

The 7 Myth's of Repentance - Part Iii

by Robert Wurtz II

Robert Wurtz II explores the myths of repentance, emphasizing the necessity of genuine, complete turning away from sin to experience true revival and relationship with God.

Duration: 41:39

Scripture: 1 Samuel 16:7, Psalm 103:12, Jeremiah 31:34, Matthew 5:8, Matthew 19:21, Mark 10:21

Topics: "Repentance", "Revival"

Description

In this sermon, the preacher discusses the importance of repentance and revival in the lives of believers. He references Charles Spinney, a preacher known for his teachings on revival, and highlights the convicting nature of his lectures. The preacher emphasizes the need for believers to reflect on their lives and genuinely repent of any sins that may be hindering their relationship with God. He also emphasizes that while man may only see the outward appearance, God sees the heart and urges believers to prioritize their love for God above all else.

Transcript

On the subject of repentance. Lord, I pray that there wouldn't be one that would walk away tonight, simply move, but that every one of us, Lord, would be changed by your spirit and power. Lord, I'm thankful for all those who have come to attend.

God, I'm thankful for Sermon Index, God, and all that you're doing through this ministry. And God, I just pray, Lord, that you would begin to send even more so, Lord. God, an unquenchable desire, Lord, to see the message of repentance preached.

God, and also that you would also send revival. Lord, first into our hearts, Lord, as ministers of the gospel, Lord, I pray that we'd have a burning desire, Lord, to reach not just the lost, but those who are in the church, Lord, who believe that they're saved. But God, in reality, Lord, they're not walking with you.

Lord, we just ask that you would be with us tonight, Lord, as we have gathered together in your name. In Christ's name we pray. Amen.

Praise the Lord. We're going to continue our series tonight in the subject that I've entitled Genuine Repentance, and the textbook that we have used for this message is Richard Owens Roberts's book, Repentance, the First Word of the Gospel. I think there are probably no books that you could go out and

buy today that will probably impact your life any greater, other than the Bible itself, than this book.

I've never been challenged reading any book in my life other than any greater, I should say, than this book. It is a very convicting book, and there are a lot of things in there that have made me really sit back as a Christian and reevaluate a lot of things that I have even thought in my own life, and in ways that I've viewed things, and particularly how I viewed repentance. And I really encourage you, if you can, to get that book, Richard Owens Roberts's book, *Repentance, the First Word of the Gospel*.

If you'd like to follow along in the notes, or if you'd like to just listen, that would be fine. We talked about the first five myths of repentance last week and the weeks before, and we're going to talk about myth number six tonight, and that is the myth that repentance can be selective. In Richard Owens Roberts's book, *The Seven Myths of Repentance*, he states, When anyone resorts to selective repentance, the tendency is to repent of the glaring matters, the things of which everyone knows that he is guilty.

There is no potential for selectivity in genuine repentance. Even if someone in your church is caught in adultery and sheds buckets of tears, and makes no self-defense, and admits openly and candidly that they have committed certain sins, they still may not have repented. For example, Richard Owens gives this example of a woman, and she is caught in an adulterous relationship with this university professor, and when she's confronted about it, she simply says this, she says, Well, if you only knew what a beastly husband I'm married to, you would understand.

When you begin to hear things like that, that should cause red flags to go up, you see, because that is not the attitude of repentance. Repentance simply does as David, and says, I have sinned against the Lord. It offers no explanation, it offers no excuses, it doesn't blame others, as we've talked about in the weeks past, it makes no self-defense, but rather, repentance simply says, I have sinned against the Lord.

But the church, as Richard Owens continues on, says, is very earnest in bringing her to repentance. He begins to press her on this issue until she finally says, Well, I admit that I did wrong. He asks the question, Do we then rejoice? He said, I want to get underneath and discover whether she had really turned from the pride that caused her to think that she didn't need to be bound to this miserable man.

You see, people often repent of the symptoms of their sin, but they never repent of sin itself. Of course, sin being rebellion against God and against His authoritative word. You know, there are a lot of people that are like this woman.

And when you begin to press them on the issue of repentance, and to see what they're really talking about when they begin to make confession, what they're really doing is blaming others and making excuses. But if you probe around like this church did, you'll find that out. Richard Owens says that he would not trust this woman's repentance.

So, we've got to ask ourselves, What should she really have said? Instead of saying, Yes, I was caught in the act of adultery. I was committing adultery with this man. I left my three children.

Yes, I realize that. Instead of blaming her husband, what she should have said was, There is no excuse for what I've done. I make no excuse.

I simply turn from what I've done. It was wrong. It was a sin.

I don't call it a mistake. I call it sin. And to turn from it, that would be the right way to respond.

Section 1, One thing thou lackest. Then Jesus, beholding him, loved him, Matthew 19, and said to him, One thing thou lackest. Go thy way, sow whatsoever thou hast, and give to the poor, and you will have treasure in heaven.

And come and take up your cross, and follow me. You see, many people come to God as though they can make a pretense of repenting of their sin, when in reality they have not turned completely to God. They're knowingly holding back a part of themselves.

See, I personally believe tonight that one of the primary reasons why we do not see revival in the church is because we have, first of all, leaders that refuse to repent of the secret sins that are in their life. So there's always someone wanting to hold some part of themselves back. They want to hold some secret room, as it were, in their heart and their life that they refuse to turn over to God.

And I believe this is a primary reason why we're not seeing revival as we ought. Many even now have some sin, as did the rich young ruler, which is standing directly between them and God. Did you know the Bible said, If I regard iniquity in my heart, the Lord will not hear me.

I read Dave Wilkerson's book, Set the Trumpet to Your Mouth. I begin to think about this and how important it is. And even when we come into worship services, there's a lot of people that they've got all these secret sins they've committed all week, and they come into the house of God, and they believe that God is receiving their worship.

And they've got filthy hands, and they're lifting filthy hands, as it were, to a holy God. And God does not accept that. God does not accept that.

God is saying that who will ascend to the north? Who will do it? Those who have clean hands and a pure heart. I believe when we begin to turn from our secret sin, when we begin to say, God, I'm not going to give the devil or sin even a closet in my life, then we'll begin to see revival in our own lives. Many even now have some sin, as I stated, even as the rich young ruler, that is standing directly between them and God.

The minister may not see it, but Christ sees it. You see, man is looking on the outward, but God is looking on the heart. John Wesley comments on this verse saying, doubtless for the donnings of good, which he saw in him, he said to him out of a tender love, one thing thou lackest, and that's the love of God, without which all religion is a dead carcass.

In order to this, he says, throw away what it is to thee that is the grand hindrance of it. What is the hindrance? What is coming between you and the love that you had for God when you first turned to the Lord? Give up the great idol. Give up the riches, he told this rich young ruler.

Go and sell whatsoever thou hast. Though he had thought he had outwardly kept all of the commandments, in reality his God was his possessions. You see, he had put his possessions before God.

So we must remember that we are not at liberty to pick and choose what sins we repent of. Sin that places other things on the throne of our heart are paramount to idolatry, and they're certainly a violation of the first commandment and the great commandment. I heard someone say recently, they said that I wonder if we stop to realize if any of us really, on a daily basis, go through our day loving the Lord our God with all of our heart, soul, mind, and strength, and our neighbor as ourselves.

I wonder if we do that. Section two, the heart of the genuinely repentant. The heart of the genuinely repentant.

See Charles Finney, in his lecture 45 in Systematic Theology, he demonstrates or describes the difference between a person who selectively repents and one who genuinely repents. Okay, see the first one he talks about in here is the person who genuinely repents. Let's look at the attitude of a person who has truly turned to God with all of their heart to walk with him and to follow him without reservation.

He writes, the saint has made the will of God his law and asked for no other reason to influence his decisions and actions than that such is the will of God. He has received the will of God as the unfailing index pointing always to the path of duty. His intelligence affirms that what God's will is and ought to be law or perfect evidence of what law is and therefore he has received it as such.

He therefore expects to obey it always and in all things. He makes no calculations to sin in anything nor in one thing more than another. He does not cast about and pick and choose among the commandments of God, professing obedience to those things that are least offensive to him and then trampling on those things that call him to a sterner morality and a harder self-denial.

With him there are no little sins in which he expects to indulge. He no more expects to eat too much than he does expect to be a drunkard and gluttony is as much a sin to him as drunkenness. He no more expects to take advantage of his neighbor than he expects to rob him in the streets.

He no more designs and expects to indulge in secret sin than in open uncleanness. He no more expects to look with lust than to commit adultery with his brother's wife. He no more expects to exaggerate and to give a false coloring of the truth than he expects and intends to commit perjury.

All sin is an abomination to those who have genuinely repented and been born of the Spirit. His heart has rejected sin as sin. His heart has embraced the will of God as his law.

It has embraced the whole will of God. He waits only for the knowledge of what the will of God is. He needs not, he seeks not excitement to determine or to strengthen his will.

The law of his being has come to be the will of God. And thus saith the Lord, immediately awakens from the depths of his soul a wholehearted amen. He does not go about to plead for sin, to trim his ways, so as to serve two masters.

To serve God and mammon is no part of his policy and no part of his wish. No, he is God's man, God's subject, and God's child. All his sympathies are with God and surely his fellowship is with the Father and with his Son, Jesus Christ.

What Christ wills, he wills. And what Christ rejects, he rejects. Praise the Lord.

Charles Finney knew a little bit of something about repentance. He knew a little bit of something about preaching revival. I remember going back and doing some of the lectures on revival that Charles Finney had done.

Lecture number three has got to be one of the most convicting track takes that I've ever read in my entire life. Talks about going back over through your life and allowing the foul ground to be stirred up in our hearts as we begin to reflect on things that we've never genuinely repented of and turned over to God.

Next, Charles Finney describes the heart of the unrepentant.

He continues, but right over against this you'll find the sinner or the deceived professor. God's will is not his law, but his own sensibility is his law. With him it is not enough to know the will of God.

He must also have his own sensibility excited in that direction before he goes. He does not mean or expect to avoid every form and degree of iniquity. His heart does not read out sin as sin.

It does not embrace the will of God from principle and of course does not embrace the whole will of God. With him it is a small thing to commit what he calls quote little sins. This shows conclusively where he is.

If the will of God were his law, as this was really opposed to what he calls little as to what he calls great sins, he would not expect and intend to disobey God in one thing more than in another. He could know no little sin since they conflict with the will of God, but he goes about to pick and to choose among the commandments of God, sometimes yielding an outward obedience to those that conflict least with his inclinations and which therefore would cost him the least self-denial, but evading and disregarding those that lay the ax to the root of the tree and prohibit all selfishness. The sinner or the deceived professor does not in fact seriously mean or expect wholly to obey God.

He thinks that this is common to all Christians. He as much expects to sin every day against God as he expects to live and does not think that at all inconsistent with being a real though imperfect Christian. He is conscious of indulging in some sins and that he has never repented of them and put them away, but he thinks that this also is common to all Christians and therefore he does not slay his false hope.

He would much sooner indulge in gluttony than in drunkenness. Why? Because the latter would more seriously affect his reputation. He would not hesitate to indulge wanton thoughts and imaginations when he would not allow himself outward licentiousness because of its bearing upon his own character and, as he says, upon the cause of God.

He will not hesitate to take little advantages of his neighbor to amass a fortune in this way, while he would recoil from robbing him in the streets or on the high seas, for this would injure his reputation with man and, as he thinks, more surely would destroy his soul. Sinners sometimes become exceedingly self-righteous, then he says, and they aim at what they call perfection, but unless they are very ignorant they soon become discouraged and cry out, O wretched man that I am, who shall deliver me from the body of this death? They, however, almost always satisfy themselves with a mere outward morality and that, as I have said, not descending to what they call little sins. You know, the reality of it is not only do we have to cast our secret sins and things away from us, but I believe that when we genuinely repent, and I taught this recently in a lesson titled Victory 101, that we will do what David the king said and not set any evil thing before our eyes.

You know, there are a lot of times when people will say something like this. They say, yeah, I repented of my sin. I heard a story, and I've told it before, but it bears repeating.

I heard the story of a man who said that he had repented of alcoholism. God had delivered him. He was going to show the devil how strong he was, so he put a fifth of whiskey or whatever in his back pocket and began to carry it around.

He was going to show the devil how strong he was. You know, the moral of the story is it wasn't very long until he had popped the top on that. You know, I believe when we really repent of our sins, when we

genuinely turn to Christ, we're going to begin to destroy the stepping stones back to our old sins.

We're going to begin to burn the bridges back to our old life. We're going to begin to do things that we never did. See, my dad was an alcoholic for 25 years, and when he finally turned to Christ, I want to share a couple things that he said he did.

The first thing that he did was he went out into the refrigerator, and he just dumped all the beer that he had in this special refrigerator that contained nothing but alcohol, dumped it all up in the trash, and loaded it out to the curb. But in the course of time, God continued to work on his heart. He realized that he was still somewhat vulnerable to sin.

So on his way home from work, rather than driving the same way home, going by the same liquor store that he used to go by, he would take a different route home from work. So he didn't want to even drive by the place that would remind him of his sin. Then over the course of time, as many months went on, I went over to his house one day.

He was wheeling an old wine collection out to the street, rolled them out into the street. Where are you taking this? I said, I'm taking it out to the street. Why is that? It's reminding me of drinking, reminding me of my old drinking days.

See, he destroyed an expensive wine collection, put it out to the trash, because he was concerned that it would cause him to begin to think about these things, and before he knew it, he'd be re-ensnared with his former sins. Then finally one day, I thought, you know, maybe he's taking this repentance too far. This was several years ago, but when I heard what he said, it really struck me.

He said he took all of his old albums, all of his old 50s and 60s rock music, all of his old country albums and things that were just in the house that he didn't even listen to, and he took them out and he threw them in the trash. I said, why did you do that? He said, because when I see them there, it reminds me of the days when I used to drink. I believe that when we genuinely repent, we turn to God, we're going to cast our sin as far from us as we possibly can.

We're going to make it so difficult in our life to get back to our former sin as we possibly can. We're going to make it so difficult that it would be next to impossible for us to get to it without really transgressing God. See, a lot of people, they go right back to the same old sin because they don't take steps to burn those bridges.

And I believe that not only do we got to get rid of the secret sin, repent of all of our sin, but we need to make sure that we don't make provision to fulfill the sins that once entangled us. We need to get rid of those things. Praise the Lord.

Let's move on to myth number seven. I had a friend before we go on, I have to share this story. It kind of sounds comical a little bit, but this guy was a drug addict and he was backslidden away from God.

And he was on a lot of different types of drugs. And then one night he had apparently taken LSD or something and it scared him really, really bad. And he came to church and he was sitting about four rows back and went back and he was going to rededicate his life to the Lord.

And we worked together. And when we came back to work, he started over a period of time, slipping back away from God again. And I remember him saying, man, something to this effect, man, he's like, now I got

to go buy my old CDs again.

He listened to all kinds of heavy music and stuff and very demonic music. He said, the next time that I get saved, I'm just going to take all of my old CDs and put them up in the attic in case I backslide again. Now that may seem comical to some people, but a lot of people really do that type of thing.

They have no real intention of repenting and they keep the stepping stones to their sin ever before then. The final myth, myth number seven, repentance eliminates the consequences of sin. When I think about this particular section, it causes the fear of God to begin to well up in me.

Because in reality, if we stop to think about it, there is no sin that we can fall into or commit, or even people that would continue in sin, that it will not bring extreme consequences upon them. Sin in some way, always brings death. Scripture says, when lust is conceived, it brings forth sin and sin when it is finished, bringing forth death.

Sin pays wages and God will repay. God is not mocked. That is, you cannot turn your nose up to God, as though you will get by with your sin.

Sin always has a consequence. What man sows, he will also surely reap. The laws of sowing and reaping are as sure as the laws of physics.

First section, repentance will not undo the sin itself. It will not undo it. No amount of repentance, no amount of repentance will ever bring a murderer's victim back to life.

Many things are done in sin that can never be reversed in this life. A robber may repent of robbery, but prison is still awaiting them. An arsonist can never replace the memories and the artifacts that their fire destroyed, nor can a drunk driver ever restore the lives that were shattered by their accident, or their sin, rather I should say.

See, sin destroys things. Sin never leaves people as it found them. Sin will always take you farther than you wanted to go.

One can never fix things back as they were before the sin. The only thing they can do is help pick up the pieces. That's really it.

They can only ever help pick up the pieces. See, sin shatters lives. Sin shatters lives.

There was a young man that was raised in our youth group years ago, many, many years ago, and he got away from God, and he backslid away from God, and he was driving home one night drunk. He was drunk driving. He was driving at a high rate of speed in the car, and there was a family that was in front of him driving in a pickup truck, and that particular family was hit by him, and it flipped the truck, and it killed a little 13-year-old girl that was in the back of that truck, but you know what probably the saddest thing about that was? One of the saddest? The loss of life was terrible, but the guy that he hit was the very school bus, or the Sunday school bus driver that drove to pick up little kids for the church.

You see, no matter how this man repented, he could never change the consequences of him deciding to walk out on God and live his life the way he wanted to live it. He can't bring that little girl back. I just went to her grave just this last Memorial Day.

I've heard that this guy has received, or I know that he's received something like 20-some years in prison for what happened. Say, what happened? He walked out on God. He underestimated where sin was taking, and it took him farther than he wanted to go.

You see, the only thing we can do when we sin and we destroy people's lives is do what we can, what we can to help pick up the pieces. You see, this is why restitution is so important. You know, our pastor says that there used to be a doctrine of restitution within the church.

You see, people used to believe that once they came to the Lord and they genuinely repented, they would go out and they would make restitution for the things that they had done and sins that they had committed and things they had stolen. They would try to make things right, and this is the way things used to be, but it's a doctrine that's all but been lost in the body of Christ these days. People who have destroyed lives with their sin ought to work diligently whenever possible to help pick up the pieces.

This is one of the great purposes of the Law of Moses, and it was to show people how to right their wrongs. See, many things can never be repaired, but doing what we can to rebuild what we destroy is the desire of the genuinely repentant. The high-handed sinner destroys and leaves others to clean the mess.

Some have a just-forgive-me-and-get-over-it mentality, but you know, God rejects that attitude. A lot of people think that. It's kind of like the person who believes that it's easier to get forgiveness than it is to get permission, and I heard someone comment on that and say, yeah, that's true because you'll never get permission.

You'll never get permission. When the jailer scourged Paul and was later converted, he helped address the very wounds that he had just created. But how about you? Have you sent that letter of reconciliation? Have you called and made that apology? Have you sent the repayment for those things that you had stolen, if that were possible? Have you done these things? Second section, sin and suffering.

Sometimes suffering is directly connected to our sin, but not always. There are times in Scripture when God acts swiftly to judge people like He did Ananias and Sapphira, but there are other times when people simply reap what they sow. In other words, there are natural consequences to our actions.

If you smoke, you're going to end up with lung cancer, chances are, and you can't blame God. You're simply reaping what you sow. You can't drink alcohol until your liver is shot and then blame God's judgment.

No, you destroyed your own liver. Obviously, not all sickness and disease is the result of reaping what we have sown, but oftentimes our woes can be traced directly back to our sins. It is only God's mercy that we have not already been totally consumed for our sins anyhow.

We should thank God in awe and wonder as we ponder the sheer number of sins that we were not directly and immediately judged for. It's been very true in my life. I'm thankful that God is a merciful God.

I have suffered from my sin. I'm sure everyone does. I know everyone does, but we ought to think about that.

When the enemy comes along with this enticement and that temptation and all these different things, we ought to tell the devil something like this. You know, I'd rather trade that for eternity around the throne of God. That's what I'd rather do.

I'd rather spend eternity with God. I would rather spend eternity in heaven. There is no sin that you can put before my eyes that is worth jeopardizing my relationship with God.

Third section, the unforgiveness of people. The unforgiveness of people. Second Samuel 24, 14, David speaking, Let us fall into the hands of the Lord, for his mercy is great.

But do not let me fall into the hands of men, he says. See, I have a preacher friend who once said, God will forgive your sin if you genuinely repent, but you are playing Russian roulette with your life if you believe you can sin and man will forgive and forget. You see, people frequently speak of men and women falling in the faith.

We all know it's true. But rarely, rarely do we ever hear it preached and told that they rose again from the ashes. See, people like to get down and talk on the downside and things about people.

Some even rejoice when a man or woman of God has fallen. But the angels rejoice when one sinner repents. You know, we need to think about that.

We need to really ponder that. There are a lot of sins, we can even go back and look at Proverbs chapter 6 and the sins of adultery and committing sin with other men's wives or things of this nature. The Bible talks about the reproach, not being wiped away.

In other words, people don't forget. God may cast your sin as far as the east is from the west and the sin is an iniquity. Jeremiah 31, he would remember no more.

But man is not so kind. Man is not so kind. And finally, fourth section, and we'll conclude our message this evening.

The suffering of the innocent. The suffering of the innocent. Did you know before it was over with that David the king had broken nearly every one of the Ten Commandments when he sinned with Bathsheba? I have a lesson in which I go through and I talk about that.

Sin has a way of blinding even those whose heart is after God's. Great was David's love for God. Great was his love.

You know, we didn't think about that. We need to realize that. Paul the apostle said, I get under my body and bring it into subjection, lest when I preach to others, I myself would become a castaway.

And that's coming from a man who said that I may know him. And the power of his resurrection, the fellowship of his suffering being made conformable to his death. The same man that said, I have a desire to depart and to be with Christ, which is far better.

The same man said, I get my body and I bring it into subjection. Matthew Henry writes concerning David and these things. He said, when David's project of fathering the child upon Uriah himself failed so that in process of time, Uriah would certainly know the wrong that had been done to him to prevent the fruits of his revenge.

The devil put it into David's heart to take him out. And then neither he nor Bathsheba would be in any danger. He said, what prosecution could there be if there were no prosecutor suggesting further that when Uriah was out of the way, Bathsheba might, if he pleased, be his own forever.

You see adulteries have often occasioned murderers and one wickedness must be covered and secured with another. He continues. The beginnings of sin are therefore to be dreaded for who knows where they will end.

It is resolved in David's heart, which one would think could never possibly have harbored such a vile thought that Uriah must die. That innocent, valiant, gallant man who was ready to die for his prince's honor must die by the prince's hand. David has sinned and Bathsheba has sinned and both against him.

And therefore he must die. David determines he must. Is this that man? Is this that man whose heart smote him because he had cut off Saul's skirt? But oh, how that had changed.

Is this he that executed judgment and justice to all of his people? How can he not now do such an unjust thing? You see how fleshly lusts war against the soul? You see that? And what devastations they make in that war. How they blink the eye, harden the heart, and steer the conscience. They deprive men of all sense of honor and justice.

Whosoever committeth adultery with a woman lacketh understanding, quiet loses it. He that doeth it destroys his own soul, Proverbs 6 32. But as the eye of the adulterer, so the hand of the murderer, seeks concealment.

Warps of darkness hate the light. When David bravely slew Goliath it was done publicly, and he gloried in it. But when he basely slew Uriah it must be done clandestinely, for he was ashamed of it.

And well he may. Who would do a thing that he would dare not own? The devil, having a poisonous serpent, put it into David's heart to murder Uriah as a subtle serpent he puts it in the head of how to do it. Not as Absalom slew Amnon by commanding his servants to assassinate him, nor as Ahab slew Naboth by suborning witnesses to accuse him, but by exposing him to the enemy.

A way of doing it which perhaps were not seen so odious to conscience and the world, because soldiers exposed themselves, of course. If Uriah had not been in that dangerous post, another must. He has, as we say, a chance for his life.

If he fought stoutly he may perhaps come off. And if he die, it is in the field of honor where a soldier would choose to die. And yet all this will not save it from being a willful murder of malice and pretense.

And when you think about that, I've often said, and so say I again, so often when we desire to rebel against God and to turn our life away from him, the first person or persons to get hurt are the innocent. See, God is the only real innocent party when we sin. He is wholly innocent.

He is blameless. He is the first person to be offended. He is the first person to get hurt.

Think about the story of Balaam. When God had done everything it seemed like he could do apart from overriding this man's free moral agency when he told him not to leave and go out of town, he salved his mule and headed out. We know the story.

He got up on his mule and began riding it. He came to the mouth of this bridge. Little did he know that the angel of the Lord was standing blocking the way.

When the mule would not go, it began to press against the side and it pinched Balaam's leg. And Balaam began to carry on and to yell and to beat the horse or the mule, I should say. Finally, scripture says that

God opened the mouth of that mule and he began to speak to Balaam.

See, we never realize a lot of times when we allow lust to overcome, if we were to allow our sin to overcome, if we were to allow thoughts of vanity to overcome our better judgment, we begin to be like Balaam. He didn't even realize that he was talking to this mule. He didn't realize that he had succumbed to such madness.

But you know the story. The angel finally told him, he said, you know, Balaam, if I might paraphrase it, he said, if that mule would have brought you across this bridge, I would have spared him alive and I would have killed you. You know, God makes ways to escape.

And even as Balaam began to beat the mule, so too the innocent so often are the first to get hurt when we're on our way, God forbid, to rebel against God. You know, it's my hope and prayer tonight that these seven myths of repentance would sink down into our ears deeply and help us to realize that sin will take us farther than we want to go. It'll take us in places that we never thought it would.

It'll bring destruction upon people that we never thought it would. And we need to consider it. Let's end in a closing prayer.

Heavenly Father, let us pray tonight that somehow, Lord, God, your word will change our hearts. God, that it would divide asunder between soul and spirit and the joints and the marrow. And it will begin to discern the very thoughts and the intents of our heart.

God, I pray tonight, God, that if there's any, maybe listening to this message, God, that I'm not turned wholly to you. God, they will turn to you with all of their heart. They will leave nothing behind.

They will save nothing for themselves. No, Lord, not a part of the price, Lord, to save. The Lord, not a closet.

Lord, not a spare room, not any place. They will give no place to the devil. God, we pray these things in Christ's name.

Amen. Praise the Lord. You may have any questions or comments you'd like to make.

Praise the Lord. Appreciate Brother Greg opening up and moderating this for us tonight. Appreciate the work that he's done.

Praise the Lord. Praise God. Lord, we just thank you, God.

Lord, we just praise you right now. God, we're thankful for the moving of your Holy Spirit. God, we're thankful, God, that we're still within calling distance, Lord.

God, that we can still feel the mighty tug of the Holy Ghost that the searchlight of heaven, Lord, still shines upon our hearts. Praise the Lord. God bless you guys.

God bless you. Praise the Lord. We'll try to answer them.

Source: <https://sermonindex.net/speakers/robert-wurtz-ii/the-7-myths-of-repentance-part-iii/>

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