

Creation to Christ

Lesson 11 Repentance

Class Objective: To develop an understanding of the what repentance is and how it is the path back to God.

Memorization: Panel 11 Repentance

Resurrection

God wants you and your whole family to return to Him. Jesus is the perfect sacrifice, and He is the only way to restore our relationship with God. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through me." You must go through Jesus to return to God.

How can you go through Jesus? You must admit to God that you have sinned against Him. You must believe that Jesus died in your place. You put your trust in Jesus to bring you back and give you eternal life as God's son or daughter. From that point on, you let Jesus be your Master and obey His word.

Do you want to let Jesus bring you back to God?

"Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ." Wayne Grudem

Lesson Points: John 14:6, Romans 10:9-10

1. God wants you to return to him. 2 Peter 3:9
2. Jesus is the only way back to God John 14:6
3. It is God who allows us to see our need for salvation Ephesians 2:1-5
4. What is repentance (turning from sin)? 2 Peter 3:9
 - a. "Repentance is a heartfelt sorrow for sin, a renouncing of it, and a sincere commitment to forsake it and walk in obedience to Christ." Wayne Grudem
5. What is Faith (turning to Christ)? John 1:12
 - a. It is more than knowledge though it comes through knowledge.
 - b. It is more than acknowledgement though acknowledgement is required.
 - c. It involves a personal dependence on Christ to meet all of our needs including our need for salvation.
 - d. It is a trust in something that is greater than we are or can understand.
 - e. As we grow in Christ so will our trust (faith) in him. This is accomplished through the word and the Holy Spirit.

6. How do faith and repentance work together?

- a. These two are different and yet they are the same.
- b. It has been said that they are two sides of the same coin.
- c. Both are required for salvation.
- d. Both involve our emotions and yet salvation requires more than emotions.
 - i. Hebrews 12:17 – Esau was emotional (tears) yet repentance was not found.
 - ii. Romans 10:9-10; 2 Corinthians 7:8 - Repentance involves the whole person in seeing the need to follow Christ.

“We cannot separate turning from sin in repentance and coming to Christ in faith. They describe the same person in the same action, but from different perspectives. In one instance (repentance), the person is viewed in relation to sin; in the other (faith), the person is viewed in relation to the Lord Jesus. But the individual who trusts in Christ simultaneously turns away from sin. In believing he repents and in repenting believes. Perhaps R. L. Dabney expressed it best when he insisted that repentance and faith are “twin” graces (perhaps we might say “conjoined twins”).”

Sinclair Ferguson

The Catechism

Sometimes there are other ways to express a true answer to these questions. Feel free to use Scripture to formulate other true answers where possible and helpful. The aim of a catechism is not to be exhaustive but to give a solid base from which to "keep growing in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Peter 3:17).

Question 11: What are the decrees of God?

Answer: The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory, he has foreordained whatsoever comes to pass.

Scripture: Ephesians 1:11; Romans 11:36; Daniel 4:35; Isaiah 46:10; Psalms 115:3; Amos 3:6.

Comment: You might shorten it to: "God's decrees are his own plans for history. And they always happen." His purpose for the world is eternal because there never was a time when he didn't know what he was going to do. His purpose accords with the counsel of HIS will--that is he did not consult anyone else. He thought it ALL up. All plans were made in order to maximize the display of his glory. NOTHING falls outside the decrees of God.

Global Mission Focus via Joshua Project: Pick a new group each week and discuss the culture strategies and prayer needs. Pray over each need as a class. Invite children to pray.

Catechism Verses

2 Peter 3:17 (ESV)

¹⁷ You therefore, beloved, knowing this beforehand, take care that you are not carried away with the error of lawless people and lose your own stability.

Ephesians 1:11 (ESV)

¹¹ In him we have obtained an inheritance, having been predestined according to the purpose of him who works all things according to the counsel of his will,

Romans 11:36–12:1 (ESV)

³⁶ For from him and through him and to him are all things. To him be glory forever. Amen.

Daniel 4:35 (ESV)

³⁵ all the inhabitants of the earth are accounted as nothing, and he does according to his will among the host of heaven and among the inhabitants of the earth; and none can stay his hand or say to him, "What have you done?"

Isaiah 46:10 (ESV)

¹⁰ declaring the end from the beginning and from ancient times things not yet done, saying, 'My counsel shall stand, and I will accomplish all my purpose,'

Psalms 115:3 (ESV)

³ Our God is in the heavens; he does all that he pleases.

Amos 3:6 (ESV)

⁶ Is a trumpet blown in a city, and the people are not afraid? Does disaster come to a city, unless the LORD has done it?

Lesson Verses

John 14:6 (ESV)

⁶ Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

Romans 10:9–10 (ESV)

⁹ because, if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved. ¹⁰ For with the heart one believes and is justified, and with the mouth one confesses and is saved.

2 Peter 3:9 (ESV)

⁹ The Lord is not slow to fulfill his promise as some count slowness, but is patient toward you, not wishing that any should perish, but that all should reach repentance.

John 14:6 (ESV)

⁶ Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me.

Ephesians 2:1–5 (ESV)

By Grace Through Faith

2 And you were dead in the trespasses and sins ² in which you once walked, following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience— ³ among whom we all once lived in the passions of our flesh, carrying out the desires of the body and the mind, and were by nature children of wrath, like the rest of mankind. ⁴ But God, being rich in mercy, because of the great love with which he loved us, ⁵ even when we were dead in our trespasses, made us alive together with Christ—by grace you have been saved—

John 1:12 (ESV)

¹² But to all who did receive him, who believed in his name, he gave the right to become children of God,

Hebrews 12:17 (ESV)

¹⁷ For you know that afterward, when he desired to inherit the blessing, he was rejected, for he found no chance to repent, though he sought it with tears.

2 Corinthians 7:8 (ESV)

⁸ For even if I made you grieve with my letter, I do not regret it—though I did regret it, for I see that that letter grieved you, though only for a while.

Sunday School Lesson Notes
Creation to Christ Week 11

Name: _____

Memory Verse: John 14:6 (ESV)

Jesus said to him, "I am the way, and the truth, and the life. No one comes to the Father except through me."

God wants you to Return to Him.

2 Peter 3:9

Jesus is the way back to God.

John 14:6

Repentance is a heartfelt sorrow for sin, a renouncing of it, and sincere commitment to forsake it and walk in obedience to Christ. Wayne Grudem

The Catechism

Question 11: What are the decrees of God?

Answer: The decrees of God are his eternal purpose, according to the counsel of his will, whereby for his own glory, he has foreordained whatsoever comes to pass.

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Pray for the Nations
Yakut in China



Population: 2,900
World Popl: 489,900
Total Countries: 2
People Cluster: Ural-Siberian
Main Language: Yakut
Main Religion: Ethnic Religions
Status: ■ Unreached
Evangelicals: 0.00%
Chr Adherents: 0.00%
Scripture: New Testament
www.joshuaproject.net

"Declare his glory among the nations." Psalm 96:3

Notes:



Repentance

God wants you and your whole family to return to Him.

Jesus is the perfect sacrifice, and He is the only way to restore our relationship with God. Jesus said, "I am the way, the truth, and the life. No one comes to the Father except through me." You must go through Jesus to return to God.

How can you go through Jesus? You must admit to God that you have sinned against Him. You must believe that Jesus died in your place. You put your trust in Jesus to bring you back and give you eternal life as God's son or daughter. From that point on, you let Jesus be your Master and obey His word.

Do you want to let Jesus bring you back to God?

-You need to return to God
-Jesus is the only way
-Admit, believe, trust
John 14:6

Romans 10:9-10

Yakut in China

Provided by Joshua Project



Photo Source: Anonymous



Leaflet | Powered by Esri | USGS, NOAA

Send Joshua Project a map of this people group.

Identity

Although the Yakut have officially been included as part of the Ewenki nationality in China, they have their own language and customs. They identify themselves as "Yakut" to outsiders.

History

In the late 1800s a small Yakut group migrated from far inside the Yakutia region of Siberia, stopping first in the Buriat region before finally proceeding into China. They are the ancestors of today's Yakut in China.

Customs

The Yakut live uncomplicated, seminomadic lives, tending reindeer and dwelling in simple tents. Alcohol abuse is rampant among the Yakut of China. In fact, it is so prevalent that the number of murders, early deaths, and suicides attributable to alcohol abuse may seriously jeopardize the future of this small group. Around the world the Yakut are renowned for their strong, hardy, massive Yakut draft horses from Siberia.

Religion

The Yakut are shamanists. In the late 1800s anthropologist Waldemar Jochelson vividly described a Yakut religious ceremony: "A shaman has come to heal a sick woman, whose soul has been captured by evil spirits. He has put himself into a trance by inhaling tobacco, dancing, and beating his drum. Now his soul will travel to the spirit world and do battle in order to retrieve the woman's soul and thus restore her. His assistant holds the shaman by a chain so that if he gets lost or trapped in the spirit world he can be pulled back. Some of the flat iron pendants on the shaman's robe represent bird feathers, which allow the shaman's soul to fly. ... As

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Country:	China
10/40 Window:	Yes
Population:	2,900
World Population:	489,900
Primary Language:	Yakut
Primary Religion:	Ethnic Religions
Christian Adherents:	0.00 %
Evangelicals:	0.00 %
Scripture:	New Testament
Online Audio NT:	No
Jesus Film:	Yes
Audio Recordings:	Yes
People Cluster:	Ural-Siberian
Affinity Bloc:	Turkic Peoples
Progress Level:	

the shaman dances, the noise made by these pieces and by the copper bells and rattles on the robe, as well as the sound of his drum and singing, help summon the spirits."

Christianity

Although the Yakut in Russia were evangelized by Russian Orthodox missionaries in the eighteenth and nineteenth centuries, few experienced a living faith in Christ. In 1996 four evangelists traveled to the Yakut in China, taking with them a gospel recording of Bible stories in the Yakut language from Russia. The recipients were overjoyed to hear their own language.

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Faith and Repentance

by Sinclair Ferguson

(</learn/teachers/sinclair-ferguson/>)

When the gospel is proclaimed, it seems at first sight that two different, even alternative, responses are called for. Sometimes the summons is, “Repent!” Thus, “John the Baptist came preaching in the wilderness of Judea, ‘Repent for the kingdom of heaven is at hand’” (**Matt. 3:1–2** (<http://biblia.com/bible/esv/Matt.%203.1%E2%80%932>)).

Again, Peter urged the hearers whose consciences had been ripped open on the day of Pentecost, “Repent and be baptized every one of you in the name of Jesus Christ” (**Acts 2:38** (<http://biblia.com/bible/esv/Acts%202.38>)). Later, Paul urged the Athenians to “repent” in response to the message of the risen Christ (**Acts 17:30** (<http://biblia.com/bible/esv/Acts%2017.30>)).

Yet, on other occasions, the appropriate response to the gospel is, “Believe!” When the Philippian jailer asked Paul what he must do to be saved, the Apostle told him, “Believe in the Lord Jesus, and you will be saved” (**Acts 16:31** (<http://biblia.com/bible/esv/Acts%2016.31>)).

But there is no mystery or contradiction here. Further on in Acts 17, we discover that precisely where the response of repentance was required, those who were converted are described as believing (**Acts 17:30** (<http://biblia.com/bible/esv/Acts%2017.30>), **34** (<http://biblia.com/bible/esv/Acts%2017.34>)).

Any confusion is surely resolved by the fact that when Jesus preached “the gospel of God” in Galilee, He urged His hearers, “The time is fulfilled, and the kingdom of God is at hand; repent and believe in the gospel” (**Mark 1:14–15** (<http://biblia.com/bible/esv/Mark%201.14%E2%80%9315>)).

Here repentance and faith belong together. They denote two aspects in conversion that are equally essential to it. Thus, either term implies the

presence of the other because each reality (repentance or faith) is the *sine qua non* of the other.

In grammatical terms, then, the words *repent* and *believe* both function as a synecdoche—the figure of speech in which a part is used for the whole. Thus, repentance implies faith and faith implies repentance. One cannot exist without the other.

But which comes first, logically? Is it repentance? Is it faith? Or does neither have an absolute priority? There has been prolonged debates in Reformed thought about this. Each of three possible answers has had advocates:

First, W. G. T. Shedd insisted that faith must precede repentance in the order of nature: “Though faith and repentance are inseparable and simultaneous, yet in the order of nature, faith precedes repentance” (*Dogmatic Theology*, 2.536). Shedd argued this on the grounds that the motivating power for repentance lies in faith’s grasp of the mercy of God. If repentance were to precede faith, both repentance and faith would be legal in character, and they would become prerequisites for grace.

Second, Louis Berkhof appears to have taken the reverse position: “There is no doubt that, logically, repentance and the knowledge of sin precede the faith that yields to Christ in trusting love” (*Systematic Theology*, p. 492).

Third, John Murray insisted that this issue raises

an unnecessary question and the insistence that one is prior to the other is futile. There is no priority. The faith that is unto salvation is a penitent faith and the repentance that is unto life is a believing repentance ... saving faith is permeated with repentance and repentance is permeated with saving faith. (Redemption—Accomplished and Applied, p. 113).

This is, surely, the more biblical perspective. We cannot separate turning from sin in repentance and coming to Christ in faith. They describe the same person in the same action, but from different perspectives. In one instance (repentance), the person is viewed in relation to sin; in the other (faith), the person is viewed in relation to the Lord Jesus. But the individual who trusts in Christ simultaneously turns away from sin. In believing he repents and in repenting believes. Perhaps R. L. Dabney

expressed it best when he insisted that repentance and faith are “twin” graces (perhaps we might say “conjoined twins”).

But having said this, we have by no means said everything there is to say. Entwined within any theology of conversion lies a psychology of conversion. In any particular individual, at the level of consciousness, a sense of either repentance or trust may predominate. What is unified theologically may be diverse psychologically. Thus, an individual deeply convicted of the guilt and bondage of sin may experience turning from it (repentance) as the dominant note in his or her conversion. Others (whose experience of conviction deepens after their conversion) may have a dominant sense of the wonder of Christ’s love, with less agony of soul at the psychological level. Here the individual is more conscious of trusting in Christ than of repentance from sin. But in true conversion, neither can exist without the other.

The psychological accompaniments of conversion thus vary, sometimes depending on the dominant gospel emphasis that is set before the sinner (the sinfulness of sin or the greatness of grace). This is quite consistent with the shrewd comment of the Westminster Divines to the effect that faith (that is, the trusting response of the individual to the word of the gospel) “acteth differently upon that which each particular passage thereof [of Scripture] containeth” (WCF 16.2).

In no case, however, can real conversion take place apart from the presence of both repentance and faith, and therefore both joy and sorrow. A “conversion” that lacks all sorrow for sin, that receives the word with only joy, will be temporary.

Jesus’ parable of the sower is instructive here. In one type of soil, the seed sprouts quickly but dies suddenly. This represents “converts” who receive the word with joy—but with no sense of fallow ground being broken up by conviction of sin or any pain in turning from it (**Mark 4:5–6** (<http://biblia.com/bible/esv/Mark%204.5%E2%80%936>), **16–17** (<http://biblia.com/bible/esv/Mark%204.16%E2%80%9317>)). On the other hand, a conversion that is only sorrow for sin without any joy in pardon will prove to have been only “worldly grief” that “produces death” (**2 Cor. 7:10** (<http://biblia.com/bible/esv/2%20Cor.%207.10>)). In the end, it will come to nothing.

This, however, raises a final question: Does the necessity of repentance in conversion constitute a kind of work that detracts from the empty-handedness of faith? Does it compromise grace?

In a word, no. Sinners must always come empty-handed. But this is precisely the point. By nature, my hands are full (of sin, self, and my own “good deeds”). However, hands that are full cannot hold on to Christ in faith. Instead, as they take hold of Him, they are emptied. That which has prevented us from trusting Him falls inevitably to the ground. The old way of life cannot be retained in hands that are taking hold of the Savior.

Yes, repentance and faith are two essential elements in conversion. They constitute twin graces that can never be separated. As John Calvin well reminds us, this is true not only of the beginning but of the whole of our Christian lives. We are believing penitents and penitent believers all the way to glory.

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