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You come become a Christian right now as you read this, by personally placing your faith and trust in Jesus Christ as your Lord and Savior; believing that he is God's only begotten Son, that he died on the cross for you and that he was raised from the dead and is now seated in heaven at the right hand of God the Father. *“Believe on the Lord Jesus, and you will be saved..”* [Acts 16:31a](#) And when you do trust Christ, and Christ alone, as your Lord and Savior, then go to God the Father in heaven in prayer and tell him so. Tell him that you have believed on his Son, thank him for his Son, and thank him for forgiving your sins and saving you! *“That if you confess with your mouth, “Jesus is Lord”, and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved.”* [Romans 10:9,10](#) *“For, “Everyone who calls on the name of the Lord will be saved.”* [Romans 10:13](#) *“Therefore, being justified by faith (declared righteous), we have peace with God through our Lord Jesus Christ.”* [Romans 5:1](#)

November 2017 Christian Repentance

“For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.” 2 Corinthians 7:10

Intro:

The message of repentance has been often preached down throughout the years and usually directed towards unbelievers. But what does it mean to repent? Does it mean to feel sorry for our sins? Is it only for unbelievers, or is it directed toward the people of God also? Is it something that occurs after we feel sorry for our sins? And what does “godly sorrow” mean anyway?

There seems to be a major lack of understanding in the churches today concerning repentance where the emphasis is on getting believers to feel sorry over their sins, accompanying tears are even better, and then through the tears the individual will have a change of heart and repent before the Lord. So we will look at who needs to repent, and what repentance really is.

The English word **repent** comes from the Latin word for pain. It does not come from, nor is it related to the Greek word for repent, which is *metanoia*. The **Latin** has it as *re + poeniteo*, which means to feel pain again. The **Spanish** is *arrepentirse*; the **Italian** is *pentire*; and the **French** word is *repentir*. So the translators took the word *metanoia* and used a Latin word to define it, but they didn't use the Greek language's definition to define it! The early translators of the KJV and most versions today have all been influenced by the doctrines of Rome.

When you follow their idea you do end up with things such as: being pained in one's heart, regretting your actions, feeling guilt in the soul, feeling sorry over what you have done and all the other things that deal with the emotions. While the Greek word *metanoia* has nothing to do with those ideas whatsoever; it simply denotes having a change of mind and nothing to do with one's feelings.

So who needs to repent? If one is not a believer in Christ they need to repent. 1) They need to change their minds about having a need for a Savior, and to have their sins forgiven. 2) They need to realize that they have sinned against an holy God and are deserving of Hell and the Lake of Fire where they will end up if they do not believe on Christ. 3) They need to turn to Christ for forgiveness in salvation. 4) And they need to believe on Christ as their Savior.

If one is a believer in Christ and is caught up living in the world system, or not sitting under the teaching of the Word of God in some church that teaches Bible Doctrine, then they need to repent. 1) They need a change of attitude about their lifestyles and the non-doctrinal churches they attend. 2) They need to turn their souls back to doctrinal teaching and living in the true spiritual dynamic. 3) And they need to start living by faith again, trusting the Lord and claiming the promises of God. If Bible Doctrine isn't the most important thing to you, you need to repent. You need to have a change of mind, turn your soul back to the Word, and start living by faith.

In context Paul is writing his 2nd letter to the Corinthians. In the 1st letter he reprimanded them harshly for their lack of proper conduct, their carnality, their cosmos thinking and their lack of priority of not putting Christ first in their life, instead of gratifying their lusts and chasing after the materialism found in the world system, the things that the unsaved chase after.

But after he did this he was hit hard by the prospect that he might have come down to hard on them!. He was concerned that he was too harsh and might have damaged their souls and discouraged them from going on in the Christian life. A concept that many Pastors are familiar with. We know how easy it is to get side-tracked by the material pursuits of this life, the lusts of the flesh and hanging around the wrong kind of people. And we sometimes use rebukes to prevent that, but sometimes we feel that we might have overdone it and hurt them, hence Paul's concern.

But good news for Paul his rebuke of them had created in them a “godly sorrow” that caused them to get back on the right track again with a righteous fervor for the things of the Lord! And they were able to avoid, or get out of, the snare of the devil. 2 Timothy 2:25,26, “*In meekness instructing those that oppose themselves; if God peradventure will give them repentance (change of mind) to the (epignosis) acknowledging of the truth; And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*”

Definition:

People have a misunderstanding on this matter of repentance and conversion. And usually distort the meaning of repentance into “feeling sorry” for their sins, which is not the case. To help us in our understanding of what is meant by repentance is seeing, first of all, that there are three Greek words that are generally used in the matter of repentance: **1) strepho, epistrepho and apostrepho** of the *strepho* word group, **2) metanoeo, and 3) metamelomai**.

Some OT passages dealing with the matter of repentance and conversion: “*If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*”

Jeremiah 18:8 “*Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?”* Malachi 3:7 “*They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.*” Hosea 5:4 “*And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.*” 2 Chronicles 36:13 “*Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.*” Ezekiel 14:6

Conversion comes from the *strepho* word group: *strepho, epistrepho, apostrepho* and *anastrepho*, from which we get the ideas of to turn to, to turn from, to return to and conversion, which is derived from the Latin word conversio – a turning around. It originally came from the idea of **turning the soul to the brightest star in the sky**. The poets and philosophers took the word *strepho* to denote **the turning of the soul to God**, and that idea has been its definition ever since.

The word began with the idea of turning and later on it developed into the idea of turning to, or turning toward something. When it was used, the idea of what or whom one was turning to was the important thing, not what one was turning from. And in the Bible it is always God and his Son, Jesus Christ, as the one we are turning our souls to that is of paramount importance, not what we are turning from.

Now if one was caught up in something that was holding them back from turning to God, then *apostrepho* would be used. Of course the important thing is that it is God they are turning to, but in varying situations they are told **to turn from** this or that in their turning to God. Such as in the case of idolatry, “*Therefore say unto the house of Israel, Thus saith the Lord GOD; Repent, and turn yourselves from your idols; and turn away your faces from all your abominations.*” Ezekiel 14:6

This **conversion**, or turning the soul to God, is described as a **turning from evil**. “*If that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.*” Jeremiah 18:8.

Conversion can refer to a **returning to the Lord**, “*Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the LORD of hosts. But ye said, Wherein shall we return?*” Malachi 3:7.

Man can be **so permeated by the evil** he is involved in that he **resists** such turning to God, “*They will not frame their doings to turn unto their God: for the spirit of whoredoms is in the midst of them, and they have not known the LORD.*” Hosea 5:4.

Man can become so arrogant and bitter that he will not turn to the Lord, or return to the Lord. “*And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffened his neck, and hardened his heart from turning unto the LORD God of Israel.*” 2 Chronicles 36:13

It is God who gives the impulse to conversion, that is, it is God who first moves man toward repentance and conversion. “*I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God.*” Jeremiah 31:18 “*Turn thou us unto thee, O LORD, and we shall be turned; renew our days as of old.*” Lamentations 5:21 “*In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*” 2 Timothy 2:25 It is God who first initiates in grace toward man, but man can resist and reject this gracious act of kindness toward him. Man still does have free will.

So **strepho** in itself meant to turn to God. And whenever the hearer heard the message they knew exactly what was expected of them. The same thing applied with **epistrepho**, especially for believers to turn to God, or to return to God and start drawing near to God. And for us it referred to start living in the spiritual life once again. When **apostrepho** was used it meant the same thing as **epistrepho**, except emphasis was laid on the things that they were involved in that were holding them back, so they needed to turn from these things so they could turn to God. It was all a part of the dynamic of turning.

Metanoeo is another word used in the matter of **repentance**, but the concept behind its meaning is not the turning of the soul, but **a changing of one's thinking and attitude!** **Strepho** and **metanoeo** were frequently used with each other and often as synonymous terms, but there was a difference. **Strepho** would be the all encompassing term concerning repentance, while **metanoeo** would be the term used that looked at but one aspect of it.

Obviously one could not turn to God, or return to him as the case may be, and we're looking at this from the standpoint of Christians repenting, unless there has been a complete and total change of mind about the believer's involvement in the world system, his flesh nature activity, the things of the devil and his attitude concerning learning Bible Doctrine in a local church.

If the unbeliever is in view there first must be a change of mental attitude about Jesus Christ, who he is, what he's done for us and where the unbeliever stands as a sinner under condemnation, that he's on his way to Hell and that he must come to Christ in faith to be saved. Once he has that change of mental attitude, which is what repentance is, then he will turn to Christ and come to him to be saved. While the believer must turn back to the Word of God.

Now when most people hear the word **repent**, they immediately think that means they are to feel sorry for their sins! But that's not what the Greek word *metanoeo* means. **Metanoeo** meant to change the mind, not feel sorry about something. When the Bible was translated into English, the translators chose the English word *repent*, which had its origin from the Middle English word *repenten* from around 1250–1300, which is found in the Old French *repentir* from *re + pentir* - to be contrite, which goes back to the Latin *rēpent* - stem of *rēpēns*, the present participle of *rēpere* - to crawl, to creep, which resulted in the following present day ideas of what people mistakenly think repentance is all about: to feel remorse for; to be contrite about; show penitence for, to feel sorry, to feel regret, self-reproach, to be contrite for past conduct; regret or be conscience-stricken about a past action, attitude, etc..

Now that's what the English word *repent* means, but that's not what the Greek word *metanoeo*, which is the word used in the Bible, means! **Metanoeo** simply meant to change the mind! Now if one wanted to denote such ideas as feeling sorry for what you have done, feeling regret over past actions, (and we all have had some of those), to feel guilty, or to have remorse and sorrow, and even to connote acts of penance, then there is a Greek word that addresses those ideas and it's ***metamelomai***!

But here's where we have to make an important distinction. It does not follow that if one has had a change of mental attitude, that they will necessarily regret their actions! Repentance, *metanoeo*, does not always end up in feeling sorry over something. And it does not follow that just because one regrets what they have done that they have had a change of mental attitude! Repentance does not always mean there is regret and regret does not mean that there has been repentance, as was the case with Judas.

Here we get into the psychological makeup of different people, when we talk about the idea of regret versus repentance. Some people's repentance will be accompanied by tears, sorrow and regret. While other people's repentance will not be accompanied by any of them! Yet they both have the same thing in common; they have had a change of mental attitude toward God, his Son and his Word. People are different and how they react emotionally to certain things differs from person to person.

In many Christian circles today the whole emphasis is placed on feeling sorry for one's sins in this matter of repentance, (another carry over from the mother goddess cult), which really gets into the idea of regret. **But regretting your actions, even when accompanied by tears, does not mean that you have had a change of mind!** See Esau and Judas as examples of that.

We want to emphasize an important concept in a believer having a change of mind and that is **this change of mind will want to know the truth!** They will now want to know the truth, serve the truth, and pursue after the truth their entire lives. Truth will be paramount in their lives! Not a religious denomination, not after some particular school of theology – but the truth.

Another concept found in having true repentance, that is, a true change of mind, is that **it will result in the individual having an *epignosis* knowledge of God's Word**. *Epignosis* knowledge comes from the believer in Christ metabolizing the teaching of God's Word by faith. “*In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth;*” 2 Timothy 2:25 “*Opponents must be gently instructed, in the hope that God will grant them repentance leading them to a knowledge of the truth.*” 2 Timothy 2:25 NIV

When an **unbeliever repents** and believes on Christ as his Savior, a changing of the mind, turning to Christ and believing on him, then that new believer will be brought to a local church by the Holy Spirit where he can sit under the teaching of the Word of God and start metabolizing it by faith. His change of mind has resulted in him getting *epignosis* doctrine.

When a **believer in Christ** has got away from the Word, drifted off course in his life, gone back out into the world, got wrapped up in carnal living, or simply got involved in some church group that doesn't teach the Word of God, and I mean teach, where its format isn't entertainment, programs, etc., but teaching Bible doctrine, and he or she has a change of mental attitude, (true repentance), that believer will end up under a church ministry that does teach the Word resulting in *epignosis* for them.

H. Paul's letter caused them sorrow. v.8

“For though I made you sorry with a letter, I do not repent, though I did repent: for I perceive that the same epistle hath made you sorry, though it were but for a season.” 2 Corinthians 7:8 - 'οτι ει και ελυπησα 'υμας εν τη επιστολη ου μεταμελομαι ει και μετεμελομην βλεπω γαρ 'οτι 'η επιστολη εκεινη ει και προς 'ωραν ελυπησεν 'υμας.

1. “*For though I made you sorry with a letter,*” - *hoti ei kai elupesa humas en te epistole.* The word **sorry** here is the aorist active indicative of *lupeo* and Paul is saying that he did. *Lupeo* meant to cause pain in the mind, to grieve, or be distressed in the soul. Some translations have this as sorrow, others as being sorry, while *lupeo* simply denoted some kind of mental, or emotional pain.

2. “*I do not repent,*” - *ou metamelomai.* The word here in the passage for **repent** is the present passive indicative of *metamelomai*, which actually means to **regret!** To **regret** is a feeling of sadness over something that has been done or a missed opportunity. It's a feeling where you wish you hadn't done something, or could take back an action.

Paul had given them quite a “dressing down”, afterward he wondered if he had been too harsh, so he began to **regret** his actions. But after that he found out that his words had had a positive result, he stopped regretting it. We could also translate the idea of *lupe* here with the following, “For though I caused you **emotional distress** with a letter”. *I do not repent* is *metamelomai*, which means to regret. In the present passive indicative it's saying, “I am not regretting it”.

There are three words in this passage that sometimes are thought of synonymously, but actually have 3 different meanings describing a separate activity in the soul: *lupeo*, *metamelomai* and *metanoia*.

1) ***Lupeo*** is the word for grief, but it also means to be sad, or to cause pain in the soul, or being convicted in the soul, or distress in the soul, or, as we say today, emotional distress without being too specific of what kind of emotional distress one is feeling.

2) ***Metamelomai*** does not mean to repent, but to feel remorse for one's actions, to be sorry for something one has done, to regret one's actions, doesn't mean that one has had a change of heart, but only that he regrets what he has done. As in the case of Judas who sold the Lord out for 30 pieces of silver. Matthew 27:3, “Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,”

He felt sorry for what he had done; he regretted his actions, but there was no change of heart. A lot of people have felt sorry over what they have done, but unless there's a change of heart it's meaningless! Men have raped, killed, murdered, stolen, lied, deceived, cheated on their wives and every other form of OSN activity and the next day feel great remorse, but it's all meaningless if they have not had a change of heart.

3) **Metanoia** is where we get down to something that really has substance and significance. This is the word usually translated as “repentance”, but it does not connote the ideas of feeling guilty, sorrow, remorse or regret. What it speaks of is defined in its compound meaning: *meta* – to change, and *noia* – the mind. It speaks of having a complete change of mind, or heart, as we say today.

One can have a change of mind without feeling, guilty, sorry, remorseful, or regretting one's actions! One can also have regret over their actions and still not have a change of mind. These things need to be understood in the Christian's mind because churches today are full of people trying to get other people to feel sorry for what they have done! Changed hearts are what is needed, not a bunch of people wallowing in guilt!

3. “*Though I did repent:*” - *ei kai metemelomen*. The word for **repent** here, (*regret*), is the imperfect passive indicative of *metamelomai*. Now the imperfect tense describes an activity that was going on in the past, but came to an end. Paul had been regretting the letter he sent to them thinking it was too harsh, but he stopped regretting it because of the dynamic change it produced in their souls and lives!

This lets us look into the heart of the communicators of God's Word. God's men love the people that God gives them to minister to; they want to see them grow, prosper, and more than anything to go on in the Word and do the will of the Father. We also know how strong the pull is of the world system and how strong the OSN is in our souls. We don't want to hurt them, or make their lives miserable, and we certainly don't want to see them pull away and go on in a different direction. But God has sent us to give his people the truth no matter how harsh it can be at times and regardless of their reaction to it.

4. “*For I perceive that the same epistle hath made you sorry, though it were but for a season*” - *blepo gar hoti he epistole ekeine ei kai pros horan elupesen humas*. We need to understand that Paul wrote his letter under the filling of the Holy Spirit, so what he said was spot on; it was something that God wanted his people to hear.

God is totally objective when it comes to these matters, but sometime we communicators can become quite subjective when dealing with people we love. God is righteous and he wants his people to walk in righteousness, and when we don't, then sometimes verbal rebukes and hurt feelings surface on the part of the intended audience. It's not that God purposely wants to hurt us; it's that he's trying to get us to turn around and start living the way he wants us to!

Repentance is such a wonderful thing; it's like a beautiful brand new day of spring. It brings the believer closer to the Lord; it changes old harmful ways; it gives the believer a new lease of life and zeal for the Lord; it restores old loves and friendships that one has lost; and it results in the believer living a life that is constructive for himself, those around him and society in general, instead of living a life that has destructive results.

I. Sorrowed unto repentance. v.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.*” 2 Corinthians 7:9 - νον χαιρω ουχ 'οτι ελυπηθητε αλλ' 'οτι ελυπηθητε εις μετανοιαν ελυπηθητε γαρ κατα θεον 'ινα εν μηδενι ζημιωθητε εξ' ημων. “Now I am rejoicing, not because you were grieved, (or emotionally distressed), but because your grief resulted in a total change of mind: for you were grieved according to the standard of God and were not harmed by us”.

Repentance entails a 100% change of the mental attitude towards the Word of God and all other things that pertain to Christ, as well as, a 100% change against the world system and all the other things of the world and that includes living in the flesh nature and the things of the devil. This passage reveals the things that come about as the result of repentance.

1. “Now I rejoice,” - *nun chairo*. *Chairo* is the present active indicative of to **rejoice** and it does not denote human happiness, as according to the flesh nature, but to the spiritual phenomenon of inner joy as the result of the ministry of the Holy Spirit operating inside of us. “Now I am rejoicing”.

Paul had been regretting his letter to them because he felt it might have been too harsh, but after he found out that it had produced an entirely different soul dynamic in these believers he was **now**, *nun*, rejoicing. As the Apostle John wrote, 3 John 1:4, “*I have no greater joy than to hear that my children walk in truth.*”

It's such a pity that so many Christians refuse to believe, or listen to, the many Pastor-Teachers out there when they tell them that Bible Doctrine is the only way to go. Instead they chase after the things of the world, or the lusts of the flesh, come under demonic influence, or associate with non-doctrinal people. If they could set aside their arrogance and rebellion, their self-will and stubbornness and follow the way of Christ and submit themselves to the teachings of God's Word.

2. “Not that ye were made sorry” - *ouch hoti elupethete*.

The word **sorry** is the aorist passive indicative of *lupeo*, which was the word for **grief**, but it also meant to be sad, or to cause pain in the soul, or be convicted in the soul, or distress in the soul, or, as we say today, emotional distress without being too specific of what kind of emotional distress one is feeling.

3. “But that ye sorrowed to repentance.” - *all' hoti elupethete eis metanoian*. Here the word **sorrowed** is the aorist passive indicative of *lupeo*, which is a culminative aorist telling us that their inner grief, pain, sorrow, or emotional distress of the soul, even being convicted in the soul culminated in a change of the mental attitude.

The preposition eis is used here with *metanoian* telling us that their inner conviction, pain, or emotional distress resulted in them having a change of attitude! Here we have inner grief working out the proper way and that is to have a change of attitude about how they're living their lives, toward Bible Doctrine and doing the Father's will.

The **grief according to God** doesn't keep dragging us down into misery, guilt, self-condemnation and the like, but has an end goal in mind and that is bring about a profound and total change of mind! “Return to me”, God says; “come out from among them”, he says; “be ye holy”, he says; “seek his face”, he says; “love not the world, neither the things in the world”, he says. These things and more are descriptive of believers who need to repent and what they will be like after they repent!

God's OT people became like this where they wanted to be like the world, but here's what God said. Ezekiel 20:32, “*You say, “We want to be like the nations, like the peoples of the world, who serve wood and stone.” But what you have in mind will never happen.*” God took us out of the world and saved us; he took us out of a world ruled by the devil, so if his people think they want to be like the world, they've got another think coming! James 4:4, “*Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God.*”

4. “*For ye were made sorry after a godly manner;*” - *lupethete kata theon.* For you were grieved according to God, or according to the standard of God. The inner distress of soul that these believers were experiencing was according to the standard of God where he has an end goal in mind for them. He doesn't want this to be a lifetime of misery, but one that results in a change of attitude in believer's souls where they are no longer following after the ways of the world system, nor are they seeking to gratify the lusts of the flesh, nor are they living in their self righteous hypocrisy, but are giving themselves over to living the Christian life of love and peace in the filling of the Holy Spirit.

5. “*That ye might receive damage by us in nothing.*” - *hina en medeni zemiothete ex' 'hemon.* The word **damage** is the aorist passive subjunctive of *zēmioō*, which meant to be damaged or harmed. Of course what is in view here is their souls. There is no way that Paul, or any other doctrinal communicator of God, that wants to harm the souls of God's people - just the opposite!

Pastor's are very sensitive to hurting believer's souls; the last thing we want to do is scar them, hurt them, or send them over the edge into despair. But the grief according to God doesn't do that, in fact, it's just the opposite it accomplishes inner pain, yes, but pain that results in repentance. And it is all based upon the clear, accurate and even forceful teaching of God's Word.

J. Repentance brings deliverance. v.10

“*For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.*” 2 Corinthians 7:10 - 'η γαρ κατα θεον λυπη μετανοιαν εις σωτηριαν αμεταμελητον κατεργαζεται 'η δε του κοσμου λυπη θανατον κατεργαζεται.

1. “*For godly sorrow worketh repentance*” - *he gar kata theon lufe metanoian ... katergazetai.* Godly sorrow, or the grief according to God is the result of God working in the heart and life of the individual to bring him or her around to repentance.

The word **worketh** is the present middle indicative of *katergazomai*, which looked at the operation of something that accomplished something. So we can translate it as the grief according to God brings about repentance, or accomplishes repentance in the individual's soul.

2. “*To salvation*” - *eis soterion.* As we have seen, the preposition eis has the following ideas in it: 1) direction, 2) goal, 3) movement, 4) arrival, 5) and results. *Kata* denoted that something was done in conformity to what God's purpose for grief is, which is to bring about a change of mind, and *eis* denotes the ultimate results of having a change of mind and that is deliverance from something.

The word *soterios* should not be strictly applied only to salvation, for it means to be saved or delivered from something, usually something bad, harmful, or destructive. It often is used to denote being delivered from carnality, involvement in the world system, the sin unto death, the things of Satan, doing the will of Satan as one of his prisoners, etc.. 2 Timothy 2:26, “*And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.*”

When believers leave off living the faith rest life in the filling of the Holy Spirit and get away from Bible Doctrine, then they lose the protection the spiritual life has for their souls. Once that happens their souls are exposed to the ravages of the indwelling sin nature and the attacks of demons; the results of which will be destructive to their souls plunging them into much misery. Repentance, the change of the mind toward the Word of God, will deliver them from the ravages of reversionism.