

The Power of Repentance – Part 2 – Summary & Study Guide – Dec 14, 2025

Summary:

The sources, which appear to be transcripts of a teaching series titled "The Power of Repentance," focus on the **critical importance of continuous repentance** as a requirement for salvation and entrance into God's coming **earthly kingdom**. The speaker emphasizes that repentance must be a present-tense, ongoing action, not a one-off historical event, as it intrinsically links to believing the Gospel and necessitates a changed lifestyle. Biblical examples, such as the **repentance of the city of Nineveh** at the preaching of Jonah, are used to illustrate that true change from wicked deeds can avert God's **burning wrath** and result in deliverance. Furthermore, the teaching examines Jesus's repeated warnings in Luke 13, asserting that **unless you repent, you will all likewise perish**, and identifies **pride** as the central "black thread" of sin that prevents genuine repentance and precludes people from the kingdom.

Study Guide:

I. The Kingdom Context and Resurrection

A. The Thief on the Cross and the Coming Kingdom The thief on the cross died physically the same day, but he was given a sure promise by Jesus of life into the age to come. He died knowing that he would one day in the future be raised by **resurrection to age-lasting life in the coming earthly kingdom of Jesus Christ**. This kingdom will be established on Jesus's return to earth for all of his people (specified as "a few," not the whole world).

B. Delay of Heaven and the Judgment The thief did not "shoot off to paradise or heaven that exact same day". Scriptural documentation shows this was impossible.

- **Jesus's Ascent:** The angels affirmed that Jesus, after being taken up into heaven, "will come in just the same way as you have watched him go into heaven" (Acts 1:11).
- **Judgment:** Nobody goes straight to heaven because a judgment day is coming that we must be resurrected to. The men of Nineveh will stand up with the current generation **at the judgment** and condemn it.

C. God's Promise to Abraham: An Earthly Kingdom The original promise to

Abraham and those who follow him in obedience was a kingdom **right here on earth, not in heaven.**

- **Genesis Account:** God told Abraham to go to "the land which I will show you" (Genesis 12:1). Later, God commanded Abraham to look around—"northward and southward and eastward and westward"—and promised: "For all the land which you see, I will give it to you and to your descendants forever" (Genesis 13:14-15).
- **Conclusion:** God's promise in the Abrahamic covenant was always an **earthly kingdom**. Jesus Christ's kingdom will be established once again right here on earth, followed by a new heavens and a new earth.

II. The Nature and Necessity of True Repentance

A. Repentance is Continual and Present Jesus Christ is the fountainhead of all truth, and His first word in His first sermon was "**Repent**".

- **Repentance is Change:** Repentance is essentially asking people to **change**, a message that is not popular.
- **Tense of Repentance:** Repentance is *not* recalling a one-off historical act in the past tense. Jesus Christ demands that we do this **continually in the present**.
- **Imperative Mood:** The term "Repent" is placed in the **present active imperative mood** in scripture (Mark 1:15, Matthew 3:2, Matthew 4:17). This is a verbal command expressing an action to be carried out **continuously, habitually, or as an ongoing pattern** rather than a single momentary act.

B. Repentance and the Gospel The Lord demands that repentance must result in a **changed life**. This change is **intrinsically linked with believing the gospel**; "you cannot have one without the other". Repentance is a central part of **obedience to the gospel of Jesus Christ**.

C. The Role of Jesus Christ Jesus has been exalted into his current office as our **great high priest** to function as our mediator for our **continued repentance**. Since we continue to sin and fall short, we need to be continually repenting to Him.

III. The Power of Repentance: The Nineveh Example

A. The Sign of Jonah Jesus identified the generation craving signs, wonders,

and miracles as an "**evil and adulterous generation**" (Matthew 12:39). The only sign given was "the sign of Jonah the prophet".

B. Deliverance from Wrath Jonah's preaching saved approximately **120,000 people** from God's certain wrathful judgment.

- **The Sermon:** Jonah's proclamation was: "**Yet 40 days and Nineveh will be overthrown**". He focused on the wrath of God heading toward them unless something changed.
- **The Response:** The people believed in God, fasted, and **put on sackcloth** from the greatest to the least, including the king, who arose from his throne in humility. The king issued a decree for man and beast to call on God earnestly and "turn from his wicked way and from the violence which is in his hands".
- **God's Response:** "And when God saw their **deeds** that they turned from their wicked way, they... Repented". God relented concerning the calamity and did not bring the destruction.
- **True Repentance:** The people of Nineveh realized that their **good deeds** (their change from wicked deeds) enabled them to get deliverance from the **burning wrath of God**. This was not a "one-off" act but a change of their lifestyle.

C. God's Nature vs. Will God does not change his nature, but he is capable of changing his will at times. His will for Nineveh was burning wrath, but when they repented and changed, God's true justice—**forgiveness**—was handed out. True repentance must be **genuine and lasting**.

IV. The Urgency of Repentance and Judgment

A. Jesus's Conditional Warning (Luke 13) Jesus addressed the common thinking that greater sin equals greater fate and suffering (the principle of retribution). When asked about the Galileans Pilate killed and the 18 people killed by the tower in Siloam, Jesus repeatedly stated, using divine authority ("I tell you"): "**unless you repent, you will all likewise perish**" (Luke 13:3, 5).

Repentance is the **condition for avoiding destruction and perishing**.

B. Judgment Begins at Home The idea that God loves everybody regardless of sin (often misinterpreting John 3:16) is refuted. God did not love Nineveh while they were living evil lives; His burning wrath was heading towards them. The truth is found in 1 Peter 4:17-18: "**For it is time for judgment to begin with the**

household of God". If the righteous are saved with difficulty (defining repentance/change as difficult), what will become of the godless man and the sinner?

V. Inhibitors to the Kingdom

A. The Requirement of Humility Jesus taught that unless we are **converted and become like children, we will not enter the kingdom of heaven** (Matthew 18:3). **Humility and change** are two of the main criteria for entering His kingdom.

B. Pride: The Black Thread The main inhibitor to true repentance and the central trait woven into all sin is **pride**. Humility is categorized as the golden thread woven through all righteous acts.

- **God's View of Pride:** Proverbs 8:13 lists the things God hates: "evil, pride, and arrogance, and the evil way, and the perverse mouth".
- **Consequences:** "Pride goes before destruction, and a haughty spirit before stumbling" (Proverbs 16:18).

C. The Deceitfulness of Wealth Riches and being rich are a significant **stumbling block** to entering Christ's coming kingdom.

- **Hard for the Rich:** Jesus stated, "**Truly I say to you, it is hard for a rich man to enter the kingdom of heaven**" (Matthew 19:23).
- **Choking the Word:** The **deceitfulness of wealth** (which often brings pride) and the worry of the world **choke the word** (the word of the kingdom), making it unfruitful (Matthew 13:22).

Study Questions

- What was the specific promise given to the thief on the cross regarding his future, and where will this age-lasting life take place?
- According to the teaching, why is it impossible for anyone to go straight to heaven immediately after death?
- Explain the difference between historical (past tense) repentance and the repentance Jesus Christ demands throughout his ministry. What is the grammatical mood and what does it demand?
- Why is repentance considered intrinsically linked to believing the gospel?

- What was the central message of Jonah's sermon to the city of Nineveh, and what visible actions (deeds) did the people and the king take to demonstrate their repentance?
- How many people were delivered from the wrath of God in Nineveh, and what does this event reveal about God's will?
- Jesus repeatedly warned the people in Luke 13 (concerning the Galileans and the tower in Siloam) with a specific conditional clause. State this clause and explain its significance.
- In His current office, Jesus acts as our mediator for what type of repentance?
- What two main criteria are necessary for entering Jesus's kingdom, as demonstrated by the example of the child in Matthew 18?
- Define the "black thread" woven into all sin, and cite one related proverb that describes its consequence.

Answer Key

- The thief was promised age-lasting life in the **coming earthly kingdom of Jesus Christ**, achieved through resurrection on Jesus's return.
- Nobody goes straight to heaven because there is a **judgment day coming** that we must be resurrected to.
- Jesus demands repentance in the **present tense**, meaning it is not recalling a one-off past act. The grammatical mood is the **present active imperative mood**, which demands action be carried out **continuously, habitually, or as an ongoing pattern**.
- The gospel demands a **changed life**. Therefore, this change (repentance) is inherently linked to believing the gospel, and one cannot be separated from the other.
- Jonah's central message was a warning of impending destruction: "**Yet 40 days and Nineveh will be overthrown**". Their visible actions included calling a fast, putting on sackcloth, and actively turning "from his wicked way and from the violence which is in his hands".
- Approximately 120,000 people were delivered. This reveals that while God does not change his nature, He is capable of changing his will (from burning wrath to forgiveness) when the circumstances change (when they repented and changed).
- The conditional clause is: "**unless you repent, you will all likewise**

perish". This puts divine authority on the fact that repentance is the absolute condition for avoiding destruction and perishing.

- Jesus is our mediator for our **continued repentance**.
- The two main criteria are **humility and change** (being converted and becoming like children).
- The "black thread" is the trait of **pride**. Proverbs 16:18 states: "Pride goes before destruction, and a haughty spirit before stumbling".

Exhortation

- Repentance is not an event we check off in our past, but a continuous command in the present, demanded by Jesus Christ to be carried out **continuously, habitually, or as an ongoing pattern**.
- The power of true repentance, exemplified by the deliverance of 120,000 people in Nineveh, is the condition for avoiding destruction and perishing, offering deliverance from the **burning wrath of God**. We must heed the serious warning Jesus gave in Luke 13: "**unless you repent, you will all likewise perish**".
- The Lord demands a genuine, lasting change of lifestyle, confirming that the gospel requires transformation and that repentance is a central part of **obedience to the gospel of Jesus Christ**.
- We must actively avoid the "black thread" of **pride**, which God hates, and the **deceitfulness of wealth**, both of which inhibit the necessary **humility and change** required for kingdom entry.
- We should continually utilize Jesus Christ's current office as our **great high priest**, who functions as our mediator for our **continued repentance**, ensuring we meet the conditions for entering His coming **earthly kingdom**.