

DAY 7 - GODLY SORROW

WORD STUDY - Grief that turns the heart toward God

THE QUESTION

What kind of sorrow actually moves me toward God rather than deeper into myself?

The language behind these passages helps us separate feeling sorrow from repentance. Sorrow can reach the heart, but biblical repentance has direction: it turns. And Isaiah 57:15 shows where the contrite heart is met - in the restoring presence of God.

NACHAM

nacham - grief; in Chaim Bentorah's study, a word carrying grief together with comfort, compassion, and hope

Chaim uses Genesis 6:6 to make an important distinction for 2 Corinthians 7:10: godly sorrow is not repentance itself; it brings about repentance. His treatment of nacham portrays grief as something deep enough to reach the heart without being emptied of compassion or hope. For Day 7, that matters: sorrow does not have to become despair.

SHUV / TESHUVAH

shuv / teshuvah - to turn, return; repentance understood as turning away from sin

In the same study, Chaim contrasts nacham with shuv, the root associated with teshuvah. This gives our sorrow a direction. Repentance is more than feeling terrible about what happened. It is a turning. Joel 2:12-13 supplies the invitation: Return to Me with all your heart.

DAKA

daka - humble/contrite; also associated with being broken, crushed, bruised, or brought low

In his study of Isaiah 57:15, Chaim pictures daka as humility that has been brought low. But the verse does not glorify brokenness for its own sake. The humble heart becomes a place where God's presence can meet us. Contrition is not self-destruction; it is the end of pretending we do not need God.

SHEPAL

shepal - lowly/contrite; brought down

Chaim pairs shepal with daka in Isaiah 57:15. His devotional treatment connects contrition with prayer, dependence, and coming into God's presence rather than remaining isolated in our lowest place. For Day 7, the distinction is crucial: being brought low is not the same as being abandoned.

DAY 7 - GODLY SORROW

WORD STUDY - Return, presence, and revival

CHAYAH

chayah - to live; in Chaim's treatment, restoration or revival

Isaiah 57:15 repeats God's intention: to revive the spirit of the lowly and to revive the heart of the contrite. Chaim develops chayah as restoration/revival. This changes the emotional destination of the passage. God does not expose the heart merely to leave it crushed. His stated movement toward the contrite heart is revival.

'AD

'ad - eternity; in Chaim's study, past, present, and future

In his study of 'inhabiting eternity,' Chaim distinguishes 'ad from the more familiar 'olam and reflects on God as beyond our ordinary experience of time. His devotional conclusion is deeply personal: God's attention is not scarce. The One described as high, holy, and inhabiting eternity is also the One who says He dwells with the contrite and lowly.

GRIEF -> TURNING -> CONTRITION -> RETURN -> REVIVAL

PUTTING THE WORDS TOGETHER

Godly sorrow allows truth to reach the heart. But it does not ask us to build a home inside grief. Nacham helps us see sorrow that can still contain compassion and hope. Shuv gives that sorrow direction: turn. Daka and shepal describe the humbled, contrite posture that no longer needs to defend or hide. Then chayah reveals God's intention toward that heart: revive it.

**GODLY SORROW BREAKS OPEN THE HEART,
NOT SO GOD CAN LEAVE IT BROKEN,
BUT SO WE WILL TURN TOWARD THE ONE WHO REVIVES IT.**

REFLECT

Is my sorrow turning me toward God, or trapping me inside myself?

Am I grieving because I want relief from consequences, because I am ashamed of what my failure says about me, or because I genuinely want whatever separates my heart from God to be removed?

What would shuv - turning - look like today?

Where have I mistaken contrition for condemnation? Can I allow God to meet the honest, humbled place in me with the revival Isaiah promises?

DAY 7 TRUTH

Conviction calls me home. Godly sorrow turns me toward God. Contrition tells the truth. Repentance changes direction. And God meets the contrite heart with His presence and revival.

Word-study source: Chaim Bentorah, including "Grieved to the Heart," "Humble and Contrite," and "Inhabit Eternity."
Interpretive word meanings above reflect Bentorah's devotional studies and are presented as such.