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What Is REAL Repentance – Teshuvah - Jim Staley

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Hello, everyone. I'm Jim Staley, **Passion For Truth** ministries. Welcome to today's broadcast. Let me ask you a question. Do you know what *real repentance* really is? It's the one thing we all need to have great relationship with both God and man fulfilling the first and second commandment. But it's the one thing that most of us have been taught wrong about. We're going to discover what the Hebrew word *teshuvah* means.

I'm excited about this particular topic. This is a difficult topic without a doubt. It's a topic that runs its way through the entire Bible, it runs all the way through every relationship that we have. Most of our relationship problems can be traced right back to this one single Hebrew word, which we're going to break down deeply in this broadcast. It is called **TESHUVAH**. And when we're dealing with teshuvah, which in the English word is, *repentance*, which really is a better translation than return, we really need to know what it means and what it looks like. When we're dealing with teshuva, in a Hebrew mindset, someone would say, '*Oh, you're in the month of Elul.*' The month of Elul is the sixth the month on the religious calendar. It's the last month on the civil calendar right before the Hebrew New Year. And it is most commonly, most traditionally, known for preparing yourself for your maker to come. *It's preparing for the bridegroom.* It's that wedding idea of before you get married; you clean up everything in your life, get ready, because the Messiah is about to come. And what would you do if you knew the Messiah was coming? During the 30 days of Elul, you would most certainly be cleaning up your life and doing a lot of teshuvah. You'd be doing a lot of repenting, a lot of returning back to God. The month of Elul is that time where, on God's calendar, God's people begin to introspectively look inside. And so, what I want to teach you in this broadcast is, what does it mean to actually *repent*? What does real biblical repentance look like?

In my almost 50 years of existence, I have rarely seen it. *Even in my own life.* It's so difficult. And so I'm going to give you **four steps** for repentance and what it really looks like to make relationships great in your life again. This is all about looking into what you could have done differently in the last year. It's

introspection, it's, it's gone. What can I do differently next year that will put me in a better relationship both with God vertically and with man horizontally. Also, we want to look at the challenges that you overcame, and the challenges that you need to overcome in the next year. You might need to look at people that you need to ask forgiveness for or people that need that you need to go to and let them know that you're offended. Don't hold offense any longer. This moment, this time of teshuvah is all about returning to that beautiful clean slate that you were born with, before you begin to figure out how to eat from the Tree of Knowledge of Good and Evil. That's where we're trying to get to. To clean it all out. Anything that's in that inside of you that you're holding on to - uncork that bottle, get rid of it, confess it, deal with it, so that when the Maker comes, he doesn't have to deal with it. It's all about like two kids that are fighting, and they know that by the time they get home, they're going to have to deal with dad. They better get it worked out amongst themselves before dad arrives on the scene. And that is kind of a silly word picture that we as believers are sheep in crisis. Children must come to the Most High God. We need to get our act together and repentance is the number one thing that we need to learn how to do. I believe it's the **number one** thing that's preventing us from having deeper walks with God and with one another.

All right, in short, it's all about preparing for the Messiah, as I mentioned already. Another customary thing that's important to know is it is customary every day during the month of Elul leading up to Yom Teruah to blow the trumpets or today, it is traditionally called Rosh HaShanna. It's traditional to blow the shofar every day. Now, why the shofar? Because the shofar is the sound of war. It's an awakening call in ancient Israelite Hebrew religion. They would blow it on the Sabbath to say, 'Hey, this is a time of celebration'. They would blow it as a watchman on the wall when the enemy was coming to indicate that they need to gather the troops together. They would do it on the feast day. So, anything that's truly extraordinarily important, they would blow that shofar or that ram's horn. And so, because this is a preparation for the coming of the Messiah, it's traditional to blow a shofar. If you have a shofar, I encourage you to do that. It absolutely will wake you up, especially if you're not very good at blowing it. It will for sure wake your neighbor up! But in all honesty, it is a beautiful sound that is unique to all other sounds on Earth. I believe that's why the Bible says that at the *sound of the trumpet*, which is the ancient shofar, *the dead in Christ will rise first*. It's also traditional to read from Psalm 27. I'm not going to read it, I want you to read it. I think it's an absolutely amazing chapter of repentance. If you have anything in your heart that you need to repent of Psalm 27 will guide you through that process.

All right let's get into the meat of it. What is **teshuva** and **repentance** - literally it means *to return*, to turn back towards God, to restore, refresh. How many need refreshment out of there? How many of you need to feel like you need to be restored? That you're like almost so old in the idea that you feel rusty, you don't feel fresh anymore. You need God to *restore* your joy. This is the word that you need! This word, *teshuvah*, is designed to bring *refreshment*. It's designed to *restore* you. It says to *repair*. Do you feel broken? It will repair. God says look, if you will follow and keep the ancient Hebrew concept of *teshuvah* and return to God, He will make it right.

And it also, I love this one, says to give in payment to bring back. *This is the definition of redemption*. God gave His only begotten Son and made a payment against the decrees that were written against us - **sin**. And it did what? *It brought us back*. Once you make payment, which is connected to *teshuvah*, returning, repentance. We'll talk about that. When you make that payment, instantly there is a returning

of what's been stolen from you. And there is a bringing back. And I also love this - all these words are connected to *teshuvah*. Did you know this? When you *teshuvah* properly, when you have proper returning, biblical repentance, God really uses that to repel the enemy. The enemy hates repentance because he never did it. You see, he fell from grace. He was the highest angel. He wanted something that wasn't his, wasn't designed for him and he was not content. How many of us get in a position where we get in trouble because we're not content. I know that I, in my own life, have fallen into great sin because I wasn't content in my life. Most adulteries are because people aren't content. Right? When we repent, the devil hates repentance. Because repentance brings you the power of refreshment, of restoration, of turning back and bringing God on your side. And that scares him to death. It repels him, and it crushes him. And ultimately it defeats him. ***That one Hebrew word brothers and sisters means all of that.***

So, in Christianity, the meaning of the word repent is, we always say, it's walking this way. And to repent is to turn 180 degrees and walk this way, I get that. But that is **not** the Hebrew definition. It leaves it so empty and shallow and short of its real destination to the heart of the individual to set them free. If we're going to truly be set free, we must know and bear the truth. Because the truth is the only thing going to set us free. Not half the truth, not three quarters of the truth, all of the truth, my friends. And so, as we walk through here, I pray that God will set you free with a new idea of repentance that you didn't quite fully believe or understand or even know before. And last but not least, it means *to be returned, to be restored, and to be brought back in past tense*. So not only is God doing all these incredible things through this, but when it's all said and done, you will be brought back what's been stolen from you, the enemy will be forced to give back, with interest.

But you must follow the protocol of *teshuva*. The first time it's mentioned in Scripture is Genesis chapter three verse 19. Read it with me. It says, '*in the sweat of your face you shall eat bread till you return to the ground. For out of it you were taken. For dust you are and to dust you shall return.*' That word *return* is *teshuvah*. It's to *return*. It's connected to repentance. And I love the law of first precedence and biblical hermeneutics, the study of the Bible. It says the first time a word is used really sets the precedence for what it's supposed to connect to. And returning, repentance is coming back to the ground, it's recognizing that you are nothing that all of what you do is connected to Original Sin, and we will return to the dust. So, return now, before you are laid into the dust, return in the spiritual sense, so that you may be wrecked or resurrected from it when you're there. What *teshuvah* is not, is saying *you're sorry*. It's **not** just saying you're sorry. And this is the problem. Now is when everything changes. From this moment of the message forward, is when everything changes. *Teshuvah*, or repentance is **not** just apologizing. And especially in Western thought, repentance is just saying *I'm sorry, I shouldn't have done that*. No, that's **not** repentance in God's book.

We're going to go through the four steps, and even five, but the four steps of repentance and one of *teshuvah* and what it looks like here in just a moment, but I can assure you, if you stop short, and just apologize, the relationship won't get healed, and that scar will be there, it will be brought back up and the enemy will water that seed until it grows another harvest.

So, let's talk about the *four steps of teshuva*. Right now. Here we go. **Step number one**, recognize that you have breached the covenant. We're going to talk all about these in detail. **Number two**, regret your

actions. **Number three**, repent to others. And **number four**, restore and repair the damage. Stick around to the very end, because I'm going to give you the fifth one, which is by far the most important and most exciting, in my opinion. And I'll share that one at the very end. But for now, the four steps are again, **recognize regret, repent, and restore**.

So, let's break these down one at a time. And this is where we're going to learn a little bit about the Hebraic power that is in the Scriptures when we go back to the original language, and let it tell us what it means. **Number one**, recognize that you've breached the covenant. Read it with me, Matthew 5:23 says this, *"Therefore, if you bring your gift to the altar, and there you remember that your brother has something against you, leave your gift there before the altar and go your way. First be reconciled to your brother and then come and offer your gift."* How many times have we had an issue with our brother or sister, and we just ignore it. I can't tell you, as a pastor for many years, how many people, even in leadership, strong believers, will have issue with another brother or sister and they won't bring it to them at all. *It's just not my personality. I'm an introvert.* There's nothing in here that gives us an excuse not to go to our brother in love and say, *'Hey, can I share a feeling with you, when you did this? It hurt my feelings. I could be wrong. Maybe I'm missing some information, but this is how I feel.'*

There's nothing in there that gives you the right to hold on to that. And you know what Satan's almost number one tactic is, is to convince you that it's not even a big deal, and you're not really offended. Oh, you're offended! And every little thing can become a very big deal because they always add up the moment you become offended, and you don't deal with it. The moment that you will start looking at that person a little bit differently. And then the next time that they do something that might not even be an issue, it becomes another small issue and all of those add up and then the enemy does the proverbial straw that breaks the camel's back.

Let's go to Romans seven, verse seven, see what it says as well. It says, *'What shall we say then? Is the law sin? Certainly not. On the contrary, I would not have even known sin except through the law. For I would not have known covetousness unless the law had said you shall not covet.'* So how do we recognize that we breached the covenant? One of the ways that we recognize that we breached the covenant is reading the Bible, reading the law of God. It was God's law, originally, that set the boundaries of right and wrong, what we could do - what we couldn't do, all for our best interest. By the way, *blessings and curses*, right? Blessings if you keep my commandments, curses, if you don't. So, when we breach God's law, we know it because we read it, and we know that we broke God's law. You can absolutely breach a covenant and not even know it. If you're married, you know this. You can break one of your wife's Torah laws, instructions, and not even know that it was a law. But you can tell by the look on her face when you get home. Or you did something right. Like when I come home, and we have a little dog and whenever she's got her tail between her legs, and she won't even look at me. I don't even know how it happens. But she knows she did something wrong and she's feeling guilty. How does a dog feel guilty? I have no idea. Maybe it's proof that I guess *all dogs do go to heaven*, or at least they have a soul. Because they've definitely got a conscious, for sure. And I find out that she's been in the trash or, something other than that. But look, here's where we're going with this.

Number one, we've got to **recognize**. If you don't know that you're a sinner, you don't even need a savior. If you don't realize that you've done something wrong, you'll never get to the point two, or three,

or four and definitely not point five. That's what we're going to go over today - the laws of teshuva. We must first know you're a sinner. Like an alcoholic, the number one rule is he must admit that he's an alcoholic. And the way that we do that is by reading His word, it is one of the ways.

Now some signs that you've breached the covenant. Someone comes to you and says that they're offended. If you find out that someone is offended, you've broken the covenant. Whether you did it intentionally, or maybe they're misunderstood, it doesn't matter because emotions are legal. And emotions are always right. That doesn't mean that they originated from something from logic or reason. That's right, they could very well be misinterpreted, but the *feeling* is real. So maybe you actually didn't do anything wrong to offend that person, but they interpreted something that you did, and their emotions are going with their reality. What we try to do is defend ourselves and try to convince that person of the logic rather than caring about the emotion first.

You see, there's two languages, and every human being has them, it's the language of **logic**, and it's the language of the **heart** or **emotion**. If someone is operating in a language of emotion, and you try to use the language of the mind, you'll always have a disconnect. And the argument will just continue. There's no rest or restoration whatsoever. First, go into the heart realm, care about the feeling regardless of whether or not you meant it or not. Then once they feel that you care, you can fill in the missing information. There's a lot that can be said on conflict resolution. That's not what this video is about. But that's one way that you can know that there's a breach of covenant someone tells you Christ cared more. This is a good statement, *Christ cared more about making the relationship right*, than he did about defending the accusations against him. Did you hear that, my friends? I know I don't know about you, but I am definitely a person who does not like to be falsely accused. I've been very falsely accused in a lot of areas of my life. Some of it I deserved, because of my attitude and how I responded. Early on in my marriage, for sure. But God showed me one time in his word and I don't even know how I didn't see it - *Jim, just get up on the cross. My son did it. He went to the cross. He didn't say a word he was falsely accused to. Why do you feel like you have to defend yourself all the time.*

Sometimes you just have to do the right thing to make the relationship right. It isn't about being right, it's about doing the right thing! Amen? All right. Another way, another sign that you can know that you broke the covenant is that you feel the *conviction* of the Holy Spirit. You feel it, you know you've done something wrong. That's the Holy Spirit saying, you've got to deal with it now. The problem is we've not been told how to deal with it. So, we feel this conviction, we carry it sometimes with us our entire life, it turns into guilt, it turns into shame. It turns into shackles around your feet and your hands. it paralyzes you and puts you into an emotional prison. Because we've not been taught how to deal with conviction or repentance. We don't know what it's like to return. What is it like to have to *teshuva* to repent? What is it like to be free? Truth, my friends will set you free. And lastly, a sign that you've reached the covenant. You're not experiencing the blessings that the covenant offers, whether earthly or spiritual.

So, if you're not receiving the blessings that God promises in His Word, you're probably not keeping His commandments. Because God promises blessings when you do Bible things in Bible ways. So don't make any excuses. That doesn't mean you're going to be rich, doesn't mean you're going to always be happy. But it means that you will always have peace in your life when you are walking in covenant. Peace is not relative or connected to someone else following God. You might have a spouse that's not

following God. Yes, it's easier to have peace. If you're living in a house where someone else is following God, but it's not dependent on it. Jesus had perfect peace in his life all the time. He chose to get away, connect with his Heavenly Father and recenter that focus so that the world around him did not shake him, never got him off his square, as they say. So, *number one*, **recognize** that you are in breach of the covenant.

Number two, **regret** your actions. This is huge, my friends, I cannot express to you how important this is. That Hebrew word for regret is *naham*. Naham means to be sorry, to be moved to pity or compassion. And it means to comfort or consult. Let's break this down for a little bit. Most of the time when we know that we've broken God's word, what we try to do is defend ourselves and try to make ourselves look better than we really are. I've done it, you've done it, we've all done it, every one of us. There's not a person listening to this broadcast right now, that can throw a stone at someone else, and say that you've done repentance perfectly. No, we have not. There's been a lot of sin in our lives that are hidden skeletons, right? And at the end of the day, what happens if we don't have true godly sorrow? We never are allowed to be forgiven. *Let me say that again*. You can know you're in breach of the covenant, you can actually be sorry, and apologize, you can even give restitution. You can do all of that, but if there was never *real regret*, that is felt in the soul, then your heart was never there to begin with. And you're just going through the motions. Therefore, you can never have point number five, which we'll get to at the very end.

Now *nacham* also means when there's true godly sorrow, it means to comfort or console. So, when God says, *I regret making man*, he comforts himself, he comforted himself in that process. So, there is a consolation and a comfort. When we truly have that understanding of the depth of the action that we made, there is a comfort in feeling sorry. Isn't it a strange paradox? Have you ever really felt guilty for something and regretted it, and it broke your heart, and there was something beautiful and comforting about that? Have you ever cried yourself to sleep so bad, and somehow you just felt better, you just needed to get a good cry, right? I'm a firstborn perfectionist, and I'm, you know, out and going 110 miles an hour. A lot of people think I'm this or that, but I'm a sensitive person. And sometimes I just need to go cry. The pressure of life is just too much sometimes. And I need to let it out. And it feels comforting. It's this strange paradox that we all live in.

I love even the Greek word, and I'm not a big Greek fan, I love Hebrew, but sometimes Greek has a phenomenal twist and a pinpoint rifle-like accuracy, to what I believe God is really trying to say. The Greek word here for regret is *metanoia*. And it means to *change one's mind*, to go *beyond* your thinking, to be converted toward a *different* behavior. This is incredible my friends, this is showing that not only do you have godly sorrow, but real regret of your action *will change your mind*. In other words, we're so good at focusing on ourselves. For instance, have you ever experienced this - that you make a mistake, and you very well might have made a mistake, right? You'll find your spouse or your friend, or somebody and you do something wrong. Maybe you break a law, and then you *did* do something wrong. But then what they did to you was so over the top to what you did to them, you can't even see your sin anymore. Because all you're focused on is what *they* did to you. And you've made a judgment call that their sin is greater. We've been there. I've been there in my own circumstances of what I went through. And many of you know exactly what I'm talking about in my prison experience and what happened to me. I know that I fell into that trap of not looking at my own sin, because of the sins that

were committed against me in the process and it blinds us to the truth about the depth and the depravity and the weight of our *own* sin. As if *this* sin is greater than *that* sin! The Bible says that *all have sinned* and fallen short of the glory of God when we sin. *We deserve death*. So why do we look at our neighbor and say: '*you deserve death? I didn't do that much, well, I did a little bit, I did do some, but what you just said to me was way bigger than what I said to you.*' And we stop condemning ourselves because we feel justified that someone else's sin is bigger than ours. The reality is, is that *Christ died for our sin*. Yeah, he died for your neighbor. But on Judgment Day, it's very much like Catholics or Catholic school where there is a priest in the confessional. And it's just you. When you get before God, it's just him and you, there's no curtain, it's face to face, you're going to be melted to the ground because of the smallest sin. Because God doesn't deal with sin very well, he can't let it into His heaven because heaven is perfect. That's why the blood of Christ is so needed for us today. He returned to us so that we could return to him.

Let us stop pointing the finger at somebody else's sin. And let us look at our own sin. Because when we only look at our own sin, it will change your mind and you're thinking about that person's sin. Let God deal with that other person, focus on what you did, make it right between you and him. This only happens when we put ourselves aside and look through the lens of someone else. Lastly, I think this is important. *You do what you believe*. We always do what we believe. So, if we believe someone else's sin is greater, we will never likely repent of our own. This is why relationships rarely ever get restored. If one or both parties are so egotistically driven by their own justification of their own actions and their own self-righteousness, that the other person's sin is greater is that neither one of them is humble and says, '*You know what? I was sinned against, but I'm standing before God, and I need to do the right thing. I need to humble myself as if they never sinned against me, and I was the only one that made a mistake*'. I must treat the situation that way. And when you do, and you will only see your sin, you will be left with one single choice, *repent* and *return* in making it right. And that's what we're talking about right now. Information only comes from two sources: your mind can only be changed by information, and information comes from either man or someone coming to you. If you find out that maybe your offense was not even legitimate, because you're missing information and you assumed that this person did something, and so you judge them in the process. I certainly felt that judgment in my life when I was not allowed to talk about what happened in the case in my life. And people judged me without any information or with limited information or were not with all the information, and it hurt. And when you give them the rest of the information many times, they change their judgments. So, information is important. That's why we always assume that we're missing information. If you get in an argument with your spouse, this is how you want to start it out: '*I could be wrong*'. Write this down. This is the part you need to write down. It's not in a PowerPoint, write it down. **'I could be wrong. This is how I feel about what just happened. Can you help me understand? I could be wrong, but this is how I feel. Can you help me understand?'** if you remember those three things, it'll save you so many relationship problems, because you'll be coming to the person assuming you might be wrong. And many times, relationship conflict is built off miscommunication. It's built off misunderstanding. We don't really try to get all the information first before we bring the hammer down.

And then secondly, from God, the Holy Spirit, the Bible, that's *new* information. We read the Bible, we realize we're in sin, and then we repent. That's why we need to be in the Word. So here we go. *Number three*, we've already talked about number one, number two, and number three. Number one was what

recognize that we're in breach of the covenant. Number two, **regret** and the importance of feeling that godly sorrow. And then number three, **repent** and **confess**. Once you understand what you've done, and you only focus on *your* side of the street, and you're going to clean up your side of the street, regardless of the other person. Or maybe it's with God and you have that regret of, '*man, why did I do that, it really hurt this person? I hurt him so much that they had to come over the top of me and hurt me worse*'. Now is when you confess. Now is when you really repent and confess. Read with me Proverbs 28 Verse 13. It says, *He who covers his sins will not prosper. But whoever confesses and forsakes them will have mercy.* First John one nine says *If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.* God said that, my friends. *If we confess our sins,* He's not only faithful to forgive us, but he will do what? Cleanse us from all unrighteousness! Don't you feel dirty when you sin? That guilt, that shame, those mistakes that you see, the skeletons in the closet, the secrets. It washes it all way! This is the gospel broken down, the daily bread. When we repent daily, it's like getting saved all over again. It's that moment of refreshment, cleansing, the conscious is clean, totally clean, all unrighteousness is gone. We need to live in that place. Or the devil will continue to sow seeds of discord in your life, and your family, in your community, your church, a nation.

I love this verse, James, chapter five, verse 16, says, '*Confess your trespasses to one another, pray for one another, that you may be healed. The effective, fervent prayer of a righteous man availeth much.*' What's the saying my friends? Man, don't be prideful! You know, this idea of, hey, whatever happens in our house stays in our house. Confess your sins one to another. When you mess up, just confess it. Go straight to that person. Confess what you've done wrong. Matthew 5:23 says this, '*if you bring their for your gift to the altar, remember that your brother has something against you. Leave your gift at the altar. Go make things right with your friend, First be reconciled.*' We already read this verse. But it is so worthy to read it again. Don't go before God when you've broken covenant with man, he won't hear you! What part of this do we not understand? We got the blessings of the Covenant. STOP. The moment that there is a breach in covenant, if you've done something wrong publicly, you must publicly repent. If you've done something to someone privately, you must privately repent, God will not go further until you do. He says, man, leave it there. I get it that you want to give me a blessing. I appreciate it, but I don't need it right now, go make things right with them. That's the best sacrifice you could ever make. A real sacrifice to humble yourself. And to do the right thing, the *Matthew protocol*.

We've all heard of the Matthew protocol, Matthew chapter 18, verse 15, through 17, let's read it. '*Moreover, if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. But if he will not hear take with you one or two more, that by the mouth of two or three witnesses, every word may be established. And if he refuses to hear them, tell it to the church, if he refuses even to hear the church led them to be like, let him be to you like a heathen and a tax collector*'. I'm not going to go through all the details of what this means. I'm going to give you a 30nd thumbnail, because this set of scriptures has been radically misused and abused, even by pastors, bishops, people that claim to follow the whole book. This is a guideline, not a commandment, okay? In other words, the heart of God is *restoration*. So, there is a protocol here for how to get it, or at least the best modus operandi to get there. The first issue that you have to do is go to your brother, be honest, be loving, let them know what's going on. And hopefully he hears you. And my experience is if that doesn't happen, try it again. If that person doesn't want to talk to you find

someone that they respect - not by bringing somebody with you as if, you know, to be like I'm walking out Matthew 18! That's not the right spirit of restoration or Christ. Find someone they respect and bring them and say, *'Hey, man, we care about you. Can we talk'* and maybe they'll hear them, do it. I don't care how many times until they curse you out and tell you to leave them alone. Your job is to cover their sin and do everything in your power to help them see what their blind spot is. *Because that is the love of Christ.* That's what he did for us. Otherwise, he would have come and he would have died or he would have killed everybody on day one after they sinned. Adam and Eve would have been overwhelmed. None of us would be here today. But his long suffering, His patience, His love for us, gives us time and time and time again to repent. Why are we as human beings that say we love God so unlike God? When people hurt us, we cut them off. We hurt them back. We gossip about them, slander them, judge them, condemn them and never want to have anything else to do with them. We want to get them just because they had a blind spot. *Real love, real friendship, real godly image-bearer,* says that person has a blind spot, yeah they're being mean right now, but I'm not going to divorce them.

When our kids mess up and are angry and talk back, we don't kick them out of the house do we? No, we have patience, we love them, we try to give them instruction. We do whatever we can to bring their emotions down, turn the brain on and help them reason and see that this is not how we act as brothers and sisters in Christ. We need to have more love for one another, brother - more patience with them. It doesn't mean go and tell the entire church, because the church gossip loves this verse – they say, *'Hey, I tried it. it didn't do anything so I'm telling it to everybody at the church and putting it in the bulletin.'* No. It means if you want to know the truth, it means go to the elders who represent the church have a *beit din*, which is a biblical trial, and if that person fails in that trial does not repent after witnesses come to let them know what's going on and what really happened, then they're to be excommunicated because of rebellion, not because of their sin. *It's rebellion* because they wouldn't repent of their sin. If you skip this process of a *beit din* and a trial, you cannot excommunicate anybody from a congregation. That's not how it works. That's a whole other story.

But it's important that we go to our brother with the purpose of restoration. That's the heart here. Be honest when you approach that person to confess, be thorough, don't leave anything out. You don't want to have to come back later and say, you know, I kind of said this, but didn't tell the full truth. No, tell the whole truth and nothing but the truth. Do not leave anything out. Tell the truth as if God was actually telling the truth for you, because he wouldn't leave anything out. Just say it how it is my friends, be humble. And lastly, be patient. Why be patient? Because here's most often what happened. I do a lot of marriage counseling. And I can tell you even in my own marriage, when there is an offense, and you confess your sin, many times the other person has now got throw up all over them from your sin. You feel a lot better from throwing up your confession. But now they respond because they're triggered of whatever you just said in your confession. And they're likely to not respond the right way. Be patient with them. Understand that you hurt them. Give them time to work through their feelings, my friends, and validate their feelings, validate that it hurts. And you'll always know if someone's truly repentant, because the regret, than the *Nachum*, the feeling of sorrow, allows them to be patient, because they recognize, *'You know what, I deserve this whatever response that you're getting, I deserve it, I hurt you. I'm so deeply sorry for letting you down.'*

Patience is important. So, number one, **recognize** that you're in breach number two, **regret**, and have that deep sorrow. Number three, is **repent** and **confess** to that person, be honest. Number four, **restore** and **repair** the breach. I'm going to go over five here in a minute. So, stick with me because it's important. But number four is **restore** and **repair** the breach. Now this is something in traditional Christianity that's really not talked about. It's one of the biggest key missing pieces of real repentance. It is bringing in the temple system. It's understanding the front of the book and what repentance and restoration and returning to God looked like. What does repentance look like in the Old Testament? If you sinned, it costs you something. You couldn't just tell God, '*Hey, God, I'm really sorry about that or apologize for that.*' No, it costs you a sheep. It cost you five goats. It cost you a turtle dove or a pigeon. If you're poor, it cost you something of value. You were going to pay for your sin, quite literally. Now you might say, well, we're under the New Covenant, Jim. Are you suggesting that we sacrifice a goat? No. What I'm suggesting is that the pattern is that *payment* must be made, *For all have sinned and fallen short of glory of God*, Romans 3:23 and the wages and the payment of that sin in Romans 6:23 is **death**. Something must die.

Now Christ took that. No question. On the issue of sin, Christ was the payment. But the principle is when you mess up, you must come before God. First, go before your brother if it's dealing with your brother, and you must make restitution. You must do what's right - Exodus 22 and Numbers five, deal with restitution. And what that looks like - giving back this many sheep or this many goats - and again, we're not giving goats and sheep back to people, that's an agricultural and a cattle-based society. So that's why it is there, it's the principle of restitution. If you take something from your neighbor on purpose, and you stole it with the intention of stealing it, you got to give so much back. So, in some cases, 400%, back, some cases 20% more. In some cases, you don't have to do anything - such as if there was accidents involved. At the end of the day, it's important that you restore and repair the breach on the level that whoever you hurt, whether it's God, or man, and in case of man, it will be God, it will be both, according to Scripture, and you need to find out what you can do. What can you ask your spouse, ask that person? What can I do to make it right? In some cases, you can't make it right, you destroyed something, you broke their heart in a way that there's no way to repair that breach. We'll talk about that in just a moment. But it's very, very, very important that you understand the entire temple system is about making restitution and doing what's right to make it right. See, God was never interested - listen to this next statement, my friends. God was never interested in their sacrifices. It was that there were clean hands and a pure heart and the heart of faith that was holding the ram, or the lamb or the goat. It was obeying God by faith and that he believed that God would forgive him if he gave up the best of his flock to ask forgiveness for his sin. It was the faith, coupled with obedience that brought redemption and forgiveness and restoration. It was never the animal, the animal was just a placeholder, to give him a protocol to bring his faith before God.

This is what tithing is all about. If you're not tithing, if you're not giving to the kingdom of God, you're failing in the sacrificial system that says, you cannot come before me empty handed. The tithing is just the symbol. It's the object that God uses to prove your faith. It's coming before God to say I'm giving you what you gave me. I'm sacrificing something that I need. Because I believe in you that you can take care of me in greater ways. It's just faith. You think God needs money. God doesn't need cattle, he never needed money today. He doesn't need cattle back then. What he's looking for is faith and obedience mixed together. Sometimes you can't make it right. Like I said, sometimes there's no way to

make it right. Ephesians 2:8-9 says, *'For by grace, you've been saved through faith, and it's not of yourselves. It's the gift of God Not of works, lest any man should boast.'* Sometimes, just like with our own sin, there's nothing you can do to make it right. You've broken the covenant, you can't make it right. And you have to rely on grace. Look, man, when somebody does something that hurts you, when somebody comes to you in a broken heart, and ask forgiveness, they may not be able to fix it, they may have run over your dog, they may have burned your house down metaphorically or physically, they may have run over something in your life that they can't give it back. This is the moment of the gospel message for that person, don't hold it over their head for the rest of their life. Don't get out your bucket of stones or your ammo for your gun and just start shooting. God says, Look, bank on my grace in those moments, it's sufficient for you. None of us can do anything about the sin that we created. We destroyed the very image of God through our own sin, every one of us deserves death. We have to rely on the grace of God, the blood of the Messiah is the only thing that covers our sins, and a contrite heart that accepts the blood is where the power comes.

And that leads me to *number five*, the moment I believe all of us have been waiting for. And this fifth point is what every single one of us are waiting for. We just don't know how to get there. We strive every single day for what I'm about to say, and we can't find it. Some people find it in other women, another spouse, a lover, an affair, alcohol, drug, whatever it is, because we can't fulfill and find this one word that our soul is looking for every single day. That's why I did the teaching on how to share the gospel last week. Sadly, one of the least watched teachings that I've done all year, yet it should be the most popular teaching. Because if we don't know the gospel, we don't know how to share it. If we don't care about growing the kingdom of God, then we might not even be saved. Because everyone is in a place, the unsaved is looking for the same thing that we are, you know what it is? It's **peace**.

So, the *fifth*, and most important, when you follow all four of the protocols for *teshuva*. We recognize that we broke the covenant, we **regret** making those decisions, we **repent** and **confess** our sins to one another, so that times of refreshing may come from the presence of the law, right? And the fourth one was one, **restore** the breach. Restore and repair what you've stolen, restore and repair the breach. When you do all four of those, number five is automatic. You receive the reward of **peace**. It's the water for your souls. Acts 3:19 says, *'Repent therefore and be converted.* That word there is in Hebrew – *teshuvah* - to *return*, it's change your mind. Therefore return, that your sins may be blotted out. So that times of refreshing may come from the presence of the Lord. It's the refreshment of being in his presence. It's the forgiveness of sins, it's really, ultimately, **peace**. It's Shalom, in Hebrew. That's what we're looking for. And that's what you get when we truly return to Him.

Second Corinthians 7:10, and will end. *'For godly sorrow produces repentance leading to salvation, not to be regretted, but the sorrow of the world produces death.'* You see, when we have true godly sorrow, it leads to repentance, which leads to salvation, the refreshment, the returning of our souls, to where they need to go. So, in conclusion, the four steps to achieve are one, **recognize** that you've reached the covenant, **regret** your actions, **repent** to others, and **confess** your sins with great detail, with honest then **restore**, and **repair** the damage in every way that you possibly can. Go above and beyond. And, *number five*, most important, **receive** the reward of **peace**. Because once that happens, and you've done those four things, and you've walked out that protocol, then you need to follow this last scripture, which says this, *'I do not count myself to have apprehended. But one thing I do, forgetting*

those things which are behind and reaching forward to those things, which are ahead,' That's Philippians 3:13, my friends, and I'll leave you with this. True teshuva, true returning, true repentance in God's eyes cleans you to such a degree He doesn't even remember your sins.

Psalms 103:12 says, *'As far as the east is from the west, so far, has He removed our transgressions from us when we truly repent. And we feel that that regret, and we confess our sins with our mouth, He's faithful, he's just to forgive us of our sins.'* Refreshing comes. He doesn't even remember them anymore. So, why should you stop going back to your past? **Let it go.** Now, if the past is haunting you, then God might be convicting you that you need to do something about it. It doesn't matter. There's no such thing as water under the bridge. Now the water never stopped running under the bridge in that analogy. Have you ever wondered that until you get rid of it that water is going to constantly be flowing, bothering you. Maybe you need to go back to somebody that you've hurt 30 years ago, make it right. Do what's right, and let God bring refreshment to you.

My friends, I have come to a place where I want to say something that's really, really important. This teaching has been the culmination of what God's been doing in my life all year long. And I want to let you know that the conviction that he's put on me is extraordinarily deep. I want to let you know that next Friday evening, I'm going to be going on our YouTube channel. And I'm going to be sharing my own confessions of what happened to me, and why I really went to prison. And I hope that you will join with me at 7pm Central Standard Time as I talk about what happened for the very first time since I got out of prison for the first time in eight years. I'm going to talk about what happened. And I pray that you'll join me and let God bring healing and all my friends. Thank you for joining me in this broadcast here at Passion for Truth.

My name is Jim Staley. I look forward to seeing you in the next video.