



Repentance vs. Remorse

Women's Discipleship Class – October 12, 2017

Verses Covered This Week

<i>II Corinthians 7:10</i>	<i>Matthew 27:1 – 5</i>
<i>Luke 6:12 – 16</i>	<i>Acts 2:14</i>
<i>Matthew 26:24, 33 – 34</i>	<i>Luke 22:60 – 62</i>
<i>Matthew 26:47 – 50, 73 – 74</i>	<i>1 John 3:6</i>

Last week we talked about Simon Peter. We walked through Simon Peter's life and we saw Jesus employ some breaking in Simon Peter which would then force him to depend on God's promises that would result in him being filled with the Spirit. Now one of the ways in which, and remember we walked through the Beatitudes; you're broken in your spirit, you mourn over your sin, you become meek, and you're quiet before the Father.

Remember the very next thing was; blessed are those who hunger and thirst after righteousness. The distinction between righteousness and goodness is pivotal. Goodness is what you can do without the power of the Holy Spirit. That's why men don't persecute goodness. Because even if you're better than they are, they look at you and go, "Well I could do that if I wanted to." Righteousness is what God fills in you that they can't do and when they realize that, it brings conviction and therefore this persecution with righteousness, not goodness. Now when that righteousness comes in your life one of the key points is what we find here. And that's going to be the direction of your grief over your sin. Now listen to 2 Corinthians 7:10. It's an interesting verse. I'm going to read it out of the Greek.

¹⁰Grief based on God produces a repentance without remorse. But the grief of the world produces death.

Now he's very precise. He says Godly grief produces a repentance, literally in the Greek, without regret.

repentance
w/o regret/remorse

There are two different Greek words here. Now this is going to be pivotal when we look later at Matthew 27. But there are two ways to grieve over sin. One is a Godly way that produces life, it alters you, it makes you holy, it makes you righteous, it's one of the things that will occur when the Holy Spirit begins to fill you on a consistent basis. Regret, or remorse, this is what happens when you're not being grieved in a Godly way, but grieved in a worldly way. So you can weep over sin and not really be repentant. So the Holy Spirit's going to create something distinct in you.

So we're going to walk through today and look at Judas and Peter. As a matter of fact, slide over to Luke 6. I want you to notice; everything that is the same for both these guys. Now look at Luke 6, verses 12 to 16. We're going to stroll a little bit here. Listen to this:

¹²In these days he went out to the mountain to pray, and all night He continued in prayer to God. ¹³When day came, He called His disciples and chose from them twelve.

So He's prayed the entire night so God has given Him twelve names.

¹⁴Whom He named Simon Peter, Andrew, James, John, Philip, Bartholomew, ¹⁵Matthew, Thomas, James the son of Alphaeus, Simon who was called the Zealot; ¹⁶Judas the son of James, and Judas Iscariot, who became a traitor.

"Who became a traitor" is obviously a post-moment statement. They don't know he's going to be a traitor at this point.

repentance
w/o regret/remorse
Luke 6: 12-16 Judas & Peter hand-picked (calling)

So God hand-picked both Judas and Peter. They are hand-picked by God. So both have a calling from God to be disciples. And this is after all night in prayer. So obviously Jesus didn't make a mistake with either one of these guys. Now we're going to see some interesting similarities and then a key difference. Now look at Matthew 26:24 and 34. Both men at the end are warned personally about their about to come failure.

II Cor. 7:10
repentance
w/o regret/remorse
Luke 6: 12-16 Judas & Peter hand-picked (calling)
Mt 26: 24, 34 - Both are warned personally

There's a personal warning that Jesus gives to both guys. Now look at Matthew 26 verse 24.

²⁴The Son of Man goes as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been better for that man if he had not been born. ²⁵Judas, who would betray Him, answered, "Is it I, Rabbi?" And Jesus said, "You said so."

Now He says two things of Judas here. He says, "I'm going to the cross. That's fore-ordained. Your betrayal is not fore-ordained. That's up to you." So He gives him a personal warning. He says, "Dude you're in trouble. You're going to betray Me." Then look in verse 33.

³³Peter answered, "And though they all fall away because of You, I will never fall away."

You've got to love this dude. He just doesn't get it. Remember last week, now he does in about 7 or 8 hours. But right now he just doesn't get it.

³⁴And Jesus said to him, "Truly I tell you this very night, before the rooster crows, you will deny Me three times." ³⁵Peter said to Him, "Even if I have to die with You, I will not deny You."

So both guys have a personal warning from Jesus. He gives a verbal warning, but then He gives Judas a particular warning; He gives Peter a particular warning. So we have this interesting similarity.

Now, Matthew 26:47 – 50, and then also look at 73 – 74. Now here's the key. Both betray/deny Jesus. Both men betray and deny Him.

II Cor. 7:10
repentance w/o regret/remorse
Luke 6:12-16 Judas & Peter hand picked (calling)
Mt 26:24, 34 - Both are warned personally
47-50, 73-74 - Both betray/deny Jesus

Actually they're the only two disciples that do that. The other disciples leave. They run like dogs. But they don't actually personally betray or deny Jesus. But look at Matthew 26:47 – 50

⁴⁷While He was still speaking, Judas came, one of the twelve, came up accompanied by a large crowd with swords and clubs, who came from the chief priests and the elders of the people. ⁴⁸Now the betrayer had given them a sign, saying, "The one I will kiss is the man; seize Him."

It's interesting what that statement actually means. It tells you that there was nothing physically distinct about Jesus Christ.

Sidenote

Now if you go to any pageant, who's the tallest guy in the pageant with the long hair? It's always Jesus. If He'd been the tallest guy, Judas would have just said, "It's the tall dude or the short dude or the guy with the full hair." There was literally nothing distinctive about Jesus personally. So he has to kiss Him.

⁴⁹He came up to Jesus at once and said, "Greetings, Rabbi!" and he kissed Him.

It's interesting; in the Greek when it says he kissed Him, it's *kataphileó*, an interesting Greek word. It really means a very intense, loving kiss. So when he betrayed Christ there's passion in his betrayal. So his betrayal is not only that, but it includes great passion. He enjoys and he is moved emotionally in his betrayal. Now look at Peter; Matthew 26:73 – 74.

⁷³After a little while the bystanders came up and said to Peter, "Certainly you too are one of them; for your accent betrays you." ⁷⁴Then he began to invoke a curse on himself and to swear, "I do not know the man!" And immediately the rooster crowed.

He, as well, has a passion in his denial of Christ. He curses Him. He's emotionally popping Jesus. Now they did it in a little different way. Judas did it in a snide kind of passion. Peter did it in a very attacking passion. But both men betray Him and both men have a passion for Him.

II Cor. 7:10
repentance
w/o regret/remorse
Luke 6:12-16 Judas & Peter hand picked (calling)
Mt 26:24, 34 - Both are warned personally
47-50, 73-74 - Both betray/deny Jesus
passion passion

Now there's no distinction between the betrayal and denial. There's no difference between what Peter and Judas did. You can't make one, and a lot of people try to do that because we're going to see in a moment, obviously Judas kills himself and Peter doesn't. And so people try to make a distinction. There's no distinction here. Both men deny Him. Both men betrayed Him. Both men do it with a passion. So there's no distinction in the sin. There's no distinction in the passion of the sin. Matthew 27:1 – 5. The reaction is the same, at least the initial reaction is the same. As a matter of fact, look at Matthew 26:75. Go there first.

⁷⁵And Peter remembered the word which Jesus had said, "Before a rooster crows, you will deny Me three times." And he went out and wept bitterly.

So Peter's reaction is grief. He's grieved over what he's done. Now look at chapter 27.

¹When morning came, all the chief priests and the elders of the people took council against Jesus to put Him to death; ²and they bound Him, and led Him away and delivered Him to Pilate the governor. ³Then when Judas, who had betrayed Him, saw that Jesus was condemned, he changed his mind, brought back the thirty pieces of silver, ⁴saying, "I've sinned by betraying innocent blood." But they said, "What is that to us? See to that yourself!" ⁵Throwing down the pieces of silver he departed;

He's also grieved. He can't believe what's happened. He gives the money back to them. So both these guys, their reaction is grief. They're both hand-picked, they're both personally warned, so they don't have to do what they're doing, they both betray Him, both with passion, and they both initially have grief at what they've done.

II Cor. 7:10

repentance

w/o regret/remorse

Luke 6:12-16 Judas & Peter hand picked (calling)

Mt 26:24, 34 - Both are named personally

47-50, 73-74 - Both betray/deny Jesus
passion passion

27:15, 26:25 - Reaction is same
initial grief / grief.

So there's nothing distinct between what they do until we come to the end. Look at Matthew 27:5. It says:

⁵And he threw the pieces of silver into the temple sanctuary and departed; and he went away and hanged himself.

Judas commits suicide. Now go with me to Acts chapter 2:14. Now listen to this.

¹⁴But Peter, taking his stand with the eleven, raised his voice and declared to them: "Men of Judea and all you who live in Jerusalem, let this be known to you and give heed to my words.

Look down in verse 22.

²²"Men of Israel, listen to these words: Jesus the Nazarene, a man attested to you by God with miracles and wonders and signs which God performed through Him in your midst, just as you yourselves know - ²³this Man, delivered over by the predetermined plan and foreknowledge of God, you nailed to a cross by the hands of godless men and put Him to death. ²⁴But God raised Him up again,

Peter preaches. First sermon ever, 3,000 are saved and his audience are the people that he ran from here, except that here it's a twelve-year-old girl. Here it's Caiaphas and Anas, because they're here. He looks at those guys; Caiaphas is the high priest that condemns Jesus. Anas is his father-in-law. He looks at these guys, after he ran from a twelve-year-old girl, he looks at these guys and he says, "You killed Him, but God raised Him from the dead."

II Cor. 7:10

repentance
w/o regret/remorse

Luke 6:12-16 Judas & Peter hand-picked (calling)

Mt 26:24, 34 - Both are warned personally

47-50, 73-74 - Both betray/deny Jesus ^{passion} ^{passion} ^{regret}

27:15, 26:25 - Reaction is same

Judas - suicide
death

Acts 2:14 -
life

initial grief / grief

Preaches // sermon
3000 saved / repentant
Cardinal
Colophon, Mrs

All the fear is gone. There's this massive distinction. The first time you see a distinction between Simon Peter and Judas, both hand-picked, both warned, both betray with passion, both have a grief, but the huge difference is Judas kills himself, Peter preaches. What does 2 Corinthians 7:10 say? Worldly grief produces death. Godly grief produces life and repentance. Judas, then, his grief isn't godly and he kills himself. Peter's grief is godly and it makes him repentant.

Now what is the distinction? They both had grief. So what is the distinction, because obviously there's something here, that is distinct enough that Judas kills himself and Peter does not. As a matter of fact, it's interesting; why doesn't Judas go to Jesus? He's spent three years watching Jesus forgive everybody. They bring a woman to Jesus, she's in her sheets from where she's having an affair, they don't bring the guy because they were jerks, but they bring the woman in sheets. What does Jesus say? "Quit it. I forgive you." Mary Magdalene, demonic, the guy that had a legion in him, I mean all Jesus did was forgive people. Why does Judas not go, "You know, maybe if I just run over to Jesus and tell Him 'I'm sorry'". He doesn't do that.

An interesting thing in the gospel of John when he addresses the situation, he adds a little, in the Greek, two words, *en nyx*, it was night. This causes him not to see spiritually, and as a result he kills himself.

So what's the difference? Now here's the beauty of the text. Look at Matthew 27 and look carefully at what it says about Judas. Matthew 27:3.

³Then when Judas, who had betrayed Him, saw that He had been condemned, he changed his mind

Now that's the ESV. When it says he changed his mind it doesn't use the Greek word for repentance, it uses this Greek word. When it says in the ESV he changed his mind, it says he became remorseful. It doesn't use the word for repentance. It uses the word for remorse which 2 Corinthians 7:10 says, Godly grief is repentance without remorse. So Judas' grief is out of remorse. Peter's grief is out of repentance. What's the key distinction?

There's debate periodically over the last week of Jesus. But we'll just play it here because it doesn't matter. On Tuesday night if you remember Mary, Lazarus' sister, comes in and she does the anointing of Jesus. Remember she has the perfume, you could only use it once, it's worth about a year's salary. This thing was expensive. You could only use it once because once you

open it, it wasn't a spray bottle, so once you broke it, you had to use it all at that time. So she anoints Christ. Judas, along with the others, but Judas is mentioned, busts Jesus' chops over it. He looks at Jesus in front of everybody and goes, "This is wrong. You could have taken that and sold it and given the money to the poor."

When I was in college there was banging on my door one night, I was known by the second year as the fundamental guy, but they're banging on my door and they say, "OK, Osborne, you've got to come. You're not going to believe this." It was a BSU meeting. And they tell me on the way that, "You're not going to believe this, but he said that Judas was right and Jesus was wrong." So I go into the room and sit down. He finishes his little deal and says, "Any questions?" I said, "Yeah, I got one." I said, "I heard that you said, I just want to check this, I heard you said that Judas was right and Jesus was wrong; that the lady should have sold that ointment and given the money to the poor." And Willis looked straight at me at the BSU and he said, "That's absolutely correct. Jesus will have to answer to God to what He did there." So being the smart-aleck little punk I am I looked at him and said, "No, you're going to answer and you're not going to like the question." So there are stupid people in the world. And we have stupid Baptists.

So when Jesus embarrasses Judas in front of everybody, that night Judas leaves and he goes to the chief priests and said, "I'll get Him to you. At some point I'll get him to you." Because they don't want to mess with Him because the crowds are in love with Him. He says, "I'll find a time." And so Judas does. When Jesus heads to Gethsemane, Judas heads out, remember at the last supper he knows Jesus and he knows where He's going to go. It was a favorite spot of Jesus. So Judas goes and gets these guys and he brings them to Him. When he kisses Him, he has no grief. It doesn't bother him at all. As a matter of fact, the kissing is kind of fun for him. It's his way to get back at Jesus. He kisses him, he enjoys it, he pulls back, he watches them carry Him off. He loves every bit of that moment. There is no grief at that moment. As a matter of fact, you don't find any grief all night long. He's fine the entire night. But the next morning when they take him, look at what it says:

When he saw that Jesus was condemned, he felt remorse

So he does not repent; he's remorseful based on not the sin, but on the consequence of the sin.

II Cor. 7:10

repentance
w/o regret/remorse
changed his mind
not the sin
consequence

Luke 6:12-16 Judas+Peter hand picked (calling)

Mt 26:24,34 - Both are warned personally
47-50, 73-74 - Both betray/deny Jesus

27:15, 26:25 - Reaction is same
Judas - suicide death
Acts 2:14 - Proaches / 3000 saved / repentant

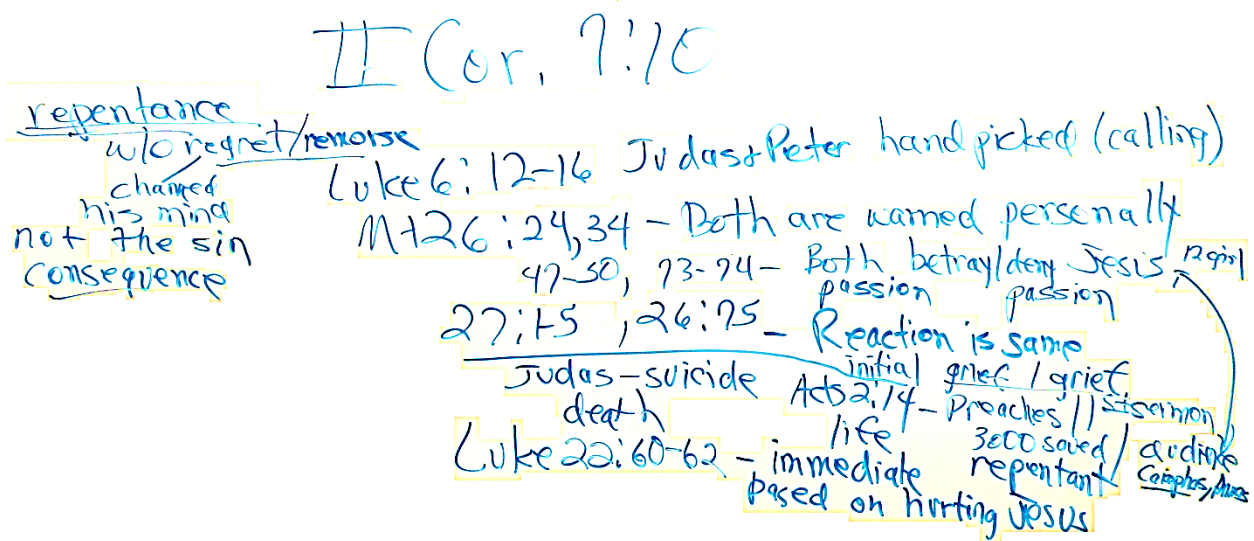
initial grief / grief
passion
passion
regret
ardent
Compl. / Amc

He had no idea that they would take Him to Pilate and have Him killed. So when that happens and he sees the consequence, they're taking Him to Pilate, they're going to kill Him. He goes running in and says, "Oh, man, I'm sorry." The grief comes. Let's assume they take Jesus at 10:00 p.m. So from 10:00 p.m. until 6:00 or 7:00 in the morning he has no grief, he's only remorseful when he sees the consequence of his sin. Now look at the distinction. Look at Luke

22:60-62. Look at the distinction with Peter. This is one of the most amazing passages. Jesus is beaten and remember they jump on Him in the upper room and they beat Him so badly, as a matter of fact, the Old Testament indicates they pulled most of His beard out. So they'd beat Him. He can probably barely see. Look at verse 60.

⁶⁰Peter said, "Man, I do not know what you are talking about." Immediately, while he was still speaking, a rooster crowed. ⁶¹The Lord turned and looked at Peter. And Peter remembered the word of the Lord, how He had told him, "Before a rooster crows today, you will deny Me three times." ⁶²And he went out and wept bitterly.

His grief is immediate and his grief is based on hurting Jesus. Jesus looks at him, their eyes meet, he realizes he's broken the heart of Jesus, his grief is immediate, and he goes out and he weeps bitterly.



But he does not kill himself. He winds up preaching. As a matter of fact, when Jesus does confront Him after the resurrection, he never again brings up this failure. His grief is immediate and it's on Jesus. The difference between remorse and repentance; you're remorseful when you're sorry for the consequence of what you've done, you're repentant when you're sorry for what you've done and its effect on the Father. When the Spirit begins to fill you and you begin to hunger and thirst after righteousness, there will be a shift in your life from remorse to repentance. And you'll begin to grieve over what you do to God, not what you're doing to yourself. That is one of the key distinctions.

Key Distinction – Remorse is when you are sorry for the consequence of what you've done. Repentance is when you are sorry for what you've done and its effect on the Father.

Slide over to Psalm 51. It's David's Psalm that he writes after his betrayal with Bathsheba. I want you to listen to what he says. Now if you remember the story, he's not where he's supposed to be. He's supposed to be at war; he's not. He's alone at night. Bathsheba is down below, she's obviously gorgeous, she's bathing, he looks down at her. Does anybody remember who her husband was? Uriah. Who was Uriah? One of David's 30 mighty men. One of the most loyal. Those men were so loyal to David, as a matter of fact, that at one point they were in a fierce battle and David simply made the statement, "I'm thirsty." And they ran across the enemy lines to bring him a drink of water. These guys were fiercely loyal to David. They were willing to die to get him some water. Before he does anything he asks who Bathsheba is. They say, "It's the wife of

Uriah, the Hittite.” He brings her up, sleeps with her, she gets pregnant, sends him a note, “Hey, I’m pregnant.” Which now everybody knows her husband’s at war. Who has to condemn her? The guy who just slept with her. So he brings her husband back and asks about the battle and then tells him to go home and enjoy his wife. David gets up the next morning and Uriah’s sitting by his door. David says, “Dude, what are you doing?” Uriah had a positive statement. He said, “You know, I can’t go home and enjoy my wife while Joab and my brothers are at battle.” David tries getting Uriah drunk, but he doesn’t go home. And finally David realizes he’s running out of time because she’s going to begin to show. So he sends him back with a note to Joab. Joab’s one of the most blood-thirsty men in the history of the Old Testament. He sends him with a note to Joab telling him to put Uriah at the front; kill him. Uriah dies and David brings Bathsheba up.

So if you list the consequences:

David sinned against Bathsheba
He sinned against his nation
He sinned against his family
He sinned against Uriah

I mean the list is pretty big. But what you read in his Psalm is why the Bible says he’s a man after God’s own heart. Look in verse 1:

¹Have mercy on me, O God, according to your steadfast love; according to your abundant mercy blot out my transgressions. ²Wash me thoroughly from my iniquity and cleanse me from my sin. ³I know my transgressions, and my sin is ever before me. ⁴Against You, You only, I have sinned and done what is evil in Your sight,

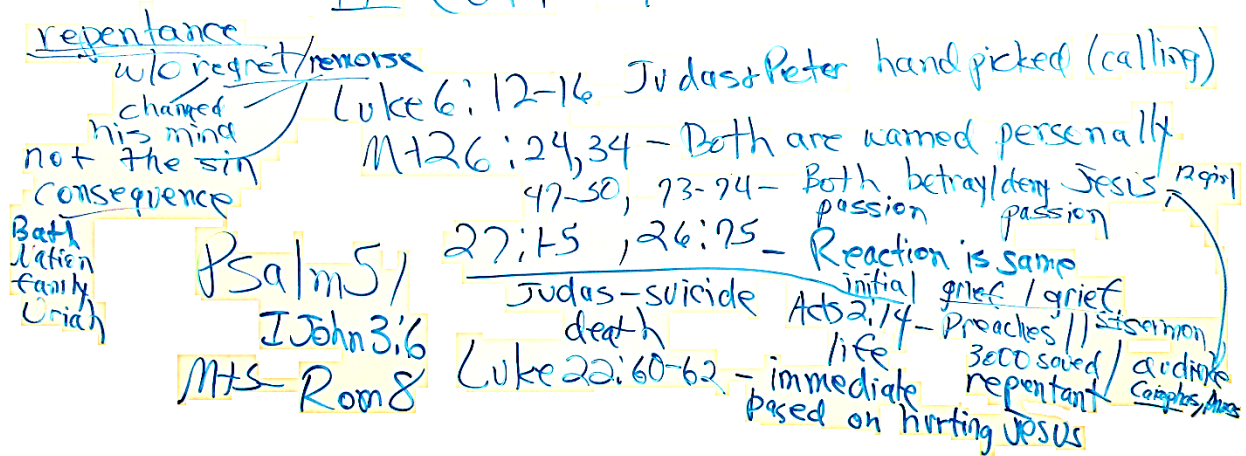
Now that is what happens when you are filled with the Spirit. That is repentance. It is not remorse. If he had said, “Man, God, I hurt Bathsheba, the nation, my family, and Uriah.” That’s remorse. Repentance is I’ve sinned against You. That is the difference between Peter and Judas. That is the difference between repentance and remorse. It’s why you see a lot of people, they’ll cry their tears out and they’ll go out and do the same thing.

Really quickly, let me fly there, trust me this is right. 1 John 3:6. Here’s what he writes.

⁶No one who abides in Him sins; no one who sins has seen Him or knows Him.

The indicator is that a Christian will at some point begin to stop the sin in his life and that’s because at some point God will break him in the Beatitudes, he will hunger and thirst after righteousness, the Spirit will begin to fill him, and when the Spirit does he will shift the sin away from what damages him to what damages and breaks the heart of the Father.

II Cor. 7:10



When I was in college I had a sin enter my life that I couldn't control. I really began to pray one night in the quadrangle, it's been bothering me probably seven or eight months, I can't control it, really struggling with it. So I'm praying one night and I'm on the quadrangle, this was at Mississippi College, I'm telling God I need Him to take it out and I just sensed the Holy Spirit say to me, "Why do you want it out?" And my answer was very clear, "You called me to preach and I can't be an effective preacher if I have this sin in my life." And immediately the Holy Spirit said to me, "You know, your sin isn't wrong because it damages your preaching. Your sin is wrong because it damages My heart." This is repentance and this is what happens when the Holy Spirit begins to fill you. So one of the things you want to look at in your life is: am I sorry over something because it makes me a bad wife, a bad mom, a bad friend, a bad person, people don't like me, whatever it is, if those are your reasons for being grieved over your sin, then you're not being filled with the Spirit. One of the keys to seeing whether or not you're filled with the Spirit and begin to hunger after the righteousness of God is the Spirit will begin to shift you into repentance. That's why in Romans 8 it says the Spirit bears witness with our spirit that we are children of God. One of the things the Spirit will do is pull you into a personal relationship with the Father and it's out of that personal relationship with the Father that you begin to grieve over what you're doing to the Father, not the consequences of what you're doing, not what you're doing to yourself, and ultimately repentance will begin to show up in your life and sin will begin to become less and less.

Questions

Q: Did Judas know they were going to kill Jesus?

A: *No. He had no idea they were going to kill Him. I think he was just trying to sting Jesus like Jesus stung him Tuesday night before. Jesus embarrassed him in front of everybody in the room. As a matter of fact, Jesus' exact statement to Judas was, "What she has done will go everywhere the gospel goes." Which is an interesting statement. It doesn't say that about the miracle of Lazarus. It says it about this moment of this woman pouring the ointment on him. Which was stinging to Judas in front of everybody so he's mad. He really does this out of pettiness. An attack on Jesus has nothing, Judas understands nothing. As a matter of fact, none of the disciples understood anything. Because they're not at the tomb on the day of the resurrection. So, no, he's not forcing anything.*

Q: Was Judas enticed by money?

A: *Absolutely. As a matter of fact, that's one of the statements made. It's one of the things I forgot to point out. Judas and Peter both had authority in the disciples. Peter's authority was kind of self-driven. He rose as a leader. Judas was the treasurer of the group. Jesus put him in charge of that and it even alludes to that in the Gospel of John. It alludes to the fact that he periodically pulled money out of the treasury and if he had had this massive amount of money, he could have pulled more out and nobody would have known. So yes, absolutely, that was one of the key points for Judas.*

Q: Does Jesus understand prior to this what's going to happen?

A: *I would assume so. But I don't know anywhere in the text. No I don't think there's anything in the text. Judas is a great example that God's foreknowledge doesn't mean He predestines us. Even though He knew what Judas was going to do, He still chose him. And Jesus gave him every chance, as a matter of fact, it's interesting if you look at the Lord's Supper they didn't do a table like we have today. What they did was they did a u-shaped deal. And you laid on pillows, three to a pillow. You had one pillow here and the disciples are along the line here. So the place of honor, you laid on your left side and you ate with your right hand. The place of honor would be on the left side because now your face is leaning on this person. What we know from the conversation between Peter and John and everything at the Last Supper, Judas is on the left side. The only way for Jesus to dip and actually hand it to Judas is Judas was on the left side. So the honor was to be on the left side and the other act of honor was if you took the bread or meat and dipped it and handed it to the person, which He does to Judas, that would have been the second act of honor. So what Jesus does at the Last Supper is, "Hey, I have something important for you. Don't mess this up." So it's a great example of the fact that even though they knew what was going to happen, He gave him the opportunity anyway and then doubled up the offer by saying, "I've got something really important for you if you'll hang in there with me." He doesn't do it.*

Q: What do consequences do and what is the point if they don't bring repentance?

A: *Consequences are the natural result of your sin, but they do not bring you to repentance. They'll bring you to a late grief, but to be honest consequences don't change anything. You ultimately get past the consequences. The only time that consequences might have an effect, we had a guy in town that I really loved to death, but he got caught voyeuring the ladies that worked for him. He was destroyed in the town, great guy, I really did love him, so that shame, even that shame isn't going to make you hurt because if you're grieved only over the fact that you've lost your reputation, your grief is about you. The consequences can hurt you, but they never pull you to grief with the Father. They don't ever do that. Because I guarantee this guy, he's embarrassed by what happened, but the problem with the consequence is it makes you focus on what people are thinking about you. That's where, I guarantee, that's where his struggle is. He doesn't matter. I matter because everybody's looking at me. Shame generally bothers me. Grief, repentant grief, I'm worried about bothering the Father. And that is the distinction.*

Q: What about my kids and consequences?

A: *I think that's a great question because I think you do need to teach your children. Sleeping around isn't wrong because you have a baby. It's wrong because you're violating the holiness of the Father. I remember I had a couple at my second church. Both dads came to me and said, "Look, my kids are in your youth group. They're pregnant and they want to get married. They want to come see you." So they came in to the office, sat down, and I looked at them, we talked a little bit, and finally I said, "Look, I got to ask the question. Are you in here, and sorry, because you're pregnant or are you sorry because you violated the holiness of God, or are you sorry because you got caught by getting pregnant?" And I remember he looked at her and he looked back at me and he said, "We're not sorry because of what we did. We're sorry because we got caught." And the problem with that agenda is you'll do it again once the consequence is gone. But His face to my heart is never gone. This is why if you go to a motel as a man, and men are obviously struggling with visual porn, if you go to a motel the new thing in the motel when you're flipping on the TV it says, "Movie titles will not appear on your bill." What have they done? It pulls the consequence away from the guy. His wife sees the credit card and it's got porn on it, his wife's going to go, "What exactly were you doing?" So consequence now, I can watch the movie. Consequences are a natural reaction to my violating his heart, but they do not produce change. The reason we still sleep around, we have birth control, so we can violate His holiness. But if I come to a place where I say, "I want to be holy." It won't matter to me whether or not I have birth control. I'll pull myself back in. But I do think with your children, particularly, you've got to say to them, "I don't want you to stay away from sex before marriage because of STDs or pregnancy, you've got to stay away because this is not God's holy plan for your life. And you want to honor Him." If you ever start putting the consequences, which I've done before, I think it creates a false understanding. They'll grieve, but they won't repent.*

Q: So how do you spare the rod and spoil the child?

A: *Because I think particularly, you're sparing the rod and spoiling the child, you're particularly utilizing the rod. They're in training. And most of the time they're not saved. So you're using the rod to direct them, but at some point you quit using the rod and generally when they've come to Christ and as Christ begins to be formed in their life, you pull the rod back because now it's between them and the Holy Spirit. So they're in training. It's not the same thing.*

Q: I Was not able to hear the question.

A: *We all have sins that stay with us. But I think even that sin gets less and less the more I become repentant. We all have a particular deal that bothers us. Mine is I hate the Washington Redskins and I can't get over that.*

Q: What brings a person to that kind of grief?

A: *I really believe it's Romans 8 and being filled with the Spirit. I believe if you do the Beatitudes, Matthew 5, they will bring you to Romans 8 which will bring you to here. If I'm broken, I depend on the promise that God's given me. His Spirit begins to fill me. As His Spirit fills me, His Spirit testifies that we belong to Him, I'm His son, Abba Father, the Aramaic word for daddy. So there's this great intimacy with the Father that the Spirit creates in my life. It's out of that intimacy with the Father that Godly grief begins to occur.*