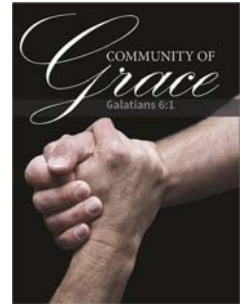


**Grace Bible Church**  
**2016 Biblical Counseling Conference**  
**Track One**



## Session #12

### Guilt and Repentance

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#### I. \_\_\_\_\_ Concepts

##### A. The \_\_\_\_\_ Counselor is Faced with a Dilemma

1. "Guilt/Shame" is associated with some aspect of not measuring up to a particular standard.
2. Who decides the particular standard and deviations from it?
3. The perceived guilt of an individual that's based upon a particular standard is dealt with by:
  - a. Confronting it—"Stop doing that"

**Gospel Treason**- *Betraying the Gospel with Hidden Idols*. Explains the importance of changing on a heart level.

- b. Minimizing it—"You're just human"
  - c. Shifting responsibility for it—"Your upbringing made you this way"
  - d. Desensitizing you to it—"Just keep doing it until you feel no shame" (Freud's approach)
  - e. Masking it—"Take these pills to help you feel better"
  - f. Excusing it—"You're genetically prone to this"
  - g. Justifying it—"That's not wrong. Who told you that was wrong?"
4. But there is an absolute standard that results in true guilt, so all of the world's attempts to erase guilt and shame are vain like the daily sacrifices of the temple priests (Heb. 10:11).

##### B. The \_\_\_\_\_ Reality

1. The presence of guilt separates humanity from being in the presence of the Holy God (Gen. 3:24, Ezra 9:15; Is. 59:2).
2. Definition: Judicial \_\_\_\_\_ or \_\_\_\_\_ for failure to meet the standards of God's righteousness (Num. 5:6-7).

The verb (Hebrew verb - a-sham) fundamentally refers to the guilt, responsibility, or culpability that a person must bear for some offense." (Willem VanGemeren, Vol. 1: New international dictionary of Old Testament theology & exegesis, 554).

- a. The offense is first and foremost against the Creator God.
- b. Note that guilt is not primarily a bad \_\_\_\_\_
- c. \_\_\_\_\_ may or may not follow.

3. Adam and Eve changed from their state of innocence to a state of guilt when they disobeyed and were expelled from the presence of God (Gen. 3:24).
  - a. Adam and Eve experienced shame associated with their guilty state.
  - b. Adam and Eve tried to cover their guilty state in an attempt to deal with the shame (Gen. 3:7).
  - c. God held Adam and Eve accountable (Gen. 3:16-24).
4. As the offspring of Adam we're all guilty by nature and by our own actions for falling short of the glory of God (Jer. 3:25; Rom. 3:23; 5:12).
  - a. People turn to a variety of inadequate coverings for shame and guilt (Isa. 59:6).
  - b. God still holds us accountable (Rom. 2:16; 3:19; 6:23).
5. God has instilled us with a sense of guilt (Rom. 2:15).

## II. The place of the \_\_\_\_\_

God created us with a moral compass called the conscience.

- A. The Biblically Functioning Conscience (Compass) Works in Tandem with God's Word (Bible) and God's Spirit
- B. Why Do Some Not Feel Shame?
  1. You can have an untrained conscience (Rom. 7:7-12; I Tim. 4:7-8; Heb. 5:14)
  2. You may have a seared conscience (1 Tim. 4:2; Tit. 1:15; Eph. 4:19)
- C. Why Do Some Feel Shame Even Though They Have Not Violated Scripture?
  - The Weak Conscience (Rom. 14:1-5, 23; I Cor. 8)

Your conscience can be triggered or stimulated by something other than the Word of God.

## III. The \_\_\_\_\_ for Guilt

### A. \_\_\_\_\_ Provision — the Gospel

1. God alone can justify us and remove the guilt and shame (Psalm 32:1-2, 85:2; Is. 61:10; 2 Cor. 5:21).
2. God's justice requires the life blood of the guilty (Lev. 17:11; Heb. 9:22).
3. Christ is the superior guilt offering (Is. 53; Heb. 9:11-14, 10:11-12).
4. The Holy Spirit is the agent for humanity's conviction (John 16:7-11).
5. The Word of God is the tool the Holy Spirit uses for humanity's conviction (Heb. 4:12).

6. Based up the believer's standing in the Gospel, the believer can rest confidently against Satan's accusations of condemnation (Rom. 8:1; Zech. 3:1-5).

**B. \_\_\_\_\_ Appropriation of God's Provision— Repentance**

1. Be aware of Counterfeits (Taken from sermon on worldliness, Josh Harris, 2002)

- a. The Salvation Army Guy with the Bell Response

We make a few easy superficial changes in our life to get the bell to stop, but we don't repent. We drop a little something into the bucket of conviction just to get the bell to stop – just enough to ease your conscience.

- b. Aw, Shucks Response – the Humor Response

Not changing a thing, but just laughing about it.

- c. The Oprah Winfrey Response

Confess everything... change nothing. Repentance is more than emotional vomiting, and it's more than an avalanche of words; it involves change.

**Jim Elliff – *The Unrepentant Repenter*** – gives 12 different counterfeits. (free from his website [www.ccwtoday.org](http://www.ccwtoday.org))

2. Definition—Change of mind/heart based upon God's Word

- a. Old Testament concept (from the Hebrew word “shoov”) “To turn,” most often used in Jeremiah in exhortation to turn back to God after having turned away. (Jer. 3:11-4:2).

- b. NT concept — “Metanoia” - “To change one's mind/be converted/repent” (Mark 1:15; Acts 26:20; 2 Cor. 12:21).

3. Application

- a. Regarding justification or salvation— personal turning towards God's provision in Christ, the Gospel.

- b. Regarding sanctification— the daily application of the Gospel (Rom. 6-8)

- 1) Daily changing of the mind/turning in regard to all the implications of the Gospel on the believer's walk as a child of God.

**The Gospel Primer** by Milton Vincent

**Comforts from the Cross** by Elyse Fitzpatrick

As long as I am stricken with the guilt of my sins, I will be captive to them, and will often find myself re-committing the very sins about which I feel most guilty. The Devil is well aware of this fact; he knows that if he can keep me tormented by sins guilt, he can dominate me with sin's power. The Gospel, however, stays sin at this root point and thereby nullifies sin's power over me. The forgiveness of God, made known to me through the gospel, liberates me from sins power because it liberates me first from

its guilt; and preaching such forgiveness to myself is a practical way of putting the gospel into operation as a nullifier of sin's power in my life. *The Gospel Primer*, Milton Vincent, pg. 19

2) Repentance is fueled by the indwelling Spirit of God in the believer.

#### 4. Results of True Repentance

a. Look for **confession** – Greek, 'homologeō' – to say the same thing, "To agree with God about my sin" (1 John 1:7-9; Prov. 28:13; Dan. 9:3-19)

- 1) The mouth speaks out of that which fills the heart, true repentance will result in agreement with God.
- 2) Look for precise language that an individual agrees with God about his guilt

Not: "I didn't mean to say or do that. I'm tired and not myself."  
"Forgive me for reacting to your venom. I'm not usually like that."  
"I was just reacting to bad circumstances."

Instead: "I was wrong and sinned against you when I \_\_\_\_\_. Will you please forgive me?"

3) Confession will first be to God (Psalm 51, 1 John 1:7-9) and then to any appropriate persons (Matt. 5:23-26; James 5:16) in which a relationship has been broken.

b. Look for godly sorrow as opposed to worldly sorrow (2 Cor. 7:8-10; James 4:9)

See worksheet on 2 Cor. 7:8-10 – posted on my website, [www.bradbigney.com](http://www.bradbigney.com)

c. Look for growth and change

- 1) Rejoicing in the freedom of forgiveness. (Psalm 32:1,2).
- 2) Using freedom to pursue holiness (Rom. 6-8, Eph. 4:22-24).

d. Look for Restitution

- 1) The Prodigal son and Zaccheus were both rightly willing to make restitution (Luke 15:11-32; 19:8).
- 2) Restitution is not simply a requirement of law but a manifestation of love (and, thus repentance) toward a neighbor.
- 3) Sometimes it is impossible to make restitution (e.g. Adultery).

### Recommended Resources

Bigney, Brad. *Gospel Treason – Betraying the Gospel with Hidden Idols*. N.J.: P & R Pub., 2012

Lane, Tim. *Freedom from Guilt*. Greensboro, NC: New Growth Press, 2008.

Miller, C. John. *Accepting God's Forgiveness*

Fitzpatrick, Elyse. *Comforts from the Cross*.

Elliff, Jim. *The Unrepenting Repenter* ([www.ccwtoday.org](http://www.ccwtoday.org))  
Vincent, Milton. *The Gospel Primer*. Focus Pub.  
Viars, Steve. *Putting the Past In Its Place*. Portland: Harvest House, 2010.

