

# Luke 10:13-16

*"Godly Repentance"*

*April 6, 2025*

## 1. Intro

- a. Even though there is a section break with a new heading, this passage is still a continuation of last week's passage
  - i. Last week, we saw how Jesus sent the seventy-two out into the harvest field, to prepare the surrounding towns and villages for his arrival
    1. As he sent them out, he reminded them that they were being sent out as lambs in the midst of wolves
      - a. There would be some towns that would joyfully receive them, as their hearts were warmed toward the words of these messengers
      - b. But, there would be many towns and villages that would REJECT the seventy-two
        - i. And as we saw in Matthew 10, in the years that would follow – and even still today – that rejection would not just come in the form of a verbal refusal of the followers of Jesus...
          1. No, Jesus warned them – as he warns us...
            - a. You will be delivered over to courts and flogged
            - b. You will be dragged before governors and kings because you call yourself "Christian"
            - c. Brother will deliver brother over to death
            - d. And the father his child
            - e. And children will rise against parents and have them put to death
            - f. You will be hated by ALL, because of the name of Jesus
      - c. Jesus was and is FULLY aware...
        - i. He has called the twelve... the seventy-two... and all of his followers throughout All time and ALL places to go out as lambs in the midst of wolves
      - d. For that is the very same path that he himself was called to journey
        - i. At the very beginning of his earthly ministry, Jesus was exalted by John the Baptist in John 1:29,
          1. "Behold, the Lamb of God, who takes away the sin of the world!"
        - ii. And then, in Revelation 5:12, we get a glimpse into the glories and wonders of heaven, as thousands upon thousands of angels sing with a loud voice,
          1. *<sup>12</sup>"Worthy is the Lamb who was slain, to receive power and wealth and wisdom and might and honor and glory and blessing!"*
        - iii. Jesus was, and IS, the Lamb of God
          1. And all who would follow after him must follow as lambs as well
2. Church, we are ALL called to go as lambs in the midst of wolves
  - a. Some will joyfully receive us and receive our message, as we proclaim to them the words of eternal life in the Gospel

- i. And for that, we rejoice in awe of the grace of God
- b. But the reality is, MANY will reject our message
  - i. And in so do, they will reject Christ
    - 1. And Jesus will say to them as he said in verse 12, *"I tell you, it will be more bearable on that day for Sodom than for that town."*

3. Jesus continues his pronouncement of judgment in verse 13...

## 2. Luke 10:13-16

- a. <sup>13</sup>*"Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works done in you had been done in Tyre and Sidon, they would have repented long ago, sitting in sackcloth and ashes. <sup>14</sup>But it will be more bearable in the judgment for Tyre and Sidon than for you. <sup>15</sup>And you, Capernaum, will you be exalted to heaven? You shall be brought down to Hades. <sup>16</sup>The one who hears you hears me, and the one who rejects you rejects me, and the one who rejects me rejects him who sent me."*

## 3. Let's talk for a moment about the five towns that Jesus mentions here in this passage

### a. First, Jesus mentions the town of Chorazin

#### i. Surprisingly, we know VERY little about this town

1. The only other time that Chorazin is mentioned in the entire Bible is in Matthew 11:21, where we read Matthew's account of this same passage

a. It is believed that Chorazin was located near the Sea of Galilee, and was part of the Jewish heartland during those days

i. But its exact location has been lost to us over the years

2. And yet, despite OUR lack of knowledge regarding Chorazin and its history, there is one CRUCIAL fact that we DO know...

a. Chorazin was a place where Jesus performed MIGHTY works

i. We've talked before about this word for "mighty" in the Bible

1. It is the Greek word, *dunamis*

2. The word from which we derive our word, dynamite

b. So in this town of Chorazin, Jesus would not just perform a quiet miracle here and there, but he instead displayed his mighty and explosive power

i. Showing the force of who he truly was, as he likely cast out demons, healed the sick, and proclaimed the Kingdom of God

1. And he would do the same thing in Bethsaida

### b. Bethsaida is a city we actually know quite a bit more about

i. It is also located near the Sea of Galilee in the Jewish heartland

1. And the name of this town actually means, "house of fishing"

a. So it makes sense, then, that this would be the hometown of Peter, Andrew, and Philip

i. We read this in John 1:43-44, which says,

1. <sup>43</sup>The next day Jesus decided to go to Galilee. He found Philip and said to him, "Follow me." <sup>44</sup>Now Philip was from Bethsaida, the city of Andrew and Peter.

2. Bethsaida is also the city that we read about back in Luke 9:10-17, where Jesus fed the five thousand

a. Jesus had initially brought the Twelve back with him to Bethsaida to rest, but when the great masses of people found him there, he had compassion on them

i. So he welcomed them

1. He spoke to them of the Kingdom of God

2. He cured those who had need of healing

3. And he fed over five thousand men with just five loaves of bread and two fish, not even counting the number of women and children who were ALSO there, and whom he ALSO fed
  - ii. The dunamis of Jesus' mighty power was indeed put on full display in Bethsaida
3. And Bethsaida would be mentioned one more time in the Gospels, in Mark chapter 8, when Jesus heals a blind man by spitting on his eyes and laying hands upon him
  - a. I don't know if that is an approach that I would recommend you all go out and try, but this was the means that Jesus chose
    - i. And the man's sight was restored!
      1. So again, Bethsaida, just like Chorazin, was a place where Jesus did many mighty works
        - a. But there is one more city in that region that Jesus mentions...
          - i. And that is the city of Capernaum
- c. In verse 15, Jesus asks the question, "And you, Capernaum, will you be exalted to heaven?"
  - i. Why would Jesus ask this question?
  - ii. Why would the assumption be that the city of Capernaum would be so highly esteemed?
    1. Well, it was because this was the central hub of all of Jesus' ministry
      - a. Capernaum was located on the northern side of the Sea of Galilee, about 5 miles southwest of the city of Bethsaida
        - i. According to Stong's Concordance,
          1. "Capernaum was strategically positioned on the *Via Maris*, an ancient trade route, which contributed to its economic significance. It housed a Roman garrison and a tax office, indicating its importance in the Roman administration."
    2. And so, in Matthew 4:13-17, we read these words...
      - a. <sup>13</sup>And leaving Nazareth, Jesus went and lived in Capernaum by the sea, in the territory of Zebulun and Naphtali, <sup>14</sup>so that what was spoken by the prophet Isaiah might be fulfilled: <sup>15</sup>"The land of Zebulun and the land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the Gentiles—<sup>16</sup>the people dwelling in darkness have seen a great light, and for those dwelling in the region and shadow of death, on them a light has dawned." <sup>17</sup>From that time Jesus began to preach, saying, "Repent, for the kingdom of heaven is at hand."
      - i. Jesus chose to live in Capernaum, because that is what Isaiah had prophesied CENTURIES before Jesus' arrival
  3. Capernaum was where Jesus entered the synagogue on the Sabbath day in Mark chapter 1, and began teaching with authority, and casting out unclean spirits
  4. Capernaum was where, in Mark chapter 2, four men were so desperate to get their paralyzed friend to Jesus,
    - a. That they climbed up onto the roof of the house where he was preaching, and they opened up a hole in the roof to lower their friend down before him
      - i. And Jesus not only healed this man so that he could pick up his mat and rise and walk home,
        1. But he also declared that his sins were forgiven
          - a. And the people were amazed and glorified God
    - b. Immediately after this, Jesus would walk out of the house and toward the sea

- i. And along the way, he would call Matthew, the son of Alphaeus, a tax collector of Capernaum, to come and follow him
    - 5. Capernaum was where Jesus would heal the Roman Centurion's servant in Matthew, chapter 8, saying in amazement of this Centurion,
      - a. <sup>10</sup>*"Truly, I tell you, with no one in Israel have I found such faith."*
    - 6. Capernaum would be where the tax collectors would come to Peter in Matthew 17, and confront him with the question, "Does your teacher not pay the tax?"
      - a. And Jesus would answer by sending Peter out to catch a fish that had enough money in its mouth to pay both his AND Peter's taxes
    - 7. And Capernaum would be the place where, in John chapter 6, Jesus delivers his lengthy discourse, proclaiming to the masses that he is the Bread of Life
      - a. And whoever feeds on his flesh and drinks his blood abides in him, and he will abide in them
        - i. And in this place, many of his disciples turned back and no longer walked with him
  - iii. So Capernaum was a place that had been prophesied of long before Jesus made it his home
    - 1. It was a place where he spent much time teaching and preaching about the Kingdom of God
    - 2. It was a place where he would do MANY mighty works – quite possibly THE MOST of the mighty works done during his ministry
      - a. No doubt they would have viewed themselves as a special and privileged city in the heartland of the Jewish people
        - i. So Jesus asks the question, "And you, Capernaum, will you be exalted to heaven?"
  - iv. So these three cities near the Sea of Galilee would form a sort of triangle where Jesus would live and move throughout most of his ministry
    - 1. And in these cities, he would do many mighty works
- d. But what about Tyre and Sidon?
- i. And, including verse 12 in with our passage, what about Sodom?
    - 1. How do these cities come into play here in this passage?
      - a. I think that most of us are aware to some extent of the history of Sodom
        - i. How the Lord destroyed both Sodom and Gomorrah for all the atrocities that happened in those two places
      - b. But what about Tyre and Sidon?
  - ii. Well, these two cities also play important roles in the Old Testament
    - 1. In 1 Chronicles 14, after David becomes established as king over all Israel, we read in verse 1 that,
      - a. <sup>1</sup>*Hiram king of Tyre sent messengers to David, and cedar trees, also masons and carpenters to build a house for him.*
        - i. The region of Tyre and Sidon had become a place of great wealth and abundance in those days
          - 1. Their position right on the coast of the Mediterranean Sea gave them the ability to be major centers of trade and commerce,
            - a. As they took all the goods of their fertile lands, and traded them both in the interior lands of the Middle East
              - i. As well as in far away countries across the sea

2. The prominence of Tyre and Sidon also is emphasized in 1 Kings 5, when Solomon becomes King, and he reaches out once again to King Hiram, and says to him,
  - a. <sup>5</sup>*"I intend to build a house for the name of the Lord my God... <sup>6</sup>therefore command that cedars of Lebanon be cut for me. And my servants will join your servants, and I will pay you for your servants such wages as you set, for you know that there is no one among us who knows how to cut timber like the Sidonians."*
    - i. Tyre and Sidon were important neighbors of Israel for many years
      1. And they existed together in cooperation and trade
3. But sadly, Tyre and Sidon grew arrogant in their greed
  - a. In their pursuit of wealth, they cast off all restraint
    - i. Like Sodom and Gomorrah before them, Tyre and Sidon became places of unrighteousness upon the earth
      1. And so the Lord said to them in Isaiah 23:1,
        - a. <sup>1</sup>*"Wail, O ships of Tarshish, for Tyre is laid waste, without house or harbor!"*
      2. And then in verses 8 and 9,
        - a. <sup>8</sup>*"Who has purposed this against Tyre, the bestower of crowns, whose merchants were princes, whose traders were the honored of the earth? <sup>9</sup>The Lord of hosts has purposed it, to defile the pompous pride of all glory, to dishonor all the honored of the earth."*
    - b. In Ezekiel 27, the word of the Lord comes to Ezekiel in verses 2 and 3, and God tells him,
      - i. <sup>2</sup>*"Now you, son of man, raise a lamentation over Tyre, <sup>3</sup>and say to Tyre, who dwells at the entrances to the sea, merchant of the peoples to many coastlands, thus says the Lord God: "O Tyre, you have said, 'I am perfect in beauty.'"*
    - c. But by the end of the chapter, the nations are weeping over Tyre and Sidon, as the Lord says,
      - i. <sup>34</sup>*"Now you are wrecked by the seas, in the depths of the waters; your merchandise and all your crew in your midst have sunk with you. <sup>35</sup>All the inhabitants of the coastlands are appalled at you, and the hair of their kings bristles with horror; their faces are convulsed. <sup>36</sup>The merchants among the peoples hiss at you; you have come to a dreadful end and shall be no more forever."*
        1. This "dreadful end" for Tyre and Sidon would only be a metaphorical end for these cities
          - a. They would continue to exist, even into the days of Jesus and the Apostles
            - i. But the lush beauty and the extravagant wealth of Tyre and Sidon would be no more
            - ii. They would be ransacked by the Babylonians
            - iii. And then again by Alexander the Great hundreds of years later
          - ii. A lamentation was raised over Tyre and Sidon, for they had attempted to exalt themselves to the place of God
            1. And the Lord would not allow that
  4. But there is one more place that Jesus mentions in this passage, isn't there?

- e. And that is the realm of Hades
  - i. It is interesting that Jesus uses this word Hades, not just here, but in multiple places throughout the Gospels
    - 1. If you're familiar with Greek mythology, Hades was the name of the Greek god of the underworld, but it was also the name of the place where he ruled, and where all the dead resided
      - a. After their defeat of the great Titans, Zeus was given rulership over the sky, Poseidon was given rule over the sea, and Hades was given the underworld
        - i. Hades was portrayed as cold and stern as he held all people accountable to the law, but he wasn't portrayed as evil
          - 1. For in Greek mythology, ALL people ended up in the realm of Hades after their death, regardless of whether they were good or bad
    - 2. This isn't all that different from the Hebrew concept of Sheol
      - a. As you read throughout the Old Testament, Sheol seems to be the place where souls temporarily reside, as they await the final resurrection
      - b. It's not NECESSARILY a good or an evil place – it really depends on the context that it is found
  - ii. But, by the days of Jesus, Greek thought had become more and more intertwined with Hebrew thought
    - 1. So much so that here in Luke 10, and Luke 16, and even in Acts 2, and Revelation 1 and 6 and 20,
      - a. The Greek word Hades is now used in place of the Hebrew word Sheol
        - i. This has led to many coming up with the idea that Jesus never talks about hell in the way that we talk about hell
          - 1. They assert that, when Jesus is talking about Hades, he's talking about it in the same neutral sense as it was portrayed in Greek mythology
            - a. This is simply the place where ALL people go when they die
          - 2. And in using Hades in place of Sheol, Jesus is saying that this is not only just a neutral resting place, but it is also a TEMPORARY resting place
            - a. And in the end, when the final resurrection comes, ALL will be resurrected, and ALL will go to heaven
  - iii. My friends, this simply WAS NOT the message of Jesus, and it is NOT the message of the Scriptures
    - 1. In Luke 16, verses 19-31, Jesus tells the story of the rich man and Lazarus
      - a. The rich man was clothed in purple and fine linen, and he feasted sumptuously every day
        - i. He lived in ease and self-righteousness, like the people of Sodom and Gomorrah
        - ii. He lived in extravagant wealth and opulence, like the people of Tyre and Sidon
        - iii. His was a position of privilege, like the people of Capernaum
      - b. But the poor beggar named Lazarus, had nothing
        - i. His body was covered with sores
        - ii. He stayed at the rich man's gate, hoping to just get a few crumbs from the rich man's leftovers

1. Lazarus had nothing to his name
    - a. Much like Christ, who, as we saw a couple of weeks ago, had nowhere to lay his head
  - c. Both Lazarus and the rich man die, but Jesus makes an important distinction about where they end up
    - i. They DID NOT both end up in Hades, a temporary place of rest and neutrality
      1. Jesus says that Lazarus was carried by the angels to Abraham's side, a place where he found comfort and the goodness of God
        - a. Lazarus' soul found REST as he went to be with the Lord
      2. But not the rich man
        - a. The rich man went to Hades
          - i. A place of torment
          - ii. A place of anguish and flames
          - iii. A place of separation between unrepentant men and the God who had created them
        - b. Between God and Hades, there is a great chasm that has been fixed in place, and NONE may cross from one place to the other
  - iv. Brothers and sisters, whether the world likes it or not, Hades, or Hell, is a place of eternal condemnation
    1. In Revelation 20, all that are in Hades will rise from the dead, to stand before the great white throne of God
      - a. They will be judged for their actions
      - b. And they will experience the second death, as they are thrown into the lake of fire, where, along with Satan and the beast and the false prophet,
        - i. They will all be tormented day and night, forever and ever...
- Revelation 20, verse 10
- f. And so, Jesus says in verse 13, *"Woe to you, Chorazin! Woe to you Bethsaida!"*
    - i. For you have seen the MIGHTY power of God in your midst, and yet, you DID NOT REPENT
      1. And, astonishingly, Jesus says, "If Tyre and Sidon would have seen the things that you have seen, they would have SURELY repented long ago, sitting in sackcloth and ashes."
        - a. Like Job, they would have realized the utter despair of their condition, and they would have wept and thrown ashes upon their wounds
        - b. Like the men of Ninevah, they would have realized the judgement of God that was so very near, and they would have clothed themselves in sackcloth, and fallen to their knees in repentance
          - i. But YOU, Chorazin and Bethsaida, did not
            1. Even though the very Son of God has stood in your midst, and his name has been confirmed and attested to by the power of God
              - a. You chose NOT to repent
      - c. And therefore, it will be more bearable on that day for Sodom than for you
        - i. It will be more bearable in the judgment for Tyre and Sidon than for you
          1. Now, does that mean that there will be levels of hell, where the torment gets more and more awful the deeper you go?

- a. I cannot tell you the answer to that, but in some sense, the judgment will indeed be worse for some than others
      - i. But for ALL in Hades, it will mean eternal torment
  - d. And Capernaum, who had so many opportunities to listen to Christ, and to see his mighty works, and to hear his proclamation of the Kingdom...
    - i. Capernaum, who very well could have been exalted, would instead also be brought down to Hades
      - 1. Why?
        - a. Because Capernaum, and Chorazin, and Bethsaida had heard about the coming of the Messiah
          - i. They were certainly excited to see all of his signs and wonders, and to experience the benefits of his healings and miracles
        - b. But when he told them that they cannot come to the Father unless they come through HIM, the people rejected him
          - i. And in rejecting Christ, they rejected the Father who had sent him
- g. And at the center of all of these comparisons between Sodom and Tyre and Sidon, and Chorazin and Bethsaida and Capernaum, is one word...
  - i. REPENTANCE
    - 1. This word is at the very heart of the Gospel of the Kingdom
      - a. And it is a word that the Church must once again embrace as central to OUR message
    - ii. You see, we have lost the biblical meaning of repentance in our day
      - 1. In some churches, this word has been deemed an “offensive” word
        - a. We don’t want to tell people to repent, because that might turn them away from Jesus
          - i. Let’s instead just focus on the idea that God is love, and leave it at that
            - 1. If the Holy Spirit convicts them to change their behavior, then that’s great
              - a. But far be it from us to try to speak on behalf of the Spirit
      - 2. In some churches, repentance has been downplayed and watered down
        - a. In these churches, it is preached that sin is no longer really the issue, because Jesus dealt with all of our sin on the cross
          - i. All we are called to do now is simply believe in him, and receive God’s love THROUGH him
            - 1. All repentance is, is just deciding in your heart to stop walking one way, and turn around and walk in the other
    - iii. But I would argue that this is not an accurate representation of the biblical call to repentance
      - 1. In Strong’s Concordance, the word for repentance is defined in this way:
        - a. Yes, it DOES mean to turn back, or to return, emphasizing a return to God and His ways
          - i. But it goes deeper than that



1. It involves a recognition of wrongdoing, accompanied by a sincere regret or remorse
      2. And it involves a commitment to change one's behavior by fully surrendering to the will of God
4. Let's look at each of these ideas more in depth...
  - a. First, repentance involves a recognition of wrongdoing, accompanied by a sincere regret or remorse
    - i. No one like to get caught in sinful behavior, do they?
      1. Almost anyone who gets caught doing something wrong experiences some degree of remorse or grief
        - a. But Paul reminds us in 2 Corinthians 7 that there is a vast difference between worldly grief, and godly grief
          - i. In Paul's first letter to the church at Corinth, he laid into them pretty harshly
            1. They had become divided up into separate factions... some saying they followed him, some saying they followed Apollos, some saying they followed Peter
            2. They had refused to confront a man in the church who was living in blatant sexual immorality
            3. They had corrupted the Lord's Supper, with some gorging themselves on the bread, and some even getting drunk on the wine
            4. And they had abused the gifts of the Holy Spirit, turning the gifts into a competition and a way to make themselves better than others
              - a. The church in Corinth was a train wreck
                - i. And Paul let them know about it
      2. But here in his second letter, Paul seems like he was concerned about how they ended up receiving that first letter, so he sent Titus to check everything out
        - a. And in 2 Corinthians 7:9, Paul REJOICES, for it has been told to him that their godly grief, led to REPENTANCE
          - i. He goes on in verses 10 and 11 to celebrate the fact that this godly grief and this godly repentance led to salvation...
            1. It produced in them a RIGHT fear of the Lord...
            2. It gave them a longing to turn and do the right thing...
            3. It gave them a zeal to return to a place where they would be found innocent
              - a. Their godly grief and regret and remorse, led to their repentance
                - i. And in their repentance, they found salvation
      3. But Paul also tells them the consequences of what would have happened if they WOULD NOT have had this godly sorrow
        - a. In verse 10, he wrote,
          - i. *<sup>10</sup>Godly grief produces a repentance that leads to salvation without regret, whereas worldly grief produces death.*
    - ii. Friends, there are many who will hear the words of the Gospel, and they might experience a form of grief or remorse or regret
      1. But in the end, it is just a worldly grief
        - a. Worldly grief does not produce repentance
          - i. And therefore, worldly grief only produces death

2. This is one of the many tensions in which we who follow Jesus must live
  - a. On one hand, we are to be the most joyful, the most contented, the most happy of all people... for we have been given all the riches of heaven through Christ
    - i. We have an everlasting inheritance awaiting us on the other side of glory – all we are called to do is endure to the end of our few short days here on earth
      1. In light of this, we ought to be an intensely JOYFUL people
  - b. But at the same time, we are called to mourn over the sin in our lives
    - i. James paints this tension well for us, as he writes in James 1:2,
      1. *<sup>2</sup>Count it all joy, my brothers, when you meet trials of various kinds,*
    - ii. But then he writes in chapter 4, verses 9-10,
      1. *<sup>9</sup>Be wretched and mourn and weep. Let your laughter be turned to mourning and your joy to gloom. <sup>10</sup>Humble yourselves before the Lord, and he will exalt you.*
3. Why can't we just live in the joy all the time, without the mourning and the weeping?
  - a. Because our flesh is still ABUNDANTLY sinful
    - i. And the sin of our flesh is EXCESSIVELY offensive to a holy God
      1. And so we mourn and weep over our sin
      2. And in our GODLY grief, we experience GODLY repentance
        - a. And in GODLY repentance, we find salvation...
        - b. In GODLY repentance, we find a zeal to return to righteousness...
        - c. In GODLY repentance, we find the strength to continue on in our journey
          - i. For as Isaiah 30:15 says,
          - ii. *15Thus said the Lord God, the Holy One of Israel, "In repentance and rest you shall be saved; in quietness and in trust shall be your strength."*
  4. Examine the repentance in your life, friends, and strive for true, GODLY repentance that is accompanied by SINCERE regret and remorse
    - a. Blessed are you who mourn, for you shall be comforted
  - b. And second, true, GODLY repentance involves a commitment to change one's behavior by FULLY surrendering to the will of God
    - i. During Jesus' few years of ministry in Judea and Galilee, he obviously had MANY followers
      1. As it was mentioned earlier, some of the crowds that followed after him often numbered well into the tens of thousands
        - a. Certainly this was the case in his main triangle of ministry in Chorazin and Bethsaida and Capernaum
          - i. But just following Jesus around was not enough, was it?
        - b. Jesus rebuked these three towns because they refused to repent
          - i. He pronounced judgment upon them because they refused to FULLY surrender to the will of God in their lives
            1. Again, they loved the BENEFITS of following him
              - a. I mean, healings... exorcisms... good teaching... and an occasional free meal?

- i. Who wouldn't want those things?!
  - c. But, when Jesus began to say things like, "Whoever does not bear his own cross and come after me CANNOT be my disciple..." his numbers likely began to dwindle
    - i. When Jesus began to say things like, "Whoever would save his life will lose it, but whoever loses his life for my sake and the Gospel's will save it..." more and more followers likely began to fall away
      - 1. And when he began to proclaim to them that he is the Bread of Life, and if they don't feed on him, they cannot have eternal life...
        - a. Well, even many of his disciples turned and left
        - b. Until it was just the twelve standing before him and Jesus said to them, "Do you want to go away as well?"
    - ii. There are many who want to follow Jesus, but there are few who are truly willing to surrender their will to God
      - 1. But this is the mark of true repentance, my friends
        - a. In Revelation 9, John sees the world being overcome by a series of judgments from God
          - i. Wars and plagues and natural disasters end up killing millions upon millions of people
            - 1. But then he writes in verses 20-21,
              - a. *<sup>20</sup>The rest of mankind, who were not killed by these plagues, DID NOT REPENT of the works of their hands nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which cannot see or hear or walk, <sup>21</sup>NOR DID THEY REPENT of their murders or their sorceries or their sexual immorality or their thefts.*
          - b. They still refused to surrender their will to God
            - i. They refused to truly repent
              - 1. And so the judgements of the Lord continued upon the earth
- c. Brothers and sisters in Christ, repentance is not the most enjoyable topics to preach on
  - i. The call for us to TRULY repent comes with a weight and a sorrow that our flesh simply does not want to experience
    - 1. But this is a necessary part of our walk as followers of Christ
      - a. Apart from repentance, salvation is impossible
      - b. Apart from repentance, sanctification – our spiritual growth and maturity in Christ – will be stifled
        - i. Repent from your sins, brothers and sisters in Christ, and find rest and quietness and strength in the Lord
        - ii. If he is not yet your Lord, then repent, and find salvation in him
          - 1. Mourn and weep over your sin
          - 2. Humble yourself before the Lord
          - 3. Surrender your will fully to the will of God
            - a. And you will find LIFE... ETERNAL life, in the Lord Jesus Christ!