

REPENT!

A true conqueror through the life of Christ is one who is humble, lives out the love of God, and knows repentance in his or her own life. Repentance is often viewed as something negative and as something that relates to the unbeliever. However, if we truly understand what repentance is, we will see that it is something very positive, and it is for those who believe. In fact, repentance is essential to us once we are saved, for it leads to the salvation of our soul in this day and our entrance into the kingdom and glory in His day.

What does repentance mean? In the Old Testament, the Hebrew word is *nacham*, which comes from another word meaning “to sigh or breathe strongly; by implication, to be sorry, that is, in a favorable sense to pity, console or in an unfavorable sense to avenge oneself.” The first mention of this word is in relation to God.

And it repented the LORD that he had made man on the earth, and it grieved him at his heart. (Genesis 6.6 KJV)

In other words, man had become so wicked that the Lord grieved over having made man. The Lord surely gave out a deep sigh when He saw the condition of fallen man. But, He found Noah, a just man, perfect in his generation (Genesis 6.9).

So in the very beginning, God laid down the principle of repentance. Sighing or breathing deeply has the sense of regret over a particular course of action or thought which leads to change of action or thought. On God’s part, all His actions and thoughts are righteous, holy, and just. On our part, it is the opposite. In our old nature, the old man, our actions and thoughts are unrighteous. When we are called to repent, we are called to turn from our old ways, from our thoughts and actions, which come from our fallen nature.

In the New Testament, the Greek word for repent is *metanoeo*, which comes from another word meaning “to think differently or to reconsider.” The word for repentance is *metanoia*, which means “reversal of decision.” Thus, *to repent* means that we make a change, we go in an opposite direction from where we currently are. Paul gives a clear example of repentance in his letter to the Corinthians.

Now I rejoice, not that you were made sorry, but that your sorrow led to repentance. For you were made sorry in a godly manner, that you might suffer loss from us in nothing. For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death. (2 Corinthians 7.9-10 NKJ)

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Here we discover “they sighed or breathed strongly” when they were made sorry. When we are sorry, don’t we sigh in grief? Godly sorrow produces repentance leading to salvation. We are saved by grace through faith; however, repentance always follows once our eyes are opened to see the Lord Jesus and His finished work. Actually, repentance does not begin until we are saved by grace and continues throughout our walk with the Lord. There are many things in our lives about which we must change our minds, especially if we desire or seek to reign with Christ in His coming kingdom. This kind of repentance causes us to change our mind from the things of the world, the flesh, and the devil and turn to the Lord and His coming kingdom. True repentance leads us from the things of this world system, the temporal things, to that which is celestial (heavenly) and eonian (life in the coming eons). This is the purpose of repentance in the lives of believers. This is good and essential for our spiritual growth!

Ancient Israel’s call to repentance.

John the Baptist appeared on the scene preaching in the wilderness, calling for repentance for *the kingdom of the heavens* was at hand. John lived the lonely life of a prophet as a voice crying out in the wilderness. He was sent of God to prepare the way for the Messiah. John was said by Jesus to be Elijah according to prophecy (Isaiah 40.3; Matthew 3.3) if the nation of Israel met one condition.

But from the days of John the Immerser until even now the kingdom of the heavens is being invaded, and the invaders are seizing upon it. For all the prophets and the law until John did prophesy; and if ye are willing to accept it he is Elijah—the one destined to come. He that hath ears let him hear! (Matthew 11.12-15 REB)

The Lord said: “If you receive it, this is Elijah.” In other words, if Israel received the offer of the kingdom of the heavens, then John was to be the fulfillment of the coming of Elijah. If the nation received their Messiah and thus entered into the kingdom, then Elijah had come in fulfillment of Malachi 4.5-6. The nation of Israel was sick (Isaiah 1.2-31) but would be healed and the kingdom of the heavens would come with Jesus as the Anointed King, the Messiah. It is interesting that the Lord concluded by saying, “He who has an ear to hear, let him hear.” This word is used in other places as a warning that what had just been spoken is of great importance and must be understood and acted upon. Israel, or more exactly, the Judahite of that day, was being offered the kingdom, but they had to make a decision. They had to repent or reconsider their current way of thinking.

This call of repentance was the single ministry of John the Baptist. He was calling his people to repent.

“Be repenting, for the kingdom of the heavens has drawn near!” For this is the [one] having been spoken of by Isaiah the prophet, saying, “A voice of [one] shouting in the wilderness, ‘Prepare the

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way of [the] LORD; be making His paths straight!” [Isaiah 40:3]
(Matthew 3.2-3 ALT)

Jesus was sent to the lost sheep of the house of Israel (Matthews 15.24). He came to offer the right to enter the kingdom of the heavens on earth, and John was the forerunner to make this great announcement. Israel was on the brink of seeing and entering into the kingdom as a nation if the whole nation repented of its ways. It was a call for national repentance. They had to change their minds, to think differently, to reconsider their ways and turn from them. They had to change their minds about their attitude toward God. They had disobeyed God’s commandments, broken His covenant, and had failed to come into the place that God had planned for them. As a result, the nation found itself scattered among the nations. If they repented, then the nation would be healed and the kingdom would come, for the Messiah stood in their midst. This is how significant the Lord’s offer was to the nation. Of course, the Lord knew their hearts and knew that the nation as a whole would not repent (Isaiah 6.9-10; Matthew 13.14-15) and ultimately would crucify Him in order to fulfill Scripture. The Son of God came to die for the sins of the world.

John, within a six month period, found himself in jail and later beheaded. This was the totality of John’s ministry as a prophet. Isn’t this interesting? John, who was the greatest of prophets, had a very narrow message and a short-lived ministry. As John left the scene, Jesus took up the same message.

From that time Jesus began to preach, and to say, Repent: for the kingdom of heaven is at hand. (Matthew 4.17 NASB)

Jesus’ ministry consisted of preaching the gospel of the kingdom and healing all manner of sickness and disease among the people (Matthew 4.12, 17, 23-25). Israel was a sick nation that needed healing. In Isaiah chapter one, it is recorded that Israel was a sinful nation and was sick from the sole of the foot even unto the head (Isaiah 1.4-6). The offer of the kingdom and the healing of a sick nation were intimately joined together. The healing of sickness and disease was a manifestation to Israel that if they repented as a nation, then the nation as a whole would be healed of all its sicknesses (disobedience, unbelief), and the kingdom would come.

Thus, Jesus’ message was simply a call for national repentance with a view to healing and the reign of the heavens coming to earth (Exodus 19.5-6). But the nation rejected this offer in a most profane way.

On the Sabbath, Jesus healed a man with a withered hand (Matthew 12.9-13). The Pharisees went out and plotted against Him, how they might destroy Him (Matthew 12.14). Jesus withdrew from there and great multitudes followed Him, and He healed them all (Matthew 12:15). Then a demon-possessed, blind and mute man was brought to Him and He healed him, so the blind and mute man both saw and spoke (Matthew 12.22). At this point, the Pharisees accused Jesus of casting out demons by the ruler of the demons (Matthew 12.24). In other words, they took

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an act of the Holy Spirit and said it was of the devil. They had blasphemed against the Holy Spirit, an unpardonable sin for this age and the kingdom age to come (Matthew 12.31-32).

As if this were not enough, the Pharisees then said, “Teacher, we want to see a sign from You” (Matthew 12.38). The only sign they were going to see from this point on was the sign of Jonah, the death of the Son of Man, the Messiah.

The religious leaders of the Judahites had crossed the line of no return. They refused the offer of the kingdom and thus it was to be taken from them and given to a new nation, a new creation in Christ that was about to be born.

“For this reason I say to you, the kingdom of God will be taken from you and will be given to a nation [or, people] yielding its fruits.” (Matthew 21.43 ALT)

The new creation, the one new man in Christ is the nation that is now called to bring forth the fruit of the kingdom (2 Corinthians 6.17; Ephesians 2.15; 1 Peter 2.9).

The call to repentance.

Now, some believers might think that things are different today for the Pentecostal ecclesia of God. As the thinking goes, the Passover ecclesia of the wilderness (Israel) failed, but we have Christ, so we can't fail. It is true that we have Christ and in His life we have the hope of immortal and eonian life; but we also have a call to enter the kingdom in a like manner to the call that was given to ancient Israel (according to the flesh). Let us not forget that Israel, the ecclesia in the wilderness, had Christ as well. They had every provision to enter in that we have.

For I do not want you to be unaware, brethren, that our fathers were all under the cloud and all passed through the sea; and all were baptized into Moses in the cloud and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink, for they were drinking from a spiritual rock which followed them; and the rock was Christ. (1 Corinthians 10.1-4 NASB)

Ancient Israel was given two major opportunities to fully enter into God's call upon the nation—entering the promised land of rest and receiving the kingdom of their Messiah.

In reference to the first offering to Israel, Paul warned the Corinthian believers to take heed lest they fall.

Now these things happened to them as an example, and they were written for our instruction, upon whom the ends of the ages have

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come. Therefore let him who thinks he stands take heed that he does not fall. (1 Corinthians 10.11-12 NASB)

Paul made reference to Israel being taken out of Egypt by the sovereignty of God. Israel passed through the sea; they were baptized into Moses, ate the same spiritual food, drank the same spiritual drink from the spiritual Rock which was Christ (1 Corinthians 10.1-4). But what happened to them? Most of them displeased God and they died in the wilderness, not entering into the land of promise. In a little over two years after coming out of Egypt, God led Israel to the brink of the land (Numbers 13.1-14:45). One man from each of the twelve tribes was selected to go into the land of milk and honey and check it out. They spied out the land for forty days. The land was truly all that God had promised. When they returned, they even brought back some of the fruit of the land. However, ten of the men feared the giants of the land and reported to the people that they could not overcome. The giants were stronger than they were. The whole congregation listened to these ten men. Only two men, Caleb and Joshua, gave a favorable report and exhorted the congregation to go into the land: "Let us go up at once and take possession, for we are well able to overcome it" (Numbers 13.30). They were rejected, which led the nation back into the wilderness due to unbelief.

So all the congregation lifted up their voices and cried, and the people wept that night. And all the children of Israel complained against Moses and Aaron, and the whole congregation said to them, "If only we had died in the land of Egypt! Or if only we had died in this wilderness! Why has the LORD brought us to this land to fall by the sword, that our wives and children should become victims? Would it not be better for us to return to Egypt?" So they said to one another, "Let us select a leader and return to Egypt." (Numbers 14.1-4 NKJ)

Israel did not believe God, nor trust Him, so they were disqualified from entering the land. They began a journey in the wilderness that lasted forty years from the time they left Egypt until they finally entered the land. The generation that did not believe fell in the wilderness. Of the first generation, only Joshua and Caleb were allowed to take a new generation into the land. Not even Moses was allowed to enter the land.

We discover a similar warning given by the writer of the book of Hebrews in reference to entering into the promise of God.

So there remains a Sabbath rest for the people of God. For the one having entered into His rest, also [has] rested himself from his works, even as God [rested] from His own [works]. Therefore, let us be eager [or, diligent] to enter into that rest, lest anyone falls in the same example of disobedience due to unbelief. (Hebrews 4.9-11 ALT)

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Because of their unbelief, they did not enter the land. We are warned in a like fashion. They are an example to us, so let us labor lest we fall after the same example of unbelief.

Paul gave a very similar warning to the believers in Rome. However, this warning was based on Israel's latter rejection of Christ and the offer of His kingdom. Again, Israel serves as an example for our admonition. Let us be careful lest we fall in unbelief as they did.

You will say then, “Branches were broken off that I might be grafted in.” Well said. Because of unbelief they were broken off, and you stand by faith. Do not be haughty, but fear. For if God did not spare the natural branches, He may not spare you either. Therefore consider the goodness and severity of God: on those who fell, severity; but toward you, goodness, if you continue in His goodness. Otherwise you also will be cut off. (Romans 11.19-22 NKJ)

Because of Israel's rejection of Christ and His offer of the kingdom, they were cut off for a season (Hosea 5.13-6.2). But we are warned not to be haughty. Yes, God did not spare the natural branches of ancient Israel because of their unbelief; but He may not spare us either because of unbelief. Paul warned: “If you continue in His goodness. Otherwise you also will be cut off” (Romans 11.22). The word *if* gives us a condition!

The Lord Jesus gave the same type of warning.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. (John 15.2 KJV)

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. (John 15.6 KJV)

If we do not make our home in Christ, abiding in Him, we will be cut off like a branch and cast into the fire, that is, be excluded from entering His millennial reign. Let us be clear that this does pertain to immortal life for all who are saved by grace through faith. Immortality is a promise to all who believe, but entering the coming kingdom to reign with Christ is a reward for faithfulness. Only as we abide in Christ, the Vine, do we as the branches bear fruit. As the nation of Israel was called to produce fruit, so is the one new man in Christ, the holy nation called to bear fruit. As Israel was rejected because it did not produce fruit, so will we be rejected from reigning with Him in the oncoming eon if we do not produce fruit to the glory of God (John 15.4-5, 8, 16).

It should be abundantly clear to us that there are ample warnings to Christians regarding unbelief. Some might wonder what unbelief means. After all, we believe

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in Jesus and the finished work of the cross, so how can we be in unbelief? The answer lies with Israel which serves as a type to the ecclesia today. Israel's unbelief was in reference to two events: entering the land and thus entering into their rest; and receiving Christ and being part of bringing the reign of the heavens to the nations of the earth. In like manner, unbelief for believers in our day is in reference to abiding in Christ (our dwelling place, our home) and entering into our rest of receiving glorified bodies in the first or *out*-resurrection and reigning with Christ as He heads up all things in the heavens and on the earth (Ephesians 1.10).

How many of the Lord's people today are diligently pursuing entrance into the coming kingdom? Is the true word of the kingdom being taught to the Lord's people and are they being conformed to the image of Christ, prepared for His appearance? Repentance is one of the keys!

Paul and Peter at the end of their earthly lives left us with words on repentance. In both cases, these apostles wrote of believers, not the lost as so many people assume.

The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. (2 Peter 3.9 NKJ)

Why does God delay? Why has He delayed these 2,000 years to return for His people? The answer is that He is longsuffering toward us. Who is *us*? It refers to those who believe. Peter saw the entrance into the eonian kingdom (2 Peter 1.11 cv). Scripture reveals that we can fall in unbelief and not enter into the kingdom of the next eon. We will be disqualified like Israel was disqualified in the wilderness. They died in the wilderness and did not enter the land of promise. Likewise, believers could be excluded from the oncoming kingdom by not participating in the first resurrection. They will remain in the state of death (not in heaven) awaiting the second or general resurrection and the great white throne judgment, being **saved, yet so as through fire** (1 Corinthians 3.15), at which time they will enter immortal life. However, they will miss out on the joy of the kingdom of Christ that will come upon the earth in the next eon and last for 1,000 years.

Why does God longsuffer? Because He desires that all His people would repent, change their minds regarding the world, the flesh, and the devil and press on toward the coming of the reign of the heavens to this earth.

Paul has left us with a similar warning. He wrote of those who have been taken captive by the devil.

And a servant of the Lord must not quarrel but be gentle to all, able to teach, patient, in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, and that they may come to their senses

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and escape the snare of the devil, having been taken captive by him to do his will. (2 Timothy 2.24-26 NKJ)

To the many within the ecclesia that are in opposition to one another, Paul would say, “Repent!” There is a great danger that believers be taken captive once again to the will of the devil. This is why we are exhorted to flee and resist the devil. A true servant of the Lord is to patiently and humbly correct those who are in opposition that perhaps God would grant them repentance in regards to the truth. What is the truth?

As our Lord Jesus faced the cross, Pilate asked Him, “Are You a king?” Jesus responded: “You say rightly that I am a king. Everyone who is of the truth hears My voice.” Pilate responded, “What is truth?” See John 18.37-38.

The answer to Pilate’s question is that Jesus is King. It is this truth that is so challenged today. The word of the kingdom is the word for the Lord’s people. It is this word that we can fail to understand and thus be in unbelief which will disqualify us from being placed as sons in the coming kingdom, sitting upon the throne of the King of kings (Revelation 3.21). For this reason, the devil will do all that he can to entrap the Lord’s people. He knows that in the day of the Lord, he will be dethroned. The devil and his angels will be cast out of the heavens, never to rule over the earth again.

The call today is to repent, to think differently regarding the coming kingdom and our entrance into the kingdom. We are called to walk worthily of this kingdom. We are called to be diligent to enter into this kingdom. It is an offer being held out to us who believe, but we must pursue it as a race to be won (1 Corinthians 9.24-27). Reigning in the coming kingdom of Christ is our reward for faithfulness during this life (Luke 19.12-27).

The Lord Himself is calling to His people to repent. In Revelation chapters 2 and 3, we discover the Son of Man, the coming King, speaking to His ecclesia. To five of the seven assemblies He says, “Repent.” Our Lord is calling for repentance with a view to His coming millennial kingdom. To him who overcomes the Lord makes promises related to being rewarded positions in the kingdom of the heavens.

“And he who overcomes, and keeps My works until the end, to him I will give power over the nations—‘He shall rule them with a rod of iron; they shall be dashed to pieces like the potter’s vessels’—as I also have received from My Father; and I will give him the morning star.” (Revelation 2.26-28 NKJ)

“To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne. He who has an ear, let him hear what the Spirit says to the churches.” (Revelation 3.21-22 NKJ)

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During the coming Kingdom Age, the King of kings will rule with a rod of iron. He will rule in righteousness. Those who conquer will sit upon His throne, ruling with Him.

If the Lord is offering His throne to those who conquer, then of what are we called to repent? Remember that repentance is something positive to us who believe. We are being called to change our minds, to reconsider our position or condition, to think differently. It implies turning from one direction and facing another direction.

We are to turn from the world (1 John 5.4; James 4.4), the flesh (Romans 8.13; Colossians 3.5), and the devil (James 4.7; 1 Peter 5.8-9). In turning from these things, we are to run with patient endurance the race that is set before us, looking unto Jesus, the Author and Finisher of our faith (Hebrews 12.1b-2). We are in a race into the kingdom (2 Timothy 4.7-8). It is an endurance race of faith. We are not to look back at the world or the things of the world (Luke 9.62; Philippians 3.13) but to press on toward the goal (Philippians 3.14).

The letters to the seven churches recorded by John contain exhortations over this matter of repentance.

The Lord said to Ephesus that they had fallen because they had left their first love (Revelation 2.4-5). They were called to repentance and to do the first works. At the end of the letter to the Ephesians, we discover these words:

Grace be with all those who love our Lord Jesus Christ in sincerity. Amen. (Ephesians 6.24 NKJ)

These closing words contain the whole heart of the matter of conquering and entering into the kingdom—those who love our Lord Jesus Christ in sincerity. In other words, they love the Lord not just in mere words that anyone can say but in genuineness from the heart. True love will be expressed in acts of love, first works. The Lord Jesus said: “*If you love Me, keep My commandments*” (John 14.15). “*He who has My commandments and keeps them, it is he who loves Me*” (John 14.21). “*If anyone loves Me, he will keep My word; and My Father will love him, and We will come to him and make Our home with him*” (John 14.23). “*As the Father loved Me, I also have loved you; abide in My love*” (John 15.9). “*If you keep My commandments, you will abide in My love, just as I have kept My Father’s commandments and abide in His love*” (John 15.10). Notice the conditional *if*.

This is what first love and first works are all about. As the ecclesia in Ephesus fell from this love, so can we. We need to repent and turn back to the one love of our life, the Lord Jesus, and do His works. The ecclesia at Philadelphia was not called to repent because love was the foundation of their gathering together. They loved the Lord and they had brotherly love for one another. They fulfilled the Lord’s commandment.

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“A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. By this all will know that you are My disciples, if you have love for one another.”

(John 13.34-35 NKJ)

The Lord told the ecclesia in Pergamos to repent for holding the doctrine or teaching of Balaam and the Nicolaitans (Revelations 2.12-16). The truth of the gospel was being compromised with false teachings. Satan’s throne was there, and the devil had planted the tares of false doctrine to lead many astray. Here we find the call to resist the devil by the truth of the word of God, not man’s word. Only the implanted word of God is able to save our souls (James 1.21).

To the ecclesia in Thyatira, the Lord identified a false prophetess who taught the Lord’s people, seducing them to commit sexual immorality, adultery (Revelation 2.18-23). Here we find the call to turn from the flesh, the lust of the flesh.

The Lord called for repentance in the ecclesia in Sardis from holding fast to reputation and outward form and not holding to righteous acts which will be commended in the day of Christ (Revelation 3.1-3). They had a name, but they were dead. Here we find a call to turn from the world (being recognized by the world) and from the flesh (desire to have a name).

To the ecclesia in Laodicea, the Lord declared that they had become lukewarm towards Him (Revelation 3.14-18). They looked at themselves as rich and in need of nothing. But to the Lord they were miserable, poor, blind, and naked. He would vomit them out of His mouth. Lukewarm water is most detestable and must be spit out. Here we find the world (“I am rich”); the devil (He has leavened the word of the kingdom. They don’t even need the Lord, for He is outside the door of their hearts. They are not longing for His return.); and the flesh (“I am in need of nothing. My flesh is fully satisfied.”).

The Laodicean heart is prevalent as the end of the age nears. The Lord stands outside the door of the Laodicean heart, knocking to come in and dine (Revelation 3.20). His people are no longer abiding in their Lord but are abiding in their own strength, resources, and ability. The kingdom is being offered to them, but they are blind and naked. They do not see, so they will not enter into the kingdom unless they repent, change their mind and heart. They are not wearing the wedding garment, for they are naked. They have not been conformed to His image (Romans 8.29), because they need gold (divine character, His sacrificial love) refined in the fire of the tribulations of this life. Their works are wood, hay, and straw (1 Corinthians 3.12). They have chosen the easy way, the broad way that leads to destruction (Matthew 7.13). They have cast their lot with the many who are called, not with the few who are chosen (Matthew 7.14; 22.14). Oh, the heart of our loving Lord, the coming King, the Bridegroom cries out:

“As many as I love, I rebuke and chasten: be zealous therefore, and repent.” (Revelation 3.19 NASB)

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“If you will not watch, I will come upon you as a thief, and you will not know what hour I will come upon you.” (Revelation 3.3b NASB)

“Behold, I am coming quickly! Hold fast what you have, that no one may take your crown.” (Revelation 3.11 NASB)

Day of Atonement.

I have one final thought and that pertains to two related questions: Will the ecclesia of God repent before the glorification of His saints and the coming of the Lord to this earth? Will the Lord's people in mass respond to His call to the seven ecclesias to repent?

It is not generally accepted amongst the Lord's people that the fall feasts of trumpets and tabernacles as given through Moses have anything to do with the ecclesia of God and the coming of the Lord. It is safe to state that many, if not most, believers have been taught that there are no events to take place before the Lord comes for His people. In other words, the coming of the Lord is imminent and not dependent on any prophetic events. But consider this fact; all the spring feasts instituted through Moses were fulfilled to the letter and the exact time as appointed by God in relation to Christ dying for the sin of the world, and these feasts clearly relate to salvation and the ecclesia of God. Just consider the day of Pentecost. Obviously, much could be written to prove this point, but I will leave this to others who have already done so and done it much better than I could explain at this point in my understanding.

But here is my point; the Feast of Trumpets will be fulfilled with the resurrection of the saints, that is, the first resurrection, and the Feast of Tabernacles will be fulfilled with the glorification of the saints when they receive their celestial tabernacles in the image of the Celestial One. Now, notice in Leviticus 23.26 that between the blowing of the trumpets and the Feast of Tabernacles is another day, the Day of Atonement.

The LORD spoke to Moses, saying, “On exactly the tenth day of this seventh month is the day of atonement; it shall be a holy convocation for you, and you shall humble your souls and present an offering by fire to the LORD. You shall not do any work on this same day, for it is a day of atonement, to make atonement on your behalf before the LORD your God. If there is any person who will not humble himself on this same day, he shall be cut off from his people. As for any person who does any work on this same day, that person I will destroy from among his people. You shall do no work at all. It is to be a perpetual statute throughout your generations in all your dwelling places. It is to be a sabbath of complete rest to you, and you shall humble your souls; on the ninth of the month at evening, from evening until evening you shall keep your sabbath.” Again the LORD spoke to Moses, saying, “Speak to the sons of

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Israel, saying, ‘On the fifteenth of this seventh month is the Feast of Booths for seven days to the LORD. On the first day is a holy convocation; you shall do no laborious work of any kind.’”

(Leviticus 23.26-35 NASB)

A holy convocation is to be called before the tabernacles feast in order to humble the soul. Is this not a day of repentance, a time to humble the soul before the Lord? Is it possible that with the first resurrection having taken place the ecclesia of God will repent for their great lack and their erroneous understanding of God’s ways? Perhaps!

But this leaves one more question: In His mercy, will the Lord lead His people to true repentance even before the end of this eon, in preparation for the final feasts?

Oh, Lord, may it be so! By Your spirit may we all be brought to true, heart repentance and manifest Your life throughout this earth as the nations have never experienced. To you alone will go all the glory! “Amen!”

Scripture Abbreviations:

ALT	Analytical Literal Translation
KJV	King James Version of the Bible
NASB	New American Standard Bible
NKJ	New King James Bible

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