Comprehensive Summary:

Elder Theodore Burton of the Seventy described repentance in a way of what it is not instead of the usual what is repentance. Repentance is not suffering, punishment, confession, or remorse. Those are all steps of repentance but they are not the fullness of repentance.

The word Shube is used fairly often in the Old and several times in the New Testament to refer to repentance; though the word itself does not mean repentance it means a turning back to the Lord. This phrase is powerful because it’s stating how repentance isn’t just changing our ways but it’s changing our thoughts that motivate those actions as well. The word metaneoo is used in the New Testament to describe this very concept of changing thought and action.

The meaning of repentance is not to punish people for their mistakes but it’s them changing their lives so that Heavenly Father can help them escape the torment that would come to them if they did not change those very actions and enter into the covenant with God to have eternal joy.

Ezekial gives us three steps of repentance to follow. The first is commitment; to restore and pledge to renew our covenants. We need to recognize completely the wrong that we have committed and not make excuses for them but to completely give ourselves to God and show we were wrong. Repentance will not be easy, we will suffer just as the Lord suffered but Heavenly Father will not make it unbearable; it is important to remember it is not punishment but it is withholding from our blessings.

The second step is restitution, repaying back which you have taken. Does that mean you can give back everything that has been taken? No. Sometimes are just not able to be given back but that is what the Lord did for us, he suffered so that we can repent and have true forgiveness of our sins. The greater the sin the longer the healing process but as we turn towards God each day the more we heal.

Elder Burton tells us to be patient with the repentance process. It is not a fast process but it is a process that will better our lives from that day forward. “Be active with positive, righteous thoughts and deeds so that you can become happy and productive again.” As long as we dwell on the sin/evil or do not forgive ourselves the longer we will be subject to return to the sin.

The third step is forsaking the sin, or striving to walk life without committing the sin again. We must repent but also forsake our own sins and remember them no more just as Heavenly Father will do. God is merciful and has given us this chance to repent and feel the joy of his love and power and no more live in bondage, pain, and sorrow. We must repent.

Insights Gained:

Shube is what is written time and time again by the prophets of old to describe a turning back to the Lord. We are to turn to the Lord for help through the process.

There are three steps of repentance 1) commitment to change and renew our covenants 2) repay what has been “robbed” and 3) forsaking the sin and turning our backs on that sin.

The Lord and Heavenly Father is highly merciful and has not given us repentance to punish us or make us suffer but to help us change our ways and come closer to them.

Metaneoo is used in the New Testament to describe repentance in the way of changing thought, action, and by not returning to it.

For the more serious sins we must be patient in the healing process for the wounds take time due to the deepness of the sin. But if we are patient and working things will get better. And as we work daily to turn to Heavenly Father.

Questions/Items to discuss in class:

* We should discuss the deepness of the repentance process. The steps required for it
* Why is acknowledging the wrong doing considered repentance?
* What is the consequence of postponing repentance?