**TL03-02 Techniques of the Christian Life - The Technique of Confessing Sins, No. *4***

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

**Neutralizing a Believer**

This is the fourth session on the technique of the confession of sins. Again, I must stress that this is perhaps one of the most important of all the techniques that we shall study. A great deal hinges on the practice of this technique both now and in eternity. The reason Satan hits this so hard is because if Satan can divert Christians from this technique, then he has neutralized them in their combat in the angelic warfare. All day long all of the forces of hell are preoccupied with nothing else, relative to you as a Christian, than sitting there and analyzing you and trying to determine how to deal with you, as of this point in time, where you stand, with all that is true of you, in order to divert you from participating in the angelic warfare--to cause you to be a spiritual casualty so that you cannot deal with your own spiritual life, let alone to execute your ambassadorship for Jesus Christ.

Now that's the whole name of the game in hell: how to neutralize you as a believer. And one of the best ways is by attacking this technique of confession of sins. This is because most Christians, sad to say, are ignorant of this technique. If you were to go up to the average church member and say, "Are you acquainted with the technique of the confession of sin?" they would come up with something maybe that would be totally irrelevant. Usually they will attach it to something that they think an unbeliever is supposed to do: to go to God and confess his sins in order to be saved--which he is not. **He is only to believe the gospel**. But they would have very little real biblical understanding of what this is all about. Well if they don't know it then that means that the average Christian and the average church is not functioning according to this technique.

The baby Christians are not very much impressed with confession of sins. As a matter of fact part of their problem is because they are so spiritually immature, they are not even aware how wrong they are doing. Consequently, they go along in their wrongdoing fairly oblivious to it and they don't take seriously the technique of the confession of sins. A Christian who is maybe more advanced but he's on negative volition to the doctrine of the pastor-teacher becomes insensitive and thus oblivious to the sins in his own life, so he doesn't use the technique of the confession of sins. I think if there was some way we could make a survey, an analysis of this, we would be shocked by how little the technique of the confession of sins is used by the average Christian. We have a hard time getting people to take it seriously. And the reason for that is because Satan is constantly drumming at you in one way or another that this is not important, he is trying to divert you from its use, because it's the key to everything.

Consequently, you can spend a whole lifetime out of temporal fellowship while Satan is rejoicing in all the human good that you're producing, coming from a warm carnal Christian wanting to be devoted to the Lord, but not knowing that he's been neutralized because of unconfessed sin. The issue of this technique is the means of victory over the old sin nature so that you, as a believer, are capable of producing divine good under the Lord's power and direction. We are to note sins in our lives, we are to be concerned, and we are to be aware when we have sin. Hebrews 12:15 tells us that. Yet, I remind you that you are not to go around in a morbid state of concern whether there is some sin that you have failed to confess.

**Heb 12:15**  Looking diligently**G1983 V-PAP-NPM** lest any man**G5100 IPro-NMS** fail**G5302 V-PAP-NSM**of the grace of God; lest any root of bitterness springing**G5453 V-PAP-NSF** up trouble**G1776 V-PAS-3S***you,* and thereby many be defiled **G3392 V-APS-3P**;

***ESV*** *-* ***Heb 12:15****See to it that no one fails to obtain the grace of God; that no “root of bitterness” springs up and causes trouble, and by it many become defiled;*

**G1983** - (Verb) episkopeó (ep-ee-skop-eh'-o): to look upon, to care for (I exercise oversight, care for, visit.) Note: G1983 episkopéō (from G1909 /epí, "on, fitting," intensifying G4648 /skopéō, "look intently") – properly, focus on, look at with real (caring) interest. The prefix (epi) implies "looking with fitting, apt concern," a looking on that requires what that naturally leads to.

**G5100** - (Indefinite Pronoun) tis (tis): a certain one, someone, anyone (any one, some one, a certain one or thing.)

**G5302** - (Verb) hustereó (hoos-ter-eh'-o): to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.

**G5453** - (Verb) phuó (foo'-o): to bring forth, produce (I grow, grow up, spring up.)

**G1776** - (Verb) enochleó (en-okh-leh'-o): to crowd in, to annoy (I disturb, cause tumult, trouble, annoy.) Note: G1776 enoxléō (from G1722 /en, "in," which intensifies G3791 /oxléō, "to mob") – properly, in (amongst) a tumultuous crowd (mob); (figuratively) to vex someone, as with the force of a raging mob (a mighty momentum) to carry someone along.

**G3392** - (Verb) miainó (me-ah'-ee-no): to stain, defile (I stain, pollute, defile, corrupt.) Note: G3392 miaínō – properly, to stain (with paint or dye); (figuratively) to stain (defile) the soul, i.e. like when sin taints by its polluting effects ("moral, spiritual stains"). The root mia- ("tainted at the source") shows everything passing through it also becomes stained ("reconstituted," polluted). [G3392 (miaínō) literally means "to dye, stain with color." Figuratively, it refers to rendering something morally (spiritually) defiled.]

**God the Holy Spirit**

This is the work of God the Holy Spirit in fulfilling the responsibility of the Lord Jesus Christ who is not only the author but is to be the finisher of our faith. It is the Lord's responsibility through the Spirit of God to bring conviction upon us in the various ways that we mentioned in the last session in order to make us aware that there is something we need to confess. If you are not aware of it, and He is not making you aware of it, then there is no need for you to be concerned and to be all uptight over whether you are missing something. You perhaps may pray the prayer that the psalmist prayed in Psalm 139:23 where he said, "Search me God and know my heart. Try me and know my thoughts and see if there be any wicked way in me and lead me in the way everlasting." The Psalmist said, "Lord if there's something I should know, brief me on it." When you pray that, you may be certain that the Lord will come through for you. What we have learned thus far is that we are to confess, and go right on, without getting hung up--just moving ahead.

**Psa 139:23**  Search**H2713 V-Qal-Imp-ms | 1cs** me, O God, and know**H3045 Conj-w | V-Qal-Imp-ms** my heart**H3824 N‑msc | 1cs**: try**H974** **V‑Qal‑Imp‑ms | 1cs** me, and know**H3045 Conj-w | V-Qal-Imp-ms** my thoughts**H8312 N-mpc | 1cs**:

**H2713** - (Verb) chaqar (khaw-kar'): to search

**H3045** - (Verb) yada (yaw-dah'): to know

**H3824** - (Noun Masculine) lebab (lay-bawb'): inner man, mind, will, heart

**H974** - (Verb) bachan (baw-khan'): to examine, try

**H8312** - (Noun Masculine) sarappim (sar-af'): disquieting thoughts Indulgences

All of this raises an interesting question. And that's our subject in this session: **the incentive to sin**. There is an objection that you can immediately see raised to what we have said thus far about the technique of the confession of sin. If naming our sins is all that's involved for forgiveness, we are told, then we can sin all we want and just have a wonderful time. Even before I sin, I know I'm going to confess this later, so I'm really going to enjoy this. This is like during the Middle Ages and the time of Martin Luther, when the church was selling indulgences, and an indulgence was something that you bought in order to have sins forgiven on credit. This was for sins you hadn't committed yet but you could buy an indulgence and when you did sin, you could slap the indulgence on it, and the sin was already covered.

There was a fellow named Tetzel who was making a really big business of selling indulgences left and right. He used to use little jingles like, "When the coin clinks in the box, a soul from purgatory flops," or something like that. I don't know for sure. It was in German, so I don't know how to rhyme it better than that. He was really drawing the dough in. One day, he had a very wonderful day of selling indulgences, and he was riding home on his donkey. All of a sudden, out stepped a bandit who put a dagger under his nose and robbed him of his box. Tetzel said, "Do you realize that you are taking the sacred money of Mother Church?" The bandit said, "Father, it is all right. I bought an indulgence earlier today to cover this sin." Now that's the idea--confession of sin is an indulgence. I've always got it there to cover. I can assure you that that is human viewpoint. It's coming from the old sin nature, and it's inspired by Satan in order to divert you from operating on grace. The reason Satan tells your old sin nature to think this is because he wants you to get back to saying, "Now let's see. I must do this work. I must do this penance. I must have this emotion." Then you're right back out of being forgiven and right back into sinning once you step aside from the grace technique.

**Discipline**

A baby Christian and a carnal believer are very prone to this objection because their very status causes them to favor a merit system. Well the answer to all this is the fact that for every sin that you and I commit, while we do have this means of forgiveness, we also immediately upon sinning enter a status of discipline. In one form or another, God immediately begins to apply discipline to the sinning Christian in the form of divine chastening. This is taught us extensively in Hebrews 12:3-15. A Christian with unconfessed sin will lose his peace with God. He loses all divine good production. All the time that he spends out of the inner circle of temporal fellowship is wasted time in his life. At that point he is not buying up time that he is using in terms of earning rewards in heaven. The discipline on the carnal Christian begins as a curse. It's a burden. It mounts in its intensity. But when he confesses, it then turns into blessing (Hebrews 12:11, Job 5:17-18). What is very painful at first upon confession later becomes a blessing.

**Note: Read Heb 12:2 which is the reference point for the verses Heb 3-15 below.**

***Heb 12:2****looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God.*

**Heb 12:3**  For consider**G357 V-ADM-2P** him that endured**G5278** **V-RAP-ASM** such contradiction**G485 N-ASF** of sinners against himself, lest ye be wearied**G2577 V-2AAS-2P** and faint**G1590 V-PPP-NPM** in your minds.

**G3570** - (Adverb) nuni (noo-nee'): now (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.)

**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).

**G485** - (Noun, Feminine) antilogia (an-tee-log-ee'-ah): gainsaying, contradiction (contradiction, contention, rebellion.) Note: G485 antilogía (from G483 /antilégō, "to dispute," derived from G473 /antí, "opposite to" and G3004 /légō, "speaking to a conclusion") – properly, a contrary conclusion which closely "corresponds," but does so in an opposite way; a controversy (dispute, "gainsaying"), taking the opposite side to attack (supposedly on the basis of sound logic).

**G2577** - (Verb) kmnó (kam'-no): to be weary (I work, am weary, am sick.) Note: G2577 kámnō – properly, become weary (this was a common meaning for this term from 900 bc on, J. Thayer); weary to the point of sickness; "spent," ready to collapse (especially from over-work).

**G1590** - (Verb) ekluó (ek-loo'-o): to loose, release, to grow weary (Usage: I loose, release, unloose (as a bow-string), relax, enfeeble; pass: I am faint, grow weary.) Note: G1590 eklýō (from G1537 /ek, "out from and to" and G3089 /lýō, "loose, let go") – properly, let completely out as to (entirely) succumb, i.e. with the outcome of losing inner strength; hence, to become weary (exhausted), to the point of fainting.

**Heb 12:4**  Ye have not yet resisted**G478 V-2AAI-2P** unto blood, striving**G464 V-PNP-NPM** against sin.

**G478** - (Verb) antikathistémi (an-tee-kath-is'-tay-mee): to set down against, to replace, oppose (I resist, supersede, replace, oppose.)

**G464** - (Verb antagónizomai (an-tag-o-nid'-zom-ahee): to struggle against (I resist, strive against, contend.)

**Heb 12:5**  And ye have forgotten**G1585 V-RPI-2P** the exhortation which speakethunto you as unto children, My son, despise**G3643 V-PAM-2S** not thou the chastening**G3809 N-GSF** of the Lord, nor faint**G1590 V-PPM-2S** when thou art rebuked**G1651 V-PPP-NSM** of him:

**G1585** - (Verb) klanthanomai (ek-lan-than'-om-ahee): to forget utterly (I forget entirely, make to forget.) Note: G1585 eklanthánomai (from G1537 /ek, "out from and to" and G2990 /lanthánō, "forget") – properly, completely forget, removed out from memory (consideration) and to the sin of willful neglect, i.e. with the outcome of being wholly (totally) absent from one's mind. This personal neglect (rejection) means to willfully dismiss (used only in Heb 12:5).

**G3643** - (Verb) oligoreo (ol-ig-o-reh'-o): to esteem lightly (I despise, hold in low esteem, make light of.) Note: G3643 oligōréō (from G3641 /olígos, "little in number" and ōra, "concern, care") – properly, caring too little ("in too few places"); to esteem lightly, neglect (LS). G3643 /oligōréō ("neglect as a habit") is used only in Heb 12:5 (an OT quote, cf. Job 5:17; Prov 3:11): "My son (i.e. true followers of the Lord), do not keep on neglecting (G3643 /oligōréō, negated present imperative) the training of the Lord, nor go on becoming undone when you are internally convicted by Him."

**G3809** - (Noun, Feminine) paideia (pahee-di'-ah): the rearing of a child, training, discipline (discipline; training and education of children, hence: instruction; chastisement, correction.) Note: Cognate: G3809 paideía (from G3811 /paideúō, see there) – properly, instruction that trains someone to reach full development (maturity).

**G1590** - (Verb) ekluó (ek-loo'-o): to loose, release, to grow weary (Usage: I loose, release, unloose (as a bow-string), relax, enfeeble; pass: I am faint, grow weary.) Note: G1590 eklýō (from G1537 /ek, "out from and to" and G3089 /lýō, "loose, let go") – properly, let completely out as to (entirely) succumb, i.e. with the outcome of losing inner strength; hence, to become weary (exhausted), to the point of fainting.

**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).

**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. 25 (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 3148 /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 12:7**  If ye endure**G5278 V-PAI-2P** chastening, God dealeth**G4374 V-PPI-3S** with you as with sons; for what son is he whom the father chasteneth**G3811 V-PAI-3S**not?

**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).

**G4374** - (Verb) prospheró (pros-fer'-o): to bring to, to offer((a) I bring to, (b) characteristically: I offer (of gifts, sacrifices, etc).

**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").]

**Heb 12:8**  But if**G1487 COND** (*1st class conditional* ***if = since***) ye be**G1510 V-PAI-2P** without chastisement, whereof all are partakers**G3353 A-NPM**, then are**G1096 V-2RAI-3P** ye bastards**G3541 A-NPM**, and not sons.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**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").

**G3353** - (Adjective) metochos (met'-okh-os): sharing in (a sharer, partner, associate.) Note: G3353 métoxos (from G3348 /metéxō, "share in," derived from G3326 /metá, "with change afterward" and G2192 /éxō, "have") – properly, change due to sharing, i.e. from being an "active partaker with."

**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 G1510 /eimí (G1511 /eínai, G2258 /ēn).

**G3541** - (Adjective) nothos (noth'-os): a bastard, baseborn (illegitimate, base-born.)

**Heb 12:9**  Furthermore we have had**G2192 V-IAI-1P** fathers of our flesh which corrected**G3810 N-APM** *us,* and we gave *them* reverence: shall we not much rather be in subjection**G5293 V-2FPI-1P** unto the Father of spirits, and live?

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

**G3810** - (Noun, Masculine) paideutés (pahee-dyoo-tace'): a teacher, one who disciplines (an instructor, trainer; almost: a chastiser.) Note: Cognate: G3810 paideutḗs – one who constructively corrects (disciplines) in order to train. See G3811 (paideuō).

**G5293** - (Verb) hupotassó (hoop-ot-as'-so): to place or rank under, to subject, mid. to obey (I place under, subject to; mid, pass: I submit, put myself into subjection.) Note: G5293 hypotássō (from G5259 /hypó, "under" and G5021 /tássō, "arrange") – properly, "under God's arrangement," i.e. submitting to the Lord (His plan).

**Heb 12:10**  For they verily for a few days chastened *us* after their own pleasure**G1380 V-PAP-ASN**; but he for *our* profit**G4851 V-PAP-ASN**, that *we* might be partakers**G3335 V-2AAN** of his holiness.

**G1380** - (Verb) dokeó (dok-eh'-o): to have an opinion, to seem (I think, seem, appear, it seems.) Note: G1380 /dokéō ("suppose") directly reflects the personal perspective (values) of the person making the subjective judgment call, i.e. showing what they esteem (or not) as an individual.

**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).

**G3335** - (Verb) metalambanó (met-al-am-ban'-o): to partake of ((a) with gen: I take a share (part) of, share in, partake of, (b) with acc: I take after (later) or take instead.) Note: G3335 metalambánō (from G3326 /metá, "change after being with," and G2983 /lambánō, "aggressively take or receive") – properly, to lay hold of with initiative which prompts "a change afterward," i.e. to show real interest which brings certain change.

**Heb 12:11**  Now no chastening for the present seemeth**G1380 V-PAI-3S** to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised **G1128 V-RPP-DPM** thereby.

**G1380** – See Above.

**G1128** - (Verb) gumnazó (goom-nad'-zo): to exercise naked, to train (I train by physical exercise; hence: train, in the widest sense.) {Note: G1128 /gymnázō ("exert intensely, like a pro-athlete") presumes full discipline, necessary to be in "top working condition" (full agility, skill, endurance). This is gained only from constant, rigorous training (exercise). G1128 (gymnázō) conveys acquiring proficiency through practice – regular exercise with graduated resistance (the physical element is also included with the spiritual of being in "God's gymnasium"). English "Gym" and "gymnasium" come from this same root]

**Heb 12:12**  Wherefore**G1352 CONJ** lift up**G461 V-AAM-2P** the hands which hang down**G3935 V-RPP-APF**, and the feeble**G3886 V-RPP-APN** knees;

**G1352** - (Conjunction) dio (dee-o'): wherefore, on which account (wherefore, on which account, therefore.) [Note: G1352 dió (a conjunction, derived from G1223 /diá, "across to the other side," and the relative pronoun G3739 /hós, "which") – because-therefore; on account of which therefore. Two "directions" are expressed by G1352 (dió) – looking backward ("because") to properly look forward ("therefore").]

**G461** - (Verb) anorthoó (an-orth-o'-o): to set upright, set straight again (I make upright (straight) again, rear again, restore.)

**G3935** - (Verb) pariémi (par-ee'-ay-mi): to pass by or over, to relax ((a) I let pass, neglect, omit, disregard, (b) I slacken, loosen; pass: I am wearied.)

**G3886** - (Verb) araluó (par-al-oo'-o): to loose from the side (I relax, enfeeble, weaken.)

**Heb 12:13**  And make**G4160 V-AAM-2P** straight**G3717 A-APF** paths for your feet, lest that which is lame be turned out of the way**G1624 V-2APS-3S**; but let it rather be healed**G2390 V-APS-3S**.

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

**G3717** - (Adjective) orthos (or-thos'): straight, upright (upright, straight, direct.) Note: G3717 orthós – properly, straight (upright); (figuratively) morally-right; straight ("upright"); virtuous because straightforward (morally acceptable). See Heb 12:13. ["In earlier Greek, orthos meant 'straight up and down' while eythos meant 'straight on the horizontal plane' " (L & N, p 703, fn 8).]

**G1624** - (Verb) ektrepó (ek-trep'-o): to turn away (lit: I turn out from); mid. and pass: I turn aside (from the right road), wander, forsake, and with an object: I remove from myself, shun, avoid.)

**G2390** - (Verb) iaomai (ee-ah'-om-ahee): to heal (I heal, generally of the physical, sometimes of spiritual, disease.) [Note: G2390 iáomai (a primitive Verb), NAS dictionary) – healing, particularly as supernatural and bringing attention to the Lord Himself as the Great Physician (cf. Is 53:4,5). Example: Lk 17:15: "Now one of them [i.e. the ten lepers], when he saw that he had been healed (2390 /iáomai), turned back, glorifying God with a loud voice."]

**Heb 12:14**  Follow**G1377 V-PAM-2P** peace**G1515 N-ASF** with all *men,* and holiness, without which no man shall see**G3708 V-FDI-3S** the Lord:

**G1377** - (Verb) diókó (dee-o'-ko): to put to flight, pursue, by implication to persecute (I pursue, hence: I persecute.) [Note: G1377 diṓkō – properly, aggressively chase, like a hunter pursuing a catch (prize). Is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).]

**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).

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) [Note: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception).]

**Heb 12:15**  Looking diligently**G1983 V-PAP-NPM** lest any man fail**G5302 V-PAP-NSM**of the grace of God; lest any root of bitterness springing **G5453 V-PAP-NSF** up trouble**G1776 V-PAS-3S***you,* and thereby many be defiled **G3392 V-APS-3P**;

**G1983** - (Verb) episkopeó (ep-ee-skop-eh'-o): to look upon, to care for (I exercise oversight, care for, visit.) [Note: G1983 episkopéō (from G1909 /epí, "on, fitting," intensifying G4648 /skopéō, "look intently") – properly, focus on, look at with real (caring) interest. The prefix (epi) implies "looking with fitting, apt concern," a looking on that requires what that naturally leads to.]

**G5302** - (Verb) hustereó (hoos-ter-eh'-o) to come late, be behind, come short (I fall behind, am lacking, fall short, suffer need, am inferior to.) [Note: G5302 /hysteréō ("failing to fulfill a goal") means to be in lack and hence, unable to meet the need at hand because depleted ("all run out"). This state of lack (insufficiency, privation) naturally results when a person misses out on what is vital.]

**G5453** - (Verb) phuó (foo'-o): to bring forth, produce (I grow, grow up, spring up.)

**G1776** - (Verb) enochleó (en-okh-leh'-o): to crowd in, to annoy (I disturb, cause tumult, trouble, annoy.) [Note: G1776 enoxléō (from G1722 /en, "in," which intensifies G3791 /oxléō, "to mob") – properly, in (amongst) a tumultuous crowd (mob); (figuratively) to vex someone, as with the force of a raging mob (a mighty momentum) to carry someone along.]

**G3392** - (Verb) miainó (me-ah'-ee-no): to stain, defile (I stain, pollute, defile, corrupt.) [Note: G3392 (miaínō) literally means "to dye, stain with color." Figuratively, it refers to rendering something morally (spiritually) defiled. The root mia- ("tainted at the source") shows everything passing through it also becomes stained ("reconstituted," polluted

**Job 5:17**  Behold, happy *is* the man whom God correcteth**H3198 V‑Hifil‑Imperf‑3ms** : therefore despise**H3988 V‑Qal‑Imperf‑2ms Conj‑w | N‑msc**  not thou the chastening**H4148 V‑Qal‑Imperf‑2ms** of the Almighty:

**H3198** - (Verb) yakach (yaw-kahh'): to decide, adjudge, prove

**H3988** - (verb) ma'ac ((maw-as'): to reject

**H4148** - (Noun Masculine) musar (moo-sawr'): discipline, chastening, correction

**Job 5:18**  For he maketh sore**H3510 V‑Hifil‑Imperf‑3ms** and bindeth up:**H2280 Conj‑w | V‑Qal‑ConjImperf‑3ms** he woundeth**H4272 V‑Qal‑Imperf‑3ms** , and his hands make whole**H7495** **V‑Qal‑Imperf‑3fp**.

**H3510** - (Verb) kaab (kaw-ab'): to be in pain

**H2280** - (Verb) chabash (khaw-bash'): to bind, bind on, bind up

**H4272** - (Verb) machats (maw-khats'): to smite through, wound severely, shatter

**H7485** - (Verb) rapha (raw-faw'): to heal

Now when you do commit a sin and then you do confess, the discipline may immediately be removed. You may not suffer any discipline at all. Or it may be that if the discipline is in progress, God will stop it just as soon as you confess. Or if it is not stopped immediately, then it is because the Lord has a purpose in teaching you something relative to that particular sin. It may be that you have fallen into that again and again. It may be that you have entered it with just that kind of a willful spirit of "I can do it and confess it." Therefore God has forgiven you, but He is now going to discipline you until you learn the lesson relative to that point--that he does not allow members of his family to have dirty hands. In the Old Testament, when a priest was introduced into his office of priesthood, he was given a complete bath all over signifying salvation. Thereafter, every time this priest was about to officiate at the altar, he had to step by the lever with the water outside, wash his hands, and wash his feet--every time, because it was symbolically portraying that we as believers who have been completely cleansed, as John 13 tells us, yet we must constantly be washing off the dirt of sin in time that we pick up before we can serve.

So our confession is necessary to wash the sins away. In 1 Corinthians 11:31, we have these words, "For if we would judge ourselves we should not be judged." That means we do our confessing. We escape the discipline. "But when we are judged, we are chastened to the Lord that we should not be condemned with the world." The Lord is not going to permit his family to be condemned as the world is in its sin. Remember in John 13 we had the story of the Lord washing the disciples' feet. When He came around to Peter, Peter said, "You can't do this to me." He thought it was unfitting for the Lord to wash his feet. Then the Lord said, "If I don't do this, you'll have no part with me." Then Peter said, "Well in that case Lord wash me all over because I really want to be with you." and the Lord says, "You who are clean, every whit, completely do not need a whole bath," and the Greek uses the word for bath over against "but you need washing," and it's the word for partial washing which the Lord was demonstrating by washing their feet. This was again symbolic of this very thing we're talking about. We as Christians walk through the world. We pick up the contamination of sins. It has to be washed away. If it is not, then God disciplines. If we are willful, he disciplines on a longer range basis.

**1Co 11:31**  For if**G1487 COND** we would judge**G1252 V-IAI-1P** ourselves, we should not be judged**G2919 V-IPI-1P**.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) [Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).]

**G1252** - (Verb) diakrinó (dee-ak-ree'-no): to distinguish, to judge (I separate, distinguish, discern one thing from another; I doubt, hesitate, waver.) [Note: G1252 diakrínō (from G1223 /diá, "thoroughly back-and-forth," which intensifies G2919 /krínō, "to judge") – properly, investigate (judge) thoroughly – literally, judging "back-and-forth" which can either (positively) refer to close-reasoning (descrimination) or negatively "over-judging" (going too far, vacillating). Only the context indicates which sense is meant.]

**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).

**Chastening**

Consequently, there are degrees of chastening depending upon the circumstances of the sin. Hebrews 12:6 tells us about a chastening that's described as being skinned alive by the Lord, and 1 John 5:16 tells about the worst kind of chastening of all where you die. God takes your life physically. In the Old Testament, you're acquainted with David's sin of adultery which placed him not only under discipline but of this kind of discipline--the sin unto death. You have this in 2 Samuel 11. You may compare that to Psalm 38. You also have Saul, the first king of Israel. Because of his negative volition and unconfessed sin, he lost the Holy Spirit. That's something that can't happen to you in this age, but in the Old Testament they could lose the Holy Spirit. So he lost the Holy Spirit. He didn't lose his salvation, but because of his sin, his negative volition, over a period of years and over a number of things, he finally came under the judgment of this sin unto death. We read in the Scriptures in 2 Samuel 12 that David confessed. He was spared. Saul did not, and 1 Samuel 28:19 tells us how he died.

**Heb 12:6**  See above.

**1Jn 5:16**  If any man see**G3708 V-2AAS-3S** his brother**G80 N-ASM** sin**G264 V-PAP-ASM** a sin**G266 N-ASF** *which is* not**G3361 PRT-N** unto death**G2288 N-ASM**, he shall ask**G154 V-FAI-3S**, and He shall give**G1325 V-FAI-3S** himlife**G2222 N-ASF** for them that sin**G264 V-PAP-DPM** not**G3361 PRT-N** unto**G4012 PREP** death**G2288 N-ASM**. There is a sin**G266 N-NSF** unto death**G2288 N-ASM**: I do not say that he shall pray for it**G1565 D-GSF**.

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**G80** - (Noun, Masculine) adelphos (ad-el-fos'): a brother (a brother, member of the same religious community, especially a fellow-Christian.)

**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 G266 /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).

**G266** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.) Note: G266 hamartía (a feminine noun derived from 1 /A "not" and G3313 /méros, "a part, share of") – properly, no-share ("no part of"); loss (forfeiture) because not hitting the target; sin (missing the mark). G266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its self-originated (self-empowered) nature – i.e. it is not originated or empowered by God (i.e. not of faith, His inworked persuasion, cf. Ro 14:23).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**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.

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**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.

**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."]

**G1565** - (Demonstrative Pronoun) ekeinos (ek-i'-nos): that one (or neut. that thing), often intensified by the article preceding (that, that one there, yonder.)

**Psa 28:1**  Unto thee will I cry, O LORD my rock; be not silent to me: lest, *if* thou be silent to me, I become like them that go down**H3381 V‑Qal‑Prtcpl‑mpc** into the pit**H953 N‑ms**.

**H3381** - (Verb) yarad (yaw-rad'): to come or go down, descend

**H953** - (Noun Masculine) bowr (bore): a pit, cistern, well

**1Sa 28:19**  Moreover the LORD will also deliver**H5414 Conj‑w | V‑Qal‑ConjImperf‑3ms** Israel with thee into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with**H5973** **Prep | 1cs** Me: the LORD also shall deliver**H5414 V‑Qal‑Imperf‑3ms** the host of Israel into the hand of the Philistines.

**H5414** - (Verb) nathan (naw-than'): to give, put, set

**H5973** - (Preposition) im (eem): with

**God Wipes the Slate Clean**

There's something else that is important about David's sin and his confession. After David confessed this, he had a good 25 years of the greatest period of fellowship and service that he had ever enjoyed with the Lord. Don't forget that. His sin was a gross sin, if one sin can be grosser than another. Nevertheless, after David made his confession he had a good 25 years of the most magnificent service and fellowship with God that he ever had. This tells you something about the confession of sin. **When God says He wipes the slate clean**, **He wipes the slate clean**.

In 1 Corinthians 5 we have a Christian in the city of Corinth who was delivered because of sexual immorality to physical death. But in 2 Corinthians 2:6-9, we discover that this man confessed his sin to the Father, and that he has been spared. Here's the way that some humans want to reason: If I'm secure I can't be lost, and I can sin all I want because I can confess. The other side of eternal security is the confession of known sins based on positional truth. Sins willfully perform come under the discipline of God commensurate with the attitude of the believer and what he has to learn for his spiritual progress. The whole point of divine discipline is designed to bring a carnal Christian around to where he confesses his sins. Therefore, **discipline is only for believers**. God is not seeking to correct unbelievers. He's seeking to save them. (Hebrews 12:7- 8). Discipline flows from the love of God for his children (Hebrews 12:6). Discipline never implies loss of salvation (Galatians 3:26 and Hebrews 12:7). All divine discipline is confined to time. You will never be disciplined in eternity for anything (Revelation 21:4)--no more sorrow, no more tears--all of that is gone. Discipline is only on earth, never beyond this life.

**1Co 5:1-13** - Sexual Immorality Defiles the Church

**2Co 2:6**  Sufficient**G2425 A-NSN** to such a man *is* this punishment**G2009 N-NSF**, which *was inflicted* of many**G4119 A-GPM-C**.

**G2425** - (Adjective) hikanos (hik-an-os'): sufficient, fit ((a) considerable, sufficient, of number, quantity, time, (b) of persons: sufficiently strong (good, etc.), worthy, suitable, with various constructions, (c) many, much. [Note: G2425 hikanós (an adjective, derived from the root, hikō, "arrive, come to") – "properly, reach to (attain); hence, adequate, sufficient" (J. Thayer).

**G2009** - (Noun, Feminine) epitimia (ep-ee-tee-mee'-ah): punishment (punishment, penalty.) Note: Cognate: G2009 epitimía (from G2008 /epitimáō, "to turn a situation in the right direction") – the fitting (appropriate) response necessary to turn someone in the right direction (used only in 2 Cor 2:6). See G2008 (epitimáō).

**G4119** - (Adjective) pleión (pli-own): more excellent, very great, many (more, greater, of higher value.) Note: G4119 pleíōn – the comparative ("-er" form) of G4183 /polýs ("great in number") meaning "greater in quantity" (comparatively speaking); more than (numerically); abundant (greater in number).

**2Co 2:7**  So that contrariwise ye *ought* rather to forgive**G5483 V-ADN** *him,* and comfort**G3870 V-AAN** *him,* lest perhaps such a one should be swallowed**G2666 V-APS-3S** up with overmuch**G4053 A-DSF-C** sorrow**G3077 N-DSF.**

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) [Note: G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness.]

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) [Note: G3870 parakaléō (from 3844 /pará, "from close-beside" and 2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." 3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. ]

**G2666** - (Verb) katapinó (kat-ap-ee'-no): to drink down (I drink down, swallow, devour, destroy, consume.)

**G4053** - (Preposition) pro (pro): before ((a) of place: before, in front of, (b) of time: before, earlier than.

**G3077** - (Noun, Feminine) lupé (loo'-pay): pain of body or mind, grief, sorrow (pain, grief, sorrow, affliction.) Note: G3077 lýpē – properly, distress, vexation; (figuratively) physical or emotional pain; heavy, heart-sorrow (grief) that brings a person down.

**2Co 2:8**  Wherefore I beseech**G3870 V-PAI-1S** you that ye would confirm**G2964 V-AAN** *your* love toward him.

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) [Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. ]

**G2964** - (Verb) kuroó (koo-ro'-o): to make valid (I ratify, confirm, make valid, reaffirm, assure.

**2Co 2:9**  For to this end also did I write, that I might know**G1097 V-2AAS-1S** the proof**G1382 N-ASF** of you, whether ye be obedient in all things.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (G1097 /ginṓskō = sexual intimacy) a man?']

**G1382** - (Noun, Feminine) dokimé (dok-ee-may'): (the process or result of) trial, proving, approval (a trial, proof; tried, approved character.) [Note: G1382 dokimḗ (a feminine noun derived from G1384 /dókimos) – proof of genuineness ("approval, through testing"), a brand of what is "tested and true." See G1381 (dokimazō).]

**Heb 12:7** – See above

**Heb 12:8** – See above

**Gal 3:26**  For ye are**G1510 V-PAI-2P** all the children of God by**G1223 PREP** faith in**G1722 PREP** Christ Jesus.

**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 and G2962 /kýrios ("Lord").

**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).

**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).

**Rev 21:4**  And God shall wipe away**G1813 V-FAI-3S** all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be**G1510 V-FMI-3S** any more pain: for the former things are passed away**G565 V-2AAI-3P**.

**G1813** - (Verb) exaleiphó (ex-al-i'-fo): to wipe out, erase, obliterate (I plaster, wash over; I wipe off, wipe out, obliterate.) [Note: G1813 eksaleíphō (from G1537 /ek, "wholly out from," intensifying G218 /aleíphō, "smear") – properly, to rub (smear) out, i.e. completely remove (wipe away); obliterate; remove totally from a previous state with the outcome of being blotted out (erased).]

**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").

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

**Insanity**

The Christian who fights discipline and refuses to confess sins builds up spiritual calluses on the soul. The result is that if he continues going negative toward the discipline, going negative toward confessing sins, something happens to him spiritually which I describe as being spiritually insane. There is nothing so frightful like seeing somebody, especially a person you knew, go insane. I've been in the presence of people who have, under a pressure system, a crisis situation in life, literally gone insane. Some of you have perhaps been to institutions for insane people where you've looked at a person and you've said, "I can't believe that's a human being. He seems like an animal--just an animal, the way they're acting."

**Spiritual Insanity**

It is possible for a Christian to become an animal spiritually. It is possible for a Christian to go spiritually insane, and that's why this confession of sin is so crucial. Generally it follows this course: The person rejects the Word of God that has come to him. At some aspect, he goes negative, and that starts building up the calluses. God disciplines, and he rejects the discipline, and builds more calluses. Then it becomes easier to become insensitive farther and farther down the line. Somebody asked a question when I said that it is God the Holy Spirit's business to alert you to the sin: Can't you become so hardened that you don't respond to His signal? That's right. You have at that point gone completely berserk spiritually.

A person who is spiritually insane can be spotted by many things. Among them will be that he rejects his right church and his right pastor-teacher, and instead he accepts and gives his loyalty to those who are false for him. This does mean that they are false pastors or false churches. They are just false for him. A person who goes spiritually berserk will move away from his right church and right instructor to the wrong one. This person will be blind to genuine spiritual opportunities for divine good production and he will confidently support what is nothing more than human good production.

We can look up at those two new cassette tape rooms. We received a letter today from an inmate at the Cook County Jail, which to me was very humbling. I realize what's making it all possible--a congregation that has the vision to put out this kind of investment and outlay. In the Old Testament, when somebody did something either good or bad, they put up a monument--a pile of stones, and they would say, "We're going to remember this." We're going to remember this event. When our children say, 'What's this pile of stones there for?' we're going to say, 'This is when the Lord God opened the sea and we came through,' or 'This was when the dumbbells wouldn't obey God and go into the Promised Land,' or something else." When I walked into that tape room and saw the fantastic progress these men had made, I thought, "This is a monument to the positive volition of a group of people who are making the Word of God possible to people they will never see this side of heaven." And it is at the same time a monument to people that have resisted the tape ministry; have sought to cut it down; and, who have had capacities to perform what needed to be performed, and have refused to do it.

People who go spiritually insane are not able to see genuine divine good production, and they drift off to pseudo production of the human good variety. This is a frightening thing, but it's one of the signs. These people who are spiritually insane are shot through with human viewpoint values so they are closed to the leading of the Holy Spirit. They're very materialistic in their outlook and yet they invest their money in pseudo fat cat short-term industries. They have no problem pouring their money into something that's already got more money than it knows what to do with, whose investment is short-term. Do you realize what it is to be in the privileged position that we are in this church, not because of anybody but because of the grace of God, that every dollar you put into the offering boxes and the financing of this tape ministry that you are in something that goes on and on and on and on in its investment and in its return--that everything that is explained in the Word of God is like an unending tidal wave that just goes on and on? It goes crashing its way making its impression in such a way that people will never forget.

I want to remind you that for every tape that's mailed out of this ministry, as the stockholders you have a part of the investment. And when God returns the dividends on those tapes, part of it comes to you. If you don't understand stocks, that's how it works. You own stock in the company. When they make profit and they give out the rewards dividends, and you have the stock, then you get the dividends. Every one of you are going to find eternal reward in heaven because you have had a part in this ministry in this way.

People with a materialistic outlook but who are spiritually insane will lose rewards. I'm not criticizing materialistic concern or the making of money. While on the one hand they can be making money when they are spiritually insane, their money will be invested in false short-term ministries. The soul is so emotionally dominated in a spiritually insane person that his mind has flipped on that account alone. The emotions are dominating the mind. Spiritual insanity stems usually from a persistent unconfessed negative volition to the Lord's teaching, to the Lord's teacher, or to the Lord's techniques. Yet when you look at a person outwardly who inwardly is spiritually insane, he will look very respectable. He will look very attractive and dedicated. He will be a very warm human being. Everything about him on the outside will seem very stable. In fact, sometime yet it will belie the spiritual derangement and the potential viciousness. That's the part you may miss--the potential viciousness that lies within the soul of a Christian who has gone spiritually insane. And it all starts with failure to use the technique of confession.

I hope I am impressing you with how much you have at stake in this thing alone. If there's one thing you want to remember about a person who is nuts is he doesn't know it. That's the worst thing about being insane--you don't know it. As a matter of fact, one of the things you're pretty sure about is that the rest of them out there are a little kooky because of the way they're acting. You don't know you're off your rocker. Your sense of values is deranged. The most idiotic thing becomes a thing of great possession. You'll fight over a toothpick. You'll claw to keep a little toothpick that you found. You just have no sense of values. That's exactly what happens to a spiritually deranged person. He has lost his sense of values. He doesn't see where good spiritual production lies. He doesn't realize that something terrible has happened to him. He just doesn't know that he's off his rocker. Yet, Christians who stand on the outside will shake their heads and say, "I can't believe it. I can't believe it. I can't believe what that person is doing. How can that person do that? How can that person talk like that? I can't believe it."

Someplace along the line negative volition got into motion on the teaching, the teacher, or the technique, and the calluses built up, and pretty soon there was an internal flip and the person went crazy in his spiritual life. Then all of the things that are true of mental derangement are also reflected in spiritual derangement.

It's confession of sin that gives the Christian's life back to the Holy Spirit and scuttles the old sin nature for the Lord's glory. Confession does not apply the penalty that has to do with the cross. Penalty for one's sins is not the issue when you sin. The issue is whether you want fellowship or not. Confession points out our complete dependence on God because we can't handle the old sin nature any other way. There is no credit. That's why God says, "I've already covered your sin. My son is acting as your lawyer. You're not going to lose your salvation. But you will not be in my blessing until you come to me and tell me the sin." By that very act, you are reminded how helpless you are in your spiritual life. God says, "If I don't do it for you, you're not going to get anywhere."

So confession is not given to us to keep us from sinning. That comes from developing a spiritual maturity structure in the soul and from responding to discipline. Confession is just the means that God has given us to apply spiritual first aid when we have sustained **a spiritual injury**.

**Forgiven Sin is Forgotten Sin**

Now after you have confessed sins it is very important how you act toward that sin. And this is what I meant that we are concerned not only on confessing sin but confessing it biblically. Up to this point you may have been able to go along and see everything that we've said, and understand what's at stake. But now there is a vast problem for the Christian after he has confessed sin. Once a sin is confessed, the Word of God tells us that **you must forget it**. Paul expressed this spirit in Philippians 3:13-14: "Brethren, I count not myself to have apprehended, but this one thing I do: forgetting those things which are behind and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus."

**Php 3:13**  Brethren, I count**G3049 V-PNI-1S** not myself to have apprehended**G2638 V-RAN**: but *this* one thing *I do,* forgetting**G1950 V-PNP-NSM** those things which are behind, and reaching forth**G1950 V-PNP-NSM** unto those things which are before,

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) [Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).]

**G2638** - (Verb) katalambanó (kat-al-am-ban'-o): to lay hold of, seize ((a) I seize tight hold of, arrest, catch, capture, appropriate, (b) I overtake, (c) mid. aor: I perceived, comprehended.) [Note: G2638 katalambánō (from G2596 /katá, "down, according to," which intensifies G2983 /lambánō, "aggressively take") – properly, take hold of exactly, with decisive initiative (eager self-interest); to grasp something in a forceful (firm) manner; (figuratively) to apprehend (comprehend), "making it one's own."]

**G1950** - (Verb) epilanthanomai (ep-ee-lan-than'-om-ahee): to forget, neglect (I forget, neglect.)

[Note: G1950 epilanthánomai (from G1909 /epí, "on, fitting" and G2990 /lanthánō, "unnoticed") – properly, to overlook, especially the effects that go with failing to notice. G1950 /epilanthánomai ("overlooking"), as an intensification of G2990 (lanthánō), focuses on the consequences that build on the forgetting (note the epi, "upon").]

**Php 3:14**  I press**G1377 V-PAI-1S** toward the mark**G4649 N-ASM** for the prize**G1017 N-ASN** of the high calling of God in Christ Jesus.

**G1377** - (Verb) diókó (dee-o'-ko): to put to flight, pursue, by implication to persecute (I pursue, hence: I persecute.) [Note: G1377 diṓkō – properly, aggressively chase, like a hunter pursuing a catch (prize). It is used positively ("earnestly pursue") and negatively ("zealously persecute, hunt down"). In each case, G1377 (diṓkō) means pursue with all haste ("chasing" after), earnestly desiring to overtake (apprehend).]

**G4649** - (Noun, Masculine) skopos (skop-os'): a watchman, a mark (on which to fix the eye) (a watcher; a goal, a mark aimed at.) Note: G4649 skopós (the root of the English term, "scope," like the zoom-scope on a rifle to hit the target) – properly, the "end-marker" of a foot-race; (figuratively) the final objective (destination) in the faith-life, i.e. the unique glorification the Lord awards to each believer at His return (cf. Phil 3:11,14). G4649 /skopós ("end-marker") is only used in Phil 3:14. [G4649 (skopós) represents the "end-marker" ("goal") in the race of faith (so TDNT/Kittel.]

**G1017** - (Noun, Neuter) brabeion (brab-i'-on): a prize (a prize.) Note: G1017 brabeíon(from G1018 /brabeúō, "act as an umpire") – properly, the prize awarded to a victor, i.e. the reward (recognition) that follows triumph.

The doctrinal principle is this: **forgiven sin is forgotten sin.** Forgiven sin is forgotten sin. It is absolutely essential that you get and that you remember it because we're going to build quite a bit on it. Isaiah 43:25 says, "I, even I, am He that blotted out your transgressions for my own sake, and will not remember your sins." Isaiah 38:17: "Behold for peace I have great bitterness, but you have in love to my soul delivered it from the pit of corruption, for you have cast all my sins behind your back," where they cannot be seen and they cannot be viewed. Jeremiah 31:34 reads, "And they shall teach no more every man his neighbor and every man his brother saying, 'Know the Lord.' for they shall all know me, from the least of them unto the greatest of them, says the Lord, for I will forgive their iniquity and I will remember their sin no more."

**Isa 43:25**  I, *even* I, *am* he that blotteth out**H4229** **V‑Qal‑Prtcpl‑ms** thy transgressions**H6588** **N‑mpc | 2ms** for mine own sake, and will not remember**H2142** **V‑Qal‑Imperf‑1cs** thy sins**H2403** **Conj‑w | N‑fpc | 2ms**.

**H4229** - (Verb) machah (maw-khaw'): to wipe, wipe out

**H6588** - (Noun Masculine) pesha (peh'-shah): transgression

**H2403** - (Noun Feminine) chatta'ah (khat-taw-aw'): sinful thing, sin

**H2142** - (Verb) zakar (zaw-kar'): remember

**Isa 38:17**  Behold, for peace I had great bitterness**H4751** **V‑Qal‑Perf‑3ms**: but thou hast in love**H2836** **V‑Qal‑Perf‑3ms** to my soul *delivered it* from the pit of corruption: for thou hast cast**H7993** **V‑Hifil‑Perf‑2ms** all my sins**H2399** **N‑mpc | 1cs** behind**H310** **Prep** thy back.

**H4751** - (Adjective; substantive) mar or marah (mar): bitter, bitterness

**H2836** - (Verb) chashaq (khaw-shak'): to be attached to, love

**H7993** - (Verb) shalak (shaw-lak): to throw, fling, cast

**H310** - (Adverb; Preposition; Conjunction; substantive; Adjective) achar (akh-ar'): the hind or following part

**Jer 31:34**  And they shall teach no more every man his neighbour, and every man his brother, saying, **KnowH3045** **V‑Qal‑Imp‑mp** the LORD: for they shall all know**H3045** **V‑Qal‑Imperf‑3mp**  me, from the least of them unto the greatest of them, saith the LORD: for I will forgive**H5545** **V‑Qal‑Imperf‑1cs** their iniquity**H5771** **Prep‑l | N‑csc | 3mp**, and I will remember**H2142** **V‑Qal‑Imperf‑1cs** their sin**H2403** **Conj‑w, Prep‑l | N‑fsc | 3mp** no more.

**H3045** - (Verb) yada (yaw-dah'): to know

**H853** - (Direct Object Marker) eth (ayth): untranslatable mark of the accusative case

**H3045** - (Verb) yada (yaw-dah'): to know

**H5545** - (Verb) salach (saw-lakh'): to forgive, pardon

**H5771** - (Noun, Masculine) machah (maw-khaw'): to wipe, wipe outH2140 – (

**H2403** - (Noun Feminine) chatta'ah (khat-taw-aw'): sinful thing, sin

Let's look at one more reference on God's attitude toward sins that have been forgiven: Psalm 103:12 says, "As far as the East is from the West, so far has He removed our transgressions from us." Now what I'm saying on the basis of these Scriptures is that God does not keep a record of your sins. What is forgiven is forgotten. He does not keep a record of your sins up to the time of your salvation. And, now that you are a Christian, when you sin and you confess, it is forgiven. If it is forgiven, the Bible says, it must be forgotten. Forgiven sin is forgotten sin. Human viewpoint doesn't go along with this. Human viewpoint says, "I forgive you, but I won't forget it. I'll forgive you but I will always remember it." That is human viewpoint. That's exactly the way we act. But God says that if I forgive, I have to forget.

**Psa 103:12**  As far as the east is from the west, *so* far hath he removed**H7368** **V‑Hifil‑Perf‑3ms** our transgressions**H6588** **N‑mpc | 1cp** from us.

**H7368** - (Verb) rachaq (raw-khak'): to be or become far or distant

**H6588** - (Noun Masculine) pesha (peh'-shah): transgression

**Guilt**

Just think of what that means. If you fail to forget your confessed sins, what it amounts to is that you have entered a new stage of sinning. If you confess a sin, and then do not promptly proceed to forget about it and move on, you have again been guilty of sin, and you're back out of fellowship. For example, you're brooding over sins you've confessed because you consider that the sin that you were guilty of was so gross, so you have a guilt complex over it--such a terrible thing. You've confessed it, yet you brood over it. Well, guilt complex is a sin. Therefore you're out of fellowship. The reason a guilt complex is a sin is because it suggests that there was some sin that Jesus Christ could not cover in His death on the cross. And this is plain human arrogance. It's an insult to God's solution for the sin problem. A guilt complex mentality is also open to physical and mental illnesses. So it's a sin on that account because you are threatening your physical well-being. This is perhaps the major means of getting incapacitated in the angelic warfare, to feel guilty over your sins.

**Discipline for Current Sins Only**

Another problem is if you go remembering your confessed sins, something will happen to you later in a way of suffering, and you will fall into the trap of attributing what is happening to you now in the way of suffering to something that you did before. Then you say, "Oh, God is punishing me for the time I did that back there." In other words, God says, "If you confess sin, I forgive it, and if I ever forgive a sin, I forget it." And, what are you saying? You're saying that God is remembering this sin, and that's why he's punishing you. It is evident that the only discipline we ever suffer is for current sins only. God does not discipline you for sins out of the past, whether they are confessed, unconfessed, or forgotten sins, God does not punish you for sins out of the past. There's one exception, and we find that in 1 John 5:16, which is the sin unto death.

**1Jn 5:16**  If any man see**G3708 V-2AAS-3S** his brother**G80 N-ASM** sin**G264 V-PAP-ASM** a sin**G266 N-ASF** *which is* not**G3361 PRT-N** unto death**G2288 N-ASM**, he shall ask**G154 V-FAI-3S**, and He shall give**G1325 V-FAI-3S** himlife**G2222 N-ASF** for them that sin**G264 V-PAP-DPM** not**G3361 PRT-N** unto**G4012 PREP** death**G2288 N-ASM**. There is a sin**G266 N-NSF** unto death**G2288 N-ASM**: I do not say that he shall pray for it**G1565 D-GSF**.

**G3708** - (Verb) horaó (hor-ah'-o): to see, perceive, attend to (I see, look upon, experience, perceive, discern, beware.) Noter: G3708 horáō – properly, see, often with metaphorical meaning: "to see with the mind" (i.e. spiritually see), i.e. perceive (with inward spiritual perception). [The aorist form (eidon), is discussed at G1492 /eídō, "see." The future tense, and middle-passive form, are discussed under G3700 /optánomai, "see."]

**G80** - (Noun, Masculine) adelphos (ad-el-fos'): a brother (a brother, member of the same religious community, especially a fellow-Christian.)

**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 G266 /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).

**G266** - (Noun, Feminine) hamartia (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.) Note: G266 hamartía (a feminine noun derived from 1 /A "not" and G3313 /méros, "a part, share of") – properly, no-share ("no part of"); loss (forfeiture) because not hitting the target; sin (missing the mark). G266 /hamartía ("sin, forfeiture because missing the mark") is the brand of sin that emphasizes its self-originated (self-empowered) nature – i.e. it is not originated or empowered by God (i.e. not of faith, His inworked persuasion, cf. Ro 14:23).

**G3361** - (Particle, Negative) mé (may): not, that...not, lest (used for qualified negation) (not, lest.) Note: G3361 mḗ (a particle which functions as an adverb) – no, not. G3361 (mḗ) negates "subjectively," ruling out any implications ("suggestions") that could be involved with what should (could, would) apply. G3361 /mḗ ("not") negates the underlying idea (concept) of a statement, ruling out its possibilities, i.e. all that it suggests on a conceptual or hypothetical plane. [G3361 /mḗ ("not, no") then negates the implications (suggestions) that naturally spring from the negated statement.]

**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.

**G154** - (Verb) aiteó (ahee-teh'-o): to ask, request (I ask, request, petition, demand.)

**G1325** - (Verb) didómi (did'-o-mee): to give (I offer, give; I put, place.)

**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.

**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."]

**G1565** - (Demonstrative Pronoun) ekeinos (ek-i'-nos): that one (or neut. that thing), often intensified by the article preceding (that, that one there, yonder.)

It works something like this. Here are two lines: One is in the sunshine of God's fellowship, and the other one is under the cloud of discipline. Here you are, going along in your Christian life, and you're moving along here, and suddenly, you're guilty of a sin. You're guilty of the sin of lying, the sin of cheating, and the sin of adultery. And at that point, you come down here to the line of discipline. Now you are under the discipline of God. You're under his shadow of gloom. Then you confess the sin about the time you lied, and you confess about that cheating--that stealing. But, you don't say anything about the immorality. God forgives you for the lying and the cheating, but you're still under his cloud of discipline because you have not confessed the sexual immorality. You go along, and later you perform another sin, and you recognize that it is sin, and you confess that.

In the meantime, you have forgotten about the previous sin of immorality. Now, God lays that one on your confession of the latest sin, and you come up to the point of fellowship again. The unconfessed sin was forgotten because so much time went by, but it was covered subsequently by a known confessed sin. Therefore, the record in the past is clean, and there was nothing back there for which God could be punishing you. That's why we say that what is in the distant past, God is not punishing you for. If you think you're under discipline, it is because of something right here (in the recent past) that you need to deal with. It is not something in the distant past. It's right there in the immediate present.

**Sins with Long-Range Results**

There are some sins that have long-range results. Here is a couple of people who are not married. They engage in physical relations, and a child is born. Now you can't do much about that. You can confess the sin, and it's forgiven, but there are long-range continuing results out of that, and they have to be handled in a variety of ways. For a Christian, there is the grace of God that has many ways that restore completely, as with David. That's what I'm stressing. There are many kinds of sins that have long-range results, but that is not discipline. That is simply the consequences of that particular kind of sin.

You decide that you would like to fly an airplane. So you take a lesson, and you need about eight hours to solo. You get four hours where you've been able to fly with the instructor, and you know what to do. So, you say, "Man, this is a breeze," and you take up your little plane by yourself. You don't have a license, you're not cleared by your instructor, and it's not legal, but you know how to take off--you've done that with him. You know how to climb out. You know how to go up to your 400 feet. You level off. You make your left turn. You know how to keep climbing. You make your forty-five, and you're out of the pattern. You get up to about 1,500 feet, and you're really flying around, and you try those steep little stalls that you were doing with the instructor. And you go up and down, and all of a sudden, you really get carried away with yourself, and you hit a stall, and the old plane begins falling on one wing. And, because you're used to correcting the wing with the ailerons, you want to move your stick over. So, the left wing has fallen over, so you slap the stick right, but you're in a different attitude, and now that right aileron throws you into a tailspin. You should have corrected it with your rudder, and kept your hand off the stick--kept it neutral. But you didn't know that, because the instructor hadn't taught you that yet.

Now, you are a rock, and the earth is spinning up to you, and it's getting closer. And, I mean, it spins. And you're saying, "Lord, I want to confess to you right now, I should not have gone in this plane; I am illegal; I have broken the FAA regulations; and, I confess this sin. And the Lord says, "YOU'RE FORGIVEN." And you keep going right down, and pretty soon you corkscrew right into the earth, and you walk in (to Heaven), and the Lord says, "You really are forgiven."

There are some sins that have long-range results. You were forgiven when you confessed it. And, God was not disciplining you when you crashed. That was a long-range result because you didn't know how to correct it.

So, what you do with your sin is the issue. The confessing is the issue. For you to remember it, and say, "God is punishing me for something in the past," is not true. You may be suffering some consequences of a sin, but not as punishment, just because, in the nature of that sin, those results are there.

A sin may be of a mental nature. This kind of sin of attributing something in the past will get you mentally, and you won't be able to enjoy life because you're going to sit around waiting for the next thing to hit you--constantly waiting for the next blow to strike you. That, in itself, is a sin, because you lack a faith rest attitude.

**Bitterness**

You may recall discipline that you have suffered sometime in the past for a sin, and the result is that you have now become bitter about that. You think about that discipline. You think about that sin that you have experienced. You think about that person that you think caused you to fall into that sin. And, a spirit of bitterness arises, often because you want to blame somebody else. Your relaxed mental attitude is destroyed, and you're out of fellowship. You've lit up a new sin from an old one. This kind of bitterness usually leads to other mental sins: vindictiveness, revenge, and an unforgiving spirit. So, this is another thing about recalling sins. It can lead to a sense of bitterness.

**Don't Share Your Sins with Others**

Or, you remember your confessed sins, and you are tempted to discuss them with people. This is a terrible thing to do. People will come and discuss their sins with you because they're looking for sympathy. Sometimes, they will talk about sins because they will want to have justification from you that it wasn't too bad that you did that--that it was understandable that you should have been guilty of that. Negative volition toward confession of sin and toward the pressures that God puts on us causes us to seek a certain psychological release. Sometimes, this takes the form of public confession, where a person wants to get up and tell the group what he did. This is called group therapy. That group therapy rot is pretty popular these days, but it will not give you the results you're looking for. No one but God can forgive, and when you tell other people about your sins, publicly or privately, you are violating your privacy, and that, in itself, is a sin. Also, when you discuss your sins publicly, you're gossiping about yourself, and the result is that you're causing others to sin with the information you give them.

There's one other very grievous problem relative to not forgetting sins, and we're going to get into this one next time. This has to do with the matter of bringing up the sins of other Christians. Whether another Christian is guilty or not guilty of a sin, whether he has confessed that sin or not, if you bring up that Christian's sin, you set in motion some very fantastic destructive forces on yourself. Within a family circle, this is a very tempting to do--for husbands and wives to be throwing up to each other their failures and shortcomings. It is an easy thing for a wife who is indignant at her husband. He says something to her, and she says, "Ah, drop dead." And he looks at her and says, "What, and look like you?" And she says, "Like the time you were all boozed up under the table." And, she's throwing up a sin to him. Now, whether he has confessed that sin or not, the fact that she has mentioned it has set in motion destructive forces on herself. If he has confessed that sin, it's even worse--the very fact that she has mentioned it. Don't miss next week, same time, same station. Will she escape? Will she be sustained? What will happen to Pauline? Come and listen to the rest of this peril next time.

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