

## December 2017 Christian Repentance

3. “*Not to be repented of:*” - *ametamelētos*. The word is the same as *metamelomai* which meant to have regret, or to feel sorry about something, but with the *a* – negative prefix attached to it, it means to not feel sorry about something, or to have no regret over it. When one is caught up in the world system, or under the destructive control of some element of the sin nature, or in reversionism outside the life of the spiritual life dynamic and you are delivered from that, then you can be sure there is no regret when you get out of it. And there is no regret over the things and people you left behind either!

There is the analogy of the straying sheep who wandered away from its master and got caught up in the briars and brambles of the thickets. It calls out for its master, the shepherd then goes over and takes his crook and proceeds to pull him out leaving quite a bit of his wool behind. The wool refers to our production in this life, and when we are caught up in the world system and the Lord takes us out, we often will leave quite a bit of our money behind. You can be sure the sheep doesn't want to go back into the thicket and every believer taken out of reversionism doesn't want go back to it either!

4. “*But the sorrow of the world worketh death*” - *he de tou kosmou lupe thanaton katergazetai*.

There is the world system and the things of the world; and there is a love for the world system and the desire to have the things the world has to offer. When a believer sets his heart on having these things and being a part of the world system, when he has become entrenched in the system where his heart, his dreams, thoughts and aspirations are centered around the world system sets the stage for grief.

Grief, as we know, is a separation from, or loss of a love object. When the believer realizes that he will never have the things of the world like so many other people have, or if he has some of them and loses them, then grief sets in because he is still attached to the world. Grief is the emotional pain of what we call de-attachment. Believers can become attached to the things of the world, but when they are de-attached from them, then grief enters in, usually also accompanied by anger.

Grief over the world system shows that the believer is “worldly”. And death here is a synonymous term for reversionism. As it says in Ephesians 5:14, “*Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*” The Christian in reversionism is one who is living in the flesh nature, gratifying their lusts and is totally focused on the world system to see what he or she can get from it. Believers who live like that are living outside of the spiritual life dynamic. So for them to repent, it's like arising from the dead!

### K. The benefits of repentance. v.11

“*For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.*” 2 Corinthians 7:11 - *ιδου γαρ αυτο τουτο το κατα θεον λυπηθηναι 'υμας ποσην κατειργασατο 'υμιν σπουδην αλλα απολογιαν αλλα αγανακτησιν αλλα φοβον αλλα επιποθησιν αλλα ζηλον αλλ εκδικησιν εν παντι συνεστησατε εαυτους 'αγνους ειναι εν τω πραγματι.*

1. “See what this godly sorrow has produced in you” – *idou gar auto touto ta kata theon lupethenai posen kateirgasato*. To **see** is the aoist middle imperative of *eidon*; **sorrow** is the aoist passive infinitive of *lupeo*; and to **produce** is the aoist middle indicative of *katergazomai*.

Paul is commanding them to see using the verb horao, in that, he wants them to think about all the positive benefits that repentance has brought about for them. The aoist imperative tell us that he wants them to do this **now**, and the middle voice tells us they will be **benefited** for doing it. Think about our lives before we were saved and now look at them. Think about our lives and the condition of our souls before we got on doctrine and now look at them. Do you want to go back? No!

*Horao* meant to observe something with a discerning eye, that is, to use thought in the matter. It is to look at what has happened and let that sink in. Before repentance we were wrapped up in the **world system of Satan**, but now we are absorbed into the doctrinal system of God. The **Doctrinal System of God** entails attending a local church, or are a part of a local church ministry, under the doctrinal teaching of a grace oriented Pastor-Teacher, living in the dynamic of the new man that God created in us empowered by the filling of the Holy Spirit.

If a believer departs from the doctrinal system of God by: 1) being negative to doctrine, or having an emotional reaction to some doctrines that are taught; 2) refuses to assemble under face to face teaching; 3) having rebelliousness, resentment, or refusal to submit to the Pastor-Teacher's authority; 4) refuses to live in the new nature by putting off the old nature through confession of sin to God; 5) refuses to submit to the filling of the Holy Spirit; 6) careless about, or refuses to apply BD to their life, then that believer will eventually end up in reversionism.

So we want to look at the two systems that are in operation here on earth. There is the doctrinal system of God, then there is everything outside of it referred to as the world system of Satan. The word **world** is *kosmos* and it denotes an orderly arrangement of things. The word **system** is defines as a regularly interacting or interdependent group of items forming a unified whole comprising a method of procedure for one's life.

We translate the word *cosmos* as the world system because it is an interlocking concept of things that are designed to keep the people on earth under the control of Satan. The world system is his way of controlling the planet, which he took over when Adam sinned against God. Luke 4:6, “*And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered (paradidomi – handed over, or transfer of power), unto me; and to whomsoever I will I give it.*”

The doctrinal system of God is based upon: the Word of God; faith in it and faith in God; the filling of the Holy Spirit; attendance or identification with a local church that teaches God's Word; a life of integrity; and a life of obedience to God. The world system of Satan is based upon: lusts, sin, carnality, pride, arrogance, money, materialism, etc., etc.. It is comprised of 3 major concepts: 1) religion, 2) economics, 3) government. It is anti-God, anti-Christ, anti-faith, anti-grace and anti-Bible Doctrine.

When believers are caught up in one or more areas of sinning, then they are to **confess** their sins to God. 1 John 1:9, “*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.*” But if we are living our lives outside of the doctrinal system of God and are living in the world system of Satan, then we need to **repent!**

**Satan's system** is based upon: human good, human sin, human viewpoint, Satanic viewpoint, no local churches that are doctrinal, no spiritual gift of Pastor-Teacher, (the guardians of the doctrinal system of God), no spiritual gifts rather men and women operating in the areas of their own strengths and abilities, no new nature operation, no worship of *Yahweh*, (Satan wants it for himself) and no grace, rather it is based upon man's works where man gets the glory not God.

His system has peoples, nations and governments; it has the means of educating, rather indoctrinating, which does not include the local church; it has its centers of religion that are not based upon the truth of God's Word; it utilizes deception, lies, half-truths, legalism and self-glorification; it has a political and economic structure. It has its goals, means, pursuits, desires, drives, ambitions to occupy men's time.

Many are the Christians whose hearts are in the world system. They may attend some type of a church and have some form of religious ritual they adhere to throughout the day, but they do not live by the dynamic found in the doctrinal system of God. These believers need to come to their senses, realize where they are, see how far they have fallen and get back into the Word of God. We call this having a change of mental attitude, or **repentance**.

**Carnality** is where the believer has momentary lapses into the flesh nature, or a pattern of living in the flesh nature. It is in the flesh that the resident sin nature in the body is in control and the believer will go into various forms of legalism or lasciviousness. They will be under the control of the lusts of the flesh nature, (over 28 of them), or the emotions of the flesh nature, (7 of them). These believers will need to confess their sins to God and start focusing once again on BD and the faith rest drill.

**Reversionism** is where the believer, who by now is totally under the control of his/her sin nature, and has rejected the entire doctrinal system of God. Their pride may have lifted them up to the place where their self righteousness is paramount. In their legalism they are right in their own eyes and the things they are doing they are doing for God. Other believers may go to the opposite end and start living in various forms of lasciviousness. What they need to do is have a change of mental attitude toward Bible Doctrine and the spiritual life God has given them, turn their souls once again to God and his Word and start living by faith once again.

**Repentance** is a change of mental attitude and a turning back to the Doctrinal System of God. **System** being a group of units so combined as to form a whole comprising a method of procedure for one's life. **Doctrinal** because it is based upon the teaching of the Word of God. And **God** because he is the One who created it and gave it to us as a gift for us to live by in his grace, so as to satisfy his justice. In repentance there is also the two ideas of conversion and faith. **Conversion** is a turning of the soul back to God and his Word, which also says that we must turn away from that which we are presently occupied with, and **faith** is the idea of faith in God and his Word.

It is made up of the following units: 1) Bible Doctrine, 2) the local church, 3) Pastor-Teacher, 4) Spiritual gifts ministering to the body of Christ, 5) living in the new nature, 6) putting off the old nature, 7) the true filling of the true Holy Spirit, 8) confessing sin biblically, 9) thinking DVP, 10) prayer, 11) fellowshiping with other believers, 12) worshipping God in spirit and truth, 13) walking by faith, 14) application of BD to one's life, 15) living one's life by the standard of grace, 16) doing the will of the Father, 17) personal sacrifice of one's own goals, 18) undeserved suffering, 19) spiritual renewal, 20) meditation on God's Word, 21) separation from people who do not walk with God.

2. “*What carefulness it wrought in you*” - *posen humin spouden*. *Spouden* had the following ideas in it: earnestness, zeal, diligence, hasten to do a thing, to exert oneself, to put oneself to do something for someone, to stop putting yourself out any longer for our own lusts and pleasures, but now to do things for Christ and his Word.

Many Christians seem to go in cycles. They started “on fire” for the Lord, but then after awhile start to cool off. They hire a new Pastor, or bring in some Evangelist, or traveling preacher, who gets people built back up, then they want to get involved in the ministry, give money, help out in some way, then they start to cool off.

But when believers have a repentant change of mental attitude toward the doctrinal system of God, they will be wanting all the doctrine they can get and do what they have to do so they can be fed the Word. They often will even move to another town where doctrine is being taught and will avail themselves of that doctrinal Pastor's teaching every opportunity they have. ***Spouden*** denotes that change in mental attitude toward Christ and the things of the Lord that repentance accomplishes.

3. “*What clearing of yourselves,*” - *alla apologian*. ***Apologia*** is a verbal defense of something from which we get the word apologetics. It's to stand up for what's right, for truth, for doctrine, for grace, for the things of the Lord, for righteousness, etc.. Instead of going along with the evil in our society, you stand up for what's right by opening your mouth and speaking doctrinal truth.

1 Peter 3:15, “*But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:*” is the Christian giving an answer, verbally defending himself of why he has the sure hope of eternal life. Not to grab every passer by in the street, but an answer to the one who asks you the reason for your hope.

***Apologia*** is to stand up and defend the different aspects of the doctrinal system of God. We take our stand on grace versus works, not only in the area of salvation, but in how God blesses us in grace after we're saved; we take our stand for faith versus works; we take our stand on Bible Doctrine versus all the religious programs and entertainment concepts going on in churches today. We stand for the local church, the Pastor-Teacher, spiritual gifts ministering to the body of Christ, living in the new nature, putting off the old nature, the true filling of the true Holy Spirit, confessing sin biblically, thinking DVP, prayer, fellowshiping with other believers, worshiping God in spirit and truth, walking by faith, application of BD to one's life, living one's life by the standard of grace, doing the will of the Father, personal sacrifice of one's own goals, undeserved suffering, spiritual renewal, meditation on God's Word, separation from people who do not walk with God.

4. “*Yea, what indignation,*” - *alla aganaktessin*. ***Aganaktessin*** had the idea of being irritated over something and came to be known as indignation. It's an anger aroused over something that is base, distasteful, or evil. It is an anger that proceeds from personal integrity. It's similar to the idea of God's wrath, which is his anger that is aroused over sin. For us, it's **anger aroused over evil**.

Where at one time, while the believer was in reversionism, they were loving, or at least accepting the evil going on around them in their sinful societies. Whatever the laws were, whatever the sinful conduct the people in society were doing, they accepted and did nothing about them, nor even spoke up against them, but all that changed after they repented.

Psalms 97:10, “Ye that love the LORD, **hate evil**: he preserveth the souls of his saints; he delivereth them out of the hand of the wicked.” Proverbs 8:13, “The fear of the LORD is to **hate evil**: pride, and arrogancy, and the evil way, and the froward mouth, do I hate.” Amos 5:15, “**Hate evil**, love good; maintain justice in the courts. Perhaps the Lord God Almighty will have mercy on the remnant of Joseph.” Romans 12:9, “Love must be sincere. **Hate what is evil**; cling to what is good.”

Again we go back to the two systems on earth today; there is the doctrinal system of God and there is the cosmos system of Satan. Satan's system is based upon lies, deception, covetousness, greed, corruption, materialism, lusts, emotions, religion, pride, boasting, self-glorification, the rejection of Bible Doctrine, the rejection of faith and the rejection of grace. While God's system is just the opposite. After repenting the believer's soul is now indignant to those things he left behind in the world.

5. “Yea, *what fear*,” - *alla phobon*. There is a good and bad sense to the word **fear**. In the bad sense it speaks of being afraid of something getting to all the various ideas found in the fear complex. But in the good sense there is the idea of having a healthy respect for something, thus causing the individual to change his ways or correct his actions.

Here **fear** is used in a good sense meaning to have a respect for God and his ways. God loves us and has saved us and we are his children, but he still is righteous and just and will deal with sin, whether it is found in our lives, or the unsaved out there. The fear of God knows that and has a healthy respect for the ways of God; consequently one's fear of God motivates one to live righteously.

The unsaved and wicked have no fear of the Lord, and neither do Christians living in the world system and carnality. The tyrant, Nimrod, had no fear of the Lord, but he wanted man to fear him. This is the pattern of the tyrants of the world. That's what Abraham said about Abimelech and his country. Genesis 20:11, “And Abraham said, Because I thought, Surely the fear of God is not in this place; and they will slay me for my wife's sake.”

Psalms 111:10, “The **fear of the Lord** is the beginning of wisdom; all who follow his precepts have good understanding. To him belongs eternal praise.” Proverbs 1:7, “The **fear of the Lord** is the beginning of knowledge, but **fools** despise wisdom and instruction.” Proverbs 9:10, “The **fear of the Lord** is the beginning of wisdom, and knowledge of the Holy One is understanding.”

The humble believer, the doctrinal believer, understands that God is righteous, he is perfectly holy and he is just. And as such his righteous nature is displeased with sinful conduct and so his justice demands that he punishes it! And so, not because he is terrified of God, but that he has a healthy respect for God's ways, he adjusts his soul and life to conform to the divine standard. The fool and the wicked care not for the ways of God, nor do they respect them, so they continue on in their wickedness and folly.

6. “Yea, *what vehement desire*,” - *alla epipthesen*. One of the two Greek words for **desire** that we are most familiar with is *epithumia*, which denotes an intense desire for something and usually is a bad desire that the Word translates as lusts. It also has a connection with inner hostility. But the word *epipthesis* is used in a good sense and it denotes an intense longing for something or someone.

It was used of: 1) the Corinthians longing to see the Apostle Paul. 2 Corinthians 7:7, “And not by his coming only, but by the consolation wherewith he was comforted in you, when he told us your **earnest desire**, your mourning, your fervent mind toward me; so that I rejoiced the more.”

2) Paul's longing to see the Romans. Romans 1:11, "For I **long** to see you, that I may impart unto you some spiritual gift, to the end ye may be established;" 3) The Christian's longing for the new body. 2 Corinthians 5:2, "For in this we groan, **earnestly desiring** to be clothed upon with our house which is from heaven;" 4) The longing of Paul for the Philippians. Philippians 1:8, "For God is my record, how greatly I **long** after you all in the bowels of Jesus Christ." 5) Epaphroditus' desire to see them. Philippians 2:26, "For he **longed** after you all, and was full of heaviness, because that ye had heard that he had been sick." 6) The Thessalonians longed to see Paul. 1 Thessalonians 3:6, "But now when Timothy came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, **desiring greatly** to see us, as we also to see you." 7) Paul longed to see Timothy. 2 Timothy 1:4, "**Greatly desiring** to see thee, being mindful of thy tears, that I may be filled with joy;" 8) And the Christian's longing for doctrine. 1 Peter 2:2, "As newborn babes, **desire** the sincere milk of the word, that ye may grow thereby:"

The word is intensive and shows one is tender-hearted and has a deep longing to be with someone. Reversionism hardens the hearts resulting in a believer not being able to have that level of tender-heartedness, but when a believer repents one of the things you will see is a tender love for the brotherhood to fellowship with others around Christ and his Word.

7. "Yea, what zeal," - *alla zelon*. **Zelos** is to seek or desire something eagerly; it's to be very interested in something to the point where one pours himself into it, that is, he seeks after it with his mind, heart, body, soul, time and finances. Christian repentance brings about a renewed interest in the things of the Lord with the above mentioned criteria.

After a Christian has repented they're interested in going to church once again to hear the Word of the Lord; they line up with the authority structure of a Pastor; they start living by faith again, praying, fellowshiping with other believers, wanting to be filled with the Holy Spirit and doing the will of God. You'll see them helping around the church, giving money in grace and doing whatever they can do to further the things of the Lord. All that in addition they will put behind them all the things they were caught up in the world with and their pre-repentance lifestyle.

8. "Yea, what revenge!" - *all' ekdikēsin*. The word **revenge** here is *ekdikēsis* and it denotes that which proceeds from – ek, justice – dike. **Justice** is that which is right; the things that line up with justice. When we have *ekdike* it refers to bringing about justice, or establishing that which is right and fair. To avenge someone, or to seek revenge really come from this word and it refers to correcting injustice.

The problem is that we, which are believers in Christ, are not to seek revenge or justice ourselves, but to put matters into the Father's supreme court in heaven. Romans 12:19, "Dearly beloved, **avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.**" There is nothing wrong with vengeance for it is justice in action; the thing is we can never bring it about according to the standard that true justice requires, so we are to hand it over to the Lord and he will do it and do it correctly and perfectly.

After believers have repented you will see a profound change in them where they will want to see justice done; they will be champions of what's right! They have gotten back into the doctrinal system of God, which proceeds out of his justice, and will have a renewed interest in the things that are right and the desire to further them.

## M. The effect this has on the communicators of God's Word.

2 Corinthians 7:13, “Therefore we were **comforted** in your comfort: yea, and exceedingly the more joyed we for the joy of Titus, because his spirit was refreshed by you all.” - δια τουτο παρακεκλημεθα επι τη παρακλησει 'υμων περισσοτερος δε μαλλον εχαρημεν επι τη χαρα τιτου 'οτι αναπεπαυται το πνευμα αυτου απο παντων 'υμων.

Because of this, or, therefore, we have been encouraged. To **encourage** here is the perfect passive indicative of *parakaleo*. The passive voice tells us that this action took place outside of the Apostles by something other people have done. And the perfect tense tells us that that was a progression in all this that came to completion with existing results.

This gets into the hearts of the Apostles, Pastors and other communicators of God's Word. Pastors are generally underpaid, overworked, taken for granted, maligned, slandered, criticized and blamed for every problem there is while they do a lonely thankless job that is probably the most difficult thing in the world to do that often leaves them in discouragement.

Although there are many hirelings out there who do it for the money, power and glory, these men do it because they love Christ and his Word! So when believers turn around for the Lord and become on fire for the things of God once again they are greatly encouraged! As the Apostle John wrote in 3 John 1:4, “I have **no greater joy** than to hear that my children are walking in the truth.”

We are the shepherds of Christ's sheep; we love him and we love his sheep and the only thing we live for is to see his sheep live for him! And when they go off whoring out into the world system and start living their lives in the lusts of the flesh, it greatly saddens and discourages us. Our lives consist of, as his servants: Christ, his Word and his sheep!

So when his sheep go off wandering around in the brambles of the World system away from the spiritual life dynamic of the Lord, we become bothered, worried, even upset, so we sometimes thump them over the head with words to get them to turn around. We teach, preach, rebuke, chew out, plead, exhort, encourage, counsel and almost beg for them to turn around. When they don't they are chalked up as a casualty of the Angelic Conflict and we put them in the hands of the Lord. But when and if they do turn around we are greatly encouraged by it.

When a PT has one of these “knuckleheads” in his ministry 2 Timothy 2:24-26 tells us how to handle them. “And the servant of the Lord must not strive; but be gentle unto all men, apt to teach, patient, In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.”

We must not be argumentative with them for there is no point in doing so for they think they are in the right, even though they are wrong. We must be polite and courteous with them, even if they aren't, dealing with them like you would “special needs” children. Have the ability to teach. Patient with them. And having a spirit of meekness understanding that we are what we are in God's kingdom based solely on the grace of God.

Now Paul tells Timothy there is also to be the mental attitude of hope, optative mood, that God will grant them the mental attitude of repentance so they can get back into BD and the faith rest dynamic and that they can escape from the trap of the devil who has taken them captive to do his will.

So who needs to repent? Obviously unbelievers in that they need to have a change of mental attitude of who they are before God – sinners, and that they need to be forgiven through faith in Christ. They need to turn their souls toward Christ in faith and at the same time, turn their souls away from the world and everything in it. Then there needs to be the matter of faith, and for them, it is faith in Christ. Faith alone in Christ alone.

For the believer in Christ repentance is needed if if doctrine, the teaching of the Word of God, isn't the most important thing to you in life, they need to repent. If doctrine is something that you merely fit into your life when you have time, then you need to repent. If you are involved in community affairs, the things of the world, in pursuing after your own interests, or chasing after your own lusts, or going after money, materialism, your career, houses, cars, boats, etc., then you need to repent.

If there is anything, or anyone, that is preventing or hindering you from your intake and application of the Word of God to your life, then repentance is necessary. If doctrine isn't the number one thing in your life, then you need to repent. If your attendance in the local church under the teaching of the Word of God is deteriorating, then you need to repent. If you have become bored with, or disinterested in doctrine, then you need to repent.

If you are under constant discipline, due to your lifestyle and/or apathy toward the Word, you need to repent. If you are friends of the world, or your friends are of the world, you need to repent. If you have not made a clear cut choice to separate yourself from the world and the people of the world; choosing Christ and all things pertaining to him instead, then you need to repent.

If you do not have a love for the truth and a hatred for what's wrong, you need to repent. If Christ, his Word, the local church, Bible Doctrine, truth, grace, righteousness, faith and doing God's will isn't your passion in life, then you need repentance. If you would rather be someplace else than being in the House of God talking in his Word, then you need to repent.

Pastor Mike