

“Don’t Just Say You’re Sorry...”
(Cont. from pg. 2) must stop their thievery, the liar must practice honesty.

The popular movie of the 1960s, *Love Story* was known for the saying *Love means never having to say you're sorry.* While this is certainly untrue when it comes to our relationship to God it is clear that more is involved in repentance than *simply* expressions of sorrow alone. Repentance might be thought of as walking. When we discover that we are walking away from God (in sin) we must turn around and walk towards God (in repentance). Repentance is never an easy thing. It is a lifelong process of turning away from

sin and towards God. Even so it must be done if we are to be pleasing to God. Don't just say you're sorry, mean it!

By Kyle Pope



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Faithful Sayings

Olsen Park Church of Christ

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(806) 352-2809

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10:20 a.m.
6:00 p.m.
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“Don’t Just Say You’re Sorry...”

Several years ago a ally - “A change of mode of thought and feeling, teaching was talking *repentance*” (Moulton, p. 266). Many people have felt bad about their behavior but have never come to the point that they have a “change of heart.” That being the case they have not repented. In II Corinthians Paul addresses the spiritual rationale behind church discipline. He writes - “**For godly sorrow** (Cont. on pg. 2) *how does the Bible define repentance?*”

I. Repentance is not just feeling sorry. In Scripture the word translated “repentance” is the Greek word *metanoia* (μετάνοια) meaning liter-



(Cont. from pg. 1) **produces repentance to salvation not to be regretted; but the sorrow of the world produces death** (7:10 NKJV). Here we note that sorrow *leads* to repentance but is not itself repentance.

II. Repentance is not just saying you're sorry. Many a child who has done wrong to another, has been known to turn around and do the same thing even after they have just apologized. In response to this the parents may say - "Don't just say your sorry, mean it!" The same point relates to our relationship to God. I John 1:9 teaches the importance of the Christian confessing their sins to God. The text reads - **"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."** Yet, we can see from the example of Simon the sorcerer that this confession is not the full measure of repentance. After his sin Simon is told - **"Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be forgiven you"** (Acts 8:22). We note that the sorcerer is told two things: 1. "Repent of this your wickedness,"

and 2. "Pray God if perhaps the thought of your heart may be forgiven." This shows that repentance is a distinct act that must accompany confession.

III. Repentance Involves Action.

While the definition of the word *metanoia* refers to the mind it would be a mistake to imagine that repentance only involves the mind. Note two examples of repentance and its connection with a change of behavior:

1. The teachings of John. Scripture identifies John's teaching as a "baptism of repentance" (Acts 19:4). In detailing John's teaching the gospel of Luke lists specific ways in which the repentant were to modify their behavior. Notice the rich, were to be generous (3:11), tax collectors were not to collect more than their due (3:13), soldiers were not to intimidate (3:14).

2. The teachings of Paul. As Paul stands before Agrippa he describes the nature of his message in Acts 26:20. He claims that he taught all - **"...that they should repent, turn to God, and do works befitting repentance."** This means the repentant must turn from sin. The adulterer must end their adultery, the thief must (Cont. on pg. 4)

"They Walked With God"

Have you taken a look lately at the first few chapters of the book of Genesis? Go back sometime and consider again those ancient records preserved for us to learn what God would teach us about two very special men. Genesis 5:24 tells us about one of them, a man named Enoch. Although very little is known about this patriarch the passage tells us - **"Enoch walked with God"** (NKJV). The chapter just after this tells of another man described in the same way. Noah is said to have been - **"A just man, perfect in his generation"** of whom it is also said - **"Noah walked with God"** (6:9).

What could it mean when the scripture uses language such as this? Is this describing some physical manifestation of God on the earth as in the Garden of Eden when He was described as - "walking in the Garden?" (Genesis 3:8). Most likely this is not speaking physically but spiritually. That is to say that their faith, conduct and manner of life were spiritually considered "walking" in harmony with God's will. The way we choose to "walk" in this life determines who we will become.

The things that are important to us will determine our direction. The Bible tells us that there may be ways which seem right to us but in the end will result in our doom (Proverbs 14:12 & I Peter 4:3-5). This is why Romans 8:1 tells us that we should - **"Not walk according to the flesh, but according to the spirit."**

The way we choose to "walk" in this life determines who we will become.

That is, we don't simply follow what *feels right* physically but what *is right* spiritually. When a person becomes a Christian by putting their faith in Jesus, confessing that faith before men (Romans 10:9,10) repenting of their sins and being buried with Christ in the waters of baptism (Acts 2:38), the Bible tells us that

they must then - **"walk in newness of life"** (Romans 6:4). A similar passage teaches that we must - **"Walk in the light as He is in the light"** (I John 1:7). If we are willing to love God enough that we are ready and anxious to do all that He has said - If we put our trust in Christ to the extent that we will follow his guidance through his word - Then one day it may be said of us, as it was of Noah and Enoch that we "walked with God."

By Kyle Pope