

August 2017

Call to Repentance

Jim Bill McInteer

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Recommended Citation

McInteer, J. (2017). Call to Repentance. Retrieved from <https://scholarworks.harding.edu/mcinteer-sermons-topic/45>

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CALL TO REPENTANCE

II Cor. 7:5-11

I. Tell of Amy Kinser's office call.

A. She wanted to be baptized.

1. Know enuf?

2. Aware of duty?

B. "Amy, any questions?"

1. Yes, explain to me repentance.

2. As I did to her, let me to you.

II. Underscore it's something I have to do!

Lu. 24:47 "That repentance & remission

Acts 2:38 "Then Peter said unto them, Repent & be

Acts 3:19 "Repent ye therefore, and be converted,

Acts 17:30 "And the times of this ignorance God wi

Mk. 1:4 "John did baptize in the wilderness, and p

Rom. 6:6 "Knowing this, that our old man is crucifi

A. Since it is essential, what is it?

B. Shall we study it from its II Cor. 7 occurrence?

III. Questions about Repentance.

A. What process it?

II Cor. 7:10 "For godly sorrow worketh

1. Godly sorrow is antecedent of true repentance.

2. Sorrow usually starts the process.

3. Let me underscore that being sorry is not repentance, but it tends toward & contributes toward it.

4. Sorrow could be only remorse--you want to bite back--you go over sins with a regret at having done them but w/o any softening feelings of the penitent. *Not knowing that Thg. of God*

Rom. 2:4 "Or despisest thou the riches of his go

B. What is repentance?

- 1. It's more than feeling sorry for sins.
- 2. It is a change of heart & mind toward sin that results in a change of living habits.
- 3. We must renounce sin--unbutton the devil & put on Christ--embrace his way of righteousness.
- 4. Repent means coming to the right mind.
- 5. The heart changes--so do consequent actions.
- 6. How do you feel about personal sins as well as a personal Savior?
- 7. Do you repent even now of sin?

C. Why is it so valuable?

II Cor. 7:10 "For godly...worketh rep. to salv.

- 1. Rep. removes the impediments of salvation.
 - 2. It leads to salvation never regretted.
 - (a) Worldly pleasures fail & lead to death.
 - (1) Pusey's statement.
 - (b) Excessive worldly care leads to destruction.
 - 3. Joy comes because of the path taken to God.
- II Pet. 3:9-13 "The Lord is not slack concerning"

West End 6-20-71

"It is easy to become a Christian." This remark is sometimes carelessly made to prospects for conversion. It is not true, for the matter of surrendering one's life to Christ, facing up to sin, and submitting to Christian baptism require much courage and humility.

It is more accurate to say that it is *simple* to become a Christian. The steps by which a person may obtain forgiveness of sins and receive the hope of salvation are reasonably simple.

Unfortunately, however, even the simplicity of the New Testament plan of salvation has been lost by the church. There is widespread confusion as to what is required of man for salvation. Since no topic is so important as this one, it needs to be made very clear.

Hearing

From the many methods by which God could have communicated His message of salvation to the world, He chose human preaching. As Paul put it, "It pleased God by the foolishness of preaching to save them that believe" (1 Corinthians 1:21).

The quality of the message preached is a primary consideration. It can be nothing more nor nothing less than the gospel declared by the apostle Paul, and referred to in 1 Corinthians 15:1-4.

In His famous parable of the sower

It is easier to do evil & learning

(Luke 8:4-15), Jesus indicated the necessity of proper hearing, and responding to the message heard.

Faith

to do well

Paul declared that "Faith cometh by hearing . . . the word of God" (Romans 10:17). Faith is simply "the acceptance of testimony." A small band of simple, but sincere men have testified that they saw their Master, Jesus Christ, alive again after He had died a cruel death and had been buried. These men were so certain of this that they risked their lives to proclaim it to the world. Is their testimony to be accepted or not? The acceptance of testimony leads one to act upon what he hears. So faith is also trust and commitment.

The New Testament is clear in showing that true faith entails action. The Old Testament heroes listed in the eleventh chapter of Hebrews all accomplished something "by faith."

Repentance

Repentance is perhaps the most difficult and most misunderstood step to salvation. It is difficult because it involves a change in a person's attitude and way of living. It is the step in which he must admit his sin and resolve to banish it from his life. This step need not be mis-

understood, for it is again not a complex response, but simply a definite break with the old life. ✓

The necessity of repentance is echoed throughout the New Testament. Jesus said, "Except ye repent, ye shall all likewise perish" (Luke 13:3). Peter commanded the multitude on Pentecost, "Repent, and be baptized every one of you" (Acts 2:38). Paul informed his hearers, "(God) now commandeth all men every where to repent" (Acts 17:30.)

Occasionally people will suggest that they are too wicked or ungodly to repent. Actually, this recognition of personal guilt and unworthiness is the first step toward repentance. A heartfelt sorrow for sin is the next step; and then as Paul said, "Godly sorrow worketh repentance to salvation" (2 Corinthians 7:10).

Confession

Faith, in order to save, must be expressed in acts of obedience. So God included among the steps to salvation two essential acts of obedience—confession and baptism. Confession is a public declaration of faith in Christ. Paul notes its importance in Romans 10:9, 10.

The statement the repentant believer is asked to make publicly is not lengthy or involved. It is the same confession that Peter made to Jesus of Nazareth near Caesarea Philippi: "Thou art the Christ,

the Son of the living God" (Matthew 16:16).

Baptism

The subject of Christian baptism is a great favorite among members of Christian churches and churches of Christ. They have been accused of overemphasizing baptism; but if this is so, it is understandable. The New Testament teems with references to the practice and its importance, while the Christian world of today either ignores it or relegates it to a position of unimportance.

The most obvious New Testament key to the purpose of baptism is *salvation*. Acts 2:38; Acts 22:16; Romans 6:3-6; Galatians 3:27; and 1 Peter 3:21 are among the Scriptures that indicate this. Baptism saves, not as a meritorious work, but as the expression of a sincere faith.

The Scriptures uniformly point to penitent believers as the only proper subjects for baptism. Those who would seek Scriptural support for infant baptism turn in vain to the "household baptisms" recounted in Acts 10 and 16. There is nothing in these accounts to indicate that infants were baptized. Instead, those baptized "heard the word" (10:44), and had "the word of the Lord" spoken to them (16:32). Infants could not have met these conditions.

Nothing in the New Testament indi-

cates that any form of baptism other than immersion was used in apostolic times. Certain expressions clearly indicate immersion. Much water was required (see John 3:23). The subject went to the water, went down into it, and came up out of it (see Acts 8:36-39). Baptism is compared to a burial and a resurrection (see Romans 6:3-6; Colossians 2:12).

Christian living

Of the five steps previously mentioned, only baptism is a once-in-a-lifetime matter. The baptized believer must continue to hear the Word of God, and be a doer of it and not a hearer only (James 1:22-24). He must at all times live by his faith, as Paul sought to do (Galatians 2:20). When sin makes its inevitable appearances in his life, he must practice a thorough repentance. And as opportunities come, he must constantly confess his faith in Christ to others.

This tract from:



STANDARD PUBLISHING
Cincinnati, Ohio 3256 Printed in U.S.A.

Simple Steps to Salvation

Kenton K. Smith

side of the street if your side
et? Fortunately a prankster's
ittle manhole cover in St. Pe-

Pusey's Farewell Warns Young Generation

Cambridge, Mass. (AP)—
Harvard's Nathan M. Pusey,
who is leaving the university
presidency this month, warned
the young generation Tuesday
against "talking about love
while acting in a thoroughly
unlovely manner.

Pusey spoke at the first
joint baccalaureate service for
Harvard and Radcliffe.

"The behavior of people to-
ward each other steadily wor-
sens," he said.

"Some express rhapsodic
concern for the environment
and spread pollution wherever
they go. Some march and
chant, smash windows, steal
and mis-represent, burn auto-
mobiles and buildings, tack
posters on trees, spray-paint
walls and public monuments,
break down bushes, trample
grass and discard trash by
the roadside.

"Some others sound-pollute
the atmosphere with blaring
music from open windows,
amplified rhetoric in public
parks, shrieking over bull-
horns and sound trucks, repe-
tively spreading private and
usually inane doctrines," Pu-
sey said.

Pusey announced his resig-
nation a year ago. He is to
head the Andrew W. Mellon
Foundation in New York.

Young Encouraged

To Become Leaders

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