

## Repentance

### Int.

1. Aim: To explain what the Bible teaches about repentance and why we need to repent.
2. Luke 13:5 "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
  - a. Repentance is an important subject to study.
  - b. Unless we repent we will perish
  - c. "And the times of this ignorance God winked at; but now commandeth all men every where to repent:" Acts 17:30
3. Why preach on repentance
  - a. Sinners need to repent - Romans 3:23 "For all have sinned, and come short of the glory of God;"
  - b. Back-sliding Christians need to repent - 1 John 1:8 "If we say that we have no sin, we deceive ourselves, and the truth is not in us."
4. What is Repentance?
  - a. "A change of mind which results in a change of conduct." Turn from evil to the good.
  - b. Change of life. Turning from evil and ceasing of sin.
    - i. Nineveh "repented at the preaching of Jonah" Matt. 12:41
    - ii. "They turned from their evil way" Jonah 3:10
5. In our discussion we will learn the qualities of true repentance.

## Discussion

### **I. REND YOUR HEART**

- A. Joel 2:13 "And rend your heart, and not your garments, and turn unto the LORD your God: for he [is] gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil."
- B. Rending garments - practice to show grief and repentance - rend = tear
1. Gen. 37:29 "And Reuben returned unto the pit; and, behold, Joseph [was] not in the pit; and he rent his clothes."
  2. When Reuben came back and discovered that Joseph was gone he was disturbed.
  3. The rending or tearing of the garments was a sign of grief and sorrow.
- C. In our text in Joel the idea is that rending the heart is more important than rending the garments - you could tear your garments and not really repent. The translation of the Bible in Basic English read: "Let your hearts be broken, and not your clothing,"
- D. Rending the heart, in this passage, is equivalent to repentance.

### **II. REPENTANCE - TRUE AND FALSE**

- A. "For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death." 2 Corinthians 7:10.
1. Paul speaks of two kinds of sorrow for sin:
    - a. One working repentance unto salvation
    - b. The other working death
  2. There are two kinds of repentance - one is true and one is false

B. Two Words in Greek used for "Repentance" in 2 Cor. 7:8-10 "8 For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season. 9 Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. 10 For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death."

1. **Metamelomai**

- a. This word means "after-care".
- b. It carries the idea of remorse or regret.
- c. Judas regretted his sin, but did not genuinely repent - Matt. 27:3

2. **Metanoeo**

- a. This words means "after-knowledge"
- b. It suggests the idea of thinking about a deed after the commission of it. In the case of a sinful action, the idea would be a remembering of the act, and a feeling of sorrow for having committed the sin.
- c. That repentance involves more than mere "sorrow" for the wrong act, however, is beyond dispute. It likewise entails a resolve to cease the wrongful conduct, replacing it with godly living.
- d. It denotes a change of mind that includes several things:
  - (1) Regret = the sinner must feel regret because he knows that he has offended God.
  - (2) Resolve = the change of will. This can ben seen in Matt. 21:28-30
  - (3) Reform = what good is a change of mind without a change of conduct?  
True repentance shows a reform.

(4) Restore = if something is stolen it will be returned. This is often difficult and sometimes impossible. The one I have sinned against may be dead, but the desire and effort are necessary.

C. **What is true repentance?** It is a change of attitude that results in a positive change in one's course of action ! It involves a change of opinion respecting the nature of sin, followed by a corresponding change of feeling towards sin.

1. **First. There must be a change of opinion in regard to sin.**

a. A change of opinion in regard to the nature of sin.

(1) To one who truly repents sin looks like a very different thing from what it does to him who has not repented.

(2) Instead of looking like a thing that is desirable or fascinating, it looks the very opposite, most disgusting and detestable.

b. A change of opinion of the character of sin as respects its relation to God.

(1) Sinners do not see why God threatens sin with such terrible punishment.

(2) They love it so well themselves, that they cannot see why God should look at it in such a light as to think it worthy of everlasting punishment.

(3) When a person is repentant, they look at sin differently!

(4) Sin is repulsive to them !!

(5) The heart never goes out to God in true repentance without a previous change of opinion. There may be a change of opinion without repentance, but no genuine repentance without a change of opinion.

c. A Change of opinion in regard to the punishment of sin.

(1) Before the sinner thinks it utterly incredible that sin should have such penalties as to deserve everlasting death.

(2) Now he has changed, or repented!

(3) He sees sin as ruinous to himself and everybody else, soul and body.

(4) He sees that sin injures himself and everybody else

2. **Secondly. In true repentance there must be a change of feeling about sin, but he really abhors it, and hates it in his heart.**

- a. A person may see sin to be hurtful and abominable, while yet his heart loves it, and desires it, and clings to it. But when he truly repents, he most heartily abhors and abandons sin.
- b. When he views sin and its influence, he hates it and desires to stop it !
- c. Just as if he saw all the people taking poison which he knew would destroy them, and he lifts up his voice to warn them to beware.

D. The works or effects of genuine repentance. The Fruits of repentance

1. If your repentance is genuine, there is in your mind a conscious change of views and feeling in regard to sin.
  - a. Of this you will be just as conscious as you ever were of a change of views and feelings on any other subject. Now, can you say this?
  - b. There has been a change in you, that "old things are done away and all things have become new." 2 Cor. 5:17
2. Where repentance is genuine, the disposition to repeat sin is gone.
  - a. If you have truly repented, you do not now love sin; you do not now abstain from it through fear, and to avoid punishment, but because you hate it.
  - b. How is this with you?
    - (1) Do you know that your disposition to commit sin is gone?

(2) Look at the sins you used to practice when you were impenitent how do they appear to you?

(3) Do they look pleasant and would you really love to practice them again if you dared?

c. If the love of that sin remains, you are still an impenitent sinner.

3. Genuine repentance brings a reformation of conduct.

a. 2 Cor. 7:10 "Godly sorrow worketh repentance." Godly sorrow produces a reformation of conduct.

b. Now, let me ask you, are you really reformed? Have you forsaken your sins?

c. Or, are you practicing them still? If so, you are still a sinner !

d. However you may have changed your mind, if it has not brought a change of conduct, an actual reformation, it is not godly repentance, or such as God approves.

4. Repentance, when true and genuine, leads to confession and restitution.

a. The thief has not repented while he keeps the money he stole. He may have conviction, but no repentance.

b. If he had repentance, he would go and give back the money.

c. If you have cheated any one, and do not restore what you have taken unjustly; or if you have injured any one, and do not set about rectifying the wrong you have done, as far as in you lies, you have not truly repented.

d. Luke 3:8 "Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to [our] father: for I say unto you, That God is able of these stones to raise up children unto Abraham."

- E. What is false repentance? False repentance is said to be worldly, the sorrow of the world; that is, it is sorrow for sin, arising from worldly considerations and motives connected with the present life, or at most, has respect to his "own happiness" in a future world, and has no regard to the true nature of sin.
1. It is not founded on such a change of opinion as I have specified to belong to true repentance.
    - a. A person may see the evil consequences of sin in a worldly point of view, and it may fill him with agitation.
    - b. He may see that it will greatly affect his character, or endanger his life; that if some of his concealed conduct should be found out, he would be disgraced, and this may fill him with fear and distress.
    - c. It is very common for persons to have this kind of worldly sorrow, when some worldly consideration is at the bottom of it all.
  2. False repentance is founded on selfishness.
    - a. It may be simply a strong feeling of regret, in the mind of the individual, that he has done as he has, because he sees the evil consequences of it to himself, because it makes him miserable, or exposes him to the wrath of God, or injures his family or his friends, or because it produces some injury to himself in time or in eternity.
    - b. All this is pure selfishness.
      - (1) He may feel remorse of conscience biting, but no true repentance.
      - (2) It may extend to fear of the wrath of God and the pains of hell, and yet be purely selfish, and all the while there may be no such thing as a hearty abhorrence of sin.

F. How can this false repentance be known ?

1. It leaves the feelings unchanged.
  - a. There is still the disposition to sin in the heart.
  - b. The feelings as to the nature of sin are not so changed, but that the individual still feels a desire for sin. He abstains from it, not from abhorrence of it, but from dread of the consequences of it.
2. It works death.
  - a. It leads to hypocritical concealment.
  - b. The individual who has exercised true repentance is willing to have it known that he has repented.
  - c. He who has only false repentance, resorts to excuses and lying to cover his sins, and is ashamed of his repentance.
  - d. He will cover up his sins by a thousand apologies and excuses, trying to smooth them over. You see a constant disposition to cover up his sin.
  - e. This repentance leads to death. It makes him commit one sin to cover up another.
3. False repentance produces only a partial reformation of conduct.
  - a. The reformation that is produced by worldly sorrow extends only to those things of which the individual has been strongly convicted.
  - b. The heart is not changed.
  - c. He is reformed in certain things, but there are many things which are wrong that he continues to practice.

4. The reformation produced by false sorrow is temporary
  - a. The individual is continually relapsing into his old sins.
  - b. The reason is, the disposition to sin is not gone, it is only checked and restrained by fear,
  - c. The real convert is least likely to fall into his old besetting sin, because he abhors it most. But if he is deceived and worldly minded, he is always tending back into the same sins.
5. It is a forced reformation.
  - a. The reformation of one who has true repentance is from the heart; he has no longer a disposition to sin. In him the Bible promise is fulfilled.
  - b. But this false worldly kind of repentance is very different:
    - (1) It is a legal repentance, the result of fear and not of love;
    - (2) A selfish repentance, anything but a free, voluntary, hearty change from sin to obedience.
  - c. You will find that individuals who have this kind of repentance, do not abstain from sin by choice, because they hate it, but from other considerations.
  - d. It is more through the fear you shall lose your soul, or lose your hope, or lose your character, than from abhorrence of sin or love to duty.
  - e. Such persons always need to be shown an express passage of scripture, or else they will apologize for sin, and evade duty, and think there is no great harm in doing as they do.
  - f. The reason is, they love their sins, and if there is not some express command of God which they dare not fly in the face of, they will practice them.

- g. Not so with true repentance. If a thing seems contrary to the great law of love, the person who has true repentance will abhor it, and avoid it.
- h. He doesn't need an express command about every possible way of sinning to make him give up that sin. He sees it is contrary to the law of God!
- i. So the man that has true repentance does not need a "Thus saith the Lord," to keep him from oppressing his fellow men, because he would not do anything wrong. How certainly men would abhor any thing of the kind, if they had truly repented of sin.

## CONCLUSION

1. Rend your hearts not your garments - Repentance is an inside job, not an outside job.
2. Repentance is not something that goes on around you, but something that goes on inside you.
3. There are two kinds of repentance "For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death." 2 Cor. 7:10
  - a. The kind that is true leads to life.
  - b. But that false repentance leads to death
4. True Repentance: "Godly Sorrow"
  - a. It is a change of attitude or mind that results in a positive change in one's course of action or life.
  - b. It is preceded and produced by godly sorrow over sin
  - c. It leads to salvation or eternal life
  - d. It is never regretted later
  - e. It deals with the root cause of sin - the heart - it is a rending of the heart

5. False Repentance:
  - a. It is preceded and produced by worldly sorrow over the consequences of sin
  - b. It leads to damnation or death
  - c. It is always repented of or regretted later.
  - d. It deals only with the symptoms of sin
  - e. It does not produce the changes in a person's life
6. Repentance is not:
  - a. Regret
  - b. Being filled with sorrow
  - c. Walking down an aisle in some church building during an invitation song
  - d. Simply saying "I'm sorry, and I want to make things right"
  - e. Simply stopping the doing of wrong
  - f. Simply starting to attend the services
7. Repentance is a way of life - not just a one time event.
  - a. Repentance is continual, for as long as we live.
  - b. Faith is a continual ongoing way of life.
  - c. Confession is also the way of life for a child of God.
  - d. Baptism is the only thing in the plan of salvation that is a one time act. But we receive the benefits of it continually. But we do not keep on being baptized day by day. But we do keep the attitude of repentance day by day!!
8. Repentance is a turning
  - a. From evil to Good - 1 Pet. 3:10-12
  - b. From darkness to light - Acts 26:17-18
  - c. From the power of Satan to the Power of God - Acts 26:18 Rom. 1:16

- d. From sin to righteousness - Ezek 18:24-28
  - e. From Dead Works to Faith - Heb. 6:1 Rev. 2:5
  - f. From Wickedness to forgiveness - Acts 8:22
9. What Must I do to be saved ? H. B. R. C. B. = In Christ - Saved
10. What Must I do to be Restored ? R. C. P.F. = cleansed
11. One of the Hardest Commands to Obey is the command to repent:
- a. For the non-Christian - baptism is easy once he repents
  - b. For the erring Christian - Confession is easy once he repents
  - c. It is hard because
    - i. It is the turning point - decision making point
    - ii. It takes humility
    - iii. It involves an admission of wrong
12. The only thing that can rend our hearts which leads to repentance is the word of God!
13. God cannot force you to repent, but he does appeal to you. The choice is yours !
14. Luke 13:3 "I tell you, Nay: but, except ye repent, ye shall all likewise perish."
15. 2 Cor. 7:10a "For godly sorrow produces repentance leading to salvation, not to be regretted; "
- 
-