

CLARIFYING THE CONFUSION ABOUT *REPENTANCE*

{Do You Need to Change Your Mind About Repentance?}

1. Is the subject of “repentance” a significant subject or issue in the Scriptures?
2. What exactly do the words “repent” or “repentance” actually mean in the Hebrew & Greek text?
3. How do these words differ from the NT term for “turn” {epistrepho}?
4. How is “*metanoeo* {verb form} / *metanoia* {noun form}” different than the Greek words “*metamelomai*” {Matthew 27:3-5} or “*lupeo*”? {2 Cor. 7:8-10} 8 For even if I made you _____ {lupeo} with my letter, I do not _____ {metamelomia – like Judas, Mt. 27:3} it; though I did **regret** it {metamelomia} . For I perceive that the same epistle made you **sorry** {lupeo}, though only for a while. 9 Now I rejoice, not that you were made **sorry** {lupeo}, but that your **sorrow** {lupeo} _____ {eis – resulted in} _____ {metanoia – a change of mind}. For you were made **sorry** in a godly manner that you might suffer loss from us in nothing. For **godly sorrow** _____ **repentance** {metanoia} leading to {eis} _____ {2nd tense; these believers were in Christ}, not to be **regretted** {ametameletos – no regret or sorrow}; but the **sorrow** {lupe} of the world produces death.
5. Why are the original Hebrew and Greek words for “repentance” so often mistranslated in our English Bibles?
6. What does “repentance” NOT mean? Repentance ...
 - a. is **not necessarily connected with your** “_____” {context determines what the object of repentance is, and while sometimes believers are told to ‘repent from their sins’, unbelievers are not required to do so for salvation}
 - b. **does not mean** ‘_____’ {though it might lead to or accompany salvation}. It is important to remember that sorrow can **PRECEDE** repentance, **ACCOMPANY** repentance, or **FOLLOW** repentance, but sorrow is **NOT** repentance which requires no **EMOTIONAL** element involved.
 - c. **does not mean** ‘_____’ – for did God turn from His sins when He repented?
 - d. **does not mean a** _____ {though a behavior change may or may not be the fruit of it – Luke 17:3-4}
7. What must be considered in understanding the correct meaning of “repentance” in any passage? The _____. You must always consider “WHO is to change his/their mind and about WHAT?”
8. What is the relationship of “faith” and “repentance”? Are they the same thing? Repentance and faith are closely related in many contexts, but they are _____ synonymous. {Acts 20:21; Heb. 6:1} While repentance is _____, faith in Christ is _____ always inherent in _____ - depending on the context. {Matt. 12:41, Jonah 3:5; Acts 10:43, 11:17-18}
9. Is man’s “repentance” a “gift” from God? {Acts 11:17-18} _____, but the opportunity to repent is! Like the words “believe / faith”, repentance is a non-meritorious _____ L response to God’s truth and is repeatedly found in the _____ because we have a choice in changing our minds or not, as we can resist the truth God is showing us, and too many unbelievers, and even believers, do.

10. What is the relationship of “repentance” to “salvation” / justification?

- a. There is repentance _____ salvation for unbelievers. {Acts 17:30-31}.
- b. There is repentance ____ salvation / justification for those who choose to trust in Jesus Christ alone to save them. {Luke 13:3,5, 24:46-49; Acts 9:1-6. 10:43, 11:17-18}
- c. There is to be ongoing repentance _____ salvation / justification for believers regarding sin, human viewpoint, false teaching, etc. as part of daily fellowship with God and ongoing spiritual growth. {2 Cor. 7:8-10, 12:20-21; 2 Tim. 2:24-25; Heb. 6:6; Rev. 2:5, 3:3, 19-20}

Clarification: The issue at salvation / justification is not “repenting of your sins” {though we have many} but _____ about the _____ who died for your all your sins so as to _____ in His finished work _____. {Luke 13:1-5; John 3:14-18; book of John, Romans, Galatians; 2 Peter 3:9}

However, repentance ‘from sin’, human viewpoint, etc. does have a place _____ justification in the believer’s life as part of the process of practical _____. (2 Cor. 7:8-11; 12:20-21; Rev. 2:5; Romans 12:2)

- What is Acts 2:38 teaching & not teaching?
 - a. Let’s examine the historical & immediate CONTEXTS of Acts 2:38.
 - What did Jesus Christ tell His disciples in Luke 24:46-49?
 - What did Jesus Christ tell His disciples in Matthew 28:18-20?
 - What did Peter preach in Acts 2:14-36?
 - What are these Jews asking Peter in Acts 2:37, and how does this differ from Acts 16:31?
 - b. Let’s observe the CONTENT of Acts 2:38: *Then Peter said to them*, {Command #1} *“Repent* {metanoeo, aorist tense, active voice, imperative mood- all of you change your mind – about what or who?} *and* {#2} *let every one of you* {who have changed your minds then} *be* {water} *baptized* {baptizo - aorist, passive, imperative, 3rd person singular – public identification – but WHY?} *in* {epi – upon, on, resting upon – 2:3, 17-19, 30, 9:42, 11:17, 16:31, 22:19} *the name* {4:12, 10:43} *of Jesus Christ* {His person & finished work} {Result #1} *for* {eis} *the remission of sins; and* {Result #2} *you shall receive the gift of the Holy Spirit.*
 - c. Let’s COMPARE Scripture with Scripture: Consider Acts 2:41, 2:44, 10:43, 48, 11:17-18
 - d. Let’s CONCLUDE: Acts 2:38 is Peter’s _____ to these Jewish unbelievers’ question as to what they should now _____ in light of them having murdered their Messiah which God the Father then raised Jesus Christ from the dead {2:36-37}. The command & invitation which is given to all would begin with _____ {from unbelief to belief; from rejection to receiving Him by faith as their Savior}, resulting in the forgiveness of their sins & the receiving of the Holy Spirit, which was then to followed by going from the public rejection to the public identification with Jesus as the Christ via _____ of which some 3000 individuals responded {2:41}.