

An Incredibly Harmful Misunderstanding

Dutch Sheets, January 5, 2024

What I am about to share with you is not related to what is coming in 2024 in a predictive sense. But it is very related in a causative sense. It is extremely important, greatly misunderstood, and terribly under-taught. Please put your student hats on today and THINK. *Holy Spirit, open our ears to hear today, and give me the ability to communicate with great clarity.*

Much is said in revivals and evangelistic meetings about repentance. It is, indeed, involved in the cleansing of sin, whether when one is being born again or when a believer receives cleansing. Unfortunately, many don't understand the true biblical meaning and process of repentance, which can cause them to miss the transforming power it generates. Believers often struggle with repetitive sin due to this, and unbelievers can think they are born again/saved when they may not be. Statistics reveal that a very small percentage of people who pray what many call "the sinner's prayer," actually become true followers of Christ. I've heard statistics as low as 3-5%; I'm certain it's below 10%.

You may have picked up on me using the word "process." Repentance is actually Part 2 of a 3-part process.

Part One - Remorse

Some think of repentance as remorse. It isn't. Regret, sorrow, or remorse is a different word in Scripture (*metamellomai*)⁽¹⁾, and is the first part of the process. It is good to have sorrow or be sorry for our sins, but biblical repentance involves more. Judas had sorrow (*metamellomai*) but not repentance (Matthew 27:3). Esau wept over selling his birthright - obviously he felt remorse - but couldn't find repentance (Hebrews 12:17).

I've seen people weep at altars or when confessing sin, yet quickly go right back into their life of sin. Finney was said to have had men run to the altar weeping while he preached, only to tell them, "Please go back to your seat; you're not ready yet." What a foreign thought to most of us. Why would he do this? He discerned that they had not come to full repentance.

Part Three - Turn

Yes I did what most people do when "repenting." I skipped a step. But don't worry, I'll come back to it. Most Christians believe that repentance also means "to turn and go another direction." This is obviously important, but is phase 3, the end result of the process. This phrase comes from the New Testament word *epistrepho*⁽²⁾ usually translated "turn" or "be converted." Acts 3:19 (TPT) tells us, "*And now you must repent and turn back [epistepho] to God so that your sins will be removed, and so that times of refreshing will stream from the Lord's presence.*"

The Passion Translation's explanation of the words "turn back to God" reads, "Peter uses the Greek word *epistrepho* ("turn back to God," "be converted")⁽³⁾ We need to not only repent but to return home to God's grace and truth. This is a Hebraic thought of returning to the Lord God (the Hebrew word *shuv*)⁽⁴⁾. Every Jew would know what that means: "Come back to God!" Repentance and return is more than a passive changing of one's mind."

Part Two - Repent

Which brings us to Part 2 of the process: the word repentance itself. Without understanding this phase, we either won't make the turn at all, as in a sinner rejecting Christ, or we will struggle in sustaining the turn, *because it is being attempted from our mind and in our strength*.

First, let's define the biblical word, then insert it back into the equation. This powerful Greek word, *metanoeo*,⁽⁵⁾ comes from *meta*⁽⁶⁾ meaning "after"; and *noieo/noeo*⁽⁷⁾ meaning "to consider, perceive, think, understand." These two words are compounded to form *metanoeo*, which literally means, as Strong's tells us "to think afterwards; reconsider"⁽⁸⁾. In other words, a person formerly thought one way, but a new and different knowledge or understanding has come, causing what Thayer defines as "to change one's mind"⁽⁹⁾.

Okay, you might be thinking, obviously a person who endeavors to change course and go God's way has had a change of mind. So why make this definition a big deal? Patience, dear ones, I'm getting there. And be ready to think! This truly is meat from the Word, not milk. We're headed for deep waters here. And if you understand what I'm about to tell you, it is a game changer!

The biblical meaning of repentance from sin, though including a change of mind, is NOT referring to a simple mental exercise, decision, or choice. Biblical repentance - a change of mind - is the result of revelation, which literally means "lift or remove that which hides or covers" (*apokalupsis*)⁽¹⁰⁾. Second Corinthians 4:3-4 tells us a veil or covering came to the heart of humans at the Fall, "blinding" us to God's truth and perspective.

The Fall and the Veil

This occurred when Adam chose his own "knowledge of good and evil." When he did, his own mind and intellect took over, gaining ascendancy over his fallen spirit, which had lost God's life and Spirit. He no longer operated according to and under God's truth and logic, but according to his own fallen, carnal, fleshly thoughts. Adam's soul, his *psuche*⁽¹¹⁾ (Greek: mind, will and emotions) was now in charge. The New Testament actually calls fallen man a *psuchikos*⁽¹²⁾, from *psuche*, this Greek word for soul. Usually translated "natural man," it literally means "of the soul,"⁽¹³⁾ referring to one who is led by their soul, not their spirit. In contrast, a "spiritual man" or person in the New Testament is *pneumatikos*⁽¹⁴⁾, from *pneuma*⁽¹⁵⁾, the word for spirit. Humans went from being *pneumatikoses* led from their spirit, which was filled with Holy Spirit and God's life, to being *psuchikoses*, led by their souls and whatever information or emotions were

held there. James actually tells us the knowledge that originates in this exalted *psuche* is “earthly, natural and demonic” (3:15). Unredeemed humans now live by and from this soulish knowledge, and Scripture tells us “*A natural person [psuchikos - ‘man of soul’] does not accept the things of the Spirit of God, for they are foolishness [moria - ‘moronish’] to him; and he cannot understand them, because they are spiritually discerned*” (1 Corinthians 2:14 NASB).

Since the Fall, because of this shift in power from spirit to soul, and the ensuing veil, we humans have needed revelation - “a lifting of the veil” - in order to see and understand truth, God’s logic, at a heart level. When this revelation occurs, THAT IS REPENTANCE! When Holy Spirit has been able to lift the veil of deception, give us a new understanding (His!) of our condition, and the will to recognize Jesus as Lord, we receive faith and Holy Spirit’s empowerment. We *see* God’s way, we *want* God’s way, and can *go* God’s way. We’re changed by the power of Holy Spirit, can now think His thoughts, want what He wants, and believe what He says.

The biblical process of change: Remorse, revelation and repentance, turn back to God.

This process is what we must ask for and war for when praying for the lost. It is what believers need to seek in order to overcome sin. And please hear this: when the true gospel of the Kingdom is preached, power from Holy Spirit is released (Romans 1:16; 1 Corinthians 1:18) to break the power of and remove this veil. The measure of faith (Romans 12:3) needed to believe is then activated. This power is *multiplied* in revivals. The power of Holy Spirit becomes so prevalent in the spiritual atmosphere that revelation breaks through the veil of deception more quickly. *Revelation, in essence, becomes corporate, the veil being lifted throughout entire regions.*

When Holy Spirit tells us *revival* is coming, and He is, He’s telling us *revelation* is coming. When He tells us *revelation* is coming, He is telling us *repentance* is coming. And when He tells us *repentance* is coming, He is telling us *breakthroughs* of every kind are coming. Our role is to pray, asking for this; and also to decree its release, along with Calvary’s provision, with Christ’s authority. Holy Spirit and the angels will respond.

Pray with me:

Father, the prophets and prophetic intercessors are seeing a great thing. You have called them into Your inner council, as You did Isaiah, and allowed them to hear Your plans and timing (Isaiah 6). They have Issachar ears and hearts, understanding the times and knowing what to do (1 Chronicles 12:32). They are telling us revival is here and coming, and will intensify this year.

As Your voice in the earth, the Church must release Your will. We do so now, decreeing in Christ’s name, which is all powerful and carries all authority, that revelation and repentance are

being released into atmospheres throughout the earth. We decree the release of Calvary's victory in the Middle East, breaking the stronghold of the prince of Persia over millions of people. They will have revelations of Yeshua, they will experience miracles; they will receive dreams and visions. Revival will explode in that region. We declare this over Asia, as well. The greatest revival in earth's history is coming to these two parts of the world.

America and other regions will experience revival, as well. Powerful, strong, veil-lifting revival! Awakening! Transformation! Deliverance! Captives freed, the oppressed delivered, the broken made whole! We decree that the lid comes off in 2024, and breakouts occur all over the world! In Jesus' name, amen.

Our decree:

We decree that revelation and repentance are coming to the harvest fields of the earth, and will release great power.

1. James Strong, *The New Strong's Exhaustive Concordance of the Bible* (Nashville, TN: Thomas Nelson Publishers, 1990), ref. no. 3338.
2. Ibid., ref. no. 1994.
3. Peter uses the Greek word *epistrepho* ("turn back to God," "be converted"). We need to not only repent but to return home to God's grace and truth. This is a Hebraic thought of returning to the Lord God (the Hebrew word *shuv*). Every Jew would know what that means: "Come back to God!" Repentance and return is more than a passive hanging of one's mind.
4. Ibid.
5. James Strong's Exhaustive Concordance, ref. no. 3340.
6. Ibid., ref. no. 3326.
7. Ibid., ref. no. 3539.
8. Ibid., ref. no. 3340.
9. F.F. Bruce. *The Acts of the Apostles* [Greek Text Commentary], London: Tyndale, 1952, p. 97.
10. James Strong's Exhaustive Concordance, ref. no. 602.
11. Ibid., ref. no. 5590.
12. Ibid., ref. no. 5591.
13. Ibid., ref. no. 5590.
14. Ibid., ref. no. 4152.
15. Ibid., ref. no. 4151.