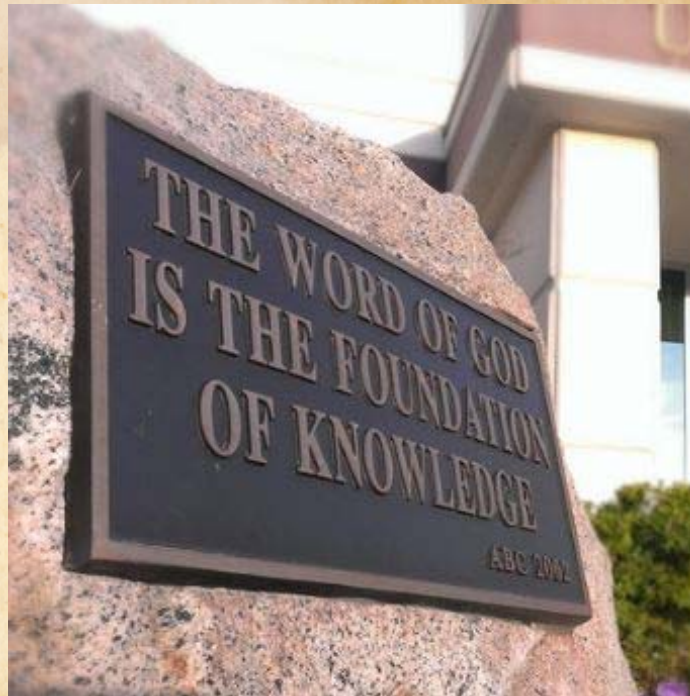


Weeknight Bible Study

February 10, 2022

Fundamental Beliefs of the United Church of God (Booklet)

United Church of God, SF Bay Area



Check-In Goals:

1. Fellowship in a Spiritually Uplifting focus in God's Word
2. Hear from All Participants as equally as possible

Please limit comments to no more than 2 minutes until everyone has had an opportunity to speak.

3. Discuss / Highlight / Collect Wisdom

Belief Statement:

#8. Repentance and Faith

Fundamental Belief Statement:

We believe that all who truly repent of their sins in full surrender and willing obedience to God, and who by faith accept Jesus Christ as their personal Savior, have their sins forgiven by an act of divine grace. Such individuals are justified, pardoned from the penalty of sin and receive the gift of the Holy Spirit, which literally abides within them and supplies the divine love that alone can fulfill the law and produce righteousness. They are baptized by the Spirit into the Body of Christ, which is the true Church of God. We believe in a true change in life and attitude. Only those who have the indwelling presence of, and are being led by, the Holy Spirit are Christ's (Acts 2:38; Acts 3:19; Acts 5:29-32; 2 Corinthians 7:10; John 3:16; Ephesians 1:7; Ephesians 2:7-9; Romans 3:21-26; Romans 5:5; Romans 6:6; Romans 8:4, Romans 8:9-10, Romans 8:14; Romans 13:10; Jeremiah 33:8; John 14:16-17; 1 Corinthians 12:12-13; Philippians 2:3-5).

Booklet section audio... <https://www.ucg.org/system/storage/serve/1345016/08-repentance-and-faith1.mp3>

Discussion Scriptures

#8. Scriptures

Acts 2:38 NKJV Then Peter said to them, "Repent, and let every one of you be baptized in the name of Jesus Christ for the remission of sins; and you shall receive the gift of the Holy Spirit.

Acts 3:19 NKJV Repent therefore and be converted, that your sins may be blotted out, so that times of refreshing may come from the presence of the Lord,

Acts 5:29-32 NKJV But Peter and the other apostles answered and said: "We ought to obey God rather than men. (30) The God of our fathers raised up Jesus whom you murdered by hanging on a tree. (31) Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and forgiveness of sins. (32) And we are His witnesses to these things, and so also is the Holy Spirit whom God has given to those who obey Him."

2 Corinthians 7:10 NKJV For godly sorrow produces repentance leading to salvation, not to be regretted; but the sorrow of the world produces death.

John 3:16 NKJV For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.

Ephesians 1:7 NKJV In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace

Ephesians 2:7-9 NKJV that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. (8) For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, (9) not of works, lest anyone should boast.

Discussion Scriptures

#8. Scriptures (Continued)

Romans 3:21-26 NKJV But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, (22) even the righteousness of God, through faith in Jesus Christ, to all and on all who believe. For there is no difference; (23) for all have sinned and fall short of the glory of God, (24) being justified freely by His grace through the redemption that is in Christ Jesus, (25) whom God set forth as a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, (26) to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus.

Romans 5:5 NKJV Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us.

Romans 6:6 NKJV knowing this, that our old man was crucified with Him, that the body of sin might be done away with, that we should no longer be slaves of sin.

Romans 8:4 NKJV that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

Romans 8:9-10 NKJV But you are not in the flesh but in the Spirit, if indeed the Spirit of God dwells in you. Now if anyone does not have the Spirit of Christ, he is not His. (10) And if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

Discussion Scriptures

#8. Scriptures (Continued-ii)

Romans 8:14 NKJV For as many as are led by the Spirit of God, these are sons of God.

Romans 13:10 NKJV Love does no harm to a neighbor; therefore love is the fulfillment of the law.

Jeremiah 33:8 NKJV I will cleanse them from all their iniquity by which they have sinned against Me, and I will pardon all their iniquities by which they have sinned and by which they have transgressed against Me.

John 14:16-17 NKJV And I will pray the Father, and He will give you another Helper, that He may abide with you forever— (17) the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.

1 Corinthians 12:12-13 NKJV For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ. (13) For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.

Philippians 2:3-5 NKJV Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. (4) Let each of you look out not only for his own interests, but also for the interests of others. (5) Let this mind be in you which was also in Christ Jesus,

Belief Discussion:

Fundamental #8. Repentance and Faith

- > This topic is part of a larger process! (e.g. - Baptism & Laying on of hands)
- > God grants us repentance and also grants us faith (Romans 1:17)... Both are gifts from Him and are ongoing through our lives toward the process of Him bringing us into His great family.
- > These are given through the grace of God... His Spirit (the Comforter) is given to us to grow and overcome as we cannot do this on our own!
- > From faith to faith... is a very short but packed Biblical statement.
- > Hebrews 11:1 NKJV Now faith is the substance of things hoped for, the evidence of things not seen.
- > True repentance is a complete turn around in our lives away and out of sin (from sinning to ceasing from sin)... we need to be applying ourselves to understand.
- > We must maintain a commitment to ongoing repentance... this is for as long as we shall live!
- > This process is for everybody God calls!!! (e.g. - NO limitations of race or societal background)
- > The topic in order of 'appearance' could be Faith and (then) Repentance... without Faith there can be NO Repentance! (Romans 10:10 NIV)
- > Our repentance (& forgiveness by God toward us) is directly tied to how we show forgiveness toward others... (Ephesians 4:32) We are to err on the side of love assuming positive intent by others!!
- > Part of faith and repentance is to... **Philippians 2:3-5 NKJV Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. (4) Let each of you look out not only for his own interests, but also for the interests of others. (5) Let this mind be in you which was also in Christ Jesus,**

Apologetics: Example Reference-1

Fundamental #8. Repentance and Faith

<https://en.wikipedia.org/wiki/Repentance> [Excerpts]

Repentance is reviewing one's actions and feeling contrition or regret for past wrongs, which is accompanied by commitment to and actual actions that show and prove a change for the better.^[1]

In modern times, it is generally seen as involving a commitment to personal change and the resolve to live a more responsible and humane life. In other words, being sorry for one's misdeeds. It can also involve sorrow over a specific sin or series of sins that an individual feels guilt over, or conviction that they have committed. The practice of repentance plays an important role in the soteriological doctrines of Judaism, Christianity, and Islam. Analogous practices have been found in other world religions as well. In religious contexts, it often involves an act of confession to God or to a spiritual elder (such as a monk or priest). This confession might include an admission of guilt, a promise or intent not to repeat the offense, an attempt to make restitution for the wrong, or in some way reverse the harmful effects of the wrong where possible.

Buddhism [edit]

The Buddha considered shame over doing wrong (Pali: *hiri*) and fear of the consequences of wrongdoing (Pali: *otappa*) as essential safeguards against falling into evil ways and further as extremely useful in the path of purification. Also recommended was the regular practice of self-assessment or wise reflection (Pali: *yoniso manasikara*) on one's own actions in relation to others and the bigger picture.^[citation needed]

In Mahayana Buddhism, one of the most common repentance verses used for reflection is Samantabhadra's Repentance Verse taken from Chapter 40 of the Flower Adornment Sutra:

For all the evil deeds I have done in the past
Created by my body, mouth, and mind,
From beginningless greed, anger, and delusion,
I now know shame and repent of them all.^[10]

Hawaiian tradition [edit]

Main article: Hawaiian religion

Ho'oponopono (ho-o-pono-pono) is an ancient Hawaiian practice of reconciliation and forgiveness, combined with (repentance) prayers. Similar forgiveness practices were performed on islands throughout the South Pacific, including Samoa, Tahiti and New Zealand. Traditionally *ho'oponopono* is practiced by healing priests or *kahuna lapa'au* among family members of a person who is physically ill. Modern versions are performed within the family by a family elder, or by the individual alone.

Abrahamic religions [edit]

Repentance typically requires an admission of guilt for committing a wrong or for omitting to do the right thing; a promise or resolve not to repeat the offense; an attempt to make restitution for the wrong, or in some way to reverse the harmful effects of the wrong or the omission where possible.^[citation needed]

Judaism [edit]

Main article: Repentance in Judaism

Repentance (Hebrew: תשובה, literally, "return", pronounced *tshuva* or *teshuva*) is one element of atoning for sin in Judaism. Judaism recognizes that everybody sins on occasion, but that people can stop or minimize those occasions in the future by repenting for past transgressions. Thus, the primary purpose of repentance in Judaism is ethical self transformation.^[2]

A Jewish penitent is traditionally known as a *baal teshuva* (lit., "master of repentance" or "master of return") (Hebrew: בעל תשובה; for a woman: בעלת תשובה, *baalat teshuva*; plural: בעלי תשובה, *baalei teshuva*). An alternative modern term is *hozer beteshuva* (חוזר בתשובה) (lit., "returning in repentance"). "In a place where *baalei teshuva* stand", according to *halakha*, "even the full-fledged righteous do not stand."^[3]

Christianity [edit]

Main article: Repentance in Christianity

Repentance is a stage in Christian salvation where the believer turns away from sin. As a distinct stage in the *ordo salutis* its position is disputed, with some theological traditions arguing it occurs prior to faith and the Reformed theological tradition arguing it occurs after faith.^[4] In Roman Catholic theology repentance is part of the larger theological concept of penance.^[5]

Islam [edit]

Main article: Repentance in Islam

Tawba is the Islamic concept of repenting to God due to performing any sins and misdeeds. It is a direct matter between a person and God, so there is no intercession. There is no original sin in Islam.^{[6][7][8]} It is the act of leaving what God has prohibited and returning to what he has commanded. The word denotes the act of being repentant for one's misdeeds, atoning for those misdeeds, and having a strong determination to forsake those misdeeds (remorse, resolution, and repentance). If someone sins against another person, restitution is required.^[9]

Apologetics: Example Reference-1b

Fundamental #8. **Repentance** and Faith

SPIRITUAL MASTERY: Worldly Sorrow to Godly Repentance

LEVEL	NAME	OUTER MAN	INNER MAN	SCRIPTURES
4	Christ	His purpose was to seek out the sick and those in need of a physician and help them repent/live. Suffered for others sins and took them on himself to his death. Didn't cave when around sinners.	Not weighed down with sins or fleshly desires and sins, and could see clearly to help others. Thoughts about wiping out sin and bringing times of refreshing and healing.	Luke 5:31-32 Gal 6:1 Luke 22:31-32 Math 7:1-5 Acts 3:18-19
3	Single Minded Zeal	Accepts penalties. When repenting exhibits diligence, clearing, indignation, fear, vehement desire, zeal, and vindication. Does not justify self in repentant prayer. Confesses openly not just from outward.	Trusts God's judgment for penalties. Really understands himself in comparison to God as nothing. Not looking to keep up an image, but to repent deeply. Asks God to show truth on the inside. Desires a clean heart. Spiritually renewed after repenting.	Psalm 32:1-3 Job 42:5-6 Psalm 51:1-19 2 Sam 16:5-11 2 Cor 7:8
2	Repent & Repeat	Repents but falls back into the same sins. Addictions might be present. Year over year two steps forward, two steps backward. Will repent with outward pressure. Words without follow-through.	Repents but thinks repentance is transactional. Doesn't understand own nature. Repentance but not willing to give up all desires down deep. Doubly minded on putting away sin vs. benefitting from sin.	Num 22:28-34 James 1:6 Jonah 3:4-10
1	Worldly Sorrow	Will say "I have sinned" but it doesn't mean I repent. Works more on appearance than the fixing the sin. Hides until found. Offsets guilt by getting sympathy, striking out, or numbing.	Only feels bad when caught. Sorrow is for their personal suffering, not their sin against God or others. Wants to escape the penalty. Thinks more about their image and how it's tarnished.	1 Sam 15:30 Acts 8:9-24 Exo 9:27 Mat 3:5-9

Apologetics: Example Reference-2

Fundamental #8. Repentance and Faith

<https://en.wikipedia.org/wiki/Faith> [Excerpts]

This article is about religious belief. For trust in people or other things, see [Trust \(emotion\)](#). For other uses of faith, see [Faith \(disambiguation\)](#).

Faith, derived from Latin *fides* and Old French *feid*,^[1] is confidence or trust in a person, thing, or concept.^{[1][2]} In the context of religion, one can define faith as "belief in God or in the doctrines or teachings of religion".^[3] Religious people often think of faith as confidence based on a perceived degree of warrant,^{[4][5]} while others who are more skeptical of religion tend to think of faith as simply belief without evidence.^[6]

Christianity [edit]

Main article: [Faith in Christianity](#)

The word translated as "faith" in English-language editions of the New Testament, the Greek word *πίστις* (*pístis*), can also be translated as "belief", "faithfulness", or "trust".^[38] Christianity encompasses various views regarding the nature of faith. Some see faith as being persuaded or convinced that something is true.^[39] In this view, a person believes something when they are presented with adequate evidence that it is true. The 13th-century theologian Saint [Thomas Aquinas](#) did not hold that faith is mere opinion: on the contrary, he held that it represents a mean (understood in the Platonic sense) between excessive reliance on science (i.e. demonstration) and excessive reliance on opinion.^[40]

Numerous commentators discuss the results of faith. Some believe that true faith results in good works, while others believe that while faith in Jesus brings eternal life, it does not necessarily result in good works.^[41]

Regardless of the approach taken to faith, all Christians agree that the Christian faith (in the sense of Christian practice) is aligned with the ideals and the example of the life of Jesus. The Christian contemplates the mystery of God and his grace, and seeks to know and become obedient to God. To a Christian, the faith is not static^[42] but causes one to learn more of God and to grow in faith; Christian faith has its origin in God.^[43]

The definition of faith given by the author of the [Epistle to the Hebrews](#) at Hebrews 11:1 carries particular weight with Christians who respect the Bible as the source of divine truth. There the author writes:

"Now faith is the substance of things hoped for, the evidence of things not seen." — King James Version

"Now faith is the assurance that what we hope for will come about and the certainty that what we cannot see exists." — International Standard Version

In Christianity, faith causes change as it seeks a greater understanding of God. Faith is not only [fideism](#) or simple obedience to a set of rules or statements.^[44] Before Christians have faith, they must understand in whom and in what they have faith. Without understanding, there cannot be true faith, and that understanding is built on the foundation of the community of believers, the scriptures and traditions and on the personal experiences of the believer.^[45] In English translations of the New Testament, the word "faith" generally corresponds to the Greek noun *πίστις* (*pístis*) or to the Greek verb *πιστεύω* (*pisteuō*), meaning "to trust, to have confidence, faithfulness, to be reliable, to assure".^[46]

Judaism [edit]

Main article: [Jewish principles of faith](#)

Judaism recognizes the positive value of *Emunah*^[85] (generally translated as faith, trust in God) and the negative status of the *Apikorus* (heretic), but faith is not as stressed or as central as it is in other religions, especially compared with Christianity and Islam.^[86] It could be a necessary means for being a practicing religious Jew, but the emphasis is placed on true knowledge, true prophecy and practice rather than on faith itself. Very rarely does it relate to any teaching that must be believed.^[87] Judaism does not require one to explicitly identify God (a key tenet of Christian faith, which is called *Avodah Zarah* in Judaism, a minor form of idol worship, a big sin and strictly forbidden to Jews). Rather, in Judaism, one is to honour a (personal) idea of God, supported by the many principles quoted in the Talmud to define Judaism, mostly by what it is not. Thus there is no established formulation of Jewish principles of faith which are mandatory for all (observant) Jews.

In the Jewish scriptures, trust in God – *Emunah* – refers to how God acts toward his people and how they are to respond to him; it is rooted in the everlasting covenant established in the Torah, notably^[87] Deuteronomy 7:9:

Know therefore that the LORD thy God, He is God; the faithful God, who keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations;^[88]

— Tanakh,^[89]

The specific tenets that compose required belief and their application to the times have been disputed throughout Jewish history. Today many, but not all, Orthodox Jews have accepted Maimonides' Thirteen Principles of Belief.^{[90][91]}

A traditional example of *Emunah* as seen in the Jewish annals is found in the person of Abraham. On a number of occasions, Abraham both accepts statements from God that seem impossible and offers obedient actions in response to direction from God to do things that seem implausible.^[92]

Sikhism [edit]

Main articles: [Sikhism](#) and [Five Ks](#)

Faith itself is not a religious concept in Sikhism. However, the five Sikh symbols, known as Kakaars or *Five Ks* (in Punjabi known as *pañj kakkē* or *pañj kakār*), are sometimes referred to as the *Five articles of Faith*. The articles include *kēs* (uncut hair), *kaṛighā* (small wooden comb), *karā* (circular steel or iron bracelet), *kirpān* (sword/dagger), and *kacchera* (special undergarment). Baptised Sikhs are bound to wear those five articles of faith, at all times, to save them from bad company and keep them close to God.^[93]

Islam [edit]

Main article: [Iman \(concept\)](#)

In Islam, a believer's faith in the metaphysical aspects of Islam is called *Iman* (Arabic: الإيمان), which is complete submission to the will of God, not unquestionable or blind belief.^{[77][78]} A man must build his faith on well-grounded convictions beyond any reasonable doubt and above uncertainty.^[79] According to the Quran, Iman must be accompanied by righteous deeds and the two together are necessary for entry into Paradise.^[80] In the Hadith of Gabriel, *Iman* in addition to *Islam* and *Ihsan* form the three dimensions of the Islamic religion.

Muhammad referred to the six axioms of faith in the Hadith of Gabriel: "Iman is that you believe in God and His Angels and His Books and His Messengers and the Hereafter and the good and evil fate [ordained by your God]".^[81] The first five are mentioned together in the Qur'an.^[82] The Quran states that faith can grow with remembrance of God.^[83] The Qur'an also states that nothing in this world should be dearer to a true believer than faith.^[84]

Apologetics: Example Reference-2b

Fundamental #8. Repentance and Faith

<https://en.wikipedia.org/wiki/Faith> [Excerpts]

Christian apologetic views [edit]

In contrast to [Richard Dawkins'](#) view of faith as "blind trust, in the absence of evidence, even in the teeth of evidence",^[57] [Alister McGrath](#) quotes the Oxford Anglican theologian [W. H. Griffith Thomas](#) (1861–1924), who states that faith is "not blind, but intelligent" and that it "commences with the conviction of the mind based on adequate evidence...", which McGrath sees as "a good and reliable definition, synthesizing the core elements of the characteristic Christian understanding of faith".^[58]

American biblical scholar [Archibald Thomas Robertson](#) (1863-1934) stated that the Greek word *pistis* used for "faith" in the New Testament (over two hundred forty times), and rendered "assurance" in Acts 17:31 (KJV), is "an old verb meaning "to furnish", used regularly by [Demosthenes](#) for bringing forward evidence."^[59] Tom Price (Oxford Centre for Christian Apologetics) affirms that when the New Testament talks about faith positively it only uses words derived from the Greek root [*pistis*] which means "to be persuaded".^[60]

British Christian apologist [John Lennox](#) argues that "faith conceived as belief that lacks warrant is very different from faith conceived as belief that has warrant". He states that "the use of the adjective 'blind' to describe 'faith' indicates that faith is not necessarily, or always, or indeed normally, blind". "The validity, or warrant, of faith or belief depends on the strength of the evidence on which the belief is based." "We all know how to distinguish between blind faith and evidence-based faith. We are well aware that faith is only justified if there is evidence to back it up." "Evidence-based faith is the normal concept on which we base our everyday lives."^[61]

[Peter S Williams](#)^[62] holds that "the classic Christian tradition has always valued rationality, and does not hold that faith involves the complete abandonment of reason while believing in the teeth of evidence".^[page needed] Quoting [Moreland](#), faith is defined as "a trust in and commitment to what we have reason to believe is true".^[citation needed]

Regarding [doubting Thomas](#) in John 20:24–31, Williams points out that "Thomas wasn't asked to believe without evidence". He was asked to believe on the basis of the other disciples' testimony. Thomas initially lacked the first-hand experience of the evidence that had convinced them... Moreover, the reason John gives for recounting these events is that what he saw is evidence... Jesus did many other miraculous signs in the presence of his disciples... But these are written that you may believe that Jesus is the Christ, the son of God, and that believing ye might have life in his name. John 20:30,31.^[63]

Concerning [doubting Thomas](#), Michael R. Allen wrote: "Thomas's definition of faith implies adherence to conceptual propositions for the sake of personal knowledge, knowledge of and about a person *qua* person".^[64]

Kenneth Boa and Robert M. Bowman Jr. describe a classic understanding of faith that is referred to^[by whom?] as *evidentialism*, and which is part of a larger epistemological tradition called *classical foundationalism*, which is accompanied by *deontology*, which holds that humans have an obligation to regulate their beliefs in accordance with evidentialist structures.

They show how this can go too far,^[65] and [Alvin Plantinga](#) deals with it. While Plantinga upholds that faith may be the result of evidence testifying to the reliability of the source (of the truth claims), yet he sees having faith as being the result of hearing the truth of the gospel with the internal persuasion by the [Holy Spirit](#) moving and enabling him to believe. "Christian belief is produced in the believer by the internal instigation of the Holy Spirit, endorsing the teachings of Scripture, which is itself divinely inspired by the Holy Spirit. The result of the work of the Holy Spirit is faith."^[66]

Stages of faith development [edit]

Main article: [James W. Fowler § Stages of Faith](#)

[James W. Fowler](#) (1940–2015) proposes a series of stages of faith-development (or [spiritual development](#)) across the human life-span. His stages relate closely to the work of [Piaget](#), [Erikson](#), and [Kohlberg](#) regarding aspects of psychological development in children and adults. Fowler defines faith as an activity of trusting, committing, and relating to the world based on a set of assumptions of how one is related to others and the world.^[8]

Stages of faith [edit]

- Intuitive-Projective: a stage of confusion and of high impressionability through stories and [rituals](#) (pre-school period).
- Mythic-Literal: a stage where provided information is accepted in order to conform with [social norms](#) (school-going period).
- Synthetic-Conventional: in this stage the faith acquired is concreted in the [belief system](#) with the forgoing of personification and replacement with [authority](#) in individuals or groups that represent one's beliefs (early-late adolescence).
- Individuative-Reflective: in this stage the individual critically analyzes adopted and accepted faith with existing systems of faith. Disillusion or strengthening of faith happens in this stage. Based on needs, experiences and paradoxes (early adulthood).
- Conjunctive faith: in this stage people realize the limits of [logic](#) and, facing the paradoxes or [transcendence of life](#), accept the "mystery of life" and often return to the sacred stories and symbols of the pre-acquired or re-adopted faith system. This stage is called negotiated settling in life (mid-life).
- Universalizing faith: this is the "enlightenment" stage where the individual comes out of all the existing systems of faith and lives life with universal principles of compassion and love and in service to others for upliftment, without worries and [doubt](#) (middle-late adulthood (45–65 years old and plus)).^{[9][full citation needed]}

No hard-and-fast rule requires individuals pursuing faith to go through all six stages. There is a high probability for individuals to be content and fixed in a particular stage for a lifetime; stages from 2–5 are such stages. Stage 6 is the summit of faith development. This state is often^[quantify] considered as "not fully" attainable.^[10]

Apologetics Discussion

Fundamental #8. Repentance and Faith

Discussion w/ Someone Who believes < ? >:

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Article / Reference / Sermon Recommendations (w/ url links):

> UCG Article: **“What Is Faith?”** by Mr. Gary Antion
 url = <https://www.ucg.org/vertical-thought/what-is-faith>

> Beyond Today Daily: **“What Is Repentance?”**
 url = <https://www.ucg.org/beyond-today/beyond-today-daily/what-is-repentance>

> UCG Article: **“The Crucial Role of Faith [In Repentance]”** [from Booklet : “What You Need to Know About Baptism”]
 url = <https://www.ucg.org/bible-study-tools/booklets/the-road-to-eternal-life/the-crucial-role-of-faith>



“What is **faith**, and what role does it play in the process of repentance leading to baptism and salvation?”

> UCG Article: **“Cloudy With a Chance of Faith Builders”** by Debbie Carper
 url = <https://www.ucg.org/beyond-today/blogs/cloudy-with-a-chance-of-faith-builders>

> General Audio Resource: ABC Comparative Religion

Review of the world's major religions and the beliefs of each compared with Scripture.

Comparative Religion I url = <https://abc.ucg.org/courses/comparative-religion-i>


Comparative Religion II url = <https://abc.ucg.org/courses/comparative-religion-ii>

TAG: Your IT! ... Repentance



TAG: Your IT! ... Faith





~ The End ~
& FELLOWSHIP :-)

