

# Repentance

(03/15/15)

I. Repent appears in its various forms in our English bible 122 times.

A) **Webster's 1828 Dictionary**- **RE'PENT**, *adjective* [Latin repo, to creep.]

Creeping; as a *repent* root.

**REPENT'**, *verb intransitive* [Latin re and paeniteo, from paena, pain. Gr. [See Pain](#).]

1. To feel pain, sorrow or regret for something done or spoken; as, to *repent* that we have lost much time in idleness or sensual pleasure; to *repent* that we have injured or wounded the feelings of a friend. A person repents only of what he himself has done or said.

2. To express sorrow for something past.

Enobarbus did before thy face *repent*

3. To change the mind in consequence of the inconvenience or injury done by past conduct.

Lest peradventure the people *repent* when they see war, and they return. [Exodus 13:17](#).

4. Applied to the Supreme Being, to change the course of providential dealings. [Genesis 6:7](#). [Psalms 106:45](#).

5. In theology, to sorrow or be pained for sin, as a violation of God's holy law, a dishonor to his character and government, and the foulest ingratitude to a Being of infinite benevolence.

Except ye *repent* ye shall all likewise perish. [Luke 13:3](#). [Acts 3:19](#).

**REPENT'**, *verb intransitive*

1. To remember with sorrow; as, to *repent* rash words; to *repent* an injury done to a neighbor; to *repent* follies and vices. [See Repentance.]

2. With the reciprocal pronoun.

No man repented him of his wickedness. [Jeremiah 8:6](#).

[This form of expression is now obsolete.]

## **B) Dictionary of Etymology**

[repent \(v.\)](#) 

c. 1300, "to feel such regret for sins or crimes as produces amendment of life," from Old French repentir (11c.), from re-, here probably an intensive prefix (see [re-](#)), + Vulgar Latin \*penitire "to regret," from Latin poenitire "make sorry," from poena (see [penal](#)). The distinction between [regret](#) (q.v.) and repent is made in many modern languages, but the differentiation is not present in older

periods. Also from c. 1300 in Middle English and after in an impersonal reflexive sense, especially as (it) repenteth (me, him, etc.).

- 1) The Roman Catholic's changed this word to "penance" and thus giving the idea most believe about repentance today: **PEN'ANCE**, *noun*

1. The suffering, labor or pain to which a person voluntarily subjects himself, or which is imposed on him by authority as a punishment for his faults, or as an expression of penitence; such as fasting, flagellation, wearing chains, etc. *penance* is one of the seven sacraments of the Romish church.

## 2. Repentance.

C) Hebrew **nawcham** means in it's root form "to sigh, to breathe strongly." Thus becomes "to be sorry, to pity, to have mercy, to console, to comfort, to rue over evil brought upon another, to avenge"

- 1) There is another Hebrew word, **shuwb**, which is used 1066 times and almost always means to turn, return, or turn back again, but is translated 3 times as "repent"

D) Greek **metanoeo** comes from 2 words: **meta** meaning "after, afterwards, hereafter" and **noeo** meaning "to think, perceive or understand," thus the most basic meaning is related to the thinking after an event, as we might refer to hindsight.

- 1) Liddell and Scott's Common Greek Dictionary defines it as "to perceive or to come to a conclusion/conviction afterwards. To think differently, reconsider, feel compunction, reversal of purpose, regret, remorse, afterthought, the thoughts that arise upon viewing the results of a choice or action"
- 2) God "repenting" in scripture doesn't change His immutability. He always acts in righteousness and must therefore change at times to deal with man according as man's actions require (like a magnet reversing poles)

## II. **Gen 6:5-8**- 1<sup>st</sup> use- "**It**" repented God.....(then "it" -v.5- caused the change)

A) This first use shows us all the components of repentance in the scripture:

- 1) Man's unrighteousness and refusal to glorify God their Creator
- 2) God's righteous judgment
- 3) Looming destruction
- 4) God's longsuffering
- 5) God's grace and mercy by faith
  - i. Noah "found grace" as grace originates in God and can only be found; grace earned or deserved is not grace, and any grace originating from within man is deceit

B) The LXX translates the verse "God pondered and considered"

- 1) This is much in the same why Jesus looked on Judaism and sighed “O Jerusalem, Jerusalem”
  - C) **Matt 3:1-9**- 1<sup>st</sup> use in NT and all the same components are there that were present in the narrative on Noah
- III. God’s repentance (like relenting): In the OT, the teaching of repentance is mostly about God’s repentance and the purposes of it. In the NT, the opposite is true, and man’s repentance is in the picture because of the propitiation of Christ
- A) **Ex 32:12-14**- Moses pleads with the Lord to “repent of this evil against Thy people”
    - 1) We again see repentance tied to looming destruction and righteously so
      - i. But Moses intercedes as a type of Christ and changes the way the people are viewed
      - ii. They deserved destruction, but by the grace of God He did not destroy them
  - B) **Deut 32:36-43**- The purpose of God’s repentance is to make known His mercy and love and to exalt Him alone (man’s repentance must be just the opposite)
  - C) **Jud 2:18**- It repented the Lord because of their “groanings”
    - 1) If we remember to look upon God as a Father, then the subject of repentance becomes clear, both His and ours: Like a Father chastises his child, and rightly so, yet all the while desiring to turn away his wrath the moment the child acknowledges it is just
      - i. **2 Sam 24:14-16**- The Lord repented in chastisement when the desired result was achieved
      - ii. David put himself under the Lord’s rod rather than man, knowing the Lord was merciful (a loving Father) and would only chastise as much as was absolutely necessary
        - a) **1 Chr 21:15**- God “beheld and repented”
  - D) **1 Kings 8:33-53**- Great example of God’s purpose in repentance
    - 1) **Job 42:1-6**- Great example of God’s purpose in man’s repentance
      - i. **Psa 90**- Great picture of both repentances
  - E) **Psa 106:29-48**- Another great picture of God’s repentance
  - F) **Jer 18:1-11**- Beautiful picture of God’s repentance as a potter molding clay to His desire
    - 1) **V.11**- “I frame evil against you” is like a parent counting to 3
  - G) **Jer 26:3**- If they will be turned by Jeremiah’s words, the Lord will repent (again like the polarity of a magnet a righteous God can only deal righteously)
    - 1) **Jer 26:13**- Amend your ways (straighten up and fly right)
    - 2) **Jer 26:19**- People of Micah’s day besought the Lord’s mercy and He repented
  - H) **Jer 31:18-19**- Ephraim accepts the righteousness of his punishment

- 1) Notice both “turned” and “repented” are used (not the same)
  - I) **Jer 42:1-12**- Accept the punishment of the Lord as righteous (man’s repentance) and He will turn from the evil He has pronounced (God’s repentance)
  - J) **Ezek 18:23-32**- The 2 turnings and the required result
  - K) **Hos 11:8**- My compassions are to help the one I love (“How can I let go the one I love?”)
  - L) **Jonah 3:9-10**- Nineveh repented and so the Lord did
    - 1) **Jonah 4:1-2**- Jonah knew this was the nature of God and didn’t want Nineveh to call on His mercy
- IV. The NT and man’s required repentance
- A) **Matt 3:1-12**- John instructs on sincere repentance and confession before God as His wrath is about to fall (70ad)
    - 1) **Matt 3:8**- Bring forth fruits meet for repentance (true repentance)
      - i. **Joel 2:13-14**- Turn and rend your heart and not your garment
      - ii. **Luke 18:9-14**- The Pharisee’s “fruit” needed to be sincere humility and acknowledgment of complete lack of any righteousness
        - a) **Matt 9:13**- “I am not come to call the righteous, but sinners to repentance”
        - b) **Matt 11:20-21**- True repentance pictured in sackcloth and ashes
          1. **Gen 37:34**- 1<sup>st</sup> use of sackcloth- Jacob mourning the death of Joseph (a type of Christ whose required death should cause one to mourn about his sin which caused it)
            - (a) **Psa 30:11**- Sackcloth a symbol of mourning
            - (b) **Psa 35:13**- Sackcloth a symbol of a humbled soul
            - (c) **Isa 15:3**- Sackcloth associated with weeping
              - (1) **Matt 5:1-12**- This is the desired attitude of those that would be able to then believe
          2. **Gen 18:27**- 1<sup>st</sup> use of ashes- Abraham’s humility before God and acknowledging he is “but dust and ashes”
            - (a) **Job 30:19**- “He cast me into the mire and I am but dust and ashes”
              - (1) This is exactly what God’s word is designed to do to the heart, to cast us into the mire where we can see ourselves as filthy
              - (2) **Job 42:6**- Thus Job said “I abhor myself and repent in dust and ashes”
            - (b) **Matt 12:41**- Men of Nineveh repented at Jonah’s preaching and he was only in a whale’s belly, yet the men of Israel would not repent at the greater fulfillment of Christ

- (1) **Jonah 3:1-10**- Nineveh repented in sackcloth and ashes
- c) **Luke 5:30-32**- True repentance likened to realization of sickness
- d) **Luke 15:7**- Repentance tied to seeing yourself as unjust
  - 1. **Matt 3:11**- Thus it can be seen that John's water baptism was a symbol of humility and a confession of an inner conscientiousness of sin and uncleanness
  - (a) **Luke 16:30-31**- This is exactly what Moses Law was designed to bring about in the mind of man, to persuade him of his sin and utter nothingness, yet man is rarely persuaded
  - (1) **Jer 8:5-6**- No man repented saying "what have I done?"
  - (2) **Matt 23:37-39**- This is the cause of the Lord's lamenting over Jerusalem prior to it's destruction
  - (3) **Rev 9:20**- This is and will be the same for the world's destruction (**Rev 16:9-11**)

V. **2 Cor 7:7-11**- Godly repentance -vs- worldly repentance

A) Godly sorrow worketh repentance unto salvation

- 1) **2 Pet 3:9**- This is the purpose of God's continuing longsuffering
- 2) **Rom 2:4**- Goodness and longsuffering of God leads to repentance
  - i. **Rev 2:21**- God gave space (time) to repent
  - ii. **Jer 15:1-6**- This longsuffering will come to an end just as it did in 70ad
    - a) **Ezek 24:14**- "I will not go back nor repent"
    - b) **Amos 7:3-6**- The Lord set a plumbline and judgment will come
    - c) **Hos 13:14**- Ultimately this brings to birth the desired fruit, yet man is like a child in the womb that won't come to the opening to receive birth
- 3) **Col 2:18-23**- Religious (self righteous) repentance is that "worldly sorrow" that desires to look humble to the world and yet is the opposite in spirit
  - i. This is the idea in Catholic "penance" where the person puts on airs of humility and fleshly suffering. This does nothing to address the condition of the sinful flesh and rather exemplifies the very condition itself
    - a) **Heb 6:1**- This "repentance" needs to be repented of
    - b) **Isa 58:1-6**- The false humility of Israel (worldly sorrow)
    - c) **Matt 6:16-18**- The fast of the hypocrite
      - 1. **Luke 18:12**- The Pharisee boasted "I fast twice in the week"

B) **2 Tim 2:25**- God has to be the source of true or "Godly repentance," man cannot produce it

- 1) **Acts 11:18**- God hath also granted to the Gentiles repentance unto life
- 2) **Heb 12:17**- Esau sought with tears and yet it came not
- 3) **Matt 27:3**- Judas "repented himself"

- 4) **Acts 8:22**- Simon's mere mouth confession
- VI. Repentance and the looming judgment
- A) **Matt 3:7**- "Who hath warned you to flee from the wrath to come?"
- B) **Luke 10:32**- Nineveh repented and wrath was stayed
- C) **Luke 13:3-5**- "Except ye repent ye shall all likewise perish (70ad)
- D) **Luke 15:10**- Joy in heaven over 1 sinner that repenteth, for they know of the coming wrath
- E) **Acts 2:38-40**- Repent and "save yourselves from this untoward generation (40 years from cross to destruction in 70ad)
- 1) **Jonah 3:4**- 40 days till Nineveh's destruction
- F) **Acts 3:19-23**- Destruction coming upon all that will not repent (70ad)
- G) **Acts 17:30-31**- Paul preached a similar judgment to the Gentiles (2<sup>nd</sup> coming)
- 1) "Day of judgment" = "Day of the Lord"
- i. **2 Thess 1:5-10**- Coming in flaming fire taking wrath on unbelievers
- H) **Rom 2:4-6**- Wrath coming on the "impenitent"
- 1) *Ametanoetos*- "a" (negative) and "*metanoeos*" (repent) so literally this wrath is coming on those who will not repent
- i. **Matt 21:28-32**- Repentance tied to ability to believe, both must be received from God
- ii. **Mark 1:15**- Repent and believe
- a) Without true acknowledgment of our condition, how could we truly believe the gospel???
- iii. **Acts 5:31**- Repentance and forgiveness of sins
- a) **John 19:4**- John's baptism of repentance prepared a people to believe unto forgiveness, but it did not save them
- b) **Acts 20:31**- Paul preached the same order
- c) **Acts 26:20**- Paul preached this order and then also preached the fruits meet for true repentance
1. **2 Cor 12:21**- A continuing repentance among believers
2. **2 Tim 2:24-26**- Another type of believers repentance
- (a) **Rev 2:5**- Repentance among believers and works meet for that repentance (not works for salvation)
- (b) **Rev 3:3**- Repent from what defiles garments (must 1<sup>st</sup> have this garment for it to become defiled)
- (c) **Rev 3:19**- God chastens those He loves