

“Genuine Repentance”  
Judges 2:1-12  
(Preached at Trinity, November 16, 2014)

I’m supplying these notes for the benefit of busy pastors who may be engaged in bi-vocational work, feeling the pressure of preparing to preach twice on the Lord’s Day while trying to balance full-time secular work as well as caring for their families. While the notes of another man are no substitute for personal study, I pray that these may aid in the process of preparing to preach.

**Disclaimer:** These are the actual notes I bring with me to the pulpit, which I follow loosely. They are not designed for publication. While I try to make every effort to give proper credit to my sources from the pulpit, adequate citations will sometimes be absent from my notes. If anyone feels their intellectual material has been used without adequate citation, please contact me and I’ll make immediate correction giving credit.

1. We saw in **Chapter 1** the waning zeal of Israel in following God. Beginning in **Verse 21** we find the sad halfhearted work of Israel in driving out the enemies of God. Their enemies would remain around them which would prove to be their continual undoing.
  - A. In **Verse 21** we read that the tribe of Benjamin did not drive out the Jebusites in Jerusalem.  
**Judges 1:21 NAU** - "so the Jebusites have lived with the sons of Benjamin in Jerusalem to this day."
  - B. In **Verse 27** we read of the failure of the tribe of Manasseh.  
**Judges 1:27 NAU** - "But Manasseh did not take possession of Bethshean and its villages, or Taanach and its villages, or the inhabitants of Dor and its villages, or the inhabitants of Ibleam and its villages, or the inhabitants of Megiddo and its villages; so the Canaanites persisted in living in that land."
  - C. This became the pattern:  
**Judges 1:29 NAU** - "Ephraim did not drive out the Canaanites who were living in Gezer"  
**Judges 1:30 NAU** - " Zebulun did not drive out the inhabitants of Kitron, or the inhabitants of Nahalol"  
**Judges 1:31 NAU** - "Asher did not drive out the inhabitants of Acco, or the inhabitants of Sidon, or of Ahlab, or of Achzib, or of Helbah, or of Aphik, or of Rehob."  
**Judges 1:33 NAU** - "Naphtali did not drive out the inhabitants of Bethshemesh, or the inhabitants of Beth-anath, but lived among the Canaanites, the inhabitants of the land"
2. Their halfhearted behavior was actually open disobedience. God commanded them not to allow these nations to exist around them. God commanded them to drive them out.  
**Exodus 23:31-33 NAS** - " I will deliver the inhabitants of the land into your hand, and you will drive them out before you. <sup>32</sup> "You shall make no covenant with them or with their gods. <sup>33</sup> "They shall not live in your land, lest they make you sin against Me; for *if* you serve their gods, it will surely be a snare to you."
3. As we come to **Chapter 2** we find God sending a messenger to deliver God’s sermon. **Matthew Henry** makes an insightful observation:  
“It was the privilege of Israel that they had not only a law in general sent them from heaven, once for all, to direct them into and keep them in the way of happiness, but that they had particular messages sent them from heaven, as there was occasion, for reproof, for correction, and for instruction in righteousness, when at any time they turned aside out of that way. Besides the written word which they had before them to read, they often *heard a word behind them, saying, This is the way.*”

- A. This is the nature of preaching. God has blessed His covenant people with preachers. He blesses the church today with preachers. Paul told Timothy: **2 Timothy 4:1-2 NAU** - "I solemnly charge *you* in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom: <sup>2</sup> preach the word; be ready in season *and* out of season; reprove, rebuke, exhort, with great patience and instruction."
- B. Pastors are God's messengers to the church. In **Revelation** they are referred to as the angels God has sent to the church. **Revelation 1:20-2:1 NAU** - "As for the mystery of the seven stars which you saw in My right hand, and the seven golden lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches. <sup>NAU</sup> **Revelation 2:1** "To the angel of the church in Ephesus write . . ."
- C. Preaching should not be lightly dismissed.  
**Augustine**: "It is the pastor who teaches. But it is Christ who commands through me. The preacher explains the text; if he says what is true, it is Christ speaking"  
**Westminster Larger Catechism**, Q. & A. 160: "What is required of those that hear the word preached? It is required of those that hear the word preached, that they attend upon it with diligence, preparation, and prayer; examine what they hear by the scriptures; receive the truth with faith, love, meekness, and readiness of mind, as the word of God ..."  
**Jeremiah Burroughs** - "First, when you come to hear the Word, if you would sanctify God's name, you must possess your souls with what it is you are going to hear, that what you are going to hear is the Word of God. It is not the speaking of a man you are going to attend, but you are now going to attend upon God and to hear the Word of the Eternal God."  
**James Montgomery Boice**: "He who listens to you listens to me [Christ]' and 'he who rejects you reject me' (Luke 10:16). It is the same today. When I (or any other minister) stand up to teach the Bible, if I do it rightly, it is not my word you are hearing. It is the Word of God, and the voice you hear in your heart is the voice of Christ. So, if you do not like what I am saying, do not get angry with me. I am only the postman. My job is just to deliver the letters. And when you respond, do not think that you are responding to me. You are responding to Jesus, who is calling you through the appointed channel of sound preaching"
4. God sent His angel to preach unto Israel but it was God speaking.  
 Notice in **Verses 1-3** the continual use of the pronoun "I" and "My" and "Me." God is speaking to Israel through His messenger.
5. Israel was stirred by the sermon and wept.  
**Judges 2:4 NAU** - "When the angel of the LORD spoke these words to all the sons of Israel, the people lifted up their voices and wept."
6. Rivers of tears flowed. They were so moved to sorrow they named the place to reflect their experience. And their tears lead to sacrifice.  
**Judges 2:5 NAU** - "So they named that place Bochim; and there they sacrificed to the LORD." – "Bochim" means "weepers"
7. The question is, but was this genuine repentance?  
 Children's Catechism, Question 56: "What is it to repent?"  
 Answer: "To be sorry for sin, and to hate and forsake it because it is displeasing to God."

8. Genuine repentance produces genuine sorrow. And they were indeed sorry. But was their sorrow alone enough to declare this true repentance? The text doesn't give us a clear answer. The author doesn't then declare that they turned and seized the land and drove out the inhabitants as God commanded.
9. But we know they did not. They did not drive out the Canaanites. And ultimately they embraced the Canaanite gods. And this pattern would repeat over and over – sin and idolatry, crying out to God, God delivering them, and then they again fall into sin. Was it true repentance? The answer has to be, No. Their repentance did not lead to a change of life.

**Judges 2:20-23 NAU** - " So the anger of the LORD burned against Israel, and He said, "Because this nation has transgressed My covenant which I commanded their fathers and has not listened to My voice, <sup>21</sup> I also will no longer drive out before them any of the nations which Joshua left when he died, <sup>22</sup> in order to test Israel by them, whether they will keep the way of the LORD to walk in it as their fathers did, or not." <sup>23</sup> So the LORD allowed those nations to remain, not driving them out quickly; and He did not give them into the hand of Joshua."

10. Tonight I want us to consider this most important subject.  
We find a fuller description of true repentance in Spurgeon's Catechism

**Q.** What is repentance unto life?

**A.** Repentance unto life, is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth with grief and hatred of his sin turn from it unto God, with full purpose to strive after new obedience.

I. True Repentance is a Saving Grace

- A. Our salvation from start to finish is by God's grace  
God has determined to save His own and has accomplished everything necessary to bring it about  
**2 Peter 3:9 NAU** - " The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to repentance."
- B. God makes demands of the sinner and makes it possible for him to meet the demands
1. God demands that we turn to Christ in faith and then gives us the faith  
**Ephesians 2:8 NAU** - " For by grace you have been saved through faith; and that not of yourselves, *it is the gift of God*"
  2. God demands that we repent, and then He grants unto us repentance  
**Acts 11:18 NAU** - "Well then, God has granted to the Gentiles also the repentance *that leads to life.*"

II. True Repentance Presupposes an Acknowledgement of Personal Sin

"Repentance unto life, is a saving grace, whereby a sinner, out of a true sense of his sin"

- A. The problem with a man lost in his blindness is that he fails to see himself as wicked and worthy of God's condemnation.
1. Jesus made it clear that He came not for those who see themselves as good, but for those who see themselves as wretched sinners  
**Mark 2:17 NAU** - " And hearing *this*, Jesus said to them, "*It is not those who are healthy who need a physician, but those who are sick; I did not come to call the righteous, but sinners.*"

2. Part of the blindness of the lost man is that he does not see the severity of his sin  
**1 John 1:8 NAU** - "If we say that we have no sin, we are deceiving ourselves and the truth is not in us."
- B. The New Testament presupposes sin and the condemnation of man
1. The Gospel of John speaks of Jesus Christ as Judge  
**John 5:22 NAU** - "For not even the Father judges anyone, but He has given all judgment to the Son,"
  2. It presupposes that all are under condemnation  
**John 5:24 NAU** - "Truly, truly, I say to you, he who hears My word, and believes Him who sent Me, has eternal life, and does not come into judgment, but has passed out of death into life."
  3. This is the universal condition of man  
**Romans 3:23 NAU** - "for all have sinned and fall short of the glory of God"
  4. This was the reason Christ came  
**Matthew 1:21 NAU** - "She will bear a Son; and you shall call His name Jesus, for He will save His people from their sins."  
**1 Timothy 1:15 NAU** - " It is a trustworthy statement, deserving full acceptance, that Christ Jesus came into the world to save sinners, among whom I am foremost *of all*."
- C. True repentance demands that a person understand that this wickedness applies to him personally
1. It is a complete admission of our guilt before God – true confession of sin  
**Psalm 32:5** – "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin."  
**Psalm 51:3** – "For I acknowledge my transgressions: and my sin *is* ever before me."
  2. True repentance requires that a man see himself personally guilty and personally responsible for his sin - A person must be lost before he can be saved
    - a. A Christian measures himself by God's standard – God's Law
      - (1) Not other people, Not his own opinion
      - (2) God's Holy Law is the only standard  
 We are Guilty! Guilty! Guilty!  
 We are deserving only of hell and torment
    - b. In fact the Bible teaches us that God is recording every sin.  
 We are storing up the wrath and curse of God  
**Romans 2:5 NAU** - "But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God,"  
**Matthew 12:36 NAU** - "But I tell you that every careless word that people speak, they shall give an accounting for it in the day of judgment."

### III. True Repentance Demands Sincere Sorrow For Sin

#### Children's Catechism – Question 56

**Q.** What is it to repent?

**A.** To be sorry for sin, and to hate and forsake it because it is displeasing to God.

A. Because it is an offence against God

1. It is not just a sorrow because we have been exposed

2. It is not just as sorrow because we fear the consequence

B. True repentance fills our heart with bitter grief

**Psalm 31:9-10** – “Have mercy upon me, O LORD, for I am in trouble:

mine eye is consumed with grief, yea, my soul and my belly. For my life is spent with grief, and my years with sighing: my strength faileth because of mine iniquity, and my bones are consumed.”

1. We are filled with sorrow because we have offended the God that has been so good and merciful to us

2. This understanding of God's goodness is one of the things that leads us to repentance

C. This sorrow creates in us a great sense of shame

1. The sinner feels degraded – not just because his sin has been detected

A thief may feel remorse when caught but it is a selfish shame

2. True repentance brings shame because of our wrong doing against God; because we had sought to keep God completely out of our life

### IV. True Repentance Demands a Genuine and Holy Hatred of Sin

A. We turn from our sin because we hate our sin

1. Because we now have the mind of Christ – He has opened our understanding

**Psalm 119:104** – “Through thy precepts I get understanding: therefore I hate every false way.”

2. Because we now love God and His Word and hate all that is contrary to His Word – a holy hatred

**Psalm 119:163** – “I hate and abhor lying: *but* thy law do I love.”

3. Because we are zealous for God's honor

**Psalm 139:21** – “Do not I hate them, O LORD, that hate thee? and am not I grieved with those that rise up against thee?”

B. This hatred of sin flows forth from a changed heart

### V. True Repentance demands that we forsake our sin and purpose to strive after obedience

A. True repentance demands a change of mind

**Isa. 55:7** – “Let the wicked forsake his way and the evil man his thoughts.”

1. We must forsake our thoughts about our goodness & self-righteousness

a. True repentance brings a man to see himself as at least as bad as others – probably worse

b. Paul referred to himself as the chief of sinners

c. Isaiah's statement in Chapter 6 sees his own sin first

**Isaiah 6:5** – “Then said I, Woe *is* me! for I am undone; because I *am* a man of unclean lips, and I dwell in the midst of a people of unclean lips”

2. We must forsake our thoughts that seek to justify our sins  
The only proper standard for life is the Word of God
3. True repentance demands a mind for Christ – His honor
- B. True repentance always results in a changed life – or shall we say that a changed life always results in repentance.
  1. It has been described as an “about face”
  2. True repentance is always demonstrated by a life of righteousness and true holiness
  3. Spurgeon’s Catechism - with full purpose to strive after new obedience.
- C. True repentance demands turning *from* sin and *to* God and His authority
  1. Turning to God means bowing before Him as King – as Lord of Lords
  2. It means having everything else in our life fall behind the priority of Christ

#### Conclusion:

1. Israel’s problem was that they had a true sorrow for their sin of negligence to God’s command. They wept bitterly. But why did they weep.  
They wept because of *consequence* of their sin.  
**Judges 2:3 NAU** - "Therefore I also said, 'I will not drive them out before you; but they will become as *thorns* in your sides and their gods will be a snare to you.'"
  2. When Israel came under judgment after they followed the counsel of the wicked spies they too were filled with great sorrow. But it was not true repentance but only a sorrow for the loss of the land. And they acted foolishly.  
**Numbers 14:32 NAU** - "But as for you, your corpses will fall in this wilderness."  
**Numbers 14:39-15:1 NAU** - "When Moses spoke these words to all the sons of Israel, the people mourned greatly. <sup>40</sup> In the morning, however, they rose up early and went up to the ridge of the hill country, saying, "Here we are; we have indeed sinned, but we will go up to the place which the LORD has promised." <sup>41</sup> But Moses said, "Why then are you transgressing the commandment of the LORD, when it will not succeed? <sup>42</sup> "Do not go up, or you will be struck down before your enemies, for the LORD is not among you. <sup>43</sup> "For the Amalekites and the Canaanites will be there in front of you, and you will fall by the sword, inasmuch as you have turned back from following the LORD. And the LORD will not be with you." <sup>44</sup> But they went up heedlessly to the ridge of the hill country; neither the ark of the covenant of the LORD nor Moses left the camp. <sup>45</sup> Then the Amalekites and the Canaanites who lived in that hill country came down, and struck them and beat them down as far as Hormah. "
3. True repentance has an eye upon the glory of God. True repentance has an eye upon Christ, which leads to the final characteristic of true repentance. True repentance enables us to accept God’s forgiveness in Christ. It enjoys restoration and reconciliation with God.