

**The Great Doctrines of the Bible
The Doctrine of Salvation**

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THE DOCTRINES OF SALVATION

- A. REPENTANCE.**
- B. FAITH.**
- C. REGENERATION.**
- D. JUSTIFICATION.**
- E. ADOPTION.**
- F. SANCTIFICATION.**
- G. PRAYER.**

THE DOCTRINES OF SALVATION.

A. REPENTANCE.

I. THE IMPORTANCE OF THE DOCTRINE.

II. THE NATURE OF REPENTANCE.

- 1. AS TOUCHING THE INTELLECT.**
- 2. AFFECTING THE EMOTIONS.**
- 3. WILL.**

a) Confess Sin.

b) Forsake Sin.

c) Turn to God.

III. HOW REPENTANCE IS PRODUCED.

- 1. DIVINE SIDE.**

- 2. HUMAN SIDE.**
- 3. QUESTION OF MEANS.**

IV. RESULTS OF REPENTANCE.

- 1. GODWARD.**
- 2. MANWARD.**

A. REPENTANCE.

I. THE IMPORTANCE OF THE DOCTRINE.

The prominence given to the doctrine of Repentance in the Scriptures can hardly be overestimated. John the Baptist began his public ministry, as did Jesus also, with the call to repentance upon his lips (Matt. 3:1, 2; 4:17).

When Jesus sent forth the twelve and the seventy messengers to proclaim the good news of the kingdom of heaven, He commanded them to preach repentance (Luke 24:47; Mark 6:12).

Foremost in the preaching of the apostles was the doctrine of repentance; Peter, (Acts 2:38); Paul, (Acts 20:21).

The burden of the heart of God, and His one command to all men everywhere, is that they should repent (2 Pet. 3:9; Acts 17:30).

Indeed, failure on the part of man to heed God's call to repentance means that he shall utterly perish (Luke 13:3).

Does the doctrine of repentance find such a prominent place in the preaching and teaching of today? Has the need for repentance diminished? Has God lessened or changed the terms of admission into His kingdom?

II. THE NATURE OF REPENTANCE.

There is a three-fold idea involved in true repentance:

1. AS TOUCHING THE INTELLECT.

Matt. 21:29--"He answered and said: I will not; but afterward he repented, and went". The word here used for "repent" means to change one's mind, thought, purpose, views regarding a matter; it is to have another mind about a thing. So we may speak of it as a revolution touching our attitude and views towards sin and righteousness. This change is well illustrated in the action of the Prodigal Son, and of the Publican in the well-known story of the Pharisee and the Publican (Luke 15 and 18). Thus, when Peter, on the day of Pentecost, called upon the Jews to repent (Acts 2:14-40), he virtually called upon them to change their minds and their views regarding Christ. They had considered Christ to be a mere man, a blasphemer, an impostor. The events of the few preceding days had proven to them that He was none other than the righteous Son of God, their Saviour and the Saviour of the world. The result of their repentance or change of mind would be that they would receive Jesus Christ as their long promised Messiah.