

## Welcome to *Faith Bible Church!*

March 31, 2019

### Order of Service:

Opening Hymn: *Virginia Grosskurth*

Invocation

Scripture Reading: Revelation 5:1-12

Announcements

Pastoral Prayer

Hymn: *Virginia Grosskurth*

Message: *Did the 12 Apostles Become Members of the Body of Christ?* (Matthew 19:28)

Blest Be the Tie That Binds

### Announcements:

**New booklets!** Assistant Pastor Paul Balbach has written two booklets that are now available: *Freedom From Depression God's Way* and *A Believer's Identity in Christ*. See him for prices, and pick up your copy today

**Free books!** *Berean Bible Society* is giving away free copies of Pastor Stam's book *The Author's Choice*. Take some!

**Midweek Bible Study:** Wednesday at 7 but call Steve first

**Our offering box** is located just left of the kitchen door.

**Pick up** today's cross reference sheet & silence your phone  
**I Samuel 15:29** *Questions About Repentance*

If God won't repent (ISam.15:29), why does Genesis 6:5-7 say He did? This puzzles people because they think *repentance* means to feel guilty about something you did and determine you're not going to do it any more, something that doesn't fit God here. But that's never how *repent* is used in the Bible, that definition was invented by *religion*.

My old dictionary says *repent* means to feel pain or sorrow for something you did, which fits God here, for it adds that "it grieved Him" (Gen.6:7). The word means the same thing in I Samuel 15:10,11.

So what does I Samuel 15:29 mean when it says God *won't* repent? It means that once He has determined to do something, like bless Israel, *He won't repent of it* (Num. 23:19,20). So here it just means what it often means, *to change your mind*. God will never change His mind about blessing Israel, or about Christ being a priest (Heb.7:21-25).

You say, "Didn't God change His mind about destroying Nineveh?" (Jonah 3:1-10)? No, He had previously stated that if He planned to destroy a nation, but that nation repented, *He would repent and not destroy it* (Jer.18:7,8). That was His policy. So when the Ninevites repented, *He didn't change His mind about that policy*, and spared them.

All of that will help us understand the next question I'm frequently asked about repentance, and that is: Do we have to repent to be saved? I'm asked that because repentance was part of what *Jews* had to do to be saved. The Lord ministered to Jews (Rom.15:8) and said so (Mark 1:15). He added that repentance should also be preached to others (Lu.24:47). And some people think the Lord was talking to us there! But if you have to feel guilty about your sins to be saved and determine not to sin any more, the first time you sin after you are saved *you will doubt your salvation!* No, the Jews simply had to *change their minds* to be saved.

Change their minds *about what?* About thinking that they were good enough to be saved by their works and didn't need God to save them (Luke 18:9-14), something men have *always* had to change their mind about in *every* dispensation.

All of that helps us answer another question I get about repentance: "Why does *Paul* talk about repentance?" That's a question I get from grace believers who ask it because repentance was tied to *water baptism* under the kingdom program (Mark 1:4). If a Jew wanted to get saved he had to *prove* he'd repented by getting baptized, and that didn't change at Pentecost (Acts 2:38).

But our Apostle Paul never says to repent and be baptized to be saved. That being said, it doesn't mean we don't have to repent, for Paul says we must (Acts 17:30). God "winked at" or *ignored* the idolatry of the Gentiles in the Old Testament, only calling on the Jews to repent of it (Ezek. 14:5,6). But beginning with Paul's ministry, He called on "all men everywhere to repent" (Acts 17:30 cf. Acts 20:21). That's what the Thessalonians did (IThes.1:9).

But there's a difference in how God *persuaded* Jews to repent under the law and how He persuades men to repent under grace. Under the law, He threatened to *punish* them if they *didn't* repent (Jer.8:6-10). Under grace, He *doesn't* punish men, and lets that "goodness" lead men to repentance instead (Rom.2:4).

Next, grace believers ask me why Paul testified that Jews and Gentiles should both "repent and turn to God, *and do works meet for repentance*" (Acts 26:20). They think it sounds too much like Matthew 3:8 to be part of the grace message. Well, first of all, God obviously wants men to do works meet for repentance under both programs.

But under the law, Jews had to do works meet for repentance *to be saved*, while we are to do them because we *are* saved. A work meet for repentance that the Jews had to "do" was forgive others (Mark 11:26). Under grace,

Paul says we *should* do that work because we *are* saved (Eph.4:32). Isn't that pretty much what Paul says in Ephesians 2:8-10? If you'll compare Acts 26:20 with that passage, I think you'll find that Paul is saying the same thing in both passages.

# Faith Bible Church

[www.faithbiblechurch.weebly.com](http://www.faithbiblechurch.weebly.com)

March 31, 2019

Sunday School: 9:30 a.m.

*Thornton Harrison, Dave Stewart*

Morning Service: 10:45 a.m.

*Pastor Ricky Kurth*

Junior Church: 10:45 a.m.

*Myrtle Harrison*

Wednesday Night Bible Study: 7:00 p.m.

*Assistant Pastor Steve Schwieger*

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