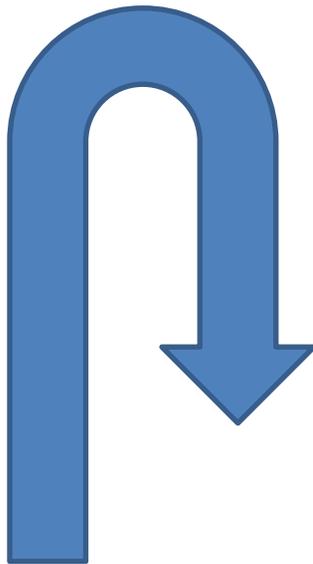


Genuine Repentance

The Fruit of Genuine Faith

A compilation of notes



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1. Why is Repentance Needed!

In II Peter 3:9 scripture states that God does not want any to perish but that all come to repentance. This directly implies that man must make an intentional decision about repentance. God is sovereign and He will draw men to Himself (John 15:16, 17:20-23), yet He has provided men with the gift of choice (Matt. 18:11, John 3:16). Because of the sin of Adam (Rom. 5:12), all men are born lost; enemies of God and destined for an eternal hell.

But God has provided men with a way of salvation from an eternity in hell through faith in Jesus Christ. This is the message of the gospel, place your faith in Jesus Christ and you will be saved from an eternity in hell. Now men have a choice to make within the sovereign will of God; do they place their faith in Christ or do they reject Christ?

Salvation is by faith and faith alone in the person and work of Christ on the cross (Eph. 2:8-9). Salvation does not occur when men reject Christ or when they believe that works are needed in addition to faith. Faith within a person is either genuine or it is false. Genuine, authentic faith in Christ is evidenced by; 1) a love for God, 2) genuine repentance from sin, 3) humility, 4) devotion to God's glory, 5) prayer, 6) selflessness, 7) good works, 8) separation from the world, 9) spiritual growth and desire to learn God's Word, 10) obedience to God's Word, 11) a publicly transformed life, and 12) an eagerly awaiting for Christ's return. A false faith wants only to escape hell and there is no desire for Christ or for any of the fruits of genuine faith and repentance; in fact they would rather that Christ not return right away so they can have as much of this world as possible.

A person who is truly justified by faith will genuinely repent of their sin (as repentance is the fruit of faith) and will publicly exhibit a life change. If a person claims to be saved but continues to habitually sin and there is no visible, public evidence of a changed life, they most

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likely do not have a genuine faith (James 2:14, 17, 20, 26). Also, if a person claims to be saved and does not eagerly await the return of Christ, they most likely do not have a genuine faith (Heb. 9:28).

Genuine faith seeks repentance so one can be reconciled to God; repentance is a fruit of faith as genuine repentance does not occur prior to faith (Rom. 14:23, John 14:6). Until the person and sacrifice of Christ are the objects of trust in one's life, genuine repentance will not take place.

Repentance is needed because we sin. All men, believers and unbelievers sin – and this is a great challenge. All of us have sin in our hearts and lives. If we say we have no sin we are simply deceiving ourselves. To say that we have no sin is not the truth (I John 1:7-9). So how we deal with sin in our lives is important; for both the unbeliever and the believer.

When salvation by genuine faith occurs it is important to understand that becoming a believer does not nullify the old nature, but rather introduces a new nature which wars against the old. What we have to understand is that these two natures war with each other and the sinful nature sometimes wins out over the new nature and thus we can fall into the trap of sinful behavior as believers (Eph. 4:22-24, Rom. 7:15-20). We have the new nature that does not sin and cannot sin and we have the old nature that wars against this new nature (I John 3:6-9)...and the reason we sin is that we allow the old nature to win battles from time to time.

Does the fact that all believers' sin give us a license to continue in known sin? Or does God expect us to turn and repent from known sin and walk in victory (Rom. 6:1-2)? God expects us to repent of our sin....and if we do not there are consequences to continuing in known sin. Known sins stated in the Bible that we are to repent of when we come to Christ are: immorality, drunkenness, filthy language,

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covetousness, evil desires, anger, wrath, malice, blasphemy, lying, theft, hatred, jealousies, dissensions, murders, etc. (Col. 3:5-10, Gal. 5:19-21). There are also sins in which God has convicted you personally of which must be repented of such as one's attitudes, sins of omission, lack of forgiving, bitterness, critical spirit, pride, etc.

God warns us that we are to repent of sin in our lives. If we persist in the sin we will begin to sow to the flesh and the flesh will reap corruption from the sin. As a result our sins will eventually be found out by the fruit of our lives (Gal. 6:7-8). There are some serious consequences to continuing in known sin such as 1) loss of Christian joy (Rom. 14:17), 2) the Holy Spirit being quenched and grieved (Eph. 4:30), 3) reproach upon God and Christ (II Sam. 12:13-14), 4) God will turn a deaf ear to our prayers (Isa. 59:1-3), 5) brings chastisement from God (Heb. 12:5-7, 1 Cor. 11:29-32), and 6) being easily deceived (Rom. 7:11, c.f. Prov. 28:13).

For the professing believer, walking in known and unrepented sin can have some pretty severe consequences (i.e. Matt. 7:21-23). But for the true believer, by the fear of God and the goodness and mercy of God, they are led into genuine repentance that leads to victory over sin. Genuine repentance of sin occurs when the acts of sin cease to exist because of the infusion of grace. Repentance is a gift of God's mercy and is a grace of God's Spirit whereby the sinner is inwardly humbled and visibly reformed.

2. Repentance is Desired by God!

In II Peter 3:9 scripture states that God is patient with us because He does not want any to perish but that all come to repentance ("metanoia": meaning a change of mind for the better). This verse describes God's desire but it is not His decree. God's desire that all come to the Lord is also stated in I Timothy 2:4 ('come to the Lord'; based on the Greek word "epistrophe": meaning to turn to, to turn one's self about, to convert – Acts 9:35). Based on the whole counsel of Scripture, we know that God has chosen His own and He is patient so those who would be saved will come to repentance.

II Peter 3:9 states that it is God's desire that all come to repentance, so there must be results directly tied to the action of repentance. Genuine repentance has two specific results; repentance in salvation and repentance to a restored fellowship with God.

1. Repentance in Redemption (salvation)

Sinners must repent to be saved (Acts 2:38, 3:19, 17:30, II Pet. 3:9). Repentance is the evidence (the fruit) of genuine faith, which assures redemption (salvation).

Illustration: Zacchaeus (Luke 19:1-10).

- a. Jesus sought Zacchaeus and Zacchaeus sought Jesus – vs. 5,9
- b. Zacchaeus repented, which resulted in a change of Master's from Satan to Christ – vs.6,8
- c. Repentance results in a change of heart – vs. 6
- d. Love of God (Ps. 42:1, 73:25; Luke 10:27; Rom. 8:7)
- e. Repentance from sin (Ps. 32:5; Prov. 28:17; Rom. 7:14; II Cor. 7:10; I John 1:8-9)
- f. Genuine humility (Ps. 51:17; Matt.5:1-12; James 4:6,9)
- g. Repentance results in a change of life, an authentic change of direction in one's life from taking to giving – vs. 8

2. Repentance to Restored Relationship (fellowship) with God

The old nature within a believer will lead the believer into sin, but the new nature within a believer never lets the believer to be happy in sin. Believers in Christ must repent when they sin (Acts 8:22; Rev. 2:5, 16; 3:3, 19).

Illustration: Prodigal Son (Luke 15:11-24)

- a. The Father / Son relationship is well established; it is a family relationship. After genuine salvation one is a part of the family of God through Christ – vs. 11-12

- b. The son rebelled. He allowed a change of Master to occur, from father to self; which ultimately lead to someone else – vs. 13, 15
- c. There was a change of heart in the son, from family to self. A change from serving to taking through self-centeredness – vs. 12-13
- d. There was a change of life in the son. He left the family to focus on self and selfish desires; he lived life based on his rules and desires – vs. 13
- e. The result of that decision was a destroyed life – vs. 16
- f. Then came repentance for sin, “he came to himself” – vs. 17.
- g. Repentance creates a foundation for action to restore fellowship with father and family – vs. 18-19.
- h. Genuine repentance is evidenced by the son’s change of heart and change of life – vs. 21
- i. The Father was looking for the return of his prodigal son; just as Christ is looking for the return of His wayward children – vs. 20
- j. Genuine repentance results in restored relationship with father and family – vs. 22-24

Both repentance in salvation (sinner being reconciled to God) and repentance to restored fellowship with God (believer’s fellowship being restored, after sin breaks fellowship and communion with God) exhibit the same characteristics. There are six characteristics of genuine, authentic repentance, they are:

- a. Seeing sin as sin – seeing one’s self as a sinner
- b. Sorrow for sin
- c. Confession of sin
- d. Shame for sin
- e. Hatred of sin
- f. Turning from sin

3. Why Repentance is Necessary!

Genuine repentance, as the fruit of genuine faith, is necessary for man to be reconciled to God. There are 5 scripturally clear reasons why repentance is necessary for man to be reconciled to God.

1. **Repentance is God’s sovereign command to man.** Repentance is not arbitrary, it is a command of God (Acts 17:30). God has enacted a command to repent – and no sinner will be saved and enter into heaven unless that sinner repents. Why? Because God will not break, change, or modify His own command. God made this very clear to Moses, though He is a God of mercy He will not forgive a sinner who goes on in his 5] sin (Exod. 34:5-7).
2. **Repentance is required for God to fellowship with man.** A righteous, holy and pure God cannot fellowship with sinful man (II Cor. 6:14). God will not justify a man who is an unrepentant sinner (Exod. 23:7). Until the sinner repents, God cannot fellowship or commune with man. If God would fellowship with a sinner before repentance then that represents God’s approval of the sinner and the sin he is engaged in. It would be inconsistent of God to go against His righteousness, holiness and purity to pardon and fellowship with a sinner while he continues in sin.
3. **Repentance is required by Christ for the salvation of man.** Christ is the Savior, but He does not save men who do not repent. A king will pardon a rebel if the rebel repents of his defiance and yields himself to the mercy of the king; but a king will not pardon a rebel if the rebel persists in being openly defiant against the king. This truth applies to Christ – He is the “Prince and Savior to give repentance” (Acts 5:30-32), and He will not pardon the man who continues and persists in sin (Rom. 1:18-32).

4. **Repentance is required because sin wrongs God because it is disobedience to His Law.** A sinner breaks the Law of God (Exod. 20:1-20; Matt. 22:34-40). Today a person who breaks a law is held accountable to pay for breaking that law (prison, fine, repayment, etc.). This is genuine in regard to the Law of God. A sinner breaks the Law of God and is accountable to pay for breaking that law (Rom. 3:23, 6:23). Through genuine, genuine repentance a sinner humbles and judges himself before God because he understands that God has every right to destroy him because of his sin.

5. **Repentance is required because if God would save men without repentance, then He must save all men.** Repentance is necessary because man sinned against God (Gen. 2:15-17; 3:6-7, 17; i.e. Rom. 5:12-18). Because of the sinful act of man, God established a plan where He gave man the opportunity to be reconciled to Him through faith in Christ (Rom. 5:10-11; II Cor. 5:17-19) and the fruit of repentance. If God would save man without man repenting, then the entirety of scripture would be foolishness and of no use – and God would not be God. Yet many men do not seek repentance. There are two types of men who do not seek repentance – 1) those who hear the Word of God but their lives do not change, and 2) those that actively rebel against and reject the Word of God and its truth.

The first type of man is the most fearful type of man. They hear the truth of God's Word being proclaimed, but they do not attend church regularly (Heb. 10:25) and their life does not change. When God puts individuals and pastors in their life to exhort them, encourage them, teach them and persuade them to leave their practice of sin in their life and they do not change, it becomes harder and harder for them to repent. That is a fearful position to be in because they will be the ones that experience the truth of Matt. 7:21-23 (eternal punishment and death in hell).

The second type of man is the man who chooses to follow Satan. They ignore and actively reject the truth of God's Word. They will find it hard to repent because they actively move away from repentance. They are ones who "rebel against the light" (Job. 24:13-17). The sinner's heart becomes so hard through their active wickedness (Jer. 8:4-6) that their hearts become like stone (Zech. 7:11-12). A hard heart is where Satan dwells (I Tim. 4:1-2 – "seared conscience"). The hard heart has a seared conscience – and that is when God gives the sinner over to their sin and ceases to pursue them (Rom. 1:28-32). Here is where the unpardonable sin (the sin of unbelief in Christ and the rejection of Christ) comes into existence because the sinner's heart has become so hard and reprobate that it will not repent. The one sin that is unforgivable is unbelief in and the rejection of Christ (John 16:8-11)

4. What Repentance is not!

To understand what genuine repentance is, we must understand what genuine repentance is not. This is an important contrast to know and understand. It has been stated that many people are going to hell because they have been deceived by their belief in a counterfeit (false) repentance.

1. **The first deceit of counterfeit repentance is sorrow for being caught.** This means an individual has no feelings of compunction (uneasiness, anxiety, remorse) while engaged in sin but feelings of great sorrow when caught in sin. When someone is "caught" in sin there is fear, shame, anguish and crisis of conscience; they may believe that they were repentant of sin because of the shame, fear, guilt and humiliation they experienced when caught in sin. Repentance is not a natural fear produced within human nature caused by the breaking of a law or a moral code. Being sorrowful for sin without a change in one's

heart is not repentance; and this is evidenced over time, when things calm down, the sin they were once caught in once again becomes a part and pattern of their life (II. Cor. 7:8-12).

2. **The second deceit of counterfeit repentance is resolving not to sin again when caught in sin.** This means a person may purpose and make a vow not to sin a specific sin again, yet they do not repent (usually the individual is primarily concerned about “outward” sins). Many people cry out to God to help them if they are in a difficult situation or circumstance; then later on they forget their cry out to God and revert back to their sinful ways. Resolution against sin in one’s life often occurs due to a present painful circumstance brought about by an act of sin. This resolution comes not because the sin is evil but because the sin has created painful or embarrassing circumstances. It has been said that resolutions against sin that arise during a storm will die in the calm. With counterfeit repentance man attempts to turn from sin in his own power but he does not turn to God. Counterfeit repentance is ultimately man’s attempt to “manage” an accusing conscience; which often results in man taking pride in a temporary “victory” over one sin.
3. **The third deceit of counterfeit repentance is the keeping of many sinful ways in one’s life.** This means a person may remove the one sin that they were caught in, but leave other known sinful ways in their life alone. A specific sin can be left by an individual (without having a repentant heart) because they keep other sin alive and well in their life. This action is known as the exchange of sin – they remove one sin but keep other sins; which indicates there is no change of heart. Also, a person may remove a sin from their life not because of a repentant heart but because of

prudence; meaning it would not be in a person’s best public or personal interest to continue in a specific sin because it could damage their personal health, or ruin their financial position, etc. When sin is removed from one’s life because of prudent reasons, it is not genuine repentance. In counterfeit repentance man remains alive to the world and dead to Christ (Gal. 6:14; Eph. 2:1-3; 1 Jn. 2:15-17). The counterfeit repenter keeps his heart’s affections for self as self-interest will always be primary in their life.

Counterfeit repentance exists when an individual exhibits a deep sense of sin but without a sense of the mercy and forgiveness in Christ. A counterfeit repentance is blind to the holiness of God. Counterfeit repentance is evidenced where there is a sense of mercy within an individual but they suppress their conviction of sin – and their life does not change. The feeling of being convinced of or knowing of sin in one’s life falls short of genuine repentance (illustrations: 1-King Saul (I Sam. 24:16-22); 2-King Ahab (I Kings 21:25-29); 3-Judas (Matt. 27:3-5)).

5. What Repentance is!

Genuine repentance of sin occurs when the willful acts of sin cease to exist because of the infusion of God’s grace. It is a gift of God and it is a grace of God’s Spirit whereby the sinner is inwardly humbled and visibly reformed. Genuine repentance makes a believer (one who has placed their faith in Christ) open to exhortation with the willingness to humbly receive correction (Psa. 141: 4-5).

Repentance has been defined by the Westminster Shorter Catechism as the following; “Repentance unto life is a saving grace, whereby a sinner, out of a genuine sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience.”

Repentance as defined by John Calvin is as follows; “Repentance . . . is the genuine turning of our life to God, a turning that arises from a pure and earnest fear of Him; and it consists in the mortification (overcoming the desire for sin) of our flesh and of the old man, and in the vivification (giving life to) of the Spirit.” A person must turn to God in His mercy, publicly turn his life around and intentionally turn from sin for repentance to be genuine. It is God’s goodness that leads us to genuine repentance (Rom. 2:4).

Genuine, Godly repentance is evidenced by 6 characteristics.

1. Sight of Sin
2. Sorrow for Sin
3. Confession of Sin
4. Shame for Sin
5. Hatred for Sin
6. Turning from Sin

These characteristics are interrelated and intertwined.

1. **Sight of Sin.** The first characteristic of genuine repentance is the correct sight of sin and the correct view of sin can only come from “opened” eyes (Acts 26: 18 – Paul’s mission given to him by Christ – “to open their eyes in order to turn from darkness to light”). A man must correctly and accurately see sin within himself for what it is before he can truly repent. This was evidenced by the prodigal son in Luke 15:17 when scripture records “when he came to himself” (Luke 15:11-24). When the prodigal son saw himself as a sinner and nothing but a sinner, he was now ready to return home. This is the same course of events today for a sinner before he comes to Christ, he must see himself as a sinner and nothing but a sinner. He must also see the evil in sin. Because this is genuine, the opposite is true, if one cannot see sin and the evil in sin there can be no repentance. Today there are many people who easily see and proclaim the faults and shortcomings of others, but see no fault or shortcoming in themselves. This is the case for the unrepentant sinner. The unrepentant sinner is deceived by self-love, self-

centeredness and spiritual ignorance; they do not see themselves as a sinner. If a sinner does not see evil in their sin, they are not seeing correctly or accurately. Repentance requires that a person sees his sin for what it really is; evil, defiling, wicked, unrighteous, and that his sin is against God (Rom. 1:28-32, 3:20). This is the knowledge of sin; seeing sin as evil, which is the correct sight of sin. The correct sight of sin is needed in order for genuine repentance to occur.

2. **Sorrow for Sin.** The second characteristic of genuine repentance is Godly sorrow for sin (Psa. 38:18). The Hebrew word “to be sorrowful” means “to have the soul crucified”; this must occur in genuine repentance. Repentance without sorrow is a false repentance; a truly repentant heart is sorrowful (II Cor. 7:9-10). This sorrow is not superficial but it is truly the breaking of the heart (Psa. 51:17).

This heart breaking sorrow makes Christ precious; until the heart is full of sorrow it is not fit for Christ. Genuine heart breaking sorrow drives out the desire to sin; heart breaking sorrow makes a way for joy (Psa. 126:5). Godly, heart breaking sorrow is first inward: it is sorrow of the heart that “bleeds” for its sin (Acts 2:37-38). It is a heart that laments for heart-sins such as pride, bitterness, ingratitude, covetousness, lust, etc. (Rom. 7:23-25).

Godly sorrow is sorrow for the offense (act) rather than the punishment (consequence). Hypocrites grieve over the consequence of sin, not the sinful act itself; they sorrow over their sin only when they see punishment coming. The genuine repentant grieves over sin because it was sin against God; he grieves because he has sinned against the free grace of God that rescued him from eternal damnation in hell (Psa. 51:3-4). Godly sorrow for sin must surpass worldly sorrow because it is against God. Godly sorrow for sin must be such that it makes us

willing to let go of sin(s) that personally delight us. When the sorrow for sin within the life of a repentant is strong enough to eradicate the love of sin – that is when genuine repentance occurs.

Godly sorrow is trustworthy in its action because it is the fruit of faith (Mark 9:24). Godly sorrow demonstrates the authenticity of faith. This sorrow for sin can also result in restitution (Luke 19:8) as it demonstrates trustworthiness in its fruit of repentance.

Godly sorrow is continuous; it abides with the genuine repentant. Genuine sorrow for sin abides in the heart of the genuine repentant; because the genuine repentant knows that his heart is wicked and deceitful (Jer. 17:9). Godly sorrow is sensitive; it causes one to weep over sin in one's life. A time for each believer to consider his heart and truly repent of sin is at the Lord's Supper (I Cor. 11:27-32).

3. **Confession of Sin.** The third characteristic of genuine repentance is confession of sin. Confession is self-accusing; when we come before God to confess sin we must accuse ourselves. In genuine confession the repentant sits in judgment and passes sentence on himself (I Cor. 11:31). This confession must: 1) be voluntary, 2) be heart-felt, 3) be sincere, 4) be specific, 5) rightfully identify source of sin, 6) be complete, 7) vindicate God, and, 8) be with resolution.
 - a. **Genuine confession is voluntary** like that of the prodigal son in Luke 15:18; he voluntarily confessed without anyone accusing him.
 - b. **Genuine confession must be heart-felt.** It is one thing to confess sin it is another to feel sin to the point of confession. The heart must deeply resent the sin; the heart must be impacted (Psa. 38:3-5).
 - c. **Genuine confession must be sincere.** Our heart must go along with our confession. The

- hypocrite confesses sin – yet loves it because he continues in it. The genuine repentant is convinced of his sin he confesses and hates the sin he has committed.
- d. **Genuine confession identifies specific sin in one's life.** Natural man can acknowledge that they are a sinner in a general sense – and he confesses sin in a wholesale terms. A genuine repentant identifies and names the specific sin they are confessing.
 - e. **Genuine confession understands the make-up of man by rightfully identifying the source of sin** (Psa. 51:5). The genuine repentant does not blame Satan or the world's temptations; they acknowledge that their sin is wholly from themselves. Man's heart is deceitful and desperately wicked (Jer. 17:9) – it is the source of sin.
 - f. **Genuine confession is a complete confession.** This means there is an acknowledgement of all sin as being against God; it recognizes the consequences of sinful actions taken in spite of knowledge of God's wrath and judgments against sin (Psa. 78:31-32).
 - g. **Genuine confession vindicates God;** we must charge ourselves for the sin and the consequences of sin so God is not blamed. Nehemiah provides the example in Neh. 9:33; as Nehemiah is confessing sin, he vindicates God.
 - h. **Genuine confession must include a resolution not to sin again.** Many times individuals repent of sin only to go back to that sin again. It is vain to confess sin then continue on doing it (Pharaoh – Ex.9:27; 9:34). What king would pardon a man who, after he confessed of treason against king and country, would go out to act a new treason?

Confession is a necessary component of genuine repentance. Unfortunately many people would rather have their sins covered than cured as illustrated by the example of King David dealing with his sin with Bathsheba (Psa. 51) and Achan dealing with his sin of stealing (Josh.7; Prov. 28:13). Many people blame others rather than themselves

for sin in their lives, as illustrated by the example of Adam (Gen. 3:12) and King Saul (I Sam. 15:24). Confession of sin makes the way for pardon, as illustrated by the example of the prodigal son (Luke 15:20) and King David (II Sam. 12:13). God's promise is to pardon and forgive those who confess sin (I John 1:9).

4. **Shame for Sin.** The fourth characteristic of genuine repentance is shame for sin.
- a. **Every sin makes us guilty.** Individuals are not ashamed when doing things right but are ashamed when caught doing wrong. Adam is an example of this as we find in Genesis 3: 7-10. Sin makes us ashamed.
 - b. **Every sin demonstrates our unthankfulness.** Unthankfulness is a matter of shame. We have sinned against God when He has given us no cause to sin (Jer. 2:5). Sin is rebellion against the goodness God bestows on man; such as life, food, clothing, shelter and means are examples of God's goodness. Unthankfulness is a great sin against God (Isa. 1:2) that should cause us shame.
 - c. **Our sin put Christ on the cross.** Our sins put Christ to shame by the ridicule He suffered and His death on a cross. He became sin for us (II Cor. 5:21). Should not our sin put us to shame before Christ our Savior?
 - d. **Every sin demonstrates our cooperation with Satan.** Sin is conceived by our own will (James 1:13-15); but this sin is empowered by Satan (source of temptation – John 13:2, Acts 5:3). Shame should occur when we realize that we are cooperating with Satan, not living in victory in Christ.
 - i. **The sin of a believer is worse than the sin of an unbeliever.** As a believer we know the price Christ paid for our sin; to willfully sin against God after salvation is

an act of treason and rebellion; which is a cause for shame (illustration – Acts 5:1-11).

- ii. **The sin of a believer is worse than the sin of a demon.** Christ did not die for the fallen angels (demons); He died that man may have eternal life through His death and resurrection (Rom. 5:8; I Cor. 15:51). We have affronted (disrespected, insulted) and disparaged (belittled, discredited) Christ's blood by our sin – and this should cause us to be ashamed of our sin.
- e. **Every sin demonstrates folly (foolishness).** Individuals who sin are fools; they demonstrate foolishness (Jer. 4:22). Is not a person who believes in and acts on a temptation before a promise a fool? Is not a person who acts upon their selfish desires instead of their gratefulness for salvation a fool? Mankind should be ashamed of their actions in light of what Christ has done for them to provide a means of salvation.

Shame for sin is a characteristic of genuine repentance. Genuine repentance cannot occur without shame for sin. If one has no shame for sin, then they are not a genuine repentant. Scripture tells us that many have sinned away shame in their life (Zeph. 3:5, Jer. 6:15). It is interesting to note that man is the only being that can feel shame; so to not feel shame for sin puts man on the level of animals. Let us have holy shame for our sin before God; the more we are ashamed for our sin today the less we will be ashamed at the Lord's coming (Luke 25: 21-25).

5. **Hatred of Sin.** The fifth characteristic of genuine repentance is hatred of sin. Hatred of sin is two-fold. First, it is a hatred of the attitude and condition of the will that leads to sin; as sin is bitterness, malice, hostility, animosity and hate. Second, it is a hatred of the action

of sin (a loathing of sin); as sin is repugnant, evil, and detestable. What is hatred of sin? First, a genuine repentant is a sin-loather; meaning they are actively reluctant, unwilling, and averse to sin and to sinning. It has been said that Christ can never be loved until sin is loathed (hated) by the repentant; and heaven cannot truly be longed for until sin is loathed (hated) by the repentant. Second, a genuine repentant is a hater of the attitudes and will that leads to sin. Hatred has been defined as anger that is a fully established negative or destructive feeling, thought or practice that is established by long continuity and obsession.

How do we know if we hate sin? First, our spirit (our will) is set against sin; we abhor sin, meaning we have an extreme distaste, repugnance and aversion to sin and seek ways to separate our life from the practice of sin. Second, we understand that to hate one sin means that we must hate all sin (Psa. 119:104); therefore genuine hatred against sin is against sin in all forms (i.e. if you hate one snake, you usually hate all snakes). Third, genuine hatred of sin cannot be appeased or pacified; a genuine repentant cannot be reconciled to sin (purpose to sin) so they can sin again. Fourth and finally, where there is genuine hatred of sin we not only oppose sin in ourselves but in others as well. Christ is our example of this as He threw out the money changers from the Temple (John 2:13-17). There are other scriptures that support this understanding of hatred of sin (Neh. 5:7, 13:17; Psa. 101:7). In conclusion, individuals who have no hatred (natural, basic, habitual dislike; aversion and repugnance) of sin are strangers to repentance (they are not truly repentant).

In contrast to hatred of sin is loving (accepting) sin. Loving sin, in many ways, is worse than committing sin. A believer will commit sin, but it is not (or should not) be willful. Loving sin shows that one's will is in sin; and the more of one's will that is in sin, the greater the sin (Heb. 10:26).

Believers in Christ must understand what is in sin and that should create a hatred of sin. First, it must be understood that sin is a cursed thing because of its origin, Satan, as it is his work (I John 3:8, c.f. Rom. 7:11-13). Second, sin in its nature is against holiness; it dishonors God (Rom. 2:23), it displeases God (I Sam. 2:23), and it crucifies Christ again putting His work to shame (Heb. 6:5-6). Third, sin is the cause of affliction and judgment from God; as God's justice is quiet until sin causes it to be enacted (Luke 12:16-21). The greatest judgment of God on sin is to allow a man to sin without control (Psa. 81:12; Rom 1:28-32). Finally, it must be understood that the consequence of sin is the destruction of the soul (Matt. 16: 25-26, c.f. Matt 10:28).

A genuine repentant must have a holy hatred of sin. They should hate sin infinitely more than they love sin; as sin should not be habitual in the life of a believer. A believer is not sinless, as sin is active and alive in each life, but genuine believers should have an active hatred of sin and not habitually practice sin. Genuine repentance begins in the love of God and ends in the hatred of sin. The genuine repentant hates sin, but loves the person who is a sinner.

6. **Turning from Sin.** The sixth characteristic of genuine repentance is turning from sin. Genuine repentance breaks the bondage of sin in the repentant's life. Turning from sin is forsaking sin (Isa. 55:7). The genuine repentant dies to sin daily; as dying to sin is the life of repentance. Turning from sin is very visible to others observing the life of the repentant, it is like turning darkness into light (Eph. 5:8; illustration – Acts 16:29-34, repentance turned a jailor into a nurse). A genuine turning from sin in the life of a repentant has 5 characteristics.

- a. **It is a turning from sin with the heart.** The heart is the first thing that lives so it must be the first thing that turns to God from sin. If the heart is not turned from sin, it is a lying heart as illustrated by a “treacherous” Judah (Jer. 3:8-11). God desires that the whole heart turns from sin, because genuine repentance does not withhold any portion of the heart for sin.
- b. **It is a turning from all sin.** Genuine repentance turns away from all sin; every sin is to be abandoned and forsaken (Isa. 55:6-7). Just as one who would hide a traitor in their house makes them a traitor as well; the individual who indulges one sin is a traitorous hypocrite before God.
- c. **It is a turning from sin due to love to God.** A man may restrain the acts of sin in his life due to fear or self-discipline, but a genuine repentant turns from sin because of love to God (because God loves us – I John 4:19; II Cor. 5:14).
- d. **It is a turning from sin and a turning to God.** Counterfeit repentance pretends to turn from sin but there is no turning to God. In genuine repentance there is a definitive turning to God (illustration: Paul – Acts 26:19-20). This is God’s desire and He observes the heart to see its genuine intent (Hosea 7:14-16); God desires a turning to Him.
- e. **It is a turning from sin that does not have a returning back to sin.** Turning from sin means that there is no willful returning back to sin (illustration: Israel – Hosea 14:1-2, 4, 8).

Counterfeit repentance is not lasting because the individual returns back to their sin; and this returning back to sin is a fearful thing because it is against the clear light of scripture. The one who returns to sin, by implication, charges God with doing evil; it is an

outright slandering of God. It is a fearful thing to return to sin after one has “turned from sin” because they are exposed to having Satan take control of their life (Matt. 12:41-45). A genuine turning from sin is to never come near it anymore. Whoever truly turns from sin is a blessed person (Acts 3:19-26).

God’s desire is that we turn from sin (Ezek. 33:11); God would rather have our repentant heart than our blood in judgment. Turning to God is for our own profit. If we turn from our sins to God, it does not profit God, but rather it profits us as we reap the benefits. If we turn to God, He will turn to us (Psa. 86:16-17; Zech. 1:3). When God turns to us all things turn to our good (Rom. 8:28).

6. Means Conducive to Repentance

We know repentance is commanded by God for all men, yet men are reluctant to genuinely repent. Why do men not contemplate repentance? What must they consider (what are the means to repentance)? Do men seriously consider what sin is? Do they consider God’s mercy and God’s judgments? What will they have to answer for if they do not repent? Men do not contemplate repentance because they do not seriously consider their future eternity.

First, man must consider what sin is. Sin is evil and there are 20 characteristics of sin that must be considered and understood.

1. **Sin is withdrawing from God.** Sin is man’s return to the ownership and master of natural man – Satan. Every step forward in sin is a backward step from Christ (Isa. 1:4 - estranged, to turn away, to remove; Jer. 2:5). The sinner, by engaging in sin, voluntarily leaves God and actively rejects Christ and God’s mercy.

2. **Sin is the exact opposite of God.** Sin is the exact opposite of God; sin strikes at God's very being. In the Hebrew, the same word is used to define sin as a committing of sin is also used to define rebellion against rule. Sin is action contrary to God and God's commands (Lev. 26:1, 14-30).
3. **Sin is injury to God.** Sin is high treason against God; sin injures God. Sin is an action of contempt against the laws of God; it is the casting of the law behind one's back (Neh. 9:26). Man's soul belongs to God: He has double claim on it because He created it and He paid for it by the death of Christ. Sin actively steals man's soul from God and gives it to Satan; a soul that rightfully belongs to God.
4. **Sin is deep, penetrating ignorance.** It has been said that all sin is founded in ignorance. If men knew and understood God's holiness, purity and justice, they would not go forward in sin. Natural man proceeds forward with sin and its evil (Jer. 9:3-6) while the repentant man seeks to be holy in their conduct (I Pet. 1:14-19).
5. **Sin is filth.** Sin is filthiness (James 1:21). Sin is filth that is inward in one's being, which defiles the mind and conscience (Titus 1:15-16). Sin can so fill a person with filth that God comes to a point that He cannot stand the sight of that person (illustration: Israel - Zech. 11: 7-17).
6. **Sin is ingratitude.** God's mercies will accuse and bring a reproach on (find fault with) the sinner in the Day of Judgment. God has done much for the sinner in providing him with life and the means to maintain the life given; but often the gift of God's mercy is in vain (Hosea 2:1,8). The question must be asked; did God give you life so you could sin against Him?

7. **Sin debases and degrades.** Man is born as a natural man that is an enemy against God; and sin is in his nature. Man who pursues sin will find that sin degrades a person of their honor (Nah. 1:14). Sin blots man's name from the Book of Life (Rev. 20:11-15, c.f. Matt. 7:21-23).
8. **Sin is infinite loss.** In every sin there is infinite loss; one loses God, one loses peace, and one ultimately loses their soul (Mark 8:34-38; Matt. 10:28). If the soul is destroyed by sin, then why pursue sin? Sin is such a trade (an exchange) that whoever engages in it will be ruined, even ultimately destroyed.
9. **Sin is a burden.** Sin is a burden; it burdens the heart and soul of the sinner (Psa. 38:3-4; c.f. Heb. 12:1). The sinner lives life with the burden and weight of sin dragging down their life; a burden that will ultimately crush and destroy them.
10. **Sin is a debt.** Sin is a debt to God that must be paid (illustration – Matt. 18:21-35). Of all the debts we may owe, sin is the worst and has the worst of all consequences. With other debts, one can declare bankruptcy or receive mercy; but with sin there is no escaping the debt as God knows where to find all who have a debt of sin that must be paid for (Psa. 139:7-12). Death may free a man from payment of a debt, but death will not free a man from the debt created to God for sin; and death is the permanent payment for sin (Rom. 6:23).
11. **Sin is deceitful and creates deceitfulness.** Sin is deceitful (Heb. 3:13). Man's heart is deceitful (Jer. 17:9) because sin is deceitful (Eph. 4:21-22). Sin pretends to please mankind by providing temporary pleasures, when in reality it is deceiving us. Sin courts the imagination of a man and then it kills the man (James 1:24-25; Rom. 6:23).

12. **Sin is bondage.** Sin is bondage that imprisons the sinner (Hosea 13:12). Every man is bound by his own sin, making him a servant to Satan because sin is imperious (dictatorial, domineering, overbearing in command) and tyrannical (unjustly cruel, oppressive, harsh, severe). Sin operates as a law (Rom 8:2) therefore it has power over natural man and natural man does what sin commands him to do (because Satan is the master of sin and natural man – John 8:44). The sinner serves sin and ends up working to meet sin's demands.
13. **Sin is vexation.** Sin vexes meaning it torments, irritates, disturbs and afflicts. This was evidenced by the judgment of God upon Adam and Eve (Gen. 3:16-19). Sin vexes the mind and conscience of the sinner because it causes him to become unbalanced and he obsesses on sin, which eventually brings forth death (James 1:24-25, e.g. Zech. 5:1-4).
14. **Sin is absurd.** Sin is totally senseless; it is foolish and contrary to all reason and common sense. Sin gratifies Satan; and it is an offense to God. Men become senseless when they sin, as evidenced by how they make sin a sport. Sin causes men to strive to make other men sin, and they are happy and pleased when other men engage in sin. Such men are fools (Rom. 1:28-32).
15. **Sin is spiritual death.** The life of sin is the death of the soul. Man is born as a sinner – born dead in trespasses and sins (Eph. 2:1-2). Man in this condition has no sense of God or their sin (Eph. 4:17-19). The condition of spiritual death within the sinner continues to be aggressive, just like decay, until repentance occurs.
16. **Sin is damnation.** Sin without repentance leads to a final and eternal damnation in hell (Rev. 20:11-14). The wages of sin is death (Rom. 6:23). Sin is like oil and God's judgment is fire – sin fuels the unquenchable fire of hell (Mark 9:43-48, e.g. Isa. 33:10-14).

Observations on what sin is....

17. **Sin is a hazard.** Sin is a hazard (an unavoidable danger and risk) because it puts man's soul at risk of eternal death. Sin is like a poison, when it is introduced into the body it exposes the person to death. One sin cost Adam his life and expulsion from the garden. One sin of the angels cost them an existence in heaven. One sin cost Saul his kingdom. For the man who habitually practices sin, the question is: Will God spare his life for one more day?
18. **Sin is cruel.** When you sin, you attack your soul (you beat up your soul). When you sin, you are literally killing yourself. If the soul could cry out when you sin, it would be crying out that it was being murdered.
19. **Sin is spiritual disease.** Sin functions like a disease. Sin is with a sinner like a disease is with a sick man – it affects the entire body and life. Sin is like distemper (disease of the mind) which causes the life and mind of a man to be in disorder, disturbed, and deranged. Sin causes men to lust and obsess, which has drastic consequences. If sin was viewed as a disease that kills, it would not be cherished by man.
20. **Sin is a cancerous, malignant disease that spreads.** Sin not only hurts the individual who is sinning, it also hurts others. Sin, when it is practiced, serves as an example to others to practice sin. One sinner can defile many by their public example of sin. In reality, if you (as a believer) are practicing sin in your life, there may be many in hell because they followed your example in rebelling against God.

Second, man should consider God's mercy. Man many times does not consider the mercy God has provided them; "do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance," (Rom. 2:4). Do we consider the mercies that God has shown us? God's mercy has always been a screen between us and danger/judgment (Psa. 94: 16-19). Should not God's mercy lead us to repentance? God is a bountiful benefactor – we are or have been enemies of God, yet God has provided for us. God has been kind to us not giving us what we rightly deserve. God labors to provide mercy to us so that our hearts would be broken by the mercy He has shown us. For the chosen of God, He has and continues to show mercy; when He has every right to judge harshly. All that we get from God each day is mercy – whatever pain, pleasure, good or bad fortune that comes our way is a demonstration of God's mercy. (Rom. 9:16; I Pet. 1:3). Whatever the timing or form of God's mercy, as believers, we never raise above the status of being beneficiaries of God's mercy; we are always utterly dependent on what we do not deserve. If anything should move us to tears, it should be the demonstrated mercy of God in our lives.

Third, man should consider God's judgments. Man often ignores or dismisses God's discipline and judgment in their lives. God often does judge sin in a man's life while here on earth, but such judged men continue to go forward with sin. God sends judgment so man can come to Him in repentance (Micah 6:9-16). God's judgment of sin is meant to humble sinful man to break away from sin and turn to righteousness (illustration – Dan. 4:27). God uses judgment of sin to stop men from sinning and to move them toward repentance (Amos 4:6-11). God is patient and waits for man to repent; but there comes a time when God's longsuffering ends (Jer. 8: 4-6; Rom. 1:18-32). If man does not repent when God judges sin in a man's life, then such a man stands in contempt of God and by that action they bid God to send more judgment into their life (illustration – Isa. 22:8-14). God's judgment of sin in our life should cause us to seek repentance; and to not repent when God's judgment is upon us means that we are asking God for greater judgment in our life.

Fourth, man should consider what they have to answer for if they do not repent. In consideration of this fourth question, there are two considerations that must be examined.

First, the unrepentant unbeliever will one day be faced to answer the question why they did not repent as God had commanded them (Acts 17:29-31). For the unrepentant man, all their sin must be accounted for at the last day when they stand before God to answer in their own person for their sins against God – and there is no advocate or counsel allowed to plead their case for them (Rev. 20:11-15). For sinful man, now is the time to think about how you will stand before God and give an account of yourself (illustration – Job. 31:14). Today is the day of repentance, now is the time before it is too late.

Second, the repentant believer will also one day stand before God to give an account of themselves and the life they have lived (II Cor. 5:10; Rom. 14:10-12). They will not have to answer for sin in their life as Christ will answer to God for them (He is the Advocate for the genuine repentant before God; I John 2:1-2) because His blood has washed away all their sin (II Cor. 5:17-21). God's grace through faith in Christ (Eph. 2:8-10) saves the genuine repentant (illustration – Jer. 50:20). Yet even in the life of a believer, today is the day of repentance, now is the time to repent of sin in our life so we may live a life of righteousness before others (Rom. 6:1-4).

7. Motives for Repentance

Repentance is necessary for all men. God commands all men to repent (Acts 17:30). Yet many men do not genuinely seek repentance because they are not motivated to seek genuine repentance. Men have deceived themselves into believing repentance is not necessary in their lives, yet without repentance man is condemned to hell under God's righteous judgment. Why should men seek repentance?

1. **Repentance reconciles man to God.** Repentance is delightful to God because it ascends to God from a broken heart (Acts 2:37-40). No prayer touches God like the prayer that comes from a broken heart that is touched with the sense of sin and sorrow for sin in one's life (Luke 18: 10-14).
2. **Repentance makes the heart fit for service to God.** Repentance is required to mold the heart of man to fellowship with and serve God. Lead as a metal lump is useful for a weight but little else, but when it is melted by heat it becomes molten and able to be cast into a mold for multiple uses. So is the heart; a heart hardened by sin is of little use, it is a hardened lump; but a heart becomes molten (pliable) when it is repentant it becomes a heart fit for service to God (i.e. Paul's conversion, Acts 9:1-20). A hard heart is the worst heart because it is not pliable – it is a heart of stone that heat cannot melt (Ezek. 36:26). The hardness of man's heart grieves Christ (Mark 3:1-6). It has been said that "a hard heart is the anvil on which the hammer of God's justice will striking throughout all eternity." A repentant heart is pliable; it submits to God's will and answers His call.
3. **Repentance is desired by and sought after by God.** Repentance is desired by God and it delights God. God esteems the broken heart above all things (Psa. 51:7-17). God hears the repentant heart (Psa. 6:1-4, 8-9). Repentance, though bitter and painful for the repentant, is desired by God because it produces joy and peace in the heart of the repentant because of the reconciled relationship with God. The heart is never tenderer to the desires of God than when it is repentant.
4. **Repentance enacts God's mercy.** Repentance enables God's mercy to be specifically bestowed upon the genuine repentant for sin in their life. God's mercy upon the genuine repentant unravels and expunges sin and makes sin as if it never occurred; sin and its judgment is cast away (Isa. 1:18).

Christ provides the example of this in Matt. 18:21-22, when He commands us, as believers, to forgive others; if Christ commanded us to forgive, how much more will He forgive us our sin when we truly repent (the repentant is justified)!

5. **Repentance enables God's blessing.** Repentance is a returning to God. Such a returning to God allows God to bless the repentant; the repentant is enriched by God's grace through greater understanding of Him and His word (II Cor. 3:16), through the leading and fruit of the Holy Spirit (Gal. 5:18, 22-26), and through blessings (Joel 2:12-14, 17-19; Job 22:21-27). In contrast, sin blocks God's blessing (Hag. 1:5-7).
6. **Repentance brings joy in heaven.** As praise is the music of heaven, repentance is the joy of heaven. When men reject the offer of salvation and die in their sin, Satan is delighted; but when men accept the offer of salvation by repentance this creates joy in heaven (Luke 15:10).
7. **Repentance brings reward in heaven.** Repentance is bitter but it yields future rewards in heaven. Repentance brings everlasting life in heaven and all that it provides for eternity (I Cor. 2:9; Rom. 6:22-23). God will bring the genuine repentant from an imperfect life assaulted by sin into a perfect life of peace, security and joy (Rev. 21:3-4).
8. **Repentance prepares one for the Day of Judgment.** God will judge all men for the life and time God has given to them (Acts 17:30-31). The repentant (Rom. 14:10, II Cor. 5:10) and the un-repentant (Rev. 20:11-15) will all stand before God and give an account of their life and time that God has given them. For those who did not genuinely repent during their life, God will judge (Matt. 7:21-23; Rev. 20:11-15).

9. **Repentance can save a nation.** Genuine repentance of a people can stay God's judgment on a nation that ultimately saves the nation (Jonah 3, I Kings 21:29; i.e. II Chron. 7:14).

All men should seek repentance as God has commanded it; and one day all men will stand before God and give an account to Him for the obedience to that command or to the rejection and rebellion against that command.

8. Time of Repentance

Repentance is necessary for all men, yet men have a natural tendency to procrastinate and put off repentance. Men often say, "the time has not come", just as Haggai wrote in Haggai 1:2 concerning the nation of Israel's attitude in building the Temple. Men often have good intentions to repent when they have been convicted of sin, but they delay repenting until it is too late and their intention is never executed. Unfortunately many are in hell today that purposed to repent but delayed until it was too late. If we feel the leading to repent, we should do so at that time and without delay. Here are some reasons not to delay in engaging in genuine repentance.

1. **Now is the time for repentance.** "Now is the accepted time" is the key action item for repentance as Paul indicated in II Cor. 5:20-21 – 6:1-2. Today is the time for repentance, not tomorrow. If your heart is leading you to repent, do so immediately without delay.
2. **It is dangerous to put off repentance.** It is dangerous to delay repentance when the heart is led to repent (Luke 13:3-5). It is dangerous to procrastinate when it comes to repentance because the longer we allow sin to remain unconfessed the harder we will find it to repent because we become calloused to repentance. Delay strengthens sin and hardens the heart; and there comes a day when God's grace is no longer available to man (Rev. 22:8-11). Delay is often based on faulty thinking that we know the length and time of

our life, and by doing so we deceive ourselves to delay until a later day. What security do we have that we will live another day when we know that we are moving forward daily to our end (Psa. 39:5, 103:15)? It is dangerous to delay repentance when death can come to us suddenly and without warning; we are not guaranteed tomorrow. We are admonished by the writer of Hebrews to respond to God's conviction to repent "today" (Heb. 3:7-8, 12-15); we are to repent without delay.

3. **Repentance without delay yields peace and reward.** Many people have delayed repentance until a later time. But such a delay in repentance causes man to lose out on peace and reward. Men often wish that they had acted differently when they were younger. Unbelieving men will be held accountable for their rebellion against God's command to repent (Acts 17:30) when they stand before God (Rev. 20:11-15, i.e. Matt. 7:21-23) and are sentenced to an eternity in hell where there is no peace or reward only pain, loneliness, isolation, and anguished torment. Believing men will be held accountable for any delay in repentance (Matt. 12:36; Rom. 14:7-12; I Cor. 3:10-15; II Cor. 5:9-11); but we have an Advocate in Christ before God (I John 2:1-2) and our reward is an eternal life of peace, joy, fellowship without sin, stress or sorrow (John 3:16). Also, any delay in repentance takes away time from serving God and bringing Him glory in one's life. When men repent they give God the first-fruits of their life because their heart is sensitive to His leading. The more men honor God with their life after genuine repentance the greater He is glorified and the greater is the reward (Matt. 25:14-30; Luke 19:11-27).

There is no good reason to delay repentance when the heart is convicted to repent; there are only sinful reasons to delay repentance. There are only detrimental consequences for delaying repentance and there is great reward for an immediate response to repent.

9. Effects of Repentance

Genuine repentance generates genuine effects in the life of the repentant. In II Cor. 7:9-11 Paul outlines the genuine, observable effects of genuine, authentic repentance (“fruits worthy of repentance” – Luke 3:8).

2 Corinthians 7:9-11 (KJV)

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. ¹¹ For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

2 Corinthians 7:9-11 (NIV)

⁹ yet now I am happy, not because you were made sorry, but because your sorrow led you to repentance. For you became sorrowful as God intended and so were not harmed in any way by us. ¹⁰ Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death. ¹¹ See what this godly sorrow has produced in you: what earnestness, what eagerness to clear yourselves, what indignation, what alarm, what longing, what concern, what readiness to see justice done. At every point you have proved yourselves to be innocent in this matter.

1. **Diligence (carefulness / earnestness):** Repentance creates a commitment to righteousness. The Greek word (“spoude” means diligence) used here means earnest eagerness (a

commitment to shun; being motivated to keep away from, to take steps to avoid). Diligence is the earnest eagerness to aggressively pursue righteousness, no matter the cost. Diligence ends indifference and complacency to sin and evil.

2. **Clearing (eagerness):** Repentance creates a motive to seek God’s mercy (Psa. 139:23-24). Clearing is the desire to clear one’s name of sin and the stigma that willful sin causes in one’s life. The repentant will not let sin fester within his conscience but will judge himself and will cry out to God, in the name of Christ, for mercy. The language implies that the repentant will continue to seek God’s mercy until he has gotten his pardon and he is cleared of guilt in his conscience. Clear means pure/holy; meaning the genuine repentant demonstrates the integrity of their repentance by the commitment to purity and holiness in their life. Clearing, in genuine repentance, is outwardly demonstrated in one’s public life for all to see and that public demonstration is without shame.
3. **Indignation:** Repentance creates anger over sin within one’s life. Repentance leads the repentant to indignation over sin; it is anger over sin in one’s life and displeasure in the shame that this sin has brought to the Lord’s name, His work, and His people. The genuine repentant is disturbed, upset with himself for the sin within his life (Psa. 73:21-24). God is pleased when we become indignant over sin in our life.
4. **Fear (alarm):** Repentance creates fear (alarm) in the heart of the repentant (Prov. 16:6). Repentance creates a strong reverence toward God because God is the One who is offended by sin; and it is God who chastens and judges sin in the life of a believer (Heb.

12:5-11). The repentant heart should always be full of fear (Prov. 28:14); he should be afraid to sin and should be afraid of God's chastening and judgment of sin. The genuine repentant fears and seeks not to sin willfully (Gal. 6:7-8); the sinner continues to sin and has no fear of God and His judgment (Num. 32:23).

5. **Vehement Desire (longing):** Repentance creates a strong desire to not sin again. The genuine repentant desires more power against sin and to be released from sin in his life; there is a strong desire (yearning, longing for) to restore their relationship with God – the one who they sinned against. The repentant desires to be freed from corruption (Rom. 7:24) and desires to be with Christ.
6. **Zeal (concern):** Repentance creates zeal (enthusiastic diligence, eager desire, fervor). Zeal means loving someone or something so much that one despises anyone or anything that harms the object of that love. Zeal is the force that animates the spirit to do right – it causes fervency. Zeal makes the repentant heart to persist in Godly sorrow. Zeal carries a man above himself for God's glory because it emboldens one during trials, oppositions, temptations, discouragements, and danger. Vehement desire and zeal are fit together to show that genuine repentance results in zealous endeavors. As fear is a bridle to sin, zeal (loving so much) is a spur to righteousness. Genuine repentance is inseparable from loving God (Jude 21).
7. **Vindication (revenge/readiness):** Repentance creates a pursuit to crucify sin in one's life (Gal. 5:24). The genuine repentant pursues sin in his life with malice with the intent to destroy sin and seeks to have the sin in their life avenged (vindicated). Avenging sin in the life of the genuine repentant means that they seek to see justice accomplished in their life no matter the cost – that is vindication. The repentant no longer tries to protect themselves but seeks to

see that the sin in their life is avenged – no matter what it may cost. It has been said that the genuine child of God seeks to be vindicated of their sins that have dishonored God the most.

These 7 effects outlined in II Cor. 7:9-11 are the fruits of genuine repentance in one's life. The effects of genuine repentance result in the aggressive pursuit of holiness in one's life. If these observable effects are not demonstrated publicly in one's life, then it is a counterfeit repentance. If these observable effects are demonstrated publicly in one's life, then it is genuine repentance, which is never to be repented of (II Cor. 7:10). Yet ongoing repentance is absolutely necessary in the life of a genuine believer in Christ as genuine repentance is the ongoing action of conforming and adjusting our affections and our will to the Word of God and His commands; and in so doing bearing the fruit of the Spirit (Gal. 5:16-26; Eph. 5:8-10).

10. Conditions Exhibiting Repentance

We know repentance is commanded by God for all men, yet men are reluctant to genuinely repent. What are the appropriate conditions of the heart within a man that are needed in repentance?

First, man should check and understand the condition of their heart, is it penitent or impenitent? Penitent means being contrite and sorrowing for sin that produces an openness and willingness to being reconciled to God. Impenitent means feeling no regret for sin resulting in no desire or willingness to being reconciled to God. You are either in one condition or the other – there is no middle ground. If a man continues in his impenitency, then he forsakes Christ and His mercy and will forever experience pain, suffering, and judgment in hell (Rom. 6:23; Rev. 20:11-15, 21:8). But, if a man places his faith in Christ and repents of his sin, then he is Christ's and he is reconciled to God

experiencing peace, joy, and heaven forever (Rev. 21:1-7). Compare the fate of the penitent man who places his faith in Christ and repents to the fate of the impenitent man who rejects Christ and does not repent of his sin. Which one is the better fate? What is the condition of your heart?

Second, man must intentionally determine to leave sin. Man is often sorrowful that they have been caught in sin, but they do not intentionally determine in their heart to leave sin. Often men wish to leave sin but they put no effort to actually leave sin; they do not intentionally resolve to exercise their will and choose to leave sin. A repentant man who is reconciled to God through faith in Christ intentionally chooses to leave sin (Psa. 119:105-112). Until we make this an imperative resolution in our life (Phil. 4:8-9; II Tim. 2:21-22), sin will continue to gain ground in our life bringing us to defeat every time. It is no wonder that that he who has not resolved to be an enemy of sin is conquered by it.

Third, man must intentionally pray for repentance. A repentant man looks to God for repentance, it is his prayer to God – as God desires that all men come to repentance (Acts 17:30; i.e. Acts 3:19). We are to pray to God for a repentant heart; it is His gift to us (Acts 11:4-18). We are to pray to God for a repentant heart because He has promised to answer that prayer (Psa. 51:17; illustration - Ezek. 36:22-27; Jer. 24:4-7). Our prayer should be:

“Lord, have mercy on me. Give me grace to repent! Lord, give me grace to return to You with my whole heart!”

Fourth, man must see himself as God sees him. A condition of repentance is that we see ourselves as God sees us. Job is our example that we are to follow – Job. 42:1-6. Job, after he had observed God’s glory and purity, repented and humbled himself before God – because he saw himself as he really was and he abhorred what he observed. Are we truly honest with ourselves in comparing “us” to the holiness and purity of God? If we are, there is only one thing that can occur – and that is repentance.

Fifth, man must seek to build faith. Faith (confidence/belief) breeds union (the uniting of two things) of a man with Christ; and there is no real separation from sin in the life of a man until there is union with Christ. This is illustrated by the unbelief of the nation of Israel (no faith in Christ as Messiah-Rom. 11:7-10) as Paul explained in Rom. 11:19-24. The unbelief of the Jews caused them to be “branchesbroken off” (Rom. 11:17). Therefore, those who believe in Christ are the ones who are “grafted in” (Rom. 11:17). They are saved by faith in Christ (Eph. 2:4-10, it is the gift of God; as it is God who takes the initiative and exerts life-giving power to awaken and unite sinners with His Son. Only through union with Christ (Col. 2:10-12) can we who are hopelessly dead in sin receive eternal life. Yet we need to daily build our faith in Christ, and just as the father of the child in Mark 9:24 cried out, we need to cry out daily to Christ – “Lord, I believe, help my unbelief!” As our faith in Christ grows it should drive us and motivate us to repent of sin in our life (Heb. 11:1, 6; II Cor. 5:7; Eph. 6:16).

11. Impediments to Repentance

We know repentance is commanded by God for all men, yet men are reluctant to genuinely repent. What is the cause of men not seeking repentance? Why do we not see genuine repentance in the lives of men? There are 10 reasons that act as impediments to genuine, genuine repentance.

1. **Men do not comprehend that they need to repent.** Often men think everything is well with them and they cannot think of any sin they need to repent of (ex. Laodicean church – Rev. 3:15, 17, 19). Men often do not see or recognize sin in their life; sin deceives men making them blind to their need of repentance (ex. Israelites – Mal. 3:7).

2. **Men think that repentance is easy to do.** Men have been led to believe that repentance is as simple as a prayer to God – “Lord, have mercy on me” (illustration – Luke 10:25-37). While such a prayer is genuine it is not representative of the reality of genuine repentance, therefore man can be deceived by a perceived simplicity of repentance. Such rationalistic thinking can lead a person to become bold in sin because they believe that a simple prayer of words, without a change of heart, will rescue them. When a man willfully seeks to satisfy his lust – his desire for sinful pleasure – rather than follow Christ and His commands, then sin has power over him and genuine repentance does not occur when he offers up a simple prayer of words for mercy without a change of heart and life.
3. **Man presumes on their perception of God’s mercy.** God is a merciful God, but because of God’s mercy men presume that they can go on in sin (Rom. 5:20 – 6:1; “Christ died for sin therefore I have no need, as sin shows God’s grace”). There is mercy with God for man, but God’s mercy is shown so man may fear Him, not that man may go on sinning (Psa. 130: 3-4). Can man expect mercy when they willfully sin? God will not show mercy to those who willfully sin just because He is a God of mercy (Mal. 4:1-2).
4. **Men experience pleasure and delight in sin.** Man knows there is danger in sin but there is also pleasure and delight in sin. Often the danger in sin does not create the proper fear in man to deter him from seeking out the pleasure and delight sin temporarily brings (II Thess. 2:9-12). The love of and delight in sin by man deceives and hardens the heart. In genuine repentance there is grieving over sin; so how can one grieve for that which he loves? He who delights in and loves sin will hardly pray against it.
5. **Man is not willing to exercise the labor and commitment required for repentance.** As stated before, men often do not comprehend their need for repentance and they often

believe that repentance is an easy thing to do, but if or when they see their need of repentance they often do not act on that need because of the intentional commitment and labor that genuine repentance requires. God has created a world where labor and diligence is required to live and survive and that is the reality of genuine repentance; it requires labor and diligence on the part of man. Satan desires that man be lazy and slothful (Prov. 19:15-16, 24); so men who rest in their apathetic state will find that their lack of labor in genuine repentance will lead them to an eternal hell with Satan (Matt. 7: 21-23). Genuine repentance (to change one’s mind for the better, heartily amending one’s life with abhorrence of one’s past sins; to turn to, to cause to return, to bring back, to turn one’s self about, conversion) requires intentional labor and commitment.

6. **Men believe that repentance will take away joy and happiness in life.** To believe that repentance will take away joy is a mistaken, misplaced belief; a misplaced belief that is established by a love for the material, temporal world. Repentance does not crucify joy but rather clarifies and enhances joy because it frees the heart from the burden of sin. It has been said that worldly joy is a “pleasant frenzy” that has only a temporary effect. Genuine repentance results in joy in righteousness (Rom. 14:17-18). Truly repentant individuals are truly joyful and pleasant to be around. Who should not rejoice the most but the repentant because God dwells with the repentant heart (Isa. 17:15)?
7. **Men believe that their sin is too great and they have no hope; they despair.** Men can believe that their sin is too great and they are beyond repentance. Such thoughts can lead to deep despair. This is illustrated by the Israelites in Jer. 18:11-12, when they responded

to Jeremiah's message from God to turn from their evil ways with the response; "That is hopeless." When we recognize sin in our life, we often run from God – and that is dangerous because despair and discouragement results in the rejection of God's mercy. God loves the repentant heart (Joel 2:12-13) and shows His mercy to the repentant man for He is a God of mercy (II Cor. 1:3, e.g. Ex. 33:17-19); He is a God of compassion, as illustrated with Israel (Hosea 11:8-9). No sin is so great that God cannot forgive; He is a God of mercy and compassion.

8. **Men believe (and hope) that God will not punish their sin.** Men often deceive themselves into believing that God will not punish them for their sin. Often God does not immediately judge sin in the life of man; and man takes that delay in judgment to mean that God will not judge them for their sin (Psa. 10:4, 11). God is longsuffering, but men often take God's patience to mean that they can delay in their repentance. God does take notice of the time that men delay in their repentance (Rev. 2:20-21); and the sin of delaying repentance will result in an increase in God's judgment on man for the sin that is not repented of.
9. **Men fear the reproach and ridicule of others when one repents.** Men often think about what others will think if they repent of sin, since genuine repentance results in a public change of life. When one repents the one thing they should not think about is what men may say or do; the wicked sinners will ridicule the repentant, but the believing saints will encourage the repentant. It is better that sinner's ridicule you for repenting than to have God judge you for not repenting. It has been stated: "If you cannot bear a reproach for your faith in Christ, then never call yourself a Christian; for a Christian shall suffer for Christ."
10. **Men love the world immoderately (excessively).** Men love the world and the things of the world so much that they do not consider repentance or will not repent. They would rather seek temporary things of this world than seek

repentance and the fruit of repentance (Luke 14:15-24). Too often men love the world excessively (with total focus, without bounds) devoting their time and energy to gaining prestige, money or what money can buy rather than repent. This bondage to the world and its temporary gain will ultimately result in God's judgment on the unrepentant.

12. Final Thoughts on Repentance

Faith and repentance are inseparable companions. Justification is by faith and faith alone (Eph. 2:8-9). Repentance is commanded by God (Acts 17:30). Repentance is the fruit of faith, the evidence of genuine faith. Each individual is responsible for their choices before God. For the unrepentant unbeliever they will spend eternity in hell for their choice. For the repentant believer they have placed their faith in the Christ and His sacrifice on the cross (Heb. 10:12-14); the shedding of His blood to satisfy the righteous demands of God the Father.

As believers in Christ we have complete forgiveness and cleansing of our sin, along with a restored fellowship with God. This is possible because of the blood of Christ atones for the soul (Lev. 17:11, Heb. 9:22); and it cleanses from all sin (I John 1:7; I Pet. 1:18-19). Through faith and repentance we apply the shed blood of Christ by honestly and sincerely confessing and forsaking our sin (I John 1:9; II Cor. 7:10; I Cor. 11:31). An honest confession of sin calls the sin out by name (Prov. 28:13); and it means forsaking in (turning away from sin – Acts 3:19, Psa. 51:17). Sin that is not forsaken has not been honestly confessed; as honest confession that pleases God must involve the will and it's intentional turning away and forsaking sin.

13. Steps of Action to Repentance

- 1) Pray the prayer of the psalmist (Psa. 139:23-24).
- 2) Be brutally honest with yourself and with God.
- 3) Agree with God about sin and need in your life – as He reveals them to you.
- 4) Confess each sin with a willingness to forsake (turn away from) it (I John 1:9; II Cor. 7:9-11).
- 5) Renew your mind through prayer, meditation, and application of God's Word (Rom. 12:1-2).
- 6) Create sensitivity to your need of an ongoing intimate relationship with God / Jesus Christ and your need for ongoing revival in your heart and mind (Psa. 51).

14. Repentance:

Scripture to be Studied and Questions to be Answered

1. **II Cor. 5:17 – Salvation**
 - a. Have I genuinely repented of my sin?
 - b. Have I placed all my trust in Christ alone to save me?
 - c. Have I completely surrendered to Christ as Master and Lord of my life?
2. **Psa. 119:97, 140 – God's Word**
 - a. Do I love God's Word?
 - b. Do I have consistent and meaningful personal devotions?
 - c. Do I apply God's Word to my everyday life?
3. **Isa. 57:15 – Humility**
 - a. Do I agree with God in confession of sin?
 - b. Am I quick to admit to others that I was wrong?
 - c. Do I rejoice when others are praised and I am unnoticed?
 - d. Do I esteem others better than myself?
4. **Heb. 13:17; I Sam. 15:22 – Obedience**
 - a. Do I consistently obey what God wants me to do?
 - b. Do I consistently obey human authority God has placed in my life?

5. I John 1:9 – Pure Heart

- a. Do I confess sin by name?
- b. Do I confess as God convicts me of sin?
- c. Am I willing to give up all sin for God?

6. Acts 24:16 – Clear Conscience

- a. Do I seek forgiveness from those I have wronged or offended?
- b. Is my conscience clear with every man I interact with?

7. Matt. 6:33 – Priorities

- a. Is God first in my life – in schedule, work, and activity?
- b. Does my checkbook reveal that God is first in my life?
- c. Is my relationship with God my highest priority?
- d. Is my relationship with my family a higher priority than work?

8. Col. 3:12 – Values

- a. Do I love what God loves and hate what God hates?
- b. Do I highly value the things that please God?
- c. Are my affections and goals fixed on eternal values or temporal values?

9. Phil. 3:7-8 – Sacrifice

- a. Am I willing to sacrifice whatever is necessary to see God work in my life and church?
- b. Is my life characterized by genuine sacrifice for the cause of Christ and the gospel?

10. Gal. 5:22-25; Eph. 5:18-21 – Spirit Control

- a. Do I allow Christ to be Lord of every area of my life?
- b. Do I allow the Holy Spirit to control my life each day?
- c. Is there consistent evidence of the fruit of the Spirit in my life?

11. Phil. 1:21-23 – First Love

- a. Am I as much in love with Jesus Christ as I have ever been?
- b. Am I thrilled with Jesus as the object of my love, filled with joy and peace?

12. Acts 5:29; Matt. 10:28 – Motives

- a. Am I more concerned about what God thinks than about what others think?

- b. Would I pray, worship, give, serve, and meditate as much if nobody but God noticed?
- c. Am I more concerned about being accepted and praised by men than I am about pleasing God?

13. Eph. 5:24 – Moral Purity

- a. Do I keep my mind free from things, events, stimulations that are not morally pure?
- b. Do I keep my conversation, thoughts, and behavior pure and above reproach?

14. Col. 3:12-13 – Forgiveness

- a. Do I seek to resolve conflicts as soon as possible?
- b. Am I quick to forgive those who hurt and wrong me unfairly and without cause?

15. Matt. 5:23-24 – Sensitivity

- a. Am I sensitive to the conviction of God and the Holy Spirit?
- b. Do I respond quickly in humility and obedience to the conviction of God and the Holy Spirit?

16. Rom. 9:3; Luke 24:46-48 – Evangelism

- a. Do I have a burden for lost souls?
- b. Do I consistently witness for Christ?

17. I Tim. 2:1 – Prayer

- a. Do I faithfully pray for the needs of others?
- b. Do I pray specifically, faithfully, fervently for revival in my life, my church and our nation?

15. Evidences of Genuine Repentance

Through faith and repentance we should seek to honestly and sincerely confess and forsake our sin (I John 1:9; II Cor. 7:10; I Cor. 11:31). Genuine repentance of sin within the life of an individual calls sin out by name (Prov. 28:13), and then the repentant believer, through the act of the will, forsakes sin (Acts 3:19, Psa. 51:17). Sin that is not forsaken has not been honestly repented of as one must intentionally take action to “put off” the sin and “put on” Christlikeness in genuine repentance.

Ephesians 4:22-24 (NIV)

²²You were taught, with regard to your former way of life, to put off your old self, which is being corrupted by its deceitful desires; ²³to be made new in the attitude of your minds; ²⁴and to put on the new self, created to be like God in genuine righteousness and holiness.

Romans 13:14 (NIV)

¹⁴Rather, clothe yourselves with the Lord Jesus Christ, and do not think about how to gratify the desires of the flesh.

“**Put Off**” (Eph. 4:22) “**Put On**” (Rom. 13:14; Eph. 4:23-24)

1. *Put Off* – *Lack of love* (I John 4:7-8,20); **Put On** – **Love** (John 15:12)
2. *Put Off* – *Judging* (Matt. 7:1-2); **Put On** – **Search my heart** (John 8:9; 15:22)
3. *Put Off* – *Bitterness* (Heb. 12:15); **Put On** – **Forgiving** (Eph. 4:32)
4. *Put Off* – *Unforgiving spirit* (Mark 11:26); **Put On** – **Forgiving spirit** (Col. 3:13)
5. *Put Off* – *Selfishness* (Phil. 2:21); **Put On** – **Self-denial** (John 12:24)
6. *Put Off* – *Pride* (Prov. 16:5); **Put On** – **Humility** (Jam. 4:6)
7. *Put Off* – *Boasting/conceit* (I Cor. 4:7); **Put On** – **Esteeming others** (Phil. 2:3)
8. *Put Off* – *Stubbornness* (I Sam. 15:23); **Put On** – **Brokenness** (Rom. 6:13)
9. *Put Off* – *Disrespect Authority* (Acts 23:5); **Put On** – **Honor authority** (Heb. 13:17)
10. *Put Off* – *Rebellion* (I Sam. 15:23); **Put On** – **Submission** (Heb. 13:17)
11. *Put Off* – *Disobedience* (I Sam. 12:15); **Put On** – **Obedience** (Deut. 11:27)
12. *Put Off* – *Impatience* (James 1:2-4); **Put On** – **Patience** (Heb. 10:36)
13. *Put Off* – *Ungratefulness* (Rom. 1:21); **Put On** – **Gratefulness** (Eph. 5:20)

14. *Put Off – Covetousness* (Luke 12:15); **Put On – Contentment** (Heb. 13:5)
15. *Put Off – Discontent* (Heb. 13:5); **Put On – Contentment** (I Tim. 6:8)
16. *Put Off – Murmur/complain* (Phil. 2:14); **Put On – Praise** (Heb. 13:15)
17. *Put Off – Irritation to others* (Gal. 5:26); **Put On – Preferring in love** (Phil. 2:3-4)
18. *Put Off – Jealousy* (Gal. 5:26); **Put On – Trust** (I Cor. 13:4)
19. *Put Off – Strife/contention* (Prov. 13:10); **Put On – Peace** (James 3:17)
20. *Put Off – Retaliation* (Prov. 24:29); **Put On – Good for evil** (Rom. 12:19-20)
21. *Put Off – Losing temper* (Prov. 25:28); **Put On – Self-control** (Prov. 16:32)
22. *Put Off – Anger* (Prov. 29:22); **Put On – Self-control** (Gal. 5:22-23)
23. *Put Off – Wrath* (James 1:19-20); **Put On – Soft answer** (Prov. 15:1)
24. *Put Off – Easily irritated* (I Cor. 13:5); **Put On – Not easily provoked** (Prov. 19:11)
25. *Put Off – Hatred* (Matt. 5:21-22); **Put On – Love** (I Cor. 13:3)
26. *Put Off – Murder* (Ex. 20:13); **Put On – Love** (Rom. 13:10)
27. *Put Off – Gossip* (I Tim. 5:13); **Put On – Edifying speech** (Eph. 4:29)
28. *Put Off – Evil speaking* (James 4:11); **Put On – Good report** (Prov. 15:30)
29. *Put Off – Critical Spirit* (Gal. 5:15); **Put On – Kindness** (Col. 3:12)
30. *Put Off – Lying* (Eph. 4:25); **Put On – Speaking truth** (Zech. 8:16)
31. *Put Off – Profanity* (Prov. 4:24); **Put On – Pure speech** (Prov. 15:4)
32. *Put Off – Idle words* (Matt. 12:36); **Put On – Controlled tongue** (Prov. 15:4)
33. *Put Off – Wrong motives* (I Sam. 16:7); **Put On – Spiritual motives** (I Cor. 10:31)
34. *Put Off – Evil thoughts* (Matt. 15:19-20); **Put On – Pure thoughts** (Phil. 4:8)

35. *Put Off – Complacency* (Rev. 3:15); **Put On – Zeal** (Rev. 3:19)
36. *Put Off – Laziness* (Prov. 20:4); **Put On – Diligence** (Prov. 6:6-11)
37. *Put Off – Slothfulness* (Prov. 18:9); **Put On – Wholeheartedness** (Col. 3:23)
38. *Put Off – Hypocrisy* (Job 8:13); **Put On – Sincerity/genuineness** (I Thess. 2:3)
39. *Put Off – Idolatry* (Deut. 11:16); **Put On – Worshipping a genuine God** (Col. 1:18)
40. *Put Off – Left first love* (Rev. 2:4); **Put On – Fervent devotion** (Rev. 2:5)
41. *Put Off – Lack of rejoicing* (Phil. 4:4); **Put On – Rejoicing** (I Thess. 5:18)
42. *Put Off – Worry/fear* (Matt. 6:25-32); **Put On – Trust** (I Pet. 5:7)
43. *Put Off – Unbelief* (Heb. 3:12); **Put On – Faith** (Heb. 11:1, 6)
44. *Put Off – Unfaithfulness* (Prov. 25:19); **Put On – Faithfulness** (Luke 16:10-12)
45. *Put Off – Neglect of Bible* (II Tim. 3:14-17); **Put On- Bible Study** (Psa. 1:2)
46. *Put Off – Prayerlessness* (Luke 18:1); **Put On – Prayer** (Matt. 26:41)
47. *Put Off – No burden for lost* (Matt. 9:36-38); **Put On – Compassion to witness** (Acts 1:8)
48. *Put Off – Bury talents* (Luke 12:48); **Put On – Develop abilities** (I Cor. 4:2)
49. *Put Off – Irresponsibility* (Luke 16:12); **Put On – Responsibility** (Luke 16:10)
50. *Put Off – Procrastination* (Prov. 10:5); **Put On – Diligence** (Prov. 27:1)
51. *Put Off – Irreverence* (Eccl. 5:1); **Put On – Reverence** (Psa. 89:7)
52. *Put Off – Inhospitable* (I Pet. 4:9); **Put On – Hospitable** (Rom. 12:13)
53. *Put Off – Cheating* (II Cor. 4:2); **Put On – Honesty** (II Cor. 8:21)

54. *Put Off – Stealing* (Prov. 29:24); **Put On – Working** (Eph. 4:28)
55. *Put Off – Lack of moderation* (Prov. 11:1); **Put On – Temperance** (I Cor. 9:25)
56. *Put Off – Gluttony* (Prov. 23:21); **Put On – Discipline** (I Cor. 9:27)
57. *Put Off – Wrong friends* (Psa. 1:1); **Put On – Godly friends** (Prov. 13:20)
58. *Put Off – Temporal values* (Matt. 6:19-21); **Put On – Eternal values** (II Cor. 4:18)
59. *Put Off – Love of money/greed*(I Tim. 6:9-10); **Put On – Love of God** (Matt. 6:33)
60. *Put Off – Stinginess* (I John 3:17); **Put On – Generosity** (Prov. 11:24-25)
61. *Put Off – Moral impurity* (I Thess. 4:7); **Put On – Moral purity** (I Thess. 4:4)
62. *Put Off – Fornication* (I Cor. 6:18); **Put On – Abstinence** (I Thess. 4:3)
63. *Put Off – Lust* (I Pet. 2:11); **Put On – Pure Desires** (Titus 2:12)
64. *Put Off – Adultery* (Matt. 5:27-28); **Put On – Martial Fidelity** (Prov. 5:14-19)
65. *Put Off – Homosexuality* (Lev. 18:22); **Put On – Moral purity/heterosexual** (I Thess. 4:4-5)
66. *Put Off – Incest* (Lev. 18:6); **Put On – Moral purity** (I Cor. 7:2,5)
67. *Put Off – Pornography* (Psa. 101:3); **Put On – Pure thoughts** (Phil. 4:8)
68. *Put Off – Immodesty* (Prov. 7:10); **Put On – modesty** (I Tim. 2:9)
69. *Put Off – Flirtation* (Prov. 7:21); **Put On – Gentle, quiet spirit** (I Pet. 3:4)
70. *Put Off – Worldly pleasure* (Prov. 21:17); **Put On – Spiritual pursuit** (Gal. 5:16)
71. *Put Off – Fleshly music* (Eph. 4:29-30); **Put On – Edifying music** (Eph. 5:19)
72. *Put Off - Alcoholism* (Prov. 20:1); **Put On – Abstinence** (Prov. 23:30)

73. *Put Off – Bodily harm* (I Cor. 3:16-17); **Put On – Glorify God in body** (I Cor. 6:19-20)
74. *Put Off – Witchcraft/astrology/horoscopes* (Deut. 18:10-11); **Put On – Worship of true God** (Deut. 6:5)
75. *Put Off – Following crowd* (Prov. 1:10); **Put On – Following God** (Prov. 3:7)
76. *Put Off – Gambling* (Prov. 28:20,22); **Put On – Trust God / stewardship** (Luke 16:11)
77. *Put Off – Preferential treatment* (James 2:1-9); **Put On – Love neighbor, no preferential treatment** (Luke 6:31)
78. *Put Off – Presumption of future* (Prov. 27:1); **Put On – trust in God’s will** (James 4:14-16)

16. Conclusion

Remember, Repentance is first a *decision* – Put off and Put on. Repent literally means to “change one’s mind.” Penitent people take a deep look inside and face the truth about themselves; how they’ve been excusing their sins and hurting others. They come to a decision point, what Paul calls, “the point of repentance” (2 Corinthians 7:9), in which they change their mind from pleasing the flesh to pleasing God; from trusting in self to trusting in a Savior.

Repentance is second a principle of *turning*. Turning in repentance is to take a completely new direction in life. This implies two parts: turning away from sin and returning to the Lord. And it implies a relationship between us and God—much like the relationship between the prodigal son and his father in Jesus’ parable. After the son comes to his senses in the pigsty, he *turns* from his sin and *returns* to his father (see Luke 15:11-32).

Repentance is third a producer of *fruit*. The decision of repentance and the turning of repentance are evidenced by the *fruit* of repentance—deeds that flow from the life of a changed person. The prophets described these deeds in practical terms: “Therefore, return to your God, Observe kindness and justice” (Hosea 12:6a).

Repentance is fourth *not merely feeling sorry for sin*. A person may feel deep remorse for his or her critical spirit, anger, or greed. There’s a difference between repentance and remorse. Judas “felt remorse and returned the thirty pieces of silver to the chief priest and elders” (Matthew 27:3). He even confessed his crime: “I have sinned by betraying innocent blood” (v. 4). Judas had come face to face with the hideous beast of evil in his soul, and he shrank back in terror and shame. Tragically, instead of leading him to God and life, his guilt hounded him to the gates of death. Eventually, his shame turned to self-hatred, and it drove him to suicide. The apostle Paul calls this “the sorrow of the world” because the world offers no hope for people racked with guilt (2 Corinthians 7:10b). Today a pastor caught in immorality may kneel before the congregation and weep bitterly over the condition of his soul. As important as it is to feel the weight of our sin, these emotions are not repentance. In fact, if we accept these tears as repentance, we can actually hinder the person from doing the really hard work of change.

Repentance is the process of turning from our sinful way of life and turning to godliness. It is characterized by a change of thinking, a change of behavior, and an intentional turning from sin.

The path of repentance often leads through dark periods of self-examination and painful surrendering of selfishness and pride. Repentance includes letting go of cherished sinful pleasures and being accountable to others who help us as we walk a new course in life. It marks a renewed relationship with the Lord based on a revived belief that His way is truly best and His righteousness is life’s greatest treasure.

Resources Used:

**The Doctrine of Repentance: Thomas Watson
1668**

Spirit of Revival – Special Edition

Desiring God: John Piper

Church Renewal

MacArthur Study Bible: John MacArthur

Repentance: Dr. Bryce Klabunde

Strong’s Exhaustive Concordance of the Bible

Webster’s Dictionary