

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

INTRODUCTION

Let me begin by saying, much of what I will talk about is not something new. I have compared, and used here, information gleaned from men of God such as **Dr. Harry Ironside, Dr. John R. Rice, Dr Curtis Hutson, Jonathan Edwards, and others. Most of all, I have depended on the Word of God for my guide.** As we approach the subject of repentance, let each of us draw nigh to God. Let us depend on Him for light. If you or I are not willing to listen to the Lord and let Him guide us into all truth, then we are not only wasting our time, but more importantly, we are not bringing honor and glory to God.

REPENTANCE

Down through the ages man has done everything he can to add to the Word of God. Man has always wanted to have a “*part*” in the salvation of man. Starting back in the Garden of Eden, Adam and Eve tried sewing fig leaves together to cover themselves in order to cover their nakedness. (Genesis 3:7) What Adam and Eve did to try and earn or do something to find acceptance with God, is no worse than anyone who today tries to go to Heaven by doing something, promising God something, or trying to turn from sin. If you or I could do anything to earn salvation, then God would be a liar and everyman would be “true”. Of course, God is not a liar and cannot be a liar (Romans 3:4; Titus 1:2).

Genesis 3:7 *And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.*

Romans 3:4 *... let God be true, but every man a liar; ...*

Titus 1:2 *In hope of eternal life, which God, that cannot lie, promised before the world began;*

PREACHING: REPENT

As we consider some biblical preachers of the past, it has been said, in order for man to have a right relationship with God: man must repent.

John the Baptist preached repentance in **Mark 1:15** when he said, *"Repent ye, and believe the gospel."*

Mark 1:15 *And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.*

John the Baptist came as the Lord's forerunner proclaiming the nearness of God's government, making ready for the appearance of the One on Whose shoulders the government would rest (Isa. 9:6). John did not say, "Repent of your sins"; or, "Repent, or you will be lost forever"; or, "Repent and you will be saved." The sole reason given as to why they should submit was that God's government was impending. When sovereignty is assumed and a government imposes itself upon men, they can either submit or resist. The demand made by John fit the situation perfectly at that time. Divine government was coming; it was impending; and all in Israel were called upon to submit, to yield, to offer no resistance, to make no moves contrary to it, to ease themselves of every factor that might block their entrance into it (See Matt. 18:8,9), to wait for further orders from the One who would be the King of the Kingdom.

Paul preached repentance in **Acts 20:21**, *"Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ."*

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The **Apostle John** proclaimed its necessity in **Revelation 2:5** when he exhorted the church at Ephesus: *“Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.”*

And the **Lord Jesus Christ** Himself emphasized the importance of repentance when He said in **Luke 13:3**, *“Except ye repent, ye shall all like-wise perish.”*

THERE IS A PROBLEM

The problem is not preaching repentance; it is giving a wrong definition to the word. Down through the centuries **“repent”** has come to mean a far different thing than when it was spoken by John the Baptist, the Apostle Paul, the Apostle John, and Jesus Christ Himself. If you look up **“repent or repentance”** in a modern dictionary, you will find such definitions as *“to feel sorry or self-reproachful,” “to recognize the wrong in something you have done and be sorry about it”, “to feel regret about a sin or past actions and change your ways or habits”, “to be conscience-stricken,” “to turn from sin,” etc. and etc.*

According to these definitions, many have preached reformation instead of repentance. If you look up the Greek word **“repent”** in the King James Bible and used by Jesus, Paul, John and others in the New Testament, you will find that the word **metanoeo** (meta-nahEH-o). means to think differently or afterwards, that is, to change the mind.

MISCONCEPTIONS ABOUT REPENTANCE

I. Possibly the most popular false idea is that repentance is turning from sin.

If turning from your sins means to stop sinning, then people can only be saved if they stop sinning. And it is unlikely that anyone has ever **been** saved, since **we don't know anyone** who has ever stopped sinning.

Romans 14:23 says, *“For whatsoever is not of faith is sin.”* That simply means that if we do anything without a conviction of God's approval, then it is sinful. And I suppose everyone is guilty of this every day of his life.

James 4:17 says, *“Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”*

If repentance means turning from sin, and turning from sin means to stop sinning, then a person must live a sinless life in order to be saved. And if that is the case, then nobody could ever be saved, because there are no perfect people. (I John 1:8)

I John 1:8 *If we say that we have no sin, we deceive ourselves, and the truth is not in us.*

You don't get better to get saved; you get saved to get better. You can't get better until you do get saved. In reality, one can begin living better only after he is saved. When the individual trusts Christ as Savior, he receives a new nature.

In **Philippians 2:13** we read, *“For it is God which worketh in you both to will and to do of his good pleasure.”*

It is the presence of God in the believer that gives him both the desire and power to live a better life. And no man has the indwelling Christ in the person of the Holy Spirit until after he is saved.

Repentance: what does it mean?
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Dr. Lewis R. Woodard

II. A second false idea is that repentance is sorrow for sin.

II Corinthians 7:10a *“For godly sorrow worketh repentance to salvation not to be repented of:...”*

Though godly sorrow may bring about repentance, it is not the same as repentance.

A. It is a sad situation when we build doctrines off our experience rather than the Bible. We must remember that **the Bible is the principle**, not man's experience.

Many of us have heard well-meaning Godly preachers who tell of their experience of salvation and describe their weeping and sorrow and how miserable and low-down they felt before they were saved. In doing so, they suggest to the unbeliever that he must feel a certain amount of sorrow before he can be saved. If that is the case, then how much sorrow must a man feel and exactly how much must he weep and moan before God will save him? This kind of teaching suggests to us:

1. that God is basically unwilling to save sinners, and
2. unless one softens the heart of God by his tears, then God will never accept him and grant forgiveness for sin.

Two thousand years ago God the Father placed all our sins on His Son Jesus Christ and then punished Jesus in our place to pay the sin debt we owe so that when we die, we won't have to pay it. That is exactly what the Bible means in **John 3:16**, *“For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.”*

In the matter of salvation, no amount of weeping or sorrow will coax God into doing something that He has not already done.

Remember, when Jesus was on the cross, He cried, *“It is finished!”* (**John 19:30**), which means that the price for our salvation was paid in full. Nothing can be added to it and nothing can be taken from it. We don't need to weep, beg, or plead for God to do something He has already done. **We accept Him, trust Him. Accept the finished work of Christ.**

The great evangelist D. L. Moody insisted that the inquirer was not to seek sorrow but the Savior.

NOTICE THAT FORGIVENESS OF SINS IS THROUGH CHRIST'S BLOOD.

Colossians 1:14; Ephesians 1:7

Colossians 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*

Ephesians 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

The forgiveness of sins **is not** the death of Christ-plus sorrow. The forgiveness of sins **is not** the death of Christ-plus tears. The forgiveness of sins **is not** the death of Christ-plus mourning. The forgiveness of sins **is not even** the death of Christ-plus pleading. The forgiveness of sin is the death of Christ-period. The Word of God makes it clear that salvation is based entirely upon the death of Christ and the believer's faith or trust in Him. **Acts 16:31** plainly says, *“Believe on the Lord Jesus Christ, and thou shalt be saved.”* Believe. Not believe and weep, not believe and pray, not believe and mourn, not believe and feel sorrow for your sins, but believe, **only believe.**

Repentance: what does it mean?
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III. A third false idea about repentance is that it is reformation.

A. Nearly all the religions of the world teach the idea that man must do something or be something in order to be saved.

Some say:

1. You must join a particular church. If you don't belong to their particular group, then you cannot be saved.
2. Others teach you must be baptized in water, that the water actually washes away sin.
3. Others teach you must be baptized in a certain way and by a certain preacher.
4. Still others teach you must behave in a certain manner. They will often say, *"If you don't straighten up, you are going to Hell!"*
5. Others teach that you must make certain resolutions or promises in order to be saved, and if you don't live up to those resolutions, then you are lost.

Reformation is good in its place, but **when you make reformation repentance** and a prerequisite for salvation, then it is wicked and evil. Salvation is of God, not of man. **John 1:13** says, *"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."* The expression, *"not of blood,"* simply means that salvation is not inherited through the bloodline (human lineage). No one is saved because his mother or father is a Christian. *"...nor of the will of the flesh"* means that there is nothing the flesh can do to earn salvation, including reformation. *"...nor of the will of man"* means there is nothing man can do to save himself. *"...but of God"* means that nothing of man enters into salvation.

If that be true, then man's behavior-good or bad-has nothing to do with obtaining salvation. **Titus 3:5** says, *"Not by works of righteousness which we have done, but according to his mercy he saved us...."* **Ephesians 2:8, 9** tells us, *"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast."* It is impossible to mix grace and works. Salvation is either by grace or works; it cannot be a combination of the two.

Reformation as an instrument of salvation is absolutely futile, and repentance is not reformation. Reformation is an effort on the part of the individual to establish his own righteousness, and the Bible clearly teaches that we are not saved by our own righteousness but by the imputed righteousness of God. **Romans 10:1-4**

Romans 10:1-4 *Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. 2 For I bear them record that they have a zeal of God, but not according to knowledge. 3 For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. 4 For Christ is the end of the law for righteousness to every one that believeth.*

If we could reform and establish our own righteousness, that would not be sufficient. Says Isaiah 64:6 regarding our righteousnesses, *"All our righteousnesses are as filthy rags...."*

B. Salvation is a gift and there is nothing we can do or be in order to earn it. All you can do with a gift is receive it. **John 1:12** says, *"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."*

Romans 6:23 says, *"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."* **Salvation is a gift.**

What a blessed promise is **Romans 4:5**, *"But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."*

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

REPENTANCE IS NOT REFORMATION!

The Bible teaches that Jesus Christ paid for our sins two thousand years ago. **First Peter 3:18** says, “*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...*”

I Peter 2:24, “*Who his own self bare our sins in his own body on the tree...*”

The Philippian jailor asked “*What must I do to be saved?*” **Acts 16:30**, and Paul answered in **verse 31**, “*Believe on the Lord Jesus Christ, and thou shalt be saved.*”

IV. A fourth false idea about repentance is that it is penance. (Penance = Self punishment for sin.)

Dr. Harry Ironside said:

“Penance is not repentance. Penance is the effort in some way to atone for wrong done. This man can never do, nor does God, in His Word, lay it down as a condition for salvation that one first seek to make up to either God or his fellows for evil committed.... On the contrary, the call was to repent, but between repentance and doing penance there is a vast difference.”

A. Penance is a sacrament of the Roman Catholic Church involving the confession of sin and submission to penalties imposed, followed by absolution by the priest.

No one has ever been able to pay enough to satisfy the sin debt except one person, Jesus Christ: Hebrews 10:12

Hebrews 10:12 *But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God;*

No earthly priest can forgive sin. Only God can forgive sin through and by His Son: Hebrews 4:14; 7:27; Colossians 1:14; Ephesians 1:7

Hebrews 4:14 *Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

Hebrews 7:27 *Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.*

Colossians 1:14 *In whom we have redemption through his blood, even the forgiveness of sins:*

Ephesians 1:7 *In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;*

B. There are two penalties for sin:

1. Physical death of the body: **Romans 5:12** “*Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:*”

2. Spiritual, physical death of the soul, separation from God forever: **Ezekiel 18:4** reads, “*The soul that sinneth, it shall die.*” **Romans 6:23** says, “*The wages of sin is death!*” And **James 1:15** tells us, “*Sin, when it is finished, bringeth forth death.*”

Repentance: what does it mean?
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Dr. Lewis R. Woodard

God's penalty for this second death is described in the Bible: **the lake of fire - Revelation 20:14** says, "*Death and hell were cast into the lake of fire. This is the second death.*" **This second death is total separation from God!** No amount of penance will pay for our sins.

The Bible teaches that Jesus Christ paid for our sins two thousand years ago. **I Peter 3:18** says, "*For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God....*" The word "*once*" here does not mean once upon a time but once for all. The payment for sin was made once for all two thousand years ago when Jesus died on the cross for our sins. The Bible states in **I Peter 2:24**, "*Who his own self bare our sins in his own body on the tree....*"

V. Facts About Repentance

A. There is a vast difference between what men think the Bible says about repentance and what the Bible actually says.

1. The word "repent" is found **forty-five times** in the King James Bible; "repentance" **twenty-six times**; "repented" **thirty-two times**; "repentest" **one time**; "repenteth" **five times**; "repenting" **one time**; and "repentings" **one time** - a total of **111 times in both the Old and New Testaments.**

2. The word in its various forms is found forty-six times in the Old Testament and sixty-five in the New.

a. Of the forty-six times the word appears in the Old Testament, twenty-eight times God does the repenting, not man.

For instance, in **Exodus 32:14** the Bible says, "*And the Lord repented of the evil which he thought to do unto his people.*"

b. There are twenty-eight times in the Old Testament that God repents, there are nine other passages that tell of things about which God does not or did not repent.

c. Only nine times of the forty six times the word "*repentance*" is found in the Old Testament is man doing the repenting.

Thirty-seven times in the Old Testament "*repentance*" has reference to God's repenting or telling us of things about which God did not or will not repent.

Think of this: If "*repent*" means to turn from sin, we have a problem. If "*repent*" means to turn from sin, then we have God turning from sin, and that is certainly contrary with Bible teaching. God is sinless and has no sin to turn from. But, if "*repentance*" means a change of mind, then it is consistent. You have God changing His mind about some things, but you have at least nine things in the Old Testament about which God says He will not change His mind.

d. Two Greek words that are always used to relate to salvation are *metanoia* (met-AN-oy-ah) and *metanoeo* (metanEH-o).

Both words mean identically the same thing. The basic definition of the two words is "*to change one's mind*"; *metanoeo* (according to Strong's Concordance is "*to think differently, or afterwards, that is, reconsider.*")

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

e. **“Repentance”** in its various forms is found sixty-five times in the New Testament, and fifty-eight of those times it means **“to change one’s mind.”**

f. Though we often hear the expression, **“Repent of your sins,”** it is not found in the Bible.

In **Acts 17:30** we read, *“And the times of this ignorance God winked at [overlooked]; but now commandeth all men every where to repent.”*

What they were to repent or change their mind about is clear from verse 29. Here the Scripture says, *“...we ought not to think that the Godhead is like unto gold or silver or stone, graven by art and man’s device!”* They needed to change their mind about God and see that He is not a graven image made of gold, silver, or stone but that He is a living God and is going to be their judge. **Verse 31**, *“Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”*

g. In **Luke 13:5** Jesus contradicts the thinking of these self-righteous people and tells them that they need to repent or change their mind and see themselves as sinners, too, or they will perish in their own self-righteousness.

Luke 13:4-5 *Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem? 5 I tell you, Nay: but, except ye repent, ye shall all likewise perish.*

One does not have to know the Greek language to see that *“repent”* in this passage does not mean feeling sorry for or turning from sin.

VI. Faith and Repentance

In an article in **THE SWORD OF THE LORD**, Dr. John R. Rice said:

“Sometimes the preacher does not himself fully understand the plan of salvation. He thinks of salvation as a process. First, there is a period of conviction, then a period of repentance, then an act of faith.”

He went on to explain that when one trusts Christ as Savior he also repents.

Dr. Rice is absolutely right. Faith and repentance are the same; they are not two separate decisions. One cannot trust Christ as **Savior** without repenting or changing his mind. The very fact that he trusts Christ for salvation shows that he has changed his mind regarding sin, salvation, and God.

A. The purpose of the Book of John is given in **John 20:31**, **“But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.”**

According to this verse, the whole purpose of the Gospel of John is that men might believe that Jesus is the Christ and believing they might have life through His name. In other words, it is written that men might be saved. Yet *“repent”* or *“repentance”* is not used one single time in the Gospel of John. On the other hand, *“believe”* is used more than ninety times in the twenty-one chapters.

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

B. The book of Romans was written to show how men are justified. After explaining in Romans, chapter 4, how men are not justified.

“*Repentance*” is found only two times in the book of Romans and in only one case does it have reference to salvation.

Romans 11:29 says, “*For the gifts and calling of God are without repentance.*”

If you make “*repentance*” here mean turning from sin, it would cause the verse to read, “*For the gifts and calling of God are without turning from sin,*” which doesn't make sense at all. The verse means that the gifts and callings of God are irrevocable, that when God calls a man to preach, He never changes His mind about it.

While “*repentance*” is found only twice in the book of Romans, “*faith*” is found thirty-nine times. Romans 3:28 states, “*a man is justified by faith without the deeds of the law.*” And Romans 5:1 says, “*Therefore being justified by faith, we have peace with God....*”

Since the word “*repent*” is not found at all in the Gospel of John, and “*repentance*” is found only twice in the book of Romans, and only one time is it used in connection with salvation, are we then to conclude that repentance is not necessary to salvation? Absolutely not! We have already shown the importance of repentance and its necessity.

Now, since repentance is not found in connection with salvation in the Gospel of John and only once in the book of Romans, are we to conclude that neither of these two books tells one how to be saved or justified? Certainly not. Those who know the Bible best would have to agree that these two books of the Bible contain the clearest presentation of the Gospel and how one is to be saved.

Since repentance is necessary to salvation, and since the word is not used at all in the Gospel of John and only once as referring to salvation in the book of Romans, then we must conclude that the word “*repentance*” is included in the words “*believe*” and “*faith*” which are found repeatedly in these two books.

C. John, chapter 3, contains the heart of the Gospel.

It is here we find that wonderful verse, “*For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*” That verse is used in the conversation between Jesus and Nicodemus in this chapter. Jesus says to Nicodemus, “*Ye must be born again*” (vs. 7). In verse 9, Nicodemus asks, “*How can these things be?*” And Jesus gave the answer in verses 14 through 16, “*As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: That whosoever believeth in him should not perish, but have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.*”

Nowhere in this chapter does Jesus use the word “*repent*”. He only tells Nicodemus to believe in Him. In verse 18 He said, “*He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.*” And He closes the conversation in verse 36 by saying, “*He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*”

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

“**Believe**” in these verses means to **trust**, to **depend on**, to **rely on**. Nothing could be plainer. All one has to do to have everlasting life is trust Jesus Christ. Jesus has already died for the sinner and all we need do is depend on Him for salvation. But He warns in verse 36, “*He that believeth not the Son (does not depend on the Son) shall not see life; but the wrath of God abideth on him.*”

There is no promise in the Bible to those who partially believe on Christ. The promise is to those who believe on Him. We cannot trust Jesus 90% and something else 10%; we must fully trust Him, Him alone and nothing else, for salvation.

Jonathan Edwards – “So saving repentance and faith are implied in each other. They are both one and the same conversion of the soul from sin to God, through Christ; the act of the soul turning from sin to God through Christ, as it respects the thing from which the turning is, viz. sin, is called repentance; and as it respects the thing to which, and the mediation by which it turns, it is called faith” (Jonathan Edwards, “Sinners in the Hands of an Angry God,” 1741).

D. Since Jesus did not use the word “repent” in telling Nicodemus how to be born again, then we must reach one of three conclusions:

1. Repentance is not necessary to salvation;
2. Repentance is necessary for salvation and Jesus didn't tell Nicodemus how to be saved;
3. Repentance is necessary to salvation and is included in the word “*believe*” which Jesus did use time and time again in this chapter.

The correct conclusion, of course, is that repentance is necessary to salvation and is included in “*believe*”.

A man cannot trust Christ without repenting. **Believing** means trusting Jesus and Jesus alone for salvation. Jesus is the only Begotten Son of God, sent into the world to seek and to save the lost. It is all Jesus, without adding self into the picture or by adding anything else for Heaven! The sinner turns to Jesus, by faith, realizing Jesus is the only way of salvation (John 14:6; Acts 4:12)

John 14:6 *Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.*

Acts 4:12 *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

Let me say this: “*He who places emphasis on repentance for eternal life, shall not have eternal life, but he who believes, depends entirely on the Son of God, has eternal life.*”

Psalms 62:1 *Truly my soul waiteth upon God: from him cometh my salvation.*

Psalms 62:2 *He only is my rock and my salvation; he is my defence; I shall not be greatly moved.*

Psalms 96:2 *Sing unto the LORD, bless his name; shew forth his salvation from day to day.*

- **REPENTANCE IS BELIEVING THAT JESUS IS THE ONLY WAY OF SALVATION!**
- **REPENTANCE IS ACCEPTING THE FINISHED WORK OF CHRIST ON THE CROSS!**
- **REPENTANCE IS NOT WORK, BUT ACCEPTING GOD AT HIS WORD:**

1 John 5:11 *And this is the record, that God hath given to us eternal life, and this life is in his Son.*

1 John 5:12 *He that hath the Son hath life; and he that hath not the Son of God hath not life.*

I Corinthians 2:2 *For I determined not to know any thing among you, save Jesus Christ, and him crucified.*

Repentance: what does it mean?
by
Dr. Lewis R. Woodard

**REPENTANCE IS NOT TRUSTING IN SELF FOR SALVATION, BUT ACCEPTING,
ACKNOWLEDGING THAT GOD IS THE ONLY WAY TO HEAVEN THROUGH JESUS CHRIST!**

Some have mistakenly looked at James 2:19 and say if the “*devils*” (demons) believe and are not saved, how can a person then “believe” and be saved? The answer of course is that the devils have trusted (**really believed**) in the god of this world (II Corinthians 4:4) and they did this many years according to Revelation 12:4. (**Revelation 12:4 - has already happened**).

James 2:19 *Thou believest that there is one God; thou doest well: the devils also believe, and tremble.*

II Corinthians 4:4 *In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.*

Revelation 12:4 *And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.*

JOSHUA MADE A DECISION TO SERVE THE LORD

Joshua 24:15

Joshua 24:15 *And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD.*

MAKE A DECISION TO TAKE GOD AT HIS WORD:

Acts 16:31 *And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*

Romans 10:13 *For whosoever shall call upon the name of the Lord shall be saved.*

Joel 2:32a *And it shall come to pass, that whosoever shall call on the name of the LORD shall be delivered:*

Psalms 149:4 *For the LORD taketh pleasure in his people: he will beautify the meek with salvation.*

Psalms 116:13 *I will take the cup of salvation, and call upon the name of the LORD.*

Romans 10:13 *FOR WHOSOEVER SHALL UPON THE NAME OF THE LORD SHALL BE SAVED.*

Elvira M. Hall wrote a song: "Jesus Paid It All."

“Jesus paid it all, all to Him I owe, sin had left a crimson stain, He washed it white as snow.”

Won't you trust Jesus? Believe that Jesus died and shed His blood for you? Trust Him and Him alone to make you fit for Heaven!

Christian, won't you tell others they can do nothing to save themselves? Salvation is ALL of God. Repentance happens the moment a person quits depending on anything or anyone else for salvation. Repentance is not an action, but an acknowledgement that it is only Jesus who can save. We can do nothing but receive, by faith, His finished work at Calvary!