

THE LIFE OF A

DISCIPLE

REPENT.

REPENTANCE

“As there is no sin so small that it deserves damnation; so there is no sin so great that it can bring damnation upon those who truly **repent**.” (Westminster Confession of Faith, 1646)

"Before we can begin to see the cross as something done *for* us (leading us to faith and worship), we have to see it as something done *by* us (leading us to **repentance**). Indeed, 'only the man who is prepared to own his share in the guilt of the cross', wrote Canon Peter Green, 'may claim his share in its grace.'" (John Stott, *The Cross of Christ*)

MAIN POINT: When someone responds to the call of God in Scripture, it always necessitates **repentance**.

LEARNING OBJECTIVES:

1. **UNDERSTAND REPENTANCE AS AN URGENT NEED, AND A RHYTHM TO BE INCLUDED IN PERSONAL DISCIPLINES AND COMMUNITY LIFE.**
2. **ACCEPT RESPONSIBILITY FOR YOU OWN LACK OF OBEDIENCE, IDOLATRY, CONSUMERISM, AND DISREGARD FOR GOD'S PURPOSES.**
3. **CREATE A PLAN FOR REGULAR REPENTANCE, TAKING INVENTORY OF YOUR SIN AND REPENTING BEFORE GOD IN PRAYER.**

ALL OF LIFE IS REPENTANCE

Jesus, when he began his ministry said: “The time is fulfilled, and the kingdom of God is at hand; **repent** and **believe** in the gospel” (Mk 1:15). And when he had gathered his twelve disciples, Jesus sent them out two-by-two and instructed them to call all people to repentance: “So they went out and proclaimed that people should **repent**” (Mk 6:12). In Luke 5:32, Jesus said: “I have not come to call the righteous but sinners to **repentance**.” In Luke 13, Jesus compares repentance to a fig tree that bears fruit. Read the chapter. Jesus says that when bad things or good things happen in our lives, we should not think that these things have happened because of how righteous or unrighteous we are, these things are designed to lead us to repentance. If you continually take in good things without repentance, or even bad things without repentance, you will perish, maybe not physically but indeed spiritually. Jesus says that repentance is the key to everything, it is the way in which we should process everything that comes to us, it is the grid through which everything should pass, it is the focal point that should balance everything that happens to us. In as real sense, God will not deal with us unless we repent. There is

nothing that God can offer us, and will give to us, unless we repent. Without a doubt, scripture tells us that repentance is the gateway to God.

SIMUL JUSTUS ET PECCATOR

Martin Luther used this latin phrase to describe the Christian understanding of sin and repentance, it means “Righteous and at the same time a sinner.” In Luke 13, Jesus is essentially saying that we are all sinners who have fallen short of the glory of God, we all deserve to die, and therefore we must repent or we will “likewise perish.” God does not owe us all a comfortable life, that is an assumption that does not come from the Bible, it comes from the world. Jesus works from the assumption that we are all lost sinners, who treat God with contempt with every aspect of our being. We all deserve to have towers fall on us, and it is a wonder that He doesn’t let it happen, considering what we owe God, how we treat each other, and how we have treated God. The first thing that we need to know in order to repent is:

1. YOU ARE MORE SINFUL AND FLAWED THAN YOU EVER DARED BELIEVE.

But that is not enough to drive us toward repentance, we must have another equally important conviction. We have to understand that God is committed to saving us from what we deserve. In the Parable of the Fig Tree (Luke 13), Jesus describes a barren fig tree that deserves to be cut down. But the caretaker (vinedresser) is so compassionate and committed to getting fruit out of that fig tree, to avoiding having it cut down, that the caretaker begs to save it. The caretaker commits to nurturing and fertilizing that fig tree so that it will produce fruit. What’s the tree? It’s us. What’s the fruit? Faith and Repentance. Who’s the caretaker? It’s Jesus. He says to God (the man in the parable), “I know they don’t love you, but I want to save them from what they deserve, and I’m going to help them grow and produce the fruits of faith and repentance.” Understanding the grace of God in Jesus Christ is necessary for repentance. The second thing that you need to know in order to repent is:

2. YOU ARE MORE ACCEPTED AND LOVED THAN YOU EVER DARED HOPE.

If you only see that you’re sinful, your repentance will only be self-flagellation (what the monks used to do by whipping themselves). It’s what J.I. Packer calls *attrition*: “remorse, self-reproach, and sorrow for sin generated by fear of punishment, without any wish or resolve to forsake sinning.” Packer says, “True repentance is *contrition*, modeled by David in Psalm 51, having at its heart a serious purpose of sinning no more but of living henceforth a life that will show one’s repentance to be full and real.”

Repentance humbles you and simultaneously builds you up. The Bible says that no action requires more human greatness and produces more human greatness than repentance. Faith is received through repentance, and repentance is made possible only because of

Jesus Christ and his work on the cross for our sins. Repentance should be the continual practice of the Christian as there can be no forward progress in the Christian life without ongoing, sincere repentance. This point is perhaps most poignantly illustrated in a story from church history.

REFORMATION DAY

October 31 will mark the 491st anniversary of the day that Martin Luther started the Protestant Reformation by nailing *The Ninety-Five Theses* to the door of the Wittenburg Cathedral in Germany. In so doing he struck a match, beginning a fire that quickly spread throughout Europe and throughout the world. Having become increasingly disillusioned with the doctrine of the Roman Catholic Church, and in particular the sale of indulgences, Luther wrote his Theses to try to begin the process of reform. While he was unable to bring reform to the Catholic church, he did trigger the Protestant Reformation by rediscovering the Gospel--the good news of salvation by grace through faith. That seemingly insignificant act is, in reality, one of the defining points of history. Reformation Day has largely been forgotten in favor of what is now the year's most popular day, Halloween (Halloween is, after all, one of the few holidays that our society can celebrate without shame and without feeling politically incorrect).



The very first sentence in Luther list of 95 theses said:

**WHEN OUR LORD AND MASTER JESUS CHRIST SAID,
"REPENT" (MATTHEW 4:17), HE WILLED THE ENTIRE LIFE OF
BELIEVERS TO BE ONE OF REPENTANCE.**

Therefore, repentance is one of the greatest gifts given to us because of Jesus' work on the cross, it is a "blood-bought" gift, which we must receive with sober minds and thankful hearts. Through repentance of sin and communion with Christ, we will find our humility, joy, forgiveness, hope, redemption, perspective, identity and future. Through it we will see the transformation of our lives, friendships, marriages, children, churches, cities, nations, and future offspring. Subsequently, it is wise for us to not only repent of sin when God the Spirit convicts us, humbly asking God and others we have sinned against for forgiveness so as to keep "short accounts," but also set aside specific, regular times for taking inventory of our sin and subsequent repentance, such as was modeled by the great revival preacher George Whitefield who spent time each evening in repentance of sin.

UNDERSTANDING REPENTANCE

There are many differing views in our world regarding repentance. The famous poet Lord Byron once wrote: “The weak alone **repent**.” He saw repentance as a sign of weakness, that only weak-minded people are in need of repentance. Another fairly talented poet named William Shakespeare once wrote, in the dialogue of one of his characters: “I’ll **repent**, and immediately, for I may be out of heart shortly and then I shall have no strength to **repent**.” Shakespeare saw that repentance takes strength. In his mind, repentance was an achievement requiring the marshaling of strength, deliberately bringing all of your inner power and force to bear in order to achieve it. So who’s right?

Martin Luther also said this about repentance:

MOST PEOPLE STARE BLINKING AT THE DOCTRINE OF REPENTANCE, LIKE A COW STARES AT A NEW GATE.

We see it, but we don’t understand it. We think we get it but we’re not sure. We learn about its inner-workings and try to comprehend it, but we fail to actually practice it, to actually walk through the gate. Here are some key aspects of repentance that we need to understand:

- **TO REPENT MEANS TO TURN RIGHT AROUND AND GO THE OPPOSITE WAY. IT IS LIKE WALKING ALONG IN ONE DIRECTION AND ON DISCOVERY THAT IT IS THE WRONG WAY, TURNING RIGHT AROUND AND HEADING FOR THE OPPOSITE DIRECTION.**
- **THE BIBLE TEACHES THAT WITHOUT REAL HEART REPENTANCE THERE IS NO SALVATION. REPENTANCE IS NOT A ONE TIME EVENT IN THE LIFE OF A BELIEVER WHEN THEY GET SAVED. PROGRESS IN THE CHRISTIAN LIFE IS BASED UPON FREQUENT EXPERIENCES OF REPENTANCE.**
- **REPENTANCE IS NOT AN OPTION WHICH WE CAN TAKE OR LEAVE. IT IS A CLEAR COMMAND FROM THE BIBLE.**
- **REPENTANCE IS THE CONDITION OF THE HEART WHICH REALIZES OUR SINFUL CONDITION AND IMMINENT DOOM BEFORE A HOLY GOD. IT MAKES US HUMBLE OURSELVES, CONFESS OUR SINS TO GOD AND ASK FOR HIS MERCY AND FORGIVENESS, FOLLOWED BY A DELIBERATE TURNING AWAY FROM SIN, RESULTING IN OUR SALVATION.**
- **TRUE REPENTANCE WILL ALWAYS PRODUCE CHANGES IN OUR LIVES, E.G. OUR ATTITUDES, HABITS, LIFESTYLES, CONVERSATIONS, AMBITIONS, ACTIONS, VALUES, DESIRES, ASSOCIATIONS ETC.**

In his book, *Spiritual Disciplines for the Christian Life*, Donald Whitney writes briefly on the topic of repentance:

REPENTANCE IS A CHANGE OF MIND RESULTING IN A CHANGE OF ACTION. IT IS MAKING A COMMITMENT TO OBEDIENCE AND A NEW

DIRECTION FOR YOUR LIFE, TURNING FROM THE PATH OF SIN, FOLLY AND DESTRUCTION. ALL OF THE SPIRITUAL DISCIPLINES ARE DONE IN VAIN IF DONE WITHOUT REPENTANCE. ALL OF THE SPIRITUAL DISCIPLINES CAN BE LITTLE MORE THAN “DEAD WORK” IF WE HAVE PERSISTENTLY HARDENED OUR HEARTS TO GOD’S CALL TO DEAL WITH A SPECIFIC SIN IN OUR LIVES. WE MUST NEVER TRY TO IMMERSE OURSELVES IN A SPIRITUAL DISCIPLINE AS AN ATTEMPT TO DROWN OUT GOD’S VOICE ABOUT FORSAKING A SIN.

FOR INSTANCE, IT IS A PERVERSION OF FASTING TO USE IT TO BALANCE SELF-PUNISHMENT FOR A SINFUL PART OF LIFE WE WANT TO KEEP FEEDING. ONE OF THE STALWART PURITAN PASTOR-WRITERS, THOMAS BOSTON, SAID “IN VAIN WILL YE FAST [OR PRAY, OR STUDY, OR MEDITATE, OR WORSHIP] AND PRETEND TO BE HUMBLED FOR YOUR SINS, AND MAKE CONFESSION OF THEM, IF YOUR LOVE OF SIN BE NOT TURNED INTO HATRED, YOUR LIKING OF IT INTO LOATHING, AND YOUR CLINGING TO IT INTO A LONGING TO BE RID OF IT, WITH FULL PURPOSE TO RESIST THE MOTIONS OF IT IN YOUR HEART, AND THE OUTBREAKINGS THEREOF IN YOUR LIFE, AND IF YOU RETURN NOT UNTO GOD AS YOUR RIGHTFUL LORD AND MASTER AND RETURN TO YOUR DUTY AGAIN.”

THE CURSE OF SELF-SUFFICIENCY

What comes in your mind when you think of the word “Repentance”? Do you think of punishment, guilt, or self-loathing? Most of the people in our world believe that repentance is absolutely unnecessary. The following poem reflects where most people are in regard to the need for repentance:

**OUT OF THE NIGHT THAT COVERS ME,
BLACK AS THE PIT FROM POLE TO POLE,
I THANK WHATEVER GODS MAY BE
FOR MY UNCONQUERABLE SOUL.**

**IN THE FELL CLUTCH OF CIRCUMSTANCE
I HAVE NOT WINGED NOR CRIED ALOUD.
UNDER THE BLUDGEONING OF CHANGE
MY HEAD IS BLOODY, BUT UNBOWED.**

**BEYOND THIS PLACE OF WRATH AND TEARS
LOOMS BUT THE HORROR OF THE SHADE,
AND YET THE MENACE OF THE YEARS
FINDS, AND SHALL FIND ME, UNAFRAID.**

**IT MATTERS NOT HOW STRAIGHT THE GATE,
HOW CHARGED WITH PUNISHMENTS THE SCROLL
I AM THE MASTER OF MY FATE!
I AM THE CAPTAIN OF MY SOUL.**

- WILLIAM E. HENLEY, INVICTUS

Self-sufficiency is an enemy of repentance, and it's what keeps so many of us far away from God in our lives. Self-sufficiency tells you that you are your own Lord, so who cares about the "Straight Gate" or the "Scroll's Punishments", you can make your own rules. Why do I need to repent? What do I repent from? Who do I repent to? The Bible tells us that the basis for all sin is radical self-centeredness, saying "I am the captain of my own soul." If you don't realize that deep in your heart is a radical, malignant self-centeredness and sin, then you are blind, and you cannot come near to the Gospel of Grace without a sincere acknowledgement of that fact. When you talk to the self-sufficient agnostic or even the nominal/lukewarm Christian about repentance, they automatically get offended, because it messes with their heads. Those who have come to grips with the depravity and depth of their own sin, welcome the idea of repentance. Those who shun the idea of personal sin, shun the need for repentance.

RECOGNIZING SIN-INDUCED RELUCTANCE TO GO TO CHRIST

Robert Murray M'Cheyne, the famous 19th century Scottish Presbyterian preacher, once wrote this:

I FEEL, WHEN I HAVE SINNED, AN IMMEDIATE RELUCTANCE TO GO TO CHRIST. I AM ASHAMED TO GO. I FEEL AS IF IT WOULD DO NO GOOD TO GO, AS IF IT WERE MAKING CHRIST A MINISTER OF SIN, TO GO STRAIGHT FROM THE SWINE-TROUGH TO THE BEST ROBE, AND A THOUSAND OTHER EXCUSES; BUT I AM PERSUADED THEY ARE ALL LIES, DIRECT FROM HELL. JOHN ARGUES THE OPPOSITE WAY: "IF ANY MAN SIN, WE HAVE AN ADVOCATE WITH THE FATHER." I AM SURE THERE IS NEITHER PEACE NOR SAFETY FROM DEEPER SIN, BUT IN GOING DIRECTLY TO THE LORD JESUS CHRIST. THIS IS GOD'S WAY OF PEACE AND HOLINESS. IT IS FOLLY TO THE WORLD AND THE BECLOUDED HEART, BUT IT IS THE WAY.

Reluctance to go to Christ with our sin is one of the effects of the indwelling sin within us, our flesh wars against this, and we must fight those lies in order to experience reconciled relationship with Jesus. Repentance can only happen at the foot of the Cross.

COUNTERFEIT FORMS OF REPENTANCE

Repentance is NOT:

1. **MERE CONFESSION:** If you confess your sins without truly repenting, you will agree with God that you are guilty of evil but you will never live a life of repentant transformation.

2. **WORLDLY SORROW:** In 2 Corinthians 7:10 we are told that “worldly grief produces death.” This is because worldly sorrow makes us feel bad for sin, but does not help us understand that Jesus died for sin as our “man of sorrows” (Isaiah 53:3) so that we can move from sorrow to salvation, forgiveness, new life, and joy marked by His salvation and not just our sin.
3. **SELF-RIGHTEOUSNESS:** Proud and self-righteous repentance is when we confess the sins of other people all the while neglecting our own depravity. Perhaps the most legendary example of this is spoken of by Jesus in Luke 18:9-14. One tell-tale sign of self-righteousness is when you hear a good sermon and automatically think of the other people who would benefit from hearing it, instead of realizing that God is speaking to you.
4. **RELIGIOUS REPENTANCE:** Religious repentance has no functional understanding of the good news (gospel) of the person and work of Jesus. As a result, religious repentance is prone to be motivated by such things as keeping God happy, getting God to bless me, and feeling sorry for getting caught in sin or sorry for the consequences of sin, but not the sin itself as being against God and so severe that Jesus had to die for it. Furthermore, religious repentance seeks in some way to pay God back by feeling really bad and wallowing in shame, guilt, and condemnation; the Gospel, on the other hand, is about Jesus taking away our shame, guilt, and condemnation so that we are no longer under such things (e.g. Hebrews 12:1-2, Romans 8:1). Through the Gospel we receive forgiveness, but in religious repentance we grossly seek to earn it by somehow punishing ourselves, often denying ourselves the pleasure of gifts from God. This is because religious repentance falsely believes that if we do not punish ourselves for sin then God will be angry and punish us. Yet the Gospel tells us that Jesus was already punished in our place for our sin and that because God is just He will not punish us too, because the demands of justice have been met. Lastly, religious repentance is rare because religious people find their righteousness in their good works, not the cross of Jesus. As a result, religious repentance is very proud whereas the Gospel brings humility by telling us that we truly are sinners, and joy by telling us that Jesus loves us and died to forgive our sins and take them away.

THE TRUE NATURE OF REPENTANCE

We in the evangelical church really don't understand the nature of sin and because of that we don't understand the nature of repentance. As John Calvin said, “We ascribe to habit, that which the Bible ascribes to nature.” Sin is often used as an adjective in the Bible to describe our nature. Sin cannot be defined as something merely outward, an action or an attitude. Sin is not a matter of habits (either attitudinal or behavioral) it is a matter of nature. Therefore, true Biblical repentance involves a change of nature, not just a change of mind, behavior, attitude, or habits. Therein lies the rub - we can't change our nature any more than the leopard can change his spots. A change of nature can only come through the supernatural work of the Holy Spirit in our hearts. Seen in this way,

repentance is a gift of grace, not a mere decision to change your mind/attitude/behavior/habits. For unbelievers, this change of nature happens when they hear the Gospel of Jesus Christ, have faith in it and believe, and have the Holy Spirit come into them and give them a regenerated heart, which enables them to repent.

REPENTANCE IS CHRIST-CENTERED

John the Baptist tells those who come for baptism to bring forth fruits in keeping with repentance. Certainly changes of mind/attitude/behavior/habit qualify as fruits of repentance. However, it is equally true that one can change all of those things without a reference to the person of Christ. In the common gospel message that is preached today, Christ is portrayed as a means to an end. "Come to Christ and you can have eternal life, come to Christ and you can have an abundant life, come to Christ and find purpose in life, come to Christ and find yada, yada, yada, and so on and so forth." In such an environment people are willing to change whatever they need to change to get what they want. The question is this "is it Christ they want, or His benefits." We live in a self-esteem kind of world, where we are told to love ourselves and esteem ourselves and "learning to love yourself is the greatest love of all." Almost anyone is willing to change any part of their lives in order to avoid an undesirable outcome. So, the question is, "is modern evangelical repentance a turning from sin to Christ, or is it a turning from one lifestyle to another lifestyle which gives me more of what I want in life."

The fact is that Christ can never be a means to an end - Christ Himself is an end in and of Himself. Our message needs to be "come to Christ and you will get Christ, the fullness of God and a relationship with Him." In his book, *Seeking the Face of God*, Gary Thomas points out that we often fight sin with more sin. For example, maybe we know an alcoholic, and we appeal to him to turn away from his alcoholism because he could lose his job and his reputation. Both of those appeals are appeals to fight sin with more sin. In saying that he could lose his job we are appealing to his love of mammon, and in appealing to his reputation we are appealing to his love of self or fear of man. And we may even say that Christ can help you do this. Christ can be an agent in helping you feed your love of mammon and preserve your love of self. Examples like this could be multiplied but the thing to notice is that this isn't Biblical repentance. This is turning from one sin to a more socially acceptable sin.

REPENTANCE FOR BELIEVERS

But what is Biblical repentance? Especially the kind of ongoing repentance that is required of professing believers? When we give our life to Christ, we are given a new nature, a new heart, this is known as regeneration, being born again. It is out of this new heart that Godly desires and actions and behaviors begin to grow. We are given the ability to love God. So when the believer sins, he sins contrary to this new nature. Romans 6:1-2 says: "What shall we say then? Are we to continue in sin that grace may abound? By no means! How can we who died to sin still live in it?" For the believer, repentance is an evidence of one's progressive inward change (sanctification), and it entails conforming one's attitudes and actions to one's true nature. Furthermore, when the unbeliever sins he

sins against God as judge. But when the believer sins he sins against God as Father. The dynamics of the relationship and repentance change accordingly. The motivation for repentance is love and gratitude, rather than punishment or reward.

JUSTIFIED AND SANCTIFIED BY FAITH AND REPENTANCE

What does sanctification look like? What does it mean to grow as a Christian? If we have received Christ by repentance and faith it seems clear that we will grow in Him by continued repentance and faith. The fact is, though justification and sanctification can be distinguished, they can't be separated. We are sanctified in the same way we are justified - by continuing to hear the gospel, believe, and repent. Thus, if faith and repentance are at the core of justification, they must be at the core of sanctification. Repentance is part of the continuing life of the believer and it is of the essence of progressive life change. We cannot witness faith-building and growing in discipleship apart from repentance. After all, what is Christian growth about? It is about the continual battle with and victory over sin. Christian growth is all about the Romans 7 struggle. It is not about primarily about learning more, doing more and behaving better. It is about winning the war against indwelling sin. And indwelling sin is only conquered through continued application of the gospel, which begins with repentance.

BREAKING UP THE FALLOW GROUND – CHARLES FINNEY

[READ THIS ARTICLE ONLINE \(PDF\)](#)

We need to repent of our **sins of omission** (things you didn't do that you should have) as well as our **sins of commission** (things you did that you shouldn't have). Personally work through the "Fallow Ground" article – the purpose of this article is to be a tool for repentance, not guilt. Please experience the freedom to linger or move on as the Spirit convicts you. Please write down some observations.



GOSPEL-CENTERED REPENTANCE – TIM KELLER

[READ THIS ARTICLE ONLINE \(PDF\)](#)

How is repentance nurtured? It is important to consider how the gospel affects and transforms the act of repentance. In “religion,” the purpose of repentance is basically to keep God happy so he will continue to bless you and answer your prayers. This means that “religious repentance” is:

- a) selfish,
- b) self-righteous, and
- c) bitter all the way to the bottom.

But in the gospel the purpose of repentance is to repeatedly tap into the joy of our union with Christ in order to weaken our need to do anything contrary to God’s heart.

Personally work through the “All of Life is Repentance” article. What are some ways that you have been guilty of religious repentance?



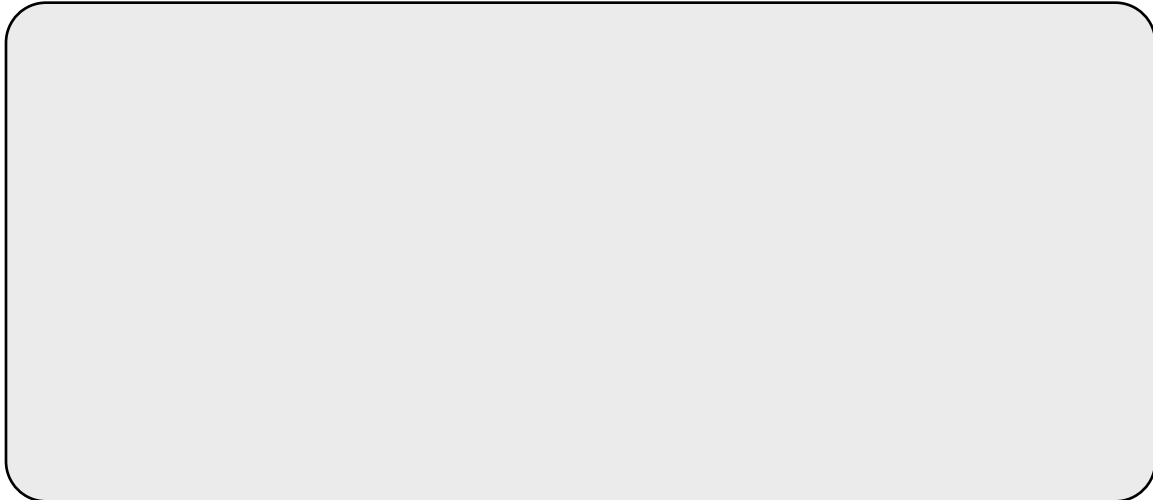
WHAT JESUS DEMANDS OF THE WORLD – JOHN PIPER

Read the “Repent” chapter from Piper’s book “What Jesus Demands of the World”.

[READ THIS BOOK ONLINE \(PDF\)](#)

Chapter 2—Repent (pp. 40–43)

Personally work through the chapter. Why is the need to repent so urgent? Is the repentance that Jesus demands from all people a one-time thing or an ongoing way of life? Why? What things in your life do you need to repent about?



RECOMMENDED RESOURCES:

[**Overcoming Sin and Temptation**](#) – John Owen (free online version)

[**The Parable of the Tree: On Repentance**](#) – Sermon by Tim Keller of Redeemer Presbyterian Church

[**Prayer and Repentance**](#) – Sermon by Mark Driscoll of Mars Hill Church

[**Breaking up the Fallow Ground**](#) - Article by Charles Finney

[**All of Life is Repentance**](#) - Article by Tim Keller of Redeemer Presbyterian Church

[**Repent \(Chapter 2\) - What Jesus Demands of the World**](#) - Book by John Piper of Bethlehem Baptist Church

**A PURITAN PRAYER ON CHRIST'S RIGHTEOUSNESS AND
CONTINUED REPENTANCE**

O God of grace,

Thou hast imputed my sin to my substitute,
and hast imputed his righteousness to my soul,
clothing me with a bridegroom's robe,
decking me with jewels of holiness.

But in my Christian walk I am still in rags;
my best prayers are stained with sin;
my penitential tears are so much impurity;
my confessions of wrong are so many aggravations of sin;
my receiving the Spirit is tinctured with selfishness.

I need to repent of my repentance;

I need my tears to be washed;

I have no robe to bring to cover my sins,
no loom to weave my own righteousness;

I am always standing clothed in filthy garments,
and by grace am always receiving change of raiment,
for thou dost always justify the ungodly;

I am always going into the far country,
and always returning home as a prodigal,
always saying, Father, forgive me,
and thou art always bringing forth
the best robe.

Every morning let me wear it,
every evening return in it,
go out to the day's work in it,
be married in it,
be wound in death in it,
stand before the great white throne in it,
enter heaven in it shining as the sun.

Grant me never to lose sight of
the exceeding sinfulness of sin,
the exceeding righteousness of salvation,
the exceeding glory of Christ,
the exceeding beauty of holiness,
the exceeding wonder of grace.