**TL05-02 Techniques of the Christian Life - The Technique of Confessing Sins, No. 8**

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

This is the Technique of Confessing Sins. We have had seven sessions. This one will be the eighth one which will tie it up. As you know, upon believing the gospel, and thus receiving Jesus Christ as Savior, you and I as believers immediately enter not only into eternal fellowship with God, but also temporal fellowship here in our walk on this earth. A believer who is in this born-again status takes with him into his Christian life the old sin nature, intact and fully powered. If we yield to the old sin nature, this temporal fellowship relationship is broken, and then we are committing sins and worthless human good. When we are in this condition, we have guilt feelings within us. We have tensions in the soul, and these, in one way or another, must be released. We looked at some wrong ideas on releasing those tensions which have come from Freudian psychology principles. Then there is the biblical and correct way.

We have pointed out that the Christian way of life on earth is based on certain divine techniques. One of the techniques is the confession of personal sins to restore this temporal fellowship with God the Father. The use of this technique simply breaks the old sin nature's control, and thereby we are also released from the sense of guilt of the sin that we have committed as a Christian. We have pointed out that confession of sin is to be made to God against whom all sin is committed. Thus David, in Psalm 51:4 says, "Against thee and thee only have I sinned and done this evil in thy sight." 1 John 1:9 specifies that we are to confess our sins to the Father.

**Psa 51:4**  Against thee, thee only, have I sinned**H2398 V‑Qal‑Perf‑1cs**, and done**H6213** **V‑Qal‑Perf‑1cs** *this* evil**H7451 Conj‑w, Art | Adj‑ms** in thy sight**H5869** **Prep‑b | N‑cdc | 2ms**: that thou mightest be justified**H6663 V‑Qal‑Imperf‑2ms** when thou speakest**H1696 Prep‑b | V‑Qal‑Inf | 2ms**, *and* be clear**H2135 V‑Qal‑Imperf‑2ms** when thou judgest**H8199 Prep‑b | V‑Qal‑Inf | 2ms**.

**H2398** - (Verb) chata (khaw-taw'): to miss, go wrong, sin

**H6213** - (Verb) asah (aw-saw'): do, make

**H7451** - (Adjective; noun masculine; noun feminine) ra' (rah): bad, evil

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

**H6663** - (Verb) tsadeq or tsadoq: to be just or righteous

**H1696** - (Verb) dabar (daw-bar'): to speak

**H2135** - (Verb) zakah (zaw-kaw'): to be clear, clean or pure

**H8199** - (Verb) shaphat (shaw-fat'): to judge, govern

**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 all 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).

**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).

It is important to acknowledge also among ourselves, as per James 5:16, that we have an inclination to sin. We are all in the practice of sinning, and therefore we should pray for one another as believers. All of us are capable and guilty of this. That's why James tells us to acknowledge that fact, and then pray for one another that we will not fail to use the confession of sin technique. If a sinning Christian uses the confession technique, there is hope for him. So we are to pray for one another. Christians who fail to confess become the hypocrites; they have a mounting discipline; they go deeper into sin; and consequently, there are a lot of people in the process that increasingly get hurt. So failure to use this technique will not only bring discipline but it will bring discipline in the form of physical breakdown and also mental breakdown. And when you refuse to confess then the discipline piles and piles up.

**Jas 5:16**  Confess**G1843 V-PMM-2P** *your* faults**G3900 N-APN** one to another, and pray one for another, that ye may be healed**G2390 V-APS-2P**. The effectual fervent**G1754 V-PMP-NSF** prayer of a righteous man availeth**G2480 V-PAI-3S** much.

**G1843** - (Verb) exomologeó (ex-om-ol-og-eh'-o): to agree, confess ((a) I consent fully, agree out and out, (b) I confess, admit, acknowledge (cf. the early Hellenistic sense of the middle: I acknowledge a debt), (c) I give thanks,) Note: G1843 eksomologéō (from G1537 /ek, "wholly out from," intensifying G3670 /homologéō, "say the same thing about") – properly, fully agree and to acknowledge that agreement openly (whole-heartedly); hence, to confess ("openly declare"), without reservation (no holding back).

**G3900** - (Noun, Neuter) paraptóma (par-ap'-to-mah): a false step, a trespass (a falling away, lapse, slip, false step, trespass, sin. Note: G3900 paráptōma (from G3895 /parapíptō, see there) – properly, fall away after being close-beside, i.e. a lapse (deviation) from the truth; an error, "slip up"; wrong doing that can be (relatively) unconscious, "non-deliberate."

**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 (G2390 /iáomai), turned back, glorifying God with a loud voice."]

**G1754** - (Verb) energeó (en-erg-eh'-o): to be at work, to work, to do (I work, am operative, am at work, am made to work, accomplish; mid: I work, display activity.) Note: G1754 energéō (from G1722 /en, "engaged in," which intensifies G2041 /érgon, "work") – properly, energize, working in a situation which brings it from one stage (point) to the next, like an electrical current energizing a wire, bringing it to a shining light bulb.

**G2480** - (Verb) ischuó (is-khoo'-o): to be strong, have power (I have strength, am strong, am in full health and vigor, am able; meton: I prevail.) Note: Cognate: G2480 isxýō – properly, embodied strength that "gets into the fray" (action), i.e. engaging the resistance. For the believer, G2480 (isxýō) refers to the Lord strengthening them with combative, confrontive force to achieve all He gives faith for. That is, facing necessary resistance that brings what the Lord defines is success (His victory, cf. 1 Jn 5:4). Accordingly, faith (G4102 /pístis) and G2480 (isxýō) are directly connected (Js 5:16). See G2479 (isxys). Js 5:15,16 (Gk text): "15 And the prayer characterized by faith (G4102 /pístis) will restore the one who is sick, and the Lord will raise him up. If he has committed sins with present effects, it will be forgiven him. 16 Therefore, openly confess these sins to one another, and pray for the benefit of one another, for the purpose of being supernaturally healed. Very combative (engaging, overcoming, G2480 /isxýō) is the specific (urgent) request of a divinely-approved person who is energized (by God)." [Here the believer seeks to make petitions (G1162 /déēsis) in faith – i.e. which are in accord with God's inbirthings (the persuasion of His will).]

**David**

In the case of David, that we had referred to in the sin of adultery and murder on his part, he refused to confess for almost a year. Consequently, the discipline piled up and piled up. Finally when he was confronted by Nathan the prophet with his sin in the form of a parable, he inadvertently, without realizing what he was doing, declared the nature of his own discipline. In 2 Samuel 12:5, David reacts to the parable which was a description of what he had done in the adultery and then the murder. Verse 5 says, "And David's anger was greatly kindled against the man in the parable, and he said to Nathan, 'As the Lord liveth, the man who has done this thing shall surely die, and he shall restore the lamb fourfold.'" And David knew not what he was saying, that he was now bringing a specification of discipline of judgment upon himself. He was acting in hypocrisy. He was acting in this smug self-righteousness. Therefore he was acting with this great show of virtuous indignation. He was forgetting the warning of James 5:16.

**2Sa 12:5**  And David's anger was greatly kindled against the man; and he said to Nathan, *As* the LORD liveth, the man that hath done this *thing* shall surely die**H4194 N‑ms**:

**Jas 5:16** – See Above

So, he says, "May he restore fourfold," because he did this thing and because he had no pity. And, Nathan said, "Thou art the man." Now David, when he was confronted with this, finally after almost a year comes to his senses. 2 Samuel 12:13 says, "And David said unto Nathan, 'I have sinned against the Lord.' And Nathan said unto David, 'The Lord shall also put away thy sin. Thou shalt not die.'" He was guilty of death on both accounts. However, God, in His mercy and grace and because of the plan that he had for another almost 25 years for David, did not execute the sentence of death upon him. David had come to his senses, and he did confess.

**2Sa 12:13**  And David said unto Nathan, I have sinned**H2398** **V‑Qal‑Perf‑1cs** against the LORD**H3068 Prep‑l | N‑proper‑ms**. And Nathan said unto David, The LORD also hath put away**H5674 V‑Hifil‑Perf‑3ms** thy sin; thou shalt not die**4191 V‑Qal‑Imperf‑2ms**.

**H2398** - (Verb) chata (khaw-taw'): to miss, go wrong, sin

**H3068** - (Proper Name) Yhvh (yeh-ho-vaw'): the proper name of the God of Israel

**H5674** - (Verb) abar (aw-bar'): to pass over, through, or by, pass on

**H4191** - (Verb) muth (mooth): to die

We can read through Psalm 51 about all the agony, as we've referred to before, that he went through--the internal emotional guilt feelings and tensions. He had, all during this time, accumulated a fourfold discipline. He had declared it on himself. And here's how it historically came to pass. The child which was the result of the adultery died (2 Samuel 12:14, 18). The second-fold discipline: the family in David's lifetime was to experience violent death as did Uriah by the sword on the field of battle (2 Samuel 12:10). As it worked out in David's family, you remember that Absalom murdered David's son Amnon (2 Samuel 13:22-29). And Absalom, who was David's favorite son, was killed in the process of a rebellion against his father (2 Samuel 18:14-15). Then David's oldest living son was killed by Solomon (1 Kings 2:24-25). All of these dying by the sword just as the prophet said, that would be one-fold of the discipline.

**Psa 51:1-19** – Note: These verses are about “Create in Me a Clean Heart, O God”

**2Sa 12:14**  Howbeit, because by this deed thou hast given great occasion**H5006 V‑Piel‑Perf‑2ms** to the enemies of the LORD to blaspheme, the child also *that is* born unto thee shall surely die**H4191** **V‑Qal‑InfAbs** **H4191 V‑Qal‑Imperf‑3ms** . *Note: Hebrew verse states “die” twice, each with different grammar.*

**H5006** - (Verb) naats (naw-ats'): to spurn, treat with contempt

**H4191** - (Verb) muth (mooth): to die (*Note:* *die is listed twice, 1st in the infinitive absolute and 2nd Imperfect tense)*

**2Sa 12:18**  And it came to pass on the seventh day, that the child died**H4191 Conj‑w | V‑Qal‑ConsecImperf‑3ms**. And the servants of David feared to tell him that the child was dead**H4191** **V‑Qal‑Perf‑3ms**: for they said, Behold, while the child was yet alive, we spake unto him, and he would not hearken unto our voice: how will he then vex himself, if we tell him that the child is dead **H4191 V‑Qal‑Perf‑3ms**

**2Sa 12:10**  Now therefore the sword shall never depart from thine house; because thou hast despised me**H959 V‑Qal‑Perf‑2ms | 1cs**, and hast taken the wife of Uriah the Hittite to be thy wife.

**H959** – (Verb) bazah (baw-zaw'): to despise

**2Sa 13:22**  And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated**H8130 V‑Qal‑Perf‑3ms** Amnon, because he had forced his sister Tamar.

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

**2Sa 13:23**  And it came to pass after two full years, that Absalom had sheepshearers in Baalhazor, which *is* beside Ephraim: and Absalom invited**H7121 Conj‑w | V‑Qal‑ConsecImperf‑3ms** all the king's sons.

**H7121** - (Verb) qara (kaw-raw'): to call, proclaim, read

**2Sa 13:24**  And Absalom came to the king, and said, Behold now, thy servant hath sheepshearers; let the king, I beseech thee, and his servants go**H1980 V‑Qal‑Imperf‑3ms** with thy servant.

**H1980** - (Verb) halak (haw-lak'): to go, come, walk

**2Sa 13:25**  And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed**H1288 Conj‑w | V‑Piel‑ConsecImperf‑3ms | 3ms** him.

**H1288** - (Verb) barak (baw-rak'): to kneel, bless

**2Sa 13:26**  Then said Absalom, If not, I pray thee**H4994 Interjection** , let my brother Amnon go with us. And the king said unto him, Why should he go with thee?

H4994 - (Interjection) na (naw): I (we) pray, now

**2Sa 13:27**  But Absalom pressed**H6555 Conj‑w | V‑Qal‑ConsecImperf‑3ms** him, that he let Amnon and all the king's sons go with him.

**H6555** - (Verb) parats (paw-rats'): to break through

**2Sa 13:28**  Now Absalom had commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say unto you, Smite**H5221 V‑Hifil‑Imp‑mp** Amnon; then kill**H4191 Conj‑w | V‑Hifil‑ConjPerf‑2mp** him, fear not: have not I commanded you? be courageous, and be valiant.

**H5221** - (Verb) nakah (naw-kaw'): to smite

**H4191** – See Above

**2Sa 13:29**  And the servants of Absalom did unto Amnon as Absalom had commanded**H6680 V‑Piel‑Perf‑3ms**. Then all the king's sons arose, and every man gat him up upon his mule, and fled.

**2Sa 18:14**  Then said Joab, I may not tarry thus with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive**H2416 Adj‑ms** in the midst of the oak.

**H2416** - (Adjective; feminine; noun masculine; noun feminine; noun feminine; noun masculine; Adjective; noun feminine) chay (khah'-ee): alive, living)

**2Sa 18:15**  And ten young men that bare Joab's armour compassed about and smote**H5221 Conj‑w | V‑Hifil‑ConsecImperf‑3mp** Absalom, and slew him.

**H5221** - (Verb) nakah (naw-kaw'): to smite

**1Ki 2:24**  Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death**H4191 V‑Hofal‑Imperf‑3ms** this day.

**H4191** – See Above

**1Ki 2:25**  And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell upon him that he died**H4191 Conj‑w | V‑Qal‑ConsecImperf‑3m**.

**H4191** - (Verb) muth (mooth): to die *(Note: Listed only once in verse)*

A third-fold element in the discipline was that the children of David were to be a grief to him. Very often this is what happens in discipline upon parents. The calluses build up enough that the children become the means of grief to the parents. So, David's son Amnon raped David's daughter Tamar (2 Samuel 13:1-14). Absalom, David's beloved son, plotted against his father. He formed a conspiracy (2 Samuel 15:18). This was grief in the family through the children. Then the fourth discipline that came upon David was that the wives of David were to be sexually violated in broad daylight as Bathsheba had been in secret (2 Samuel 12:11, compared to 2 Samuel 16:21-22).

**2Sa 13:1**  And it came to pass after this, that Absalom the son of David had a fair sister, whose name *was* Tamar; and Amnon the son of David loved her.

**2Sa 13:2**  And Amnon was so vexed, that he fell sick for his sister Tamar; for she *was* a virgin; and Amnon thought it hard for him to do any thing to her.

**2Sa 13:3**  But Amnon had a friend, whose name *was* Jonadab, the son of Shimeah David's brother: and Jonadab *was* a very subtil**H2450 Adj‑ms** man.

**H2450** - (Adjectiver) chakam (khaw-kawm'): wise

**2Sa 13:4**  And he said unto him, Why *art* thou, *being* the king's son, lean from day to day? wilt thou not tell me? And Amnon said unto him, I love Tamar, my brother Absalom's sister.

**2Sa 13:5**  And Jonadab said unto him, Lay thee down on thy bed, and make thyself sick: and when thy father cometh to see thee, say unto him, I pray thee, let my sister Tamar come, and give me meat, and dress the meat in my sight, that I may see *it,* and eat *it* at her hand.

**2Sa 13:6**  So Amnon lay down, and made himself sick: and when the king was come to see him, Amnon said unto the king, I pray thee, let Tamar my sister come, and make me a couple of cakes in my sight, that I may eat at her hand.

**2Sa 13:7**  Then David sent home to Tamar, saying, Go now to thy brother Amnon's house, and dress him meat.

**2Sa 13:8**  So Tamar went to her brother Amnon's house; and he was laid down. And she took flour, and kneaded *it,* and made cakes in his sight, and did bake the cakes.

**2Sa 13:9**  And she took a pan, and poured *them* out before him; but he refused to eat. And Amnon said, Have out all men from me. And they went out every man from him.

**2Sa 13:10**  And Amnon said unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which she had made, and brought *them* into the chamber to Amnon her brother.

**2Sa 13:11**  And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie**H7901 V‑Qal‑Imp‑fs** with me, my sister.

**H7901** - (Verb) shakab (shaw-kab'): to lie down

**2Sa 13:12**  And she answered him, Nay, my brother, do not force me; for no such thing ought to be done in Israel: do not thou this folly**H5039 Art | N‑fs**.

**H5039** - (Noun Feminine) nebalah (neb-aw-law'): senselessness, disgrace

**2Sa 13:13**  And I, whither shall I cause my shame**H2781 N‑fsc | 1cs** to go? and as for thee, thou shalt be as one of the fools in Israel. Now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

**H2781** - (Noun Feminine cherpah (kher-paw'): a reproach

**2Sa 13:14**  Howbeit he would not hearken unto her voice: but, being stronger than she, forced her, and lay with**H7901 Conj‑w | V‑Qal‑ConsecImperf‑3ms** her.

**H7901** - (Verb) shakab (shaw-kab'): to lie down

**2Sa 15:18**  And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

**2Sa 12:11**  Thus saith the LORD, Behold, I will raise up**H6965 V‑Hifil‑Prtcpl‑ms** evil against thee out of thine own house, and I will take thy wives before thine eyes, and give *them* unto thy neighbour, and he shall lie**H7901 Conj‑w | V‑Qal‑ConjPerf‑3ms** with thy wives in the sight of this sun.

**H6965** - (Verb) qum (koom): to arise, stand up, stand

**H7901** - (Verb) shakab (shaw-kab'): to lie down

**1Ki 2:24**  Now therefore, *as* the LORD liveth, which hath established me, and set me on the throne of David my father, and who hath made me an house, as he promised, Adonijah shall be put to death this day.

**1Ki 2:25**  And king Solomon sent by the hand of Benaiah the son of Jehoiada; and he fell**H6293 Conj‑w | V‑Qal‑ConsecImperf‑3ms** upon him that he died**H4191 Conj‑w | V‑Qal‑ConsecImperf‑3m**.

**H6293** - (Verb) paga: to meet, encounter, reach

This was very severe, but it points out to us that ignoring this technique that we have been studying is a very dangerous thing. It puts you in a position of mounting difficulty and of intensity of discipline. So, the moment you are aware that you have sinned, get back in. Confess, and get things square, and avoid this building up of discipline upon your life. Please remember, however, that all of the discipline that God brings is motivated by love (Hebrews 12:6). After this fourfold discipline upon David, he walked as God's friend, a man after his own heart, for about 25 years. So, a great Christian, I again remind you, is not one who has something special about him or some kind of particular godliness. A great Christian is one who uses the grace provision of confession when he sins. He bounces back in the fellowship. He moves on. He is not the one who tries to create some super godliness image about himself. This guilt for unconfessed sin is very very real. A Christian's mental and physical well-being is affected by it. You might want to read Psalm 32 on your own sometime, and see again the descriptions that David gives here of the consequences of unconfessed sin and the effects that it has on body and mind.

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

**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.) Note: G3858 paradéxomai (from G3844 /pará, "from close-beside," intensifying G1209/dexomai, "receive") – properly, receive openly, welcoming with personal interest.

**Psa 32:1-11 -** Note: These verses are about “Blessed Are the Forgiven.”

**Yielding**

I want to bring together one other factor that you are often told to do. You as believers are told that you should yield yourself to the Lord. Yielding and confessing sin have a direct connection. The word "yield" looks like this in the Greek: "paristemi." It is used in Romans 6:13, Romans 6:16, and Romans 6:19. The first part of the word "para" means "to be beside," and the "istemi" means "to stand" or "to place." So, when you put it together, the word "yield" means simply "to stand beside." This means to stand beside in the sense of being subservient to someone. In other words, to give control to.

**Rom 6:13**  Neither**G3366 CONJ-N** yield**G3936 V-PAM-2P** ye your members *as* instruments**G3696 N-APN** of unrighteousness**G93 N-GSF** unto sin: but yield**G3936 V-AAM-2P** yourselves unto God, as those that are alive**G2198 V-PAP-APM** from the dead**G3498 A-GPM**, and your members *as* instruments**G3696 N-APN** of righteousness**G1343 N-GSF** unto God.

**G3366** - (Conjunction,Negative) méde (may-deh'): but not, and not (and not, not even, neither…nor.)

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present. Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

**G3696** - (Noun, Neuter) hoplon (hop'-lon): a tool, implement, weapon (an instrument; plur: arms, weapons.) Note: G3696 hóplon – properly, an implement (normally used for warfare). In the NT, G3696 /hóplon ("instrument") is always in the plural ("weapons to wage war"). G3696 /hóplon ("instruments to make war") underlines that God always gives all the resources we need to prevail in every form of spiritual warfare – as we live in faith ("His inbirthed persuasion," 2 Cor 6:7, 10:4).

**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).

**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).

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

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice (usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

**Rom 6:16**  Know ye not, that to whom ye yield yourselves servants**G1401 N-APM** to obey**G5218 N-ASF**, his servants**G1401 N-NPM** ye are to whom ye obey**G5219 V-PAI-2P**; whether of sin unto death**G2288 N-ASM**, or of obedience**G5218 N-GSF** unto righteousness**G1343 N-ASF**?

**G1401** - (Adjective; Noun, Feminine; Noun, Masculine) doulos (doo'-los): a slave ((a) (as adj.) enslaved, (b) (as noun) a (male) slave.) Note: G1401 doúlos (a masculine noun of uncertain derivation) – properly, someone who belongs to another; a bond-slave, without any ownership rights of their own. Ironically, G1401 /doúlos ("bond-slave") is used with the highest dignity in the NT – namely, of believers who willingly live under Christ's authority as His devoted followers.

**G5218** - (Noun, Feminine) hupakoé (hoop-ak-o-ay'): obedience (obedience, submissiveness, compliance.) Note: G5218 hypakoḗ (from G191 /akoúō, "to hear" and G5259 /hypó, "beneath") – i.e. obedience – literally, "submission to what is heard" (WS, 695), i.e. obedience as the response to someone speaking. This refers both to an earthly voice and the Lord's voice (see 2 Cor 10:5; 1 Pet 1:2).

**G5219** - (Verb) hupakouó (hoop-ak-oo'-o): to listen, attend to (I listen, hearken to, obey, answer.) Note: Cognate: G5219 hypakoúō (from G5259 /hypó, "under" and G191 /akoúō, "hear") – properly, to obey what is heard (literally, "under hearing"). See G5218 (hypakoē). G5219 /hypakoúō ("obey") is acting under the authority of the one speaking, i.e. really listening to the one giving the charge (order). G5219 /hypakoúō ("to hearken, obey") suggests attentively listening, i.e. fully compliant (responsive). [G5219 (hypakoúō) is an "intensification" of the simple verb "to listen" (G191 /akoúō, "hear").]

**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.

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

**Rom 6:19**  I speak after the manner of men because of the infirmity**G769 N-ASF** of your flesh: for as ye have yielded**G3936 V-AAI-2P** your members servants to uncleanness**G167 N-DSF** and to iniquity**G458 N-DSF** unto**G1519 PREP** iniquity**G458 N-ASF**; even so now yield**G3936 V-AAM-2P** your members servants to righteousness **G1343 N-DSF** unto unto**G1519 PREP** holiness**G38 N-ASM**.

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.) Note: Cognate: G769 asthéneia – properly, without strength (negating the root sthenos, "strength"). See G772 (asthenēs). G769 /asthéneia ("weakness, sickness") refers to an ailment that deprives someone of enjoying or accomplishing what they would like to do. G769 (asthéneia) focuses on the handicaps that go with the weakness. [G769 (asthéneia) expresses the weakening influences of the illness or a particular problem, especially as someone becomes wrongly (overly) dependent.]

**G3936**  - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present. Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

**G167** - (Noun, Feminine) akatharsia (ak-ath-ar-see'-ah): uncleanness (uncleanness, impurity.) Note: Cognate: G167 akatharsía (from 1 /A "not" and G2513 /katharós, "clean because unmixed, pure") – ritual impurity, caused by leprosy, open infection, child birth, touching a corpse, etc. See G169 (akathartos). [This use of G167 /akatharsía occurs in the LXX (see Lev 9:6, 12:5, 13:11, etc.).]

**G458** - (Noun, Feminine) anomia (an-om-ee'-ah): lawlessness (lawlessness, iniquity, disobedience, sin.) Note: G458 anomía (from 1 /A "not" and G3551 /nómos, "law") – properly, without law; lawlessness; the utter disregard for God's law (His written and living Word). G458 /anomía ("lawlessness") includes the end-impact of law breaking – i.e. its negative influence on a person's soul (status before God).

**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.

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.) Note: G1343 dikaiosýnē (from G1349 /díkē, "a judicial verdict") – properly, judicial approval (the verdict of approval); in the NT, the approval of God ("divine approval"). G1343 /dikaiosýnē ("divine approval") is the regular NT term used for righteousness ("God's judicial approval"). G1343 /dikaiosýnē ("the approval of God") refers to what is deemed right by the Lord (after His examination), i.e. what is approved in His eyes.

**G38** - (Noun, Masculine) hagiasmos (hag-ee-as-mos'): consecration, sanctification (the process of making or becoming holy, set apart, sanctification, holiness, consecration.) Note: Cognate: G38 hagiasmós (a masculine noun derived from G40 /hágios, "holy") – sanctification (the process of advancing in holiness); use of the believer being progressively transformed by the Lord into His likeness (similarity of nature). See G40 /hagios ("holy").

Now let's take a look at these words as they're used in Scripture. We have it used first of all in Romans 6:13. Here it is translated as "neither yield." This word, "paristemi" is used in the present active imperative, and it has the negative "me." Present imperative means you are doing something already, and you are to stop doing that thing that you are doing. In Romans 6:13, the thing that they are doing is using their body for sinful purposes. He says, "Stop yielding your body as instruments of sin," and that is unto sin meaning the old sin nature. The active indicates that it's an active choice. You are to decide. The imperative means a command. God is telling you not to use your body for sin; that is, not to make your body subservient to sin--yielding to sin by nature of negative volition from your negative viewpoint.

**Rom 6:13**  Neither**G3366 CONJ-N** yield**G3936 V-PAM-2P** ye your members *as* instruments**G3696 N-APN** of unrighteousness**G93 N-GSF** unto sin: but yield**G3936 V-AAM-2P** yourselves unto God, as those that are alive**G2198 V-PAP-APM** from the dead**G3498 A-GPM**, and your members *as* instruments**G3696 N-APN** of righteousness**G1343 N-GSF** unto God.

**G3366** - (Conjunction,Negative) méde (may-deh'): but not, and not (and not, not even, neither…nor.)

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present. Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

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Then it is used in that verse a second time. This time it's translated "yield," and it's an aorist active imperative. Aorist means that you are to yield at some point in time, and when is that? Well, that's where 1 John 1:9 comes in. That's how you yield at any point when you are out of fellowship. **You yield to God by confession of that sin**. So again, Roman 6:13 says, "Neither yield as instruments of unrighteousness unto the old sin nature," which is what you are already doing, "but instead yield yourselves unto God." And again it is a command. It's imperative. It's an active choice. It's aorist, which means yield at every point that you sin and need to make confession. You are to do this as those who are alive; that is, spiritually alive from the dead, and your members as instruments of righteousness unto God. So you may live as those who are in Christ. Or you may ignore your eternal union, and live as those who are enslaved still to the old sin nature. So, a Christian who yields to the Lord is a Christian who is using the technique of confession, and that's all that's needed.

Here's another point where we have all kinds of misconception. If you were going to yield to the Lord, much of it ends up in legalism. That is not yielding--going through some part of monkeyshine motions. Yielding is 1 John 1:9, and you do it on every occasion when that's necessary.

Roman 6:16 also uses this Greek word and it is translated as "yield." This one is a present active indicative. This says that a Christian is controlled by whomsoever he chooses to go to. He may yield to sin, meaning his old sin nature, and he will experience temporal spiritual death. Or he may yield to the Holy Spirit in obedience to doctrine, and produce righteousness; that is, divine good. Roman 6:16 says, "Know you not that to whom you yield yourselves servants to obey, his servants you are who you obey, whether of sin unto death or obedience unto righteousness." This is present. You do this constantly. It's active--a statement. In Romans 6:19, it is used twice. The first time it's translated "have yielded." This is aorist active indicative. Aorist, again, means every time you sin. Active means that you choose to give the old sin nature that control. Indicative means that it's a statement of fact.

**Rom 6:16** – See Above

**Rom 6:19** – See Above

The second time it says, "Now yield." In contrast, this is aorist active imperative. Here is a command. It is aorist again, meaning every time you sin, confess to the Father that you have fallen out of fellowship, at that particular point, exercise your active volition, and thus yield to the Holy Spirit.

So, Romans 6:19 says, "I speak after the manner of men because of the infirmity of your flesh. For as you have yielded your members servants to uncleanness unto iniquity, even so now yield your members servants to righteousness unto holiness." How are you going to do that? 1 John 1:9: "If we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all righteousness," and in that moment, you move from unyieldedness to yieldedness. This word is also used in Romans 12:1. There it is used in the translation of "present:" I beseech you therefore brethren by the mercies of the living God that you present your bodies a living sacrifice," and so on. Again, every time you need to yield, every time you sin, you actively need to perform the act of confession of sin. This is a personal yielding that he is calling for.

**Rom 12:1**  I beseech you therefore, brethren, by the mercies of God, that ye present**G3936 V-AAN** your bodies a living**G2198 V-PAP-ASF** sacrifice**G2378 N-ASF**, holy, acceptable**G2101 A-ASF** unto God, *which is* your reasonable**G2101 A-ASF** service**G2999 N-ASF**.

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**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).

**G2378** - (Noun, Feminine) thusia (thoo-see'-ah): a sacrifice (abstr. and concr: sacrifice; a sacrifice, offering. Note: G2378 thysía – properly, an offering (sacrifice); an official sacrifice prescribed by God; hence an offering the Lord accepts because offered on His terms. G2378 /thysía ("sacrifice") refers to various forms of OT blood sacrifices ("types") – all awaiting their fulfillment in their antitype, Jesus Christ (Heb 10:5-12). G2101 - (Adjective) euarestos (yoo-ar'-es-tos): well-pleasing (acceptable, well-pleasing (especially to God), grateful.)

**G3050** - (Adjective) logikos (log-ik-os'): reasonable, rational ((a) reasonable, rational, (b) metaphorical, as contrasted with the literal.) Note: G3050 logikós (from G3056 /lógos, "reason") – properly, logical because divinely reasonable, i.e. "what is logical to God" (logic working through the divine reasoning known through faith). The believer grasps "divine reasonableness" (G3050 /logikós) by the Lord's inbirthings (gift) of faith – hence the close connection between G3050 (logikós) and faith (G4102 /pístis) in Ro 12:1-3 (cf. 1 Pet 1:21, 2:2). G3050 /logikós ("divinely reasonable") is constantly necessary in making acceptable offerings to the Lord – each of which is equally profound to eternity when done in faith ("divine persuasion"). These produce a "seamless" life in which every decision (action) can have profound, eternal meaning, even in earthly "setbacks" or suffering (cf. Mt 13:31,32,17:20 with Ro 8:18).

**G2999** - (Noun, Feminine) latreia (lat-ri'-ah): service (service rendered to God, perhaps simply: worship.) Note: Cognate: G2999 latreía (from G3000 /latreúō, "render sacred service") – sacred (technical) service. G2999 /latreía("technical, priestly-service") occurs five times in the NT (Jn 16:2; Ro 9:4, 12:1; Heb 9:1,6). See G3000 (latreuō).

What you have to do then is determine, "Am I in fellowship?" If I am not, confess, and thus biblically to yield myself. So, I hope you have this straight. It is important that you understand the meaning of yieldedness. It means to allow the Holy Spirit to control your life as a Christian. That's what all these verses are saying. God the Holy Spirit is absolute righteousness. He will not direct a believer's life if the old sin nature is in the life in control (Ephesians 4:30, 1 Thessalonians 5:19).

**Eph 4:30**  And grieve**G3076 V-PAM-2P** not the holy**G40 A-ASN** Spirit**G4151 N-ASN** of God, whereby ye are sealed**G4972 V-API-2P** unto the day of redemption**G629 N-GSF**.

**G3076** - (Verb) lupeó (loo-peh'-o): to distress, to grieve (I pain, grieve, vex.) Note: Cognate: G3076 lypéō (from G3077 /lýpē, "deep grief") – to experience deep, emotional pain (sadness), i.e. severe sorrow (grief). G3076 (lypéō) is very intense and hence even used of the pain of childbirth (see Gen 3:16, LXX). See G3077 (lypē).

**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.]

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

**G4972** - (Verb) sphragizó (sfrag-id'-zo): to seal (I seal, set a seal upon.) Note: G4972 sphragízō (from G4973 /sphragís, "a seal") – properly, to seal (affix) with a signet ring or other instrument to stamp (a roller or seal), i.e. to attest ownership, authorizing (validating) what is sealed. G4972 /sphragízō ("to seal") signifies ownership and the full security carried by the backing (full authority) of the owner. "Sealing" in the ancient world served as a "legal signature" which guaranteed the promise (contents) of what was sealed. [Sealing was sometimes done in antiquity by the use of religious tattoos – again signifying "belonging to."]

**G629** - (Noun, Feminine) apolutrósis (ap-ol-oo'-tro-sis): a release effected by payment of ransom (release effected by payment of ransom; redemption, deliverance.) Note: G629 apolýtrōsis (from G575 /apó, "from" and G3084 /lytróō, "redeem") – properly, redemption – literally, "buying back from, re-purchasing (winning back) what was previously forfeited (lost)." G629 /apolýtrōsis ("redemption, re-purchase") emphasizes the distance ("safety-margin") that results between the rescued person, and what previously enslaved them. For the believer, the prefix (G575 /apó) looks back to God's effective work of grace, purchasing them from the debt of sin and bringing them to their new status (being in Christ).

**1Th 5:19**  Quench**G4570 V-PAM-2P** not the Spirit**G4151 N-ASN**.

**G4570** - (Verb) sbennumi (sben'-noo-mee): to quench ((a) I extinguish, quench, (b) I suppress, thwart.)

**G4151** - (Noun, Neuter) pneuma (pnyoo'-mah): wind, spirit (wind, breath, spirit.) Note: G4151 pneúma – properly, spirit (Spirit), wind, or breath. The most frequent meaning (translation) of G4151 (pneúma) in the NT is "spirit" ("Spirit"). Only the context however determines which sense(s) is meant. [Any of the above renderings (spirit-Spirit, wind, breath) of G4151 (pneúma) is always theoretically possible (spirit, Spirit, wind, breath). But when the attributive adjective ("holy") is used, it always refers to the Holy Spirit. "Spirit" ("spirit") is by far the most common translation (application) of G4151 (pneúma). The Hebrew counterpart H7307 (rûach) has the same range of meaning as G4151 (pneúma), i.e. it likewise can refer to spirit/Spirit, wind, or breath.]

The old sin nature controls a life just because we decide to let it. We have yielded to it instead of to the Holy Spirit. A Christian cannot be yielded to the old sin nature and the indwelling of the Holy Spirit at the same time. When we use 1 John 1:9, the technique of confession, we break the back of the old sin nature's control. When it is in control, we're out of fellowship. When the Holy Spirit is in control, we're in fellowship. That's the state of yieldedness. In other words, yieldedness is the result of being in that inner circle. A believer in fellowship is therefore also in yieldedness. It's not something else. Put it this way: yieldedness is the principle (Romans 6:13). Confession is the mechanics (1 John 1:9). Yieldedness is the principle. 1 John 1:9 gives us the mechanics to achieve that. Volition breaks our yieldedness. Volition restores it.

**Rom 6:13** – See Above

Therefore, yieldedness is not a one-time experience. This is what sometimes we are told. Sometimes when the professional preacher is not getting people to make many public moves in the service, he will fall back upon yieldedness. He will call upon those of you who are now ready to make your stand to yield yourself to the Lord; to give your life to Him; and to put your life on the line. You are given the impression that here is something that you have never done. Just like you were called at one point to make a decision to receive Christ as Savior, you are now called at one point to yield yourself to the will of God. You are given the impression that it's a one-shot decision. It is not. It is done upon every occasion that we fall out of fellowship. That's when we need to yield. Therefore, it is a condition that is going to be repeated. Yieldedness means being in a condition where God can use you as a believer. Yieldedness means being willing to follow the will of God before you know what it is. The only time you're going to do that is when you're in the inner circle of fellowship with the Lord.

**The Prodigal Son**

In bringing this all together, we're going to look at a scriptural case history in Luke 15 concerning the confession of sin. This is the story of the prodigal son. In Luke 15, we'll pick the story up at verse 11. Verse 11 says, "A certain man had two sons." This certain man in the parable represents God the Father. He has two sons. You must understand from the beginning that these two sons are both believers. They are both in the outer circle. They are both, as we would say, in union with Christ. They have eternal fellowship. You will notice that at verse 11 they are called "two sons." If you will drop your eye down to verse 32, you will discover that he is speaking to them again as sons, for he speaks about one brother to another brother. In verse 31 he calls the elder brother "son." In verse 32 he calls the younger one "brother." **They're still sons. Nothing has changed from one end of this parable to the other, relative to their being sons.**

**Luk 15:11**  And he said, A certain man had two sons:

**Luk 15:31**  And he said unto him, Son, thou art ever with me, and all that I have is thine.

**Luk 15:32**  It was meet that we should make merry, and be glad: for this thy brother was dead**G3498 A-NSM**, and is alive again**G2198 V-AAI-3S**; and was lost**G622 V-2RAP-NSM**, and is found**G2147 V-API-3S**.

**G3498** - (Adjective) nekros (nek-ros'): dead ((a) adj: dead, lifeless, subject to death, mortal, (b) noun: a dead body, a corpse.) G3498 nekrós (an adjective, derived from nekys, "a corpse, a dead body") – dead; literally, "what lacks life"; dead; (figuratively) not able to respond to impulses, or perform functions ("unable, ineffective, dead, powerless," L & N, 1, 74.28); unresponsive to life-giving influences (opportunities); inoperative to the things of God. G3498 /nekrós ("corpse-like") is used as a noun in certain contexts ("the dead"), especially when accompanied by the Greek definite article. The phrase, ek nekron ("from the dead"), lacks the Greek article to give the sense "from what is of death.

**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).

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of 622 /apóllymi dating back to Homer (900 bc.]

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

Therefore, we're not talking about salvation. Once you're born into God's family, there is no reversing, no matter the conduct. Even the prodigal son, whose conduct becomes very very bad, still remains a son. John 10:27-29 and Romans 8:38-39 establish that principle of security in our sonship. You and I become sons by faith in Christ (Galatians 3:26). You cannot leave your natural family that you were born into, and you cannot leave your spiritual family even if you wanted to. 2 Timothy 2:13 tells us that. So, no matter what your conduct is, you are a child of God. Salvation is one thing. Your spirituality is another thing. Both of these sons, at the beginning of this story, are in the inner circle of temporary fellowship as well.

**Joh 10:27**  My sheep hear**G191 V-PAI-3S** my voice**G5456 N-GSF**, and I know**G1097 V-PAI-1S** them, and they follow **G190 V-PAI-3P** me:

**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."]

**G5456** - (Noun, Feminine) phóné (fo-nay'): a voice, sound (a sound, noise, voice, language, dialect.)

**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?']

**G190** - (Verb) akoloutheó (ak-ol-oo-theh'-o): to follow (I accompany, attend, follow.)

**Joh 10:28**  And I give**G1325 V-PAI-1S** unto them eternal**G166 A-ASF** life**G2222 N-ASF**; and they shall never perish **G622 V-2AMS-3P**, neither shall any *man* pluck**G726 V-FAI-3S** them out of my hand.

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

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). [G166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (G166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**G2222** - (Noun) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life.)

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain). Note: G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

**G726** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

**Joh 10:29**  My Father, which gave *them* me, is greater than all; and no *man* is able to pluck**G726 V-FAI-3S** *them* out of**G1537 PREP** my Father's hand.

**G726** - (Verb) harpazó (har-pad'-zo): to seize, catch up, snatch away (I seize, snatch, obtain by robbery.) Note: G726 harpázō – properly, seize by force; snatch up, suddenly and decisively – like someone seizing bounty (spoil, a prize); to take by an open display of force (i.e. not covertly or secretly).

**G1537** - (Preposition) ek or ex (ek): from, from out of (from out, out from among, from, suggesting from the interior outwards.) Note: G1537 ek (a preposition, written eks before a vowel) – properly, "out from and to" (the outcome); out from within. G1537 /ek ("out of") is one of the most under-translated (and therefore mis-translated) Greek propositions – often being confined to the meaning "by." G1537 (ek) has a two-layered meaning ("out from and to") which makes it out-come oriented (out of the depths of the source and extending to its impact on the object).

**Rom 8:38**  For I am persuaded**G3982 V-RPI-1S**, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

**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).

**Rom 8:39**  Nor height**G5313 N-NSN**, nor depth**G5313 N-NSN**, nor any other creature, shall be able**G1410 V-FDI-3S** to separate**G5563 V-AAN** us from the love of God, which is in Christ Jesus our Lord.

**G5313** - (Noun, Neuterr) hupsóma (hoop'-so-mah): height, that which is lifted up (height, barrier, bulwark; presumption.)

**G899** - (Noun) bathos (bath'-os): depth (depth; deep water; met: fullness, immensity; an extreme degree; profundities, deep-laid plans.)

**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").

**G5563** - (Verb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.)

**Gal 3:26**  For ye are all the children**G5207 N-NPM** of God by faith**G4102 N-GSF** in**G1722 PREP** Christ Jesus.

**G5207** - (Noun) huios (hwee-os'): a son (a son, descendent.) Note: G5207 hyiós – properly, a son (by birth or adoption); (figuratively) anyone sharing the same nature as their Father. For the believer, becoming a son of God begins with being reborn (adopted) by the heavenly Father – through Christ (the work of the eternal Son). In the NT, G5207 /hyiós ("son") equally refers to female believers (Gal 3:28). G5207 /hyiós ("son") emphasizes likeness of the believer to the heavenly Father, i.e. resembling His character more and more by living in faith ("God's inwrought persuasons," see G4102 /pístis). G5207 /hyiós ("son") highlights the (legal) right to the Father's inheritance, i.e. as the believer lives in conformity with the Father's nature (purpose)

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from G3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/theléma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/theléma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/theléma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/theléma) of God" (NASU).- 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (G2307/theléma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH (G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't n Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief! Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text).In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner)."Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the div ely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale)."We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary: Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

**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).

**2Ti 2:13**  If**G1487 COND** (*1st class condition* ***if***) we believe not**G569 V-PAI-1P,** *yet* he abideth**G3306 V-PAI-3S** faithful: he cannot deny**G720 V-ADN** himself.

**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).]

**G569** - (Verb) apisteó (ap-is-teh'-o): to disbelieve, be faithless (I am unfaithful, disbelieve, refuse belief, prove false.) Note: Cognate: G569 apistéō (from G571 /ápistos, "unfaithful," without faith, i.e. negating G4103 /pistós, "faithful") – properly, refusing to be persuaded by God ("betray His trust," J. Thayer). G569 /apistéō ("not willing to be persuaded") means more than "disbelieve" ("not believing") because it indicates "refusing to be faithful" (honor a trust or revelation from the Lord). See G571 (apistos). G569/apisteō ("refuse to be persuaded") is sin committed by believers (Mk 16:11; Lk 24:11,41) and unbelievers (Ac 28:24; Ro 3:3; 1 Pet 2:7). G569 (apistéō) reveals a person is unconvinced when they should be persuaded by what the Lord has done (offered).

**G3306** - (Verb) menó (men'-o): to stay, abide, remain (I remain, abide, stay, wait; with acc: I wait for, await.)

**G720** - (Verb) arneomai (ar-neh'-om-ahee): to deny, say no ((a) I deny (a statement), (b) I repudiate (a person, or belief).) Note: G720 arnéomai – properly, deny (refuse); hence, contradict, refuse to affirm or to confess (identify with); disown (repudiate). See also G4716 /staurós ("cross").

So, this man, representing God the Father, has two sons. The younger of them said to his father, "Father, give me the portion of goods that falls to me, and he divided unto them his living." Now the portion of goods represented what was to be the younger son's inheritance. This was already his. He had a right to this and the father was putting it aside for him eventually. In the parable, this represents the spiritual operating assets which God the Father provides for you and me. This is "what falls to us," as a result of what the Lord has provided. That consists of something like 36 specific different things, all of which happened to us at one time, at the point of our salvation. Those are our operating assets. God the Father is waiting to make these real in our experience. That's what Isaiah 30:18 indicates. He's just sitting there twiddling his thumbs waiting to bless us. In other words, you and I are spiritual millionaires.

**Isa 30:18**  And therefore will the LORD wait, that he may be gracious**H2603** **Prep‑l | V‑Qal‑Inf | 2mp** unto you, and therefore will he be exalted, that he may have mercy upon you: for the LORD *is* a God of judgment: blessed *are* all they that wait**H2442 V‑Qal‑Prtcpl‑mpc**  for him.

**H2603** -(Verb) chanan (khaw-nan'): to show favor, be gracious

**H2442** - (Verb) chakah (khaw-kaw'): to wait, await

So, we're told that the father divided his capital between the sons. He gave them what belonged to each of them, just as our God has given us promises; He's given us doctrine; and, He has given us prophesy as our operating assets. In this story the Bible, as always, reflects a capitalistic system. When it thinks about an economic system, it is always capitalism, because it is always based upon the principle of private property possession. So this was the son's private property possession. The father gave him his portion.

Verse 13 says, "And not many days after that, the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living." He took a few days to get ready, and then he took his journey. He leaves home. Here's a Christian with his operating assets moving out into the privacy of his own priesthood and under his own responsibility. Now that's what the son was doing. At this point, we cannot say that the prodigal was out of fellowship. He hadn't done anything wrong as of this point. What he received was his right. To leave was his right, as of this point of maturity in his life. He was moving out to the independent operation of his priesthood. But, he went, we're told, to a far country, and there he does get into trouble. Here he falls out of fellowship while the older brother is still at home in fellowship operating with his father. The condition of the younger brother is described in the words "riotous living" which means "wastefully." It implies that he began living without restraints. He spent his money freely, and he lived without moral restraints. He was, in other words, in a state of carnality. He was now unyielded to his father. This describes the state of the Christian who is in sin, out of fellowship, and unyielded.

**Luk 15:13**  And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted**G1287 V-AAI-3S** his substance**G3776 N-ASF** with riotous**G811 ADV** living**G979 N-ASM**.

**G1287** - (Verb) diaskorpizó (dee-as-kor-pid'-zo): generally to separate, to winnow, to squander (I scatter, winnow, disperse, waste.) Note: G1287 diaskorpízō (from G1223dia, "thoroughly," which intensifies G4650 /skorpízō, "scatter") – properly, widely scatter, disperse greatly (note the force of the prefix, diá).

**G3776** - (Noun, Feminine) ousia (oo-see'-ah): substance, property (property, wealth, substance.)

**G811** - (AdVerb) asótós (as-o'-toce): wastefully (prodigally, with prodigal living, wastefully.) Note: Cognate: G811 asṓtōs (akin to asōtos, "a prodigal") – extravagantly wasteful because of "loose living," i.e. a debauched, profligate lifestyle (used only in Lk 15:13). See G810 (asōtia). G979 - (Noun, Masculine bios (bee'-os): life, living ((a) life, (b) manner of life; livelihood.) Note: G979 bíos – properly, God's gift of physical life, animating all creation "to live and move and have its being" (cf. Ac 17:28); (figuratively) the way a person invests (or spends) the gift of physical life. G979 (bios) is "the period or duration of earthly life . . . in a secondary sense, the means by which life is sustained; and thirdly, the manner in which that life is spent" (R. Trench). [G979 (bíos) is the root of the English term "biography," i.e. the record (account) of how we invested (or spent!) our physical lives.]

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At this point it's very difficult to distinguish between the behavior of a carnal believer and of an unbeliever. 1 Corinthians 3:3 tells us that a carnal Christian walks like a man, meaning a natural unsaved man. It is very difficult when a Christian falls into the state of carnality and persists in it, and it eventually becomes hard to tell them apart. At that point, people come up with notions like, "Well, he never was born again. That's why he's living like this. He used to sing in the choir. Now he's boozing it up down there and doing all these things out there in the world as a fantastic immoral character. He never was born again." Not at all. He could well have been born again. Once he is in carnality, he will become worse than the moral unbeliever who holds himself in restraint because of his esteem for himself and his moral ideals. This leads to a fallacy that we have a difference such as head knowledge and heart knowledge. You have a head knowledge, and a head "belief," or a head "unbelief." That's all you have. You may distinguish that there is a head knowledge and then a head belief or a head unbelief. Everything in your relationship to God is in your head. And that's why the information of the Word of God in the form of doctrine is crucial to your functioning in your life as a believer.

**1Co 3:3**  For ye are yet carnal**G4559 A-NPM**: for whereas *there is* among you envying**G2205 N-NSM**, and strife **G2054 N-NSF**, and divisions**G3780 PRT-I**, are ye not**G3780 PRT-I** carnal, and walk**G4043 V-PAI-2P** as men?

**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 G4561 /sarks ("flesh").

**G2205** - (Noun, Masculine; Noun, Neuterr)) zelos (dzay'-los): to have warmth of feeling for or against, to be zealous or jealous ((a) eagerness, zeal, enthusiasm, (b) jealousy, rivalry.) Note: G2205 zḗlos (an omamopoeic term that mimics the sound of water bubbling over from heat and perhaps derived from G2204 /zéō, "to boil") – properly, burning emotion (inner feeling boiling over, "boiling from heat," J. Thayer); (figuratively) something very fervent ("red-hot") as with Spirit-fueled zeal to serve the Lord. This root (zē-) is used both negatively ("jealousy") and positively ("zeal") depending on the context. [The root (zē-, "zeal") literally means "hot enough to boil." It is metaphorically used of "burning anger, love, zeal" (A-S) – i.e. to burn (in spirit). It can refer to "boiling anger, love, zeal, for what is good or bad" (J. Thayer).]

**G2054** - (Noun, Feminine) eris (er'-is): strife (contention, strife, wrangling.) Note: G2054 éris (a primitive word, NAS dictionary) – literally quarrel, strife; properly, a readiness to quarrel (having a contentious spirit), affection for dispute.

**G3780** - (Particle, Interrogative; Particle, Negative) ouchi (oo-khee'): not, not at all (by no means, not at all.)

**G1370** - (Noun, Feminine) dichostasia (dee-khos-tas-ee'-ah): standing apart, dissension (division, dissension, standing apart.) Note: G1370 dixostasía (from dixa, "separately" and G4714 /stásis, "a standing, stance") – properly, separate-standings ("standing apart"), used of divisions which wrongly separate people into pointless (groundless) factions.

**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").

This is an unbeliever compared to a carnal Christian, and it is hard to see the difference between them. Every one of us, in one way or another, plays the role of a prodigal. Every one of us has his own besetting sin. 1 John 1:8 and 10 declare, just as James 5:16 does, that we have a besetting sin. The reason this is confusing is because you meet some Christians who are really pretty nice people--you think. That's because they have learned to put on a front. One of the first things that a new convert in the average church discovers is that he's expected to put on a front. He quickly picks up certain words and certain performances and certain things that he does in order to maintain that front. He looks upon people, and he thinks that they're sweetness and light, and he doesn't realize that, on the inside, they're really a bunch of finks. No one is good (Romans 17:14-15). The respectable Christian just knows how to con other people. He puts on a grim face, and then he's very vocal about certain sins and certain taboos, while he himself is proud; bitter; envious; hypocritical; and, filled with worries and fears on the inside. Legalism is not spirituality. That's what's going to happen to the older boy here. He is going to fall into legalism a little later on.

**1Jn 1:8**  If we say that we have no sin, we deceive**G4105 V-PAI-1P** ourselves, and the truth is not in us.

**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).]

**1Jn 1:10**  If we say that we have not sinned, we make him a liar**G5583 N-ASM**, and his word is not in us.

**G5583** - (Noun, Masculine) pseustés from the same as G5574 (psyoos-tace'): liar (liar, deceiver.) Note: Cognate: G5583 pseústēs (from G5574 /pseúdomai, "to falsify, lie") – properly, a lair; a person who falsifies, misrepresents (distorts, misleads).

**Jas 5:16** – See Above

**Rom 7:14**  For we know that the law is spiritual**G4152 A-NSM**: but I am carnal**G4560 A-NSM**, sold **G4097 V-RPP-NSM** under sin.

**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.

**G4560** - (Adjectiver) sarkinos (sar'-kee-nos): of the flesh (fleshly, consisting of flesh, carnal.) Note: Cognate: G4560 sárkinos (an Adjective), derived from G4561 /sárks, "flesh") – properly, of flesh (human), which lacks the heavy derogatory sense of G4559 /sarkikós ("carnal"). See G4561 sarks ("flesh").

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

**Rom 7:15**  For that which I do**G2716 V-PNI-1S** I allow**G1097 V-PAI-1S** not: for what I would, that do**G4238 V-PAI-1S** I not; but what I hate, that do**G4160 V-PAI-1S** I.

**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).

**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?']

**G4238** - (Verb) prassó (pras'-so): to do, practice (I do, perform, accomplish; be in any condition, i.e. I fare; I exact, require.) Note: G4238 prássō – properly, the active process in performing (accomplishing) a deed, and implying what is done as a regular practice – i.e. a routine or habit (cf. R. Trench).

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

So the younger son is off in a far country. He's wasting his inheritance; he is out of fellowship; and, he is descending into sins. Please notice that it does not tell us what the sins are. You can make up anything you want, but we don't know. Verse 14 says, "And when he had spent all, there arose a mighty famine in the land, and he began to be in want." He squandered his capital and, like a Christian, he had cut himself off, because of his carnality, from his divine assets that enable him to live the Christian life, which is a supernatural act, and he found himself in want. God brings discipline. He puts him in want. He judges him because of his status (verses 15 and 16). The son makes a decision. "He went and joined himself to a citizen of that country, and he sent him into his fields to feed swine." He's going to sublimate. He's lost his father's care, so he's going to get somebody else's care.

**Luk 15:14**  And when he had spent all, there arose a mighty famine in that land; and he began to be in want**G5302 V-PPN**.

**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.

**Luk 15:15**  And he went and joined**G2853 V-API-3S** himself to a citizen of that country; and he sent him into his fields to feed**G1006 V-PAN** swine.

**G2853** - (Verb) kollaó (kol-lah'-o): to glue, unite ((lit: I glue); hence: mid. and pass: I join myself closely, cleave, adhere (to), I keep company (with), of friendly intercourse.) Note: G2853 kolláō (from kólla, "glue") – to bond (cleave), adhere to (literally, "glued together"); to cleave, join to; (figuratively) intimately connected in a soul-knit friendship.[G2853 (kolláō) is used "frequently in ancient medical language of the uniting of wounds" (WS, 180).]

**G1006** - (Verb) boskó (bos'-ko): to feed (I feed, pasture.) Note: G1006 bóskō – properly, feed (graze); (figuratively) spiritually nourish by feeding people the Word of God (Jn 21:15,17). While G4166 (poimḗn) focuses on "shepherding" the flock of God (caring for them), G1006 (bóskō) stresses feeding them His Word.

**Luk 15:16**  And he would fain**G1937 V-IAI-3S** have filled his belly with the husks that the swine did eat: and no man gave unto him.

**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).

A Christian in the church who rejects the care of his true pastor-teacher finds himself some other pastor-teacher's care. Very frequently he will think that he has found exactly what he wants, and that he is having needs fulfilled, never realizing that the need that is being fulfilled is soothing of his old sin nature that was once ruffled and disrupted.

So, now this son is in want. He doesn't know how bad off he is. And he goes to somebody else to fill what his father was providing for him. Consequently, he apparently is outside of Jewish territory, and he finds himself where they're raising pigs. He hires himself out to a pig owner. Verse 16 says, "He would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." The husks that the swine did eat means the food, and the analogy is to a Christian who is now operating on human viewpoint and his old sin nature human good. Imperfect fain meant that he was constantly desirous of getting into the trough with the pigs. This is a pathetic picture of a Christian who is wallowing in the world's confusion, misconceptions, and disorientation. Notice that he is a Jew. If you know anything about Jewish law, there was nothing more humiliating than for this Jew to have to be slopping the pigs, and that's what he has ended up doing. The carnal believer degenerates in his tastes the same way. This son once delighted on lamb chops. That was the feast. Now he's fighting the pigs for the husks that they're eating. Now that's generation of tastes.

This is what happens in the carnal believer. If you stay carnal, one of the things that it does is that it cheapens you. It begins to show itself in many ways in your tastes and your choices. Sometimes people are disturbed because of the way some women dress. Admittedly, some women do dress in a way that is cheap and unbefitting of their calling as princesses of the living God. The reason they're doing that is because of their carnality. Their carnality has caused them to descend into a cheapness of taste. Consequently, that's why they go around dressed the way they do. The unbeliever very often, again, will be nicer in his tastes than the carnal Christian. There is something about carnality that really runs a person down.

So, this man is degenerating. He hasn't allowed his stomach to be filled with what his father provided, but he will allow it to be filled with pig's food. Furthermore, the words "no man gave him" meant that they wouldn't let him do it. He was having to sneak around and try to muscle in with all the pigs where they wouldn't see him. They weren't allowing him to go to the trough. This is often the basis of the false excuse that people have when they say, "I don't like that church because it's full of hypocrites." Here was this man who was a child of God. Here he is acting like one of the pigs. That's pretty hypocritical.

By the way, don't let that disturb you if somebody says, "I don't like your church. There are too many hypocrites there." You can always come back and say, "I don't like it either, for the same reason. You're so right. And I had the same problem with your church. As a matter of fact, I had the same problem with the people you do business with. Did you ever notice that? And you know some people your kids go to school with, and their teachers, they're hypocrites. You know that fellow who came and fixed your air conditioner. He's a hypocrite. You're really a grace person for letting him fix your air conditioner, considering the fact that he's such a good hypocrite." Let's not pretend that we are moving through a world where the hypocrites are only in church. We're dealing with them everywhere, and that's no argument.

Well, what happens to this man? Verse 17 says, "And when he came to himself, he said, 'How many of my father's hired servants have bread enough to spare and I perish with hunger?" He suddenly admits that he's out of fellowship. There is bread enough at home. There are enough operating divine resources. There are enough techniques. There is enough Bible doctrine, putting it in spiritual terms. So what does he do? He says, "I will arise and go to my father and say unto him, 'Father, I have sinned against heaven and before thee.'" He decides to confess his wrong thinking and his wrong actions. No emotion is requisite in this. He doesn't talk about feeling sorry, just as 1 John does not ask you to feel sorry for your sins. You may feel sorry for your sins. It's okay if you do. If you're more the emotional type, you will. But don't go through that foolishness that we read out of the Youth Conflicts folder last time that gave you that little paragraph on how you should systematically develop sorrow so that you can get forgiven for your sins--that kind of idiocy.

**Luk 15:17**  And when he came**G2064 V-2AAP-NSM** to himself, he said, How many hired servants of my father's have bread enough and to spare, and I perish**G622 V-PMI-1S** with hunger!

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

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain).) Note: G622 apóllymi (from G575 /apó, "away from," which intensifies ollymi, "to destroy") – properly, fully destroy, cutting off entirely (note the force of the prefix, G575 /apó). G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end. [This is also the meaning of G622 /apóllymi dating back to Homer (900 bc.]

This man doesn't reflect that he has any emotion at all. He's just sitting there. The pigs were all fighting around him. He's elbowing them out of the way. He's trying to think. They're all, "Oink, oink, oink, oink." He's trying to think this thing through. Very unemotionally he is saying, "You know, I'm really stupid sitting here in this slop hole this way. My father's servants eat better than I do, and I'm the son in the family--the heir." He says, "I'm going to go home. I'm going to go tell daddy, 'I'm wrong.'" So he kicks the last pig out of the way; opens the gate; and, out he walks.

Then in verse 19, he gets out of line. He says he's going to add this to what he says to his father: "And am no more worthy to be called thy son. Make me as one of thy hired servants." Now, it's true that he was not worthy, but he could not forfeit his place as a son no matter what, because his sonship was not based upon whether he was worthy or not. And you and I are not worthy to be sons of God, but we cannot forfeit that no matter what we do. He could never again be a hired servant, and you and I can never again be hired servants. The prodigal is confused here on his doctrine, and he's ignoring the fact of all that his father has done for him. It is false for you and me to suggest to a carnal Christian that we can return to the Lord by some act of self-abnegation, of some humility. That's what he was doing here in verse 19: "I am not worthy to be called your son," in some act of emotional humility. He was going to emote a little bit at this point. That's what we are often told, that we should rededicate ourselves in order to demonstrate our misery as believers. None of that has any effect.

**Luk 15:19**  And am no more worthy**G514 A-NSM** to be called thy son: make**G4160 V-AAM-2S** me as one of thy hired servants.

**G514** - (Adjective) axios (ax'-ee-os): of weight, of worth, worthy (worthy, worthy of, deserving, comparable, suitable.) Note: G514 áksios (an Adjective) derived from aksō, "to weigh") – properly, to weigh in, assigning the matching value ("worth-to-worth"); worthy, i.e. as the assessment in keeping with how something "weighs in" on God's balance-scale of truth. G514 /áksios ("weighed-in") "properly means, 'drawing down the scale' hence 'weighing as much as,' 'of like value, worth,' befitting, congruous, corresponding" (J. Thayer). [G514 (áksios) is the root of the English term, "axis." This also refers to a balance-scale, operating by off-setting weights.]

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

Some of you may get emotional when you are saved. Some of you may not, but you're still saved. Some of you feel saved and some of you don't, but you're still saved. I know that there are many people who say, "Father, I used this obscene word. Will you please forgive me?" What do you think God does? He forgives him. That's what He does. God forgives him. Now, you were wrong to say, "Would you please forgive me?" But, the Father, in his grace, overlooks that because you have admitted the sin, and that's what He's after. I understand that people can achieve the desired results by saying, "Will you forgive me?" Still, this is not God's order. It is God in His grace who is bringing you through and restoring you to fellowship. You don't have to emotionalize.

Sometimes somebody likes to say that we make too much of 1 John 1:9. Here's this one verse that says, "Confess your sins." Well, you don't have to have God say a thing more than once for you to establish it. But the truth of the matter is that the Bible says the same thing in different ways, the idea of confession of sin. In Romans 12:1, we have the word "present." In Ephesians 5:14, we have "awake from the dead," that is, temporal fellowship. In Colossians 3:5, we have "mortify," that is, put to death. That's again the same thing, the idea of confession. In Colossians 3:9-10, we have the phrases "put off the old man" and "put on the new man." That's confession of sin, "put off the old man." "Put on the new man" is building a spiritual maturity structure in the soul. Hebrews 12:1 says, "Let us lay aside every weight, and the sin," that again is confession. Ephesians 6:11 says, "Put on the whole armor of God." Initially, one puts on the armor of God by confession. 1 Corinthians 11:31: "For if we would judge ourselves." That's the confession technique. Romans 6:13 that we looked at again uses the word "yield." That also is confession. In the Old Testament too, this same concept of the technique of confession is there. It is not only in 1 John 1:9 as an isolated verse.

**1Jn 1:9**  If **G1437 COND** we confess**G3670 V-PAS-1P** our sins**G266 N-APF**, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all 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).]

**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.)

**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).

**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).

**Rom 12:1**  I beseech you therefore, brethren, by the mercies of God, that ye present**G3936 V-AAN** your bodies a living**G2198 V-PAP-ASF** sacrifice, holy, acceptable**G2101 A-ASF** unto God, *which is* your reasonable**G3050 A-ASF** service **G2999 N-ASF**.

**G3936** - (Verb) paristémi (par-is'-tay-mee): to place beside, to present, stand by, appear (I bring, present, prove, come up to and stand by, am present. Note: G3936 parístēmi (from G3844 /pará, "from close-beside" and G2476 /hístēmi, "to stand") – properly, stand close beside, i.e. ready to present (exhibit).

**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).

**G2101** - (Adjective) euarestos (yoo-ar'-es-tos): well-pleasing (acceptable, well-pleasing (especially to God), grateful.) Note: G2101 euárestos (from G2095 /eú, "well, good" and G700 /aréskō, "to please") – properly, well-pleasing (gratifying) because fully acceptable.

**G3050** - (Adjective) logikos (log-ik-os'): reasonable, rational ((a) reasonable, rational, (b) metaphorical, as contrasted with the literal.) Note: G3050 logikós (from G3056 /lógos, "reason") – properly, logical because divinely reasonable, i.e. "what is logical to God" (logic working through the divine reasoning known through faith). The believer grasps "divine reasonableness" (G3050 /logikós) by the Lord's inbirthings (gift) of faith – hence the close connection between G3050 (logikós) and faith (G4102 /pístis) in Ro 12:1-3 (cf. 1 Pet 1:21, 2:2). G3050 /logikós ("divinely reasonable") is constantly necessary in making acceptable offerings to the Lord – each of which is equally profound to eternity when done in faith ("divine persuasion"). These produce a "seamless" life in which every decision (action) can have profound, eternal meaning, even in earthly "setbacks" or suffering (cf. Mt 13:31,32,17:20 with Ro 8:18).

**G2999** - (Noun, Feminine) latreia (lat-ri'-ah): service (service rendered to God, perhaps simply: worship.) Note: Cognate: G2999 latreía (from G3000 /latreúō, "render sacred service") – sacred (technical) service. G2999 /latreía("technical, priestly-service") occurs five times in the NT (Jn 16:2; Ro 9:4, 12:1; Heb 9:1,6). See G3000 (latreuō).

**Eph 5:14**  Wherefore**G1352 CONJ**  he saith, Awake**G1453 V-PAM-2S** thou that sleepest**G2518 V-PAP-NSM**, and arise **G450 V-2AAM-2S** from the dead, and Christ shall give thee**G2017 V-FAI-3S** light.

**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").

**G1453** - (Verb) egeiró (eg-i'-ro): to waken, to raise up ((a) I wake, arouse, (b) I raise up.)

**G2518** - (Verb) katheudó (kath-yoo'-do): to sleep (I sleep, am sleeping.)

**G450** - (Verb) anistémi (an-is'-tay-mee: to raise up, to rise (I raise up, set up; I rise from among (the) dead; I arise, appear.)

**G2017** - (Verb) epiphauskó (ep-ee-fow'-o): to shine forth (I shine upon, give light to.) Note: G2017 epiphaúō (from G1909 /epí, "on" and phauō, "to shine") – properly, to shine on, i.e. in a suitable (apt) manner.

**Col 3:5**  Mortify**G3499 V-AAM-2P** therefore your members**G3196 N-APN** which are upon the earth; fornication **G4202 N-ASF**, uncleanness**G167 N-ASF,** inordinate affection**G3806 N-ASN**, evil**G2556 A-ASF** concupiscence **G2556 A-ASF** , and covetousnessG4124 N-ASF, which isidolatry*G1495* N-NSF:

**G3499** - (Verb) nekroó (nek-ro'-o): to put to death (lit. and met: I put to death, make as dead; I render weak, impotent.

**G3196** - (Noun, Neuter) melos (mel'-os): a member or limb (of the body) (a bodily organ, limb, member.) Note: G3196 mélos – properly, a member (part) belonging to the whole; (figuratively) any function of human personality, such as "sanctified imagination" (Ro 6:13; Col 3:5; Js 4:1). G3196 (mélos) also specifically refers to believers as part (members) of Christ's mystical body (Eph 5:30). [G3196 (mélos) was used in antiquity of instruments of war and implements ("working parts") of a ship. Paul used it in relation to the various functions of human personality.]

**G4202** - (Noun, Feminine) porneia (por-ni'-ah): fornication (fornication, whoredom; met: idolatry.) Note: G4202 porneía (the root of the English terms "pornography, pornographic"; cf. G4205 /pórnos) which is derived from pernaō, "to sell off") – properly, a selling off (surrendering) of sexual purity; promiscuity of any (every) type. [See also the contrasting term, G3430 /moixeía ("marital unfaithfulness").]

**G167** - (Noun, Feminine) akatharsia (ak-ath-ar-see'-ah): uncleanness (uncleanness, impurity.) Note: Cognate: G167 akatharsía (from 1 /A "not" and G2513 /katharós, "clean because unmixed, pure") – ritual impurity, caused by leprosy, open infection, child birth, touching a corpse, etc. See G169 (akathartos). [This use of G167 /akatharsía occurs in the LXX (see Lev 9:6, 12:5, 13:11, etc.).]

**G3806** - (Noun, Neuter) pathos (path'-os): that which befalls one, a passion, a suffering (suffering, emotion, depraved passion, lust.) Note: G3806 páthos (from G3958 /pásxō, "having strong feelings") – properly, raw, strong feelings (emotions) which are not guided by God (like consuming lust). Note: G3806 páthos (from G3958 /pásxō, "having strong feelings") – properly, raw, strong feelings (emotions) which are not guided by God (like consuming lust). G4124 - (Noun, Feminine) pleonexia (pleh-on-ex-ee'-ah): advantage, covetousness (covetousness, avarice, aggression, desire for advantage. Note: G4124 pleoneksía (a Feminine) noun derived from G4119 /pleíōn, "numerically more" and G2192 /éxō, "have") – properly, the desire for more (things), i.e. lusting for a greater number of temporal things that go beyond what God determines is eternally best (beyond His preferred-will, cf. G2307 /thélēma); covetousness (coveting).

**G2556** - (Adjective) kakos (kak-os'): bad, evil (bad, evil, in the widest sense.) Note: G2556 kakós (an Adjective), and the root of G2549 /kakía, "inner malice") – properly, inwardly foul, rotten (poisoned); (figuratively) inner malice flowing out of a morally-rotten character (= the "rot is already in the wood"). [G2556 /kakós is often a pronominal Adjective) (i.e. used as a substantive) meaning, "wickedness, inner evil."]

**G4124** - (Noun, Feminine) pleonexia (pleh-on-ex-ee'-ah): advantage, covetousness (covetousness, avarice, aggression, desire for advantage. Note: G4124 pleoneksía (a feminine noun derived from G4119 /pleíōn, "numerically more" and G2192 /éxō, "have") – properly, the desire for more (things), i.e. lusting for a greater number of temporal things that go beyond what God determines is eternally best (beyond His preferred-will, cf. G2307 /thélēma); covetousness (coveting). G4124 /pleoneksía (a feminine noun) points to a brand of covetousness, defined by the context.

**G1495** - (Noun, Feminine) eidólolatria (i-do-lol-at-ri'-ah): image worship (service (worship) of an image (an idol).)

**Col 3:9**  Lie**G5574 V-PMM-2P** not one to another, seeing that ye have put off**G554 V-ADP-NPM** the old man with his deeds**G4234 N-DPF**;

**G5574** - (Verb) pseudomai (psyoo'-dom-ahee): to lie (I deceive, lie, speak falsely.) Note: G5574 pseúdomai (from pseudō, "to falsify, lie") – properly, lie (falsify), willfully misrepresent (mislead).

**G554** - (Verb) apekduomai (ap-ek-doo'-om-ahee): to strip off from oneself (I strip, divest, renounce.) Note: G554 apekdýomai(from G575 /apó, "away from," which intensifies G1562 /ekdýō "go down and completely away from") – "completely strip off," thoroughly renounce. The double prefixes (apo, ek) strongly emphasize the depth of the renouncing. This "renunciation (stripping right off) is very emphatic" (Nigel Turner, Christian Words, 366). G554 /apekdýomai ("stripping completely off") was "probably coined by Paul meaning, 'I put off' (as a garment), 'from myself, I throw off' " (Souter; note the prefix, apo). [Josephus does use this term, but the verb and noun forms are not documented before the NT

**G4234** - (Noun, Feminine) praxis (prax'-is): a deed, function ((a) a doing, action, mode of action; plur: deeds, acts, (b) function, business.) Note: Cognate: G4234 práksis – "a function, implying sustained activity and/or responsibility" (L & N, 1, 42.5). See G4238 (prássō).

**Col 3:10**  And have put on**G1746 V-AMP-NPM** the new**G3501 A-ASM** *man,* which is renewed**G341 V-PPP-ASM** in knowledge**G1922 N-ASF** after the image**G1504 N-ASF** of him that created**G2936 V-AAP-GSM** him:

**G1746**  - (Verb) enduo (en-doo'-o): to clothe or be clothed with (in the sense of sinking into a garment) (I put on, clothe (another).

**G3501** - (Adjectiver) neos (neh'-os): a new moon ((a) young, youthful, (b) new, fresh.) Note: G3501 néos – new ("new on the scene"); recently revealed or "what was not there before" (TDNT), including what is recently discovered. G3501 /néos ("new on the scene") suggests something "new in time" – in contrast to its near-synonym (G2537 /kainós, "new in quality").

**G341** - (Verb) anakainoó (an-ak-ahee-no'-o): to make new (I renew, make new again.) Note: Cognate: G341 anakainóō (from G303 /aná, "up, completing a process" and kainoō, "renew," which is derived from G2537 /kainós) – to renew by moving from one stage to a higher (more developed) one; make qualitatively new. See G342 (anakainōsis). G341 /anakainóō ("to renew") only occurs in 2 Cor 4:16 and Col 3:10, both times referring to God ever-transforming the believer – by renewing "the new man" (anthrōpos) in Christ. [Moulton and Milligan (Vocabulary) do not find any secular occasions of G341 (anakainóō) in the papyri.]

**G1922** - (Noun, Feminine) epignósis (ep-ig'-no-sis): recognition, knowledge (knowledge of a particular point (directed towards a particular object); perception, discernment, recognition, intuition.) Note: Cognate: G1922 epígnōsis (from G1909 /epí, "on, fitting" which intensifies G1108 /gnṓsis, "knowledge gained through first-hand relationship") – properly, "contact-knowledge" that is appropriate ("apt, fitting") to first-hand, experiential knowing. This is defined by the individual context. See G1921 (epignōskō).

**G1504** - (Noun, Feminine) eikón (i-kone'): an image, statue, representation (an image, likeness, bust.) Note: G1504 eikṓn (from G1503 /eíkō, "be like") – properly, "mirror-like representation," referring to what is very close in resemblance (like a "high-definition" projection, as defined by the context). Image (G1504 /eikṓn) then exactly reflects its source (what it directly corresponds to). For example, Christ is the very image (G1504 /eikṓn, supreme expression) of the Godhead (see 2 Cor 4:4; Col 1:15). "G1504 (eikṓn) assumes a prototype, of which it not merely resembles, but from which it is drawn" (R. Trench). G1504 (eikṓn) then is more than a "shadow"; rather it is a replication (F. F. Bruce, Hebrews, 226; see also Lightfoot at Col 3:10 and 2:21).

**G2936** - (Verb) ktizó (ktid'-zo): to build, create ( I create, form, shape, make, always of God.) Note: G2936 ktízō – properly, create, which applies only to God who alone can make what was "not there before" (Latin, ex nihilo, out of nothing, J.Thayer); figuratively to begin ("found"), especially what is habitable or useful. [This is also the meaning of this term from Homer to Josephus.]

**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 every weight, and the sin which doth so easily beset**G2139 A-ASF** *us,* and let us run with patience**G5281 N-GSF** the race that is set before us**G4295 V-PNP-ASM**,

**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.)

**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.

**G5281** - (Noun, Feminine) hupomoné (hoop-om-on-ay'): a remaining behind, a patient enduring (endurance, steadfastness, patient waiting for.) Note: G5281 hypomonḗ (from G5259 /hypó, "under" and G3306 /ménō, "remain, endure") – properly, remaining under, endurance; steadfastness, especially as God enables the believer to "remain (endure) under" the challenges He allots in life.

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

**Eph 6:11**  Put on the whole armour**G3833 N-ASF** of God, that ye may be able**G1410 V-PNN** to stand**G2476 V-2AAN** against the wiles**G3180 N-APF** of the devil.

**G3833** - (Noun, Feminine) panoplia (pan-op-lee'-ah): full armor. (complete armor, panoply.) Note: G3833 panoplía (from G3956 /pás, "every" and G3696 /hóplon, "weapon") – properly, a complete set of defensive and offensive armor (weapons), i.e. everything needed to wage successful warfare; (figuratively) the full resources the Lord gives to the believer so they can successfully wage spiritual warfare. In this way they do not fight for victory – but from His victory!

**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").

**G2476** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ((a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

**G3180** - (Noun, Feminine) methodeia (meth-od-i'-ah): craft, deceit ((a way of search after something, an inquiry; a method), scheming, craftiness, deceit.) Note: G3180 methodeía (the root of the English term, "method") – properly, a predictable (pre-set) method used in organized evil-doing (well-crafted trickery). G3180 (methodeía) comes from methodos, a "way of searching after something, an inquiry; a method), scheming, craftiness" (Souter).]

**1Co 11:31**  For if**G1487 COND** we would judge**G1252 V-IAI-1P** ourselves, we should not**G3756 PRT-N** 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.]

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not"). G3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**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).

**Rom 6:13**  Neither yield ye your members**G3196 N-APN** *as* instruments of unrighteousness**G93 N-GSF** unto sin: but yield yourselves unto God, as those that are alive**G2198 V-PAP-APM** from the dead, and your members *as* instruments of righteousness**G2198 V-PAP-APM** unto God.

**G3196 - (**Noun, Neuter) melos (mel'-os): a member or limb (of the body) (a bodily organ, limb, member.) Note: G3196 mélos – properly, a member (part) belonging to the whole; (figuratively) any function of human personality, such as "sanctified imagination" (Ro 6:13; Col 3:5; Js 4:1). G3196 (mélos) also specifically refers to believers as part (members) of Christ's mystical body (Eph 5:30). [G3196 (mélos) was used in antiquity of instruments of war and implements ("working parts") of a ship. Paul used it in relation to the various functions of human personality.]

**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).

**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).

Now, back in Luke 15:20, he says, "And he rose and came to his father, but when he was yet a great way off, his father saw him and had compassion, and ran and fell on his neck and kissed him." He came to his father; followed his decision; the father saw him; and, that approach was, in effect, confession. The father had been sitting there just waiting for the son to come back, as our Father in Heaven taps his foot waiting for us to come back to him in the yieldedness of confession. "And the father had compassion." It is the love of God that motivates his treatment toward us, just like it is your love that motivates your treatment toward your son when he admits that he has been wrong in his dealings with you. The Father falls on the son's neck, and he welcomes him home. That's what that means. "He fell on his neck," doesn't mean he started beating on him. It meant he put his arms around him; hugged him; rejoiced that he was there; and, kissed him, with grace extended. And do you know what? The father kissed the son even though he knew that the boy would probably do something wrong again. And God kisses us even though He knows we're going to get out of line again.

**Luk 15:20**  And he arose**G450 V-2AAP-NSM**, and came to his father. But when he was yet a great way off, his father saw him, and had compassion**G4697 V-AOI-3S**, and ran, and fell**G1968 V-2AAI-3S** on his neck, and kissed him.

**G450** - (Verb) anistémi (an-is'-tay-mee): to raise up, to rise (I raise up, set up; I rise from among (the) dead; I arise, appear.)

**G4697** - (Verb) splagchnizomai (splangkh-nid'-zom-ahee): to be moved in the inward parts, to feel compassion (I feel compassion, have pity on, am moved.) Note: Cognate: G4697 splagxnízomai – "from splanxna, 'the inward parts,' especially the nobler entrails – the heart, lungs, liver, and kidneys. These gradually came to denote the seat of the affections" (WS, 111). See G4698 (splangxnon).

**G1968** - (Verb) epipiptó (ep-ee-pip'-to): to fall upon (I fall upon, press upon, light upon, come over.)

Verse 21: "And the son said unto him, "Father, I have sinned against heaven and in thy sight. I am no more worthy to be called thy son." He makes his confession as he had previously planned, and the chastening that's described in Hebrews 12:11 has come. Now he's ready for confessing. He's back in fellowship with the father. You notice that he has sinned against heaven, that is, against God, but in the sight of men. That is very important. I have sinned against heaven ("against thee and thee only have I sinned"), but in the sight of men. That's the difference. We sin only against God, but we do sin in the sight of people.

**Luk 15:21**  And the son said unto him, Father, I have sinned a**G264 V-2AAI-1S** gainst heaven, and in thy sight, and am no more worthy to be called**G2564 V-APN** thy son.

**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).

**G2564** - (Verb) kaleó (kal-eh'-o): to call ((a) I call, summon, invite, (b) I call, name.)

**Heb 12:11**  Now no chastening**G3809 N-NSF** for the present seemeth to be joyous**G5479 N-GSF**, but grievous**G3077 N-GSF**: nevertheless afterward it yieldeth**G591 V-PAI-3S** the peaceable fruit of righteousness**G1343 N-GSF** unto them which are exercised**G1128 V-RPP-DPM** thereby.

**G3809** - (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: G3309 merimnáō (from G3308 /mérimna, "a part, as opposed to the whole") – properly, drawn in opposite directions; "divided into parts" (A. T. Robertson); (figuratively) "to go to pieces" because pulled apart (in different directions), like the force exerted by sinful anxiety (worry). Positively, G3309 (merimnáō) is used of effectively distributing concern, in proper relation to the whole picture (cf. 1 Cor 12:25; Phil 2:20). 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.

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (joy, 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.]

**G3077** - (Noun, Feminine) lupé (loo'-pay): pain of body or mind, grief, sorrow (pain, grief, sorrow, affliction.)

**G591** - (Verb) apodidómi (ap-od-eed'-o-mee): to give up, give back, return, restore ((a) I give back, return, restore, (b) I give, render, as due, (c) mid: I sell.) Note: G591 apodídōmi (from G575 /apó, "from" and G1325 /dídōmi, "give") – properly, give from, i.e. to return (especially as a payment), in relation to the source of the giving back.

**G1343** - (Noun, Feminine) dikaiosuné (dik-ah-yos-oo'-nay): righteousness, justice ((usually if not always in a Jewish atmosphere), justice, justness, righteousness, righteousness of which God is the source or author, but practically: a divine righteousness.)

**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]

Now he is getting ready to add the rest of the thing that he planned to do. In verse 22, he was going to add, "I'm no more worthy to be thy son." However, the father interrupted in verse 22: "And the father said to his servants, 'Bring forth the best robe and put it on him; put a ring on his hand; shoes on his feet.'" He doesn't let him go to the improper part. The best robe is restored fellowship, experiential righteousness from the Holy Spirit. The ring was like a signature. It meant he had the father's account to draw on, his divine operating assets (in spiritual terms). The shoes signified that he was ready to walk again in service for divine good production. Please remember that it is always your privilege to get back to work for the Lord once you have confessed sin, no matter how far out of line you have fallen.

**Luk 15:22**  But the father said to his servants, Bring forth the best**G4413 A-ASF-S** robe, and put *it* **onG1746 V-AAM-2P** him; and put a ring on his hand, and shoes on *his* feet:

**G4413** - (Adjectiver) prótos (pro'-tos): first, chief (first, before, principal, most important.) Note: G4413 prṓtos (an Adjectiver), derived from G4253 /pró, "before, forward") – first (foremost). G4413 /prṓtos ("first, foremost") is the superlative form of G4253 /pró ("before") meaning "what comes first" (is "number one").

**G1746**  - (Verb) enduo (en-doo'-o): to clothe or be clothed with (in the sense of sinking into a garment) (I put on, clothe (another).

Verse 23 says, "Bring the fatted calf, and kill it, and let us eat and be merry. The fatted calf represented restored fellowship. He was feeding on doctrine. To be merry meant to be relaxed and happy in temporal fellowship. Verse 24 says, "For this my son was dead." That is, he was out of fellowship. "He's alive again." He's back in fellowship. "He was lost." That is, he was producing human good. "He is found." He's producing divine good. "They begin to be merry."

**Luk 15:23**  And bring hithe**rG5342 V-PAM-2P** the fatted calf, and kill *it;* and let us eat, and be merry**G2165 V-APS-1P**:

**G5342** - (Verb) pheró (fer'-o): to bear, carry, bring forth (I carry, bear, bring; I conduct, lead; perhaps: I make publicly known.) Note: G5342 phérō ("allied to German fahren, Scotch bairn, 'bear,' " J. Thayer, Curtis) – properly, to bear, carry (bring) along, especially temporarily or to a definite (prescribed) conclusion (defined by the individual context). See also G5409 /phoréō ("habitual bearing"). (1 Pet 1:13) being brought (G5342 /phérō) – 1 Pet 1:13 commands us to "completely (G5049 /teleíōs) hope on the grace now being brought (present, passive participle of G5342 /phérō) in (en) revelation (no article) of Jesus Christ." The following is a fuller expanded rendering of the Greek text, "Wherefore [in view of the meaning of salvation that extends to glorification, 1 Pet 1:9] having girded up the loins of your mind, being radically-moderate, completely hope on the grace being carried along (G5342 /phérō) to you, in revelation, concerning Jesus Christ."

**G2165** - (Verb) euphrainó (yoo-frah'-ee-no): Definition: to cheer, make merry (I cheer, make glad; generally mid. or pass: I am glad, make merry, revel, feast.) 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).

**Luk 15:24**  For this my son was dead, and is alive again; he was lost**G622 V-2RAP-NSM**, and is found**G2147 V-API-3**. And they began to be merry**G2165 V-APS-1P**.

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain). Note: G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

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

"Now his elder brother was in the field, and came and drew near to his house and he heard the music and the dancing which signified fellowship. And he called one of the servants and asked what these things meant, and he said to him, 'Your brother has come. Your father has killed the fatted calf because he has received him safe and sound.'" He gets the scoop on what's taking place. The word for "called" in verse 26, where it says "he called one of the servants and asked," is in the Greek imperfect. He kept asking around, "What's happening? What's happening? What's happening?" So he hears.

**Luk 15:26**  And he called**G4341 V-ADP-NSM** one of the servants, and asked**G4441 V-INI-3S** what these things meant.

**G4341** - (Verb) proskaleó (pros-kal-eh'-om-ahee): to call to (I call to myself, summon.)

**G4441** - (Verb) punthanomai (poon-than'-om-ahee): to inquire, by implication to learn (I ask, inquire, ascertain by inquiry, understand.)

Here's his response in verse 28: "And he was angry and would not go in. Therefore came his father out and entreated him." You would have thought that he would have been delighted that his younger brother had come home; that he had been restored; and, that the father's treatment was evidence that the son had changed. But he wasn't. He stood out there pouting. He wouldn't go in. He was resentful that his father was exercising his right to forgive his brother. He fell into self-pity and into carnality himself. At this point, he falls into a legalistic tirade to his father as to why the father should not be treating his younger brother in this way. In other words, he fell into the mental attitudes of jealousy.

Verse 29 says, "And he answering said to his father, 'Lo, these many years do I serve thee; neither transgressed I at any time thy commandment. (Now, that may or may not have been.) Yet, you never gave me a kid that I might make merry with my friends.'" This was real sad potato pouting, just as big and as fat a case of self-pity as you could find, and that's why we know he was out of fellowship. Anytime you fall into self-pity or pride, it's a sure sign of being out of fellowship.

**Luk 15:28**  And he was angry**G3710 V-API-3S**, and would not go in: therefore came his father out, and intreated him.

**G3710** - (Verb) orgizó (or-gid'-zo): to make angry (I irritate, provoke, am angry.) Note: Cognate: G3710 orgízō – be angry, as expressing a "fixed anger" (settled opposition). G3710 /orgízō ("to show settled-opposition") is positive when inspired by God – and always negative when arising from the flesh. "Sinful (unnecessary) anger" focuses on punishing the offender rather than the moral content of the offense. See G3709 (orgē).

Verse 30: "But as soon as this thy son was come, who had devoured thy living with harlots, you have killed for him the fatted calf." Here he starts slandering his brother. How did he know that his brother had devoured his living with harlots? He didn't. He was just so seething to make an assumption, and what he was doing was showing his own frame of reference. People, when they accuse other people of certain sins and slander other people when they have no way of knowing if that's true or not, are simply revealing that if they had the chance, that's the kind of sinning they'd like to do. What this brother was saying was, "If I had a chance to have my part of the capital and go to a far country, this is what I would do." So we know something about his thinking and his daydreams.

**Luk 15:30**  But as soon as this thy son was come**G2064 V-2AAI-3S**, which hath devoured thy living with harlots, thou hast killed**G2380 V-AAI-2S** for him the fatted calf.

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

**G2380** - (Verb) thuó (thoo'-o): to offer, sacrifice (I sacrifice, generally an animal; hence: I kill.) Note: G2380 thýō – to kill as a sacrifice and offer on an altar. G2380 /thýō ("sacrifice") means more than "kill" as it also suggests offering something as a spiritual sacrifice.

A person who is carnal immediately loses his spiritual orientation. He goes spiritually insane. He becomes irrational. Carnality brings out the worst in us. What the younger brother did was none of his business, and what the father did was none of his business. It is not our business what other believers do, and what our God does in forgiving and restoring and using them. It is the Lord's business, and the Lord's business alone, and we are not the judge.

Most of you would probably say, "That's right." That obviously is the way, and this story certainly reflects that. However, I'll tell you that this sits hard with most Christians. Most Christians have the desire to be legalistic and to put their noses in other Christians' business. In fact, some Christians are so pained by being told in a church to mind their own business and to leave judgment with the Lord that they just cannot stand it, and they go to some other church where they can act like church age Pharisees. They can portray their self-righteousness and walk around as the paragons of virtue and example. They can stomp over Christians like the younger brother here whose prodigal ways are open whereas their own are hidden. Sometimes a whole congregation has been trained to be legalists. They just enjoy finding out that some poor church member has become a little prodigal, and they like to stomp on him.

Well, they kill the fatted calf which is a sign of rejoicing. The brother was out of line in trying to bring punishment upon his younger brother. I warn you again on the basis of Romans 14:4 to leave vengeance with the Lord and to live your own life as unto the Lord. If you start attacking another believer's actions, you may get between the Lord and the whip that he's exercising on that believer. The way David meted out in his self-righteous judgment to the man in the parable is the way it was meted out to him. The discipline that you exercise, the attitude you exercise toward another, is the judgment that will come upon yourself. If you enjoy it, just go ahead and have a good time.

**Rom 14:4**  Who art thou that judgest**G2919 V-PAP-NSM** another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up**G2476 V-FPI-3S**: for God is able to make him stand.

**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 – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns). 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). [G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. G2919 (krinō) originally meant "separate." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (WS, 418).]

**G2476** - (Verb) histémi (his'-tay-mee): to make to stand, to stand ((a) I make to stand, place, set up, establish, appoint; mid: I place myself, stand, (b) I set in balance, weigh; intrans: (c) I stand, stand by, stand still; met: I stand ready, stand firm, am steadfast.)

Verse 31: "He said to him, son, you are ever with me and all that I have is yours." We can appropriate as believers all that the Father has, no matter what any other believer does. The older brother had lacked nothing here. He was now out of fellowship simply because he could not rejoice over the father treating the younger brother in grace.

**Luk 15:31**  And he said unto him, Son, thou art ever with me, and all that I have**G1699 S-1NPN** is**G1510 V-PAI** thine**G4674 PPro-2NPN**.

**G1699** - (Possessive Pronoun) emos (em-os'): my (my, mine.) Note: G1699 emós (from G1700 /emoú, "my, mine") – an emphatic "possessive pronoun for the first person ('mine')" (J. Thayer), "representing the emphasized genitive (emou, 'mine,' Abbott-Smith).[See also the unemphatic form G3450 /moú ("mine, my").]

**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").

**G4674** - (Possessive Pronoun) sos (sos): your (yours, thy, thine.) Note: G4674 sós – an emphatic, possessive-Adjective) meaning "your very own." G4674 (sós) is the emphatic form of the 2nd person personal pronoun (G4771 /sý, "you, your").

Verse 32 says, "It was fitting that we should make merry and be glad for this your brother was dead and is alive again, and was lost and is found." It is fitting. We rejoice when Christians use the technique of confession. All of Heaven rejoices when you use this technique that we've been studying. God help you if you don't use this technique because this is a basic one. We're going to study some other very important ones beginning next time, but this one is crucial. If you don't do this one, everything else is out the window. And that's why we spent a little more time on it.

**Luk 15:32**  It was meet**G1163 V-IAI-3S** that we should make merry**G2165 V-APN**, and be glad: for this thy brother was dead, and is alive again**G2198 V-AAI-3S**; and was lost**G622 V-2RAP-NSM**, and is found**G2147 V-API-3S**.

**G1163** - (Verb) dei (die): it is necessary (it is necessary, inevitable; less frequently: it is a duty, what is proper. Note: G1163 deí – properly, what must happen, i.e. what is absolutely necessary ("it behooves that . . . ").

**G2165** - (Verb) euphrainó (yoo-frah'-ee-no): to cheer, make merry (I cheer, make glad; generally mid. or pass: I am glad, make merry, revel, feast.) Note: G2165 euphraínō – (from G2095 /eú, "good" and G5424 /phrḗn, "moderation as regulated by personal perspective") – properly, having a merry outlook (cheery state of mind) because feeling the sense of victory ("inner triumph").

**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).

**G622** - (Verb) apollumi (ap-ol'-loo-mee): to destroy, destroy utterly ((a) I kill, destroy, (b) I lose, mid: I am perishing (the resultant death being viewed as certain). Note: G622 /apóllymi ("violently/completely perish") implies permanent (absolute) destruction, i.e. to cancel out (remove); "to die, with the implication of ruin and destruction" (L & N, 1, 23.106); cause to be lost (utterly perish) by experiencing a miserable end.

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

The brother was dead, out of temporal fellowship. He's alive. He's back in temporal fellowship. He was lost, he was out of service, doing human good. He is found. He's back in producing divine good. No matter how many times you have to use this technique, 1 John 1:9 works, and it works every time. Read through this story at your leisure, and rejoice in the grace of God which is reflected here in this parable. You will find this a classic example of how God works--very easy, very regular, and not emotional to cover up from. I'm not saying that you will not be emotional because when God forgives you, you can get very emotional. If you're that type, that's perfectly in line. But don't think that your emotion is what God is looking for. He is looking for the simple statement, "Father I have sinned against heaven and in the sight of man. I'm not worthy. Period." And God says, "Come on in. Let's have a party. You're on your way. No matter how far you have fallen, you're ready to go on. You cannot live the supernatural Christian life if you do not use the technique of confessing of sins. That is number one.

Dr. John E. Danish, 1973

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

**Greek 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** - Active  
**M** – Middle

**D** - middle Deponent (*Note: A verb that is middle-voice in form but active in its meaning*)  
**P** - Passive  
**M/P** - Middle or Passive

**N -** middle or passive deponent (*Note: A verb that is middle-voice in form but active in its meaning*)

**Mood**

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

**Case**

**N** - **N**ominative  
**V** - **V**ocative  
**A** - **A**ccusative  
**G** - **G**enitive  
**D** - **D**ative

**Number**

**S** - **S**ingular  
**P** - **P**lural

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

**1** - 1st Person **m** – masculine **s** - singular

**2** - 2nd Person **f** – feminine **p** - plural

**3** - 3rd Person **c** - common

**Verb Aspects Meaning Example**

**Perf** – Perfect Completed action (I ran)

**Imperf** – Imperfect In-completed or progressive action (I was running / I am running )

**Conj** - Conjunction (Note: Hebrew “waw” (and, furthermore, but...)

**ConjPerf** - Conjunctive Perfect (*Note:* ***Conj*** *- Conjunctions join other words or groups of words*)

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

**Stem Voice**  **Meaning Example**

1. Kal (**Qal**) Simple Active “He shot”

2. Niphal Simple Passive “He was shot”

and Reflexive “He shot himself”

3. Piel Intensive Active/Causative “He really shot”

4. Pual Intensive Passive “He was really shot”

5. Hiphil Causative Active “He caused to be shot”

6. Hophal Causative Passive “He was caused to be shot”

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

Noun **g** gentilic **s** singular **d** determinate

**p** plural

**Type** **Gender** **Number** **State**

Number **o** ordinal **m** masculine **p** plural **c** construct

**f** feminine **s** singular **d** determinate

**Person** **Gender** **Number** **State**

**Pro** (Pronoun) **1** 1st Person **m** masculine **c** common

**2** 2nd Person **f** feminine **s** singular

**3** 3rd Person **p** plural

**DirObjM** (Direct Object Marker – English= the) - H853/eth (untranslatable mark of the **accusative case**)

**Prep** (Preposition) **Type**

**b** ("in")

**k** ("according to")

**l** ("with regard to")

**m** ("from")