



## *How things fit together in the Kingdom*

### What is Repentance?

To repent is usually described as: “To turn from sin and dedicate oneself to the amendment of one’s life”<sup>1</sup>. This is the Christian definition which we all understand, because that’s what evangelists convey to their audience. This particular perspective is so ingrained in the psyche of Western society that even secular dictionaries have it as the meaning of the word.

As Christians understand it, the nuance of the term is this: “To feel sorry, self-reproachful, or contrite for past conduct; regret or be conscience-stricken about a past action, attitude, etc.”<sup>2</sup> This is the fuller meaning of the word for evangelicals, where ‘repent’ arouses thoughts of grief and severe remorse for sins and iniquities they’ve engaged in.

This is the teaching about repentance we received in the church system, but is it a correct term for sons of the Kingdom to believe in and use? As part of our reprogramming, we need to check it out.

Firstly, it’s definitely the Trinity’s desire that everyone comes to repentance.<sup>1</sup>

Secondly, we should repent for all our sins,<sup>ii</sup> not just the impurity, sexual immorality,<sup>iii</sup> and perversion that we’ve practised.<sup>iv</sup> In fact, that was a message that Jesus taught his disciples, and one that was to be preached to all nations.<sup>v</sup>

It’s “godly sorrow” which leads us to repentance,<sup>vi</sup> according to Paul. However, this sorrow needs to be examined to make sure we understand it correctly.

‘Sorrow’ is the translation of the Greek words λυπεῖν (λυπέω) which some state as meaning, ‘to cause severe mental or emotional distress’.<sup>3</sup> Strong defines it to mean: ‘to distress’; reflexively or passively, ‘to be sad’.<sup>4</sup> Thayer adds: ‘to make sorrowful’ and ‘to make one uneasy’, ‘cause a person a scruple’.<sup>5</sup> Others define it to mean: ‘to give pain to’, ‘to pain’, ‘distress’, ‘grieve’, ‘vex’, ‘annoy’.<sup>7</sup> With so many meanings for the word, which one applies to “godly sorrow”?

In essence, “godly sorrow” would be the type of sadness the Trinity would expect from us during our repentance. But what’s that like? As they look at our heart,<sup>vii</sup> not our outward expressions, the Trinity would assess our sorrow according to our heart’s desire<sup>viii</sup> to cease sinning. That’s different to what we would think from a religious perspective. For some, it may be just a little sadness, while they earnestly engage in repenting with the right heart attitude. Others may have sobbing or wailing as they think about their lack of holiness. Each person is different, so we can’t make a set of rules or protocols for repenting behaviour.

But, must there be grief and remorse involved in our repentance? From my observations, these behaviours are present when a person is sorry they’ve been caught, or they’re fearful of the consequences. That’s not repentance. Severe remorse and grief actually comes from the fear of punishment and “going to Hell”.

1 – [www.merriam-webster.com/dictionary/repent](http://www.merriam-webster.com/dictionary/repent)

2 – [www.dictionary.com/browse/repent](http://www.dictionary.com/browse/repent)

3 – [depre.org/your-words-matter-to-god](http://depre.org/your-words-matter-to-god)

4 – Strong meaning: [studybible.info/strongs/G3076](http://studybible.info/strongs/G3076)

5 – GOOGLE: “An uneasy feeling arising from conscience or principle that tends to hinder action.”

6 – Thayer meaning: [studybible.info/strongs/G3076](http://studybible.info/strongs/G3076)

7 – Gloss meaning: [studybible.info/strongs/G3076](http://studybible.info/strongs/G3076)

This was my attitude as a Christian, and it's what Christians will confess if they're pressured for an explanation.

But repentance is not all about sorrow and punishment. Paul states that it's the goodness of 'God'<sup>8</sup> that leads us to repent<sup>ix</sup>. If that's the case, how does that fit in with remorse over our sin? Obviously, there's more to repentance than we think.

A further study of the NT reveals that repentance is also connected to the following:

- **Beliefs:** We are to repent of any wrong beliefs,<sup>x</sup> because of the false teaching that we have subscribed to are "doctrines of demons"<sup>xi</sup>. This was the King's message to the *ekklesia* in Pergamos, through John.<sup>xii</sup>
- **Lovelessness:** The King's message, through John, to the *ekklesia* in Ephesus was to repent because they'd lost their "first love" for him.<sup>xiii</sup>
- **Works:** His message to the *ekklesia* in Sardis was to repent because their good works weren't up to a standard that Father approved of.<sup>xiv</sup>
- **Sonship:** The *ekklesia* in Laodicea was urged to repent for their failure to properly function as sons.

How can these be related to repentance? The answer is in the word used in the NT.

Repentance comes from the Greek words *metanoia* (μετάνοια) and *metanoëó* (μετανοέω) which mean 'to think differently', 'to think afterwards' or 'reconsider'.<sup>9</sup> Also, 'a change of mind, as it appears to one who repents, of a purpose he has formed or of something he has done'.<sup>10</sup> That means 'repent' should not always be connected to sin. **To repent, is to change our mind for the better**, so it can be done for any number of reasons.

When we read that Jesus and John said, "Repent for the Kingdom of God is at hand"<sup>xv</sup>, our immediate thought is that those who heard the message were being instructed to confess their sins and ask 'God' to forgive them. However, knowing what *metanoia* actually means, what if they weren't wanting that response at all? It could be more correct to understand their repentance statement as meaning: "Change your mind about what you believe about yourself being the Children of God under the covenant with Abraham and get ready for the real Kingdom of God which is about to spiritually manifest on the Earth".

The last meaning of repentance fits in with Jesus' role to bring the Kingdom back to where it originally was on the Earth. The former fits in with Christianity's understanding of repentance. But, which one was the actual message that was being conveyed by Jesus and John? We don't know. However, can you see that our idea of repentance is always aligned with sin because we haven't been taught anything different.

Take a good look at the four areas listed above which the NT links with repentance. It's quite clear that our understanding needs to change – it needs reprogramming.

Let's now look at repentance from a different angle so we get a **KINGDOM PERSPECTIVE**, rather than church teaching or biblical exegesis.

To do that, the starting point is not Christian dogma or the Bible, it's the reality of who we are and of our life as sons. That's where we always have to go to get the right perspective – i.e. What's the spiritual reality according to how the Trinity have set things in place.

The reality for us is that we're supposed to participate fully in the life of the Trinity, which we do by faith.

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8 – 'God': I use this term in inverted commas because 'God' is the generic term people use, while I don't any more. I have an intimate relationship with the members of the Trinity, so I refer to them by name out of relationship.

9 – Strong's definition: [www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G3340/metanoëo.htm](http://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G3340/metanoëo.htm)

10 – Thayer definition: [www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G3341/metanoia.htm](http://www.bibletools.org/index.cfm/fuseaction/Lexicon.show/ID/G3341/metanoia.htm)

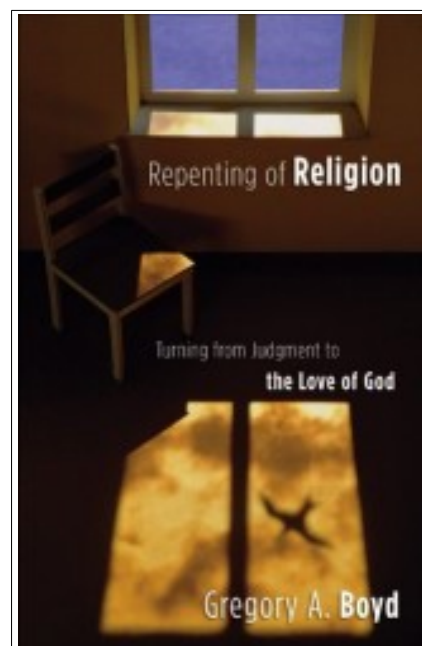
However, because we think the Christian religion is how that life is supposed to be realised, we experience very little of the fullness of their life through our ignorance. To get on track with reality, we must abandon all our ways of thinking, feeling, and acting which are inconsistent with their divine life. That means we have to change our mind and our attitudes, which is repentance.

We know we're new creations in Jesus,<sup>xvi</sup> and we know we need to eliminate our former ways of living, with its focus on 'self', its corruption and its lusts.<sup>xvii</sup> We know we are to renew our minds<sup>xviii</sup> so we can actually see ourselves as we are in union with Jesus.<sup>xix</sup> We need to see ourselves as we truly are, recreated "in his perfect righteousness" and "in the realm of true holiness"<sup>xx</sup>. If we don't live out of these realities, we need to change the way we think (i.e. REPENT) and begin to think the right way so we can live their life, not our own.

We really need to change our mind (i.e. REPENT) about religion to make real progress in what's genuinely ours as sons. Greg Boyd asks us to repent of the religion we've been involved in because it's not what Father wants. In his book 'Repenting of Religion' he writes:

*"The old self is corrupted and deluded by its lusts, as Paul says, for it lives under the lie that life is to be found by violating God's prohibition and by living out of its own empty center. It is deluded into thinking that life can be found in what we do and what we get. This lie is what we must put off if we are to experience the fullness of life that defines our new self. And we do it by bringing our thoughts, and thus our feelings and actions, into alignment with the truth of who we are in Christ. To the extent that we continue to identify ourselves with the old self, we experience this "putting off" as death. The Bible calls it "repentance" (metanoia). Though the term has come to mean feeling remorseful for our sin, it actually means "to turn around". We turn from our old self that has lived as the center of everything, the judge of everything, and therefore as needing things as a source of life.*

*The prospect of living life with God as our only source center and, therefore, as the one judge of everything, is threatening to the old self. The prospect of living without the perpetual need to achieve one's ultimate worth by striving is impossible for the old self. Yet this is what must be done if we are to experience life in Christ. We must repent."<sup>11</sup>*



See how repentance in the Kingdom is realigning ourselves with spiritual reality?

That means we don't just repent of sin – especially as that's the wrong major focus for sons. Repentance covers things like: Unbelief; lack of faith; anything that's out of alignment with Father and his plans; and much, much more.



Let's now look at repentance from Heaven's point of view so we get the reality of what it is and how we aren't to use it. This is the ultimate source of our knowledge.

**IMPORTANT:** Information in this section comes from being connected to the Trinity and allowing them to provide the teaching about spiritual reality.<sup>12</sup> What follows is, therefore, not a Bible study.<sup>13</sup>

11 – Gregory Boyd (2004) "Repenting of Religion: Turning from Judgment to the Love of God" [Kindle edition p:49-50] [www.amazon.com.au/Repenting-Religion-Turning-Judgment-Love-ebook/dp/B0055PLW0M](http://www.amazon.com.au/Repenting-Religion-Turning-Judgment-Love-ebook/dp/B0055PLW0M)

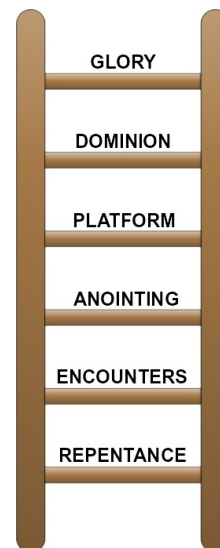
12 – Information from Ian Clayton's "Repentance" (MP3) [www.sonofthunder.org/Home/ProductDetails?productId=70](http://www.sonofthunder.org/Home/ProductDetails?productId=70)

13 – "Repentance" (a summary of teaching by Ian Clayton) [canberraforerunners.org/wp-content/uploads/2021/09/Repentance-Ian-Clayton.pdf](http://canberraforerunners.org/wp-content/uploads/2021/09/Repentance-Ian-Clayton.pdf)

Focusing on repentance for forgiveness of sins to remain in right standing with ‘God’ is irrational as far as the realities of the Kingdom is concerned. That’s a religious concept we need to eliminate because sons are always in right standing with the Trinity. *(Read this teaching for more information: “Our Free Gifts”<sup>14</sup>)*

Repentance actually opens up the way for our disobedience to become obedience, for our unholiness to become holy and our wickedness to become righteous. It’s not about our stance before God in Heaven. What’s in Heaven is done – it was set in place at the cross – it’s the issues on Earth that have to be dealt with. Repentance allows us to match what we already look like in Heaven. At the same time, Heaven finds we have alignment with our blueprint in Heaven.

Repentance is the beginning of the process for our spiritual maturity as sons. It begins our journey towards experiencing and displaying the glory that’s intended for us. There are cycles of repentance, so it’s an ongoing process which refines us so we operate more and more in alignment with who we are in father’s eyes.



### My Experience

Having renounced religion and legalism in all its forms, I have repented and turned to Father’s way of living life in the Spirit as a son. My experience is that I’m now maturing spiritually at a faster rate than I have ever done before.

For a lot more information, please read the following:

- **TEACHING:** “Repentance” (Ian Clayton) – [LINK](#)
- **TEACHING:** “Cycles of Repentance” (Ian Clayton) – [LINK](#)

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**\*References are on the next page\***

# REFERENCES

- i – 2 Peter 3:9
- ii – Matthew 9:13; Mark 1:4; 2:17; Luke 3:3; 15:7; Acts 2:38; 3:19
- iii – Revelation 2:20-21
- iv – 2 Corinthians 12:21
- v – Luke 24:47
- vi – 2 Corinthians 7:9-10
- vii – 1 Samuel 16:7
- viii – Matthew 12:34
- ix – Romans 2:4
- x – 2 Timothy 2:24-26
- xi – 1 Timothy 4:1
- xii – Revelation 2:15-16
- xiii – Revelation 2:4-5
- xiv – Revelation 3:2-3
- xv – Matthew 3:2; 4:17
- xvi – 2 Corinthians 5:17
- xvii – Ephesians 4:22-23
- xviii – Romans 12:2; Ephesians 4:22-23
- xix – Romans 6:11; 12:2
- xx – Ephesians 4:24 (TPT) [Colossians 3:7-9]