**Guilt and Repentance**

This topic will cover the following ACBC objectives for biblical counseling:  
1. Contrast true guilt (justification) from false guilt (feelings of guilt).

2. Provide instruction regarding biblical confession (see Prov 28:13 and James 5:14).

3. Articulate a biblical position regarding repentance in relation to sanctification.

4. Show how repentance is deeply trinitarian (e.g., roles of God, Holy Spirit, and Jesus Christ).

**True Guilt**

* One is \_\_\_\_\_\_\_ guilty. Adam’s sin was representative (Rom. 5). By it all “sinned” (Rom. 5:12) and were constituted (Rom. 5:19) sinners.
* True guilt and false guilt are distinct concepts with different implications. True guilt, also known as objective guilt or justification, refers to the actual state of being guilty before God or human law due to violating moral standards or committing wrongdoing. Rom 3:9, 3:23, Gal 3:22.
* In biblical context, it indicates the *legal and moral condition* that results from sin, that is, from a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ of God’s holy standard (Lev 19:2, 1 Pet 1:16, Eph 1:4).
* If a person is truly guilty the work of the Holy Spirit in conjunction with the Word can bring the true conviction needed for repentance and change to occur.
* For the counselor, proper admonition is necessary for those who are truly guilty before God in order to achieve \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ and repentance (2 Sam 11 cf. Psalm 51). The counselor must then take proper steps in discipleship to strengthen the Spirit within the counselee’s life in order to keep the person from remaining in the habitual sin.
* The Word of God must be hidden in the heart of the counselee in order to \_\_\_\_\_\_\_\_\_\_ against further sin (Psalm 119:11, Psalm 1).

**False Guilt**

* “False” is used to describe by much of secular counseling as situations in which there is, indeed, true guilt. In such cases the goal is to relieve the counselee of their “guilty \_\_\_\_\_\_\_\_\_\_\_\_\_\_.”
* Guilty feelings function as a warning system, similar to physical pain, alerting individuals to potential moral or behavioral issues that need addressing.
* There are also times when the counselee is heaping guilt upon himself for things for which God does not hold him responsible. The counselor must use the Word to help him see the standard by which he is truly judged.
* False guilt may be due to the individual’s lack of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ in the faith or incorrect understanding of scriptural principles that causes him to hold himself responsible for more than God expects. Consider the Pharisees and their additions to the Mosaic Law to increase restrictions. This expansion of the law's application and the addition of numerous regulations led to many controversies between Jesus and the Pharisees, particularly regarding table fellowship and Sabbath observance.

**Counseling Guilt in Counselees**A diagram of a problem

Description automatically generated

* The wise counselor will recognize that a sense of guilt flows from true guilt (a violation of one’s standards) and can be removed properly only by \_\_\_\_\_\_\_\_\_\_\_\_ with the guilt (violation) itself. the counselor:
  + (1) must call the counselee to repentance (he treats the guilt as real and the sense of sin as appropriate) and,
  + (2) must show the counselee what the Scriptures actually teach regarding the matter, in order to strengthen his \_\_\_\_\_\_\_\_\_\_\_\_\_\_.
* Further data gathering may unveil a “performance problem” (cohabitation), a “preconditioning problem” (habituated anger) and/or a “perceptual problem” (counselee had chosen to think God was irrelevant).
* **Rethink the Problem.**
  + Rethinking the problem entails helping the counselee reconceptualize the problem in biblical terms. Most counselees today are thinking in \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ terms.
  + The Rethinking process actually allows the Scripture to do the confronting. A lot of the task as a counselor is answering questions and clarifying issues.
  + In some cases it becomes necessary to be pointed. The counselor should never be argumentative.
* Confrontation is a \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ to repentance. Repentance is prerequisite to change.

**Definition of Repentance**

* A change of attitude and action from sin toward obedience to God. The Greek word for “repentance” derives from a verb meaning “to radically \_\_\_\_\_\_\_\_\_\_\_\_ one’s thinking.” “Repentance” refers to an event in which an individual attains a divinely provided new understanding of his behavior and feels compelled to change that behavior and begin a new relationship with God (Heb 6:1; Acts 20:21).

**Biblical Confession**

* Biblically confessing sins emphasizes the importance of \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_ one's transgressions and seeking forgiveness (1 John 1:9).
* The process of confession should involve identifying one's offenses, as an important step (Prov 28:13). Confession should be made to all who have been affected by the sin.
* Forgiveness is the remedy for personal sins (Matt 18:21–22).
* For believers, this forgiveness \_\_\_\_\_\_\_\_\_\_\_ fellowship within the family of God (Matt 5:23–24).
* It's important to note the emphasis is on confession as a means of addressing personal sins, rather than inherited or imputed sin.

**Peacemaking Principles** – The Seven A’s of confession (Matt 7:3-5; 1 John 1:8-9; Proverbs 28:13).

1. **A**ddress everyone involved
2. **A**void if, but, and maybe
3. **A**dmit specifically
4. **A**cknowledge the hurt
5. **A**ccept the consequences
6. **A**lter your behavior
7. **A**sk for forgiveness

**Personal Prayer and Confession of Sin**

* Consider the acronym ACTS (Adoration, Confession, Thanksgiving, Supplication) or…
* CATS (Confession, Adoration, Thanksgiving, Supplication).
* Proverbs 28:13 — He who conceals his transgressions will not prosper, But he who confesses and forsakes *them* will find compassion. (biblical example = Achan).

**Is anyone among you sick (weak)**

James 5:14–15 — Is anyone among you sick? *Then* he must call for the elders of the church and they are to pray over him, anointing him with oil in the name of the Lord; 15 and the prayer offered in faith will restore the one who is sick, and the Lord will raise him up, and if he has committed sins, they will be forgiven him.

**Two Responses to Guilt (2 Cor 7:8–11)**

* Repentance—a grieving over sin that prompts a man to forsake the sin and live to please God. The Holy Spirit works through repentance to produce transformation and joy in the life of a believer.
* Worldly sorrow—Feelings that produce fear and shame because they are rooted in self-centered concern about the potential consequences of their sinful actions: loss of esteem from others, material consequences such as the loss of possessions, or fear for their physical well-being (revenge or legal action). Worldly sorrow leads to hardening of the heart and loss of the fear of God.
* Contrast the confrontation of Samuel to Saul (1 Sam 15:1–35) where regret or worldly sorrow is seen WITH the confrontation of Nathan to David resulting in true repentance (2 Sam 12:1–14).

**Repentance in the Bible**

* It is the first expression of our conversion (Mark 1:14–15).
* It is the expression of our persevering in the faith (1 John 3:8-9).
* Repentance is turning from sin to follow God (1 Thes 1:9).
* Repentance begins with a desire to turn away from sin and move toward obedience to God (Luke 15:11–32—The Prodigal Son), especially Luke 15:17 – “he came to his senses.”
* “Repentance is a threefold action. In the understanding, it means knowledge of sin. In the feelings, it means pain and grief. And in the will, it means a change of mind,” – Erich Sauer
* Repentance involves first of all,
  + Insight in the mind, understanding,
  + Secondly, despair in the emotions or the feelings and…
  + Thirdly, a change of life, changing the pattern, turning around, coming to the place where you see the truth in your mind.
  + And then you cry out with the apostle Paul, “O wretched man that I am …” and you have despair.

**Intellectual / Cognitive Part**

* Repentance begins when there is a knowledge of sin, when there is a recognition of sin.
* Recognition of sin is the beginning, but it is not the end. It is just the beginning.
* But you can have a cognitive acknowledgement without repentance
  + Pharoah – Exodus 9:27
  + Balaam – Numbers 22:34
  + Achan – Johua 7:20
  + Saul – 1 Sam 15:24
  + Judas – Matt 27:3

**Affective / Emotional Part**

* We go from the mind to the feelings and it becomes a recognition not only of sin, but that sin is hateful to a holy God and then there is an overwhelming sense of guilt in the emotions.
* The pain is over the violation of a holy God, not over the consequences.
* Example – David in Psalm 32:3

**Volitional Part**

* True repentance will never happen without the third area and that’s volitional … intellectual, emotional and volitional. There’s got to be an act of the will. There’s got to be a turning around.
* Example – The prodigal son (Luke 15:18).
* Example – The thief on the cross (Luke 23:41-42)

**Psalm 51 – A Study of Repentance**

* Cognitive/Intellectual – vs. 3-6
* Affective/Emotional – vs. 7-12, 17
* Volitional v. 13-19
* Psalm 51:16-17 – You do not delight in sacrifices (ritual without reality, knowledge but no emotional or volitional action) otherwise I would give it. You are not pleased with burnt offerings. Emotional response is seen in vs 17 – The sacrifices of God are a broken spirit; A broken and contrite heart, O God, You will not despise.
* Key words – broken, contrite, not despised. Do you hear 1 Peter 5:6 and James 4:10 Humble yourselves under the might hand of God [Peter] …in the presence of the Lord [James].
* Summary - Repentance is a change of mind that leads to a change in life. To summarize Kevin DeYoung’s multifaceted definition of repentance, “you change your mind about yourself, you change your mind about your sin, you change your mind about God, and then you change.” [DeYoung, *What Does the Bible Really Teach?*, 99–100.] Transformation is an indispensable mark of true repentance.

**Fruit of Repentance**

* When the point of repentance has been made, the application will be to bear fruit.   
  (Matthew 3:7–12)
* To bear fruit you must abide in the vine – John 15
* Demonstration of fruit
  + Sound faith – 1 John 1:1–2:2
  + Obedience – 1 John 2:3–6
  + Love – 1 John 2:7–17

**Dealing with Unrepentance – 2 Timothy 2:24-26**

* “The Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, 25 with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, 26 and they may come to their senses *and escape* from the snare of the devil, having been held captive by him to do his will.”
* This passage is a beautiful description of how we, as God’s servants, are to act and pray for those who oppose the gospel, who need to repent.
* The first sentence of this passage presents the actions and reactions of Christians toward those who do not yet know Christ. As we engage unbelievers, we should not be quarrelsome. Our response to those who oppose Christ is to be one of kindness, not a posture of petulance. Recall the words of Solomon in Prov 15:1, “A soft answer turns away wrath, but a harsh word stirs up anger.

**Unrepentance and the Lord’s Supper – Theodore Beza**

* How must a man prepare himself to come worthily to the supper?
* “If he has true repentance of the life that is passed, confessing his sins before God, and amending them towards God and his brethren, so much as in him lieth, with a full deliberation & purpose to be better in time to come, and embracing Jesus Christ by as true faith in his promises and sacraments for the alone and only savior.”

**Addiction and Repentance**

* Addiction is **bondage** to the rule of a substance, activity, or state of mind, which then becomes the center of life, defending itself from the truth so that even bad consequences don’t bring repentance, and leading to further estrangement from God.

**Repentance in relation to Sanctification**

* Since believers are not perfected in this life and the flesh relentlessly assaults them, there is need for continual repentance subsequent to conversion. In the first of his ninety-five theses Luther wrote that “Our Lord and Master Jesus Christ … willed that the whole life of believers should be repentance.”
* Calvin likewise observed that in our slow and painful advance toward holiness, Christians need to practice repentance until the day of their death. “We must strive toward repentance itself, devote ourselves to it throughout life, and pursue it to the very end if we would abide in Christ.”
* Ongoing repentance in the Christian life involves sorrow for sin, a deliberate turning from sin, honest confession of known sins (1 John 1:8–9; Jas 5:16), making restitution wherever possible (Acts 26:20), mortifying the old nature (Col 2:11; 3:5, 8–9), and putting on the new self (Col 3:10). Repentance thus is an important constituent in the believer’s life of sanctification and perseverance until finally perfected in glory.

**Repentance is Deeply Trinitarian involving of God the Father, Holy Spirit, and Jesus Christ.**

* The Father is portrayed as the main planner and initiator of redemption. Jesus Christ is central to the plan, securing redemption and becoming the nexus point for the relationship between the redeemed and God (John 6:44, Rom 8:28-30).
* As a result of being one with the Father, Jesus could live a perfect life, then become the sacrifice for our sins that God required by dying on the cross, and become the way to our salvation by rising from the dead (Matthew 27:33–28:10; Mark 15:22–16:13; Luke 23:33–24:49; John 19:16–20:31; 1 Corinthians 15:3–8). He is our perfect example as the author and perfector of our faith (Heb 12:1-3).The Spirit also empowers believers to live a holy life, promoting and enabling Christian living.
* The Holy Spirit is also one with God. He is the third person of the Trinity along with the Father and Jesus, the Son. Many Scriptures speak to this fact (Matthew 28:19; 1 Corinthians 2:10–13; 12:4–6; 2 Corinthians 13:14).
* The work of the Holy Spirit is crucial to the counseling process because of the work he does in both the counselor and the counselee:
  + 1. He convicts of sin and of the need for God and/or the need to live a God-pleasing life. Jesus speaks of this in John 16:8: “And He, when He comes, will convict the world concerning sin and righteousness and judgment.”
  + 2. He allows people to be able to make Jesus Lord. This is essential when ministering to a counselee who is not a believer. 1 Corinthians 12:3:
  + 3. He brings fruit that allow us to minister rightly. (Galatians 5:22–23).
  + 4. He brings the gifting (“manifestation of the Spirit” (1 Corinthians 12:7) that allows us to minister.
  + 5. He teaches, guides, and illumines us. He makes it possible for the counselor to discern how to minister to the counselee, revealing what the real heart issue is, what Scripture best applies to that issue, and how to guide the counselee toward the truth of God’s Word concerning the issue. The Spirit’s illumination makes it possible for the Word to come to life and to be recognized as truth by counselees so they will desire to change. (John 14:25–26; Romans 8:14; 1 Corinthians 2:12–14; Hebrews 10:15, John 16:12-13).
  + 6. He empowers and strengthens us to carry out what He teaches and leads us to do, even though we are weak.
  + 7. He sanctifies us (2 Thessalonians 2:13) Sanctification is the supernatural work of the Holy Spirit whereby we believers are renewed after the image of God and are enabled more and more to die to sin and live to righteousness. It is not just being a moral person or mere religious practice. It is a change of heart and understanding that leads to Christ-like action. It does not occur overnight, but is progressive; sanctification takes place over our lifetime. Paul prays that we would be “increasing in the knowledge of God” (Colossians 1:10), and Peter encourages us to “grow in the grace and knowledge of our Lord and Savior Jesus Christ” (2 Peter 3:18). Counseling is part of the process of helping persons along in this sanctification process. Usually we grow through our ongoing participation in the disciplines of the faith such as Bible study, prayer, and worship. But at times persons get caught in sins that require the assistance of fellow believers to overcome. This is where the counselor comes in. The counselor uses the Word of God to help in the progressive sanctification process. Jesus prayed for all of us in John 17:17, “ ‘Sanctify them in the truth; Your Word is truth.’ ” The Holy Spirit takes the Word and uses it to help the counselee get back on the sanctification track. *“The Doctrine of God in*
  + *Biblical Counseling”* by David Pendley and Nicolas Ellen.

Clas Summary: \_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_\_