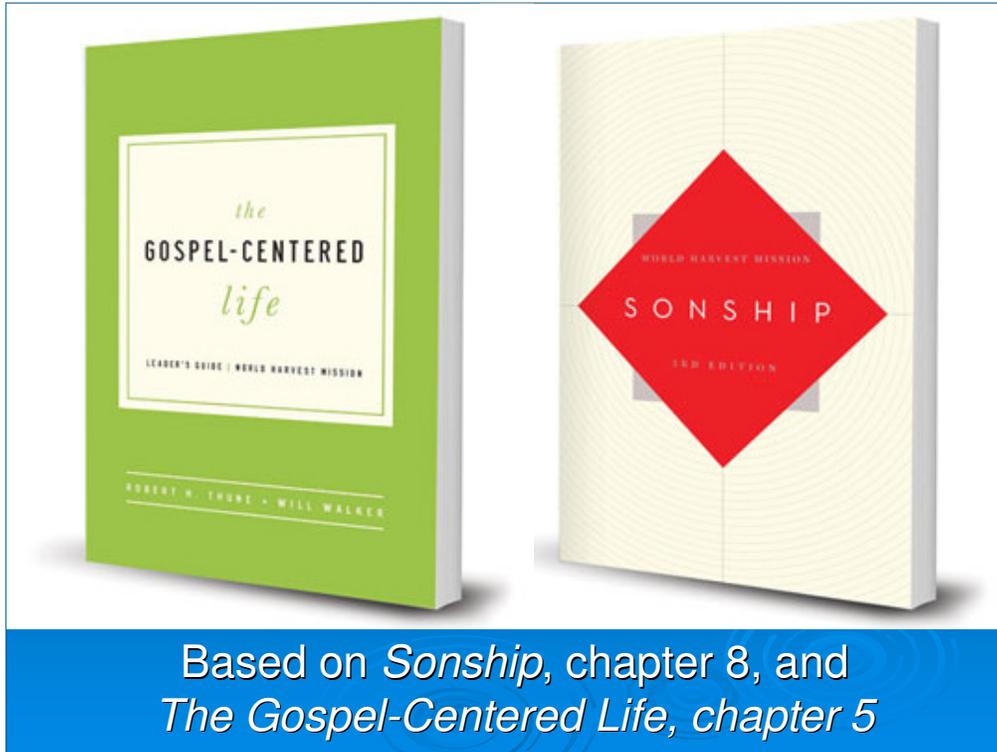


Gospel-Centered Living #4

repentance



Based on *Sonship*, chapter 8, and
The Gospel-Centered Life, chapter 5

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Review

Realizing the Holiness of God

Realizing the depth of my sin

What do we do when we look down? Believe the Gospel &...

Faith + Repentance μετανοέω

Mark 1:14-15 Jesus came to Galilee, preaching... "The time is fulfilled, and the kingdom of God is at hand. Repent, and believe in the gospel." (NKJ)

Acts 3:19 Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord

Heb 6:1 Therefore, leaving the discussion of the elementary principles of Christ, let us go on to perfection, not laying again the foundation of repentance from dead works and of faith toward God,

Revelation 2:4 Nevertheless I have *this* against you, that you have left your first love. **5** Remember therefore from where you have fallen; repent and do the first works, or else I will come to you quickly and remove your lampstand from its place—unless you repent.

Mk 1 opens with Jesus' preaching which connects faith and repentance – both present tense, by the way

Acts 3 – After Jesus ascension, Peter uses the same command "repent" in his preaching to the Jews, further explaining it as conversion επιστρεψατε – aorists this time

Heb 6 – repentance + faith = elementary principles, but also something to do after our initial conversion because the command to repent is given in...

Rev 2 – to the church in Ephesus, so just b/c it is elementary doesn't mean you never come back to it. In fact, failure to repent as a step in ongoing spiritual growth is a very serious breach of relationship with God – it results in the church being extinguished!

Calvin on Reforming the Church

“It is easy to use the words ‘faith’ and ‘repentance,’ but the things are most difficult to perform. Whoever therefore makes the worship of God consist in these by no means loosens the reins of discipline, but compels men to the course which they are most afraid to take. Of this we have most trustworthy proof from fact. Men will allow themselves to be constrained by numerous severe laws, to be tied to numerous laborious observances, and to bear a severe and heavy yoke; in short, there is no annoyance to which they will not submit, provided there be no mention of the heart.”

~Theological Treatises, p.193

Godly sorrow leads to repentance

2 Corinthians 7:8 For even if I made you sorry with my letter, I do not regret it; though I did regret it. For I perceive that the same epistle made you sorry, though only for a while. **9** Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. **10** For godly sorrow produces repentance *leading* to salvation, not to be regretted; but the sorrow of the world produces death. **11** For observe this very thing, that you sorrowed in a godly manner: What diligence it produced in you, *what clearing of yourselves, what indignation, what fear, what vehement desire, what zeal, what vindication!* In all *things* you proved yourselves to be clear in this matter. **12** Therefore, although I wrote to you, *I did not do it* for the sake of him who had done the wrong, nor for the sake of him who suffered wrong, but that our care for you in the sight of God might appear to you. (NKJV)

•Judas confessed, was sorry, and returned the bounty. What did he miss?

•Cf. 1 cor 5 and 2 Cor 2 – excommunication of the sexually immoral man followed by his repentance and re-admittance into the church

•ἡ γὰρ κατὰ Θεὸν λύπη μετάνοιαν εἰς σωτηρίαν ἀμεταμέλητον κατεργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται.

•“*Repentance*” implies a *coming to a right mind*; “regret” implies merely uneasiness of feeling at the past or present, and is applied even to the *remorse* of Judas (Mat 27:3; *Greek*, “stricken with remorse,” not as *English Version*, “repented himself”); so that, though always accompanying repentance, it is not always accompanied by repentance. Repentance” removes the impediments in the way of “salvation” (to which “death,” namely, of the soul, is opposed). “The sorrow of the world” is not at the *sin* itself, but at its *penal consequences*: ~JFB

Repentance in the O.T. שׁוּב/נַחַם

Isa 30:15 For thus says the Lord Jehovah, the Holy One of Israel, “In returning (שׁוּב) and rest you will be saved; in quietness and in trust will be your strength.” But you were not willing. (NAW)

Jer 8:6 I listened and heard, *But* they do not speak aright. No man repented (נַחַם) of his wickedness, Saying, 'What have I done?' Everyone turned (שׁוּב) to his own course, As the horse rushes into the battle. (NKJV)

Psalms 51:4 Against You, You only, have I sinned, And done *this* evil in Your sight — That You may be found just when You speak, *And* blameless when You judge.
5 Behold, I was brought forth in iniquity, And in sin my mother conceived me. **6** Behold, You desire truth in the inward parts, And in the hidden *part* You will make me to know wisdom. **7** Purge me with hyssop, and I shall be clean... **9** Hide Your face from my sins, And blot out all my iniquities. **10** Create in me a clean heart, O God...

Hebrew uses two words which are translated “repent” in English, and both words bring out an important complimentary emphasis:

- Nacham has to do with sighing, regret, emotional impact, even a change of heart.
- Shuv has to do with a change of course. Going the opposite direction.

False repentance in Hosea

Hosea 6:1 “Come, and let us return to the LORD; For He has torn, but He will heal us... **2** After two days He will revive us; On the third day He will raise us up... **3** He will come to us like the rain, Like the latter *and* former rain to the earth.”

6:4 "O Ephraim, what shall I do to you? O Judah, what shall I do to you? For your faithfulness is like a morning cloud, And like the early dew it goes away... **6** For I desire mercy and not sacrifice, And the knowledge of God more than burnt offerings. **7** But like men they transgressed the covenant; There they dealt treacherously with Me. **8** Gilead is a city of evildoers And defiled with blood... **7:2** They do not consider in their hearts *That* I remember all their wickedness... **4** They are all adulterers... **6** They prepare their heart like an oven... **13** they have fled from Me... Though I redeemed them, Yet they have spoken lies against Me. **14** They did not cry out to Me with their heart When they wailed...

(NKJV) Hos. 6 is interpreted by some scholars as the words of the people of Israel either during their current hypocrisy expressed in verses 4 and following (Luther), or at some time in the future when they become truly repentant (Faussett). I am inclined to side with other scholars who place the first three verses in the mouth of Hosea as he calls his fellow Jews to repentance (Delitzsch). But most everybody agrees that verses 4 and following are spoken from God's perspective. These people shimmer with faithfulness to God's covenant for a moment and then quickly lose all pretense of faithfulness (v.4). They offer sacrifices and burnt offerings but do not retain knowledge of God or of His mercy (v.6). They acknowledge at one time a covenantal obligation to God and then they treacherously break it with their disobedience of the 10 commandments (v.7) – even the priests are flagrantly violating the 10 commandments and committing murder (vs. 8-9). 2 Kings 15:25 tells us that 50 men from the region of Gilead assassinated King Pekahiah and his noblemen in Samaria, so perhaps that is what verse 8 is referring to. Their religion is not a religion of the heart but is a religion of outward show. They are not really acknowledging themselves as sinners before God, although they are trying to look religious by going to the temple and offering sacrifices (7:2). In their hearts, they are actually looking forward to continuing their secret sins, heating their hearts like an oven in their excited anticipation of the next drunken orgy (7:6). They talk about God, but what they say about God is not true (7:13). When they wail and howl on their beds about how bad their sin is, they are not crying out to God from their heart out of a heart of repentance (v.14). You see the picture? If Jack Miller is correct in saying that Hosea 6:1-3 is spoken by these hypocritical Jews, then I can see why he found their emphasis on physical benefits (like healing and rain), and quick and easy restoration in 2 or three days suspicious. Thankfully, Hosea provides a good example of a prayer of repentance in the last chapter of his book:

True repentance in Hosea

Hosea 14:1 O Israel, return to the LORD your God, For you have stumbled because of your iniquity; **2** Take words with you, And return to the LORD. Say to Him, "Take away all iniquity; Receive *us* graciously, For we will offer the sacrifices [lit. calves] of our lips. **3** Assyria shall not save us, We will not ride on horses, Nor will we say anymore to the work of our hands, 'You are our gods.' For in You the fatherless finds mercy."
4 I will heal their back-sliding, I will love them freely, For My anger has turned away from him. **5** I will be like the dew to Israel; He shall grow like the lily, And lengthen his roots like Lebanon... **8** Ephraim *shall say*, 'What have I to do anymore with idols?' I have heard and observed him. I *am* like a green cypress tree; Your fruit is found in Me."
9 Who *is* wise? Let him understand these things. *Who is* prudent? Let him know them. For the ways of the LORD are right; The righteous walk in them... (NKJV)

Matthew Henry on v.2: "They were now smarting for sin, under the load of affliction, but are taught to pray, not as Pharaoh, Take away *this death*, but, *Take away this sin*. Note, When we are in affliction we should be more concerned for the forgiveness of our sins than for the removal of our trouble. '... Take it all away by a free and full remission, for we cannot pretend to strike any of it off by a satisfaction of our own.' When God pardons sin he pardons *all*, that *great debt*; and when we pray against sin we must pray against it all and not except any."

Repentance is not...

“I can’t believe I just did that; I’ll try to do better.”

= I don’t believe God’s word that we are bad and hopeless in our sin. We can fix ourselves; we don’t really need Jesus!

Corollary when you are offended:

“I’m surprised at you; I resent what you did!”

Quick-fix repentance: Apologizing for hurtful words or actions, but not for your underlying sinful attitude.

Non-repentance: Sorry you feel that way about what I did

Excuse-making: I can’t help it – who I am/how I feel/how bad my day was

Minimizing: It was just a joke/ a misunderstanding/ an unintentional mistake

Please understand, there may be times when we evaluate things and conclude that we really are not at fault or that someone’s accusation against us is not true. I’m not saying you have to lie and admit to doing wrong things you didn’t do, but I am saying we need to be bold to admit more real sins in ourselves than our flesh would like to admit.

Confession starters

- I wanted other people to think well of me.
- I wanted to be more important than you.
- I wanted you to do what I wanted so I could stay in control of the situation.
- I did not want you to succeed because it would make me look bad.
- I wanted a stable social position, so I belittled you.
- I wanted to get you back for dissing me.
- I wanted to look like I know more than you.
- I wanted people to notice me.

Idolatry with a capital "I"!

Thomas Watson *Doctrine of Repentance*

repentance is a spiritual medicine with 6 special ingredients

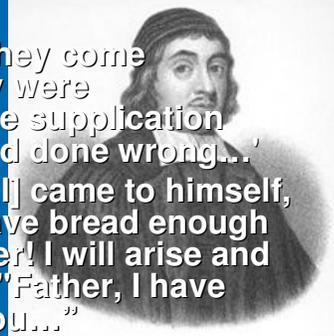
1. SIGHT OF SIN

1 Kings 8:47 [Solomon prayed] ...when they come to themselves in the land where they were carried captive, and repent, and make supplication to You... saying, 'We have sinned and done wrong...'

Luke 15:17-18 "But when he [the prodigal] came to himself, he said, '...father's hired servants have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say to him, "Father, I have sinned against heaven and before you..."

Zech. 11:17 Woe to the worthless shepherd, Who leaves the flock! A sword *shall be* against his arm And against his right eye... his right eye shall be totally blinded.

Acts 26:18 I now send you to open their eyes, *in order to* turn *them* from darkness to light, and *from* the power of Satan to God, that they may receive forgiveness of sins.



Thomas Watson was a Puritan pastor in England in the 1600's and wrote a whole book on repentance. It is challenging reading!

First we need to see our sin. We talked about this in the first sermon in this series about the angle paradigm. Generally, we need help to see our sin, though.

Remember the post-it notes on the back analogy about sin? The parable of the prodigal son in Luke 15 reminds us that God often uses hard times in our life in order to get our attention and point us to our sin. God also commonly uses His word, such as that preached by the Apostle Paul in Acts 26 to open our eyes to the knowledge of sins so that we may repent of them. The alternative of living on in blindness intentionally caused by God is a frightening one. Thomas Watson focuses in on this judgment of God using the word picture from the prophet Zechariah, where God promises to stick a sword into the right eye of those who lead people astray, thus preventing those in rebellion against God from even being able to see. "Disobedience causes blindness" (Bob Sjogren, Destination 2000), yet even that blindness is a mercy from God because it means these rebels will have fewer intentional sins to be held accountable to before God in the judgment.

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repentance is a spiritual medicine with 6 special ingredients

1. SIGHT OF SIN
2. SORROW FOR SIN

Psalm 38:18 For I will declare my iniquity;
I will be in anguish over my sin.

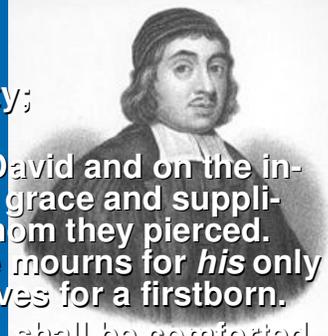
Zech. 12:10 I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn.

Mat. 5:4 Blessed *are* those who mourn...shall be comforted.

Luke 7:37-38 the sinful woman with the expensive perfume
“wept... and began to wash His feet with her tears”

Luke 18:13 ...the tax collector... beat his breast, saying,
'God, be merciful to me a sinner!'

2 Cor. 7:10 godly sorrow produces repentance to salvation



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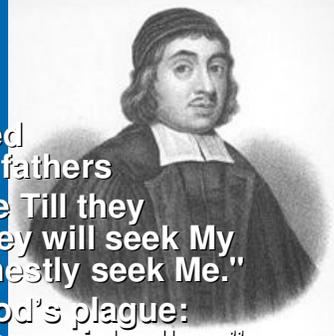
1. SIGHT OF SIN
2. SORROW FOR SIN
3. CONFESSION OF SIN

Neh. 9:2 ...and they stood and confessed their sins and the iniquities of their fathers

Hos. 5:15 "I will return again to My place Till they acknowledge their offense. Then they will seek My face; In their affliction they will earnestly seek Me."

2 Sam. 24:17 David, after census and God's plague:
"Surely I have sinned, and I have done wickedly..."

- Confession should be done "voluntarily... with compunction... sincerely... [confessing sins in] particular... [accepting full blame]... admitting all circumstances... vindicating God's righteousness... resolving not to repeat sin"



Thomas Watson *Doctrine of Repentance*

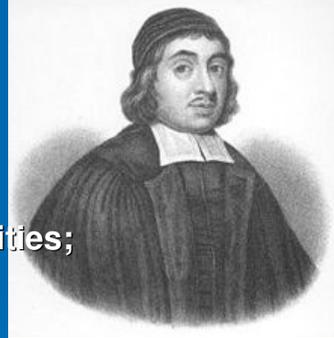
repentance is a spiritual medicine with 6 special ingredients

1. SIGHT OF SIN
2. SORROW FOR SIN
3. CONFESSION OF SIN
4. SHAME AND 5. HATRED FOR SIN

Ezek. 43:10 "Son of man, describe the temple to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern.

Ezra 9:6 I said: "O my God, I am too ashamed and humiliated to lift up my face to You, my God; for our iniquities have risen higher than *our* heads, and our guilt has grown up to the heavens."

Luke 15:21 "I have sinned against heaven and in your sight, and am no longer worthy to be called your son.'



•In the book of Ezekiel, a description is given to the Jews while they are in exile in Babylon of a new temple that will replace the temple destroyed by Nebuchadnezzar, and there is a significant difference between the floor plan of this temple and the floor plan of the temple as the exilic Jews remembered it, particularly in its simplicity. The latter Judean kings had brought idols next-door to it, and even filled the temple courtyards themselves with idols. But that would not be the case in Ezekiel's restoration temple. It was clean of all those "carcasses" and God dwells in its midst. According to Ezekiel 43:10, this vision was intended to put the Jews to shame for their idolatry and make them feel the inappropriateness and offensiveness of the idolatry they had practiced.

•Later on, Ezra led some of the Jews back from captivity in Babylon to rebuild the temple in Jerusalem and he became aware of another sin that the Jews had not yet repented of. They had been continuing to get married to idol-worshipping pagans, even though God had told them to have nothing to do with a family member who said, "Let's go worship idols." Here they were, welcoming idol-worshippers and idol worship into their families! And that just when the Jews were once again "gaining a peg in God's holy place... and seeing a measure of revival in their bondage." This threatened the entire foundation of restoration of the people of God in Jerusalem that was Ezra's life mission. So Ezra spent a whole day in the temple courts just letting the shame of this sin sink in. He tore his clothes, he fasted, he knelt and prayed. And the people responded. They started joining him in the courtyard and confessing their sin and repenting. They had to feel the shame of their sin before they were willing to do the radical, counter-cultural separation from idolatry that was necessary for repentance. What will it take for you to make the radical breaks from all that is against God's nature? Will it take competing with the pigs for husks to eat like the prodigal son did before you feel the shamefulfulness of your sin before God and say, "Father I have sinned against heaven and in your sight and am not worthy to be called your son."

•But if we stop there at feeling shame, we stop short of repentance, and if we stop anywhere short of full repentance, we will just be miserable. We must see that our shame was placed on Jesus. He took on our guilt and our shame and gave us His righteousness and joy. God does not want to keep His children down in the dumps of shame; he wants to turn our mourning into dancing. When the sun comes up in the morning, He wants us to experience His joy.

Thomas Watson *Doctrine of Repentance*

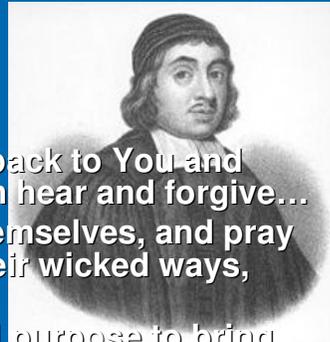
1. SIGHT OF SIN
2. SORROW FOR SIN
3. CONFESSION OF SIN
4. SHAME AND 5. HATRED FOR SIN
5. TURNING FROM SIN

1Kings 8:33 When Your people... turn back to You and confess Your name, and pray...then hear and forgive...

2Chron. 7:14 if My people... humble themselves, and pray and seek My face, and turn from their wicked ways, then I will hear... and forgive...

Jer. 36:3 ...Judah will hear all... which I purpose to bring upon them, that everyone may turn from his evil way, that I may forgive their iniquity and their sin."

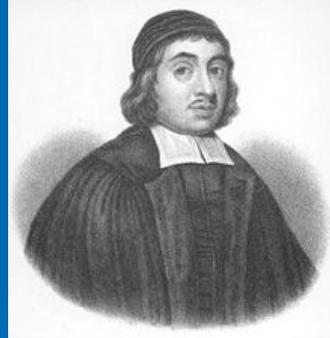
Ezek. 33:14-16 when... the wicked... turns from his sin and does what is lawful and right... None of his sins which he has committed shall be remembered against him... he shall surely live.



Thomas Watson *Doctrine of Repentance*

“repentance is a spiritual medicine with
6 special ingredients:

1. **SIGHT OF SIN**
2. **SORROW FOR SIN**
3. **CONFESSION OF SIN**
4. **SHAME FOR SIN**
5. **HATRED FOR SIN**
6. **TURNING FROM SIN**



If any one is left out it loses its virtue.”

Thomas Watson continued: "True Godly sorrow is..."

1. **Inward** – Of the heart, not just the face
(Matt. 6:16, 1 Ki. 21:27, Acts 2:37)
2. **Ingenuous** – sorrow for the offence, the trespass,
rather than for the punishment – the consequences.
(Ps. 51:3 – "my sin [not the sword threatened] is ever
before me")

INWARD

• **Joel 2:13** And rend your heart and not your garments.

• **Mat 6:16-18** "Moreover, when you fast, do not be like the hypocrites, with a sad countenance. For they disfigure their faces that they may appear to men to be fasting. Assuredly, I say to you, they have their reward. 17 But you, when you fast, anoint your head and wash your face, 18 so that you do not appear to men to be fasting, but to your Father who *is* in the secret *place*; and your Father who sees in secret will reward you openly.

• **1 Kings 21:27-29** NKJV So it was, when Ahab heard those words, that he tore his clothes and put sackcloth on his body, and fasted and lay in sackcloth, and went about mourning. 28 And the word of the LORD came to Elijah the Tishbite, saying, 29 "See how Ahab has humbled himself before Me? Because he has humbled himself before Me, I will not bring the calamity in his days. In the days of his son I will bring the calamity on his house."

• **Acts 2:36-38** NKJV "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." 37 Now when they heard *this*, they were cut to the heart, and said to Peter and the rest of the apostles, "Men *and* brethren, what shall we do?" 38 Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

INGENUOUS

• **Ps. 51:3** My Sin is ever before me (not the sword threatened is ever before me)

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2. **Ingenuous** – sorrow for the offence, the trespass, rather than for the punishment – the consequences.
(Ps. 51:3 – "my sin [not the sword threatened] is ever before me")
3. **Fiducial** – "Lord I believe" Mk. 9:24 "Spiritual sorrow will sink the heart if the pulley of faith doesn't raise it"

FIDUCIAL – done in good faith

•**Mark 9:17-27** NKJV Then one of the crowd answered and said, "Teacher, I brought You my son, who has a mute spirit. 18 And wherever it seizes him, it throws him down; he foams at the mouth, gnashes his teeth, and becomes rigid. So I spoke to Your disciples, that they should cast it out, but they could not." 19 He answered him and said, "O faithless generation, how long shall I be with you? How long shall I bear with you? Bring him to Me." 20 Then they brought him to Him. And when he saw Him, immediately the spirit convulsed him, and he fell on the ground and wallowed, foaming at the mouth. 21 So He asked his father, "How long has this been happening to him?" And he said, "From childhood. 22 And often he has thrown him both into the fire and into the water to destroy him. But if You can do anything, have compassion on us and help us." 23 Jesus said to him, "If you can believe, all things *are* possible to him who believes." 24 Immediately the father of the child cried out and said with tears, "**Lord, I believe; help my unbelief!**" 25 When Jesus saw that the people came running together, He rebuked the unclean spirit, saying to it, "Deaf and dumb spirit, I command you, come out of him and enter him no more!" 26 Then *the spirit* cried out, convulsed him greatly, and came out of him. And he became as one dead, so that many said, "He is dead." 27 But Jesus took him by the hand and lifted him up, and he arose.

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1. **Inward** – Of the heart, not just the face (Matt. 6:16, 1 Ki. 21:27, Acts 2:37)
2. **Ingenuous** – sorrow for the offence, the trespass, rather than for the punishment – the consequences. (Ps. 51:3 – “my sin [not the sword threatened] is ever before me”)
3. **Fiducial** – “Lord I believe” Mk. 9:24 “Spiritual sorrow will sink the heart if the pulley of faith doesn’t raise it”
4. **Great** (Zech. 12:11) – “more than for the loss of dear relations... weeping, baldness... sackcloth” (Isa. 22:12 cf. Jer. 22:10 & 16:6)

GREAT

•**Zechariah 12:10-12 NKJV** 10 "And I will pour on the house of David and on the inhabitants of Jerusalem the Spirit of grace and supplication; then they will look on Me whom they pierced. Yes, they will mourn for Him as one mourns for *his* only son, and grieve for Him as one grieves for a firstborn. 11 In that day **there shall be a great mourning** in Jerusalem, like the mourning at Hadad Rimmon in the plain of Megiddo. 12 And the land shall mourn, every family...

•**Isa 22:12** And in that day the Lord GOD of hosts Called for weeping and for mourning, For baldness and for girding with sackcloth.

•**Jer 22:10** Weep not for the dead, nor bemoan him...

•**Jer 16:6** Both the great and the small shall die in this land. They shall not be buried; neither shall men lament for them, cut themselves, nor make themselves bald for them.

•Not to say that it's never right to grieve a death. The point is that mourning over sin is more important than mourning the loss of a loved one. When sin is the issue and God is striking people dead because of their unrepentance, don't waste time mourning at funerals; repent of the sin first so that you don't have to go to so many more funerals!

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4. **Great** (Zech. 12:11) – “more than for the loss of dear relations... weeping, baldness... sackcloth” (Isa. 22:12 cf. Jer. 22:10 & 16:6)
5. **In some cases joined with restitution** (Num. 5:7, Luke 19:8) – includes righting forefathers’ wrongs with the heirs of those wronged.
6. **Abiding** – habitual” (not like Peter Cottontail!)

RESTITUTION

•**Numbers 5:6-8** NKJV "Speak to the children of Israel: 'When a man or woman commits any sin that men commit in unfaithfulness against the LORD, and that person is guilty, 7 then he shall confess the sin which he has committed. **He shall make restitution for his trespass in full, plus one-fifth of it, and give it to the one he has wronged.** 8 But if the man has no relative to whom restitution may be made for the wrong, the restitution for the wrong *must go* to the LORD for the priest, in addition to the ram of the atonement with which atonement is made for him.

•**Luke 19:8-10** NKJV Then Zacchaeus stood and said to the Lord, "Look, Lord, I give half of my goods to the poor; and if I have taken anything from anyone by false accusation, I **restore fourfold.**" 9 And Jesus said to him, "Today salvation has come to this house, because he also is a son of Abraham; 10 for the Son of Man has come to seek and to save that which was lost."

ABIDING

•“Little Peter Cottontail hopping through the forest picking up the field mice and bopping them on the head. Along came the good fairy and she said, ‘If you don’t behave, I’m going to turn you into a goon!’” But Peter Rabbit’s good behavior is not abiding. He keeps going back to bopping those poor field mice on the head. So finally after three warnings, the good fairy turns Peter into a goon. The moral of the story is a really awful pun: “Hare today and goon tomorrow.” So anyway, when it comes to repentance, don’t be here with God today and gone tomorrow.

GCL summarized Watson’s many points as:

-Oriented toward God rather than toward myself (Ps. 51:4)

-Motivated by Godly sorrow rather than mere regret (2 Cor. 7:10)