**TL03-01 Techniques of the Christian Life - The Technique of Confessing Sins, No. 3**

*See Greek and Hebrew Parsing Abbreviations Tables at the bottom.*

This is the technique of confessing sins. This is the third segment. As we have seen, we have a perfect God who has provided a perfect salvation for believing sinners, and it's so perfect that it can never be lost again. This is what we have referred to as positional truth. It was important that we review positional truth before we get to this subject of the technique of confession of sin. This background, as a matter of fact, will be relevant to everything else down the line on the techniques that we study. We have also, therefore, reexamined the factor of eternal security and the fact that a born again sinner, once he is in Christ, can never leave that position, but he does take with him an old sin nature. Consequently, we reviewed the structure of the old sin nature, how it works, and the devastating effects it has upon the lives of believers. We found that even though a person is in the family of God and he is destined for Heaven, he is fully capable of the most debasing kind of sins. Nothing has changed in that respect. The only thing that is different is that he has a control element which he did not have before.

**Who Controls a Christian's Soul?**

So the issue that we are concerned with is who controls your soul as a Christian. That's what we're leading up to. If the old sin nature, with all of its septic qualities, controls your soul, you have long range eternal destructive losses. It is not only loss (and a lot of grief) now for you in this life, but it is also eternal loss that you can never recoup. That's why this single technique is so strategic. You can blow all kinds of things in the way of money and make all kinds of bad deals, but someplace along the line you always have a chance to recoup. However, in this matter of confession of sin, you can never recoup if this technique is not applied--and applied (and I'm adding a qualifying word) biblically. You should really pay attention now, if you have not been carefully following, because we are not going to talk just about confessing sin in different ways that you have heard about. We're going to talk about confessing sin biblically. There are Christians who do indeed confess sins but it doesn't do them one bit of good because they have not confessed sin biblically. That's what we're driving at.

**Sin Breaks Fellowship with God**

We have found that when a Christian chooses to sin, he breaks fellowship with the Father in time. He leaves the inner circle of our diagram. The old sin nature takes control of the Christian's life. All production is either human good or individual acts of sin. Under this status he may teach a Sunday school class; he may be a Christian leader; he may witness; he may pray; and, all of these things, very sacrificial as they maybe, are done under the power and strength of the old sin nature. They do not have one bit of value in all the world. It is impossible in this condition to live the supernatural life that we have been called to live as believers.

**Divine Discipline**

The continuance in this status of broken fellowship will lead to divine discipline. Hebrews 12:6 tells us about that. This discipline will include physical incapacity. It will include sickness. It may even include death. Therefore, it is very crucial that the proper technique has to be applied because even your life is at stake if you knowingly do not apply this technique of the confession of sin. Many a person has checked out of this life in the days of youth, very prematurely, because of the failure to use this technique and to use it biblically. We never know when that's the case, but undoubtedly it has often been the case.

**Heb 12:6**  For whom the Lord loveth**G25 V-PAI-3S** he chasteneth**G3811 V-PAI-3S**, and scourgeth**G3146 V-PAI-3S** every son whom he receiveth**G3858 V-PNI-3S**.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) Note: G3811 paideúō (from G3816 /país, "a child under development with strict training") – properly, to train up a child (G3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." [Our English word "chasten" comes from "Latin castus, pure, chaste, and means to purify, cf. Heb 12:6f" (WP, 2, 282). See the root G3816 (pais, "a child under strict instruction").]

**G3146** - (Verb) mastigoó (mas-tig-o'-o): to scourge (I flog, scourge, the victim being strapped to a pole or frame; met: I chastise.) Note G3146 mastigóō – properly, to whip (scourge) with a mastigos (see G3148 /mástiks, a "whip"); to "flog (scourge) a victim, strapped to a pole or frame" (Souter); (figuratively) God sending severe pain in the best eternal interests of the believer (see Heb 12:6) Reflection: As in the Lord's dealing with Job, God's purifying love is all-wise when we experience temporal suffering. Hence, it always works for our greater eternal gain as we live in faith (Ro 8:18-25,38). For example, God authorized an incredible amount of earthly pain (bringing heavenly gain) in the lives of Jeremiah and John the Baptist.

**G3858** - (Verb) paradechomai (par-ad-ekh'-om-ahee): to receive, admit (I receive, accept, acknowledge – properly, receive openly, welcoming with personal interest.) Note: G3858 paradéxomai (from G3844 /pará, "from close-beside," intensifying G1209/dexomai, "receive") – properly, receive openly, welcoming with personal interest.

*Note: See Grammar Parsing Abbreviations at the bottom of this document.*

Example: **V-PAS-1P** = **V** – **V**erb, **P** – **P**resent, **A** – **A**ctive, **S** – **S**ubjunctive, **1** – **1**st Person, **P** - **P**lural

There is an important difference between being in fellowship, being spiritual, and being mature. We must understand something about positional truth: There's a difference between what is true about you because you're related to the Lord, and what is true of your fellowship--your walk with the Lord. These are two different things entirely. A Christian can do wrong and still be saved.

**The Corinthian Church**

We want to look at the scripture in 1 Corinthians 3 that deals with the carnal and spiritual Christian, in one more segment of background. In the book of 1 Corinthians, you can find over 60 different sins which were true of this congregation at Corinth. This was the carnal Church of the New Testament. It was also, strangely enough, the church which had the greatest array of spiritual gifts in the greatest abundance. They were most liberally blessed with people who had effective desirable spiritual gifts, and at the same time they were a very carnal church. In 1 Corinthians 3:1, the apostle Paul says, "And I, brethren (speaking here to believers), could not speak unto you as unto spiritual but as unto to carnal even as unto babes in Christ." The Bible teaches that there are two kinds of Christians. One is called spiritual, and the other is called carnal.

**1Co 3:1**  And I, brethren, could not speak unto you as unto spiritual**G4152 A-DPM**, but as unto carnal **G4559 A-DPM**, *even* as unto babes**G3516 A-DPM** in Christ.

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

**G3516** - (Adjective) népios (nay'-pee-os): an infant, a simple-minded or immature person (unlearned, unenlightened; noun: an infant, child.) The word "carnal" means "flesh" which relates itself to the old sin nature.

A carnal Christian is governed by the old sin nature. A spiritual Christian is governed by God the Holy Spirit. Paul could not write to these Corinthians as belonging to the spiritual class, but only as belonging to the carnal class. **Because they were carnal**, and therefore, out of temporal fellowship, they were not making any progress in spiritual maturity. As you know, your spiritual maturity will go from a baby stage up to an adult stage, with an adolescent stage in between. These people had been Christians for many years, and yet they were sitting down here at the babyhood stage. The reason for that was because they were carnal believers. When you are a carnal believer, it makes no difference how many times you go to church, how much you read your bible, how much you pray, how much you give, or how much anything. If you're a carnal believer, you're going to sit right down here on rock bottom relative to spiritual maturity. That was the case with this magnificent Corinthian church with all of its spiritual gifts.

In this carnal situation, the soul is being controlled by Satan. These people were in a pretty bad way. Their carnality was due to the mental attitude sins as well as the overt sins of their bodies and of their tongues. They were thinking human viewpoint, and when you think human viewpoint, that is sin in itself. Therefore, they are in this carnal status. Verse 2 says, "I have fed you with milk and not with solid food, for to this time you were not able to bear it, neither yet now are you able." Paul was forced to teach the Corinthian Christians elementary truths of doctrine because carnality had prevented them from growing into spiritual maturity. It is very hard to teach Christians who are babies. You have to really be simple. You have to be elementary. You cannot go into what the Bible calls the deep things of the Spirit of God. They were not able to bear it. Verse three says, "For you are yet carnal, for whereas there is among you envying and strife and divisions, are you not carnal and walk as men?".

Notice that it says that they "walk as men," which means they walk as unbelievers. Sometimes you cannot distinguish between the life of an unbeliever and the life of a Christian. Sometimes the life of a good moral religious unbeliever is far more attractive to look at than the life of a very carnal believer. You couldn't tell a difference and sometimes they were worse. The unbeliever will very often be very attractive on the outside, but, of course, he too is shot through with these sins of the mind--bitterness, envy, hatred, greed, worry, frustration, vengeance, guilt feelings, and so on. The carnal Christian is just as capable as the unbeliever to gossip, to slander, to criticize, to gripe, to discredit, and so on. The reason I'm stressing this is that Christians today, when we talk about sins, usually think about sins as (what we call) our great, gross, flagrant, overt sins. Then they think of a few taboos, and they say that those are sins. Yet, from God's viewpoint you discover that the worst kind of sins are the sins of our mentality--the sins of what we are thinking, rather than the sins that are outward.

**1Co 3:2**  I have fed**G4222 V-AAI-1S** you with milk**G1051 N-ASN**, and not with meat**G1033 N-ASN**: for hitherto ye were not able **G1410 V-INI-2P-ATT***to bear it,* neither yet now**G3568 ADV** are ye able**G4222 V-AAI-1S**.

**G4222** - (Verb) potizó (pot-id'-zo): to give to drink (I cause to drink, give to drink; irrigate, water.)

**G1051** - (Noun, Neuter) gala (gal'-ah): milk ( milk)

**G1033** - (Noun, Neuter) bróma (bro'-mah): food ( food of any kind.)

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**G3568** - (Adverb) nun (noon): now, the present (adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant.)

**G4222** - (Verb) potizó (pot-id'-zo): to give to drink (I cause to drink, give to drink; irrigate, water.)

**1Co 3:3**  For ye are yet**G2089 ADV** carnal**G4559 A-NPM**: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal**G4559 A-NPM**, and walk as men?

**G2089** - (Adverb) eti (et'-ee): still, yet ((a) of time: still, yet, even now, (b) of degree: even, further, more, in addition.) Note: G2089 éti (an adverb) – properly, continue (remain).

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

**The Seven Sins that the Lord Hates**

The Word of God tells us the seven sins that God loathes above all other sins. They're interesting to look at because one of the problems we have with this technique of confession of sin is that we don't know that we have to use it, because of our estimate of sin. We will now study Proverbs 6:16-19: "These six things that the Lord hates; yes, seven are an abomination unto him." He is going to list 6 things here that God hates. The seventh is a climactic abomination in the eyes of God.

**Pro 6:16**  These six *things* doth the LORD hate**H8130 V‑Qal‑Perf‑3ms** yea, seven *are* an abomination**H8441 N‑fsc** unto him:

**H8130** - (Verb) sane (saw-nay'): to hate

**H8441** - (Noun Feminine) toebah (to-ay-baw'): abomination

**Pro 6:17**  A proud**H7311 V Qal Prtcpl fp** look**H5869** **N‑cd** , a lying**H8267** **N‑ms** tongue , and hands that shed**H8210 V‑Qal‑Prtcpl‑fp** innocent blood,

**H7311** - (Verb) rum (room): to be high or exalted, rise

**H5869** - (Noun)ayin (ah'-yin): an eye

**H8267** - (Noun Masculine) sheqer (sheh'-ker): deception, disappointment, falsehood

**H8210** - (Verb) shaphak (shaw-fak'): to pour out, pour

**Pro 6:18**  An heart that deviseth **H2790 V‑Qal‑Prtcpl‑ms** wicked imaginations**H4284 N‑fpc**, feet that be swift in running to mischief**H7451** **Prep‑l, Art | Adj‑fs** ,

**H2790** - (Noun, Masculine) kitharódos (kith-ar-o'-dos): one who plays and sings to the lyre ( a harpist, one who sings with harp as accompaniment.)

**H4284** - (Noun Feminine) machashabah or machashebeth (makh-ash-aw-baw'): thought, device

**H7451** - (Adjective) ra' (rah): bad, evil

**Pro 6:19**  A false**H8267 N‑ms** witness *that* speaketh**H6315 V‑Hifil‑Imperf‑3ms**  lies, and he that soweth discord**H4090 N‑mp** among brethren.

**H8267** - (Noun Masculine) sheqer (sheh'-ker): deception, disappointment, falsehood

**H6315** - (Verb) puach (poo'akh): to breathe, blow

**H4090** - (Adverb) pikrós (pik-roce'): bitterly ( bitterly.:

**1) Pride**

Number one is pride--"a proud look." Actually the Hebrew here says, "*haughty eyes*." This is a reference to the eyes (as a part of the body) -- the eyes which reflect an inward attitude of the mind. Actually this is mental attitude pride. Therefore, first of all, God says that one of the worst sins heading the list is a mental attitude sin--a **sin of pride**--an arrogance which is conveyed by one's face. Pride, as you know, is one of the lusts which motivates the old sin nature. Proud people are not inclined to admit that they are guilty of sins. That's one reason that God hates this. Proud people are not inclined to admit that they are guilty of wrongdoing. It would ruin their pride. Consequently, they, because of this pride, tend to remain in a status of carnality and continue to be either do-gooders or workers of evil.

**2) Lying**

Number two He calls "a lying tongue." The next thing God despises is lying. This is when the mouth (as a part of the body) which is used as an instrument of verbal deceit. Again, this must come from a mental attitude. It's a condition of your mind where you want to slander somebody, where you want to misrepresent something, where you want to indulge in some gossip, or where you want to exaggerate. Here's one of the greatest expressions of the mental attitude often connected to pride--that we exaggerate. Boy, in the professional ministry, this is one of the favorite little stunts: exaggerating how many people attended; exaggerating how many hands were raised; exaggerating how many seats you have; or, exaggerating how many towels you use in the wash room over a Sunday--just to present a magnificent picture to the world out there. You can see how loathsome this is to God, and also this takes your "Mr. Clean / white lies" into account. These are not so clean in the face of the Lord. The basic procedure with the Christian is truth with tact. That's the order of the day. You do not have to tell everything you know or think. You may be wrong about a lot of what you think you know, or about a lot of what you think. But what you have to say should conform to the truth. Don't treat it as a white lie.

**3) Murder**

Then, number three He declares: "hands that shed innocent blood"--murder. That's one that you probably would have thought you knew about. You say, "Here's one of those overt ones." However, we also know from the Word of God that murder is also a mental sin that begins with hatred. Therefore, we're back to another mental attitude. By the way, this is the execution of hands that shed innocent blood. It is not murder to execute somebody who's been condemned for a capital crime, or to kill on the field of battle. This stems from the mental attitude of hatred.

**4) Evil Scheming**

Then, number four is a heart that "devises wicked imagination." This is dreaming up evil schemes. It's a mental attitude sin again--of daydreaming. Many sinful thoughts are indulged as daydreams and this is the thing that is included here. A mind which is conjuring up evil images. Evil thoughts will eventually, when given an opportunity, express themselves overtly. Many a Christian has fallen into sins that he would have been the first to declare that he would never be guilty of. But he was not guilty of them because he did not have opportunity to be guilty of them. However, because he had not really prepared himself with this sin of evil scheming, when the opportunity presented itself, he was fully prepared to enter it outwardly. That's the danger of daydreaming and evil mental scheming that you never intend to execute.

**5) Mischief**

Number five is "feet that are swift in running to mischief." This one is readiness to engage in evil. Mischief here means evil--an eagerness to go along to engage in something that is sinful. This again is a mental attitude--a mind which is so receptive to temptations. When somebody comes up and propositions you, you enthusiastically enter into the evil acts that are presented to you.

**6) A False Witness**

Then, number six is a false witness. This, of course, refers to perjury. This is connected to lying, but this is in the specific area of giving testimony which is fiction or which is a distortion of facts. Justice is based upon the evidence of witnesses who tell the truth. God is truth. Therefore, perjury, which stems again from a mind's attitude to deceive--a deliberate mental attitude of *desiring to deceive*. Therefore we are willing to perjure.

**7) Discord**

Finally, comes the one that God says is the one that he despises--that is an abomination to Him above all else. What is that? **Discord**. It says the worst of all sins is "he that sows discord among brethren." This is an abomination unto him, and the Hebrew says, "an abomination unto his soul." Unto the very deepest recesses of the being of God, this is what He despises most. He despises things like when you go around dividing the people of God, like in a local congregation with your murmuring, your criticism, your sympathizing with people with whom you should not sympathize, your egging on, your being willing to listen to somebody else's complaints. You are as bad and as party to that as the person who is making the criticism. You too, by that very act, are demonstrating: "God, You can't run your operation. God, You're so helpless that You can't run your show down here. We can't commit this problem to You. We have to discuss it among ourselves and see if we can create sides and divisions and discord among the brethren."

If you've got any historical frame of reference, or if you remember, you can probably think through within your own experience, and you will be able to think of people within your own experience who were guilty of sowing discord among the brethren, and you will discover that in time, the Lord placed them under discipline. The Lord removed them from places of service and from places of blessing, and He brought this upon their families, and He brought discord right back into their own lives. This is the way the Bible tells us that we are dealt with. **With whatsoever you meted out shall be returned to you**. If you sow discord among the people of God, you shall get discord back. If you go slander somebody, you will receive somebodies’ slander back. If somebody slanders you--that's easy. Somebody slanders you, and you go attacking back, God says that he takes the discipline that you have meted out, and it will be returned to you, and pressed down. In other words, you are guilty, and you will receive judgment upon yourself for your own mental sins. You receive the judgment that that person had coming to him--it is added to yours. You are thrown out of fellowship, so you are in carnality, so there is a third reason that you begin to come under discipline. You begin to pile discipline upon yourself left and right.

So, here are the sins--seven of them. God says, "I will tell you what are real sins in my eyes," and you notice that every single one of them is in one way or another related to the mind. They all stem from mental attitudes. Some of them are overt. Some of them stay right in your mind: pride; lying; murder; dreaming up evil schemes; readiness to engage in evil; perjury; and, causing discord between believers.

**Biblical Confession**

We have to know how to use this technique. We have to know how to confess sin biblically. So, the means to victory over the sin nature is what we are interested in, because that's what causes us all this trouble--this evil thing in us taking charge of our lives. To begin with, there are two false ways of achieving victory over the old sin nature that if you pursue, you will bomb out. Number one is to eradicate the old sin nature. This is the will of the wisp hope. Here's how a Christian reasons: A Christian starts thinking to himself. He says, "You know, all the things that make me a victim to sin is the result of my old sin nature. That's why I sin. If I can get rid of my old sin nature, I will not sin." Is that true? That's true. Get rid of the old sin nature: well and good; you're clean; that's where it all comes from. The problem is that raises the question: **How are you going to get rid of the old sin nature?**

Well, they conclude that if they have some climactic emotional experience, or make some great dramatic decision of committing themselves henceforward to the Lord, it's going to remove the old sin nature from their souls, and will project them into a state of holiness. This is what people mean sometimes when they come to you and they say, "I am in a state of holiness." What they're saying to you is that they don't have an old sin nature anymore. **You immediately can see that there's going to be a problem.**

**Do Christians Sin?**

The answer to all this is in 1 John 1:8, which tells us that this is not true--that a person never comes to the point in this life where he can remove the old sin nature. 1 John 1:8 says, "If we say that we have no sin (and you remember we learned that sin in the singular is one of the words that the Bible uses for the old sin nature), we deceive ourselves and the truth is not in us." **This "if" is a third class condition** (***Note: Review the “if” class conditions in your Konia Greek Premier and see if you can identify the “if” condition in verse 1 John 1:8*** ***below)***. It says maybe you will and maybe you won't. But if you do say that you don't have any sin, that your old sin nature is removed, you are only deceiving yourself. You are not deceiving the people around you, because the truth of the matter is, it isn't. It says that the truth is not in us, which means that this is false doctrine for you to say that. True doctrine says that you have the old sin nature until you are in the Lord's presence. That's when you become like Him and like His soul, but not until then. This false view will never enable you to escape the victimizing work of the old sin nature within your soul. It will never give you control.

**1Jn 1:8** If **G1437 COND** we say**G2036 V-2AAS-1P** that we have no sin, we deceive**G4105 V-PAI-1P** ourselves, and the truth**G225 N-NSF** is not in us.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G2036** - (Verb) epo (ep'-o): : answer, bid, bring word, command

**G4105** - (Verb) planaó (plan-ah'-o): to cause to wander, to wander (I lead astray, deceive, cause to wander.) Note: G4105 planáō – properly, go astray, get off-course; to deviate from the correct path (circuit, course), roaming into error, wandering; (passive) be misled. [G4105 (planáō) is the root of the English term, planet ("wandering body"). This term nearly always conveys the sin of roaming (for an exception – see Heb 11:38).]

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**The Second Blessing**

There's a second false answer to this, and that is the old second blessing concept. A Christian reasons that since all of his sins have been forgiven at the cross, all he needs now is another tremendous blessing subsequent to salvation to put him by God's supernatural power in control of the old sin nature. Then (the Christian reasons), while the old sin nature remains in his soul, he is no longer under its domination. Therefore, people seek some kind of Holy Spirit ecstatic type of blessing that they call the second blessing, and they think that brings them to a state of holiness and freedom from sinning. John 1:10 tells us that this is a false idea. 1 John 1:10 says, "If we say that we have not sinned (and again it's third class condition--maybe you will maybe you won't), we make him a liar, and His Word is not in us." If we say we have not sinned (plural--personal acts of sin), we make God a liar. God says we do sin, and we're saying we don't. His Word is not in us. Bible doctrine again is lacking. We have false doctrine. We have come up with a false issue. The bible clearly declares that Christians do sin. We may read this in many places--1 Corinthians 3:1-3, Romans 7:11-15, Hebrews 12:1-2, 1 John 2:1.

**1Jn 1:10**  If **G1437 COND** we say**G2036 V-2AAS-1P** that we have not sinned**G264 V-RAI-1P**, we make**G4160 V-PAI-1P** him a liar**G5583 N-ASM**, and his word is not in us.

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**1Co 3:2**  See Verse above

**1Co 3:3**  See Verse above

**Rom 7:7**  What shall we say**G2046 V-FAI-1P** then? *Is* the law sin? God forbid. Nay**G235 CONJ**, I had not known **G1096 V-2ADO-3S** sin, but by **G1223 PREP** the law: for**G1063 CONJ** I had not known**G1492 V-LAI-1S** lust, except the law had said **G2036 VIAI-3S**, Thou shalt not covet **G1937 V-FAI-2S**.

**G2046** - (Verb) ereó (er-eh'-o): call, say, speak of, tell ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command.)

**G235** - (Conjunction) alla (al-lah'): otherwise, on the other hand, but (but, except, however.) Note: G235 allá (typically a strong adversative conjunction) – but (but instead), nevertheless, on the contrary. G235 (allá), the neuter plural of G243 /állos ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith).

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G1063** - (Conjunction) gar (gar): for, indeed (a conjunction used to express cause, explanation, inference or continuation) (Note: G1063 gár (a conjunction) – for. While "for" is usually the best translation of G1063 (gár), its sense is shaped by the preceding statement – the "A" statement which precedes the G1063 (gár) statement in the "A-B" unit.

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G2036** - (Verb) epo (ep'-o): answer, bid, bring word, command

**G1937** - (Verb) epithumeó (ep-ee-thoo-meh'-o): desire, lust after (I long for, covet, lust after, set the heart upon.) Note: G1937 epithyméō (from G1909 /epí, "focused on" intensifying G2372 /thymós, "passionate desire") – properly, to show focused passion as it aptly builds on (Gk epi, "upon") what a person truly yearns for; to "greatly desire to do or have something – 'to long for, to desire very much' " (L & N, 1, 25.12).

**Rom 7:8**  But sin, taking**G2983 V-2AAP-NSF** occasion**G874 N-ASF** by the commandment, wrought**G2716 V-ADI-3S** in me all manner of concupiscence**G1939 N-ASF**. For without the law sin *was* dead**G3498 A-NSF**.

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G874** - (Noun) aphormé (af-or-may'): a starting point, an occasion ((a) a starting, a start, (b) cause, occasion, opportunity.) Note: G874 aphormḗ (from G575 /apó, "away from" and G3730 /hormḗ, "a violent rush") – properly, a pretext ("launching point") to assert an idea – literally, "what charges from (off) a starting point"; (figuratively) the occasion something has to come forward because having the "successful launching pad" to get something started ("affording an opportunity"). G874 (aphormḗ) is usually used negatively in the NT, but positively in 2 Cor 5:12.

**G2716** - (Verb) katergazomai (kat-er-gad'-zom-ahee): to work out (I effect by labor, achieve, work out, bring about.) Note: G2716 katergázomai (from G2596 /katá, "down, exactly according to," intensifying G2038 /ergázomai, "work, accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, G2596 /katá); bring to decisive finality (end-conclusion).

**G1939** - (Noun, Feminine) epithumia (ep-ee-thoo-mee'-ah): desire, passionate longing, lust (desire, eagerness for, inordinate desire, lust.) Note: Cognate: G1939 epithymía (from G1909 /epí, "focused on" and G2372 /thymós, "passionate desire") – properly, passion built on strong feelings (urges). These can be positive or negative, depending on whether the desire is inspired by faith (God's inbirthed persuasion). See G1937 (epithymeō).

**G3498** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.)

**Rom 7:9**  For I was alive**G2198 V-IAI-1S** without the law once**G4218 PRT**: but when the commandment came **G2064 V-2AAP-GSF**, sin revived**G326 V-AAI-3S**, and I died**G599 V-2AAI-1S** .

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

**G4218** - (Particle, Disjunctive Particle) pote (pot-eh'): once, ever (at one time or other, at some time, formerly.)

**G2064** - (Verb) erchomai (er'-khom-ahee): to come, go (I come, go.)

**G326** - (Verb) anazaó (an-ad-zah'-o): to live again ( I come to life again, revive, regain life.)

**G599** - (Verb) apothnéskó (ap-oth-nace'-ko): to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from 575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

**Rom 7:10**  And the commandment, which *was ordained* to**G1519 PREP** life**G2222 N-ASF**, I found**G2147 V-API-3S** *to be* unto**G1519 PREP** death**G2288 N-ASM**.

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

**G2147** - (Verb) heuriskó (hyoo-ris'-ko,): to find (I find, learn, discover, especially after searching.)

**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death (death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**Rom 7:11**  For sin, taking**G2983 V-2AAP-NSF**occasion**G874 N-ASF** by the commandment, deceived**G1818 V-AAI-3S** me, and by it slew **G615 V-AAI-3S** *me.*

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

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**G1818** - (Verb) exapataó (ex-ap-at-ah'-o): to seduce wholly, deceive (I deceive thoroughly.) Note: G1818 eksapatáō (from G1537ek, "wholly out/from," intensifying G538 /apatáō, "deceive") – properly, thoroughly deceived ("hood-winked"), describing someone taken in, and enslaved by, Satan (sin, darkness). G1818 /eksapatáō ("deceived into illusion") emphasizes the end-impact of deception – i.e. missing true reality because "biting on the bait that brings the hook!" [As an intensified form of G538 (apatáō), G1818 (eksapatáō) means, "thoroughly taken in – biting the bait that hides the hook!"]

**G615** - (Verb) apokteinó or apoktennó (ap-ok-ti'-no): to kill (I put to death, kill; fig: I abolish.

)**Rom 7:12**  Wherefore**G5620 CONJ** the law *is* holy**G40 A-NSM,** and the commandment holy**G40 A-NSF**, and just **G1342 A-NSF**, and good**G18 A-NSF**.

**G5620** - (Conjunction) hóste (hoce'-teh): so as to, so then, therefore (so that, therefore, so then, so as to. (Note: G5620 hṓste (a conjunction, derived from G5613 /hōs, "as" and G5037 /té, "both-and") – wherefore (with the result that both . . . ), connecting cause to necessary effect which emphasizes the result (the combined, end-accomplishment). The result involved then is the combination of both elements in the correlation, underscoring the inevitable effect of the paired elements.

**G40** - (Adjective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, G40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**G18** - (Adjective) agathos (ag-ath-os'): good (Inrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**Rom 7:13**  Was then that which is good made**G1096 V-2RAI-3S** death unto me? God forbid. But sin, that it might appear**G1096 V-2ADO-3S** sin, working **G2716 V-PNP-NSF** death in me by**G1223 PREP** that which is good**G18 A-GSN**; that sin by the commandment might become**G1096 V-2ADS-3S** exceeding**G5236 N-ASF** sinful**G268 A-NSF**.

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. G1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn).

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**G5236** - (Noun, Feminine) huperbolé (hoop-er-bol-ay'): a throwing beyond, excess, superiority (excess, surpassing excellence, preeminence; adv: exceedingly.) Note: Cognate: G5236 hyperbolḗ – This very emphatic term means "superlatively, beyond, measure" (Souter). See G5235 (hyperbállō).

**G268** - (Adjective) hamartólos (ham-ar-to-los'): sinful (sinning, sinful, depraved, detestable.) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner. ) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner.

**Rom 7:14** For**G3754 CONJ** we know**G1492 V-RAI-1P** that the law is spiritual**G4152 A-NSM**: but I am carna**lG4559 A-NSM**, sold**G4097 V-RPP-NSM** under sin.

**G3754** - (Conjunction) hoti (hot'-ee): that, because (that, since, because; may introduce direct discourse.)

**G1492** - (Verb) eidó (i'-do): be aware, behold, consider, perceive (I know, remember, appreciate.) Note: G1492 eídō (oida) – properly, to see with physical eyes (cf. Ro 1:11), as it naturally bridges to the metaphorical sense: perceiving ("mentally seeing"). This is akin to the expressions: "I see what You mean"; "I see what you are saying." G1492 /eídō ("seeing that becomes knowing") then is a gateway to grasp spiritual truth (reality) from a physical plane. G1492 (eídō) then is physical seeing (sight) which should be the constant bridge to mental and spiritual seeing (comprehension).

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

**G4097** - (Verb) pipraskó (pip-ras'-ko): to sell (I sell; pass: I am a slave to, am devoted to.)

**Heb 12:1**  Wherefore seeing we also are compassed about**G4029 V-PNP-ASN** with so great a cloud of witnesses, let us lay aside **G659 V-2AMP-NPM** every weight, and the sin which doth so easily beset**G2139 A-ASF***,* *us* and let us run with patience the race that is set before**G4295 V-PNP-ASM** us,

**G4029** - (Verb) perikeimai (per-ik'-i-mahee): to lie around ( I lie about, surround; I am encompassed, surrounded, or clothed with, am in submission to.)

**G659** - (Verb) apotithémi (ap-ot-eeth'-ay-mee): to put off, lay aside (I lay off or aside, renounce, stow away, put.)

**G2139** - (Adjective) euperistatos (yoo-per-is'-tat-os): easily encircling (easily surrounding, encircling, easily distracted.) Note: G2139 euperístatos (from G2095 /eú, "well"; G4012 /perí, "all-around"; and G2476 /hístēmi, "stand") – properly, well-planted all-around, describing what is encompassing (encircling), i.e. surrounding, "wholly around"; (figuratively) a serious hindrance that "encircles" (hampers) someone who desperately needs to advance.

**Heb 12:2**  Looking**G872 V-PAP-NPM** unto Jesus the author**G747 N-ASM** and finisher**G5051 N-ASM** of *our* faith; who for the joy**G5479 N-GSF** that was set before him**G4295 V-PNP-GSF** endured**G5278 V-AAI-3S** the cross, despising**G2706 V-AAP-NSM** the shame**G152 N-GSF**, and is set down**G2523 V-AAI-3S** at the right hand of the throne of God.

**G872** - (Verb) aphoraó (af-or-ah'-o): to look away from all else at (I look away from (something else) to, see distinctly.) Note: G872 aphoráō (from G575 /apó, "away from" and G3708 /horáō, "see") – properly, "looking away from all else, to fix one's gaze upon" (Abbott-Smith).

**G474** - (Verb) antiballó (an-tee-bal'-lo): to throw in turn, exchange (I throw at in opposition, exchange (words) with, perhaps: I compare.)

**G5051** - (Noun, Masculine) teleiótés (tel-i-o-tace'): a completer, finisher ( a perfecter, completer, finisher. Note: Cognate: G5051 teleiōtḗs (a masculine noun) – properly, a consummator, bringing a process to its finish (used only in Heb 12:2). See G5056 (telos). G5051 /teleiōtḗs ("consummator") specifically refers to Jesus, the one bringing the life of faith to its complete conclusion (consummation, finish). In every scene of His earthly life, Jesus lived in faith, i.e. receiving and perfectly obeying the inbirthing of the Father's will (persuasion). Heb 12:2: "Fixing our eyes on Jesus, the file-leader G747 /arxēgós and consummator (G5051 /teleiōtḗs) of the (operation of) faith (G4102 /pístis), who in place of (G473 /antí) the joy set before Him, endured a cross (G4716 /staurós), despising the shame – and in combination (G5037 /té) has taken-seat (Gk perfect tense), in (G1722 /en) the right hand of the throne of God."

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), G5479 /xará ("joy because of grace") and G5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

**G4295** - (Verb) prokeimai (prok'-i-mahee): to be set before, to be set forth (I am set (placed, put) before, am already there.)

**G5278** - (Verb) hupomenó (hoop-om-en'-o): to stay behind, to await, endure ((a) I remain behind, (b) I stand my ground, show endurance, (c) I endure, bear up against, persevere.) Note: Cognate: G5278 hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). See G5281 (hypomonē).

**G2706** - (Verb) kataphroneó (kat-af-ron-eh'-o): to think little of (I despise, scorn, and show it by active insult, disregard. (Note: G2706/kataphronéō (literally, "think down") refers to holding someone in contempt, deeming them unworthy and hence despised (scorned).]

**G152** - ( Noun, Feminine) aischuné (ahee-skhoo'-nay): shame ( shame, shamefacedness, shameful deeds.

**G2523** - (Verb) kathizó (kath-id'-zo): to make to sit down, to sit down ((a) trans: I make to sit; I set, appoint, (b) intrans: I sit down, am seated, stay.)

**1Jn 2:1**  My little children, these things write**G1125 V-PAI-1S** I unto you, that ye sin not. And if any man sin, we have**G2192 V-PAI-1P** an advocate**G3875 N-ASM** with the Father, Jesus Christ the righteous:

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

Now we come to the very precious verse in the Bible which is sandwiched in between these two verses that we have just looked at in 1 John. It is 1 John 1:9 that you should learn and memorize. This verse is the key, the answer, to the controls that God has given us for the old sin nature. This verse summarizes the technique of the confession of sin. This verse applies only to believers. Unbelievers are not forgiven on the basis of confessing their sins. We know by the context of this book which is written only to believers. This verse is talking about forgiveness that believers need, and they certainly don't need forgiveness for salvation.

**1Jn 1:9**  If**G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from**G575 PREP** all**G3956 A-GSF** unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): to speak the same, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "speak to a conclusion") – properly, to voice the same conclusion, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G575** - (Preposition) apo (apo'): from, away from (from, away from.)

**G3956** - (Adjective) pas (pas): all, every (all, the whole, every kind of.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G93 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

**Confession**

The biblical technique for the control of sin is: if we confess (and this again is **third class condition** maybe you will and maybe you won't), if you do, the rest of verse nine will apply to you. If you do not, it will not apply to you. The word "confess" is the Greek word "homologeo". This word is made up of two words. The word "homo" means "the same," like homogenized milk. The second part, "logeo," means to admit, to name, to acknowledge, or to cite. Therefore, what we have here is a word that says **to admit to the same thing that God the Holy Spirit is pointing out in my soul**. God the Holy Spirit is pointing out to my emotions and saying that was a wrong feeling you had. He is pointing to my mind and saying that was a bad thought. He is pointing to my will and saying that action was out of line. God tells you that what you said there was out of line. When the Holy Spirit says that to us, then we turn to him and say, "Yes that was out of line; that was wrong; and, that was sin." What I did with my emotions was sin. What I did with my mind was sin. What I did with my will was sin. We admit and we name the sin to God the Father. We name the thought. We name the deed. The Holy Spirit points out the sin on the basis of the Word of God, and we agree with him.

Now, notice: If we confess our sins, and we will confess because God has burdened our hearts as directed through His Holy Spirit that we have sinned. It is important for you to understand that it is not up to you to alert yourself to your sins. **It is the business of God the Holy Spirit to alert you to your sins**. When somebody goes running around examining his heart and examining his soul and looking to see whether he has sinned, he becomes a spiritual weirdo of the worst kind. It is this fanatical concern with: Have I sinned? This is the kind of a person (that some of you may have had experience with) who comes up to you and says, "If I've done anything to offend you today I want to tell you that I'm sorry." I mean that is really covering your tracks.

I used to work in a factory in Dallas when I was a seminary student. There was another seminary student who began every morning by opening his locker, kneeling down in it, and praying. And they had crummy small lockers in this factory, and that was really something. That was real devotion, like a little shrine he had in there. We were in the packing department, and our jobs included hammering nails. He would be concerned and keep track of how many nails he bent. One day I told him, "If you weren't so concerned with how many nails you bent, and making up those bent nails, you'd be able to get more in straight." But he was hung up on taking care of, "Have I sinned? Have I sinned? Have I sinned?" Now that's very gruesome, and God does not call you to that kind of a malignant attitude toward yourself. When you sin, the alarms are going to go off in your soul, friend. The red flags are going to fly up all around. You're going to have to be a real do-do bird not to know that the Spirit of God is saying, "Wait a minute. That was wrong."

The Holy Spirit is the sentinel who monitors our life and points out the sins. He does this for the unbeliever, we have pointed out, in John 16:7-11. He is the one who calls attention to the sin, a factor that we have to face. The Christian should not be obsessed with examining himself beyond a reasonable examination. I don't mean to imply that you should not concern yourself. I think there are times during the day when maybe you ought to sit down and kind of think things over, and that's perfectly in line. However, you should not be obsessed with it: "Is there something I should have confessed?" In other words, I don't want you to go home tonight and say, "I wonder if there's something I'm out of fellowship with, and everything I'm doing is going down the drain." The last time I taught, this is exactly what a lady came up and asked me. She was all beside herself that there just might be something she didn't know about that she should have been confessing, and she didn't really know whether or not she was in a state of fellowship, and it may have been all to naught.

**Joh 16:7**  Nevertheless I tell**G3004 V-PAI-1S** you the truth; It is expedient**G4851 V-PAI-3S** for you that I go away**G565 V-2AAS-1S**: for if I go not away, the Comforter**G3875 N-NSM** will not come unto you; but if I depart**G4198 V-AOS-1S**, I will send**3992 V-FAI-1S** him unto you.

**Joh 16:8**  And when he is come**G2064 V-2AAP-NSM,** he will reprove**G1651 V-FAI-3S** the world of sin, and of righteousness, and of judgment:

**Joh 16:9**  Of**G4012 PREP** sin, because they believe**G4100 V-PAI-3P** not on me;

**Joh 16:10**  Of righteousness, because I go to my Father, and ye see me no more;

**Joh 16:11** (**G1161 CONJ** *In Greek Verse*) Of **G4012 PREP** judgment**G2920 N-GSF**, because the prince of this world is judged**G2919 V-RPI-3S**.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G4851** - (Verb) sumphero (soom-fer'-o): to bring together, to be profitable (I bring together, collect; I am profitable to.) Note: G4851 symphérō (from G4862 /sýn, "together with" and G5342 /phérō, "bring, carry") – properly, combine in a way that brings a profit (gain), especially by a "concurrence of circumstances" that results in benefit or advancement (M. Vincent).

**G565** - (Verb) aperchomai (ap-erkh'-om-ahee): to go away, go after (I come or go away from, depart, return, arrive, go after, follow.)

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

**G4198** - (Verb) poreuomai (por-yoo'-om-ahee): to go (I travel, journey, go, die. reaching the particular destination.) Note: G4198 poreúomai (from poros, "passageway") – properly, to transport, moving something from one destination (port) to another; (figuratively) to go or depart, emphasizing the personal meaning which is attached to reaching the particular destination.

**G3992** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

**G1651** - (Verb) elegchó (el-eng'-kho): to expose, convict, reprove ((a) I reprove, rebuke, discipline, (b) I expose, show to be guilty.) Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect). Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect).

**G4012** - (Preposition) peri (per-ee'): about, concerning, around (denotes place, cause or subject) ((a) gen: about, concerning, (b) acc: around.) Note: G4012 perí (a preposition) – properly, all-around (on every side); encompassing, used of full (comprehensive) consideration where "all the bases are covered" (inclusively). G4012 (perí) is often translated "concerning" ("all about"). [G4012 /perí is the root of the English term, "perimeter."]

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**G1161** - (Conjunction) de (deh): but, and, now, (a connective or adversative particle) (a weak adversative particle, generally placed second in its clause; but, on the other hand, and. Note: G1161 dé (a conjunction) – moreover, indeed now . . . , on top of this . . . , next . . .

**G4012** - (Preposition) peri (per-ee'): about, concerning, around (denotes place, cause or subject) ((a) gen: about, concerning, (b) acc: around.) Note: G4012 perí (a preposition) – properly, all-around (on every side); encompassing, used of full (comprehensive) consideration where "all the bases are covered" (inclusively). G4012 (perí) is often translated "concerning" ("all about"). [G4012 /perí is the root of the English term, "perimeter."]

**G2920** - (Noun, Feminine krisis (kree'-sis): a decision, judgment ( judging, judgment, decision, sentence; generally: divine judgment; accusation. Note: G2920 krísis (a feminine noun derived from G2919 /krínō, "to separate, distinguish, judge") – judgment, emphasizing its qualitative aspect that can apply either to a positive verdict (for righteousness) – or more commonly, a "negative" verdict which condemns the nature of sin that brings it on. See G2919 (krinō).

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**Grace**

The way of grace is stated for us in Hebrews 12:2: "Looking unto Jesus, the author and finisher of our faith." It is Christ who is responsible, who authored your faith, to finish you in that faith. It is up to Him to see to it that, through His Holy Spirit, you are completed spiritually, and that you are completed in spiritual maturity. He does that by reminding you of what you need to know.

**Heb 12:2**  Looking**G872 V-PAP-NPM** unto Jesus the author**G747 N-ASM** and finisher**G5051 N-ASM** of *our* faith; who for the joy**G5479 N-GSF** that was set before him**G4295 V-PNP-GSF** endured**G5278 V-AAI-3S** the cross, despising**G2706 V-AAP-NSM** the shame**G152 N-GSF**, and is set down**G2523 V-AAI-3S** at the right hand of the throne of God.

**G872** - (Verb) aphoraó (af-or-ah'-o): to look away from all else at (I look away from (something else) to, see distinctly.) Note: G872 aphoráō (from G575 /apó, "away from" and G3708 /horáō, "see") – properly, "looking away from all else, to fix one's gaze upon" (Abbott-Smith).

**G474** - (Verb) antiballó (an-tee-bal'-lo): to throw in turn, exchange (I throw at in opposition, exchange (words) with, perhaps: I compare.)

**G5051** - (Noun, Masculine) teleiótés (tel-i-o-tace'): a completer, finisher ( a perfecter, completer, finisher. Note: Cognate: G5051 teleiōtḗs (a masculine noun) – properly, a consummator, bringing a process to its finish (used only in Heb 12:2). See G5056 (telos). G5051 /teleiōtḗs ("consummator") specifically refers to Jesus, the one bringing the life of faith to its complete conclusion (consummation, finish). In every scene of His earthly life, Jesus lived in faith, i.e. receiving and perfectly obeying the inbirthing of the Father's will (persuasion). Heb 12:2: "Fixing our eyes on Jesus, the file-leader G747 /arxēgós and consummator (G5051 /teleiōtḗs) of the (operation of) faith (G4102 /pístis), who in place of (G473 /antí) the joy set before Him, endured a cross (G4716 /staurós), despising the shame – and in combination (G5037 /té) has taken-seat (Gk perfect tense), in (G1722 /en) the right hand of the throne of God."

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), G5479 /xará ("joy because of grace") and G5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

**G4295** - (Verb) prokeimai (prok'-i-mahee): to be set before, to be set forth (I am set (placed, put) before, am already there.)

**G5278** - (Verb) hupomenó (hoop-om-en'-o): to stay behind, to await, endure ((a) I remain behind, (b) I stand my ground, show endurance, (c) I endure, bear up against, persevere.) Note: Cognate: G5278 hypoménō – literally, remaining under (the load), bearing up (enduring); for the believer, this uniquely happens by God's power (cf. 1 Thes 3:5). See G5281 (hypomonē).

**G2706** - (Verb) kataphroneó (kat-af-ron-eh'-o): to think little of (I despise, scorn, and show it by active insult, disregard. (Note: G2706/kataphronéō (literally, "think down") refers to holding someone in contempt, deeming them unworthy and hence despised (scorned).]

**G152** - ( Noun, Feminine) aischuné (ahee-skhoo'-nay): shame ( shame, shamefacedness, shameful deeds.

**G2523** - (Verb) kathizó (kath-id'-zo): to make to sit down, to sit down ((a) trans: I make to sit; I set, appoint, (b) intrans: I sit down, am seated, stay.)

So, how does he remind you? Well, for one thing, he'll remind you through loss of peace (Philippians 4:6-7). He will remind you through severe chastening (Hebrews 12:6). He'll remind you through a guilty conscience (Hebrews 13:18). He reminds you through sorrow (Psalm 30:2). He may remind you through a remark that somebody makes. Or, you're sitting and watching a TV program, and the plot unravels, and suddenly you are reminded of sin in your own life by the plot you see unraveling. God has His ways of reminding. The issue is, not how he reminds you, but your response. He will remind you, but if you do not respond with the proper technique, you have placed the first layer of callous on your soul, and you have taken the first step down toward what could ultimately be the sin unto death. The Lord, through the Holy Spirit, points out our sins, and we confess them. That's Grace.

**Php 4:6**  Be careful**G3309 V-PAM-2P** for nothing**G3367 A-ASN-N**; but in every thing by prayer and supplication with thanksgiving let your requests be made known**G1107 V-PPM-3S** unto God.

**Php 4:7**  And the peace**G1515 N-NSF** of God, which passeth**G1107 V-PPM-3S** all understanding**G3563 N-ASM**, shall keep**G5432 V-FAI-3S** your hearts**G2588 N-APF** and minds**G3540 N-APN** through**G1722 PREP** Christ Jesus

**G3309** - (Verb) merimnaó (mer-im-nah'-o): to be anxious, to care for ( I am over-anxious; with acc: I am anxious about, distracted; I care for.) Note: G3809 (merimnaō ) is "an old verb for worry and anxiety – literally, to be divided, distracted" (WP, 2, 156). It is more commonly used in this negative sense in the NT.)

**G3367** - (Adjective) médeis, médemia, méden (may-dice'): no one, nothing ( no one, none, nothing. (Note: G3367 mēdeís(from 3361 /mḗ, "not a possibility" and 1520 /heís, "one") – properly, "no one, nothing" – literally, "not even one.")

**G1107** - (Verb) gnórizó (gno-rid'-zo): to come to know, to make known ( I make known, declare, know, discover.)

**G1515** - (Noun, Feminine) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.) Note: G1515 eirḗnē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

**G1107** - (Verb) gnórizó (gno-rid'-zo): to come to know, to make known ( I make known, declare, know, discover.)

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

**G5432** - (Verb) phroureó (froo-reh'-o): to guard (I guard, keep, as by a military guard.) Note: properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard. Note: G5432 phrouréō (from phrousos, "a sentinel, guard") – properly, to guard (keep watch) like a military sentinel; (figuratively) to actively display whatever defensive and offensive means are necessary to guard.

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: 2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**G3540** - (Noun, Neuter) noéma (no'-ay-mah): thought, purpose ( a thought, purpose, design; the mind; the heart, soul, feelings. (Note: G3540 nóēma (a neuter noun, derived from 3539 /noiéō, "to exert mental effort") – properly, the mind, especially its final output (systematic understanding, TDNT). Note the -ma suffix which underlines the result of the thinking, i.e. the personal verdict that comes out of using the mind.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**Heb 12:6**  For whom the Lord loveth**G25 V-PAI-3S** he chasteneth**G3811 V-PAI-3S**, and scourgeth**G3146 V-PAI-3S** every son whom he receiveth**G3858 V-PNI-3S**.

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. G25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

**G3811** - (Verb) paideuó (pahee-dyoo'-o): to train children, to chasten, correct ((a) I discipline, educate, train, (b) more severely: I chastise.) Note: G3811 paideúō (from G3816 /país, "a child under development with strict training") – properly, to train up a child (G3816 /país), so they mature and realize their full potential (development). This requires necessary discipline (training), which includes administering chastisement (punishment). G3811 /paideúō ("to instruct by training") is the root of the English terms, "pedagogue, pedagogy." [Our English word "chasten" comes from "Latin castus, pure, chaste, and means to purify, cf. Heb 12:6f" (WP, 2, 282). See the root G3816 (pais, "a child under strict instruction").]

**G3146** - (Verb) mastigoó (mas-tig-o'-o): to scourge (I flog, scourge, the victim being strapped to a pole or frame; met: I chastise.) Note G3146 mastigóō – properly, to whip (scourge) with a mastigos (see G3148 /mástiks, a "whip"); to "flog (scourge) a victim, strapped to a pole or frame" (Souter); (figuratively) God sending severe pain in the best eternal interests of the believer (see Heb 12:6) Reflection: As in the Lord's dealing with Job, God's purifying love is all-wise when we experience temporal suffering. Hence, it always works for our greater eternal gain as we live in faith (Ro 8:18-25,38). For example, God authorized an incredible amount of earthly pain (bringing heavenly gain) in the lives of Jeremiah and John the Baptist.

**G3858** - (Verb) paradechomai (par-ad-ekh'-om-ahee): to receive, admit (I receive, accept, acknowledge – properly, receive openly, welcoming with personal interest.) Note: G3858 paradéxomai (from G3844 /pará, "from close-beside," intensifying G1209/dexomai, "receive") – properly, receive openly, welcoming with personal interest.

**Heb 13:18**  Pray**G4336 V-PNM-2P** for us: for we trust**G3982 V-2RAI-1P** we have**G2192 V-PAI-1P** a good conscience **G4893 N-ASF**, in all things willing**G2309 V-PAP-NPM** to live**G390 V-PPN** honestly.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray (I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G4893** - (Noun) suneidésis (soon-i'-day-sis): consciousness, conscience, (from G4862 /sýn, "together with" and G1492 /eídō "to know, see") – properly, joint-knowing, i.e. conscience which joins moral and spiritual consciousness as part of being created in the divine image. (the conscience, a persisting notion.) Note: G4893 syneídēsis (from G4862 /sýn, "together with" and G1492 /eídō "to know, see") – properly, joint-knowing, i.e. conscience which joins moral and spiritual consciousness as part of being created in the divine image. Accordingly, all people have this God-given capacity to know right from wrong because each is a free moral agent (cf. Jn 1:4,7,9; Gen 1:26,27).

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design. [ Note: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See 2307 (thelēma).[Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

**G390** - (Verb) anastrephó (an-as-tref'-o): to overturn, turn back (I overturn; I turn back, return; I turn hither and thither; pass: I turn myself about; I sojourn, dwell; I conduct myself, behave, live.)

**Psa 30:2**  O LORD my God, I cried **H7768 V‑Piel‑Perf‑1cs** unto thee, and thou hast healed **H7495 Conj‑w | V‑Qal‑ConsecImperf‑2ms | 1cs** me.

**H7768** - (Verb) shava (shaw-vah'): to cry out (for help)

**H7495** - (Verb) rapha (raw-faw'): to heal

**Repentance**

The only stipulation, the only requirement, for that position of divine good production is to confess. We are not called upon to repent of our sins. We are not called upon to be sorry for our sins. Sorrow will never cleanse you from your sins. It says "confess." It does not say that you are to even call upon God to forgive you. Once in a while, you hear people praying and saying, "Oh, Father, forgive us this and that." Usually they just cover it with a blanket statement like, "Forgive us our sins," and that covers the whole works. God is not going to forgive your sins because you ask for forgiveness.

**Asking God**

Think of how many Christians go to church every Sunday, and they know that sin is wrong and that they should do something about it. And, someplace along the line they picked up the mistaken notion that they should ask God for forgiveness. Some of them are even worse because they picked up the notion that God is not going to forgive them unless they go running to the person that they offended, or think they offended, or did offend without that person knowing it, and they confess to that person and ask for that person's forgiveness.

**Asking People**

God never calls upon you to ask for forgiveness of people, nor for making public confessions. And I have stood in this very sacred hallowed hall in which we now meet, and have had people come forward down the aisles to want to make public confessions. And I had to send them right back. This is an obsession. It is plain unadulterated human viewpoint when you think that you must add anything to this verse. You don't have it in this verse. You get this out of your old sin nature itself. There are many sincere Christians who are hung up on that because Satan, that character, wants to devastate grace, and this is one way of devastating grace. Just imagine the splendid example of grace in the technique of confession. I sin. God points it out. I admit it. He forgives it. I'm clean. Now that's Grace. Satan says, "No, we can't do it that way."

What if you confess sin to the Father and weep. Is that alright? That's alright, if you're emotional and you cry. So cry. Enjoy yourself. If you're that type, OK, but don't think that your tears are going to add to that. That's got nothing to do with it. There may be a personal resolve in your life that you don't want any more part of that sin. That's perfectly alright. It's alright for you to say, "Lord, I'm know this is wrong and I want no further part in it." Just don't think that promising the Lord, so to speak, that you're not going to do it again is part of it, because it is not. The issue is simply to name the sin, period. **How you feel about it has got nothing to do with it**.

**Belief**

As a matter of fact, what if you don't believe this? What if you believe that you've got to do some penance? Are you going to have your sins forgiven by confessing it even if you don't believe it? Yep. Even if you're dumb enough not to believe it, God is going to be kind enough to forgive you. You're violating his grace, and it would be very difficult, in a way, to do that because generally if you don't believe it, you'll confess, you'll have a guilt feeling about it, and you'll be right out of fellowship. Or, you'll confess, then grit your teeth and say, "I'm not going to do this anymore," and right away you're depending on the flesh and so you're right out of fellowship. So, in practical effect, I'm not sure that you could really violate this and add anything to it, and still get away with it.

**Faithful and Just**

So, it says, "He is faithful and just." "Faithful" means he will forgive you every time you confess. Some people might ignorantly say that you can only be confessed for a single specific sin one time--maybe two if God is really gracious, but that's all. You don't like that? So you've been doing worse than that, huh? He is faithful, which means every time that you do it. This is what Peter asked, "Lord, how many times should I forgive--seven times?" Peter thought that he had learned some doctrine and found a perfect number--seven. He thought that would be the perfect number of times to forgive. He thought, "You know, I've got this little fink, James, who gives me a little trouble once in a while. He's a little proud, and I'm going to watch him. And, John thinks he's kind of smart because he's such a good friend with you. So, every time I see pride in him, I'll remember--OK, one pride, and I'll mark it down every time, and I'm going to keep track." So, he's thumbing through the pages finding his friends' names so he can mark down their sins. When he gets to seven, that's all--no more forgiveness. You're out. And the Lord tried to say to him, "No, it's unlimited--seventy times seven"--just no limit to this thing. You're going to go on and on. That's how God is. He is faithful. He will do it every time you confess. You confess, you're back in the inner circle, and he has forgiven.

He can do this because he is also just. He is just in doing this because he has done this on the basis of the death of his Son. Now we're back to positional truth. That's why I stressed that. You can understand why God can forgive you if you understand positional truth. People who don't understand positional truth, and the inner and outer circles, are in a panic to know this. We won't get to it in this session, but the blood of Jesus Christ does continue cleansing us, as 1 John 1:7 tells us. Somebody will come along and say well that means I can really go out there and sin really good. Still, no matter how horrible and gross the sin is, God will cleanse it. Damage may have been done, and probably has been done. However, the blood of Jesus Christ, his baring our sins on the cross, cleanses us at the point of salvation and at the point in time that we need it.

**1Jn 1:7**  But**G1161 CONJ** if**G1437 COND** we walk **G4043 V-PAS-1P** in**G1510 V-PAI-3S** the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth**G2511 V-PAI-3S** us from all sin.

**G1161** - (Conjunction) de (deh): but, and, now, (a connective or adversative particle) (a weak adversative particle, generally placed second in its clause; but, on the other hand, and. Note: G1161 dé (a conjunction) – moreover, indeed now . . . , on top of this . . . , next . . .

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

Though all of a Christian's sins are judicially and positionally paid for, this forgiveness does not come into effect for you until you admit it to God. Then, it says, he does forgive. When it says to forgive, we find that our part is to name the sin, and God's part is to forgive it. You do not have to plead with God to forgive. You do not have to ask him to forgive you. That is not the biblical way, and when you do it, you are again imposing human viewpoint. Asking God to forgive you is a psychological device in order to try to make you feel better and perhaps remove some guilt feelings that you have.

Anytime somebody suggests that you to go up and ask a person to forgive you for something you have done, they are giving you advice which is based upon the concept that you must have emotional release from a tension which has been created by the fact that you have offended this person. If you want to go and tell a person whom you may have offended that you regret flying off the handle or you regret offending him, that's up to you. That's your privilege and you may do that, but don't think that this is in some way attached to your standing with God relative to the control of the old sin nature because it is not. That's an addition. It is up to Him to forgive on the basis that he says he will do it, and that is your confession.

**Cleansing**

The result, it says, is that He will cleanse us from all unrighteousness which means that you may have some sins you don't know about. Or, maybe you did know about them and you bucked the Spirit of God who was convicting you about that sin; you refused to confess it; a period of time has gone by; and, now you've forgotten about. Now you've got an unknown sin back there on your record that you don't even remember. That falls into this category of being covered by the confession of known sins. It cleanses us from that forgotten one too. Confessing known sins covers the unknown. That's what it means when it says that it cleanses us from all unrighteousness. One of the ways that Satan has for neutralizing Christians is to get them thinking that they no longer have an old sin nature and, consequently, that they are no longer capable of sinning. 1 John 1:8 declares that we Christians do have an old sin nature and 1 John 1:10 teaches us that we as Christians do sin.

**1Jn 1:8**  If we say that we have no sin, we deceive ourselves, and the truth is not in us.

***Note****: Read 1Jn 1:9 again which is between these two verses.*

**1Jn 1:10**  If **G1437 COND** we say**G3004 V-2AAS-1P** that we have not sinned**G264 V-RAI-1P**, we make**G4160 V-PAI-1P** him a liar, and his word is**G1510 V-PAI-3S** not in us.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3004** - (Verb) legó (leg'-o): to say ((denoting speech in progress), (a) I say, speak; I mean, mention, tell, (b) I call, name, especially in the pass., (c) I tell, command. Properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest"). Note: G3004 légō (originally, "lay down to sleep," used later of "laying an argument to rest," i.e. bringing a message to closure; see Curtius, Thayer) – properly, to say (speak), moving to a conclusion (bringing it to closure, "laying it to rest").

**G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**G4160** - (Verb) poieó (poy-eh'-o): to make, do ((a) I make, manufacture, construct, (b) I do, act, cause.)

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

So these two falsehoods are designed by Satan in order to divert the Christian from the verse that falls between these two, 1 John 1:9. 1 John 1:9 is the key to all supernatural living, to all spiritual growth, to all service which produces divine good. This is the way everybody who has an operational old sin nature is able to handle that sin nature. A Christian who is controlled by his old sin nature is **carnal**, although he is **saved**. One who is controlled by God the Holy Spirit is **spiritual** and **saved**. Positional truth is the basis for the forgiveness of sins of Christians here on earth in time because they are permanently in Christ. The Lord Jesus Christ defends carnal Christians when Satan comes and accuses them (Revelation 12:10). He defends those Christians whether they confess their sins or not (1 John 2:1).

**Rev 12:10**  And I heard**G191 V-AAI-1S** a loud voice saying**G3004 V-PAP-ASF** in heaven, Now is come**G1096 V-2ADI-3S** salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down**G2598 V-API-3S**, which accused**G2723 V-PAP-NSM** them before our God day and night.

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G3400** - (Noun, Neuter) milion (mil'-ee-on): a Roman mile (about 1618 yards) (a Roman mile, measuring 1478.5 meters or 5820.9 feet.)

**G1096** - (Verb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with 1510 /eimí (G1511 /eínai, G2258 /ēn).

**G2598** - (Verb) kataballó (kat-ab-al'-lo): to cast down ((a) mid: I lay, of a foundation, (b) met: I cast down, prostrate.)

**G2773** - (Noun, Masculine) kermatistés (ker-mat-is-tace'): a moneychanger (properly: a changer of large into smaller coins, a money-changer.)

**1Jn 2:1**  My little children, these things write**G1125 V-PAI-1S** I unto you, that ye sin**G264 V-2AAS-2P** not. And if any man sin, we have**G2192 V-PAI-1P** an advocate**G3875 N-ASM** with the Father, Jesus Christ the righteous:

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

**G264** - (Verb) hamartanó (ham-ar-tan'-o): to miss the mark, do wrong, sin (originally: I miss the mark, hence (a) I make a mistake, (b) I sin, commit a sin (against God); sometimes the idea of sinning against a fellow-creature is present.) Note: Cognate: G264 hamartánō (from 1 /A "not" and G3313 /méros, "a part, share") – properly, having no share in; to sin, which always brings forfeiture – i.e. eternal loss due to missing God's mark. Like 266 /hamartía, G264 (hamartánō) is regularly used in ancient times of an archer missing the target (Homer, Aesch., etc). Every decision (action) done apart from faith (G4102 /pístis) is sin (Ro 14:23; cf. Heb 11:6). See G266 (hamartia).

**G2192** - (Verb) echó (ekh'-o): to have, hold (I have, hold, possess.)

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

So, the question arises: why should we confess our sins if Jesus Christ is going to defend us against Satan anyhow, and if the sins have already been forgiven? The answer, of course, is that the technique of the confession of sins is God's way of breaking control of the old sin nature without man receiving any credit for it. In other words, 1 John 1:9 is a **non-meritorious** way of breaking the control of the old sin nature. All of the credit goes to God--no credit to man whatsoever.

**1Jn 1:9**  If **G1437 COND** we confess**G3670 V-PAS-1P** our sins, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from**G575 PREP** all**G3956 A-GSF** unrighteousness**G93 N-GSF**.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G3670** - (Verb) homologeó (hom-ol-og-eh'-o): **to speak the same**, to agree ((a) I promise, agree, (b) I confess, (c) I publicly declare, (d) a Hebraism, I praise, celebrate.) Note: G3670 homologéō (from G3674 /homoú, "together" and G3004 /légō, "**speak to a conclusion**") – properly, **to voice the same conclusion**, i.e. agree ("confess"); to profess (confess) because in full agreement; to align with (endorse). [G3670 /homologéō ("confess") means to speak the same thing, i.e. "assent, agree with, confess, declare, admit" (Vine, Unger, White, NT, 120).]

**G863** - (Verb) aphiémi (af-ee'-ay-mee): to send away, leave alone, permit (a) I send away, (b) I let go, release, permit to depart, (c) I remit, forgive, (d) I permit, suffer.) Note: G863 aphíēmi (from G575 /apó, "away from" and hiēmi, "send") – properly, send away; release (discharge).

**G2511** - (Verb) katharizó (kath-ar-id'-zo): to cleanse (I cleanse, make clean, literally, ceremonially, or spiritually, according to context.) Note: Cognate: G2511 katharízō – make pure ("clean"), removing all admixture (intermingling of filth). See G2513 (katharos).

**G575** - (Preposition) apo (apo'): from, away from (from, away from.)

**G3956** - (Adjective) pas (pas): all, every (**all, the whole, every kind of**.) Note: G3956 pás – each, every; each "part(s) of a totality" (L & N, 1, 59.24) G3956 /pás ("each, every") means "all" in the sense of "each (every) part that applies." The emphasis of the total picture then is on "one piece at a time." G365 (ananeóō) then focuses on the part(s) making up the whole – viewing the whole in terms of the individual parts. [When G3956 (pás) modifies a word with the definite article it has "extensive-intensive" force – and is straightforward intensive when the Greek definite article is lacking.]

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.) Note: G993 adikía (a feminine noun derived from 1 /A "not" and G1349 /díkē, "justice") – properly, the opposite of justice; unrighteousness, as a violation of God's standards (justice) which brings divine disapproval; a count (violation) of God's justice, i.e. what is contrary to His righteous judgments (what He approves).

So, in that verse we found that the word confess means to name the sin to God the Father. It's **present tense** which means we are constantly to do it. It's **active** which means that we have this duty to perform and we are responsible for it. It's in a **subjunctive mood** which is potential. We can do this. We may not do this, but if we do confess, then the rest of the verse is true of us. If a Christian confesses, the father forgives; the Holy Spirit takes control of the soul; and, the Christian is in a status of spirituality.

**Only Confess**

There are no requirements added to confess. Any requirements, like confess and be sorry; confess and promise never to do it again; confess and try better; confess and weep; or, anything else, **that's all human viewpoint**. That does not originate with God's thinking. **That originates with somebody who is trying to play God, and, therefore, coming up with additional requirements**. Be careful that somebody does not try to play God in your life. There are a lot of people around who are ready to do that. There are no requirements beyond confession.

We're told that God forgives us every time we confess because the sin is already paid for in full on the cross. For that reason we read that He is faithful and just. I want to stress that it does not say that He is tender and merciful. It says that He is faithful and just--not tender and merciful, as if he were being kind enough to forget our sins, or to excuse us and to give us another chance. He had to pay for what we do. Therefore, He is just in forgiving it. Confession of sins secures forgiveness also for the sins that we have forgotten--the unknown sins. So, the confession of sin technique works whether you believe it or not. You may not use it because you do not believe it, but it still works.

Dr. John E. Danish, 1973

Annotated Hebrew and Greek words and morphology by a pupil of Berean Memorial Christian School and member of Berean Memorial Church.

**Parsing Abbreviations Table**

Example: V-PAS-1P = **V** – Verb, **P** – Present, **A** – Active, **S** – Subjunctive, **1** – 1st Person, **P** - Plural

**Part of Speech**  
**V** - Verb  
**N** - Noun  
**Adv** - Adverb  
**Adj** - Adjective  
**Art** - Article  
**DPro** - Demonstrative Pronoun  
**IPro** - Interrogative / Indefinite Pronoun  
**PPro** - Personal / Possessive Pronoun  
**RecPro** - Reciprocal Pronoun  
**RelPro** - Relative Pronoun  
**RefPro** - Reflexive Pronoun  
**Prep** - Preposition  
**Conj** - Conjunction  
**I** - Interjection  
**Prtcl** - Particle  
**Heb** - Hebrew Word  
**Aram** - Aramaic Word

**Tense**

**P** - Present  
**I** - Imperfect  
**F** - Future  
**A** - Aorist  
**R** - Perfect  
**L** - Pluperfect

**Voice**

**A** - **A**ctive  
**M** – **M**iddle

**D** - middle **D**eponent  
**P** - Passive  
**M/P** - Middle or Passive

**N -** middle or passive depoNent

**Mood**

**I** - **I**ndicative  
**M** - I**M**perative  
**S** - **S**ubjunctive  
**O** - **O**ptative  
**N** - Infi**N**itive  
**P** – Participle

**Case**

**N** - **N**ominative  
**V** - **V**ocative  
**A** - **A**ccusative  
**G** - Genitive  
**D** - Dative

**Number**

**S** - Singular  
**P** - Plural  
  
**Gender**

**M** - Masculine  
**F** - Feminine  
N – Neuter

**Person**  
**1** - 1st Person  
**2** - 2nd Person  
**3** - 3rd Person

**Comparison**

**C** - Comparative  
**S** - Superlative