

Repentance

I have a need to write this concerning repentance, due to the last letter I wrote about baptism, etc.

To David and the brethren there:

Many believe they have repented when they have only had what millions experience as a result of evangelistic crusades and 700 and PTL clubs, and just good sense. This repentance consists of moral changes regarding smoking and drinking, carousing and the like, but it somehow does not take in the essentials for Salvation. They stop attending theatres but not on their home screen. Only the “going out” has changed, not the *inward house*. Such “repentance” does not affect occupation, living by self motivated forces (i.e., the instinct for self preservation), continuing in ungodly occupations, regardless of what God thinks about such jobs, etc. Can the “Christian Church” today call anyone to actual repentance? By Biblical definition the “church” today has not the right to call anyone to Biblical repentance for “the student after he is fully trained will be like his teacher.” *Both are in the ditch* — “if the blind lead the blind they will both fall into the ditch.” Those are the words of Jesus, their Savior, but is He in fact their Savior, or *Lord*, or even Teacher (Lk 6:46; Mt 7:21)?

The consequential effect of the preaching of the gospel from the preacher *who is sent* is a church, the *Body of Messiah*. How these two terms have been literally destroyed by name-brand denominational, sectarian “churches.” There is no independent denomination, nor any non denominational denomination, or non, non denominational churches who hold to the Biblical view of repentance — *no one* has nor can they be baptized unless they first of all *repent*. No denominational “churches” today, nor any evangelistic team can call anyone to repentance. The gift of the Holy Spirit is not bestowed upon *anyone* by these ministries today. Only the church can call people to repentance. Being made “twice the Son of Hell” is all Christianity today can muster up in their flesh — the age-old problem of the Scribes and Pharisees (Mt 23:16), of leading their “converts” down the primrose path to destruction. Mt 7:13 27 — The obvious fruit of the Kingdom is missing in their message and in their lives (Mt 21:43).

The world has yet to see in this century what the consequential effects of the gospel will be upon the whole world, nor has any age yet seen this in its full effect. For it is consequential to the downfall of the whole world system and its kings and kingdoms (Dan 2:44-45; Lk 24:47; 13:3). The consequential effect of repentance is the gift of the Holy Spirit. When an outsider comes into the church and does not receive the Holy Spirit from “his repentance,” it not only proves that his repentance was not from the heart, but also defiles the church. The church becomes a harlot if it does not repel this foreign element from her and cleanse herself from this defilement. The unfaithfulness of the church, inclined on being a harlot, is her unfaithfulness in the proclamation of the gospel. The gospel *repels*, *expels*, and attracts and gathers together. It is the smell of death or smell of life, sweet savor. Did the Huns receive the holy Spirit? The repentance which brings one into the Body by baptism is a radical transformation of thought, attitude, outlook and direction. In the remission of sins there is a complete change of composure. For nothing is more relevant to our situation in relation to God than our sin, and the salvation to which repentance is directed is salvation from sin. The necessity of repentance as the condition of salvation is clear in the Bible. Mt 4:17 — The Lord began His earthy ministry with “Repent, for the kingdom of heaven is at hand,” and his last words were (Lk 24:47), “Preach repentance for the remission of sins to all nations.”

The defilement is that one comes into the church and we share our thanksgiving meal with him, share our own sins, faults, intimate feelings, thoughts, attitudes. They see us, so to speak, naked, see our discipline, and the inner workings of the very kingdom — eat with us, sing, worship — but we find it was all done in pretense and hypocrisy. All the while they were *tearing down*, pulling down. This person did not *build up* Zion, he was a drain upon all. You felt unclean around him, and your fellowship was always strained. His actions were always unclear, and never dis interested of himself but always with a motive for self. A lawless person brings down the *heat* of the church to a nauseating lukewarmness, to the love of the many growing cold. The increase of lawlessness makes the whole *Israel* grow cold (Mt 24:10 12).

Harlotry begins with the personal unfaithfulness in prayer and confession of sins, and then there is a growing self interest and lack love for others. The whole body cannot produce a pure message of truth; the gospel allows for the unrepentant to come, and thus the unrestrained unfaithfulness takes over in all manner of manipulation to substitute for the genuine love and working of the Holy Spirit. People are held by certain doctrines which promote performance. Gilt edged sermons are preached to try to prick the dead conscience to some temporary moral reformation. 2 Cor 7:10 shows that there is no salvation apart from repentance (Acts 20:21; 3:19; 5:31; 11:18; 17:30; Lk 13:3,5). Apart from repentance there is no salvation because there is no faith. Faith is hearing God, convicted by the Holy Spirit. Faith is the instrument of justification; but justification is not the whole of salvation. Faith is not the only condition. Faith which is disassociated from repentance would not be faith unto salvation. The specific character of faith is trust — which always exists in a *context*. Repentance is integral to the context. It is vain to ask which is first, faith or repentance. Faith is directed toward Messiah; repentance is directed toward God (Acts 20:21). Faith is directed toward Messiah for salvation from sin unto holiness and life, but this involves hatred of sin and turning from it. Repentance is turning from sin unto God, but this implies the reception of the mercy of God in Messiah: There is no context for the salvation which we speak of *outside of the church*. This is where one can experience the composite whole of salvation (Acts 2:38-47). Turning to the Lord with all your heart, soul, and might or strength. Mt 3:7-8 — Repentance is a *condition* of salvation. Acts 2:37 — They heard the message, they were convicted they were guilty, they were told to repent, be baptized for the remission of their sins and they then would be given the gift of the Holy Spirit. As a *result* they were no longer a part of the perverse generation. They were *saved* from the world's guilt by no longer taking identity in the world, but being wholly devoted to the apostles' teaching and fellowship, breaking of bread and prayer. They were "*for*" the Lord — with Him in absolute identity. As a result of responding to the gospel, which they considered "good news" (verses 37-38), they did only what true repentance calls for. They were baptized into Messiah's Body (verses 44-45). Mk 10:29-31 — Which is *the* only response to the gospel and Yahshua. They all had a good conscience of joy and praise (Acts 2:46-47; 1 Pet 3:21). This is a description of the early church. *All else beside this is a reprobate faith* which produces reprobate people (2 Tim 3:8; Titus 1:16; Heb 6:8), proved to be worthless as far as the faith is concerned. They can never be formed into the church of God.

The whole essence here is to have the true gospel and preach it and have the salt in the body to *repel imposters*. We cannot get down to the water, then decide that you have second thoughts and bring confusion to the whole church. Whoever this person is, they have been brought to this point by "*a gospel*" which was preached to them by one who is a member of this Body who has salt in themselves and are at peace with one another (Mk 9:50). No gospel can be preached if this is not the way it is, for the Holy Spirit will not cooperate with any gospel anyone preaches if it does not come from this expression, the *expression of His Body*. The gospel is an expression of His Body. The gospel is expressed in *certain terms* to bring one to repentance — *in order that* this one would be brought into the Body (1 Cor 12:12-13).

So when *one* comes to us from the hearing of the word preached, or one comes who has heard this gospel, we should have faith if he *has faith* and have confidence in the gospel which has been *expressed* from this sent one or evangelist in the *church*. As the Huns had been for 3 or 4 years hearing our gospel — they obeyed the elders, they came to be a part of us. But we said I don't know if they should be baptized. We should have more confidence in the gospel we preach. And since they "burned their bridges" we baptize them in "faith" — faith in the gospel which was preached to them and faith in the *salt* in the Body. *Both* will drive you away (2 Cor 2:15-16). Salt creates peace in the Body. One who is causing unrest and disturbance will be healed or killed by salt. Sin and salt cannot co exist, as germs and salt, yeast and salt, etc. Let us have faith in God, in our gospel, in our salt and be in peace with one another. AMEN

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