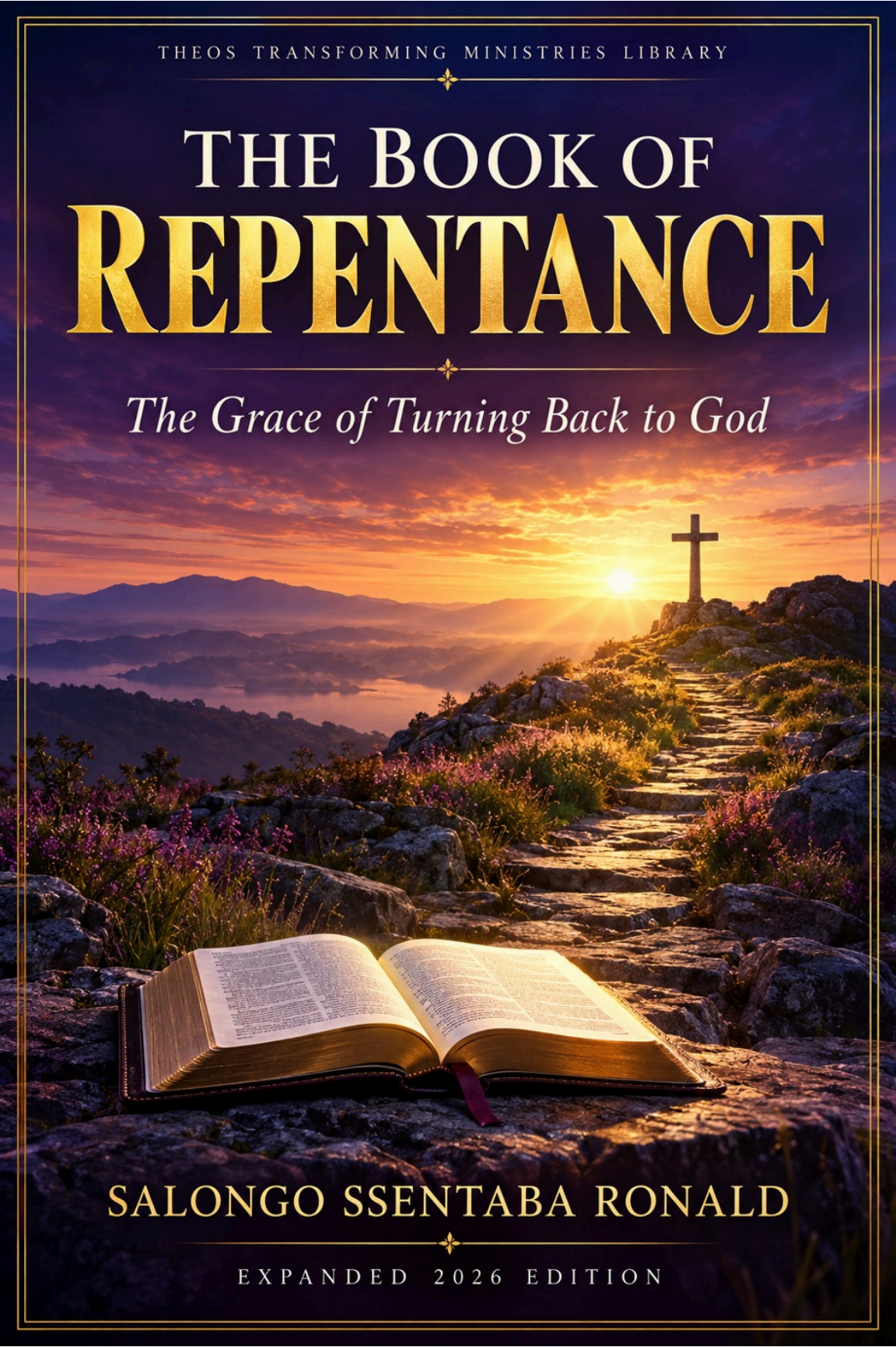
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THE BOOK OF REPENTANCE

The Grace of Turning Back to God



SALONGO SSENTABA RONALD

EXPANDED 2026 EDITION

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Edited and Expanded 2026 Edition

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Dedication

To every believer who has discovered that God's correction is not rejection, and that the road home is still open.

To my family, fellow ministers, students of Scripture, and younger preachers learning to combine truth with mercy: may we become a people who repent quickly, forgive freely, walk humbly, and keep Christ at the center.

Acknowledgments and Source Note

This book grew from ministry-training notes carrying the Harvest Teaching Ministries heading. The original notes supplied the central teaching themes, Scripture references, pastoral illustrations, and the strong emphasis on Psalm 51 and the marks of true repentance.

During editorial development, the material was reorganized, rewritten in original language, checked against the cited passages, and expanded for international readers. Several portions of the original outline closely follow classic Puritan teaching associated with Thomas Watson, especially the sixfold treatment of sight of sin, sorrow for sin, confession, shame, hatred of sin, and turning from sin. This edition acknowledges that historical influence rather than presenting those structural ideas as newly invented.

The author remains responsible for the final theological and pastoral presentation. Readers are encouraged to test every teaching by Scripture.

Preface

Repentance is one of the great gifts of the gospel. It is not a punishment that earns forgiveness, and it is not a performance by which sinners purchase mercy. It is the grace-enabled turning of the whole person toward God: the mind awakened to truth, the heart grieved by sin, the will redirected, and the life brought into obedient fellowship with Christ.

The original teaching notes behind this book were direct, urgent, and strongly pastoral. They emphasized Psalm 51, the preaching of Jesus and the apostles, the work of the Holy Spirit, confession, godly sorrow, hatred of sin, and the need to turn decisively toward God. This edition preserves those central convictions while correcting unclear references, separating biblical teaching from devotional illustration, and presenting the material in readable chapters for personal study, church discipleship, and ministry training.

A second purpose of this edition is to guard repentance from two opposite errors. The first is to make repentance so light that it becomes little more than saying, “I am sorry,” while continuing in the same direction. The second is to make repentance so heavy that a believer imagines forgiveness must be bought by fear, tears, public humiliation, or self-punishment. Scripture gives a better way. God calls us to repent, grants repentance as grace, receives the one who returns, and produces fruit worthy of repentance in a changed life.

Read this book with an open Bible. Test every statement by Scripture. Where a passage has several faithful Christian interpretations, the wording aims to distinguish the central biblical teaching from the author’s pastoral application. The goal is not merely to define repentance, but to help the reader practise a life of honest return to God.

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Introduction: The Grace That Calls Us Home

Jesus began His public ministry with an urgent and hopeful command: “Repent: for the kingdom of heaven is at hand” (Matthew 4:17). Mark joins it to its inseparable companion: “repent ye, and believe the gospel” (Mark 1:15). Repentance stands at the doorway of the gospel because Christ calls sinners away from what destroys them and back to the God who gives life.

Biblical repentance is a grace-enabled change of mind, affection, allegiance, and direction—not regret, fear, or self-punishment. The Spirit uses the Word to uncover sin, awaken godly sorrow, lead us to confession, and turn us toward obedient faith. We do not repent to purchase mercy; we repent because mercy has come near in Jesus Christ. His cross reveals sin’s seriousness, and His resurrection announces sufficient grace.

This book distinguishes true repentance from shame, excuses, delayed obedience, and outward reform. It explores confession, restitution, reconciliation, assurance, and spiritual fruit. Read with an open Bible; allow the study questions to invite examination and the prayers to turn understanding into obedience.

A distorted presentation of grace—sometimes called “hyper-grace”—can suggest that calling believers to repent is legalistic or unnecessary. That conclusion conflicts with Jesus, the apostles, and Christ’s commands to His churches in Revelation 2–3. Grace does not silence repentance; it teaches us to deny ungodliness (Titus 2:11–12). Justification rests wholly on Christ, yet His grace produces confession, renewed faith, and change.

We repent in daily life because unconfessed and defended sin damages fellowship with God, wounds people, and slowly hardens the conscience. Turning quickly to God helps us repair what can be repaired, receive Christ’s cleansing, and choose a wiser path before destructive patterns grow stronger.

1. The Gospel Call to Repent

Repentance belongs to the good news

The New Testament does not treat repentance as an embarrassing leftover from a harsher religion. It stands near the centre of the gospel announcement. Matthew records Jesus beginning His public proclamation with the call, “Repent: for the kingdom of heaven is at hand” (Matthew 4:17). After His resurrection, Jesus told His disciples that repentance and remission of sins should be preached in His name among all nations (Luke 24:47). Peter called his hearers to repent in Acts 2:38, and Paul summarized his ministry as declaring repentance toward God and faith toward our Lord Jesus Christ (Acts 20:21).

These passages show why repentance must never be separated from grace. The gospel does not announce that sinful people can repair themselves and then approach God. It announces what God has done in Christ and calls people to turn from sin and receive the mercy offered in Him. Repentance is therefore a response to grace and, in the fullest sense, a gift of grace. Acts 11:18 speaks of God granting “repentance unto life.” Second Timothy 2:25 likewise speaks of God perhaps granting repentance leading to the knowledge of the truth.

The original classroom notes described repentance as a “plank after shipwreck.” That picture is vivid because sin leaves human beings unable to rescue themselves. Yet the Christian hope is not the plank itself; the hope is Christ. Repentance is the movement of the rescued heart toward the Rescuer. It is the refusal to continue drifting away when God calls us home.

A foundation, not a passing subject

Hebrews 6:1 lists “repentance from dead works” and “faith toward God” among foundational teachings. Foundations are not discarded after a building rises; they continue to support the whole structure. In the same way, conversion includes a decisive turning to God, but the Christian life also includes repeated acts of

confession, correction, and renewed obedience. A believer does not become saved again every time he or she repents. Rather, ongoing repentance is one expression of a living relationship in which the believer remains teachable before God.

This distinction is important. Conversion repentance is the decisive turning of a sinner to God through Christ. Ongoing repentance is the continuing practice of believers who are already reconciled to God but still need correction, cleansing, growth, and restored fellowship. First John 1:9 was written to a Christian community and teaches that confession remains part of walking in the light.

The seven churches of Revelation were addressed as churches, yet several were commanded to repent (Revelation 2-3). That alone should remove the idea that repentance is only for people outside the church. The mature Christian is not the person who has outgrown repentance. The mature Christian is the person who has become quicker to recognize sin, quicker to receive correction, and quicker to return to obedience.

Repentance turns us toward a Person

Biblical repentance is more than turning away from harmful behavior. It is turning toward God. Paul's phrase "repentance toward God" (Acts 20:21) protects the doctrine from becoming mere self-improvement. A person can stop one destructive habit because of embarrassment, social pressure, health concerns, fear of consequences, or personal ambition. Those changes may be valuable, but they are not necessarily repentance in the biblical sense.

True repentance acknowledges that sin is first an offense against God's holiness and love. David had sinned grievously against Bathsheba, Uriah, his family, and the nation, yet in Psalm 51:4 he says, "Against thee, thee only, have I sinned." He was not denying the human damage. He was recognizing the deepest dimension of sin: it is rebellion against God. That conviction opens the way for

confession, restitution where possible, reconciliation with people, and renewed fellowship with God.

Repentance therefore has a direction. It is not simply away from something; it is toward Someone. The penitent does not remain staring at failure. He turns his face toward the Father who calls him home.

CHAPTER 1

STUDY & REFLECTION

The Gospel Call to Repent

1. • Why is repentance part of the gospel rather than an alternative to grace?
2. • What is the difference between conversion repentance and ongoing repentance?
3. • How does Acts 20:21 keep repentance and faith together?
4. • Why is stopping a bad habit not always the same as biblical repentance?
5. • What area of life is God presently calling you to bring into the light?

Read • Reflect • Respond • Live the Word

CHAPTER 1 PRAYER

Father, thank You that Your call to repent is a call back to life. Give me a truthful heart, faith in Christ, and courage to turn quickly whenever Your Word exposes sin. Amen.

Amen.

2. What Repentance Is Not

Not the repetition or management of sin

Repentance is not learning to manage the appearance of sin while protecting its root. A repeated cycle of sin, regret, apology, and immediate return to the same deliberate pattern should not be renamed repentance simply because religious language has been added. Scripture calls for "fruits meet for repentance" (Matthew 3:8). Fruit does not make repentance genuine by human merit, but genuine repentance normally produces a changed direction that can increasingly be seen.

At the same time, repeated struggle does not automatically prove that repentance is false. Some sins are deeply habitual, and sanctification can involve a long battle. The key question is direction: Is the person defending the sin, arranging life to continue it, and refusing help? Or is the person bringing the struggle into the light, cutting off provision for the flesh, seeking accountability, and returning to Christ after failure? A wounded fighter and a person who has surrendered to sin are not the same.

Not laughing at, minimizing, or rationalizing sin

Sin becomes spiritually dangerous when the conscience learns to treat it as entertainment, personality, culture, weakness, or "just the way I am." Scripture repeatedly warns against calling evil good or making light of what destroys fellowship with God and neighbor. Repentance restores moral seriousness without producing hopelessness.

Rationalization is one of repentance's chief enemies. It changes the standard instead of changing the conduct. The sinner says, "Everyone does it," "I was provoked," "My intentions were good," or "At least I am not as bad as someone else." Biblical confession sounds different. Nehemiah 9:33 says to God, "Thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly." Repentance stops putting God on trial and allows His truth to judge us.

Not self-justification or self-punishment

The word justification has a specific gospel meaning: God declares the believer righteous on the basis of Christ, received through faith. Repentance does not justify us by becoming a work that pays for sin. Nor should repentance be used to punish ourselves until we feel we have suffered enough. Christ's sacrifice, not our emotional intensity, is the ground of forgiveness.

This protects two truths at once. We must not excuse sin; and we must not try to become our own savior. Godly sorrow can be deep, but it directs us to Christ rather than into endless self-condemnation. Romans 8:1 says there is no condemnation to those who are in Christ Jesus. Conviction names sin honestly and draws us toward God. Condemnation tells us there is no way home. The Holy Spirit convicts; the accuser condemns. Repentance agrees with God about sin and also agrees with God about the sufficiency of Christ.

Not outward drama

Tears, kneeling, fasting, silence, sackcloth, public confession, and other outward signs can accompany repentance in Scripture. But none of them can be demanded as universal proof. A person may cry because of consequences and remain unchanged; another may repent deeply without dramatic emotion. The Lord looks at the heart and then at the fruit that follows.

This is especially important in ministry. Leaders must never manipulate people into public displays, forced confessions, or humiliating disclosures to prove repentance. Scripture supports confession, accountability, restitution, and church discipline in appropriate contexts, but these must be practiced with truth, privacy, justice, safeguarding, and pastoral wisdom. Repentance is not a stage performance.

CHAPTER 2

STUDY & REFLECTION

What Repentance Is Not

1. • Which rationalizations most often weaken repentance?
2. • How can a believer distinguish conviction from condemnation?
3. • Why are tears or public emotion not reliable tests by themselves?
4. • What is the danger of turning repentance into self-punishment?
5. • What fruit would show a changed direction in one area of your life?

Read • Reflect • Respond • Live the Word

CHAPTER 2 PRAYER

Lord Jesus, keep me from excusing sin and from trying to pay for what You have already borne. Give me honest conviction, true humility, and practical fruit that matches my confession. Amen.

Amen.

3. The Biblical Language of Repentance

The Old Testament emphasis: return

One of the strongest Old Testament pictures of repentance is the Hebrew verb shuv, commonly translated “turn” or “return.” The prophets repeatedly call God’s people to return to the Lord. The emphasis is relational and directional. Israel has wandered from covenant faithfulness; God calls the people to turn back.

This helps us avoid reducing repentance to emotion. A person can feel sorrow without returning. Biblical repentance includes a reorientation of life. Isaiah 55:7 joins forsaking the wicked way with returning to the Lord, who “will have mercy” and “abundantly pardon.” Joel 2:12-13 calls the people to turn to God with all the heart and warns that external signs must not replace the inward return: “rend your heart, and not your garments.”

Another Hebrew family, related to nacham, can express sorrow, regret, comfort, or relenting depending on context. Because Hebrew words carry ranges of meaning, they should not be forced into a single English definition in every verse. The central theological point is clearer when we follow whole passages: repentance includes recognizing wrong, turning from it, and returning to God’s mercy.

The New Testament emphasis: a changed mind and direction

The Greek verb metanoeo and noun metanoia are central New Testament terms. They refer to repentance - a changed mind or understanding that issues in a changed response. The meaning is not merely intellectual. In biblical usage, the changed mind concerns God, sin, Christ, and the direction of life. Jesus’ command to repent is therefore a summons to see reality differently and to live accordingly.

A related verb, metamelomai, can carry the sense of regret or being sorry afterward. Matthew 27:3 uses it of Judas after he saw the result of his betrayal. Regret can be part of repentance, but

regret by itself is not the whole of repentance. Second Corinthians 7:10 distinguishes godly sorrow that works repentance from worldly sorrow that produces death.

The adjective ametameletos means “without regret” or “irrevocable” and appears, for example, in Romans 11:29 regarding God’s gifts and calling. It should not be treated as another kind of human repentance. Careful word study matters because theology becomes confused when similar-looking terms are given meanings they do not carry in context.

Repentance as whole-person transformation

The mind is changed, the affections are redirected, and the will begins to act differently. Romans 12:2 speaks of transformation by the renewing of the mind. Although the verse is not a dictionary definition of repentance, it captures an important result: God changes the way believers think so their lives no longer conform to the world.

Repentance therefore includes truth, desire, and action. We begin to call sin what God calls it. We learn to grieve what once entertained us. We begin to love holiness that once felt restrictive. We move from hiding to confession, from self-defense to humility, and from disobedience to practical steps of obedience.

This change is never perfectly completed in one moment. Christian growth is progressive. But repentance is real when the direction is real. God does not demand that a new believer possess mature fruit overnight; He does call every believer to turn sincerely and to keep walking in the light.

CHAPTER 3

STUDY & REFLECTION

The Biblical Language of Repentance

1. What does the Hebrew picture of "return" add to your understanding of repentance?
2. How are metanoia and regret related but different?
3. Why should word studies be checked in context?
4. What three areas of the person are changed in genuine repentance?
5. Where do you see a changed direction in your own walk with God?

Read • Reflect • Respond • Live the Word

CHAPTER 3 PRAYER

God of truth, renew my mind, redirect my desires, and strengthen my will to return to You. Let my repentance become visible in a life that increasingly agrees with Your Word. Amen.

Amen.

4. Repentance, Grace, Faith, and Justification

Grace does not remove repentance

A needed clarification about "hyper-grace"

Some modern teachers use the language of grace in a way that discourages confession and repentance after conversion. Whatever label is used, this is an unbalanced teaching: Jesus called churches to repent (Revelation 2–3), and the apostle John wrote to believers about confessing sin and receiving cleansing (1 John 1:9). Ongoing repentance does not compete with the finished work of Christ; it is one of the ways His grace keeps bringing us out of darkness and into truthful fellowship.

Some Christians fear that a strong emphasis on repentance will weaken grace. Others fear that a strong emphasis on grace will weaken repentance. The New Testament refuses this opposition. Grace is the atmosphere in which repentance becomes possible. Titus 2:11-12 says the grace of God teaches us to deny ungodliness and worldly lusts and to live soberly, righteously, and godly. Grace not only pardons; grace trains.

Hebrews 12:15 warns believers not to fall short of the grace of God and links that warning with the danger of a bitter root. The verse does not call repentance itself "the grace" in a technical sense, but it shows that grace must be actively received and allowed to reshape community life. Bitterness, hidden sin, and hardened resistance are not signs of strong grace. They are reasons to return to grace more deeply.

Repentance and faith belong together

Acts 20:21 places "repentance toward God" beside "faith toward our Lord Jesus Christ." Repentance and faith are distinguishable but inseparable responses to the gospel. Repentance turns from sin and self-rule; faith trusts Christ. Repentance says, "My way is wrong." Faith says, "Christ is sufficient." Repentance releases the false refuge; faith takes hold of the true refuge.

We should therefore avoid trying to calculate which one happens first in a mechanical sequence. In living conversion, the sinner turns to God by trusting Christ and trusts Christ by turning from the old allegiance. The same gospel that commands repentance commands faith.

Justification rests on Christ

Repentance must not be confused with justification. Romans 3-5 presents justification as God's gracious declaration concerning those who believe in Christ. The ground is not the quality of our remorse, the number of our tears, or the completeness of our restitution. The ground is the saving work of Christ.

This matters pastorally. A person can become obsessed with whether he has repented "enough." But repentance is not a payment measured against the debt of sin. It is the honest turning of the heart to the God who justifies the ungodly through Christ. The believer's assurance rests finally in Christ's promise and work, not in the intensity of an emotional experience.

At the same time, justification never makes repentance unnecessary. The justified believer is united to Christ and called into a transformed life. Good works do not purchase acceptance; they are the fruit of grace. Ephesians 2:8-10 places salvation by grace through faith and a life prepared for good works in the same paragraph.

Old covenant and new covenant

The original notes contrasted the "harshness" of law with the grace of the new covenant. That insight needs careful wording. Scripture does not present the Old Testament as graceless, nor the New Testament as God lowering His holiness. The law reveals God's righteous standard and exposes sin; the new covenant fulfills God's saving promise in Christ and gives the Spirit to write God's law on the heart (Jeremiah 31:31-34; Hebrews 8).

Jesus did not come to abolish the Law and the Prophets but to fulfill them (Matthew 5:17). John 1:17 contrasts Moses and Christ in

terms of the law given through Moses and grace and truth coming through Jesus Christ, but the whole biblical story shows grace already at work in God's dealings with Israel. The new covenant does not make sin less serious. It provides the decisive sacrifice, the indwelling Spirit, and the covenant mercy by which sinners are forgiven and transformed.

CHAPTER 4

STUDY & REFLECTION

Repentance, Grace, Faith, and Justification

1. How does grace train rather than merely excuse?
2. Why should repentance and faith remain together?
3. What is the ground of justification?
4. How do good works relate to salvation?
5. How does the new covenant deepen rather than weaken holiness?

Read • Reflect • Respond • Live the Word

CHAPTER 4 PRAYER

Gracious Father, teach me to receive mercy without becoming careless and to pursue holiness without trying to earn Your love. Let faith in Christ and repentance toward You remain joined in my life. Amen.

Amen.

5. Psalm 51: The Anatomy of a Repentant Heart

David begins with God's character

Psalm 51 is one of Scripture's clearest prayers of repentance. David does not begin by bargaining. He appeals to God's lovingkindness and tender mercies. That is where healthy repentance begins: not with confidence in the sinner's performance, but with confidence in God's merciful character.

Mercy does not make David casual. It makes him truthful. He speaks of transgression, iniquity, sin, guilt, cleansing, truth, and a clean heart. The more clearly he sees God's mercy, the more honestly he can name his need. Fear often hides; grace brings darkness into the light.

"I acknowledge my transgressions"

David refuses vague language. He knows his transgression and says his sin is before him. Repentance becomes concrete. Instead of saying, "Mistakes were made," the penitent says what was done, why it was wrong, and whom it harmed.

This kind of naming is not meant to keep a believer trapped in shame. It is meant to end the exhausting work of hiding. Proverbs 28:13 says the one who covers sins will not prosper, but the one who confesses and forsakes them will find mercy. Confession opens the hidden room to God's light.

"Against thee... have I sinned"

David's words in Psalm 51:4 must be read with the story of 2 Samuel 11-12. He had wronged human beings terribly. Saying that he sinned against God was not an escape from responsibility to them. It was an acknowledgement that every sin against people is also rebellion against the God whose image they bear and whose commands protect them.

A complete repentance therefore has two directions. We confess to God and, where appropriate, make peace with people. We cannot

repair every consequence, but we should not use prayer as a substitute for restitution, apology, accountability, or justice.

"Create in me a clean heart"

David does not ask only for canceled consequences. He asks for inner renewal. He wants truth in the inward parts, a clean heart, a right spirit, restored joy, and renewed usefulness. Repentance reaches beyond pardon to transformation.

Psalm 51:11, "take not thy holy spirit from me," comes from David's old-covenant setting and his experience of Saul's rejected kingship. New Testament believers should not use the verse to teach that every failure immediately removes the indwelling Spirit. Ephesians 1:13-14 and 4:30 speak of believers being sealed with the Holy Spirit while also warning them not to grieve Him. The pastoral application is therefore balanced: sin can deeply damage fellowship, joy, witness, and sensitivity to the Spirit, yet the believer returns to God in confidence that His covenant mercy is sufficient.

Restored people become useful people

David asks that the joy of salvation be restored and then says, "Then will I teach transgressors thy ways" (Psalm 51:13). Grace does not merely restore private comfort; it can restore service. A person who has been corrected by God can often serve others with greater humility because he no longer needs to pretend that he has never failed.

Restoration does not automatically remove every earthly consequence or qualify a person instantly for every leadership role. Certain failures require time, trust rebuilding, safeguarding, or permanent limits on specific responsibilities. But forgiveness, holiness, worship, and meaningful Christian service remain real possibilities. God is able to make a repentant life a testimony to mercy.

CHAPTER 5

STUDY & REFLECTION

Psalm 51: The Anatomy of a Repentant Heart

1. • Why does Psalm 51 begin with God's mercy?
2. • What is the value of naming sin specifically?
3. • Why does confession to God not cancel responsibility to people?
4. • How should Christians understand Psalm 51:11 in light of the New Testament?
5. • What kind of restoration does David ask for beyond forgiveness?

Read • Reflect • Respond • Live the Word

CHAPTER 5 PRAYER

Merciful God, have mercy on me according to Your lovingkindness. Give me truth in the inward parts, cleanse what is unclean, restore the joy of salvation, and make my restored life useful to others. Amen.

Amen.

6. How Repentance Is Wrought: The Word and the Spirit

The Word exposes and invites

Acts 2 describes Peter preaching Christ crucified and risen. When the people heard, they were "pricked in their heart" and asked what they should do. The Word did not merely inform them; it exposed them. Hebrews 4:12 describes God's Word as living and powerful, discerning the thoughts and intents of the heart.

The original notes pictured the Word as a hammer and fire from Jeremiah 23:29. The metaphor is helpful when used carefully. God's Word breaks hardened resistance and burns away deception, but the aim is not destruction for its own sake. The same Word that wounds the false confidence of the sinner also announces mercy in Christ. Conviction without gospel direction can become despair; biblical preaching brings both truth and hope.

The Spirit convicts

Jesus says in John 16:8 that the Holy Spirit will convict the world concerning sin, righteousness, and judgment. Christian repentance is therefore not merely a human decision produced by pressure. The Spirit brings truth home to the conscience.

This conviction may come during preaching, Bible reading, prayer, conversation, discipline, suffering, or quiet reflection. God can use circumstances to wake us, as the prodigal son "came to himself" in Luke 15:17. Yet circumstances alone do not repent for us. They become corridors through which God's truth reaches us, and we must respond.

Conviction needs guidance

Strong conviction can be confusing when a person does not know the gospel. Some become afraid of everything, confess matters that are not actually sins, or become trapped in compulsive self-examination. Others feel shame but do not know how to return

to God. Mature pastoral care directs conviction toward Scripture, Christ, honest confession, wise restitution, and practical obedience.

We should also distinguish spiritual conviction from mental-health symptoms that can magnify guilt irrationally. A tender conscience is precious, but scrupulosity can make a person feel condemned over neutral acts or forgotten details. Pastors should not intensify that fear. They should help the person identify what Scripture actually calls sin, act where responsibility is clear, and rest in the finished work of Christ.

The Spirit produces new desire

Repentance is more than a moment of being caught. The Spirit begins to change what we want. Ezekiel's new-covenant promise speaks of a new heart and a new spirit, and of God putting His Spirit within His people so they walk in His statutes (Ezekiel 36:26-27). The believer does not become incapable of temptation, but a new conflict appears: sin can no longer be comfortably enthroned without the Spirit's resistance.

This is one reason ongoing repentance is evidence of life. A dead conscience makes peace with sin. A living conscience is grieved, corrected, and drawn back to God. The goal is not a permanently anxious conscience, but a clean one - sensitive enough to respond and secure enough to return.

CHAPTER 6

STUDY & REFLECTION

How Repentance Is Wrought: The Word and the Spirit

1. How does the Word both expose sin and announce hope?
2. What does John 16:8 teach about the Spirit's role?
3. Why can conviction become harmful without gospel guidance?
4. How should pastoral care respond to excessive or irrational guilt?
5. What new desires has the Spirit been forming in you?

Read • Reflect • Respond • Live the Word

CHAPTER 6 PRAYER

Holy Spirit, use the Word to search me without crushing me. Expose what must change, lead me to Christ, and form new desires that agree with the Father's will. Amen.

Amen.

7. The First Mark: Seeing Sin Clearly

Spiritual sight comes before deliberate turning

You cannot knowingly turn from what you refuse to see. Revelation 3:17-18 addresses the church in Laodicea, which believed itself rich while Christ exposed its poverty, blindness, and nakedness. Christ counseled the church to receive eye salve so that it might see. The first movement of repentance is often illumination: God shows us the true condition we have hidden from ourselves.

Luke 15:17 says the prodigal son "came to himself." He saw his situation differently. Hunger had been present before, but now perception changed. He recognized both his misery and his father's goodness. That recognition prepared the way for his return.

Sin is not merely consequence

A person may recognize that a behavior is costly without recognizing its moral character. He may regret losing money, reputation, health, employment, or a relationship. Repentance goes deeper: "What I did was wrong before God." Consequences can awaken us, but moral sight is what turns regret into repentance.

This is why Scripture must shape conscience. Cultures normalize some sins and exaggerate others. Personal history can also distort perception. We need God's Word to teach us what love, justice, purity, truthfulness, faithfulness, and holiness actually require.

Specificity without obsession

Healthy repentance is specific enough to obey. "I was unloving" may need to become, "I lied to protect myself," "I withheld wages," "I used pornography," "I slandered her," or "I manipulated him with spiritual language." Specific confession makes specific change possible.

But specificity has a limit. Scripture does not require believers to reconstruct every forgotten failure before forgiveness becomes valid. When God brings a real matter to light, deal with it. When the

conscience invents endless possibilities, return to the objective promises of the gospel. Psalm 19:12 asks God to cleanse from secret faults - a prayer that trusts God where memory cannot reach.

Seeing ourselves in the light of Christ

The purpose of spiritual sight is not self-hatred. It is truthful transformation. Second Corinthians 3:18 describes believers beholding the glory of the Lord and being changed into the same image. Repentance sees sin most clearly when Christ is seen most clearly. His holiness exposes; His love draws; His cross shows both the seriousness of sin and the greatness of mercy.

The goal is not to spend life looking inward. We look inward long enough to agree with God, then we look to Christ to walk forward. A mirror is useful because it tells the truth, but no one travels by staring into a mirror. Scripture shows us our condition so we can turn toward the road of obedience.

CHAPTER 7

STUDY & REFLECTION

The First Mark: Seeing Sin Clearly

1. Why must seeing come before turning?
2. What is the difference between seeing consequences and seeing sin?
3. How does specificity strengthen confession?
4. When can self-examination become unhealthy?
5. How does beholding Christ keep repentance from becoming self-hatred?

Read • Reflect • Respond • Live the Word

CHAPTER 7 PRAYER

Lord, give me clear sight. Let Your Word expose what I have excused, and let the beauty of Christ keep my eyes fixed on the life to which You call me. Amen.

Amen.

8. The Second Mark: Godly Sorrow and Contrition

Godly sorrow is not despair

Second Corinthians 7:9-10 is a leading New Testament passage on sorrow and repentance. Paul distinguishes godly sorrow, which works repentance leading to salvation, from worldly sorrow, which produces death. The difference is not simply the amount of pain. Two people may both feel terrible. One turns toward God; the other collapses into self-absorption, resentment, or hopelessness.

Godly sorrow is relational. It grieves that God has been dishonored and people have been harmed. It wants cleansing and change, not merely escape from consequences. Because it is "godly," it remains open to God's mercy.

Contrition: the heart made tender

Psalm 51:17 speaks of "a broken and a contrite heart." Brokenness in Scripture is not the destruction of human worth. It is the breaking of pride, self-defense, and resistance. A contrite heart no longer argues that sin should be excused. It bows before truth.

Outward tears may accompany contrition, but they are not its essence. Some people cry easily; others do not. A more reliable test is whether sorrow makes the person teachable, truthful, and willing to change. Peter wept bitterly after denying Jesus (Matthew 26:75), and his later life showed restoration. Judas also experienced regret after betraying Jesus (Matthew 27:3), yet regret did not carry him into trusting return. Emotion must be joined to faith.

Pain can become a corridor, not a savior

The original notes rightly observed that difficult circumstances can bring a person to serious reflection. The prodigal son's famine exposed the emptiness of the far country. Illness, broken relationships, discipline, financial loss, or failure can also interrupt self-deception.

But suffering does not automatically sanctify. Pain can soften or harden. The decisive question is what we do with it. Hebrews 12 teaches believers to receive the Lord's discipline as children, allowing it to produce the peaceful fruit of righteousness. We should never romanticize suffering or tell hurting people that every tragedy was sent because of a specific sin. Instead, we ask humbly, "Lord, what truth must I receive? What obedience are You calling forth?"

Sorrow with faith

Godly sorrow must be joined to faith. Mark 9:24 records the cry, "Lord, I believe; help thou mine unbelief." Repentance can pray similarly: "Lord, I grieve what I have done; help me believe Your mercy enough to return."

Without faith, sorrow can become self-punishment. With faith, sorrow becomes a doorway. The believer does not deny the wound; he brings the wound to the Physician. The cross shows that sin is serious enough to require Christ's death, and grace is strong enough to receive the sinner who comes through Him.

CHAPTER 8

STUDY & REFLECTION

The Second Mark: Godly Sorrow and Contrition

1. How does godly sorrow differ from worldly sorrow?
2. What does a contrite heart surrender?
3. Why are tears not the essence of repentance?
4. How can suffering become a corridor to repentance without becoming a simplistic explanation for tragedy?
5. What promise of Christ do you need to believe while you repent?

Read • Reflect • Respond • Live the Word

CHAPTER 8 PRAYER

Father, give me godly sorrow that leads to life. Break pride, not hope. Let every conviction carry me toward the cross, where sin is judged and mercy is freely given. Amen.

Amen.

9. The Third Mark: Confession, Restitution, and Reconciliation

Confession agrees with God

To confess is to stop hiding and to agree with God about what is true. First John 1:9 joins confession with God's faithfulness and justice in forgiving and cleansing. Psalm 32:5 describes the relief of no longer covering sin.

True confession does not minimize. It does not say, "I am sorry you were offended" when the real issue is, "I lied." It does not load the sentence with excuses. A mature confession is clear: what I did, why it was wrong, how it affected others, and what I intend to change.

To God, and sometimes to people

All sin is confessed to God. Some sins must also be confessed to people. James 5:16 says, "Confess your faults one to another," in a context of prayer and healing. Jesus teaches reconciliation when a brother has something against us (Matthew 5:23-24). When sin has injured another person, repentance normally includes an honest apology and, where possible, repair.

But public confession is not a universal rule. Private sins do not automatically require public disclosure. Confidential matters, abuse, criminal conduct, safeguarding concerns, and situations involving vulnerable people require wise handling. A church leader must never use "confession" to pressure a victim into unsafe contact, force a person to disclose intimate information publicly, or hide conduct that should be reported to lawful authorities. Biblical repentance loves truth and justice.

Restitution: fruit, not payment

Zacchaeus responded to Jesus by promising restitution to those he had defrauded (Luke 19:8). Numbers 5:7 likewise connects

confession with restitution under Israel's law. These passages show that repentance takes consequences seriously.

Restitution does not purchase forgiveness. It is fruit. If I stole money, returning it does not erase my need for Christ, but keeping it while claiming repentance would contradict my confession. If I damaged someone's reputation, I may need to correct the lie with the same audience. If I broke a promise, I may need to accept that trust will rebuild slowly.

Some harms cannot be fully repaired. Repentance then means doing what is genuinely possible without manipulating the injured person for quick absolution. The person who was harmed is not required to restore the previous level of trust immediately simply because an apology has been offered.

Confession and wise accountability

The original notes compared confession to releasing a burden from the soul. That image is helpful, but accountability must be chosen wisely. A believer may confess a recurring struggle to a mature pastor, mentor, counselor, or trusted same-sex believer who can pray, ask questions, and help establish safeguards.

Accountability is not surveillance. Its purpose is freedom and growth. It should protect confidentiality, avoid dependency, and point the believer to Christ. Where addiction, abuse, trauma, compulsive behavior, or serious mental-health concerns are present, professional help may be appropriate alongside pastoral care.

CHAPTER 9

STUDY & REFLECTION

The Third Mark: Confession, Restitution, and Reconciliation

1. What makes a confession honest rather than evasive?
2. When should confession include another person?
3. Why is restitution fruit rather than payment?
4. What safeguards are important in public or pastoral confession?
5. Who is a wise accountability person for your present season?

Read • Reflect • Respond • Live the Word

CHAPTER 9 PRAYER

God of mercy and truth, teach me to confess without excuses, repair what I can, respect those I have harmed, and receive wise accountability. Keep my confession rooted in Christ, not in fear. Amen.

Amen.

10. Shame, Hatred of Sin, and Turning

Holy shame without toxic shame

Scripture sometimes describes shame as an appropriate response to sin. Ezra was ashamed to lift his face because of Israel's iniquities (Ezra 9:6). Romans 6:21 asks what fruit believers had in things of which they are now ashamed. Sin is not honorable, and repentance should not celebrate it.

Yet the gospel must distinguish shame about sin from a settled identity of worthlessness. "What I did was shameful" is not the same as "I am beyond grace." Toxic shame drives people to hide and believe they can never be clean. Holy shame removes boasting and brings us to mercy. In Christ, the believer can say, "I will not defend what was wrong, but neither will I deny what grace has made me."

Hatred of sin

Repentance changes affection. Psalm 119:104 says, "I hate every false way." Romans 12:9 says, "Abhor that which is evil; cleave to that which is good." The point is not to cultivate disgust toward people. We hate sin because it dishonors God, deforms love, enslaves the sinner, and wounds others.

Hatred of sin becomes practical when we stop protecting its access to us. Romans 13:14 says to make no provision for the flesh. Someone repenting of pornography may need filters, device limits, accountability, and new routines. Someone repenting of financial dishonesty may need transparent records and oversight. Someone repenting of gossip may need to stop participating in conversations that feed it.

Hatred that never changes access is often sentiment rather than strategy.

Turning from sin and turning to God

Acts 26:20 summarizes Paul's preaching: people should repent and turn to God, doing works suitable to repentance. The two directions belong together. Mere separation from sin can leave an empty space. Jesus warned about a house swept and put in order but left empty (Matthew 12:43-45). Christian repentance replaces old patterns with new obedience.

Ephesians 4 illustrates this "put off / put on" pattern. The liar stops lying and speaks truth. The thief stops stealing and works so he can give. Corrupt speech is replaced by words that build up. Bitterness and malice are replaced by kindness and forgiveness. Repentance is not merely subtraction; it is Spirit-enabled replacement.

Universal in intention, progressive in practice

A true turning is comprehensive in intention: there is no known sin we reserve as untouchable. That does not mean the believer instantly identifies every sinful habit or overcomes every weakness. Growth takes time. But when God brings an area into the light, the surrendered heart does not negotiate a permanent exception.

This protects repentance from perfectionism. We are not claiming sinless maturity; we are surrendering the right to call sin acceptable. The Christian may stumble, but he does not make peace with the direction of rebellion. He keeps returning to Christ, learning obedience, and receiving the help of the Spirit and the church.

CHAPTER 10

STUDY & REFLECTION

Shame, Hatred of Sin, and Turning

1. • How is holy shame different from toxic shame?
2. • What does it mean to hate sin without hating people?
3. • What "provision for the flesh" should be removed from your environment?
4. • What should replace the behavior you are putting off?
5. • Is there any known area you are trying to reserve from God's rule?

Read • Reflect • Respond • Live the Word

CHAPTER 10 PRAYER

Lord, teach me to be ashamed of what dishonors You without living under condemnation. Give me a holy hatred of sin, practical wisdom to remove its provision, and joy in the obedience that replaces it. Amen.

Amen.

11. Counterfeit Repentance and Delayed Repentance

Legal terror

Fear can awaken the conscience, but fear alone is not repentance. A person may be terrified by judgment, illness, exposure, or loss and make urgent promises. When the crisis passes, the old pattern returns. Scripture gives examples of rulers who temporarily softened under judgment without lasting change.

True repentance may include fear of consequences, but it goes beyond fear. It grieves the offense against God and desires righteousness. The question is not, “How afraid was I?” but, “Where did the fear lead me?”

Regret without return

Judas regretted betraying Jesus and returned the silver (Matthew 27:3-5), yet his despair did not lead him into trusting restoration. Peter denied Jesus and wept bitterly, but later received Christ’s restoring call and returned to faithful service. The comparison should not be used to speculate beyond Scripture about everything in their inner lives, but it illustrates a central truth: regret must turn toward God.

Worldly sorrow circles around the self - what I lost, how I look, what will happen to me. Godly sorrow opens toward God - what I did, whom I harmed, how I can return, what obedience now requires.

Resolution without dependence

Human resolve has value, but repentance is not simply the promise, “I will never do it again.” Peter once made confident promises and then failed under pressure. Sustainable change requires humility, the Spirit, Scripture, community, and practical structures.

A wise resolution says, “By God’s grace, I will walk in a new direction, and I will build the supports that help me obey.” It expects temptation and prepares for it. It does not confuse confidence in willpower with confidence in God.

Leaving one sin while keeping the heart

A person can abandon a behavior because it no longer benefits him while the heart remains unchanged. Age, lack of opportunity, social pressure, financial cost, or physical limitation can stop a practice. Biblical repentance asks what the heart now loves.

This is why Jesus repeatedly addressed motives. The command reaches anger as well as murder, lust as well as adultery, greed as well as outward theft. Repentance seeks not only a cleaner reputation but a changed inner life.

The danger of delay

Second Corinthians 6:2 says, “now is the accepted time; behold, now is the day of salvation.” Scripture consistently warns against hardening the heart. Delay makes sin easier to rationalize and habits harder to break. The right time to obey known truth is today.

Urgency, however, must not become panic manipulation. The gospel’s urgency comes from truth: life is brief, sin is serious, Christ is worthy, and grace is being offered. Repentance delayed is obedience delayed.

CHAPTER 11

STUDY & REFLECTION

Counterfeit Repentance and Delayed Repentance

1. • Which counterfeit form of repentance is most tempting to you?
2. • How does regret differ from return?
3. • Why is willpower alone an unstable foundation?
4. • Can a behavior stop while the heart remains unchanged? Give an example.
5. • What known act of obedience should not be delayed?

Read • Reflect • Respond • Live the Word

CHAPTER 11 PRAYER

God, rescue me from shallow regret, temporary fear, and promises made in self-confidence. Give me grace to obey today and to build a life that supports the direction of repentance. Amen.

Amen.

12. A Life of Repentance: Assurance, Restoration, and Fruit

Daily repentance is not daily re-conversion

Christians sometimes become anxious when they hear that repentance should continue throughout life. Ongoing repentance does not mean God adopts and rejects His children repeatedly. It means those who belong to Him keep walking in the light. Relationship makes repentance safer, not unnecessary.

A healthy family provides an analogy. A child who has offended a loving parent needs to acknowledge the offense and repair fellowship, but the confession does not create the biological relationship from nothing. In the gospel, our assurance is deeper than the analogy because it rests on God's covenant promise in Christ. We return because we are His.

The fruit of repentance

John the Baptist demanded fruit worthy of repentance. Paul preached that people should "do works meet for repentance" (Acts 26:20). Fruit can include truthfulness, restitution, changed relationships, sexual purity, generosity, humility, patience, submission to lawful authority, freedom from idolatry, and renewed worship.

Fruit is contextual. Zacchaeus showed financial restitution because money had been an area of sin. The Philippian jailer cared for the wounds of Paul and Silas after having held them under harsh conditions. New obedience grows where the old life was most distorted.

Repentance and forgiveness of others

Forgiving others is not the definition of repentance, but it is deeply related to a repentant life. A person who lives by mercy is called to extend mercy. Jesus teaches His disciples to pray, "forgive us our debts, as we forgive our debtors" (Matthew 6:12).

Forgiveness does not always mean immediate reconciliation, restored access, or the removal of wise boundaries. Reconciliation requires truth and, where there has been serious harm, often evidence of safety and change. A victim is not required to place himself or herself back into danger to prove forgiveness. Christian mercy and Christian wisdom belong together.

Restoration after serious failure

The church should be a community where repentance can be real because truth and grace are both real. Serious moral failure must not be hidden to protect reputation. Leaders may need removal from office, professional investigation, legal reporting, or a long process of accountability. Forgiveness does not cancel consequences or automatically restore leadership qualification.

At the same time, discipline must aim at truth, protection, and, where possible, restoration. Galatians 6:1 calls spiritual believers to restore a person overtaken in a fault "in the spirit of meekness," while also watching themselves. The church is neither a courtroom without mercy nor a refuge for unaccountable power.

The joy on the other side of repentance

Repentance can feel bitter at first because truth cuts through pride. Yet Scripture repeatedly joins repentance with joy. Heaven rejoices over one sinner who repents (Luke 15:7). David asks for restored joy in Psalm 51. The prodigal son returns to a father who receives him with celebration.

The final word of repentance is not shame. It is restored communion with God. The purpose of confession is not to keep the believer kneeling in the ashes forever. It is to bring the believer back into truthful fellowship, renewed obedience, clean worship, and useful service.

Repentance is therefore one of God's mercies. It is the door through which pride leaves and grace enters more deeply. It teaches the Christian to say quickly: "I was wrong. Christ is right. I will return."

CHAPTER 12

STUDY & REFLECTION

A Life of Repentance: Assurance, Restoration, and Fruit

1. • Why does daily repentance not mean daily re-conversion?
2. • What kind of fruit should repentance produce in the area where sin occurred?
3. • How are forgiveness, reconciliation, and boundaries different?
4. • Why may serious failure require consequences even after forgiveness?
5. • What joy does Scripture place on the other side of repentance?

Read • Reflect • Respond • Live the Word

CHAPTER 12 PRAYER

Father, make repentance a normal grace in my life. Give me assurance in Christ, fruit that matches my confession, wisdom in relationships, and joy in restored fellowship with You. Amen.

Amen.

A Sermon by the Author: Repent and Return to Jesus

Primary texts: Matthew 4:17; Mark 1:14–15; Luke 24:46–47

The message that must be heard again

There are moments when the Church does not need a new slogan; she needs to recover the voice of her Lord. Jesus began His public ministry with a clear proclamation: "Repent: for the kingdom of heaven is at hand." After His resurrection, He told His disciples that "repentance and remission of sins should be preached in his name among all nations" (Luke 24:47). Repentance was not an embarrassing early stage of the gospel that the Church later outgrew. It belonged to the message of Jesus before the cross, and it remained part of His commission after the resurrection.

To call people to repentance is not to call them away from Jesus. It is to call them back to Jesus—back from self-rule to His lordship, from hiding to His light, from empty religion to living fellowship, and from cherished sin to the freedom of obedience. The gospel does not merely offer relief from guilt while leaving the throne of the heart untouched. It announces a King, a kingdom, forgiveness through His blood, and a new life under His gracious rule.

Repent and believe

Mark joins two commands that must never be separated: "repent ye, and believe the gospel" (Mark 1:15). Repentance without faith becomes despair or self-improvement. Faith without repentance becomes empty agreement that refuses the authority of Christ. True conversion turns from sin and rests in Jesus at the same time. We release our excuses because we trust His mercy; we leave the far country because we believe the Father's house is better.

The prodigal son did not save himself by walking home (Luke 15:17–24). His return did not purchase the father's compassion. Yet the evidence that he had come to himself was that he arose, confessed, and went to his father. Grace ran to meet him; grace

clothed him; grace restored him. The same grace that welcomed him did not tell him to remain among the swine.

Grace teaches us to turn

Some voices today present grace as though any call to repent were legalism. But legalism says that human works earn acceptance; biblical repentance says that sinners abandon self-justification and receive the mercy of God. Titus 2:11–12 teaches that saving grace trains us to deny ungodliness. Grace does not merely cancel the record of sin; it enters our lives as a teacher, correcting our desires and forming a holy people.

The risen Christ repeatedly told churches to repent (Revelation 2:5, 16, 21–22; 3:3, 19). These words were addressed to congregations, not only to unbelievers. Therefore, ongoing repentance is not a denial that Christ's sacrifice is finished. It is the honest response of people who belong to Him and refuse to make peace with what grieves Him. First John 1:9 gives believers confidence that confession meets a faithful and just Saviour who forgives and cleanses.

Return to the Person, not merely a programme

The goal of repentance is not merely better behaviour. The goal is restored fellowship with God through Christ. Peter's denial was not healed by pretending it never happened. On the shore of Galilee, Jesus brought Peter back to love, truth, and commission (John 21:15–19). The Lord who exposed Peter's failure was the same Lord who restored his calling. Repentance brings the wound into the presence of the One who can heal it.

Perhaps your distance from Jesus began quietly: prayer became formal, Scripture became easy to avoid, bitterness found a room in the heart, secrecy grew, or success replaced dependence on God. Christ does not call you back merely to religious activity. He calls you back to Himself. His question still reaches beneath appearances: "Lovest thou me?"

How to answer the call

First, listen to the Word without defending yourself. Ask the Holy Spirit to name the sin you have renamed, minimized, or blamed on another person. Second, confess specifically to God. Where your sin has injured another, seek forgiveness and make restitution where possible and wise. Third, turn in practice: remove the access, change the pattern, accept accountability, and replace disobedience with concrete obedience. Fourth, receive the cleansing of Christ instead of continuing in shame. Finally, walk daily in the Spirit, because lasting change is not sustained by willpower alone.

Repentance may be costly, but delay is costlier. Hidden sin hardens; bitterness spreads; dishonesty multiplies; neglected reconciliation becomes more difficult. The invitation of Christ is urgent because He loves us. “As many as I love, I rebuke and chasten: be zealous therefore, and repent” (Revelation 3:19). His correction is not rejection. It is the discipline of redeeming love.

A call to come home

If you have never surrendered to Christ, do not substitute church attendance, morality, family history, or theological knowledge for the new birth. Turn to Jesus. He died for our sins, was buried, and rose again. Confess Him as Lord and trust the mercy offered through His cross. If you are a believer who has wandered, do not allow shame to keep you where sin has taken you. The door of confession is open because the blood of Jesus speaks a better word than your failure.

Let homes become places of repentance. Let husbands and wives learn to say, “I was wrong; please forgive me.” Let leaders refuse image-management and walk in accountability. Let churches proclaim grace so richly that sinners dare to come into the light, and proclaim holiness so clearly that no one mistakes bondage for freedom. Revival is not noise without change. Where God draws near, hearts become tender, idols fall, wrongs are addressed, and Jesus is honoured again.

Today, hear His message: repent and believe the gospel. Return to your first love. Return to truth. Return to prayer. Return to obedience. Above all, return to Jesus. The hands that were pierced for sinners are not stretched out to destroy the repentant; they are stretched out to receive, cleanse, restore, and lead them home.

Closing Prayer

Lord Jesus Christ, give us hearts that do not resist Your truth. By Your Spirit, show us our sin without allowing us to run from Your mercy. Lead us to honest confession, courageous restitution, renewed faith, and practical obedience. Deliver us from false grace that excuses bondage and from legalism that tries to earn what only Your cross can give. Restore first love in Your Church, heal broken relationships, and make our lives bear fruit worthy of repentance. We turn again to You—our Saviour, Shepherd, and King. Amen.

Conclusion: Return and Live

Repentance is not the enemy of joy. It is the grace by which God refuses to let His people remain comfortably lost in what destroys them. It begins when truth breaks through self-deception. It deepens as the heart grieves sin without abandoning hope. It speaks through confession, acts through restitution and changed behavior, and continues as the believer learns to hate what God hates and love what God loves.

The clearest pattern remains the one seen in the gospel: turn to God and trust Christ. When you fall, do not build a house in the place of failure. Do not decorate the sin with excuses. Do not punish yourself as though the cross were insufficient. Bring the matter into the light, receive correction, make what repair you can, accept necessary consequences, and walk again with God.

A repentant church is not a church without failure. It is a church where failure is not protected by hypocrisy, where wounded people are not silenced to preserve reputation, where leaders are

accountable, where confession does not become spectacle, and where the mercy of Christ remains stronger than shame.

The call is urgent and hopeful: return. The Father is not glorified by our hiding. He is glorified when truth and grace meet in a life that turns back to Him.

Appendix A: Key Biblical Terms

Word studies help when they clarify context; they become harmful when a term is given a meaning it cannot carry. The following definitions are intentionally concise.

shuv (Hebrew): To turn or return. A major Old Testament picture for returning to God and covenant faithfulness.

nacham (Hebrew): A verb with a range that can include being sorry, relenting, or being comforted, depending on context.

noham (Hebrew): A rare noun associated with sorrow or repentance (for example, Hosea 13:14 in lexical tradition).

metanoeo (Greek): To repent; to change one's mind or understanding in a way that calls for a changed response.

metanoia (Greek): Repentance; a change of mind and direction toward God.

metamelomai (Greek): To regret or be sorry afterward. Regret can accompany repentance but is not identical to the full biblical idea.

ametameletos (Greek): Without regret / irrevocable. Used of what is not to be regretted or taken back; not a separate kind of repentance.

Selected Scripture Map

Repentance proclaimed: Matthew 4:17; Mark 1:14-15; Luke 24:47; Acts 2:38; Acts 3:19; Acts 17:30; Acts 20:21; Acts 26:20

Repentance and grace: Acts 11:18; Romans 2:4; 2 Timothy 2:25

Godly sorrow: Psalm 51; 2 Corinthians 7:9-10; Matthew 26:75

Confession: Psalm 32:5; Proverbs 28:13; 1 John 1:9; James 5:16

Turning / return: Isaiah 55:6-7; Joel 2:12-13; Ezekiel 18:30-32; Acts 26:20

Fruit of repentance: Matthew 3:8; Luke 3:8-14; Luke 19:8; Acts 26:20

Restoration: Psalm 51:10-13; Luke 15:11-24; John 21:15-19; Galatians 6:1

Assurance and cleansing: Romans 8:1; Hebrews 10:19-22; 1 John 1:7-2:2

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