

Helping Someone Repent

Coming Alongside the Broken with Truth, Gentleness, and Hope

Primary Texts: Galatians 6:1–2; 2 Timothy 2:24–26

Brothers and sisters, one of the hardest things in ministry, discipleship, and ordinary Christian life is knowing how to help someone who is spiritually stuck, morally entangled, emotionally broken, or drifting into sin. Most believers know they should care when someone is struggling, but may not know how to help. Some respond too harshly. Some respond too softly. Some avoid the person altogether. Some lecture instead of love. Some push for quick change without understanding the heart. Some think that if they say the right words in the right order, or create the right amount of pressure with ultimatums, they can produce repentance in another person. But Scripture gives us a better way.

Tonight, I don't want to focus mainly on how a person personally repents, though that matters. I want to focus on how we come alongside someone in their brokenness when repentance is needed. So, this would be after they are aware of their specific sin(s), see their sin for what it is before God, are broken with a godly sorrow, and are moving towards a change in action, as the Lord has changed their heart and mind. How do we help them? How do we move toward them? How do we speak? How do we listen? How do we avoid crushing them on one hand or coddling them on the other?

That's an important distinction. Helping someone repent is not the same thing as controlling them, fixing them, or pressuring them into outward change. It is coming alongside them as an instrument in the Lord's hands, with truth and love, for the purpose of restoration. Restoration being their walk with God, growth in their walk, growing in spiritual disciplines, being active (at some level) in the body, practicing one another's with biblical love, and all that the bible says.

So, we need to understand both our role and our limits. We're called to pursue. We're called to restore. We're called to warn. We're called to bear burdens. But only God grants repentance. That means helping someone repent requires both courage and humility.

The big idea of this lesson is this:

God calls us to lovingly pursue the restoration of those caught in sin, with humility, gentleness, patience, biblical clarity, and deep dependence upon God, who alone grants repentance.

Before we talk about restoring others, however, we need to remember something crucial. Many people are not only struggling with sin. They are struggling with what they think their sin now means about them before God. They are not only entangled in sin; they are sinking under shame, accusation, and self-condemnation. So, if we are going to help them repent well, we must help them stand in the gospel first.

I. Help Them Remember Who They Are in Christ (This helps to APPLY the Gospel)

Romans 5:1–2; Colossians 3:3–4; Hebrews 4:14–16

When someone is broken over sin, one of the first questions beneath the surface is often not merely, “What have I done?” but “Who am I now?” and “How does God see me?” Especially when it comes to life-dominating sins. *Life-dominating sins that have a pattern of behavior or a habitual sin that overtakes a person's thoughts, emotions, and actions, effectively becoming a ruling force in their life. The world calls them addictions or diseases; in biblical counseling, they're directly fueled by and rooted in idols of the heart. (Idol of the heart: Anything that rules or dominates me other than God)*

With thinking “How does God see me?” That is why, I believe, we must strengthen their spiritual core. If they are in Christ, they are not fighting as spiritual orphans trying to earn their way back into God's favor. They are fighting as justified, adopted children who still have peace with God through Jesus Christ.

Romans 5:1 says:

“Therefore, since we have been justified by faith, we have peace with God through our Lord Jesus Christ.”

Notice the present reality. Peace with God. Not future peace if they perform well enough. Not temporary peace until the next failure. Peace with God through Christ.

Colossians 3:3 says:

“For you have died, and your life is hidden with Christ in God.”

That means their identity is not finally defined by the sin they committed, but by the Christ to whom they belong. Hidden means they are covered or concealed like a secret.

And Hebrews 4:16 says:

“Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”

Not after God cools off. Not once they punish themselves enough. Not after they hide for a while or get themselves together. Now. In time of need. This greatly matters because many strugglers are not only battling sin; they are battling false conclusions about God. They may think:

- God is done with me.
- God is ashamed of me.
- I need to fix this before I can draw near.
- Maybe I was never His.
- My sin now defines me more than Christ does.

So, part of helping someone repent is helping them remember who they are in Christ.

[CAUTION] We must be careful here. We do not strengthen identity in Christ to excuse sin.

We strengthen identity in Christ so that the person can fight sin as a child of God, not as someone drowning in condemnation. Remember, as children of God, we have access to God, we have His Spirit indwelling in us, we have His Word as a lamp to our feet and light to our path, so we're not directionless, we have a higher calling, and are no longer slaves to sin. That is a much better position to stand on and fight from than one who has lost sight of their standing in Christ. One requires faith,

the other reveals trust in a false gospel. Trust in a false gospel opens you up to remaining vulnerable to shame, passivity, and relapse in sin because its fighting from our own strength.

So, before you only press, “You need to repent,” you may need to say:

- “If you are in Christ, you are still His.”
- “This sin is serious, but it has not changed the gospel.”
- “Christ is not inviting you to hide from Him. He is calling you to come to Him.”

That is not sentimental comfort. That is warfare-grade theology.

Think of a child who has disobeyed his parents and now runs to the corner of the yard, convinced they’re no longer wanted in the house. A wise parent doesn’t deny disobedience, but neither do they leave the child there to imagine that they’re status in the family has been erased. They call the child near so that discipline, restoration, and love happen in relationship, not in exile.

That is part of what we are helping broken people do: not run farther from God our Father but come near again through Christ.

Table Discussion:

1. Why is it important to strengthen a struggling person’s identity in Christ before or while addressing their sin?

II. Help Them Distinguish Conviction from Condemnation

John 16:8; Romans 8:1; Hebrews 4:14–16; 1 John 1:9

One of the most important things you can do for a struggling person is help them distinguish between **conviction** and **condemnation**. When dealing with conviction and condemnation, you’re going to be navigating guilt. You can look at guilt as a mechanism that God uses that like a pain receptor to warn the soul of wrongdoing (“I did something bad”) and/or danger and **the absolute need for a Savior**. It’s also a legal fact, whether you feel anything or not. “Facts don’t care about your feelings”. If you are desensitized by habitual sin, you may not always feel like you’ve done anything wrong, but sin is sin!

How that guilt is processed determines whether it turns into conviction or condemnation. **Conviction and condemnation are the two paths of guilt.**

If they do not know the difference, they may respond to guilt with the feeling of

PATH 1: Conviction

- Rooted in the Love of God in Christ for hope and grace
- Conviction leads toward confession, true repentance, and restored fellowship.

Or PATH 2: Condemnation

- Rooted in shame/fear of punishment
- feeling like they are being pushed or driven from Christ and not restored.

Conviction is real. The Holy Spirit does convict of sin. Jesus says in John 16 that the Spirit convicts the world concerning sin and righteousness and judgment. And one of the evidences of spiritual life is

that sin now grieves us in ways it did not before conversion. Conviction is a grace from God that, even if the conscience is seared, the Holy Spirit uses the Word of God to pierce the conscience. He exposes the sin guilt so the believer can see it honestly and clearly.

Condemnation means being formally judged as guilty and legally sentenced to punishment.

For the Unbeliever: Condemnation is the actual, active legal reality (its real). Because of their objective guilt, they remain under God's righteous wrath.

For the believer:

Romans 8:1 says:

"There is therefore now no condemnation for those who are in Christ Jesus."

That means condemnation is not the portion of the believer.

Conviction from the Word and Spirit is a grace for hope and an opportunity to run to Christ; condemnation is often crushing, hopeless, and treats Christ's finished work as insufficient. It keeps a person in a cycle of shame. It says:

- "You're filthy." "You're a failure."
- "You always do this."
- "Nothing is really changing."
- "God must be tired of you."
- "You may as well give up."

One drives you toward God (conviction) and says, "bring sin it into the light. Confessing it. Turning from it. Receive mercy." The other drives you away from Him and says, "Stay in the dark. Hide. Spiral inward. Obsess. It's a wrap, you're cooked! Despair."

This distinction is very helpful in counseling because many people are not just repentant. They are trapped in a cycle of vague self-accusation.

So, ask them:

- Can you name specifically what you are convicted about? (HINT: You need God's Word for this)
- Is your guilt moving you toward confession and grace, or away from God into shame?
- Do you feel drawn to bring this into the light, or driven to hide?
- Are you grieving sin, or are you drowning in a vague sense that all of you is hopeless?

Hebrews 4 helps here again. The writer does not say, "When you sin, retreat or isolate." He says: "Let us then with confidence draw near to the throne of grace."

That is what conviction ultimately does. It leads a believer back to God.

Conviction is the surgeon's scalpel — painful but healing.

Condemnation is the executioner's sword — painful and destroying.

Guilt-Conviction-Condemnation: How They Connect

The relationship hinges on whether a person is operating under the covenant of the law (unbeliever) or the covenant of grace (believer).

Concept	The Theological Nature	The Operational Target	The Ultimate Result
Guilt	The Fact: Objective status of legal liability and culpability for violating God's standard.	The human standing before a Holy God.	Establishes the absolute need for a Savior.
Conviction	The Grace: Holy Spirit-led awareness of objective guilt that points directly to a solution.	The Action: Focuses on specific behavioral disobedience ("What you <i>did</i> was wrong").	Repentance: Restores intimacy, fellowship, and brings life.
Condemnation	The Judgment: Act of passing judicial sentence, pronouncing a guilty person as permanently ruined or cast off.	The Identity: Focuses on the person's entire being ("Who you <i>are</i> is hopeless").	Despair: Causes a person to hide, self-protect, or experience "worldly sorrow".

Table Discussion:

1. What is the difference between conviction and condemnation? Why might this be important when helping someone in repentance?

III. The Goal Is Restoration, Not Mere Exposure

Galatians 6:1

Paul writes:

"Brothers, if anyone is caught in any transgression, you who are spiritual should restore him in a spirit of gentleness."

Galatians 5 has just contrasted the works of the flesh with the fruit of the Spirit. Paul then moves directly into what Spirit-led believers do when another believer is overtaken by sin. He does not say, "Ignore it." And he does not say, "Destroy him." He says, "restore him."

That word **restore** is important. It carries the idea of mending, repairing, setting back in order. It was used for mending nets and for setting something back where it belongs. That means when someone is caught in sin, the biblical goal is not to simply uncover failure. The intention is not to prove they are wrong. It is not to shame them into silence. It is not to make them miserable enough that they stop. The goal is **restoration**. A broken bone is not helped by pretending it is fine. But neither is it helped by rough handling. It must be set carefully. That is the image here.

So, when you come alongside someone in the brokenness of repentance, you might want to ask yourself: (say you just caught them lying again and they are caught and convicted)

What is my goal?

Is my goal to win?

Is my goal to vent?

Is my goal to relieve my own frustration?

Or is my goal to see this person restored to faithful fellowship with God?

That question matters because some people confront sin with truth but without a restoring aim. They may expose accurately, but they do not restore lovingly.

Think of a dislocated shoulder. A careless person can make the injury worse. A wise helper knows both the seriousness of the injury and the care required to set it right. In the same way, sin must be addressed, but with a restorative aim.

If the goal is restoration, then the manner matters deeply. Right goals pursued with wrong attitudes can still do damage.

IV. The Manner Must Be Gentle, Humble, and Watchful

Galatians 6:1b

Paul continues:

“Keep watch on yourself, lest you too be tempted.”

Paul is not only concerned with what we do, but how we do it. He says restore him **“in a spirit of gentleness.”** That word **gentleness** means strength under control; gentle strength. It means humble, careful, non-harsh dealing. It is not softness toward sin; it is carefulness toward sinners.

Then Paul adds, **“Keep watch on yourself.”** This is a caution for us not to be proud when coming alongside someone else. That’s dangerous! You can speak truth and still do damage if you speak it with pride. You can say what is accurate and still be wrong in spirit. (This happens in debates of doctrines online a lot!)

You can confront sin and still be acting out of irritation, self-righteousness, impatience, or fear.

So, helping someone repent requires self-examination.

Questions for our hearts:

Am I grieved for this person, or mainly annoyed by this person?

Am I wanting their repentance and restoration, or am I enjoying being right?

Am I remembering that apart from grace, I too could fall?

Am I moving toward them with Christlike humility?

Matthew 7 helps here. Jesus warns about addressing a speck in your brother’s eye while ignoring the log in your own. He is not forbidding correction. He is forbidding hypocritical correction.

We do not come alongside the broken as judges standing above them, but as fellow strugglers under the same cross, bringing the same gospel, submitting to the same Word.

That does not make us passive. It makes us tender and sober.

A man helping another out of quicksand does not stand back boasting about how stable he is. He braces himself carefully, aware that if he moves foolishly, both may sink. That is the spirit of Galatians 6:1.

Table Discussion:

1. In times of repentance, have you ever experienced truth with gentleness? How did it help your faith? Have you ever experienced truth without gentleness? How did it effect your repentance?

V. Helping Someone Repent Means Bearing Burdens, Not Merely Pointing Out Faults

Galatians 6:2

Paul goes on:

“Bear one another’s burdens, and so fulfill the law of Christ.”
(*LOVE-Rom 13:8/10; Matt 22:37-40; Jam 2:8*)

This verse helps us see that helping someone repent is not simply verbal correction. It is relational burden-bearing. The word **bear** means to carry, to shoulder with another. The word **burdens** refers to heavy weights, oppressive loads, crushing difficulties. So, this isn’t a picture of a believer standing at a distance saying, “You really should do better.” It’s a picture of one believer coming near enough to help carry what is heavy. That matters because people caught in sin often carry more than just guilt. They may be carrying shame, confusion, fear, relational damage, consequences, patterns of deception, exhaustion, grief, and hopelessness.

There is a kind of false help that only points.

“You need to stop.”

“You know better.”

“You should repent.”

“You need to get it together.”

Sometimes those statements are true. But by themselves, they are not yet burden-bearing.

Burden-bearing includes:

prayer,

patient conversation,

helping the person think biblically,

walking with them through confession,

helping them take concrete steps (being available),

and refusing to disappear when the process gets messy (being faithful).

Romans 15:1 says:

“We who are strong have an obligation to bear with the failings of the weak, and not to please ourselves.”

1 Thessalonians 5:14 says:

“admonish the idle, encourage the fainthearted, help the weak, be patient with them all.”

That is wise burden-bearing. Not everyone needs the same form of help, but all need patient love.

A man pinned under debris after a collapse does not need someone standing a few feet away describing his condition. He needs someone who will get down into the mess and help lift what is crushing him.

Table Discussion:

1. What is the difference between pointing out a fault and bearing a burden? Are you growing in bearing burdens? If not, what might be hindering you?

But even as we bear burdens, we must remember that we are not sovereign over anyone's repentance.

VI. God Grants Repentance, So We Must Help with Patience and Dependence

2 Timothy 2:24–26; Ephesians 3:20-21

Paul writes to Timothy:

“And the Lord’s servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth...”

—2 Timothy 2:24–25

This passage is vital to remember. It's deeply humbling and for our stability in serving and bearing. Paul is teaching that the servant of the Lord must not be quarrelsome. He must be kind. He must be able to teach. He must patiently endure evil. He must correct with gentleness.

Why? Because **God grants repentance**.

That means repentance is not something we manufacture by pressure, argument, tone, or technique. We are responsible to faithfully maintain our character before God who is responsible for the outcome.

That guards us from two errors.

First, it guards us from pride. If someone repents, God gets the glory.

Second, it guards us from panic and manipulation. If repentance is slow, we do not need to force, shame, or corner the person. We have to be careful with deadlines but mindful that sin must be dealt with before it corrupts and spreads. We remain faithful, patient, truthful, and prayerful.

Some people think helping someone repent means overwhelming them with forceful argument.

But Paul says the Lord's servant must not be quarrelsome. Quarrelsome: Argumentative or ready to fight.

That doesn't mean passive (accepting or allowing things to happen without taking action, resisting, or intervening). It means non-fleshly.

You teach.

You correct.

You endure.

You remain kind.

You stay gentle.

And you pray because only God opens blind eyes and softens hard hearts.

A farmer cannot make a seed live. He can prepare the soil, plant carefully, water faithfully, and protect the field, but only God gives life. In the same way, we sow truth and love, but God grants repentance.

And because God grants repentance, our help must not become mechanical. We are not technicians managing behavior. We are shepherding souls. That means we must help people see what is going on in the heart, not just the habit.

VII. We Must Help People See the Heart, Not Just the Habit or Circumstances**Luke 6:43–45; Mark 7:20–23; James 4:1–3**

Jesus says in Luke 6:45

“For out of the abundance of the heart his mouth speaks.”

And in Mark 7, Jesus teaches that sinful defilement comes from within, from the heart.

That means sinful behavior does not appear out of nowhere. It grows out of desires, beliefs, fears, loves, loyalties, and worship. If we only target behavior, we may temporarily improve appearance without shepherding the soul. They go into performance mode, not keeping with true repentance.

A person may say, “I just lost my temper.” But biblical help asks, “What was ruling your heart when you lost your temper?” A person may say, “I just fell again.” But biblical help asks, “What were you wanting? What were you believing? What refuge were you seeking besides God?” In the midst of the emotion, people don’t want to hear that, but that doesn’t mean we shouldn’t be faithful with hearing (listening well) and helping them see what’s in their heart.

We have to help them see the heart while repenting because it’s easy to fall back into sin and say things like, “I don’t know what happened.” I don’t know how I got here again.” I don’t know why it always ends in a fight”...

James 4:1 says:

“What causes quarrels and what causes fights among you? Is it not this, that your passions are at war within you?”

We have to remember, while helping one another: There is a heart beneath the behavior. It’s easy to fall back into thinking that sinful behavior is a result of outside circumstances, but the Word doesn’t give us that excuse. This is why patient listening matters so much, because people themselves do not always fully understand why they did what they did.

So careful questions are often more helpful than fast speeches.

What were you wanting in that moment?

What felt threatened?

What promise did sin seem to make?

What were you afraid of losing?

What mattered most to you there?

That is not psychologizing. It is biblical heart work.

Leaves on a tree may show disease, but the real issue may be in the roots. If you tape green leaves onto a dying tree, nothing is fixed. Real help gets below the surface.

Table Discussion:

A brother/sister comes saying “I did ____ again, I don’t know why I keep doing this, I know better. If only [a person] didn’t do this or say that. If only they treated me with more respect”, or “I’m working

on being patient and kind but [a person] keeps doing [fill in the blank]...How would you help them see their heart? Consider some of the passages from this point.

But even as we help people see the heart, we must take care not to leave them trapped in endless self-examination. Honest self-examination is biblical. Morbid, hopeless introspection is not.

VIII. Do Not Let Them Confess and Then Obsess

Hebrews 12:1–3; 1 John 1:9; Romans 8:1

This is where many struggling people need special help. Some know how to confess, but they do not know how to stop obsessing. They circle their sin over and over. They rehearse it constantly. They turn inward more and more. They stay stuck in self-accusation instead of moving toward Christ. We must help them here.

Scripture does call for honest confession. 1 John 1:9 says:

“If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.”

So, we do not minimize sin. We do not skip confession. We encourage honest confession of specific sins. But Scripture does not call believers to morbid, hopeless introspection. It calls them to confess honestly and then move toward Christ in faith. This is not disregarding true lament of the heart. Psalms give us room to think on our sins and be grieved (Psalm 32; 38; 51; 106). But some people are so preoccupied with their failure that they never really rise to take hold of grace. They stay turned inward. Their sorrow becomes self-consuming rather than Christ-seeking.

So, part of helping someone repent is helping them move from **confession** to **Christward faith**, not from confession to endless self-occupation. This is the benefit of biblical care. Secular therapy can cycle you through owning what they call a disease, but we want to help with more. See the sin, confess it, and work to not be obsessed with it.

Ask questions like:

- Have you confessed this specifically?
- Have you received God’s promise of forgiveness by faith?
- Are you still dealing with sin, or are you now feeding shame?
- Are you focusing on Christ, or have you become trapped in yourself?

Romans 8:1 is important again:

“There is therefore now no condemnation for those who are in Christ Jesus.”

And Hebrews 12 says:

“looking to Jesus, the founder and perfecter of our faith...”

That means the Christian fight is not won by staring endlessly at ourselves. It is won by seeing ourselves truthfully and then fixing our eyes on Christ.

If a man falls into mud, he needs to acknowledge it honestly. But if after being washed he keeps standing at the mirror only studying the stains he had, never leaving the bathroom, something has gone wrong. Confession is meant to lead to cleansing, fellowship, and forward motion—not endless fixation.

So, we help them confess honestly without obsessing endlessly. And that leads us to one of the most important tasks we have as helpers: showing them where to fix their eyes.

IX. Show Them Where to Fix Their Eyes

Hebrews 12:1–3; Colossians 3:1–4; John 15:1–5

Hebrews 12 says:

“let us run with endurance the race that is set before us, looking to Jesus, the founder and perfecter of our faith...”

That is one of the most effective strategies for fighting sin and shame: fixing the eyes on Christ.

When someone is broken, our job is not merely to say, “Look harder at your sin.” It is to help them see their sin truthfully and then look more steadily at the Savior.

They need to see:

- the One who bore their shame,
- the One who broke sin’s chains,
- the One who sympathizes with weakness,
- the One who still receives sinners who come honestly,
- the One who is more glorious than the sin that now feels so large.

Some people need to hear, over and over:

- Christ is greater than your failure.
- Christ is not shocked by what He already died for.
- Christ’s mercy is not thin.
- Christ is not calling you to hide from Him.
- Christ is calling you to come to Him.

This is why SON bathing/SON exposure in Scripture is so important. The Gospels, Colossians, Hebrews, and similar texts help enlarge Christ in the eyes of the struggler. For every one careful look at the sin, take many more looks at Christ. When someone is stuck in a dark room, the answer is not simply to analyze the darkness longer. The answer is to open the curtains. Christ is that light. The more clearly He is seen, the less dominating the darkness becomes.

And as they look to Christ, we can help them do something else that is very powerful: learn to interpret even their regret through mercy instead of despair.

X. Help Them Turn Regret into Praise

There is a difference between regret and godly sorrow.

Godly sorrow produces repentance. (2 Cor 7:10)-Pastor Josh dealt with this last week.

Godly sorrow leads to a place where regret no longer rules you.

So godly sorrow may begin with regret, but it doesn't end there.

Regret is:

- an emotional pain over something you did
- a wish that you had acted differently
- a sense of loss or grief over consequences
- Regret is emotional, but not necessarily spiritual.
- You can regret something without repenting.
- You can regret consequences without hating the sin.

We can help them learn to interpret their regret through mercy instead of despair. We have helpful passages to help with this.

1 Timothy 1:12–17

Paul says:

"The saying is trustworthy and deserving of full acceptance, that Christ Jesus came into the world to save sinners, of whom I am the foremost." (v15)

His memory of sin does not end in despair. It ends in **doxology**: He says: *"To the King of the ages, immortal, invisible, the only God, be honor and glory forever and ever. Amen." (v17)*

We are not trying to help people become forgetful about sin. We are trying to help them remember sin through the mercy of Christ, so that regret becomes humility, gratitude, and praise rather than paralysis. Some people rehearse the past in a way that keeps them chained to it. Others suppress the past in a way that keeps them shallow. Paul does neither. He remembers honestly, but redemptively.

So, help the those repenting ask:

- Can I remember this sin and yet also remember the mercy of Christ?
- Can this memory deepen gratitude instead of despair?
- Can this failure make me more humble, more tender, more dependent, more worshipful?

A scar can either become an object of constant shame or a testimony to healing. In Christ, even the memory of sin can become a testimony to mercy.

And that brings us back to the heart of the lesson. Helping someone repent is not merely about getting them to admit wrong. It is about walking with them, under the Word, toward restoration with Christ and His body, the church.

Helping someone repent is holy work. It's also heart work for everyone involved.

It requires:

- truth without harshness,
- gentleness without compromise,
- humility without cowardice,
- patience without passivity,
- and hope without naivety.

It's not just about "Can I identify someone's sin?" We have to ask ourselves, "Can I come alongside them in a way that reflects the restoring heart of Christ?" Can I move toward them with restoration as

my goal? Can I speak with gentleness? Can I bear burdens rather than stand at a distance? Can I trust God to grant repentance? Can I help them see the heart? Can I keep them from being swallowed by condemnation? Can I hold out Christ and hope? That is the kind of helper God calls us to be. And in all of this, we must remember that Christ has come alongside us first.

We were the wandering ones. We were the guilty ones. We were the trapped ones. We were the blind ones. And He did not merely expose us. He came to save us. He pursued us, bore our sin, spoke truth, gave mercy, and restores us still. So as we help others in their repentance, we are not inventing a posture. We are reflecting the posture of our Savior. May the Lord make us that kind of people.

Small Group Questions

- How can we practically help someone fix their eyes on Christ?
- What does it look like to help someone turn regret into praise?

Homework

1. Read and Meditate on These Passages

Write one sentence for each passage explaining how it should shape the way you help someone in sin or brokenness.

Galatians 6:1–2

2 Timothy 2:24–26

Romans 8:1

Hebrews 4:14–16

Hebrews 12:1–3

1 Timothy 1:12–17

2. Personal Reflection

Write down three dangers in your own heart when trying to help others:

- pride
- fear of man
- harshness
- passivity
- control
- impatience
- avoidance
- self-righteousness

Then answer:

- Which one is strongest in me right now?
- How does that affect the way I help people?

3. One Practical Step

Think of one person who may be struggling right now.

Pray through these questions:

- What burden may they be carrying?
- What heart issue may be underneath?
- Do they seem more under conviction or condemnation?
- How can I move toward them in truth, gentleness, and hope?

Then write one concrete step you will take this week:

