

GROWING IN GOD

PODCAST



GIG63- Repentance – We Turn To Him

Today in this podcast, we are going to talk about repentance. I believe in this time we are in, repentance is very key for us as believers. We must know how to repent, and we must be participating constantly, I believe, in repentance. And yet, at the same time, I think repentance is something that many believers do not understand, do not know how to do. Repentance is something that few of us, I think, are engaged in properly and consistently.

When you think about it, the Lord taught the disciples to pray. They asked Him, "Lord, how do we pray? Teach us to pray," and He did. He gave us the Lord's Prayer, which is really a focal point of our prayer and intercession, something we should be involved with on a daily basis to be part of that Lord's prayer. And yet, at the same time, we never see the disciples coming to the Lord and saying, "Oh, Lord, please, teach us how to repent." There are no lessons that I see, really, on repentance; and yet it is one of the most important things that we need to understand, because of what transpires through and because of our repentance.

I think that we tend to relate to repentance as something that we do every once in a while, when there is some dramatic event, or we find ourselves caught in a sin, or we do something terribly wrong. Then we look to repent, and we think about really getting before the Lord and trying to repent of whatever it is that we have been engaged in. I think it is really a wrong approach. I believe that repentance is something that should be looked upon more like prayer, more like our worship. It is something like waiting on the Lord that we should do and be involved with every day. In fact, I think we should begin our day with repentance. And yet, without really understanding or having been taught repentance, it is a little bit difficult to conceive how that would work in our life before the Lord and our relationship to Him.

Let's dive into this subject and see where we can go with it. First of all, I want to look at some examples or times when repentance is spoken of, especially in the New Testament Scriptures. We find that really at the coming of John the Baptist, in preparation for the Lord in His appearing, the Messiah in His appearing, we see this call to repentance. In Mark 1:4, it says, "John the Baptist appeared in the wilderness preaching a baptism of repentance for the forgiveness of sins." This to me sets the stage of how we believe or relate to repentance. This was a dynamic moment in which we were being prepared for the appearing of Messiah. This was the first time in history that the Messiah was being announced, and it was announced with repentance. So to me, it kind of gives us this idea that repentance is something that we do almost like at the transition of an age. It is some kind of a major deal that happens every once in a while.

We will go to Matthew chapter three, starting at verses 7-8. It says, "But when he saw many of the Pharisees and Sadducees," again, speaking of John the Baptist, "coming for baptism, he said to them, 'You brood of vipers, who warned you to flee from the wrath to come? Therefore bear fruit in keeping with repentance.'" Again we see the fact that he is challenging people. John the Baptist is challenging those who are coming for repentance.

In Luke 24, starting at verses 46-47, the Lord, after His resurrection, speaks to the disciples: "And He said to them, 'Thus it is written, that the Christ would suffer and rise again from the dead the third day, and that repentance for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.'" Here we have Christ coming to the disciples following His resurrection – again, that is a pretty major turning point in history – and He is giving here the instruction that repentance would be proclaimed and preached to all of the nations, beginning at Jerusalem. Again, it makes repentance sound like something which is done during a major transition or epoch of the ages.

In the book of Acts starting at chapter two, verses 37-40, it says, "Now when they heard this, they were pierced to the heart, and said to Peter and the rest of the apostles, 'Brethren, what shall we do?' Peter said to them, 'Repent, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is for you and your children and for all who are far off, as many as the Lord our God will call to Himself.' And with many other words he solemnly testified and kept on exhorting them, saying, 'Be saved from this perverse generation!'"

It almost seems, as we get into the New Testament and we start to relate to this idea of repentance, that it is something surrounding this transition of Messiah's appearing. We are not necessarily sure what triggers it for us in our life today, nor, I think, are many people certain how to repent, because it is not something that is specifically taught to us. So let's look at repentance. I want to start with defining the word repentance. I will begin with English. It is given as a verb, and it means to feel sorry, self-reproachful, or contrite for past conduct; regret or be conscious-stricken about a past action, attitude, etc. Example, "He repented after his thoughtless act." So, it's to feel sorry for sin or fault, to be deposed to change one's life for the better; to be penitent; to remember or regret with self-reproach or contrition; to repent of one's injustice to another; to feel sorry for, or to regret.

<https://www.dictionary.com/browse/repent>

I think this covers our sense about repentance. When we feel sorry for an action – we feel like we are convicted, either by ourselves within our own conscience, or somebody else through their words to us convicts us – we feel sorry, and therefore we say we are sorry. We are repentant for an action. So we see that something must trigger the sense within us that an action is calling for our repentance. It is invoked within our emotions that we need to repent. We need to feel sorry. And I believe, depending on how sorry we are or really grieved we are about the event, that is the degree to which we repent. I mean, how thorough is it? How deep is it? Where does it go? I think that is completely dependent upon the situation: how you are convicted; what convicts you; is it within yourself, or is it within the reading of the Scriptures, or something someone says to you? We see that really to engage in repentance, there has got to be an emotional trigger that we generally call sorrow, for the action that has been taken by ourselves, that makes us apologize or say we are sorry. And that idea of saying we are sorry is sort of the depth a lot of repentance goes to. I don't know that that is really covering where we should go with this thought of repentance.

If we go to the Greek *metanoeo*, we see that it is something a little different. It is to change one's way of life as a result of a complete change of thought and attitude with regard to sin and righteousness; to repent to change one's way. In the Greek, there is more of this idea that there is a change of thought, there is a change that takes place in you. It is not just a feeling of, "I am sorry, and I want to say I am sorry," or to apologize, or to repent for the action; something takes place in a complete change of thought or a complete change of attitude regarding sin and righteousness. To me, with the Greek

definition I think we find a greater depth. There is something deeper that is really transpiring because of the change of mind which brings then the change of one's ways. That we see from the Greek text.

When we go into the Hebrew, we have *teshuvah*. Really, the basic meaning is to return or to go back to, to make a motion back to a previous place from which we have departed; or to bring back. The depth of the idea in Hebrew is you return, or you turn. In the process of turning, what are you doing? You are turning away from your action. You are turning away from sin. You are turning away from rebellion. But you are turning to the Lord. I think that is really part of the necessary idea for us to have. If we are going to have a grasp of repentance and engage in it, we see that it is necessary that we turn to Him; we turn to the Lord. In the process of turning to the Lord, we of course turn away from those things, that path that leads us away from Him, or the distractions that take our focus off of God.

If we go to Acts, the twenty-sixth chapter, we see Paul speaking with King Agrippa. In verse 1, "Agrippa said to Paul, 'You are permitted to speak for yourself.' Then Paul stretched out his hand and proceeded to make his defense." In this defense, we go on down to verses 19-20: "So, King Agrippa, I did not prove disobedient to the heavenly vision," Paul says, "but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should repent and turn to God, performing deeds appropriate to repentance."

Again, what we see in Paul now within the context of the New Testament is that he brings kind of an introduction to this Hebraic idea that to repent is to turn back to God. And even the Gentiles, that they should turn to God – what would that mean to them? It would mean that they turn away from other gods, from false gods, from idolatry, from whatever they are worshiping at the moment; they turn away from that by turning to the Lord God, to the one and true God. In that turning to Him, they then turn away from their previous lifestyle. It is more than saying, "Oh, gee, I am sorry." But to me, the lightness with which people approach repentance kind of keeps the door open that it is very easy to go back to those actions. In Paul's terminology, it would be saying, "You Gentiles, you cannot go back to these idols. You cannot go back to these ways of worship. You must turn to the Lord God. You must learn of Him. You must seek Him. You must find Him. You must follow His Word of Scripture. You must follow His teaching; and you must come to Him and to Him alone. So you turn away from all other things."

In 2 Corinthians, Paul is addressing a situation in the Corinthian church. I want to start reading at chapter seven, verses 8-10. He is talking about how he made them sorrowful in his correction of them for their actions about the man who fell into immorality, which we read about in 1 Corinthians. Paul says, "For though I caused you sorrow by my letter, I do not regret it; though I did regret it – for I see that that letter caused you sorrow, though only for a while – I now rejoice, not that you were made sorrowful, but that you were made sorrowful to the point of repentance; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us. For the sorrow that is according to the will of God produces a repentance without regret, leading to salvation, but the sorrow of the world produces death." In other words, just human sorrow doesn't really produce anything; but there is this godly sorrow. And how did they become sorrowful? Through the words of Paul's correction to them. But it was something that pierced their hearts and drove them into a turning away from a way of life that Paul says he is pleased to see.

It says in verse 11, "For behold what earnestness this very thing, this godly sorrow, has produced in you: what vindication of yourselves, what indignation, what fear, what longing, what zeal, what avenging of wrong! In everything you demonstrated yourselves to be innocent in the matter." They so completely were grieved that they did, they turned, as he instructed. They turned away from a way of life. And we

know the Corinthians had quite a free way of life. They were one of the Gentile groups that lived in a town that was very marginal in its morality, and they were very caught up in the times and the place that they lived in, the attitudes that they had. He told them to turn away from that lifestyle, and in his words, God gave them a godly sorrow that made them turn. It was something very deep. So that godly sorrow does exist, and it was something Paul was able to drive those people to. And yet, he did it through this idea, again, of his Hebrew background, of saying, "This is a matter of turning. You must turn away from this former way of life that you have had as Corinthians, that has affected you and that you have been taught from being raised as Corinthians, raised in Corinth, as a city, with all of its flaws and all of its Gentile nature."

Paul very much goes to this Hebrew thought, and I want to follow him in that by reading a few verses that talk about this idea of turning. We will start with Malachi 3, verses 6-7. "'For I, the Lord, do not change; therefore you, O sons of Jacob, are not consumed. From the days of your fathers you have turned aside' – see, the turning – "'you have turned aside from My statutes and have not kept them. Return to Me, and I will return to you,' says the Lord of hosts. 'But you say, "How shall we return?"'" They weren't aware even of their turning from Him and from His ways. So here we have this idea, again, in Hebrew it means to turn. But turn – what? Turn to Him. And one of the powerful aspects we begin to understand as we go into the teaching of the Hebrew Scriptures is that to turn away from your former life was to turn to the Lord. When you did that, it triggered Him to turn to you. And that was the promise here in Malachi – "I will return to you." See, the Lord had left them.

This is really what we experience in our sin and our failure. Sometimes we don't understand it, just as they didn't here in Malachi. They say, "How do we return? We are not aware that we have left You." More dangerous than that is they were not aware that He had left them. And we can lose the Presence of God in our life, and we can lose the blessings of God in our life; and sometimes we are so caught into our actions and our sin that we don't even realize that that has transpired and that has happened; but it has. So Malachi is saying, "Turn back to the Lord. And if you do that, He will turn back to you." We want that as the result. I know we are to be fruitful in our repentance, but the true fruit of repentance is His return to us.

Isaiah 31:6 says, "Return to Him from whom you have deeply defected, O sons of Israel." We don't realize we get caught up in this terminology of, "Well, I sinned. Well, I failed." No, you defected from God. You left Him. And when we leave Him, when we turn from Him, He in response turns from us. Then we are really in trouble, because we have lost Him. It is not the actions that we have done necessarily. Those are usually what we focus on or tend to want to focus on when we think of repentance. I want to change that in my own heart to say, I want to be concerned about having left His Presence; and more than that, having Him leave me and have His Presence withdraw. We know that that is what happened with Israel, God withdrew. He withdrew out of the Temple and left them. They had to find a way not just to say, "I am sorry for my sin." They had to, in their repentance, get Him back into their lives. That is what I want us to receive out of this podcast. I want us to find the way to bring God back into our life through turning to Him in a way of effectiveness. When we return to Him, one of the first things we see is that the impending judgments and punishments that come from His withdrawal and from His anger towards us can be removed. That is a first step. We want to see that happen.

In Jeremiah 4, starting at verses 1-2, this is expressed. He says, "'If you will return, O Israel,' declares the Lord, 'Then you should return to Me. And if you will put away your detested things from My presence, and will not waiver, and you will swear, "As the Lord lives," in truth, in justice and in righteousness; then

the nations will bless themselves in Him, and in Him they will glory" See, that has always been the case with Israel, that when they are walking with the Lord, they are the example to the nations; and the nations begin to worship God because they see the blessing that is upon Israel. But when the Presence of God has left Israel, and in fact they find themselves under judgment, then the nations are not turned to Him.

Verse 3 says, "For thus says the Lord to the men of Judah and to Jerusalem, 'Break up your fallow ground, and do not sow among thorns. Circumcise yourselves to the Lord' – in other words, turn back to the Lord – "and remove the foreskins of your heart, men of Judah and inhabitants of Jerusalem, or else My wrath will go forth like fire and burn with none to quench it, because of the evil of your deeds.'"

We have to understand that in our turning from Him we open the door for His judgments, for His anger, which will burn like a fire. That is when things begin to go wrong in our lives. And again, like those that Malachi was addressing, we can say many times, "What do you mean? How do we return? What did we do?" We left Him. We walked away from Him; and now we are seeing the consequences. There are consequences of leaving His path, leaving His Word, walking away.

I think we are beginning to see a time in this day and age surrounding us when nations see this; I think America is beginning to see the consequences of turning from the Lord, of walking a different way and a different path, and now His burning anger begins to come towards us. He begins to bring to us consequences of the error of our way of leaving Him, because He is trying to drive us back to Him. It is not that He wants to punish us. In Jeremiah 36:2-3, it says, "Take a scroll and write on it all the words which I have spoken to you concerning Israel and concerning Judah, and concerning all the nations, from the day I first spoke to you, from the days of Josiah, even to this day. Perhaps the house of Judah will hear all the calamity which I plan to bring on them, in order that every man will turn from his evil way; then I will forgive their iniquity and their sin."

God is looking for us to hear the calamity. I bless the nations to begin to hear. I bless our own hearts that we begin to hear the calamities that God is planning against us because we have turned away. We have turned from His ways to an evil way. But if we turn to Him, He says, "I will forget their iniquity and their sin." And we go on to find that He will turn away from the calamity that He has planned.

In Ezekiel 18, starting at verses 20-21, it says, "'The person who sins will die. The son will not bear the punishment for the father's iniquity, nor will the father bear the punishment for the son's iniquity; the righteousness of the righteous will be upon himself, and the wickedness of the wicked will be upon himself. But if the wicked man turns from all his sins which he has committed...." How do you get out of it? You turn from it. You don't just say, "I'm sorry for my sin." You turn from your sin and you turn to His righteousness. "But if the wicked man turns from all his sins which he has committed and observes all My statutes and practices justice and righteousness, he shall surely live; he shall not die.'" When we turn, God turns away from His planned punishments, judgments, and consequences that He is ready to bring upon us. And He removes those consequences from us as we turn to Him. This is one of the main things we need to see in our life. It is one of the main things we need to see in our communities. It is one of the main things we need to see in the nations surrounding us and in the countries that we are from, that God would be ready to turn from what He has prepared to bring upon us because we have turned to wicked ways rather than following Him.

Verses 23-24 say, "'Do I have any pleasure in the death of the wicked,' declares the Lord God, 'rather than that he should turn from his ways and live?'" That is what God wants. He wants us to turn to Him.

“But when a righteous man turns away from his righteousness, commits iniquity and does according to all the abominations that a wicked man does, will he live? All his righteous deeds which he had done will not be remembered for his treachery which he has committed and his sin which he has committed; for them he will die.” This is what we are beginning to see. We are beginning to see righteous people, righteous nations, turning away from that righteousness and turning to other ways. God is warning, saying, "It doesn't matter how righteous you have been." This again is something that makes me understand: our repentance is daily. This is not something we do at the turn of an age. It is not something we do once a century. It is not something we do once a month. We must continually walk in the ways of righteousness; because at any moment that we turn from Him and turn to other ways and live other ways, we will reap the consequences of that; and He is very clear here about that.

This brings our repentance into something that is a daily part of our walk with God. It shouldn't surprise us. We think about prayer that way. We pray daily. Prayer is not something we do every once in a while, because all of a sudden we run into a big need. We don't just pray because we need a new job, or pray because our car just broke down, or something else transpired of circumstances in our life and we go, "Oh, well, we better pray." And yet, that is a lot of times the way we repent. When we see some big violation, or some problem, or some circumstance or consequence entering our life, now it is time to repent. No, every day is a good day for repentance, just like every day in our walk with God is a time for prayer. It is a time to wait on Him. It is a time to worship Him. It is a time to love Him with all of our hearts, to walk in His ways. To make sure, we should get up in the morning and stand next to our bed and just turn to Him; and just say, "Lord, by faith, I turn to you this day to walk in Your Word, to walk in Your ways, and I believe to be effective in that."

If I jump down to verses 30-32, it says, "'Therefore I will judge you, O house of Israel, each according to his conduct,' declares the Lord God. 'Repent and turn away from all your transgressions, so that iniquity may not become a stumbling block to you. Cast away from you all your transgressions which you have committed and make yourselves a new heart and a new spirit! For why will you die, O house of Israel? For I have no pleasure in the death of anyone who dies,' declares the Lord God. 'Therefore, repent and live'"

He is calling to us to turn to Him, to repent. We have the prerogative to turn away from the actions, the thoughts, and the lifestyle that is displeasing to Him and bringing about these consequences. And whatever consequences that God has planned, whatever judgments, whatever things come, we know that the result of sin is death. The greatest consequence of sin is death. And He says, "I have no pleasure in that. I am not looking for you to die. I am looking for you to turn to Me and live."

Let's begin to enter into a repentance on a daily basis that makes us turn our hearts and turn our face to the Lord, to walk with Him, so that He begins to remove any consequence, any iniquity that is built up in our lives, the judgments that are beginning to take place in us and around us. We want to see them removed. And yet, we can go a step further, and see that as we turn to the Lord, not only are judgments removed, but greater than that, God begins to bring blessings to us. There is a complete reversal. And now we live not just in the consequence of sin, we live in the blessings of having turned to the Lord, of pleasing Him.

Zechariah 1:3 says, "Therefore say to them, 'Thus says the Lord of hosts, "Return to Me," declares the Lord of hosts, "that I may return to you," says the Lord of hosts.'"

Joel 2:12-13 says, "'Yet even now,' declares the Lord, 'Return to Me with all your heart, and with fasting, weeping and mourning; and rend your heart and not your garments.' Now return to the Lord your God, for He is gracious and compassionate, slow to anger, abounding in lovingkindness and relenting of evil." God will relent when we turn to Him. He will relent of the planned judgments, the planned consequences.

Verses 14-28 say, "Who knows whether He will not turn and relent and leave a blessing behind Him, even a grain offering and a drink offering for the Lord your God?" See, as we turn to Him, He turns from His planned consequences. "Blow a trumpet in Zion, consecrate a fast, proclaim a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather the children and the nursing infants. Let the bridegroom come out of his room and the bride out of her bridal chamber. Let the priests, the Lord's ministers, weep between the porch and the altar, and let them say, 'Spare Your people, O Lord, and do not make your inheritance a reproach, a byword among the nations. Why should they among the peoples say, 'Where is their God?' Then the Lord will be zealous for His land and will have pity on His people." Notice the aggressive drive of God as we turn to Him. He becomes intense in His determination of blessing upon His people. "Then the Lord will be zealous for His land and will have pity on His people. The Lord will answer and say to His people, 'Behold, I am going to send you grain, new wine and oil, and you will be satisfied in full with them; and I will never again make you a reproach among the nations. But I will remove the northern army far from you, and I will drive it into a parched and desolate land, and its vanguard into the eastern sea, and its rearguard into the western sea. And its stench will arise and its foul smell will come up, for it has done great things.' Do not fear, O land, rejoice and be glad, for the Lord has done great things. Do not fear, beasts of the field, for the pastures of the wilderness have turned green, for the tree has borne its fruit, the fig tree and the vine have yielded in full. So rejoice, O sons of Zion."

These prophecies are some of the greatest prophecies yet to be fulfilled over Israel and the Jewish people; and it is as and because they turn their heart to the Lord. Everything for them reverses. And we go on to say, "Rejoice, O sons of Zion, and be glad in the Lord your God; for he has given you the early rain for your vindication. And He has poured down for you the rain, the early and the latter rain as before. The threshing floors will be full of grain, and the vats will overflow with the new wine and oil. Then I will make up to you for the years that the swarming locust has eaten, the creeping locust, the stripping locust and the gnawing locust, My great army which I sent among you."

See, the Lord goes so far as once they turn to Him, He literally recovers the negative consequences. He recovers out of the judgments and blesses them back beyond what they would have had before. He said, "You will have plenty to eat and be satisfied and praise the name of the Lord your God, who has dealt wondrously with you; then My people will never be put to shame. Thus you will know that I am in the midst of Israel, and that I am the Lord your God, and there is no other; and My people will never be put to shame. It will come about after this that I will pour out My Spirit on all mankind."

We have here some of the greatest end-time prophecies that exist in the Scriptures. And what triggers them? Turning to the Lord. Our turning to the Lord brings blessings beyond what we can imagine. It is not just a matter of freeing us from the sin, getting rid of the negative. God is looking to do more in your life than get rid of the negative. He is looking to pour out His bounty, pour out His abundance, pour out His blessings upon your life. That is what happens as we turn to the Lord. That is what happens for Israel, and that is what happens for us as Christians as we turn to Him.

Hosea 6:1-3 says, "Come, let us return to the Lord. For He has torn us, but He will heal us." Our healing is in turning to the Lord, and we need healing. Many people need physical healings. Many need emotional healings. Many need healings from the trauma of the events of their life. He will heal us. "He has torn us, but He will heal us; He has wounded us, but He will bandage us. He will revive us after two days; He will raise us up on the third day, that we may live before Him. So let us know, let us press on to know the Lord." Turn to Him, press on to know Him. "His going forth is as certain as the dawn; and He will come to us like the rain, like the spring rain watering the earth." Beautiful.

Let us turn to Him. Come on, let your heart turn to Him. Let your heart seek Him. Remove the wickedness from your path and turn from those paths that lead to sin and unrighteousness, and turn to the Lord – not just to have a freedom from negative consequences, but to see your life begin to experience the bounty of His blessings that He will pour out upon us.

Jeremiah 29, starting at verses 11-13 says, "For I know the plans that I have for you," declares the Lord, "plans for welfare and not for calamity to give you a future and a hope. Then you will call upon Me and come and pray to Me, and I will listen to you. You will seek Me and find Me when you search for Me with all your heart." We don't just turn to You, Lord. We turn to You with the intensity of seeking You with all of our heart until we find You.

One of the great Scriptures I feel that applies to us today is 2 Chronicles, starting at chapter seven, verses 12-14: "Then the Lord appeared to Solomon at night," this is at the dedication of the first Temple, "and said to him, 'I have heard your prayer and have chosen this place,'" chosen the Temple, "for Myself as a house of sacrifice. If I shut up the heavens so that there is no rain, or if I command the locust to devour the land, or if I send pestilence among My people, and My people who are called by My name humble themselves and pray and seek My face and turn from their wicked ways, then I will hear from heaven, will forgive their sin and will heal their land." It is time for us to turn.

We are living in a day where we are surrounded by much consequence from the wickedness of the peoples of this world. The Scripture says that the earth is polluted because of the sins of the people. And yet they are spending billions of dollars to find out, why is the world polluted? What is going on with global warming? It is a result of us having turned from the Lord. But He says, "If you turn to Me, then I will hear from heaven and I will forgive your sin, and I will heal your land." It is time for us to not see repentance as something that we do every month or two, or at some major turning. We wait, 'Oh, the Messiah's coming! Now we repent.' No, it is something that is part of our daily expression of our walk with the Lord.

"Lord, in my day, as I have gotten distracted from You, I choose now to stop for a moment and turn to You. I turn to You." And as I turn to Him, I will have a clarity of how I have turned away from Him; how I have lost my focus upon Him. And I can turn, and I can aggressively pursue knowing Him. But of all the blessings that come from pursuing the Lord and knowing Him, the greatest is the reality that we are changed into His image.

In 2 Corinthians 3:15-18, it says, "But to this day whenever Moses is read, a veil lies over their heart; but whatever a person turns to the Lord, the veil is taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." As we turn to the Lord, we are beholding Him. As we behold Him, we change from glory to glory into His image. And what greater result could we have, what greater thing could we look for, than to

become like Him as we turn to behold Him? That is what Paul had as his plumb line, "That I may know Him, and the power of His resurrection and the fellowship of His sufferings." Paul pursued Him. He turned to Him on a daily basis. We must do likewise.

As we sum up this podcast on repentance, I want you to think about the fact that repentance is a result of being sorry for our sins and misdeeds; but I think it goes way beyond that. True repentance requires a fruit, or a change, because of that repentance. And to me, the fruit or change that is brought about by repentance is our turning away from the actions of wickedness and sin by turning to the Lord and following His ways.

Lastly, I would say, turning to the Lord is something we should do every day, and multiple times a day. That is true repentance. It is something we are constantly engaged in in our walk with God. It is turning to Him first thing in the morning, turning to Him every day. Like prayer, like worship, like waiting upon the Lord, we should first do that as we awake. And then, all through the day, we should continually stop, just for a moment, and think about if we have lost Him. Have we turned from Him? Are we distracted from Him? Because as He comes to us, He will transform us. As it says in 2 Corinthians, "But now the Lord is the Spirit, and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as from the Lord, the Spirit." This is the greatest result that we will have from our repentance and our turning to Him, is that we will be transformed into His image. Amen.