

Were she still on This Side, my Mom would have been 97 years old today. Thanks to the kindness of a distant relative in Kentucky, this picture arrived two years ago, on the first anniversary of her resurrection. I had never seen this photo before, and receiving this photo on that particular day was like a love gift from the Other Side.

Mom was 14 at the time the photo was made. It would be 18 years before I came along, and 80 more years before her resurrection.

My Mom loved the Lord, and she Walked the Walk. She was a church staff member prior to my birth, and a missions leader and a literacy leader in all of our churches after my birth. Mom lived the Word in the home as well as at church. While it was clear that my Dad dearly loved the Word, it was Mom who made sure that I learned it.

Though we had our issues over the years, I went to college where Mom went to college. I earned two degrees from "her seminary," and later taught there. And we were both very glad that we lived long enough to be friends. **Happy Birthday, Mom.**

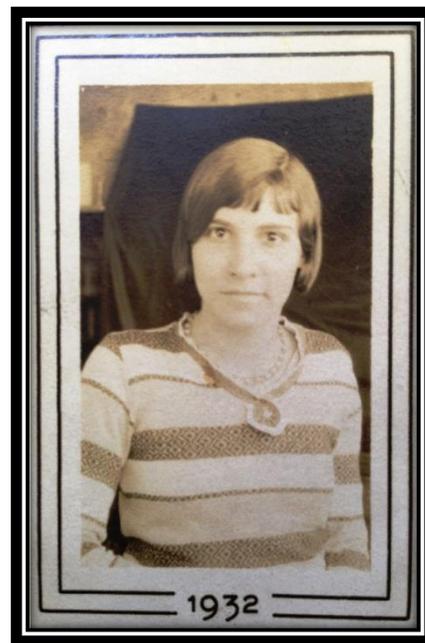
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We have now begun the Lenten Season, and this week I've attached the materials we considered last week on Ash Wednesday. We thought first about various dimensions of forgiveness and repentance, followed by considering three phases of repentance as they affect our minds, our hearts, and our behavior.

We examined several areas of our lives to see where repentance might be currently needed, and we looked at The Twelve Steps as a model for practicing repentance. Finally, we thought about what the Bible tells and teaches about anointing with oil, as is observed by many faith communities on Ash Wednesday. Some have asked for these handouts, so here they are.

May God take us up higher and in farther during this Lenten Season.

Dave



P.S. You might also want to check out [www.faithgateway.com/free-easter-devotionals](http://www.faithgateway.com/free-easter-devotionals).

Excerpts from Chapter Two of

## *Pastoral Variables in Psychotherapy: An Instrument for Assessment*

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### Forgiveness

Forgiveness and grace are so closely related that Paul sometimes used *χαρίζομαι*, 'to be gracious,' as a synonym for forgiveness (Col. 3:12 ff.; Eph. 4:31 ff.),<sup>1</sup> and the idea of forgiveness represents the very heart of the gospel.<sup>2</sup> Though forgiveness offered and received is central to Christian faith, the fact is that most of us "know a lot more about the need for forgiveness than we know about the power to forgive."<sup>3</sup> The reason for this state of affairs, of course, is that forgiveness is difficult. Forgiveness is not for the faint-hearted.

Forgiveness is needed whenever persons experience a violation of their "sense of fairness, justice, or innocence."<sup>4</sup> Such violations result in injured pride and reduced self-esteem, which in turn bring an uncomfortable awareness of vulnerability, helplessness, and inadequacy. When persons feel so exposed, psychological defense mechanisms rapidly engage, transforming feelings of fear into anger which is projected outward upon the offender. This anger "empowers the weakened, vulnerable self in an attempt to protect it from further injury."<sup>5</sup> While this defensive maneuver has value, it also results in relationships which are fractured from both ends. Forgiveness is the process by which fractured relationships are restored.

Forgiveness is seldom so easy as a simple act of the will. Especially when the wound is great, forgiveness is too large a move for anyone to make in one step.<sup>6</sup> Lewis Smedes has identified four stages in the process of forgiveness, which he called "hurt," "hate," "healing," and "coming together."<sup>7</sup> Smedes believed that these stages are sequential, resulting in forgiveness only if all four are experienced. The first stage, the experience of "hurt," needs no explanation. "Hate," the second stage, is the nearly instinctual desire to hurt in return, the wish to inflict suffering even beyond that which we have suffered. After a time, and especially in the context of grace, gratitude, and the presence of the Spirit of God, persons are enabled to view their afflictors through "softer eyes," and the third stage, an "inner healing" begins. Still later, as healing progresses, there may come an invitation to the offender to restore the relationship—the "coming together." This final stage of

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<sup>1</sup>Moody, *Word of Truth*, p. 317.

<sup>2</sup>John 3:16-17; Rom. 6:23; 2 Cor. 5:19; Eph. 1:7-8, 2:8-9; Col. 2:13-15; Heb. 9:11-22; 1 John 1:5-2:2.

<sup>3</sup>Bobby B. Cunningham, "The Will to Forgive: A Pastoral Theological View of Forgiving," *Journal of Pastoral Care*, 39 (1985), 141.

<sup>4</sup>Jared P. Pingleton, "The Role and Function of Forgiveness in the Psychotherapeutic Process," *Journal of Psychology and Theology*, 17 (1989), 30.

<sup>5</sup>Ibid.

<sup>6</sup>David W. Augsburger, *Caring Enough to Forgive: True Forgiveness* (Ventura, California: Regal Books, 1981), p. 30.

<sup>7</sup>Lewis Smedes, *Forgive and Forget: Healing the Hurts We Don't Deserve* (San Francisco: Harper & Row, 1984), p. 2.

forgiveness, leading to reconciliation, depends as much on the offender as on the offended. Forgiveness, as grace, must be received.<sup>8</sup>

Persons who have been offended are frequently advised—especially in religious circles—to move directly from stage one to stage four, from “hurt” to “coming together.” Far from producing forgiveness, such short-circuiting (which is really denial, distortion, and dishonesty) leads instead to avoidance, to distancing from others, and to creeping spiritual enervation.<sup>9</sup> David Augsburger cautioned that

when “forgiveness”  
denies that there is anger,  
acts as if it never happened,  
smiles as though it never hurt,  
fakes as though it’s all forgotten—

Don’t offer it.  
Don’t trust it.  
Don’t depend on it.

It’s not forgiveness  
It’s a magical fantasy.<sup>10</sup>

One of the most difficult aspects of forgiveness is becoming aware of the ways in which we have contributed to our own hurt. The fact of the matter is, nevertheless, that if “we didn’t want anything from anyone, they couldn’t hurt us, we wouldn’t get angry, and they wouldn’t need forgiving.”<sup>11</sup> Though need is a rather passive contribution to being wounded, it is nevertheless the contribution which must first be made in order for an offense to occur. To see a hurtful situation in this light is to take some responsibility for it, and is to recognize the uncomfortable truth that we do need other people, whether we like it or not. To the extent that we recognize our own need, dependency, vulnerability, or inadequacy, we begin to see others through “softer eyes,” and healing has begun. Once this third stage of healing has commenced, it is possible to “give up one’s right to hurt back,”<sup>12</sup> maintaining an attitude of non-retribution “while doing what is necessary to protect one’s self in the future. But the hope is that one may be able to go beyond this stance at some point to return good for ill.”<sup>13</sup>

Because nothing we promise is ever completely fulfilled, because nothing we intend is ever faultless, and because nothing we attempt is ever without error, forgiveness is not optional equipment for durable relationships.<sup>14</sup> Forgiveness, as a derivative of grace and a function of gratitude, is

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<sup>8</sup>Smedes, Forgive and Forget, p. 2.

<sup>9</sup>David W. Augsburger, Caring Enough to Not Forgive: False Forgiveness (Ventura, California: Regal Books, 1981), p. 6.

<sup>10</sup>*Ibid.*, p. 1.

<sup>11</sup>Jeffrey M. Brandsma, “Forgiveness: A Dynamic, Theological and Therapeutic Analysis,” Pastoral Psychology, 31 (1982), 43.

<sup>12</sup>Pingleton, “Forgiveness,” p. 27.

<sup>13</sup>Brandsma, “Forgiveness,” p. 46.

<sup>14</sup>Augsburger, Caring Enough to Forgive, p. 98.

empowered by God. Grace, after all, is giving persons what they need, not what they deserve. As a Jew wrote on a piece of wrapping paper before entering the gas chamber,

Lord, when you enter your glory, do not remember only people of good will. Remember also those of ill will. Do not remember their cruelty and their violence. Instead, be mindful of the fruits we bore because of what they did to us. Remember the patience of some and the courage of others. Recall the camaraderie, humility, fidelity, and greatness of soul which they awoke in us. And grant, O Lord, that the fruits we bore may one day be their redemption.<sup>15</sup>

When such an attitude becomes possible (by the grace of God), then forgiveness may be offered; when forgiveness is offered, it may be received, and reconciliation may follow. This is the work of the kingdom of God (2 Cor. 5:19).

The Cross of Jesus is the paradigm of forgiveness and of grace, finding new expression in each succeeding generation. Alexander Pope was right: "To err is human, to forgive divine."<sup>16</sup> When we forgive, we ride the crest of Love's cosmic wave. We walk in stride with God.<sup>17</sup>

### Sense of Repentance

All persons experience problems in living (indeed, the "problem" with life is that it is so daily). While some difficulties come into our lives unbidden, others are related to our own choices and behaviors, and Pruyser suggested that "one of the first things any pastor would like to know about persons seeking help is their awareness of themselves as agents in the problems they face."<sup>18</sup> That is, when a person asks for help, how much responsibility does she or he assume for the troublesome situation?

Few are the interpersonal difficulties which have no surplus of damaging behaviors for which responsibility is shared. Though this is true, some persons are unable to see themselves as culpable; some persons are unwilling to be responsible; some persons assume so much responsibility that their regret itself is a functional rejection of responsibility. All of these situations are related to what Pruyser called the variable of "repentance."<sup>19</sup>

### Repentance as a Biblical Concept

Repentance is one of the central themes of the Bible. Indeed, the New Testament both begins and ends with a call to repentance (Matt. 3:1-2; Mark 1:14-15; Acts 3:19-20; 2 Pet. 3:9; Rev. 2:5a). According to William Chamberlain, the call to repentance is a trumpet blast which broke the stillness of the Judean wilderness, reverberated throughout the New Testament until the thunderous climax of the Apocalypse, and echoes through the centuries until it reaches our ears as well.<sup>20</sup>

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<sup>15</sup>Boff, Liberating Grace, p. 87.

<sup>16</sup>Alexander Pope, "An Essay on Criticism," Part 2, line 325, in The Complete Poetical Works of Pope, The Cambridge Edition of the Poets, ed. H. W. Boynton (Boston: Houghton Mifflin, 1903), p. 75.

<sup>17</sup>Smedes, Forgive and Forget, p. 152.

<sup>18</sup>Pruyser, Diagnostician, p. 71.

<sup>19</sup>Pruyser, Diagnostician, pp. 71-73.

<sup>20</sup>William D. Chamberlain, The Meaning of Repentance (Philadelphia: Westminster Press, 1943), p. 17.

There are two principal words which are translated as “repent” or “repentance” in the New Testament. These words are μετανοεω (with its corresponding noun, μετανοια) and μεταμελομαι. While both words include the ideas of regret and sorrow, μετανοεω is “not simply sorrow, or remorse, which may pass away, or lead in despair to other sins, or fill the soul with anxiety.”<sup>21</sup> Instead, μετανοεω goes beyond such sorrow to a “heartfelt change in the inward soul towards God and holiness, which is lasting and effective, and which may be associated with peace and joy in believing.”<sup>22</sup> Repentance has not only a backward look, then, but also a forward gaze which embraces hope and anticipation.<sup>23</sup>

Central to the concept of repentance is the idea of turning, and this turning includes both a turning away from sin and a turning toward God.<sup>24</sup> Such turning is initially an inward, spiritual decision, but it is a decision which results in external change. As Edward Thornton observed, repentance “refers phenomenologically to the disorganization of one’s total personality and faith to one’s reorganization around a new center of loyalty.”<sup>25</sup>

Scholars and formational writers alike have identified three aspects of the turning which repentance represents. These three aspects are usually called the “intellectual element” (Rom. 1:32, 3:20), the “emotional element” (Matt. 27:3; Luke 18:23; 2 Cor. 7:9-10), and the “volitional element” (Acts 2:38; Rom. 2:4).<sup>26</sup> Roy Edgemon described these aspects well when he wrote that

repentance means three things: *First, it means allowing God to change your mind.* The only way God can bring cleansing and restore fellowship is for the unsaved person to change radically the way he or she thinks about right and wrong. *Second, it means allowing God to change your heart.* The emotional basis of life is thoroughly regenerated. Feelings—not just intellectual knowledge—about right and wrong bring the redeemed person to hate sin as God does. *Third, it means allowing God to change your actions.* Salvation results in a change in conduct. The redeemed person stops doing things that are outside the law of God. But more, the change is positive. The saved person starts living redemptively.<sup>27</sup>

Not only does repentance involve a change of life direction with reference to God, but this change is itself initiated by God. W. T. Conner noted that

it is not true that the sinner within and of himself repents and believes and then God comes into the process in forgiveness. No, God was in the process from the first. He works to produce repentance and faith. He works to bring about the conditions upon which he can forgive. He seeks the sinner. We yield to a God who draws us to himself.<sup>28</sup>

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<sup>21</sup>Boyce, Systematic Theology, p. 383.

<sup>22</sup>Ibid.

<sup>23</sup>Chamberlain, Repentance, p. 47.

<sup>24</sup>Steven K. Rainey, “The Dynamics of Repentance in Pastoral Care and Counseling” (D.Min. project, Princeton Theological Seminary, 1985), p. 9.

<sup>25</sup>Thornton, Theology, p. 95.

<sup>26</sup>Berkhof, Systematic Theology, p. 486; Mullins, Christian Religion, pp. 369-371; W. T. Conner, Christian Doctrine (Nashville: Broadman Press, 1937), pp. 188-191.

<sup>27</sup>Edgemon, Doctrines Baptists Believe, p. 79.

<sup>28</sup>Conner, Christian Doctrine, p. 156.

Barth agreed that

no other voice ever can or will call us to repentance. No other voice ever can or will make us able and willing to believe. No other voice ever can or will transpose us from a state of disobedience to one of obedience. No other voice ever can or will win our hearts.<sup>29</sup>

This Voice that calls us to repentance is the voice of the Holy Spirit (John 16:8-14). Though the calling of the Spirit takes many forms, this call always communicates the nature of sin and the nature of God's provision for it. Only in the light of the Cross can we begin to understand the nature of sin, and only as we begin to understand the nature of sin can we truly repent. Authentic repentance involves not so much the fear of punishment as the awareness of sinfulness. As Isaiah lamented, "Woe to me! . . . I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the LORD Almighty" (Isa. 6:5).

To repent means to agree with Isaiah that "we have tried to be gods unto ourselves, that we have worshiped gods not worthy of worship,"<sup>30</sup> and that all of these efforts to be self-sufficient have failed. Christian repentance involves far more than simply assent to propositions. Such repentance involves a "*surrender* of oneself to the way of Jesus, accepting the forgiveness and life available through Him."<sup>31</sup>

### Repentance and Guilt

Implicit in the concepts of sin and repentance is the idea of guilt—of transgression and offense; implicit in the idea of guilt is the existence of relationship. Indeed, Michael Osuri insisted that a relationship must exist at some level in order for guilt to be experienced.<sup>32</sup> Actions which transgress against others—thus incurring guilt—are actions which fracture relationships of trust and intimacy, resulting in alienation. David Steindl-Rast argued that "without alienation there is no sin."<sup>33</sup>

Interpersonal alienation may occur in several ways. The witness of the Genesis account is that alienation is the result of willful disobedience, of the exercise of freedom to defy God (Gen. 3:6). Freud believed that alienation resulted from the forbidden desires of oedipal conflicts; existentialists contend that alienation is a basic condition of existence.<sup>34</sup> Because alienation may result from both conscious and unconscious choices, identification of its source is often difficult. This discussion of guilt focuses first on interpersonal alienation, then turns to alienation in relation to God.

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<sup>29</sup>Karl Barth, Church Dogmatics, 2nd ed., vol. 2, The Doctrine of God, book 2, ed. G. W. Bromiley and T. F. Torrance, trans. G. W. Bromiley (Edinburgh: T. & T. Clark, 1957), p. 779.

<sup>30</sup>Jensen, Shattered Vocations, p. 96.

<sup>31</sup>Ibid.

<sup>32</sup>Michael I. Osuri, "Guilt: Implications for Counseling" (Ed.D. dissertation, George Washington University, 1985), pp. 82-83. Osuri makes many contributions to the understanding of guilt; he makes a serious error, however, in denying a distinction between shame (a problem of "being") and guilt (a problem of "doing"), p. 29.

<sup>33</sup>Steindl-Rast, Gratefulness, p. 214.

<sup>34</sup>Osuri, "Guilt," p. 68.

Interpersonal alienation. Because overt behavior grows out of internal experience, those who would understand current conduct must look not only at the present, but at the past. Alienating behavior in the present arises out of experiences of alienation in the past. A construct which may prove useful in understanding alienation is that of “original sin.” “Original sin” is not a genetic anomaly, but is rather a psychosocial inevitability by which the alienation of one generation is passed on to the next. Transactional Analysis presents perhaps the clearest explanation of what many personality theories have believed about this phenomenon.

According to Transactional Analysis, the inescapable result of human socialization processes is that every person develops a self-concept of inferiority in relationship to parents or to parent-surrogates. This outcome might be called “original sin in the structure of creation,” and follows pre-conscious reasoning in early childhood which goes something like this: “I’m two feet tall, I’m helpless, I’m defenseless, I’m dirty, I’m clumsy, nothing I do is right, and I have no words with which to try to make you understand how it feels. You (my parent), however, are six feet tall, you are powerful, you have all the answers, you are always right, you have complete power over me, you can hurt me, and that’s still ‘okay.’”<sup>35</sup>

Transactional Analysis posits that (1) each person establishes a central emotional position early in life, (2) that this central position is negatively valenced and painful, and (3), that this position becomes a psychological “default mode” to which persons tend to return throughout life.<sup>36</sup> Because of the terrible burden of the conclusion that one’s self is “not okay” (ontological guilt or shame), persons eventually relate destructively to other persons (incurring moral guilt), transgressing boundaries, and causing injury of various sorts. Figure 2 presents a diagram of some ways in which such alienation may occur.<sup>37</sup>

The human predicament, then, is fundamentally a problem rooted in a state of being (alienation, being “not okay,” or “Sin”) rather than in acts of transgression (“sins”), the remedy for which is the acceptance of grace.<sup>38</sup> Thomas Oden exulted that it is

precisely in the midst of the most serious awareness of our inadequacy that the word of forgiveness is addressed. Self-acceptance is therefore based upon the awareness not that we have fully met our covenantal responsibilities, but that grace works mysteriously through our inadequacies to redeem our alienated relationships.<sup>39</sup>

Divine-human alienation. The Bible and modern existentialism are in agreement when they suggest that human rebellion against finitude is the origin of the rupture between God and individuals. Theologians have contended for centuries that *hubris* —‘pride,’ the desire to be God—is

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<sup>35</sup>Thomas Harris, I’m OK—You’re OK: A Practical Guide to Transactional Analysis (New York: Harper & Row, 1967), p. 51.

<sup>36</sup>*Ibid.*, p. 37.

<sup>37</sup>Note the similarities between Augsburger’s diagram and Karen Horney’s paradigm of (1) moving toward others in submission, (2) moving away from others in withdrawal, (3) moving against others in seeking power, and (4), moving with persons to gain affection and intimacy (Our Inner Conflicts: A Constructive Theory of Neurosis [New York: W. W. Norton, 1945], pp. 48-95).

<sup>38</sup>“There is no such thing as ‘sin.’”

<sup>39</sup>Thomas Oden, Game Free: A Guide to the Meaning of Intimacy (New York: Harper & Row, 1974), p. 86.

the fundamental sin.<sup>40</sup> Guilt in relation to God is not an offense against a moral standard so much as it is refusal to be a creature rather than the Creator. While this refusal begins at a pre-conscious level (as in interpersonal alienation), it eventually finds expression as outright hostility to the holy, to God. Restoration and reconciliation can occur only after a process of repentance toward God, in which the self surrenders its own self-preoccupation in order to accept the love of God.<sup>41</sup>

Because acceptance of God's grace and forgiveness through the process of repentance involves volition, and because the enlargement of the kingdom of God is the commission of the Church (Matt. 28:18-20), encouraging persons to repent is a central concern in much of church life. Unfortunately, in attempting to secure repentance, "church leaders have frequently turned to subtle threats of punishment, rejection and lowered self-esteem, the three basic ingredients of the emotion of guilt."<sup>42</sup> Methodologically, "repentance" is often secured by "pushing" people toward the kingdom by covert threats of condemnation and annihilation. Such an approach is exactly the opposite of that used by Jesus.

Though he certainly did talk about punishment, Jesus primarily "pulled" people toward the kingdom by helping them to see its attractiveness, rather than by threatening them with eternal punishment. Jesus enlisted his disciples with the words, "Come, follow me . . . and I will make you fishers of men" (Matt. 4:19). He did not say, "Follow me or you will go to hell."<sup>43</sup>

Both Jesus and John the Baptist called for repentance, not so that the kingdom of God might come, but because it had (has) come. Repentance is not a device for escaping hell so much as it is preparation for cooperating with God's will on earth.<sup>44</sup>

### Accomplishing Repentance

There is frequently a great distance between the initial awareness of guilt and the jubilation of forgiveness and reconciliation.<sup>45</sup> Our discussion of grace examined the process of offering forgiveness; here we examine the process of requesting it.

The process of asking for forgiveness is similar to that for offering forgiveness, also having four stages. These stages are awareness of guilt; confession of guilt and request for forgiveness; restitution;<sup>46</sup> and reconciliation. Just as true forgiveness does not attempt to minimize or to ignore offenses, true repentance neither requests nor expects such evasion of responsibility. God's

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<sup>40</sup>Forell, Protestant Faith, p. 128.

<sup>41</sup>Beasley-Murray, Metaphysics of the Sacred, p. 64.

<sup>42</sup>Bruce Narramore, "Guilt: Christian Motivation or Neurotic Masochism?" Journal of Psychology and Theology, 2 (1974), 182.

<sup>43</sup>Chamberlain, Repentance, pp. 20-21.

<sup>44</sup>Ibid., p. 19.

<sup>45</sup>Rainey, "Repentance," p. 11.

<sup>46</sup>Few pastoral care writers (and few theologians as well) discuss restitution as an aspect of repentance. One of the pastoral authors who considers restitution important is Howard Clinebell, who included restitution as one of the steps in resolution of "real guilt" (Basic Types of Pastoral Care & Counseling: Resources for the Ministry of Healing and Growth, rev. and enlarged ed. [Nashville: Abingdon, 1966, 1984], p. 142).

forgiveness does not relieve conflicts by circumventing them, as the Cross is witness. “Repentance” which attempts to seal off the past without taking responsibility for resolving it is counterfeit.<sup>47</sup>

Perhaps the best known and most effective phenomenological process of repentance is the “Twelve-Step Program” of Alcoholics Anonymous, which has been applied to many destructive patterns of behavior. Clinebell rightly noted that pastors

should help nonalcoholic counselees be just as rigorous in clearing their lives of accumulated moral debris from sinful, irresponsible living [as alcoholic persons are]. To do so is the price of inner peace, forgiveness, and restored relationships.<sup>48</sup>

Repentance is costly. It is costly to the person injured; it is costly to the person who repents. Repentance brings healing, but it brings more than healing. Repentance has transcendent effect. Adin Steinsaltz wrote that

repentance is not just a psychological phenomenon, a storm within a human teacup, but is a process that can effect real change in the world, in all the worlds. Every human action elicits certain inevitable results that extend beyond their immediate context, passing from one level of existence to another, from one aspect of reality to another. The act of repentance is, in the first place, a severance of the chain of cause and effect in which one transgression follows inevitably upon another.<sup>49</sup>

Thus, Steinsaltz argued, “the penitent thus does more than return to his proper place. He performs an act of amendment of cosmic significance; he restores the sparks of holiness which had been captured by the powers of evil.”<sup>50</sup>

Repentance is not simply the beginning of the journey, the entrance to the kingdom, the vehicle of restored relationships. It is a continuing attitude of life whereby the Kingdom comes and Darkness is vanquished.<sup>51</sup>

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<sup>47</sup>Augsburger, Forgiveness, pp. 72-73; Loder, Transforming Moment, pp. 195, 209.

<sup>48</sup>Clinebell, Basic Types, p. 147.

<sup>49</sup>Adin Steinsaltz, “Repentance,” Parabola, 8 (1983), 38-39.

<sup>50</sup>Ibid.

<sup>51</sup>Virginia Wendel, “Counseling: A Conversion Experience,” Pastoral Psychology, 38 (1989), 41; Macquarrie, Christian Theology, p. 340; Conner, Christian Doctrine, p. 191.

## On Repentance . . .

### Repentance as KNOWLEDGE: Allowing God to Change your MIND

#### Romans 1:32

<sup>32</sup> Although they **know** God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them.

#### Romans 3:20

<sup>20</sup> Therefore no one will be declared righteous in God's sight by the works of the law; rather, through the law we become **conscious** of our sin.

#### Romans 12:1-2

<sup>1</sup> Therefore, I urge you, brothers and sisters, in view of God's mercy, to offer your bodies as a living sacrifice, holy and pleasing to God—this is your true and proper worship. <sup>2</sup> Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God's will is—his good, pleasing and perfect will.

### Repentance as EMOTION: Allowing God to Change your HEART

#### Matthew 27:3

<sup>3</sup> When Judas, who had betrayed him, saw that Jesus was condemned, he was seized with **remorse** and returned the thirty pieces of silver to the chief priests and the elders.

#### Luke 18:23

<sup>23</sup> When he heard this, he became very **sad**, because he was very wealthy.

#### 2 Corinthians 7:9-10

<sup>9</sup> yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became **sorrowful** as God intended and so were not harmed in any way by us. <sup>10</sup> Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death.

### Repentance as DECISION: Allowing God to Change your BEHAVIOR

#### Acts 2:38

<sup>38</sup> Peter replied, "**Repent and be baptized**, every one of you, in the name of Jesus Christ for the forgiveness of your sins. And you will receive the gift of the Holy Spirit.

#### Galatians 6:1-2

<sup>1</sup> Brothers and sisters, if someone is caught in a sin, you who live by the Spirit should **restore that person gently**. But **watch yourselves**, or you also may be tempted.  
<sup>2</sup> **Carry each other's burdens, and in this way you will fulfill the law of Christ.**

#### Philippians 2:12-13

<sup>12</sup> Therefore, my dear friends, as you have always obeyed—not only in my presence, but now much more in my absence—**continue to work out your salvation with fear and trembling**, <sup>13</sup> for it is God who works in you to will and to act in order to fulfill his good purpose.

#### James 5:16

<sup>16</sup> Therefore **confess** your sins to each other and **pray** for each other so that you may be healed. The prayer of a righteous person is powerful and effective.

# Repentance

|                         | Things I need to turn from . . . | Things I need to turn to . . . |
|-------------------------|----------------------------------|--------------------------------|
| With my family:         |                                  |                                |
| With my co-workers:     |                                  |                                |
| With my neighbors:      |                                  |                                |
| With my life at church: |                                  |                                |
| Other:                  |                                  |                                |

| <p style="text-align: center;"><b>The Twelve Steps<br/>of Alcoholics Anonymous</b></p>                                                                                                                | <p style="text-align: center;"><b>The Twelve Steps<br/>of Sinners Anonymous</b></p>                                                                                         | <p style="text-align: center;"><b>The Twelve Steps<br/>of Rational Recovery</b></p>                                                                                                                 |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <p>1. We admitted we were powerless over alcohol—that our lives had become unmanageable.</p>                                                                                                          | <p>1. We admitted we were powerless over our sin—that our lives had become unmanageable.</p>                                                                                | <p>1. I declare that I have power over the use of alcohol—that I had allowed my life to get out of control.</p>                                                                                     |
| <p>2. Came to believe that a power greater than ourselves could restore us to sanity.</p>                                                                                                             | <p>2. Came to believe that a Power greater than ourselves could restore us to sanity.</p>                                                                                   | <p>2. I believe that a power greater than myself can help me return to sanity.</p>                                                                                                                  |
| <p>3. Made a decision to turn our will and our lives over to the care of God <i>as we understood Him</i>.</p>                                                                                         | <p>3. Made a decision to turn our will and our lives over to the care of God as we understood God.</p>                                                                      | <p>3. I turn my will and my life over to the care of God <i>as I understand Him</i>.</p>                                                                                                            |
| <p>4. Made a searching and fearless moral inventory of ourselves.</p>                                                                                                                                 | <p>4. Made a searching and fearless moral inventory of ourselves.</p>                                                                                                       | <p>4. I continuously make a searching and fearless moral inventory of myself.</p>                                                                                                                   |
| <p>5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.</p>                                                                                                   | <p>5. Admitted to God, to ourselves, and to another human being the exact nature of our wrongs.</p>                                                                         | <p>5. I admit to God, to myself, and to another human being the exact nature of my wrongs.</p>                                                                                                      |
| <p>6. Were entirely ready to have God remove all these defects of character.</p>                                                                                                                      | <p>6. Were entirely ready to have God remove all these defects of character.</p>                                                                                            | <p>6. I am entirely ready to have God remove all these defects of character.</p>                                                                                                                    |
| <p>7. Humbly asked Him to remove our shortcomings.</p>                                                                                                                                                | <p>7. Humbly asked God to remove our shortcomings.</p>                                                                                                                      | <p>7. I humbly ask Him to remove my shortcomings.</p>                                                                                                                                               |
| <p>8. Made a list of all persons we had harmed, and became willing to make amends to them all.</p>                                                                                                    | <p>8. Made a list of all persons we had harmed, and became willing to make amends to them all.</p>                                                                          | <p>8. I made a list of all persons I had harmed, and became willing to make amends to them all.</p>                                                                                                 |
| <p>9. Made direct amends to such people wherever possible, except when to do so would injure them or others.</p>                                                                                      | <p>9. Made direct amends to such people wherever possible, except when to do so would injure them or others.</p>                                                            | <p>9. I make direct amends to such people wherever possible, except when to do so would injure them or others.</p>                                                                                  |
| <p>10. Continued to take personal inventory, and when we were wrong, promptly admitted it.</p>                                                                                                        | <p>10. Continued to take personal inventory and, when we were wrong, promptly admitted it.</p>                                                                              | <p>10. I continue to take personal inventory, and when I am wrong, to promptly admit it.</p>                                                                                                        |
| <p>11. Sought through prayer and meditation to improve our conscious contact with God <i>as we understood Him</i>, praying only for knowledge of His will for us and the power to carry that out.</p> | <p>11. Sought through prayer and meditation to improve our conscious contact with God, praying only for knowledge of God's will for us and the power to carry that out.</p> | <p>11. I seek through prayer and meditation to improve my conscious contact with God <i>as I understand Him</i>, praying only for knowledge of His will for me and the power to carry that out.</p> |
| <p>12. Having had a spiritual awakening as the result of these steps, we tried to carry this message to alcoholics, and to practice these principles in all our affairs.</p>                          | <p>12. Having had a spiritual awakening as a result of these steps, we tried to carry this message to others and to practice these principles in all our affairs.</p>       | <p>12. Having had a spiritual awakening as the result of these steps, I carry this message to others yielding to alcohol and practice these principles in all my affairs.</p>                       |

# The Question of Anointing with Oil for Healing

## Anointing as a sign of holiness:

“Use this oil also to anoint Aaron and his sons, sanctifying them so they can minister before me as priests” (Exodus 30:30).

## Anointing as a sign of God’s approval, selection, and blessing

“So Jesse sent for him. He was ruddy and handsome, with pleasant eyes. And the Lord said, ‘This is the one; anoint him’” (1 Samuel 16:12).

“You welcome me as a guest, anointing my head with oil. My cup overflows with blessings” (Ps. 23:5).

## Anointing as a means of physical healing

“He went to him and bandaged his wounds, pouring on oil and wine. Then he put the man on his own donkey, took him to an inn and took care of him” (Luke 10:34).

Not every sickness comes from sin (John 9:1-5); but some does (1 Cor. 11:30).

It is the *Power* behind the **Name** that heals: Acts 3:16, 9:32-34

Similar to our Pastors and Deacons

“Are any among you sick? They should call for the elders of the church and have them pray over them, anointing them with oil in the name of the Lord. And their prayer offered in faith will heal the sick, and the Lord will make them well. And anyone who has committed sins will be forgiven. Confess your sins to each other and pray for each other so that you may be healed. The earnest prayer of a righteous person has great power and wonderful results” (James 5:14-16).

Symbolic: not rubbed or poured, as might be done with medicine

The ministry of intercession

Not confession through a required intermediary, such as a Catholic priest, but to a brother or sister priest. Also not “extreme unction”—this prayer is for healing, not for death.

For the Christian, every illness is healed, but this healing sometimes comes through physical death. It is not physical healing that is promised (2 Timothy 4:20).

The Mystery of the Body-Mind-Spirit Connection . . . .