

THE CHRISTIAN LIFE (10).

October 07, 2007.

Review.

What does it mean to “**forgive**”? It means to remove sins from someone. To forgive sins is not to discard them and do nothing about them, but to liberate a person from them, from their guilt, and from their condemnation. We have seen in our studies that God, the Divine Judge, cannot simply forgive the sinner with a wave of the hand. There are those who believe that God will forgive their sins simply because He is compassionate and understanding. They say, “*God knows the sincerity of my heart and He understands.*” The Bible makes it clear that God is holy and just and cannot simply set aside His Law and the penalty that is set for breaking His Law. The sinner must be punished. The wages of sin is death. The sinner must die! (*Rom.6:23; Ezek.18:3, 20*).

Because God is gracious and compassionate and abounding in lovingkindness, He devised a just and satisfactory means to forgive the sinner without leaving his sins unpunished. That means was finding a substitute to take the sinner’s place and pay the penalty for the sinner’s sins. The substitute had to be perfect, completely sinless. That substitute was His beloved Son, the Lord Jesus Christ. To do this, the Lord Jesus had to come to this earth as a human being, a complete human being in very sense of the word. He was born without sin. He lived a sinless life. He obeyed His Father completely and perfectly. (cf. *Heb.5:8; Phil.2:8*). Paul said, “He knew no sin.” (*2Cor.5:21*). He had no personal experiential knowledge of sin.

Peter described Jesus with these words, “who committed no sin”. (*1Pet.2:22*). *Heb.4:15* says He was “tempted in all things as we are, yet without sin”. He never gave in to temptation, not even once. The sinlessness of Jesus, achieved by His complete conquest of temptation and His perfect obedience to His Father, was an essential

prerequisite for the accomplishment of our redemption by His sacrifice of Himself on the cross. (cf. **Hughes**).

How did our Lord Jesus, our substitute, pay for our sins? Paul said in **2Cor.5:21** a great exchange took place. God, the Judge, took our sins and place them upon His Son. He who knew no sin was made sin on our behalf. And He died on our behalf the death we were facing. Peter wrote, “He Himself bore our sins in His body on the cross.” (**1Pet.2:24**). The forgiveness of our sins is rooted in this fact that Christ took our sins upon Himself and died on our behalf.

Last Lord’s Day we saw what this forgiveness of our sins unto salvation means. When Christ died, He died for all our sins. He paid the penalty for all our sins, past, present and future. This judicial forgiveness unto salvation deals with all our sins. This judicial forgiveness is the basis of our justification. Our sins are taken away and we are clothed in Christ’s righteousness. Our sins are imputed to Him and His righteousness is imputed to us. And God reverses the sentence of condemnation passed upon us. God declares us righteous in His Son. God wipes our sinful record clean and stamps on it “**paid in full**”. With that, your sin file is closed. No more sins are recorded against you. No more sins can be recorded against you.

I closed our last study as follows. I asked : Is this doctrine of God’s free grace in the forgiveness of our sins a dangerous doctrine? Does this doctrine open the door for a licentious free-for-all kind of living? If you know that all your past, present and future sins have already been forgiven, regardless of what they are, what kind of door does that open to you? I added, “*If you have fully understood the truth I have preached today, you will be asking these questions.*” Today, with the Lord’s help, I want to answer these questions.

Repentance.

As we come to study the doctrine of repentance, I want to make it clear that it is not my intent to break off the battered reed nor put out the smoldering wick. (*Matt.12:20*). In other words, my goal is not to get you to leave here doubting that you are saved. My goals are : (1) to bring you to a better understanding of what the Bible teaches about repentance; (2) to help you better understand your conversion to Christ; (3) to show you that the repentance that brings forgiveness and leads to eternal life in Christ does not open the door to licentiousness. Saving repentance stands as a great barrier to any practice of sin in the life of the Christian.

The foundational point I want to make as we begin is that God's word is truth. Jesus said in *Jn.17:17*, "Your word is truth." In *Jn.10:35* Jesus said, "the Scripture cannot be broken." Why did God reveal His truth to us? In *2Tim.3:15* Paul said the Scriptures "are able to give you the wisdom that leads to salvation through faith which is in Christ Jesus." (cf. *1Tim.2:4*). In *vss.16-17* Paul wrote, "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; so that the man of God may be adequate, equipped for every good work." In *Tit.1:1* Paul said it is the knowledge of truth which leads you to godliness. The message of God's free grace found in God's word is for training in righteousness. It is our guide for godly living. It creates in us the desire for godly living. (*2Tim.3:12*). It creates in us a barrier against sinning. (*Psa.119:11*).

God's truth **never** opens the door to any kind of licentious living. God's word does not provide us with any kind of excuse for sinful living. It is a fact that God's word can be taken and distorted into an excuse for licentious living. (cf. *2Pet.3:16*). It is a fact that God's free grace truly preached has been taken and distorted into excuses for licentious living. It is a fact that the Biblical truth of Christian liberty has been distorted by many into excuses for licentious living.

But the Bible is very clear on this fact : it is not the godly who takes God's grace and make it an excuse for licentious living. Jude said "ungodly persons", "those who were long beforehand marked out for ... condemnation", they are the ones "who turn the grace of our God into licentiousness." (*Jude 1:4*). The Greek word translated "**licentiousness**" or "**unbridled living**" was described by secular ancient writers as an ugly shameless word.

When a person hears proclaimed the message of God's gracious and astounding forgiveness in Christ and he responds licentiously, that person is ungodly and shameless and quite likely marked out for condemnation. It is the ungodly who turns the grace of God into something ugly and shameless. The verb "**marked out**" is quite frightening. The verb is perfect tense and tells us that those "**marked out**" are doomed. For those who are interested, here is your doctrine of double predestination.

Having set this before you, I want to turn your attention to *Lk.24:46-48*. (read). *Firstly*, the core foundation of the message the disciples must preach is *vs.46*. This core foundation begins with Christ's sufferings and ends with His resurrection. This core foundation is His substitutionary atonement.

Secondly, the disciples must preach their message in Jesus' name. This speaks, firstly, about their authority. Their authority is King Jesus. He has given them His command and His message. They are preaching His message under His authority and by His authority. Secondly, "**in His name**" brings us face to face again with the "**in Him**" emphasis we have seen so much in these days. There can be no forgiveness of sin apart from Jesus. Forgiveness must be proclaimed and can only be proclaimed in Jesus' name to the sinner. The sinner's only hope of forgiveness is in Jesus.

Thirdly, if you want to enter the room of forgiveness, you must go through the door of repentance. In *Lk.24:47* repentance stands squarely in front of forgiveness. If there is no repentance, there is no forgiveness. Jesus said in *Lk.13:3*, "unless you repent, you

will all likewise perish.” And in case you missed what He said, He repeated Himself in vs.5, “unless you repent, you will all likewise perish.”

What Is Repentance?

The question arises : What is repentance? **Calvin** noted that *“Repentance ... is the true turning of our life to God, a turning that arises from a pure and earnest fear of Him...”* **The Shorter Catechism** states, *“Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.”*

The Larger Catechism states, *“Repentance unto life is a saving grace, wrought in the heart of a sinner by the Spirit and the word of God, whereby, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, and upon the apprehension of God’s mercy in Christ to such as are penitent, he so grieves for and hates his sins, as that he turns from them all to God, purposing and endeavoring constantly to walk with Him in all the ways of new obedience.”*

Let us take note the following :

- 1). Repentance is a work of the Spirit in you.
- 2). The repentant person sees the filthiness of his sins.
- 3). The repentant person sees the eternal danger of his sins.
- 4). Repentance brings sorrow in the heart over sin.
- 5). The repentant person sees and understands God’s saving mercy.
- 6). The repentant person turns away from his sins.
- 7). The repentant person turns to God and pursues obedience to God.

Let us turn our attention now to the Biblical words used to describe repentance. The most important O.T. word that is used to describe repentance is **shub**. The basic meaning is “**to return**”. It conveys the idea of leaving something behind, being done with it. Consider some verses :

Jer.15:7, “They did not repent of their ways.”

Ezek.14:6, “Thus says the Lord God, ‘Repent and turn away from your idols and turn your faces away from all your abominations.’ In this verse, all three verbs : **repent, turn, turn**, are the Hebrew verb **shub**.

Turn to *Ezek.18*. Take note of the verbs “**turn & repent**” as we read the following verses : *21, 23, 27, 28, 30-32*. Repentance involves turning away from your idols; turning away from your sins; turning away from wickedness; turning away from your transgressions; casting away your transgressions. Repentance involves turning towards obedience to God’s word and the practice of justice and righteousness.

In *Hosea 6:1* the prophet exhorted the people, “Come, let us return to the Lord. For He has torn us, but He will heal us; He has wounded us, but He will bandage us.” The prophet was calling the people to repentance. But what was the Lord’s problem with Israel? In *vs.4* the Lord said, “What shall I do with you, O Ephraim? What shall I do with you, O Judah? For your loyalty is like a morning cloud and like the dew which goes away early.” This is an expression of frustration. The word “**loyalty**” has the basic idea of “**love**”. Israel’s love for and loyalty to the Lord was as fleeting as the morning cloud and the dew that quickly dries up. Put yourself in this verse. Is this what the Lord is saying about you? Is this how He sees your repentance, love and loyalty?

Let us go now to the N.T. There are three words that are used in the N.T. **Firstly**, there is a repentance that is marked by remorse but it does not produce moral change. We find this illustrated in the life of Judas. Please turn to *Matt.27:3-5*. (**read**). When Judas saw the consequences of his actions, we are told “he felt remorse”. The Greek verb is

metamelomai. He repented and tried to undo what he had done. He came and confessed, “I have sinned by betraying innocent blood.” He got no help from the wicked religious leaders who had used him. So he threw the blood money into the temple sanctuary and went out and hanged himself.

It is interest to note that Judas’ action calls to mind the action of Ahithophel in **2Sam.17:23**. Ahithophel betrayed King David by siding with Absalom. When Absalom rejected Ahithophel’s counsel, Ahithophel knew the final result would be disaster for Absalom and himself. So he went to his home and hanged himself. Ahithophel betrayed David. Judas betrayed the Son of David. Both betrayers hanged themselves.

The *second* N.T. word is the verb **metanoeo**. The noun is **metanoia**. This is the verb Jesus used in **Lk.13:3, 5**. In **Lk.24:47** Jesus used the noun. This verb focuses on the exercise of the mind. The basic idea in the verb is to “**change**”. It points to a radical change of direction. It is to change one’s mind or to change one’s thinking. With respect to its theological usage, it involves regret or sorrow and it is accompanied by a true change of heart toward God. Let us consider briefly the comments of a few writers.

William Mounce stated the following : *“Both noun and verb denote a radical, moral turn of the whole person from sin and to God.... Repentance denotes a radical turning from sin to a new way of life oriented towards God.... Repentance goes hand in hand with the forgiveness of sin when one becomes a Christian. Repentance is for sinners (Lk.15:7).... An accurate understanding of the use of metanoeo and metanoia in the NT is essential to grasp the gospel message, because it does not allow for someone to obtain salvation simply by intellectually believing that Jesus is the Son of God without repenting of sins and turning to live for Him.”*

Joel Green wrote, *“Repentance ... connotes the realignment of one’s life – that is, dispositions and behaviors – toward God’s purpose.”* **Darrell Bock** wrote, *“Change in thinking ... is basic to human response to God’s message. People*

must change their minds about God and the way to Him, especially their thinking about sin, their inability to overcome sin on their own, Christ's essential role in forgiveness, and the importance of depending on Him for spiritual direction. Those responding to the apostolic message of the gospel must come to God on His terms in order to experience the forgiveness that comes in the name of Jesus. But repentance means more than changing one's mind about God. People must also change their minds about who they are and how they can approach God. Repentance involves turning to and embracing God in faith. Forgiveness of sin comes to those who stretch out a needy hand to Jesus, clinging to Him alone and recognizing that without Him there is no hope.... Forgiveness of sins enables one to come into a relationship with God because the barriers caused by sin are removed."

Let me break this down to the practical level. The day you were saved you were not a theological expert. You didn't understand all that I just quoted. What you would have come face to face with is as follows : God is holy. (*Isa.6:3*). God hates sin and sinners. (*Psa.5:4-5*). God is angry with sinners and has revealed His wrath against sinners in this life. (*Psa.7:11; Jn.3:36; Rom.1:18*). Furthermore, what is awaiting you as a sinner is the eternal wrath of God in the lake of fire. (*Matt.25:41, 46; Rev.20:14-15*). Your only hope of escaping the wrath of God and receiving salvation is the Lord Jesus Christ, the incarnate Son of God. (*Jn.14:6; Acts 4:12*). The God who is angry with sinners is the God who, with gracious love, provided this way of salvation in His Son. (*Jn.3:16*).

On the day you were saved, whatever wrong views you had at the foundational level about God, Christ, sin, yourself and salvation in Christ had to be changed and realigned with the Biblical teachings. Most people will tell you that the day they were saved, the Holy Spirit opened their eyes to see sin as God sees sin. They suddenly realized that without salvation in Christ the eternal hell will be their final abode. This put great fear in their hearts and the response was to cry to God for mercy in Christ. This fear would have been mixed with a sense of shame, with humility and with sorrow. **Sinclair Ferguson** rightly noted that *"the experience and depth of emotion in repentance will differ*

from person to person....” The key issue is this : this repentance brought change and set their lives on a path of change both theologically and in their behavior.

We come now to the *third* N.T. word that is used to describe repentance. It is the Greek verb **epistrepho**. The noun is **epistrophe**. The basic meaning of this verb is “**to turn**”. The turning is moral. The noun is translated “**conversion**” in *Acts 15:3*. In this verse Paul and Barnabas were telling others about “the conversion of the Gentiles”. The verb is used to describe conversion as “turning to the Lord”. (*Acts 9:35; 11:21; 15:19*). In *Acts 26:18* Paul said the Lord sent him to preach “so that [the people] may turn from darkness to light and from the dominion of Satan to God, that they may receive the forgiveness of their sins.” Note the association of “**turning**” with “**forgiveness**”.

In *Acts 14:15* Paul told the idol worshippers of Lystra, “We ... preach the gospel to you that you should turn from these vain things to the living God.” “**Vain things**” is a reference to their idols. In *1Thess.1:9* Paul said the Thessalonians “turned to God from idols to serve the living and true God.” In *Acts 3:19 & 26:20* we find the two key verbs set side by side. In *Acts 3:19* Peter told the Jews, “repent and return, so that your sins may be wiped away.” Note the verb “**wiped away**”. It is the same verb we met in *Col.2:14* and translated “cancelled”. In *Acts 26:20* Paul said he preached to Jews and Gentiles “that they should repent and turn to God, performing deeds appropriate to repentance.”

Biblical Illustration.

The best illustration of repentance in the N.T. that I can set before you is the prodigal son. (*Lk.15:11-32*). I will only survey the facts for you. This son had a very poor view of his father and a very self-inflated view of himself. He left home with his inheritance, squandered it and ended up in extreme poverty. Then we are told, “he came to his senses.” (*vs.17*). And what we see is a radical change taking place in his mind

regarding his views of his father and his views of himself. His changed views didn't remain intellectual. His changed views affected his conduct. He took action. He left his extreme poverty and wicked lifestyle behind and returned home and confessed his sins to his father. His father forgave him.

Points To Note.

Now Brethren, there are a few points I want to note for you. **Firstly**, *2Pet.3:9* says God "is patient toward you, not wishing for any to perish but for all to come to repentance." In *Rom.2:4* Paul wrote, "do you think lightly of the riches of [God's] kindness and tolerance and patience, not knowing that the kindness of God leads you to repentance?" The word "**repentance**" is the noun *metanoia*. The word "**patience**" also means "**longsuffering**". It describes the long holding out of the mind before it gives room to action. *1Pet.3:20* says, "the patience of God kept waiting in the days of Noah, during the construction of the ark." And then what happened? Then God took action and the flood came.

The word "**tolerance**" speaks of forbearance. It speaks of God's suspending of His wrath and giving the sinner a truce period to repent. But "**tolerance**" does not imply that God will not finally take action and execute His wrath. *Eccl.8:11* says, "Because the sentence against an evil deed is not executed quickly, therefore the hearts of the sons of men among them are given fully to do evil."

Note the verb "think lightly". It also means "*to look down upon; to despise; to entertain wrong ideas about a person and thus disdain him.*" With reference to God, it means to entertain wrong ideas about God and thus to think lightly about God, to not take Him seriously, to spurn Him. In *Psa.10:11* we read, "Why has the wicked spurned God? He has said to himself, '[God] will not require it'."

It is not God's will that the sinner perishes, that is, be brought to final judgment and eternal wrath. It is God's will that the sinner repents. God, who is kind, tolerant and patience, gives the sinner room to repent. In His tolerance, He withholds His wrath. But He will not be patient forever. The point comes when He will stop being patient and He will close the door to repentance. *Isa.55:6-7* says, "Seek the Lord while He may be found; Call upon Him while He is near. Let the wicked forsake his way and the unrighteous man his thoughts; And let him return to the Lord, And He will have compassion on him, And to our God, For He will abundantly pardon."

"Return" is the Hebrew verb *shub*. "Let him return or repent." **"Return"** is combined with **"forsake"**. The wicked is called upon to **"forsake"**, to separate himself from his wicked ways and **"return"** to the Lord in repentance. Repentance opens the door to God's compassion and abundant forgiveness. **"Compassion"** speaks of God's overflowing love. The picture is that of God's love, like the waves of the ocean, surging over you. The word **"abundantly"** speaks of the comprehensiveness and greatness of God's forgiveness.

Vs.6 presses upon the sinner the urgency of the matter. "Seek the Lord while He may be found", that is, while He permits Himself to be found by you. The point is, there will come a time when you wouldn't be able to find God because He would have withdrawn His presence and ceased to be near. The verse makes it clear that your opportunities to repent are bracketed within an unknown limited time. Paul said God's kindness is calculated to lead you to repentance. The verb "not knowing" (*Rom.2:4*) has two ideas. *Firstly*, you can be ignorant of the fact that God's kindness is calculated to lead you to repentance. Paul does not want you to be ignorant of this fact. The *second* idea is that you know that God's kindness is calculated to lead you to repentance but you are ignoring this fact because you are holding to wrong ideas about God.

I want to say to you, if you have not repented of your sins, beware! Do not treat God lightly. Do not treat lightly the urgency to repent of your sins. It is very dangerous to treat God lightly. Do like the publican. Get on your knees before God and cry to Him

for mercy. Jesus tells us in *Lk.18:13* that the publican was beating his breast over and over and crying out to God again and again, “God be merciful to me, the sinner!”. He did not stop until God answered and the matter of God forgiving him was settled. This is what you need to do. Do not get up from your knees until God answers you.

Firstly, it is God’s will that you repent. **Secondly**, you are commanded in God’s word to repent. In *Matt.3:2* John’s command was “repent”. In *Matt.4:17* and *Mk.1:15* Jesus’ command is “repent”. In *Acts 2:37-38*, when the people asked Peter, “Brethren, what shall we do?”, Peter’s answer was the command, “repent”. In *Acts 3:19* Peter commanded the people, “repent and return.”

Two points must be noted about these commands. **Firstly**, in *Acts 2:38 & 3:19* the commands “**to repent**”, as used by Peter, press upon you the great urgency to repent. It is urgent to repent because of sin and God’s strongly negative attitudes towards sin. It is urgent to repent because of the brevity of life and the certainty of death. It is urgent to repent because your opportunities for repentance may be fewer than you realize. It is urgent to repent because of the stark reality that an eternal hell is waiting at the end. Did the people repent? Yes! *Acts 2:41* about three thousand were saved that day. *Acts 4:4* says the number of men who were saved that day were about five thousand.

Secondly, repentance is presented as a lifestyle. In *Matt.3:2; 4:17; Mk.1:15* the command to “**repent**” is a present active imperative. The command calls upon you to repent and to make repentance an ongoing part of your life. The present tense speaks of continuing action. When the sinner repents for the forgiveness of his sins and is saved, he is not done with repentance. Every Christian knows the reality of repentance being a part of our daily lives. The active voice emphasizes your responsibility to repent and to keep on repenting.

In *Lk.13:3, 5* Jesus used the present tense in both verses when He said, “unless you repent.” In *Acts 17:30 & 26:20* the present active infinitive is found. In both verses the verb is translated “should repent”. A literal translation of *Acts 17:30* is, “God is

now proclaiming to all men everywhere to repent.” A literal translation of *Acts 26:20* is, “I was announcing to those of Damascus ... Jerusalem ... Judea, and to the Gentiles to repent and to turn to God.” In this verse both “**repent**” and “**turn**” are present active infinitives. As noted already, the presence tense speaks of continuing action.

Thirdly, the repentance that leads to conversion may focus on all sins generally. But very importantly, there is a particularity that must be noted. In *Lk.15* the prodigal repented of and turned away from the primary sins that marked him. He was guilty of abusing his privileges of sonship. And he confessed to his father, “I am no longer worthy to be called your son.” (*vs.15*). In *Acts 2*, as Peter preached, he confronted the people with the sin that was primary as that point – their murder of the Lord Jesus Christ. He said to the people, “you nailed [Him] to a cross by the hands of godless men and put Him to death.” (*vs.23*). In *Acts 3:14-15* Peter charged, “you disowned the Holy and Righteous One and asked for a murderer to be granted to you, but put to death the Prince of life.”

In *Acts 14:15* Paul said to the people of Lystra, “We ... preach the gospel to you that you should turn from these vain things to the living God, who made the heaven and the earth and the sea and all that is in them.” “**Vain things**” is a reference to their idols and their idol worship. The people of Lystra were idolaters. They wanted to worship Paul and Barnabas as gods. They brought to Paul and Barnabas their sacrificial offerings of oxen and garlands. When Paul said “**these vain things**” he was pointing to their idols and their sacrificial offerings. These were the sins that were marking them and which they had to turn from.

We find the same picture in *1Thess.1:9*. Paul said the Thessalonians “turned to God from idols to serve the living and true God.” Their repentance turning focuses upon the primary sin that marked them – idolatry. In *Acts 19:18-19* we find that the primary sin that marked the Ephesians was the practice of magic. Luke wrote, “Many also of those who had believed kept coming, confessing and disclosing their practices.

And many of those who practiced magic brought their books together and began burning them in the sight of everyone.” As we know, they had a million-dollar bonfire that day. They repented of the sin that marked them. And they took radical action in turning away from that sin. They burned their books, despite their value. They didn’t sell their books to recoup financial losses. They didn’t give them away to those who remained in this wickedness. Repentance also meant the destruction of the books, idols and other things associated with their ungodly way of life.

Turn to *1Cor.6:9-10*. (read). Note carefully the words, “Such were some of you.” There were Christians sitting in the Corinthian church who were once marked by these sins. These were once the primary sins in their lives. But the day they repented, they turned away from these sins. These sins ceased to mark them. These sins ceased to characterize their lives.

Now here are my questions : the day the Lord saved you, what were the sins that marked you and that you repented of? Did you turn away from those sins? Did you destroy your links to those sins? Repentance means turning away from your sins with sorrow and humility to serve the living and true God, to walk after Him with gospel obedience. Now let me ask you : if this is the repentance that brings you the once-for-all forgiveness of all your sins, where is their room for licentiousness?

Now, here is the problem. There are those who say they have repented but they have not named the sins that were marking them and they have not turned away from them. I want to ask you some very specific questions and I would be drawing upon *1Cor.6:9-10* & *Gal.5:19-21* to frame my questions. I want you to note the verbs in my questions : mark & characterize.

The sins that marked you the day you repented, do they still mark you? Do they still characterize you? Does idolatry still characterize you? Do lust and/or sexual immorality still characterize you? Does covetousness still characterize you? Do you still have that wandering eye and heart? Does drunkenness still characterize you? Does pride still

characterize you? Does swindling people still characterize you? Do outbursts of anger still characterize you? Does superstition still characterize you? Does envy still characterize you? I do not know what was the primary sin that marked your life the day you repented. But my question is this : does that sin still mark you? Do those sins still mark you?

I want to ask you to examine your heart. When you look in a mirror, what do you see? Do you that same old person still marked by the same sins? Or do you see in the mirror an imperfect person whom God has changed and whom God is continuing to change? When people look at you what do they see? Do they see that same old person marked by the same sins? Or do they see an imperfect person whom God has changed and whom God is continuing to change? Have you turned away from and are continually turning away from the sins that mark you? Or are you continuing in your own merry licentious way in these sins?

Repentance means changing and turning away from your sins. Repentance means realigning your views with God's views about sin. Repentance means embracing and making your own God's attitude and response to sin. This is the Biblical repentance we must preach. And this repentance does not leave you even an inch of room for licentious thinking and / or licentious living. This repentance opens before you the pursuit of a new obedience to God. This repentance opens before you the desire for and pursuit of godliness in Christ.