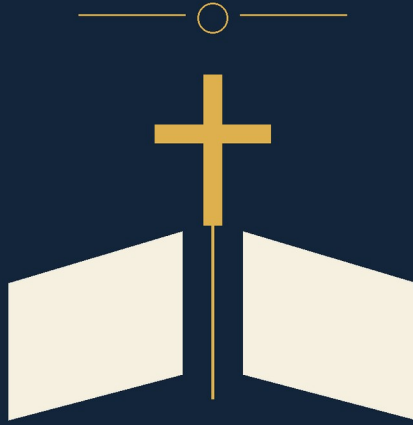




REPENT AND BELIEVE IN THE GOSPEL

The Radical Condition of Humanity and the Call of Mark 1:15

μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ

Genesis 6:5 · Isaiah 1:5-6 · Romans 3:9-23

Condensed Bible Study

Reina-Valera 1960 · Greek Text Analysis

Prepared for: Ruperto Bravo Benavente (R.B.B.)

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Personalized by: Ruperto Bravo Benavente (R.B.B.)

KEY TEXT

“The time is fulfilled, and the kingdom of God has drawn near; repent and believe in the gospel.”
— Mark 1:15, translated from RVR1960

Buenos Aires, Argentina · August 2026

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Edition prepared for study, teaching, university seminars, theological meetings, and churches. It does not replace a complete reading of the Bible or consultation of authorized editions.

Doctrinal Overview

The Study's Thesis in Four Movements

MAIN THESIS

Mark 1:15 calls human beings to recognize God's verdict on their condition, abandon confidence in their own righteousness, and believe the gospel. Repentance is not a penitential work that completes the cross; it is the inward reorientation that stops arguing with God and turns toward the salvation offered in Christ.

DIAGNOSIS

Genesis 6:5 shows a humanity whose thinking is continually directed toward evil. Isaiah 1:5-6 portrays Judah as a body with no soundness. Jeremiah 17:9 exposes the heart's self-deception. Romans 3:9-23 universalizes the verdict: Jews and Gentiles are under sin.

RESPONSE

In Mark 1:15, μετανοεῖτε and πιστεύετε are coordinated imperatives: repenting and believing belong to one response. The first renounces self-sufficiency and accepts God's truth; the second rests in the good news of Jesus Christ.

HOPE

The gospel does not end with the diagnosis. Christ died for our sins and was raised. God justifies the one who believes, grants eternal life, reconciles, seals with the Holy Spirit, and prepares a life of good works as the fruit of grace.

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1. Purpose, Scope, and Doctrinal Precision

NECESSARY PRECISION

Isaiah 1:6 does not literally say, “we are filth.” The biblical image is a body with no soundness, covered with wounds. The doctrine is stated as pervasive corruption and an absolute need for grace.

This study begins with a serious affirmation: the call of Jesus Christ in Mark 1:15 cannot be understood apart from the biblical diagnosis of the human condition. The Lord is not announcing a self-improvement technique. He commands people to repent and believe because humanity, left to itself, possesses no righteousness capable of presenting anyone innocent before God.

The phrase “we are filth from head to toe” expresses, in colloquial language, an intuition that must be stated more precisely. Isaiah 1:6 does not use that wording. The prophet describes Judah as a wounded body from the sole of the foot to the head, with no soundness in it. The image denounces a rebellion that has affected the nation as a whole. Isaiah 64:6 uses another figure: even human righteous deeds are like a polluted garment. Both images are forceful, but neither permits contempt for the dignity of the person created in the image of God.

For that reason, the more exact doctrinal expression is pervasive or radical corruption. “Total” does not mean that every human being commits every possible evil, or that people are incapable of acts of civic kindness. It means that sin reaches every dimension of the person—understanding, affections, will, body, and relationships—and that none of these can produce a saving righteousness independent of grace.

The purpose of this book is to gather the central texts, distinguish direct passages from complementary ones, and show the biblical sequence: diagnosis, repentance, faith, the work of Christ, justification, and fruit. Literal quotations are kept brief; the broader collection is presented through references and summaries to facilitate teaching and respect the rights of the editions consulted.

2. Mark 1:14-15 in Context

Mark introduces the public ministry of Jesus after John's imprisonment. The setting is solemn: the forerunner has called the people to repentance, Jesus has been baptized, the Father has declared Him His beloved Son, and the Spirit has led Him into the wilderness. Jesus then comes to Galilee proclaiming the gospel of God.

The declaration contains four inseparable elements. First, “the time is fulfilled”: the prophetic expectation has reached a decisive moment. Second, “the kingdom of God has drawn near”: in the person and work of the King, God’s saving rule breaks into history. Third, “repent”: the proclamation requires people to abandon the false judgment by which they excuse themselves. Fourth, “believe in the gospel”: the response is not confined to guilt but is directed toward the good news.

The grammar prevents us from separating what Jesus joins together. The Greek text reads: μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ. The verbs “repent” and “believe” are coordinated by καί, “and.” They are not two methods of salvation or two meritorious stages. They are two aspects of one whole response: ceasing to trust the lie and trusting the truth announced by God.

The order is pastoral as well. A person cannot rest fully in Christ while continuing to justify himself by morality, religion, suffering, sacraments, perseverance, or comparison with others. Repentance exposes the insufficiency of those foundations; faith rests in Christ.

GREEK TEXT

μετανοεῖτε καὶ πιστεύετε ἐν τῷ εὐαγγελίῳ — “repent and believe in the gospel.”

3. Analysis of the Greek Text and Dialogue with Lacueva

Francisco Lacueva's Greek-Spanish Interlinear New Testament places a literal Spanish equivalent beneath each Greek word. This study uses that interlinear orientation together with morphological verification of the Greek text in STEP Bible. The complete interlinear is not reproduced; only the forms necessary for the analysis are examined.

μετανοεῖτε comes from μετανοέω. In Mark 1:15 it is a present active imperative, second person plural: a command addressed to the hearers. Its lexical core is to reconsider, change one's mind, or repent. The familiar expression "a 180-degree turn" may serve as an illustration, but it is not a literal translation of the term. The biblical context shows the direction of the change: away from unbelief, self-sufficiency, and sin, and toward God and His promise.

πιστεύετε comes from πιστεύω and has the same basic verbal form: present active imperative, second person plural. It means to believe, trust, give credence to, or entrust oneself. In Scripture, saving faith is not merely the admission of information. It is resting in the person and work of Jesus Christ.

The present imperative carries the force of an ongoing posture: adopt and maintain the orientation of repentance and faith proper to those who receive the message. Nevertheless, a complete doctrine should not be built on verbal aspect in isolation. The main idea arises from the coordination of both commands and from the content of the gospel.

The phrase ἐν τῷ εὐαγγελίῳ identifies the object of belief: the good news. In apostolic proclamation, that news centers on the fact that Christ died for our sins, was buried, and was raised according to the Scriptures. Repentance without the gospel can become despairing introspection; faith without repentance can be reduced to verbal approval that never abandons self-righteousness.

4. “Continually Only Evil”: Genesis 6:5 and 8:21

Genesis 6:5 gives one of Scripture’s most severe assessments of the human condition. God sees that wickedness has multiplied and that every intention of the thoughts of the heart is continually directed only toward evil. The text describes the generation before the flood, marked by violence and widespread corruption. It must not be torn from that historical setting.

Nevertheless, Genesis 8:21 shows that the problem does not disappear with judgment: after the flood, God declares that the inclination of the human heart is evil from youth. The waters could remove a violent civilization, but they could not regenerate the heart. The final answer would not be another outward judgment, but a work of grace that reached the inner person.

These passages teach three realities. Evil is not merely external; it arises from the intentions of the heart. It is not merely occasional; it has a persistent inclination. And it cannot be solved by simple social restructuring, because it survives even after a new historical beginning.

Biblical doctrine does not claim that every thought of every person is consciously perverse to the same degree. It affirms that the moral source is turned away from God and that, even when human beings perform relative goods, they cannot produce through them the perfect righteousness God requires. From this arises the need for repentance: accepting the divine diagnosis instead of softening it.

5. Isaiah 1:5-6: A Body with No Soundness

Isaiah 1 does not begin with an abstract description of humanity, but with a covenant indictment against Judah and Jerusalem. God had raised children, but they rebelled. The nation is laden with iniquity, has forsaken the Holy One of Israel, and continues to resist discipline.

In that context the bodily figure appears: the whole head is sick, the whole heart is faint, and from the sole of the foot even to the head there is no soundness. The wounds have not been treated. The image communicates extent, seriousness, and neglect. No sector of national life can be presented as intact while the rest is diseased.

The passage does not invite contempt for human beings. Immediately afterward, God confronts empty religiosity and calls the people to wash themselves, put away evil, learn to do good, and come reason with Him. The same voice that diagnoses also offers cleansing: though sins are like scarlet, they can become white as snow. Judgment serves the call of grace.

Applied to general doctrine, Isaiah 1:6 should be read together with Romans 3 and Ephesians 2. Isaiah contributes the image of pervasive sickness; Romans contributes the universal verdict; Ephesians contributes the condition of spiritual death and God's merciful intervention. Thus, the image of Judah does not by itself become a complete anthropology, but it is legitimately integrated into the canonical witness.

6. The Bible's Diagnosis of the Human Condition

Scripture describes the human problem through several complementary images. The heart is deceitful; the throat is an open grave; the mouth is an instrument of deceit; the feet are swift to shed blood; the understanding is darkened; the will is hostile to God; the person is dead in trespasses and sins and enslaved to disordered desires.

Romans 3:9-23 is the great judicial summary. Paul brings together texts from the Psalms and Isaiah to demonstrate that there is none righteous, not even one; no one can boast, and every mouth is stopped. The conclusion is not that all people are identical in conduct, but that no one possesses sufficient righteousness before God's tribunal.

Ephesians 2:1-3 adds the language of death and slavery. Human beings follow the course of this world, the prince of the power of the air, and the desires of the flesh and of the mind. This threefold influence—world, devil, and flesh—explains why moral education, although socially valuable, cannot produce spiritual life.

Jeremiah 17:9 confronts self-deception. The heart not only desires evil; it also manufactures a favorable interpretation of itself. Repentance therefore includes accepting God's testimony about us. As long as a person considers himself basically healthy and in need of only minor adjustments, the cross will seem excessive. When the seriousness of the diagnosis is recognized, grace ceases to appear cheap and begins to appear wonderful.

DEFINITION OF PERVASIVE CORRUPTION

Sin affects every human faculty and excludes all personal saving righteousness; it does not imply that every person is as evil as he or she could possibly become, nor does it erase the image of God.

7. What the Repentance of Mark 1:15 Means

To repent is to change one's mind in response to God's revelation. This change is not merely the exchange of one religious opinion for another. It includes recognizing who God is, what sin is, what our condition is, and who Jesus Christ is.

Regarding God, the sinner abandons the idea of a manageable God who tolerates everything and recognizes the holy, just, and merciful Creator. Regarding sin, he stops calling it a trivial mistake, an unavoidable weakness, or a mere cultural difference. Regarding himself, he renounces the illusion of personal righteousness. Regarding Christ, he stops treating Him as a religious supplement and receives Him as the sufficient Savior.

Acts 20:21 summarizes the content as repentance toward God and faith in our Lord Jesus Christ. Acts 26:20 shows that this reorientation produces deeds consistent with repentance. The order is decisive: works display the change; they do not purchase it. Matthew 3:8 uses the same logic when it calls for fruit worthy of repentance.

Repentance is therefore intellectual, moral, relational, and volitional. Intellectual, because it accepts the truth. Moral, because it calls sin what it is. Relational, because it turns toward God. Volitional, because it renounces the continuation of rebellion. Yet in none of these dimensions does it become currency for payment. Salvation remains by grace.

8. What Repentance Is Not

It is not merely remorse. Judas felt regret and returned the money, but his sorrow did not lead him to rest in Christ. Paul distinguishes between godly sorrow, which produces repentance leading to salvation, and worldly sorrow, which produces death.

It is not prior moral reform. The sinner does not first have to heal his wounds before presenting himself to the Physician. The gospel call does not say, “Clean yourself until you are acceptable, and then come.” It says: recognize your inability and believe. Cleansing and new life come from grace received.

It is not expiatory penance. No amount of tears, fasting, promises, pilgrimages, restitution, or voluntary suffering can bear the guilt that Christ carried. Some actions may express seriousness, repair harm, or accompany confession, but they do not satisfy divine justice.

It is not a guarantee of future perfection. Repenting does not mean promising that one will never sin again. Such a promise would be another form of confidence in the flesh. The believer receives a new orientation and enters a life of growth, discipline, and struggle; his security rests in Christ, not in a sinlessness he does not yet possess.

It is not an empty word. Reducing it to the repetition “I changed my mind” while self-sufficiency remains untouched contradicts biblical usage. Genuine change is recognized by its object—God and the gospel—and by its fruit—a new direction—even though growth remains imperfect.

9. Repentance and Faith: One Response to the Gospel

Repentance looks at the false foundation that must be abandoned; faith looks at the Savior in whom one must rest. They can be distinguished, but they must not be divorced. The person who believes in Christ as the only hope necessarily stops believing that works can justify. And the person who truly recognizes his inability is led to seek salvation outside himself.

Mark 1:15, Acts 20:21, and the pattern of apostolic preaching support this unity. Peter calls people to repent and announces forgiveness in the name of Christ. Paul commands everyone to repent because God will judge through the risen Man. The Philippian jailer is told, “Believe in the Lord Jesus Christ.” The expressions vary because they illuminate dimensions of the same response.

Saving faith has content. According to 1 Corinthians 15:1-4, Christ died for our sins, was buried, and was raised. According to Romans 4:25, He was delivered up for our trespasses and raised for our justification. According to 2 Corinthians 5:21, He who knew no sin was made sin for us, so that in Him we might become the righteousness of God.

This avoids both moralism and empty decisionism. Moralism says: change your conduct so that God will accept you. Empty decisionism says: repeat a formula without confronting your false confidence. The gospel says: accept God’s verdict, renounce self-justification, and rest in the finished work of Christ.

CENTRAL FORMULA

Repentance recognizes the need; faith receives the Savior. Neither adds merit to the finished work of Christ.

10. The Work of Christ: God's Answer to Our Ruin

The diagnosis of pervasive corruption does not lead to despair when it is proclaimed together with the cross. God does not demand that the sinner produce from his ruin the righteousness he does not possess. He provides the necessary righteousness in Christ.

Isaiah 53 anticipates the Servant who bears our sicknesses, is wounded for our rebellions, and carries the sin of many. Mark 10:45 presents the Son of Man giving His life as a ransom for many. Romans 3:24-26 declares that justification is freely given by grace through the redemption that is in Christ Jesus.

The cross manifests love and justice at the same time. God does not call evil good or arbitrarily cancel His sentence. The innocent Substitute bears the guilt; justice is satisfied, and mercy can be offered to the one who believes. The resurrection declares that death did not have the final word and confirms Christ's victory.

Christian repentance therefore does not consist of staring endlessly at one's own uncleanness. It recognizes the truth in order to look to Christ. The law stops every mouth; the gospel opens a door. The wound is deep, but the remedy does not depend on the strength of the wounded person.

11. Results of Believing the Gospel

The one who believes is justified: God credits the righteousness of Christ and declares that person accepted. The believer receives peace with God, not merely as emotional calm, but as objective reconciliation; passes from death to life and will not come into condemnation; and is sealed with the Holy Spirit as a mark of belonging and a guarantee of the inheritance.

This new condition does not mean that the flesh has been perfected. The believer can still sin, be deceived, grieve the Spirit, and need confession, correction, and discipline. Nevertheless, his legal standing before God rests on Christ's offering, made once for all.

Biblical assurance does not make sin a matter of indifference. The grace that saves teaches us to renounce ungodliness. Bad decisions reap consequences; fatherly discipline is real; one's testimony can be damaged. But none of these truths makes works the basis of justification.

The sequence must be preserved: lost condition, call to repentance, faith in Christ, free justification, the Spirit's seal, and a fruitful life. Altering it produces two opposite errors. Placing fruit before justification produces legalism. Removing fruit after justification produces a mutilated understanding of grace.

12. Doctrinal and Pastoral Summary

Mark 1:15 is not an invitation to cultivate guilt without hope. It is the royal command of the Son of God at the moment the kingdom draws near. The King exposes the human lie and offers the good news.

The condition of being “continually inclined toward evil” does not mean that human beings have ceased to bear the image of God. It means that this created dignity cannot be transformed into saving merit. Nor does it mean that society, education, or civil justice has no value. It means that none of them can raise the spiritually dead or erase guilt.

Isaiah 1:6 must retain its context: Judah appears as a diseased body because of its rebellion. Yet the image harmonizes with the universal diagnosis of Romans 3. The Bible does not flatter the sinner in order to sell a minor remedy; it declares the truth in order to display the greatness of grace.

The central statement of this study may be expressed as follows: to repent is to stop disputing God’s verdict and to change one’s mind concerning God, sin, oneself, and Christ; to believe is to rest in the death and resurrection of Jesus Christ as the only basis of salvation. Repentance recognizes the need; faith receives the Savior.

Index of Direct Texts

Passages That Explicitly State the Diagnosis, the Call, or the Response

Direct texts are those that explicitly express one of the central components: the human condition, repentance, faith, the work of Christ, or justification. The category does not imply that each passage by itself exhausts the whole doctrine.

A. Principal Direct Texts

Passage	Function in the Argument
Genesis 6:5	Diagnosis of a humanity whose intentions are continually directed toward evil.
Genesis 8:21	The evil inclination of the heart remains even after the flood.
Isaiah 1:2-6	Rebellious Judah is described as a body with no soundness.
Isaiah 64:6-7	Human righteous deeds do not constitute saving righteousness before God.
Jeremiah 17:9-10	The heart is deceitful; God searches and judges.
Mark 1:14-15	Jesus joins the fulfillment of the time, the nearness of the kingdom, repentance, and faith.
Luke 13:1-5	Jesus rejects self-satisfied comparisons and declares the universal need for repentance.
Acts 17:30-31	God commands everyone to repent in light of judgment and Christ's resurrection.
Acts 20:21	Repentance toward God and faith in Jesus Christ.
Acts 26:18-20	Turning from darkness to light and doing deeds consistent with repentance.
Romans 3:9-26	All are under sin; justification is freely given through redemption in Christ.
Romans 5:6-10	Christ dies for the ungodly, sinners, and enemies.
Romans 8:7-8	The mind of the flesh is hostile to God and cannot please Him.
1 Corinthians 2:14	The natural person does not receive the things of the Spirit of God.
2 Corinthians 5:17-21	New creation, reconciliation, and the righteousness of God in Christ.
Ephesians 2:1-10	Spiritual death, mercy, grace through faith, and good works as a result.
Titus 3:3-7	Former slavery and salvation, not by works of righteousness, but according to mercy.
1 Peter 2:24-25	Christ bears sins and brings people back to the Shepherd and Overseer of their souls.

Complementary Old Testament Texts

These passages contribute images, historical examples, calls to return, and promises of cleansing and a new heart.

B. Diagnosis of the Human Condition

Passage	Function in the Argument
Genesis 3:1-19	The entrance of sin: unbelief, disobedience, shame, and death.
Genesis 4:5-8	Sin crouches and manifests itself in murder.
Genesis 6:11-13	The earth is corrupt and filled with violence.
Job 14:4	A question about whether what is clean can come from what is unclean.
Job 15:14-16	No human being possesses personal purity before God.
Psalms 5:9	Inner corruption expressed through the throat and tongue.
Psalms 10:4-11	The wicked person excludes God from his thoughts.
Psalms 14:1-3	No one does good; all have turned aside.
Psalms 36:1-4	Absence of the fear of God and self-deception.
Psalms 51:5	David recognizes the depth of his sinful condition.
Psalms 53:1-3	Repetition of the verdict of universal corruption.
Psalms 58:3	Turning aside and lying from an early age.
Proverbs 14:12	A way may appear right and end in death.
Proverbs 16:2	A person considers himself clean; God weighs the spirits.
Proverbs 20:9	No one can claim to have cleansed his own heart.
Proverbs 21:2	Every way seems right to a person; God weighs the heart.
Proverbs 28:13	Covering sin prevents prosperity; confessing and forsaking it finds mercy.
Ecclesiastes 7:20	There is no righteous person who does good without sinning.
Ecclesiastes 8:11	The heart is set to do evil when judgment seems delayed.
Ecclesiastes 9:3	The heart is full of evil and madness.
Isaiah 5:20-23	Moral inversion: calling evil good and good evil.
Isaiah 6:5	The prophet recognizes unclean lips before divine holiness.
Isaiah 53:6	All have gone astray like sheep.
Jeremiah 2:13	Forsaking the fountain of living water for broken cisterns.
Jeremiah 5:23-25	A false and rebellious heart that turns away.

Passage	Function in the Argument
Jeremiah 13:23	Moral inability illustrated by the Ethiopian and the leopard.
Jeremiah 18:11-12	Willful persistence in the plans of an evil heart.
Ezekiel 16:49-50	Pride, abundance, and indifference toward the needy.
Hosea 4:1-2	Absence of truth, mercy, and knowledge of God.
Micah 7:2-4	Corruption in relationships and authorities.

C. Returning to God, Confessing, and Receiving Mercy

Passage	Function in the Argument
Deuteronomy 30:1-10	Returning to God and the promise of circumcision of the heart.
1 Kings 8:46-50	Confession, return, and a plea for forgiveness.
2 Chronicles 7:14	Humbling oneself, praying, seeking God's face, and turning from evil.
Nehemiah 1:5-9	Confession of the broken covenant and return to God.
Psalms 32:1-5	Concealment, confession, and forgiveness.
Psalms 51:1-17	David's repentance, cleansing, and a contrite heart.
Isaiah 1:16-20	A call to cleansing, obedience, and forgiveness offered by God.
Isaiah 30:15	Salvation would be found in returning and rest.
Isaiah 44:21-22	God blots out rebellions and calls people to return.
Isaiah 55:6-7	Forsaking the wicked way, returning to God, and finding abundant pardon.
Jeremiah 3:12-14	Returning to the merciful God.
Jeremiah 4:1-4	Returning, removing abominations, and circumcising the heart.
Jeremiah 24:7	God gives a heart to know Him and to return wholeheartedly.
Jeremiah 31:18-19	Ephraim acknowledges, turns, and is ashamed.
Ezekiel 14:6	Turning and returning from idols.
Ezekiel 18:21-23	Turning from sin and living; God takes no pleasure in death.
Ezekiel 18:30-32	Repenting, turning away, and making a new heart.
Ezekiel 33:10-16	Turning from evil and living.
Ezekiel 36:25-27	Cleansing, a new heart, and the Spirit of God.
Daniel 9:3-19	Corporate confession and appeal to mercy.
Hosea 6:1-3	An invitation to return to the Lord.
Hosea 14:1-4	Returning with words of confession and receiving healing from rebellion.
Joel 2:12-13	Returning with the whole heart, not only with outward gestures.

Passage	Function in the Argument
Jonah 3:5-10	Nineveh believes, humbles itself, and turns from its evil way.
Zechariah 1:3-4	Returning to God and not imitating the hardness of the fathers.

Complementary New Testament Texts

D. Gospels and Acts

Passage	Function in the Argument
Matthew 3:1-12	John preaches repentance and requires worthy fruit.
Matthew 4:17	Jesus begins His preaching by calling for repentance.
Matthew 9:12-13	Christ calls sinners, not those who believe themselves healthy.
Matthew 11:20-24	Unrepentant cities despite the miracles.
Matthew 12:38-42	Nineveh repented at Jonah's preaching.
Matthew 21:28-32	Tax collectors and prostitutes responded to John's call.
Matthew 27:3-5	Judas's remorse without saving refuge.
Mark 1:4-5	A baptism of repentance and confession of sins.
Mark 2:15-17	The Physician calls sinners.
Mark 6:7-12	The disciples preach that people should repent.
Luke 3:3-14	Repentance with concrete fruits of justice.
Luke 5:27-32	Jesus calls sinners to repentance.
Luke 10:13-16	Woe upon cities that did not repent.
Luke 11:29-32	The generation of Nineveh as a witness.
Luke 15:1-32	Joy over the sinner who repents; the return of the lost son.
Luke 16:19-31	Scripture is sufficient testimony for repentance.
Luke 18:9-14	The tax collector renounces self-righteousness and asks for mercy.
Luke 19:1-10	Zacchaeus displays fruit, and Christ declares salvation.
Luke 24:44-49	Repentance and forgiveness preached to all nations.
John 1:11-13	Receiving Christ and being born of God.
John 3:3-21	New birth, faith, and exposure of evil deeds.
John 5:24	The believer has eternal life and passes from death to life.
John 6:28-40	The work God requires: believing in the One He sent.
John 8:31-36	Slavery to sin and freedom in the Son.
John 12:35-50	Believing in the light and the culpable rejection of the word.
Acts 2:22-41	Conviction, repentance, forgiveness, and reception of the Spirit.
Acts 3:12-21	Repenting and turning so that sins may be blotted out.
Acts 5:30-32	Christ exalted to grant repentance and forgiveness.
Acts 8:18-24	Simon is called to repent of his wickedness.
Acts 11:15-18	God grants the Gentiles repentance leading to life.

Passage	Function in the Argument
Acts 13:38-39	Forgiveness and justification through Christ.
Acts 14:14-17	Turning from worthless things to the living God.
Acts 16:25-34	Believe in the Lord Jesus Christ.
Acts 19:1-5	John's baptism and faith in the One who came after him.

E. Epistles and Revelation

Passage	Function in the Argument
Romans 1:18-32	Suppression of truth, idolatry, and moral degradation.
Romans 2:1-5	God's kindness leads to repentance; hardness stores up wrath.
Romans 4:1-8	God justifies the ungodly person who believes, apart from works.
Romans 5:12-21	Sin and death in Adam; righteousness and life in Christ.
Romans 6:1-23	Union with Christ, new life, and the wages of sin.
Romans 7:14-25	The inability of the flesh and the cry for deliverance.
Romans 10:8-13	Believing in the resurrection and confessing the Lord.
1 Corinthians 6:9-11	Formerly sinners; now washed, sanctified, and justified.
1 Corinthians 15:1-4	The apostolic content of the gospel.
2 Corinthians 7:8-11	Godly sorrow and repentance leading to salvation.
2 Corinthians 12:20-21	A call to repent of persistent sins.
Galatians 2:16	Justification by faith, not by works of the law.
Galatians 5:16-24	Works of the flesh and fruit of the Spirit.
Ephesians 4:17-24	The former way of life and renewal of the mind.
Colossians 1:13-14	Transfer into the kingdom of the Son and redemption.
Colossians 2:13-15	Forgiveness, cancellation of the record of debt, and Christ's victory.
1 Thessalonians 1:8-10	Turning from idols to serve the living God.
1 Timothy 1:12-16	Christ came to save sinners.
2 Timothy 2:24-26	God may grant repentance leading to knowledge of the truth.
Hebrews 3:7-15	A warning against hardening the heart.
Hebrews 6:1-6	Repentance from dead works and a serious warning.
Hebrews 9:27-28	Judgment and Christ's second appearance for salvation.
Hebrews 10:10-18	One offering and the definitive perfection of those being sanctified.
Hebrews 12:14-17	A warning through the example of Esau.

Passage	Function in the Argument
James 1:13-18	Desire conceives sin; God gives new birth through the word.
James 4:6-10	Humbling oneself, drawing near to God, and cleansing hands and heart.
1 Peter 1:18-23	Redemption by Christ's blood and new birth.
1 Peter 3:18	Christ suffered once to bring us to God.
2 Peter 3:9	God is patient, not willing that any should perish.
1 John 1:5-2:2	Confession, cleansing, and Christ as Advocate and propitiation.
1 John 5:11-13	Eternal life in the Son and the believer's assurance.
Revelation 2:1-3:22	Christ calls churches to repent and overcome.
Revelation 9:20-21	Humanity persists without repenting of idolatry and violence.
Revelation 16:8-11	Blasphemy and refusal to repent under judgment.

Greek Concordance of Repentance

Occurrences of the Verb

and the Noun

The concordance shows that the language of repentance appears in the preaching of John, Jesus, the apostles, and the letters to the churches. The lists follow the customary references of the Greek New Testament text; some wording in the RVR1960 may reflect variants in the textual tradition.

VERB METANO'EΩ

Approximately 34 uses in the Greek New Testament. It means to repent, reconsider, or change one's mind in response to God's truth.

- Matt. 3:2; 4:17; 11:20-21; 12:41
- Mark 1:15; 6:12
- Luke 10:13; 11:32; 13:3,5; 15:7,10; 16:30; 17:3-4
- Acts 2:38; 3:19; 8:22; 17:30; 26:20
- 2 Cor. 12:21
- Rev. 2:5,16,21-22; 3:3,19; 9:20-21; 16:9,11

NOUN MET'ANOIA

Approximately 24 uses. It denotes repentance or a change of mind, often associated with fruit, life, forgiveness, and knowledge of the truth.

- Matt. 3:8,11; 9:13
- Mark 1:4; 2:17
- Luke 3:3,8; 5:32; 15:7; 24:47
- Acts 5:31; 11:18; 13:24; 19:4; 20:21; 26:20
- Rom. 2:4
- 2 Cor. 7:9-10
- 2 Tim. 2:25
- Heb. 6:1,6; 12:17
- 2 Pet. 3:9

Hermeneutical Observation

The meaning of a word is not obtained by mechanically adding its roots or imposing a single gloss. "Change of mind" expresses the core of metanoia, but context defines its object and effects: Mark 1:15 joins kingdom and gospel; Acts 20:21 directs the response toward God and Christ; Acts 26:20 shows corresponding works as fruit.

MARK 1:15

FROM DIAGNOSIS TO FAITH

A Biblical Map of Repentance

1

DIAGNOSIS

Sin reaches thought, affections, will, and conduct.

Gen. 6:5 · Isa. 1:5-6 · Rom. 3:9-23

2

EXPOSURE

The Word uncovers false righteousness and the inability to be saved by merit.

Jer. 17:9 · Isa. 64:6 · Rom. 7:18

3

METANOIA

Change one's mind before God's verdict: abandon self-sufficiency and recognize the need.

Mark 1:15 · Acts 17:30 · 20:21

4

FAITH IN THE GOSPEL

Trust in Jesus Christ, who died for our sins and was raised.

1 Cor. 15:1-4 · Acts 16:31

5

GRACE RECEIVED

God justifies freely; faith receives, it does not purchase.

Rom. 3:24-28 · Eph. 2:8-9

6

A NEW STANDING

Eternal life, reconciliation, the Spirit's seal, and no condemnation.

John 5:24 · Rom. 8:1 · Eph. 1:13-14

7

FRUIT

Deeds consistent with repentance: consequence and evidence, never the price.

Acts 26:20 · Eph. 2:10

Repentance recognizes the need; faith rests in the Savior.

Prepared for Ruperto Bravo Benavente (R.B.B.)

Doctrinal sequence for classes, seminars, and preaching. Works appear at the end as fruit, never as the cause of justification.

Teaching Guide for Presentation

45-Minute Outline

Time	Topic	Central Idea	Texts
0-5 min	Opening question	Why does Jesus command people to repent and believe?	Mark 1:14-15
5-12 min	Diagnosis of the heart	Continually inclined toward evil; a deceitful heart.	Genesis 6:5; Jeremiah 17:9
12-18 min	Isaiah's image	A body with no soundness and religiosity unable to cleanse.	Isaiah 1:2-20
18-25 min	Universal verdict	All under sin; every mouth stopped.	Romans 3:9-23
25-32 min	Metanoia and faith	Change one's mind and trust the gospel.	Mark 1:15; Acts 20:21
32-38 min	The work of Christ	Substitutionary death and resurrection.	1 Corinthians 15:1-4
38-43 min	Grace received	Justification and the Spirit's seal.	Romans 3:24-28; Ephesians 1:13-14
43-45 min	Response	Repentance recognizes; faith receives; fruit follows.	Acts 26:20; Ephesians 2:10

A SENTENCE TO REMEMBER

To repent is not to clean ourselves up in order to deserve Christ; it is to accept that we cannot cleanse ourselves and to believe that Christ did what was necessary to save us.

Frequently Asked Doctrinal Questions

Does Mark 1:15 teach that I must first abandon all my sins in order to be saved?

No. Jesus joins repentance and faith. The sinner recognizes the truth, abandons self-confidence, and believes the gospel. A change in conduct is the fruit of grace, not a prior meritorious requirement.

Does “change your mind” mean only changing an opinion?

No. The word has that core meaning, but context determines its depth: a change concerning God, sin, oneself, and Christ. In Acts 26:20 it is expressed in a visible new direction.

Does Isaiah 1:6 literally say that every person is “filth”?

No. The text speaks of Judah as a diseased body full of wounds. The colloquial expression should be replaced by a biblical formulation: pervasive corruption and the absence of personal saving righteousness.

Does the doctrine of total corruption deny all human goodness?

No. It denies that there is an intact moral area capable of producing salvation. People can perform civic good and show affection, but no work removes guilt or generates spiritual life.

Does repentance add anything to the cross?

No. The cross is sufficient. Repentance does not atone; it recognizes the need and abandons the claim of self-salvation. Faith receives what Christ accomplished.

Why preach such a severe diagnosis?

Because a reduced remedy arises from a reduced diagnosis. The Bible exposes the seriousness of sin in order to display the sufficiency of Christ and exclude all boasting.

Can there be sorrow without repentance?

Yes. Sorrow over consequences, shame, or loss does not always turn toward God. Second Corinthians 7 distinguishes godly sorrow from worldly sorrow.

Does the believer continue to need repentance?

Churches and believers are called to repent of specific sins in order to restore fellowship and obedience. This must be distinguished from the initial gospel call and from justification received once through faith.

Compiler's Biographical Profile



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Senior project developer and process engineering expert with more than 40 years of experience in the technical and financial structuring of industrial, agrifood, and critical-infrastructure complexes.

Specialist in the modernization of investment models and the implementation of advanced technologies (extrusion, cryogenics, HIMSS 7), with a focus on economic feasibility under International Chamber of Commerce (ICC) standards.

Compiler and editorial manager of biblical and instructional materials for study.

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In this work, he serves as initiator, compiler, and manager of the editorial presentation. The doctrinal content is grounded in the biblical references cited and should be examined in the light of Holy Scripture.

Editorial note: only professional background relevant to a public publication has been included. Sensitive personal information, identity documents, home addresses, and other private data have been omitted.

Sources, Methodology, and Editorial Criteria

Primary Sources

References Used

Passage	Function in the Argument
Holy Bible, Reina-Valera 1960	Verification of passages and brief quotations through Bible Gateway and authorized editions.
Lacueva, Francisco. Greek-Spanish Interlinear New Testament. Editorial CLIE.	Conceptual consultation of the interlinear format and selected forms; the complete content is not reproduced.
STEP Bible, Greek New Testament text.	Verification of Mark 1:15 and the coordination of the verbs μετανοείτε and πιστεύετε.
Blue Letter Bible / public Greek lexicons.	Concordance and lexical value of μετανοέω and μετάνοια.
American Bible Society, Rights and Permissions.	Quotation policy and acknowledgment of the RVR1960.
Updated biographical profile of Ruperto Bravo Benavente.	Preparation of the summarized professional profile.

Consultation Links

- Bible Gateway — Mark 1:15, RVR1960
- STEP Bible — Mark 1:15 in Greek
- Editorial CLIE — Francisco Lacueva Interlinear
- American Bible Society — Rights and Permissions
- Blue Letter Bible — μετανοέω G3340

Classification Criterion

“Direct” identifies passages that explicitly state an element of the thesis. “Complementary” identifies texts that provide context, images, examples, promises, consequences, or pastoral balance. The classification is functional and does not assign greater or lesser authority to any text.

Limit of Exhaustiveness

The collection provides broad canonical coverage and a complete concordance of the principal Greek terms for repentance in the New Testament. In the Old Testament, the Hebrew verb “to return” appears in many contexts not directly related to repentance; therefore, all doctrinally principal sections within the scope of this study are included, rather than every mechanical occurrence of the word.

Final Conclusion

The time is fulfilled. The kingdom of God has drawn near. The human condition cannot be cosmetically concealed: the heart inclines toward evil, deceives itself, and possesses no righteousness that can save. Isaiah portrays it as a body with no soundness; Paul stops every mouth and declares all people under sin.

But the final message is not the wound. It is the gospel. Jesus Christ died for our sins, was buried, and was raised. Therefore, the command to repent does not lead us to manufacture merit, but to abandon the lie of self-sufficiency. And the command to believe leads us to rest in the Son of God.

Repentance acknowledges, “God is right about me.” Faith confesses, “Christ is sufficient for me.” Good works follow as the grateful fruit of salvation received by grace. This is the sequence that must be preserved in preaching, teaching, and the Christian life.

DOCTRINAL DECLARATION

Repent and believe in the gospel: not because the sinner can save himself by changing, but because God commands him to abandon his false confidence and receive by faith the salvation Christ accomplished.

Personalized by: Ruperto Bravo Benavente (R.B.B.)

Buenos Aires, Argentina · 2026

REPENT AND BELIEVE IN THE GOSPEL

Mark 1:15 · Biblical Didactic Multi-Panel Infographic

Personalized for Ruperto Bravo Benavente (R.B.B.)

Bibliographic reference: Reina-Valera 1960 · Francisco Lacueva

1 JESUS' CALL

The kingdom of God has drawn near. The response is: repent and believe.



Mark 1:14-15

2 GOD IS HOLY

The gospel begins with the holiness and authority of the Lord.



Isaiah 6:3 · Acts 17:30

3 HUMAN CONDITION

The human heart tends toward evil; all have sinned and fall short.



Genesis 6:5 · Jeremiah 17:9 · Romans 3:23

4 ISAIAH'S DIAGNOSIS

From the sole of the foot to the head there is no soundness: wounds, burises, and sores.



Isaiah 1:5-6

5 REPENT

Metanoō: a change of mind and direction before God.



Mark 1:15 · Acts 20:21

6 NOT SELF-REFORM

It is not paying for guilt or cleaning yourself up to earn salvation; it is recognizing your ruin.



Luke 18:13-14 · Romans 3:20

7 BELIEVE THE GOSPEL

Faith abandons self-confidence and rests in Christ.



John 3:16 · Acts 16:31

8 THE GOSPEL

Christ died for our sins, was buried, and rose again on the third day.



1 Corinthians 15:3-4

9 SALVATION BY GRACE

Not by works; it is God's gift received through faith.



Ephesians 2:8-9 · Titus 3:5

10 IMMEDIATE RESULT

Forgiveness, eternal life, justification, and peace with God.



Romans 5:1 · John 5:24

11 SEAL AND NEW LIFE

The believer is sealed with the Holy Spirit and called to walk in newness of life.



Ephesians 1:13-14 · Romans 6:4

12 FINAL SUMMARY

Repentance recognizes the need; faith receives the Savior; Christ is sufficient.



Mark 1:15 · Romans 4:5



DOCTRINAL SUMMARY

Man is not saved by merit. He recognizes his sin, abandons false security, and believes in the finished work of Jesus Christ.