a sin nature.

Rom 3:23 For all have sinned, and come short of the glory of God.

How Does the Bible Define Sin?



The Bible says much about the subject of sin; however sin can be comprehended when considered in the light of the Ten Commandments which God gave to Israel. The Scriptures teach us if we fail to keep one of the commandments it's as if we had broken them all: **James 2:10** For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of all.

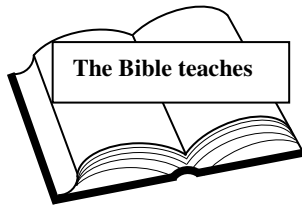
The Ten Commandments:

Exo 20:1 And God spoke all these words, saying,

- :2** I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.
- :3** Thou shalt have no other gods before me.
- :4** Thou shalt not make unto thee any graven image, or any likeness *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the water under the earth:
- :5** Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God *am* a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth *generation* of them that hate me;
- :6** And showing mercy unto thousands of them that love me, and keep my commandments.
- :7** Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain.
- :8** Remember the sabbath day, to keep it holy.
- :9** Six days shalt thou labor, and do all thy work:
- :10** But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that *is* within thy gates:
- :11** For *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it.
- :12** Honor thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.
- :13** Thou shalt not kill.
- :14** Thou shalt not commit adultery.
- :15** Thou shalt not steal.
- :16** Thou shalt not bear false witness against thy neighbor.
- :17** Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that *is* thy neighbor's.

The purpose of the law is to convince us of sin and bring us to (cause us to see our need for) Christ:

Rom 3:19 Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.



- :20** Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law *is* the knowledge of sin.
- :21** But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;
- :22** Even the righteousness of God *which is* by faith of Jesus Christ unto all and upon all them that believe: for there is no difference:
- :23** For all have sinned, and come short of the glory of God;

The law reveals our disobedient nature and exposes the sinfulness of our hearts. The New Testament takes us a step further exposing the deeds of the heart, revealing that they are evil:

Mark 7:17 And when he was entered into the house from the people, his disciples asked him concerning the parable.

- :18** And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, *it* cannot defile him;
- :19** Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats?
- :20** And he said, That which cometh out of the man, that defileth the man.
- :21** For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,
- :22** Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
- :23** All these evil things come from within, and defile the man.

Jesus exposes the evil condition of the unregenerate heart. Jeremiah an old testament prophet described the human heart as being deceitful above all things and desperately wicked: who can know it? **Jer 17:9** The

heart is deceitful above all *things*, and desperately wicked: who can know it? Paul gives further insights into the sinfulness of the human heart:

Gal 5:19 Now the works of the flesh are manifest, which are *these*; adultery, fornication, uncleanness, lasciviousness,

:20 Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

:21 Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do such things shall not inherit the kingdom of God.

Eph 5:1 Be ye therefore followers of God as dear children:

:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savor.

:3 But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

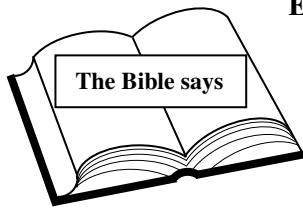
:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.

:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

:7 Be not ye therefore partakers with them.

The Scriptures tell us that before we came to Christ, as a result of sin, we were dead in trespasses and sins.



Eph 2:1 And you *hath he quickened*, who were dead in trespasses and sins

:2 Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience:

:3 Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

Rom 7:5 For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death.

:6 But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not *in* the oldness of the letter.

In other words sin was working in us to bring forth an expression of death. Before we came to Christ, all that we did in justifying ourselves are dead works, it doesn't matter whether we do good or evil, both are done as a matter of selfishness and are not pleasing to God.

What is Repentance?

It maybe helpful to answer this question first of all, with what repentance is not.

- **It is not merely conviction of sin:**

Mark 6:16 But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

:17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife: for he had married her.

:18 For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

:19 Therefore Herodias had a quarrel against him, and would have killed him; but she could not:

:20 For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly.

- **It is not worldly sorrow:**

Heb 12:14 Follow peace with all *men*, and holiness, without which no man shall see the Lord:

:15 Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble *you*, and thereby many be defiled;

- :16** Lest there *be* any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.
- :17** For ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

Worldly sorrow is simply sorrow for the consequences of sin, and not for sin itself. Godly sorrow on the other hand is a sorrow for sin and the act of sin committed, with a genuine desire to repent.

- **It is not reformation:**

Isa 64:6 But we are all as an unclean *thing*, and all our righteousnesses *are* as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.

:7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities.

Reformation can simply be the turning over of a new leaf; many people have experienced reform yet are unrepentant.

- **It is not being religious:**

Some people consider going to church or participating in a Christian activity without repenting. The Pharisees of Jesus day were very religious yet totally un-repentant. Jesus gives an illustration of their religious hypocrisy:

Matt 23:1 Then spake Jesus to the multitude, and to his disciples,

:2 Saying, The scribes and the Pharisees sit in Moses' seat:

:3 All therefore whatsoever they bid you observe, *that* observe and do; but do not ye after their works: for they say, and do not.

:4 For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of their fingers.

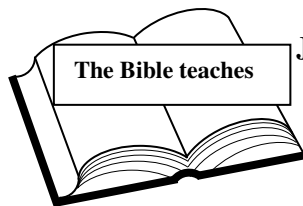
:5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments,

:6 And love the uppermost rooms at feasts, and the chief seats in the synagogues,

:7 And greetings in the markets, and to be called of men, Rabbi, Rabbi.

- **It is not believism or mental faith:**

Mental faith is simply an intellectual agreement to a set of creeds or historical facts about Jesus without any corresponding change in the life. The Bible calls this kind of faith, dead faith.



Jam 2:18 Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works.

:19 Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

:20 But wilt thou know, O vain man, that faith without works is dead?

What Repentance is:

The Bible's teaching on repentance really highlights two main areas of consideration; they are the root of repentance and the fruit of repentance.

The root of repentance:

1. Hebrew:

- The word repent is used about 45 times in the old testament, the majority of the references being used for God himself. The Hebrew word "**Nacham**" translated "repent" means "to sigh, i.e. to breathe strongly, by implication, to be sorry, to console, to pity,." It has the thought of sighing, groaning, lamenting. When used with reference to God it refers to the sorrow, sighing, and lamentation that He experiences over the failures of his people, and mankind (Gen 6:5-6).

- Another Hebrew word “**Shuwb**” translated “repent” means to “turn back, to retreat” and has the thought of turning and returning (Ezk 14:6).
- Hence the combined thought of the Hebrew word to repent involves “sighing, groaning, lamenting, turning and returning.”

2. Greek:

The word repent is used over 60 times throughout the New Testament. The Greek words help to define its meaning for us.

Mentaneo meaning “to think differently or afterwards, i.e. to reconsider, feel compunction” translated “repent” Both John the Baptist and Jesus came preaching:

Matt 3:1 In those days came John the Baptist, preaching in the wilderness of Judea,
:2 And saying, Repent ye: for the kingdom of heaven is at hand.

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

Metamelomai: Meaning “to care afterwards, to regret” also translated “repent”

Matt 21:28 But what think ye? A *certain* man had two sons; and he came to the first, and said, Son, go work today in my vineyard.

:29 He answered and said, I will not: but afterward he repented, and went.

:30 And he came to the second, and said likewise. And he answered and said, I go, sir: and went not.

:31 Whether of them twain did the will of *his* father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you.

:32 For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen *it*, repented not afterward, that ye might believe him.

Metanoian: Meaning “compunction for guilt, including reformation; by implication reversal of another’s decision” translated “repentance” Both John and then Jesus called on people to bring forth the fruits of repentance:

Matt 3:8 Bring forth therefore fruits meet for repentance:

Matt 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and *with* fire:

Matt 9:13 But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

- Thus repentance in the Greek involves a change of mind, to think differently, reconsidering, caring afterwards, regret and reversal of another’s decision. The root meaning is a change of mind, heart and attitude and is applied particularly to sin and ones relationship with God. Repentance is a complete turn about. It is a change of direction, from going away from God to going towards God.
- The Standard dictionary defines repentance as: “A sincere and thorough changing of the mind and disposition in regard to sin, involving a sense of personal guilt and helplessness, apprehension of God’s mercy, a strong desire to escape, or be saved from sin , and voluntary abandonment of it.”

There are Three Basic Elements Involved in the Nature of True Repentance:

1. The Intellectual Element:

Before the fall, man's mind was towards God. The fall brought a change in the disposition of man's mind, turning it into one of enmity, hostility, and rebellion against God: **Rom 8:5-7**

Rom 8:5 For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit.

:6 For to be carnally minded *is* death; but to be spiritually minded *is* life and peace.

:7 Because the carnal mind *is* enmity against God: for it is not subject to the law of God, neither indeed can be.

:8 So then they that are in the flesh cannot please God.



Repentance brought about by the work of the Holy Spirit, is a change of mind, a turning towards and facing God. It is not just a mere intellectual assent to the facts, but recognition of the absolute truth of the gospel. It is the realization that one without Christ is on the wrong path and is effectively going away from God. It is a coming to terms with the truth about sin, self, and God, the reality that man is sinful that God is holy and righteous, and that aside from His grace there is no salvation for mankind.

2. The Emotional Element:

Thoughts generally lead to feelings. We cannot will to feel, but we can direct our minds to think upon things and feelings will follow as a matter of course. True and genuine repentance will always involve feelings; in coming to repentance it is healthy to have a deep sense of remorse for past sin, to have a sense of regret and godly sorrow for sin itself. The value of this is not that we would come under condemnation, but that we might appreciate how deeply sin offends God and desire to be free of it.

2Cor 7:9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.

:10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

3. The Volitional Element:

True repentance is reflected in a change of the will. It involves our choice to turn from all sin, it is the laying aside of our own will in preference for the Lord's will, making Jesus Christ Lord of our lives. One of the meanings of the Greek word "repentance" is "the reversal of another's decision", when we come to Christ, what we are effectively doing is reversing the decision Adam made in our behalf, Adam made a choice to disobey God, repentance is choosing to obey God.

Jer 25:4 And the LORD hath sent unto you all his servants the prophets, rising early and sending *them*; but ye have not hearkened, nor inclined your ear to hear.

:5 They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the LORD hath given unto you and to your fathers forever and ever:

The Fruit of Repentance:

John the Baptist called for "fruit meet (answerable) to repentance:"

Matt 3:7 But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?

:8 Bring forth therefore fruits meet for repentance:

Paul the Apostle called for "works meet for repentance."

Acts 26:19 Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

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

True repentance will be evidenced by a changed life, in much the same way that fruit borne on a tree or a vine will reflect the nature and characteristics of the tree and its root. Jesus said:

Matt 7:16 Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

- :17 Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.**
- :18 A good tree cannot bring forth evil fruit, neither *can* a corrupt tree bring forth good fruit.**
- :19 Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.**
- :20 Wherefore by their fruits ye shall know them.**

A tree is judged by its fruit and the fruit is according to the root. Where genuine repentance has taken place, there will be the corresponding fruit of faith.

The following are a list of fruit or works that are indicative of true repentance:

- **A godly sorrow for sin** (2Cor 7:10; Psalm 38:18).
- **A confession of sin** (Psalm 32:5; 51:1-4; Prov 28:13).
- **A turning towards God through Christ** (1Thess 1:9; Acts 26:18).
- **A forsaking of sin** (Psalm 119:58-60; Prov 28:13; Isa 55:6-7).
- **A turning from dead works** (Heb 6:1-2, 9:14).
- **A godly hatred of sin** (Eze 20:43-44).
- **A desire for forgiveness** (Psalm 25:11, 51:1).
- **A restitution where necessary and possible** (Lev 6:1-7; Num 5:5-8; Luke 19:8).

Repentance is produced in the life of the believer by both the work of God and the response of man

The Work of God:

- **By the conviction of the Holy Spirit** (John 16:8-11).
- **By the word of the Gospel** (Matt 12:41, Luke 24:47).
- **By the gift of God to the heart** (Acts 5:30-31, 2Tim 2:25).
- **By the goodness of God** (Rom 2:4, 2Pet 3:9).
- **By the chastisement of the Lord** (Rev 3:19, Heb 12:10-11).

The Response of Man:

- **By acceptance of the truth of the Gospel** (Rom 10:17). An intellectual response.
- **By response of the soul** (Psalm 38:18). An emotional response.
- **By surrender of the will** (Matt 16:24). A volitional response.

In Psalm 51, David's confession and prayer of repentance gives us much insight into what is acceptable in the eyes of God note particularly- :17 "a broken and a contrite heart, oh God, thou wilt not despise."

Why is Genuine Repentance and Forgiveness of Sins so Important?

- As noted previously 1John 3:4: sin is the transgression of the law. The Scriptures declare that all have sinned and come short of the glory of God (Rom 3:23), that there is none righteous no not one (Rom 3:10). Because all have sinned, all are guilty, and incur the penalty of sin. Rom 6:23 tells us that "the wages of sin is death". The problem for mankind is that the broken law of God demands payment of our debt. "The soul that sinneth it shall die" (Eze 18:20). This places man in a hopeless condition with no way of escape.

- However because God is of a loving and kind disposition He realized a way in which both his judgment against sin and His mercy towards the repentant sinner might be realized. God extended grace toward us in the person of the Lord Jesus Christ when He sent him to die on the cross for our sins.
- As we accept Christ died on the cross in our stead, that He paid our debt, as we readily repent, it is here that we find a willing Savior and forgiveness of sins.

Without genuine repentance and forgiveness of sin, it leaves fallen man exposed to the judgment of a righteous and Holy God, who must and will judge sin.

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

Luke 10:19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

:20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

- The Bible teaches us that when a person comes to Christ there is great rejoicing in heaven, and that their name is written in the Lambs book of life. In repentance and coming to Christ, you are to rejoice in the knowledge that your sins are forgiven you, and that your name is written in the Lambs book of life.

A Conclusion:

We have seen the importance of repentance as a foundation to our Christian experience, what is also important, is to recognize that repentance is not only a foundation, but an ongoing principle in our walk with God, for until such time as we are perfected; there will always be a need for the truth of repentance

1John 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:

:2 And he is the propitiation for our sins: and not for ours only, but also for *the sins of the whole world.*

:3 And hereby we do know that we know him, if we keep his commandments.

Points worthy of
noting:



1. Repentance from dead works is essential to laying the foundation of a genuine faith in the Lord Jesus Christ.
 2. All sin has its origin in Lucifer the devil.
 3. Sin came into the world through the fall of Adam & Eve.
 4. Sin is the transgression of the Law.
 5. Sin manifests as both evil thoughts and evil deeds.
 6. Genuine repentance always involves a turning from sin to a life of obedience to the Word of God.
 7. Repentance is evidenced in the life of the believer by fruits of righteousness.
8. Repentance is produced in the life of the believer by both the work of God and the response of man.
 9. Without a true repentance there can be no forgiveness of sins.
 10. Through repentance God wants us to find His acceptance and rejoice in our personal gift of salvation.