

King James Bible Study Correspondence Course

An Outreach of Highway Evangelistic Ministries
5311 Windridge lane ~ Lockhart, Florida 32810 ~ USA

REPENTANCE

Lesson 1

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I. Seven reasons why the doctrine of Repentance is important.

- John the Baptist began his public ministry by calling on men to repent. Matthew 3:1-2 (KJV)
- Jesus also began His ministry by calling on men to repent. Matthew 4:17
- Jesus commanded His disciples to preach that men must repent Mark 6:12 (KJV) (See, also. Mark 1:15.)
- Before Jesus was taken up into heaven, He directed His followers to evangelize the world by preaching repentance. Read Luke 24:36-53; Luke 24:46, 47.
- The Apostles preached repentance. Acts 3:19; Acts 20:21 (KJV)
- God's command to all men everywhere is the same. Acts 17:30 (KJV)
- God's mercy is revealed by II Peter 3:9b. (KJV)
- Failure to heed God's call to repentance can mean only one thing, eternal damnation. (Read Luke 13:1-5.) *"I tell you. Nay: but, except ye repent, ye shall all likewise perish"* Luke 13:3, 5 (KJV)

NOTE: This lesson concerns repentance that is essential for the new birth. Those who are already saved and who grieve the Spirit (Ephesians 4:30) must also repent, resulting in confessing sins committed, and thereby being restored to fellowship with God (I John 1:9).

II. True Repentance

Biblical repentance is four-fold. It starts with recognizing the sinfulness of your own heart, which is in complete rebellion against God as an unsaved sinner. It involves a change of mind that leads to changed attitudes, desires, and purposes.

a. Repentance involves a change of view realizing that you are a sinner

Romans 3:23 says *"For all have sinned, and come short of the glory of God;"* (KJV)

We are all unrighteous, we are all sinners. Psalm 53:3; Romans 3:10.

Sin has many aspects (or faces). Sin is:

1. Transgression: overstepping the law (missing the mark) I John 3:4.
2. Error: a departure from right Romans 3:23; James 5:20.
3. Trespass: stepping into the area of Divine authority in self-will. Ephesians 2:1.
4. Lawlessness: spiritual anarchy Romans 5:13.
5. Unbelief: insulting God, not believing He is trustworthy. John 16:9; I John 5:10.
6. Unrighteousness: failure to meet God's standard Romans 6:13; I John 5:17a; Romans 3:23.
7. Iniquity: injustice, wickedness Matthew 24:12.

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We need to, recognize that the above words describe our fallen nature, which separates us from God. You must understand that you are a sinner, so you will understand why it is imperative that **YOU MUST REPENT!** Without a clear knowledge of the biblical doctrine of sin and its meaning to us as individuals, there cannot be scriptural repentance.

b. Repentance involves a change of mind

In the parable of the two sons (Matthew 21:28-32), the one son said, "I will not: but afterward he repented, and went" (Matthew 21:29). The Bible makes it clear that he changed his mind. Before someone is saved, he may think he is not so bad, but when he learns what the Bible says about God and sin, he finds that God is a Holy God Who hates sin. Here is what the Bible says about our righteousness Isaiah 64:6. We have all come short of God's Holy nature. Romans 3:23. "All" includes everyone. You, me, your Mother, Father, your Priest, Pastor, your Grandmother **EVERYONE!** Realizing now that we are all sinners destined for a devil's Hell we now change our mind about ourselves and about sin. Now we see God as a God of Justice Romans 3:26), Who must punish man's sins, and we learn that only God has given us a free gift: John 3:16 . God is not a God of wrath, but a just God of love who has gone to the limit to save men from Hell. *Say unto them, As I live, saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die.....? Ezekiel 33:1(KJV)* We then change our mind about God and His justice and righteousness.

The prodigal son (Luke 15:11-24), when he had spent all that he had in riotous living in a far country and had nothing to eat but the husks that the swine ate, came to his senses. He changed his mind about the freedom and benefits of the far country and realized that the things he really was looking for were to be found, not in the far country by riotous living, but in his father's own household that he had left.

Luke 15:17. This young man had a great change of mind. When Peter, on the day of Pentecost, called the Jews to repent Acts 2:14-40, he called upon them to **change their minds** regarding Christ. They had considered Christ to be nothing more than another man, but Peter says His resurrection from the dead and His ascension were positive proofs that He was none other than the Son of God, the Saviour of the world, as He had claimed to be. They should now change their minds about Him and accept Him as the Messiah for whom they had waited so long.

It is often common to think that repentance is only heart anguish and sorrow. There is no reason why sorrow expressed, (perhaps, in tears and crying) could not go along with, or lead to, repentance; but this type of sorrow, itself, is not repentance. To repent literally means "a change of mind." Sorrow (an urge to self-condemnation) is not New Testament repentance. New Testament repentance is a call to a changed mind that leads to changed attitudes and desires and a changed course of action.

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Is repentance necessary for salvation? yes! Repentance is essential for salvation and none can be saved apart from it. Repentance is not an isolated act, but is a part of believing Acts 26:20 (KJV)

c. Repentance involves a change of attitudes and desires (II Corinthians 7:9,10). However, the power for deliverance from sin is not present until the Holy Spirit enters your life at salvation. Men who do not realize how terrible sin is, and that it is an offense against a holy and righteous God, will see little need for any change of heart. But when men come face to face with their own sin, placed alongside the perfect righteousness and sinlessness of Christ, they realize how far they fall short. This realization (of sin and complete unworthiness) should make men hate the sin, which has brought them so low, and give them a desire to get rid of it. The Pharisee and the publican (Luke 18:9-14) showed two completely different attitudes toward sin. The Pharisee's sin was so hidden behind his own self-righteousness that he did not see it, but the publican's sin was open before God and himself, which showed him how awful it was. He beat upon his breast (Luke 18:13), indicating his sorrow of heart in sinning against a Holy God. Every man who truly comes face to face with his sin will experience some sorrow of heart for his sin. We need to guard against the idea that our salvation depends on the amount of emotion we feel or display. God does not have to be persuaded to save us by much crying and pleading. Salvation depends on our faith in believing (although deep emotion may be experienced).

Not all sorrow for sin is Godly sorrow. For example, a man gets caught robbing a shop, and kills the shopkeeper in an attempt to escape. He is soon captured by the police, found guilty of murder, and sentenced to die. As he faces death he says he is sorry, but what he really means is that he is sorry he was caught and has to die for the crime. The lust of the flesh causes some to indulge in a life of sin. When the wages of sin begin to catch up with them and they are dying of a dreadful disease, they say they are sorry and wish they had their lives to live over again. But they are really only sorry that they have to reap what they have sown. If the man who murdered the shopkeeper could turn back the pages of time and live his life over again, he might think he would do differently, but he would not, because he is a murderer at heart. Those who give their bodies to their own lust would yield their bodies to the same evil desires again if they had their lives to live over, because their hearts are evil.

For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. II Corinthians 7:10. (KJV)

Godly sorrow will lead to a change of mind and a turning away from sin, which leads to salvation. Godly sorrow is realizing that when we sin we have broken God's commandments and have sinned against Him. Saul sinned against the Lord, he said,

And Saul said unto Samuel, I have sinned: for I have transgressed the commandment of the LORD, and thy words: because I feared the people, and obeyed their voice. I Samuel 15:24 (KJV) But he regarded his sin lightly, and wanted it

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hidden from the people, *"I have sinned: yet honor me now . . . before the elders of my people, and before Israel ..."* (I Samuel 15:30), so that he might go on as their king as though nothing had happened. Godly David sinned against God (II Samuel 11), but repented in tears with a sorrowful heart.

Writing his psalm of repentance (Psalm 51), he said, *"Against thee, thee only, have I sinned, and done this evil in thy sight"* Psalm 51:4a.

Godly sorrow causes Christians to confess their sins to God and turn from them. True repentance is being so sorry for your sin that you quit it and turn to God for strength to live for Him. There can no longer be any of the old hardness to sin. Instead you must come to hate and abhor sin. Repentance does not ask, "What will my sin bring into my own life"? Instead it asks: "What does my sin mean to God? How have I grieved Him"?

d. Repentance involves a change of PURPOSE

This change of purpose includes confession of sin to God, forsaking of sin, and turning to God. The three go hand in hand and cannot be separated. One is not enough, or even two; all three are required.

- Confession
- Forsaking sin
- Turning to GOD

The prodigal son said, "I will arise . . . And he arose . . ." (Luke 15:18, 20). He not only thought upon his ways and felt sorry because of them, but he turned his steps in the direction of home. Repentance is not only a heart broken **for** sin, but, also, **from** sin. Repentance is an inward act of the will, and takes place within, it shows itself in at least three positive ways:

- confessing our sinfulness and our sins to God
- forsaking (turning away from) our sins
- turning to God.

1. Change of PURPOSE in confessing our sins to God

Our whole purpose in the past has been to try to hide our sins, both from those around us and from God. Nothing, however, can be hidden from God. His all-seeing eye is constantly upon us: *The eyes of the LORD are in every place, beholding the evil and the good* Proverbs 15:3 (KJV)

The Psalmist said, *For I will declare mine iniquity; I will be sorry for my sin.* Psalm 38:18. (KJV)

When the publican prayed, he beat upon his breast and said, *"God be merciful to me a sinner"* (Luke 18:13). The lost son said, *"I have sinned against heaven"* (Luke 15:21). *"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy"* (Proverbs 28:13). As Christians, we must confess to God the sin we expect Him to forgive and blot out.

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We must also confess to men in so far as they have been wronged by our sin. *"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" Matthew 5:23, 24).*

"Confess your faults one to another, and pray one for another . . ." James 5:16).

Many Christians are hindered in living the Christian life today by sin that has been confessed to God, but which has not been confessed to those who know the sin is there and has been hurt by it. These sins remain a constant wall to hinder our working together in love.

a. **When confessing to another about your sin**

Extreme caution must be exercised here, however, to be sure that more harm is not done by confessing the sin than is already done. Sins that are known to one another should be confessed to one another, but sins that are not known to the one against whom the offense is committed should not be confessed to him, when by your confession you would lead him to sin in having a wrong attitude toward you. *"If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" I John 1:7.* In restoring fellowship with the brother, your fellowship is restored with the Lord.

Note again that the repentance spoken of here includes sins that we commit after salvation as well as those before. Both types of sin should be confessed to those hurt by the sin as outlined previously. Confession is a mark of true repentance in the sinner, and leads to restoration of fellowship with God (as well as with the others involved).

2. Change of PURPOSE in forsaking sin

"Let the wicked forsake his way, and the unrighteous man his thoughts . . ."

Isaiah 55:7. *"Whoso confesseth and forsaketh them [his sins] shall have mercy"* Proverbs 28:13b. Some people seem to enjoy confessing their sins over and over again in such vivid picturesque terms that they live again the experience of the original sin. Once the sin is confessed, it must be forever put aside. We must put from our minds that which God has already blotted out of His remembrance. Confessing the same sin over and over, after it has been forgiven, dishonors God. It implies either:

- that we did not believe God when He promised full forgiveness in Christ or
- that possibly we have not really repented and turned from our sins.

Forsaking sin means to turn away from it never to return to dwell on the memory.

If we could see sin as the vicious serpent it is, we would not hesitate to let it go once and for all, since it is blotted out by the blood of Jesus Christ that *"cleanseth us from all sin" I John 1:7.* God promises not to remember our iniquities [sins] any more Isaiah 44:22; Hebrews 8:12 and 10:17. He warns against thinking we will be heard for our much speaking Matthew 6:7. This "forsaking" implies some effort on our part a definite commitment. Review Romans 6:12, 13

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a. Before Salvation

Webster defines "forsake" as "to give up, renounce." From this definition, it would indicate that one could "renounce" sin in the sense of opposing; but "to give up" implies the power to do so, which is not present before salvation. Before salvation we do not have the knowledge to recognize sin as sin nor the power to forsake sin. Too often we fail to realize that God's standard is not the same as our cultural standards, or even, perhaps, our denominational church standards. Note that God does not require us to **do** any works for salvation Ephesians 2:8-10, but to simply accept the sacrifice of Christ as a gift. Before salvation we are "dead in trespasses and sins" Ephesians 2:1. Repentance includes a willingness to turn from sin to the Lord. His Holy Spirit will show us, through His Word, our sinful state, and what God's standard is (absolute holiness).

b. Forsaking sin after salvation

This now becomes a two-fold matter:

- obedience
- ability (power).

Romans 8:13 tells the believer to "mortify [put to death] the deeds of the body." But the power to do this comes from God, through His Holy Spirit, Who lives in you because you are His child Romans 16:25; I Corinthians 2:5).

The Scripture declares, *"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"* I John 1:9. It may be that you will have more guilt as you read the God's word. There will be doubts because of an awareness of sin in your life, which in turn produce feelings of guilt, and may cause a question about whether you are really saved. This is a device of your old nature, who was ultimately taught by the devil, to make you ineffective in your Christian life. This forsaking implies some responsibility on our part: a definite commitment. See Romans 6:12-13

c. Making Restitution

The word of God is plain that if someone sins by doing wrong against another, such as stealing or destroying his property, it must be made right to restore a right relationship with him and with God. The Old Testament had definite requirements for paying back for stolen property Exodus 22. Jesus expressed the same thought in the Sermon on the Mount Matthew 5:23, 24, that before an offering is made to God we need to be reconciled with our brother. Zacchaeus illustrated this principle when he offered to restore anything wrongfully acquired four-fold Luke 19:8. So if we expect to receive God's blessing, we must make right the things that we can, always allowing the Holy Spirit to guide us in what we should do.

3. Change of PURPOSE in turning to God

Every step unregenerate (unbelieving) man takes is away from God. Turning from sin does not profit anything unless we turn to God. Paul under the inspiration of the Holy

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Spirit reminded the Thessalonians how they had turned *"to God from idols to serve the living and true God"* I Thessalonians 1:9. When Paul was giving his testimony before King Agrippa, he told how Jesus had spoken to him in a vision on the road to Damascus, telling him that he was to turn men *"from the power of Satan unto God, that they may receive forgiveness of sins . . ."* Acts 26:18. See I Peter 1:16 a Holy God. *". . . present your bodies a living sacrifice, holy, acceptable unto God . . ."* Romans 12:1. The purpose of life changes as the new Christian grows in this experience of salvation. His desire will be to become holy. The importance of repentance is not always recognized as it should be. Some even call upon the unsaved to accept Christ and to believe (to enjoy the benefits of the Christian life) without ever showing the sinner that he is lost and needs a Saviour. Some go to the other extreme and teach that the aspect of repentance that involves turning from sin is a form of works for salvation, thereby trying to eliminate the entire need of repentance for salvation. We have seen that these ways are not the Bible way. To embrace Christianity without Bible repentance may be a reaction to the insistence of some that repentance is a work to be performed, such as punishing the body by fasting and penance or insisting on some additional experience in order to merit favor with God. We have already learned that no one can do anything good enough to earn His favor. We need to guard ourselves against these false teachings.

III. Aspects of Repentance

a. Divine

Repentance is a gift of God. *"Then hath God also to the Gentiles granted repentance unto life"* Acts 11:18b. *"God peradventure will give them repentance to the acknowledging of the truth"* II Timothy 2:25b; Acts 5:30, 31.

"For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord" Romans 6:23.

This gift, as originating with God, is mentioned in Acts 5:30, 31 and Acts 11:18, and in II Timothy 2:25. Repentance cannot be worked up from within. It is given from God. You may rightly say then, "How am I responsible for not having it?" "Because God has commanded us to repent" Acts 17:30

b. Human

There is a human aspect to repentance. Acts 2:37,38,41: *"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them. Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."*

The very Gospel that demands repentance produces it. God gives the ability to fulfill His commands. When the people of Nineveh Jonah 3:5-10 heard the preaching of the word of God, they believed the message and turned to God. It is not every message that produces repentance, but the message of the Gospel that God uses as the

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instrument to bring about repentance. This message must also be preached in the power of the Holy Spirit. I Thessalonians 1:5-10; I John 5:6; I Peter 1:12. See II Peter 3:9. Prosperity often leads men away from God, but God intends that it should lead men to Him. *"Or despises! thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?"* Romans 2:4. Great revivals usually come in times of great difficulty. *"As many as I love, I rebuke and chasten: be zealous therefore, and repent"* Revelation 3:19; Hebrews 12:6, 10, 11. These Scriptures teach us that the chastisements of the Lord are for the purpose of bringing His wandering children to repentance. God oftentimes uses the loving, Christian reproof of a brother to be the means of bringing us back to God. II Timothy 2:24, 25. This principle applies both to the unsaved sinner and the sinning Christian even though, as we have seen, there is a difference in the repentance of the two.

V. Results of Repentance

a. Repentance causes rejoicing in heaven

"There is joy in the presence of the angels of God over one sinner that repenteth" Luke 15:10. *"Likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance"* Luke 15:7.

b. Repentance brings pardon and forgiveness of sin

"Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon" Isaiah 55:7.; Acts 3:19. Repentance is a necessary step to forgiveness and prepares us for pardon.

c. The Holy Spirit indwells those who repent and believe

The Bible teaches, *"repentance toward God, and faith toward our Lord Jesus Christ"* Acts 20:21. The person who stubbornly refuses to repent restrains the Holy Spirit from doing a saving work of grace in his heart. **Romans 8:9**

V. Conclusion - Summary

The importance of repentance is shown by the prominence it is given in the word of God. It cannot be emphasized too much. It is not something we give to God, but an attitude of heart necessary to believe unto salvation. It is four-fold:

1. RECOGNITION OF SIN
2. CHANGE OF MIND
3. CHANGE OF ATTITUDES
AND DESIRES
4. CHANGE OF PURPOSE

KJV

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REPENTANCE

Lesson 1

Name _____

1. What did Jesus command His disciples to preach?
2. Why is the doctrine of repentance important?
3. What does the word for "repent" mean?
4. Which person is an example of the change of mind that takes place at repentance?
5. What kind of feeling do we get when we fully realize that sin is crime against a holy God?
6. Our salvation is conditioned on
7. What is the result of **Godly** sorrow?
8. Which of the following men experienced true repentance?
9. What is Psalm 51 called?
10. What will be the result of the change in purpose involved in repentance?
11. When should sin be confessed to another person?
12. A Mark of true repentance in the sinner is:
13. What does it mean to forsake sin?
14. What should we do after sin has been confessed and forsaken?
15. How are we shown our sinful state and God's standard?
16. Forsaking sin after salvation is what two-fold matter?
17. How is repentance produced in our hearts?

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18. Why does God chasten His children?
19. How is the human side of repentance produced?
20. What is the meaning of making restitution?
21. What message does God use to produce repentance?
22. Why does repentance cause rejoicing in heaven?
23. What is Godly sorrow?
24. Which change includes the other three and is the most important?
25. What gives a Christian the ability to live a Godly life?



Scripture Memorization, Write out these verse on the back page Acts 3:19; Acts 17:30; Luke 13:3, 5. scriptures must be in KJV.

Are you willing to repent now?

You know that you are a Sinner!

What are you waiting for?

Confess to GOD that you are a sinner!

What has sinning done for you in your life?

It is time to forsake that sin now!

Get down on your knees and call on GOD, HE is waiting to hear from you, ask HIM to forgive you of your sin, ask HIM if HE would allow HIS precious SON the LORD JESUS CHRIST to take away your sin and welcome you into heaven. (HE will is you ask HIM sincerely)

Ask HIM to make you the person that HE intended you to be.

Now thank HIM, for all the HE has done and is going to do in your life.

Go find a KJV Bible and start in the Book of St. John and read it, then read Psalms 119 and then read the Gospels, Matthew Mark, Luke and 1 John.

Go find a Bible Believing Church and attend each time the doors are open.

Pray and get Baptized (this is the first act of obedience)

Any questions?