

# Safe to die?

*what one must do to be saved*



Book 2 of the '89 Basics Series

*Learn the nine false approaches to salvation, what one must do to be saved, our spirituality, and the all important question, "After salvation, what?"*

*Joe Griffin*



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This book is edited from the lectures and unpublished notes of Joe Griffin.

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## *Dedication*

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Every professional has a mentor. An apprentice learns his trade from a master and I have had the privilege of learning the hermeneutics of dispensational, pretribulational, premillennial, infralapsarian theology from the preeminent theologian of the twentieth century, Rev. Robert B. Thieme, Jr., who was the pastor of Berachah Church in Houston, Texas, from 1950-2003. His advances in the literal-grammatical-historical method of biblical analysis produced cutting-edge expositions of God's immutable truth to believers throughout the world. His due diligence in studying and teaching the Word of God for over five decades led myriads to spiritual maturity and prepared a host of men with the gift of pastor-teacher to present Bible doctrine to congregations across the United States and abroad. The doctrinal content of this series of books reflects these dynamic teachings from which I have benefited as pastor of Grace Doctrine Church. It is from enduring devotion and continuing gratitude that I dedicate this series to Robert B. Thieme, Jr.

## Preface

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Before you begin your Bible study, if you are a believer in the Lord Jesus Christ, be sure you have named your sins privately to God the Father.

If we confess our [known] sins, He is faithful and righteous to cleanse us from all [unknown, or forgotten sins] unrighteousness. (1 John 1:9)

You will then be in fellowship with God, filled with the Holy Spirit, and ready to learn Bible doctrine from the Word of God.

“God is spirit, and those who worship Him must worship in [the filling of the] spirit and [biblical] truth.” (John 4:24)

If you have never personally believed in the Lord Jesus Christ as your Savior, the issue is not naming your sins. The issue is faith alone in Christ alone.

“He who believes in the Son has eternal life; but he who does not obey [the command to believe in the Son shall not see life, but the wrath of God abides on him.” (John 3:36)

# Acknowledgments

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The publication of this series of books on the basic doctrines of the Christian faith is the result of popular demand. Without the appeals of so many people who have listened to the audiotope series, this project would never have been considered. Bringing it to fruition required the diligent assistance of a number of faithful people.

Years ago, the original class notes were lost in a computer disk crash. Modern publishing requires that manuscripts be provided in digital format. Carole Allen, a member of Grace Doctrine Church, took on the task of restoring the lost documents from the original hard copy and without her help the venture would never have gotten off the ground.

Patti Stanfield of Stanfield Designs in Wildwood, Missouri, did a masterful job of preparing the restored data for publication according to standards from *The Chicago Manual of Style*. The professional appearance of this series is due to Patti's hard work. I appreciate her patience with me as I missed several deadlines along the way.

Finally, my picture on the back cover does as much grace to the subject as photographic expertise can provide. I am privileged to have had my countenance struck by one of the country's leading photographers, Gary Knight of Blue Ridge, Georgia. A fellow member of the Berachah Battalion, Gary went out of his way to come to St. Charles to do the shoot.

Appreciation is extended to Lindenwood University of St. Charles, Missouri, ([www.lindenwood.edu](http://www.lindenwood.edu)) for allowing

us to use Boonesfield Village's Old Peace Chapel at its Daniel Boone Campus in Defiance, Missouri, for the photo sessions.

Joe Griffin, Pastor  
Grace Doctrine Church  
St. Charles, Missouri  
May 2010





## INTRODUCTION

### About the '89 Basics Series

You are about to delve into **Book Two** of the *'89 Basics Series*, a series of basic instructional biblical studies. This study is designed for two categories of people:

- (1) Those who are not familiar with Christianity but would like to become oriented to its basic beliefs and doctrines.
- (2) Those who already consider themselves to be Christians but have to this point not been entirely clear on what principles are basic to the Christian faith.

We affectionately refer to church as God's "Classroom for Christianity." I am the teacher. The textbook is the Bible. You are the student.

In our course of study you will find it helpful to have a Bible handy. If you do not own one, may I suggest that you purchase the *Oxford Scofield Study Bible*. It is available in the King James Version and the New International Version.

This volume is part of a four-book series that contains my class notes for the *'89 Basics Series*. You may wish to use it as a study guide while listening to the series on audiotape or MP3 recordings, or study it independently. Please note that the program can be used effectively with either books *or* tapes or in a combination of books *and* tapes. As you read through the textual material, references will direct you to listen to the audio media should you desire. The corresponding lesson number will be noted as shown below.

If you would like to obtain other books in this series or the recorded series, please provide your mailing address, indicating the book title and/or your desired media format (audiotape or MP3) and mail it to the address indicated on the inside back cover of this book. Entitled *End Notes*, this information states our Financial Policy and provides ordering information for those who desire to continue the series or proceed with further studies.





## CHAPTER ONE Spirituality

- (1) When you accept Jesus Christ as Savior, you immediately become classified as “spiritual.”
- (2) Many people mistaken spirituality as some type of overt behavior or the observance of certain taboos.
- (3) But spirituality can be broadly defined as a relationship between the believer and the Holy Spirit.
- (4) More specifically, spirituality is the state in which the Holy Spirit controls the believer in fellowship.
- (5) Another misconception is to say a person is spiritual if he is spiritually mature, i.e., he knows a lot about the Bible.
- (6) But spirituality simply means that a person’s thinking is controlled by the Holy Spirit and he is therefore free of control by his sin nature.
- (7) Galatians 5:16-17 describes the ongoing power struggle that rages between the old sin nature and the Holy Spirit.
- (8) The two vie for control of the believer’s soul.
- (9) Galatians 5:16 - So I say, live by the Holy Spirit and you will not gratify the desires of your sinful nature.
- (10) The final phrase “the desires of your sinful nature,”

is better translated from the Greek as “the lust pattern of the flesh.”

- (11) “Lust pattern” refers to the constant bombardment of the soul by the sin nature for control, and is sometimes called temptation.
- (12) “The flesh” is σάρξ, *sarx* in the Greek and refers to the old sin nature which resides genetically in every cell of the body.
- (13) Galatians 5:17 - The sinful nature (*sarx*) desires what is contrary to the Holy Spirit and the Holy Spirit what is contrary to the sinful nature. They are at constant war with each other so that you do not do what you want.
- (14) What you should learn from this passage is the very important principle that spirituality and sinfulness are absolutes.
- (15) Neither spirituality or sinfulness is a condition of degree but one of status.
- (16) In other words, you can't be more spiritual or more sinful.
- (17) You are considered by God to be either in a status of spirituality or a status of sinfulness.
- (18) The filling of the Holy Spirit means that He controls your soul.
- (19) Sinfulness means that the sin nature controls the soul.
- (20) So you begin the Christian life at salvation filled

with the Holy Spirit.

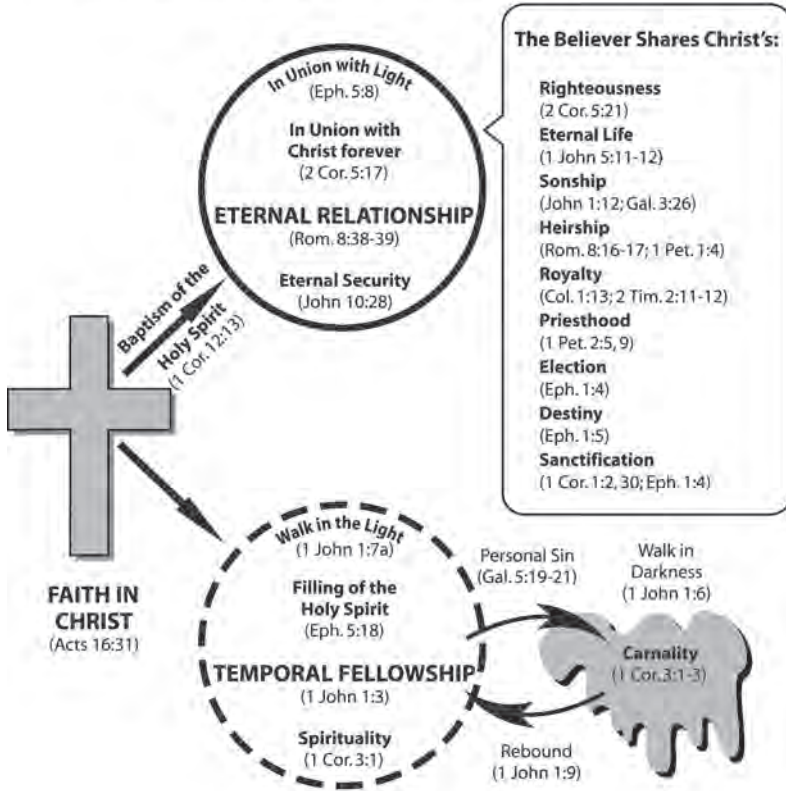
- (21) You simultaneously enter two circles of power.
- (22) The Top Circle is called the baptism of the Holy Spirit which makes you a new spiritual species: child of God. *See illustration on following page.*
- (23) The baptism of the Holy Spirit places you as a new believer into union with Christ.
- (24) Union with Christ says that God looks on you as part of Christ because you have accepted Him as your personal Savior.
- (25) Baptism means identification. And in baptism the First Thing (you) is identified with the Second Thing (Christ) thus changing the First Thing (you).
- (26) The way in which you are changed is that you are now in the family of God; you have special privileges and opportunities available only to the believer.
- (27) And most importantly, the Top Circle means eternal security. Once inside the Top Circle you cannot get out.
- (28) John 10:27 - "My sheep listen to My voice; I know them and they follow Me."

Verse 28 - "I give them eternal life and they shall never perish; no one can snatch them out of My hand."

- (29) The second circle of power we will call the Bottom Circle. *See illustration on following page.*

## TOP AND BOTTOM CIRCLES

Status of Believer in Top Circle: **PERMANENT**



Status of Believer in Bottom Circle: **TEMPORARY**

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- (30) This is the sphere of spirituality where you have the filling of the Holy Spirit.
- (31) Although Christ died for all sins at the cross you are still the unfortunate owner of an old sin nature.
- (32) Even though you are not held accountable for your sins as far as eternal life is concerned, you are held accountable for your sins as far as your temporal life is concerned.
- (33) But since all sins were judged at the cross, recovery from personal sin is possible through confession.
- (34) Note: 1 John 1:9 - If we confess our sins, he is faithful and just and will forgive us our sins and purify us from all unrighteousness.
- (35) The word for confess is ὁμολογέω, *homologeô* and is a legal term used in a court of law to express the statement of a witness under oath.
- (36) What is stated by the believer in a confessional prayer is the sin which he has committed.
- (37) *Homologeô* requires that you cite, specify, name or acknowledge the sin to God.
- (38) Following his adultery with Bathsheba, David prayed a confessional prayer to the Father in Psalm 51:4 - "Against You, and You only, have I sinned..."
- (39) Also understand that *homologeô* does not require penance, feeling sorry for your sin, reciting chants, paying indulgences, making vows to God that



you'll never do it again.

- (40) All such activity is human works.
- (41) God forgives our sins in grace. All we are required to do is admit we are guilty.
- (42) Once we confess, God forgives and restores us to the Bottom Circle.
- (43) Back in the Bottom Circle we regain spirituality and are restored to fellowship with God.
- (44) 1 John 1:9 says that we are to confess our sins.
- (45) The remainder of the verse has to do with what God does in response to our confession.
- (46) It says that God is faithful.
- (47) You remember from our study of divine essence that faithfulness is the combination of God's omnipotence and immutability.
- (48) Omnipotence says that God is all-powerful and immutability says that God never changes.
- (49) Therefore, faithfulness says that God has the power to forgive your sins and He is not going to go back on His Word to do so.
- (50) A third attribute of God's essence is mentioned next, His justice.
- (51) Justice says that God is fair. Jesus Christ died for all sins on the cross. You have accepted Him as Savior. You honored the command to confess your

sins. God in justice must forgive you of your sins.

- (52) To cleanse from all unrighteousness speaks of His forgiveness of sins which you have forgotten or, of which you are not even aware.
- (53) We call being in the Bottom Circle “spirituality” or “being in fellowship.”
- (54) It is inside the Bottom Circle that you learn the Word of God and live the Christian way of life.
- (55) Life outside the Bottom Circle we call “carnality” or “life in the Cosmic System.”
- (56) Outside the Bottom Circle is where you commit personal sins, perform acts of human good and participate in evil.
- (57) Personal sin may be classified in three categories:
  - (1) Mental Attitude Sins: jealousy, envy, pride, arrogance, fear, worry, self-pity, hatred, guilt, bitterness, revenge motivation and prejudice.
  - (2) Sins of the Tongue: maligning, judging, gossiping, slandering, fault finding, or defamation; to lie, deceive, beguile, mislead, distort, misquote, delude or perjure.
  - (3) Overt Sins: murder, stealing, cheating, adultery, fornication, drunkenness, arson, rape, drug abuse, extortion, embezzlement, fraud, plagiarism, blackmail, bribery and occult activities.

- (58) Human good is any good deed or action performed outside the Bottom Circle.
- (59) It is called human good because it was performed in the energy of the flesh and it cannot please God.
- (60) Evil is the policy of Satan as the ruler of this world by which he seeks to capture the thoughts of the human soul.
- (61) When the believer is outside the Bottom Circle he is living in the Cosmic System.
- (62) Evil is any energy-of-the-flesh activity which seeks to solve the problems of life apart from the leadership of the Word of God.
- (63) Where God promises to solve all man's problems through application of doctrine, evil seeks to circumvent that approach through political or religious action.
- (64) Examples of evil are: humanitarianism, socialism, public welfare, social action, the social gospel, religion, legalism, apostasy, communism, and pacifism.
- (65) Sin, human good and evil all take place outside the Bottom Circle.
- (66) Human good is corrected by living life inside the Bottom Circle and performing your acts of good through the enabling power of the Holy Spirit.
- (67) Evil is corrected by living life inside the Bottom

Circle and allowing God to solve problems through the power of His Word.

(68) Finally, personal sin is corrected by confession of sin which allows reentry into the Bottom Circle.

(69) We call this procedure of recovery the rebound technique.

(70) Rebound does the following things simultaneously:

- (1) Cleanses of sin
- (2) Restores to fellowship
- (3) Fills you with the Holy Spirit
- (4) Initiates reentry into the Bottom Circle
- (5) Removes from the influence of the Cosmic System

(71) One of the best biblical examples of rebound is found in the parable of the Prodigal Son - Luke 15:11-32.

(72) There are three parables in Chapter 15:

- (1) The Lost Sheep; verses 1-7
- (2) The Lost Coin; verses 8-10
- (3) The Prodigal Son; verses 11-32

(73) The word "parable" is παραβολή, *parabolê*:

παρά, *para* + βάλλω, *ballô*  
"alongside" "to throw"

(74) Thus, a parable is a fictitious narrative designed to illustrate a principle of doctrine.

(75) The first two teach salvation as is seen in verses 7 and 10.

(76) However, in the third parable, the subject changes from salvation to rebound and shows two believers experiencing periods of both spirituality and carnality.

**Luke 15:11** - Jesus continued, "There was a man who had two sons."

- (1) The first son mentioned in the parable is the Lost Sheep.
- (2) The second son in the story is the Lost Coin.
- (3) Both are now saved and are permanently inside the Top Circle.
- (4) At the beginning the first brother is outside the Bottom Circle while the second brother is inside the Bottom Circle.
- (5) At the end of the parable the situation will be the reversed.
- (6) Note that they are both sons of a father known in this verse as "a man."
- (7) The man is God the Father while they are members of His royal family.
- (8) A son is always the son of his father. This fact can never be changed. It is a permanent and everlasting condition.
- (9) Consequently, to be called "son" is to symbolize the doctrine of eternal security.
- (10) Note John 1:12 - To all who received Him, to those who believed in His name, He (God) gave the

authority to become sons of God—

Verse 13 - Children born not of natural descent, nor of human decision or a husband's will, but born of God.

(11) You cannot change your spiritual birth anymore than you can change your physical birth.

(12) See John 3:1-8 (NIV).

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(13) Being born into the family of God makes you a child of God and this means you are eternally secure in that state.

(14) Although once in the Top Circle you can't get out, personal sin causes you to exit the Bottom Circle.

(15) Once outside the Bottom Circle, the carnal believer imitates the unbeliever.

(16) 1 Corinthians 3:3 (KJV) - You are yet carnal; for whereas there is among you envying and strife and divisions, are you not carnal and walk as men?

(17) However, although he is in the Cosmic System and out of the Bottom Circle, he is still a son, still in the Top Circle, still eternally secure.

(18) CAUTION: Unfortunately, many mistakenly believe that when you sin, or when you commit certain kinds of sins, you (1) have lost your salvation, or (2) you never were saved at all.

(19) But God is immutable and does not change; He is

just and cannot be unfair; He is veracity and does not lie.

- (20) If He says you are saved by believing in Jesus Christ then you are. If He says you are His child then you are.
- (21) You have been born again into the royal family of God and He is your Father.
- (22) God cannot stop being your spiritual Father any more than your male parent can stop being your human father.
- (23) Once in the Top Circle, *always* in the Top Circle.
- (24) God is not going to change but you will through personal sin.
- (25) You decide to remove yourself from the Bottom Circle.
- (26) When you do, you reject God's plan of grace and decide for Satan's plan of evil—thus, you fall from grace, not God.
- (27) Passages which indicate an interruption in relations with God do not teach loss of salvation but loss of fellowship.
- (28) And this loss of fellowship may be restored through the grace technique of rebound - 1 John 1:9.  
(1 Corinthians 11:31)

**Luke 15:12** - The younger son said to his Father, "Father, give me my share of the estate." So He divided His property between them.

- (1) Two phrases of importance here:
  - (1) "share of the estate"
  - (2) "divided His property"
- (2) In the ancient world, parents would save money and set aside assets for their children.
- (3) When the younger brother asked for his portion of the estate, he was asking for what was already his, i.e., "my share."
- (4) The Father honored the request of his younger son but he distributed the holdings to both sons.
- (5) The spiritual application is the fact that God distributes special blessings to every believer at the moment of salvation.
- (6) Just to name a few:
  1. You have the imputation of God's righteousness.

Romans 3:22 - This righteousness from God comes through faith in Jesus Christ to all who believe.
  2. You are baptized into union with Christ.

Galatians 3:27 - All of you who were baptized into Christ have put on Christ. There is neither Jew nor Gentile, there is neither slave nor free, there is neither male nor female, we are all one in Christ.
  3. You are transformed into a new spiritual species.

2 Corinthians 5:17 - If anyone is in Christ, he is



a new spiritual species. The old things have lost their power, behold new things have come.

4. All believers are commissioned by God as royal priests.

2 Peter 2:9 - You are a chosen people, a royal priesthood, a holy nation, a people belong to God that you may declare the praises of Him Who called you out of darkness into His wonderful light.

5. All believers are possessors of eternal security.

John 1:12 - To all who received Him, to those who believed in His name, He gave the authority to become the children of God.

6. These and about 40 more assets and privileges are imputed to the believer at salvation.
7. The believer is to take these assets and utilize them to live the Christian way of life, to grow in grace and to honor Christ.
8. It is these assets which are referred to in the parable as "He divided His property."

**Luke 15:13** - "Not long after that (distribution of assets) the younger son got together all he had, set off for a distant country and there squandered his wealth in wild living."

- (1) Need I elaborate on what the "Far Country" is?

- (2) We have identified it as:
  1. Outside the Bottom Circle
  2. Carnality
  3. The rulership of the soul by the old sin nature
  4. Life in the Cosmic System
  5. Being out of fellowship
  6. Chicago
- (3) While in the “Far Country” he wasted his assets on “wild living.”
- (4) The Greek word for “wild living” is ἀσώτως, *asôtôs* and means “lacking restraint,” “unscrupulous,” “decadent.”
- (5) Although this speaks of a rather hedonistic lifestyle, it does not get down to specifics.
- (6) So let’s just say that while away in the Far Country, the younger son raised a little hell.
- (7) A word of caution: You don’t have to get into hell-raising in order to get to the Far Country.
- (8) Such sinning results in instant transfer from the Bottom Circle to the Far Country.
- (9) When you commit personal sins and fail to immediately rebound them you are guilty of taking a trip to the Far Country and wasting your assets.

**Luke 15:14** - After he had spent everything, there was a severe famine in the whole country, and he began to be in need.

- (1) Famine and need indicate that the prodigal son has ignored rebound so long that God has to get his

attention through suffering.

- (2) God always acts in grace, even when He disciplines members of His royal family.
- (3) Hebrews 12:7 - Endure hardship as discipline; God is treating you as sons. For what son is not disciplined by his father?

Verse 8 - If you are not disciplined, then you are illegitimate children (unbelievers) and not true sons.

Verse 9 - Moreover, we have all had human fathers who disciplined us and we respected them for it. How much more should we submit to the Father of our spirits and live!

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Verse 10 - Our fathers disciplined us for a little while as they thought best; but God disciplines us for our good, that we may share in His holiness (Bottom Circle).

Verse 11 - No discipline seems pleasant at the time, but, instead painful. Later on, however, it produces a harvest of righteousness and peace for those who have been trained by it.

Verse 12 - Therefore, strengthen your feeble arms and weak knees (rebound).

Verse 13 - Make level paths for your feet, so that the lame (carnal believer) may not be disabled (lack of power from the Bottom Circle) but rather healed (restored to fellowship and the filling of the Holy Spirit).

- (4) It is God's desire that we remain in the Bottom Circle.
- (5) When we sin and get out and then fail to utilize the privacy of our priesthood by confessing a rebound prayer, God begins divine discipline.
- (6) Divine discipline comes in three categories:
  - (1) Warning
  - (2) Intensified
  - (3) Dying
- (7) The prodigal was warned when he lost his wealth; the discipline was intensified when he endured the famine.
- (8) He will eventually rebound and halt his premature removal from history by the justice of God.

**Luke 15:15** - So he went and hired himself out to a citizen of that country, who sent him to his fields to feed pigs.

- (1) Please understand that this is a story being told by our Lord Who is a Jew, to Jews, about Jews.
- (2) The Jews considered themselves the aristocrats of the ancient world and rightly so.
- (3) To go to a Far Country means some nation other than Israel.
- (4) To get into such dire straits so as to be lowered to working for a Gentile (Goy) indicates that this Jew was at the end of his rope.
- (5) And if that were not enough of an insult, his Gentile boss assigns him pig duty.

- (6) Pigs were detested in Israel. They are classified as an unclean animal in Deuteronomy 14:8; they were not to be used in any of the sacrifices according to Isaiah 66:3 and they were historically the property of Gentiles.
- (7) But hunger will force a man to do things he would otherwise consider loathsome.

**Luke 15:16** - He longed to fill his stomach with the pods that the pigs were eating, but no one gave him anything.

- (1) The word “longed” in the Greek is ἐπιθυμέω, *epithumeō* and means to desire.
- (2) Grammatically, the word is imperfect/active/indicative and indicates continuous action.
- (3) This man was craving food, food of any kind or description.
- (4) In the South, varying the pronunciation of certain words can give them different meanings.
- (5) For example: H-U-N-G-R-Y is pronounced HUN-gree when one is experiencing the normal pangs of appetite around the time of a regular meal.
- (6) But when you have been days without any meaningful food and are completely famished, the pronunciation is HAWN-gree.
- (7) In the Gentile’s pigsty, the prodigal son was the latter.
- (8) The sad thing is that this son is still a son. And in the spiritual application, he has available to him all the assets his father issued him at salvation.

- (9) The problem is that there are two categories of assets:
  - (1) Top Circle assets which are constant and permanent regardless of whether the believer is in or out of fellowship.
  - (2) Bottom Circle assets which become dormant once the believer commits personal sin.
- (10) Top Circle assets include the fact that once he is a son he is always a son; he is always a royal priest; and he still has the righteousness of God.
- (11) But the assets of the Bottom Circle depend upon the filling of the Holy Spirit.
- (12) Although this power is available to the prodigal, through negative volition he is unable to utilize it.
- (13) God stands ready to bless us and to guide us onward and upward in His plan.
- (14) But He can only do so when we are willing participants in this effort.
- (15) Rebound shows a willingness to submit to the authority of the Father's plan under the enabling power of the Holy Spirit.
- (16) Refusal to do so eventually results in the believer being in a worse state than an unbeliever.
- (17) This son of royalty has sunk so low that his boss thinks more of his pigs than he does of him.
- (18) Consequently, although he desires to do so, the

prodigal is not even allowed to eat the slop that his boss prepared for the pigs.

- (19) Please note that the hard and miserable time this son is having is not imposed upon him by God.
- (20) His plight is the direct result of his own refusal to rebound and return to fellowship.
- (21) He is personally responsible for his predicament.
- (22) He has made a series of poor decisions from a position of weakness—what we will call the Law of Volitional Responsibility.
- (23) God stands ready to welcome the son back, but only on His terms: confession of sin, i.e., rebound.

**Luke 15:17** - When he came to his senses he said, "How many of my father's hired servants have food to spare and here I am starving to death!"

- (1) Here we see the prodigal's first step in making a recovery; he recognizes the fact that he has been wrong.
- (2) One of the major problems in life is facing the fact that you are wrong.
- (3) The longer you fail to deal with this fact, the harder it becomes to admit it.
- (4) Never put off rebound. Do it daily and do it often.
- (5) There is nothing wrong with admitting you are wrong.

- (6) Unfortunately, many believe that in order to be saved you must live a life of sinless perfection.
- (7) If you are Miss Lily White or Mr. Simon Pure long enough then God will allow you to go heaven when you die.
- (8) To admit to sinning on a regular basis means you have to start all over with the good-guy act.
- (9) This was the problem with the Pharisees and Jesus Christ is addressing their problem with this parable.
- (10) The Pharisees were strict observers of the Law and felt because of that they were acceptable to God.
- (11) Christ has been seen evangelizing sinners, i.e., those whom the Pharisees believed were not as good at keeping the Law as they were.
- (12) Christ is demonstrating that salvation is not based on how successfully you keep or don't keep the Law.
- (13) Salvation is based on whether or not you accept Jesus Christ as Savior.
- (14) The prodigal represents the sinner gone astray and knows it; the elder brother represents the sinner who has false confidence through self-righteousness and doesn't know it.
- (15) The prodigal stops being a loser in verse 17 and becomes a winner. He stops blaming others for his condition.
- (16) He quits sulking, feeling sorry for himself, blaming



God or accusing others.

- (17) He comes to himself, that is, he orients to his condition through the recall of doctrine, which he knows.
- (18) He knows he is still a son because he speaks of "his father's hired servants."
- (19) He then rationalizes that if this Gentile pig farmer will allow him to be a servant, surely his father would consider such a position for him.
- (20) But what is the process and procedure for making restitution with his father? It is confession of sins made to the father.

**Luke 15:18** - "I will set out and go back to my father and say to him, 'Father, I have sinned against heaven and against You.'"

- (1) At the instant this thought passed through his mind he was back in fellowship, forgiven of his sins and filled with the Holy Spirit.
- (2) Remember 1 John 1:9 - If we confess our sins, He (God the Father) is faithful and just to forgive us our sins and purify us from all unrighteousness.
- (3) He said, "Father, I have sinned against heaven and before You."
- (4) This is a confession which is almost verbatim what David prayed in Psalm 51:4 - "Against You and You only have I sinned."
- (5) David was guilty of the rape of Bathsheba and the murder of her husband Uriah.

- (6) We know from 2 Samuel 12:13 that the prophet Nathan immediately responded to David, "The Lord has taken away your sin."
- (7) The younger brother has the repentant mental attitude necessary for rebound recovery.
- (8) He has decided that he was wrong and makes arrangements to make restitution to his father.
- (9) For us the only restitution which we can offer is simply to confess our sins in a rebound prayer to God.
- (10) We have been emphasizing 1 John 1:9 but there are other passages which communicate the same idea:

Nehemiah 1:6 - "I confess the sins we Israelites, including myself and my father's house, have committed against you."

Psalm 32:5 - I said, "I will confess my transgressions to the Lord"—and you forgave the guilt of my sin.

Psalm 38:18 - I confess my iniquity...

Psalm 51:4 - Against You and You only have I sinned...

Proverbs 28:13 - ... whoever confesses and renounces (his sins) finds mercy.

Daniel 9:4 - I prayed to the Lord my God and confessed:

Verse 5 - "We have sinned and done wrong ..."

Verse 7 - "...we are covered with shame...  
because of our unfaithfulness to You."

Verse 8 - "O Lord, we ... are covered with  
shame because we have sinned against You."

Verse 9 - "... we have rebelled against Him."

Verse 10 - "We have not obeyed the Lord our  
God or kept the laws He gave us..."

Verse 11 - "...we have sinned against You."

Verse 13 - "...we have not sought the favor of  
the Lord our God by turning from our sins  
(rebound) and giving attention to Your truth  
(GAP)."

Verse 14 - "... we have not obeyed Him."

Verse 15 - "...we have sinned, we have done  
wrong."

Verse 18 - "We do not make requests of You  
because we are righteous, but because of  
Your great mercy."

1 Corinthians 11:31 - If we judged ourselves,  
we would not come under judgment.

- (11) Note that in none of these passages was there a requirement for us to feel sorry for our sins in order for them to be forgiven.
- (12) No penance is required for restoration to fellowship.

(13) Penance requires that you make some sacrifice, pay indulgences or engage in self-abasement in order for God to forgive you.

(14) The prodigal was confused on this issue as well.

**Luke 15:19** - "I am no more worthy to be called your son: make me like one of your hired servants."

- (1) The younger brother is absolutely right; he is not worthy to be called a son.
- (2) But he is! Always has been; always will be.
- (3) Consequently, it is impossible for his father to make him a servant.
- (4) Once an adult son returns home from the Far Country, the father is always willing to welcome him home—as a son.
- (5) The prodigal is assuming that the father will accept him back if he presents himself in a state of remorse.
- (6) Remorse: (*Webster's Ninth New Collegiate Dictionary*) Insistent self-reproach and anguish for past wrongs and whose consequences cannot be remedied.  
  
(*Webster's New Collegiate Dictionary, 2d ed.*) Insistent self-reproach and suffering for consequences that cannot be escaped.
- (7) The son's approach was to exhibit a willingness to be demoted to a hired hand.
- (8) The father was not of a mind to oblige.

- (9) But even if he had, the prodigal would still have been a son, not a servant.

**Luke 15:20** - So he got up and went to his father. But while he was still a long way off, his father saw him and was filled with compassion for him; he ran to his son, threw his arms around him and kissed him.

- (1) Here we see the response of the father to the son's confession.
- (2) This verse amplifies several of God's divine attributes.
- (3) Please note that the son has not verbally confessed in the presence of his father.
- (4) Yet the father is seen running to meet his son.
- (5) The attribute illustrated here is omniscience; God the Father knows our confession when it is nothing more than a mental prayer.
- (6) Our mental rebound is all that is necessary; the prayer does not have to be verbalized.
- (7) The prodigal's father is said to throw his arms around the young man and to repeatedly kiss him.
- (8) This is a picture of God's love and compassion for the repentant believer.
- (9) His forgiveness is an expression of divine righteousness and justice.
- (10) The fact he does forgive the son is a demonstration of God's faithfulness: omnipotence and immutability

working together to keep His promises.

- (11) The fact that the Greek says the father repeatedly kissed the son is a sign of God's never-ending desire to love and bless his children.
- (12) Regardless of any preconceived opinions you may have about God, this is one thing you should know: God has an eternal desire to bless those who belong to him.

**Luke 15:21** - The son said to him, "Father, I have sinned against heaven and against you. I am no longer worthy to be called your son."

- (1) The son verbalizes a confession which is required and then adds a statement of remorse which is not.
- (2) His original intent was to also volunteer to be made a hired hand on his father's estate.
- (3) However, he was unable to get the third paragraph out before the father interrupted him.
- (4) After the comment, "I am no longer worthy to be called your son," the father interrupts with verse 22.

**Luke 15:22** - But the father said to his servants, "Quick! Bring the best robe and put it on him. Put a ring on his finger and sandals on his feet."

**Luke 15:23** - "Bring the grain fed calf and kill it. Let's have a feast and celebrate."

- (1) Restoration to the Bottom Circle is portrayed in several ways in this passage.

- a. The best robe refers to experiential righteousness acquired through the filling of the Holy Spirit and His enabling power.
- b. The ring is a signet ring allowing the son to draw freely from his father's account.
- c. It illustrates the various assets available to the believer in the Bottom Circle.

(2) These assets include the following:

- a. You are your own personal priest (1 Peter 2:9).
- b. You have the guarantee of all the necessities of life (Matthew 6:31-33).
- c. You are provided the ability to understand the Bible (John 14:26).
- d. You have been delegated the omnipotence of God to live the Christian way of life (1 Corinthians 2:5).

(3) Note this passage from 1 Corinthians 2:

Verse 4 - (CTL) Both my doctrine and my preaching were not in persuasive words of wisdom (human philosophy) but in the demonstration of the Holy Spirit and of power (*δύναμις, dunamis*).

Verse 5 - That your faith should not be in the wisdom of men (cosmic thinking) but in the sphere of the power (*dunamis*) of God (Bottom Circle).

- a. In the Church Age, God has delegated to every believer certain assets, which can only be uti-

lized by the enabling power of the Holy Spirit.

- b. Utilization of the assets results in one living the Christian way of life.
- c. The phrase in verse 5 translated in your NIV Bibles, “in the power of God” looks like this in the Greek:

*ἐν, en* plus the locative of sphere from the noun

*dunamis* plus the genitive of description from proper noun, *Θεός, Theos*.

- d. The locative case indicates the sphere of influence in which an action takes place.
- e. Technically this phrase should be translated, “in the sphere of the power of God.”
- f. We have conveniently pictured that sphere of power as the Bottom Circle.

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- g. This is not a make-believe sphere of power. It exists in your soul and is operational whenever you are filled by the Holy Spirit.
- h. We may refer to this sphere of power by several different vocabulary terms:
  - 1. Bottom Circle
  - 2. Divine Power System
  - 3. Operational Divine Dynasphere
  - 4. Being in Fellowship
  - 5. Filling of the Holy Spirit



- i. But whatever you call it remember, it is the place where you as a believer are empowered by God to live the Christian way of life.
- (6) The sandals represent the concept of service.
- (7) Once you are in the power system and begin to utilize your assets you then start to apply what you know to life and circumstances.
- (8) Such application is called divine good and divine good is considered by God to be Christian service.
- (9) Principle: Any application of doctrine to life is considered by God to be service to Him.
- (10) God wants you to make good decisions and to do so as a way of life.
- (11) Many times the Christian way of life is spoken of in the Bible as walking.
- (12) For example:  
  
Romans 6:4 - Walk in newness of life.  
Romans 8:4 - We do not walk according to the flesh but according to the Holy Spirit.
- (13) The Greek word for "walk" is περιπατέω, *peripateō* and refers to the conduct of one's life. Signifies the whole realm of activities in an individual's life.
- (14) Galatians 5:25 - Since we live by the Holy Spirit let us keep in step with the Spirit.
- (15) The word for "keep in step": is στοιχέω, *stoicheō* and is a military term. It means to march under

a system of authority or under a principle of discipline. It always means to advance.

- (16) The English word for walking is “to advance by steps.”
- (17) Obviously the Christian way of life is to be lived one day at a time, one step at a time.
- (18) We are to advance under a system of discipline and authority.
- (19) The system is the Bottom Circle, the authority is the Word of God and the discipline is provided by the Holy Spirit.
- (20) Consequently the sandals in Luke 15:22 refers to provisions for service in the Bottom Circle.
- (21) The fatted calf is really a grain-fed calf. It illustrates fellowship between the son and the father.
- (22) Grain-fed calves were reserved for the highest social occasions.
- (23) The only sphere of fellowship for the believer is inside the Bottom Circle.
- (24) And the cuisine over which the believer and the Father feast is the Word of God.
- (25) Doctrine, like food, must be digested into the soul.
- (26) Such a process takes place at Bible class where the pastor serves the meal, the Holy Spirit feeds it to you and, following your positive volition, it is metabolized into your soul.

- (27) Spiritual growth is therefore the result of fellowship with God in the Bottom Circle.
- (28) The feast is the inculcation of spiritual food and the celebration is the blessings and prosperity which result.
- (29) 1 Corinthians 2:9 - Eye has not seen nor has ear heard, neither has there entered into the minds of men the things which God has prepared for those who love Him.
- (30) Ephesians 3:20 - He has done exceedingly abundantly beyond all we could ever ask or think according to His power that is at work in us.
- (31) Matthew 22:29 - "You are in error not knowing the Scriptures or the power of God."

**Luke 15:24** - "For this son of mine was dead and is alive again; he was lost and is found." So they began to celebrate.

- (1) Note the father still refers to the prodigal as his son even though in context he says he was dead and lost.
- (2) This obviously does not refer to loss of salvation but rather loss of fellowship, loss of power and loss of blessing.
- (3) Too often, Bible teachers allow their imagination to run away with them as they analyze Scripture.
- (4) One must view a passage in its context and then consider the fact that there are seven different kinds of death in Scripture.

(5) Doctrine of Deaths

1. **PHYSICAL DEATH:** For the believer it is the separation of the human soul and spirit from the body. The soul and spirit enter into the presence of the Lord while the body goes back to the dust of the earth. (1 Corinthians 5:1-8)
2. **SPIRITUAL DEATH:** The status of the human being at birth where he is physically alive but spiritually dead. Because of the old sin nature and the imputation of Adam's original sin to it, man is born with an impassable barrier between him and God. This is spiritual death. (Romans 5:12; 6:23)
3. **SECOND DEATH:** This is the result of the Last Judgment where the unbeliever is separated from God for all eternity. Unbelievers and fallen angels are all cast into the lake of fire. (Matthew 25:41; Revelation 20:11-15)
4. **POSITIONAL DEATH:** This is part of the baptism of the Holy Spirit where at salvation we are identified with Christ in His spiritual and physical death and burial. Positional death breaks the power of the old sin nature as the ruler of your life. (Romans 6:1-14)

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5. **OPERATIONAL DEATH:** The production of human good rather than divine good. All action outside the Bottom Circle is just as if no action was taken at all. Divine good must be performed under the motivation and the enabling power of the Holy Spirit. (James 2:26)

6. TEMPORAL DEATH: This is the status of the believer out of the Bottom Circle because of unconfessed sin: carnality; Far Country; Cosmic System.  
(Romans 8:6,13; James 1:15; Luke 15:24)
7. SEXUAL DEATH: This is the inability to procreate. Mentioned of Abraham in Romans 4:17-21 and Hebrews 11:11-12 (Genesis 17:17).
- (6) Therefore when verse 24 says, “For this son of mine was dead,” of what death does it speak? No 6: Temporal Death.
- (7) The father continues and says, “... and is alive again.” This is a confirmation that the prodigal is now back in fellowship and has regained the availability of his divine assets in the Bottom Circle.
- (8) “He was lost” is ἀπόλλυμι, *apollumi* and means “to be ruined” or “to be destroyed.”
- (9) While away in the Far Country—i.e., outside the Bottom Circle—the son was without power and was unable to produce divine good.
- (10) No production in the Christian way of life means no blessings or rewards.
- (11) Being out of fellowship means he was lost as far as divine blessings through fellowship is concerned.
- (12) Once back in the power system, God considers him to be found.
- (13) Consequently, God celebrates. It is His desire to bless us. He can’t do that when we are voluntarily

lost in the Cosmic System.

- (14) To celebrate means for the believer an inner peace, true happiness and spiritual stability.
- (15) Grace provides this kind of mental attitude where works do not. (See Philippians 4:6-7)

**Luke 15:25** - Meanwhile, the older son was in the field. When he came near the house, he heard music and dancing.

**Luke 15:26** - So he called one of the servants and asked him what was going on.

**Luke 15:27** - "Your brother has come," he replied, "And your father has killed the grain-fed calf because he has him back safe and sound."

- (1) Let's go back to the first two verses of this chapter:

Luke 15:1 - "Now the tax collectors and 'sinners' were all gathering around to hear Him.

Verse 2 - But the Pharisees and the scribes muttered, "This Man welcomes sinners and eats with them."

- (2) A Brief Look at the Pharisees
  - a. A highly influential group of Jews who formed a religious party in the time of our Lord.
  - b. They were very legalistic, paying attention to the most minute details of the Law.
  - c. Keeping the rules of the Law was regarded as necessary to enter heaven.

- d. Those who kept the Law were good and pleased God while those who did not were evil and did not.
- e. When circumstances arose which required one to violate the written Law, the Pharisees would issue an interpretation which allowed one to circumvent the Law.
- f. Example: Travel on the Sabbath was limited to no more than 2,000 cubits away from one's official residence. This amounted to a little more than a half mile. Prosperous Jews would have servants carry some of their possessions and food and place them along the road every half-mile. This was done of course before the Sabbath. When the Sabbath arrived the Jew would go from station to station and declare it his official residence for the moment and then carry on the journey.
- g. With their over emphasis on keeping the Law they developed a very narrow and rigid formalism.
- h. But when situations occurred which prevented them from keeping the Law, rather than admit that it could not be kept, they circumvented it.
- i. This, of course, is hypocrisy, as our Lord observed in Matthew 23:1-33 (NIV).
- j. The Pharisees took God's commands seriously but their fulfillment became the means of salvation rather than the means of *revealing* the way of salvation.

- k. The Pharisees were enraged over our Lord's working of miracles on the Sabbath and plotted to kill Him. (Matthew 12:14; Mark 3:6; Luke 6:11)
  - l. Rather than being led by the Law to the Messiah they were blinded by it and sought to kill Him.
- (3) This parable is being spoken in the presence of the scribes and Pharisees.
- (4) The attitude of the elder brother is a message by our Lord to the scribes and Pharisees.
- (5) They are listening to His parable and have seen how a believer can get out of fellowship.

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- (6) They have assumed he has lost his salvation or never had it in the first place.
- (7) But they see him confess his sins, come back to his father's estate and be welcomed by the father as a son.
- (8) They had most likely condemned the prodigal as being an unbeliever because he had failed to consistently produce good works.
- (9) They were secretly admiring the elder brother for continuing in his duties on the father's estate.
- (10) They are shocked to see the prodigal welcomed back as a son and then offered the red-carpet treatment.
- (11) Our Lord dedicates the following verses to these legalistic, holier-than-thou hypocrites.



- (12) The elder brother is a believer who possessed the same mental attitude as the unbelieving Pharisees.
- (13) The elder brother is upset that he has never had a party thrown for him, but he is invited to attend.
- (14) The Pharisees had just been told by our Lord that they would be thrown out of the party if they tried to attend.
- (15) Matthew 22:1-14; Matthew 25:1-13; Revelation 19:7-9
- (16) The elder brother although out of fellowship is free to go to the party.
- (17) The Pharisees, convinced they are welcome to attend, are informed they will be kicked out, namely in the baptism of fire for the Jews.
- (18) Verse 25 begins with the postpositive explanatory conjunction *δέ*, *de* which is presented to introduce a new character to the parable.
- (19) That new character is the elder brother.
- (20) Upon approaching the house following his day in the fields, he hears the sounds of music and dancing.
- (21) In verse 26 he calls to one of the domestic servants to find out what is going on.
- (22) The domestic's response in verse 27 provides information to which the elder brother reacts and enters the Cosmic System.
- (23) "Your brother has come and your father has killed

the grain-fed calf because he has him back safe and sound.”

- (24) Here the elder brother should have rejoiced over the news and run into the house to join in the fun.
- (25) However, he instead enters the Cosmic System.

Ephesians 4:25 - Therefore, having laid aside the lie, each one of you speak the truth with his fellow believers because we are members one of another.

Verse 26 - Although you may become angry, in spite of that, stop your sinning. The sun must never set on your angry mood.

Verse 27 - And stop giving opportunity to the Devil.

1. It is possible to react to unfairness. Such immediate reaction is normal.
2. However, if this natural reaction leads to the retaliation or revenge motivation, then it is a sin.
3. Never allow your reaction to allow you to decline to vindictiveness, anger, jealousy, or bitterness.
4. Uncontrolled anger stirs up strife, discord, stifles compassion and hinders prayer.

The sin nature has a trend either toward self-righteous asceticism and legalism or toward lasciviousness, lawlessness and antinomianism. Unchecked legalism results in moral degeneracy. Unchecked lasciviousness or antinomianism result in immoral degeneracy.

Self-righteousness: Isaiah 64:6 - All of us have become like one who is unclean, and all our righteous acts are like filthy rags.

Asceticism or Legalism: Hebrews 6:1 - Therefore, leaving behind [graduating from] the elementary teachings about Christ [basic doctrines of hypostatic union, Christology, soteriology], let us advance to maturity [execution of protocol plan, manufacture of invisible hero, glorification of God] , not laying again the foundation [doctrines of salvation and spirituality] of repentance away from dead works, and of faith toward God, ...

Dead works come from the area of strength of the old sin nature. When under the control of the sin nature, all the works you produce are dead and unrewardable. This is moral degeneracy:

1 Corinthians 3:11 - No man can lay any other (*ἄλλος, allos vs. ἕτερος, heteros*) foundation than the one already laid, which is Jesus Christ.

Verse 13 - If any man builds on this foundation using gold, silver and precious stones (divine good produced under the enabling power of the Holy Spirit and the application of Bible doctrine), wood, hay or stubble (human good produced under the borrowed power of the Cosmic System and the application of human view point),....

**Luke 15:28** - The older brother became angry and refused to go in. So his father went out and pleaded with him.

- (1) Anger is a sin and places you outside the Bottom Circle and into the Cosmic System.  
(Ephesians 4:26, 31; Colossians 3:8)

- (2) When we sin and break fellowship with God, He instantly seeks to restore us. Revelation 3:

Verse 20 - "Here I am! I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and eat with him, and he with me."

- (3) The father pleading with the elder brother is symbolic of His knocking in Revelation 3:20.
- (4) This father has two sons and naturally, they both have old sin natures.

BAS-16

- (5) Notice how their old sin natures express themselves in different ways.
- (6) The prodigal was susceptible to the weaknesses of his old sin nature and became involved in lascivious overt sins. (Mark 7:14-23)
- (7) The elder brother was susceptible to the strengths of his old sin nature and became involved in mental attitude sins and sins of the tongue. (James 3)
- (8) The threefold essence of the old sin nature:  
*See illustration on following page.*
- a. The area of weakness produces personal sins and eventuates in evil in the form of immoral degeneration. (Romans 1:18-32)
  - b. The area of strength produces human good, resulting in moral degeneracy. (Isaiah 64:6; Romans 8:8)

- c. The lust pattern motivates sin and evil, lasciviousness and asceticism, moral and immoral degeneration. (Romans 7:7; Ephesians 2:3)



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## Lust

- (1) The Greek word for “lust” is ἐπιθυμία, *epithumia* and means to have a strong desire for something.
- (2) Many passages warn about the lust pattern of the old sin nature:

Romans 6:12 - Do not let sin reign in your mortal body so that you obey its evil desires (*epithumia*: lust pattern).

Romans 13:14 - Clothe yourselves with the Lord Jesus Christ and do not think about how to gratify the desires (*epithumia*) of your sinful nature.

Galatians 5:16 - Live by the Spirit (Christian way of life engineered by the enabling power of the Holy Spirit inside the divine power system) and you will not gratify the desires (*epithumia*) of your sinful nature.

Verse 17 - For the sinful nature desires what is contrary to the Holy Spirit and the Holy Spirit what is contrary to the sin nature. They are in constant warfare with each other so that you do not do what you want.

James 1:13 - When tempted, no one should say, “God is tempting me.” For God cannot be tempted by evil, nor does He tempt anyone.

Verse 14 - But each one is tempted when, by his own evil desires (*epithumia*), he is dragged away and enticed.

Verse 15 - Then, after desire (*epithumia*) has

conceived, it gives birth to sin; and sin, when it is full-grown, gives birth to death (Temporal Death (#6); or Cosmic Death).

- (3) Although all believers have a lust pattern, they are susceptible to different kinds of manifestations.
- (4) What type of lust you are enticed by is related to the strengths and weaknesses of your old sin nature.
- (5) If your weakness is the strength of your old sin nature, then you will build a pseudo self-esteem.
- (6) Growth in grace through the teaching ministries of the Holy Spirit will develop in the believer's soul spiritual self-esteem.
- (7) Without spiritual self-esteem built on knowledge of doctrine, the believer will develop an inferiority complex.
- (8) The lust pattern feeds off inferiority and seeks to promote self at the expense of others.
- (9) One of the motivations of the lust pattern is expediency.
- (10) Expediency: Motivated by self-interest; concern for what is immediately advantageous without regard to ethics or principles; motivated by personal advantage rather than by what is right.
- (11) The Lust Pattern has six general areas of function:
  1. Power Lust: The desire to hold influence, authority and control over others. Those with power lust may or may not be in positions of

power. If they are they are tyrants. If they are not they become crusaders for some ideology or cause.

2. **Approbation Lust:** The desire to receive approval, commendation and praise from others.
3. **Hedonism Lust:** Hedonism is the desire to seek pleasure as the sole motivation in life. A frantic search for happiness based on the gratification of this lust for pleasure.
  - a. Sex and related areas such as voyeurism and pornography.
  - b. Abuse of alcohol for the purpose of achieving a state of euphoria rather than relaxation; drunkenness.
  - c. Drug abuse; utilization of narcotics for the purpose of achieving a state of euphoria, rather than for medicinal purposes.
4. **Murder Lust:** The ultimate problem-solving device of the Devil's world. The desire to remove those whom you dislike from history. Murderers enjoy what they are doing; they are not sick. Murder is a sin; it is not an illness. (Proverbs 1:10-16)
5. **Anger Lust:** The desire to hurt others for whom you have hatred. Anger unchecked immediately leads to other sins. Its tendency is to gravitate toward hatred. When in anger lust, your desire is to hurt, be cruel or even torture anyone who causes you a problem. The target can just as easily be a family member as it can be a stranger.



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- (12) Where the prodigal was involved in lasciviousness and overt sin, the elder brother was involved in asceticism and mental attitude sins.
- (13) Where the prodigal was involved in immoral degeneracy, the elder brother was involved in moral degeneracy.

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6. Monetary Lust: Having money and making money is legitimate. The biblical system of economy is private enterprise. (Note, by the sweat of your brow shall you eat bread; thou shall not steal; thou shall not covet anything that belongs to your neighbor.)

Marxism teaches that people do not have the right to wealth; all wealth belongs to the state. Man is to receive according to his needs and to produce according to his abilities. Promotes redistribution of wealth. (Congressional assumption that tax money belongs to the government.)

God blesses some people with money. If he didn't, churches, for example, could not exist to teach Bible doctrine.

1 Timothy 6:10 - For the love of money is the root of all kinds of evil and some by lusting for it have wandered away from doctrine and inflicted themselves with many griefs.

Hebrews 13:5 - Let your life be free from the

love of money and be content with what you have. For He (God) has said, "I will never leave you nor will I ever forsake you."

- (14) While we are on the subject of money, let's clear up something right here. The Bible does not require of the believer a tithe, i.e., 10% of your income. Tithing was a system of income tax for Israel. It was a requirement found under the Law. To be precise, Israel was required to pay two annual tithes, i.e. 20% of their income; 10% for the national treasury and another 10% to support the Levitical priesthood. Those portions of the Law not restated in the New Testament are not commanded of the New Testament believer. The New Testament guideline for giving is found in 2 Corinthians 9:

Verse 7 - Each believer should give according as he has determined in his own soul; not from pressure tactics or under emotion, for God loves the grace-oriented giver.

- (15) This means the individual is left to decide for himself what he gives to the church or charity. It may be 1%, 10%, 20%, 36.025%, 0%—whatever you determine in your own soul.
- (16) Principle: If you give in order to impress God, or to make up for some sin, or because the church requires you to kick in a certain amount, this is not grace giving. The motivation is not from the filling of the Holy Spirit; it is not motivated from a desire to give based on doctrine in your soul. It must therefore be classified as human good: wood, hay, and stubble.

## Summary

- (1) The believer is a walking time bomb. The only difference is that he may go off any second or he may wait awhile, say 15 minutes.
- (2) He is much like a grenade. When the pin is pulled on a grenade, its thick metallic skin is fragmented by the explosion and thus breaks into many parts.
- (3) The believer who chooses to sin pulls the pin on the grenade with his negative volition.
- (4) What results is the old sin nature ruling the life.
- (5) This breaks the believer into many parts:
  1. He is still a believer with all the divine operating assets imputed at salvation.
  2. But now he is imitating the unbeliever in either legalism or licentiousness.
  3. He now functions within the cosmic system and thus becomes involved in many areas of sin, human good and evil.
- (6) The old sin nature includes:
  1. An area of strength which produces: (a) human good and (b) evil. This production is in reality pseudo Christian-service activism.
  2. The area of weakness produces personal sins in three categories: (a) mental attitude; (b) verbal; and (c) overt.

3. Two trends: (a) Toward self-righteous arrogance, legalism and asceticism and (b) toward lasciviousness or antinomianism.
- (7) When life in the Cosmic System is prolonged then one of the following occurs:
1. Legalism results in moral degeneracy, or
  2. Lasciviousness results in immoral degeneracy.
- (8) The only thing which can counteract the certainty of one of these is the inculcation of biblical truth into the soul.
1. Romans 12:2 - Stop being molded to this age but be transformed by the renovation of your thought in order that you might prove what the will of God is, namely, the good (life in the divine power system) the well-pleasing (advance to spiritual maturity) and the complete (reception of divine blessings).
  2. Colossians 1:9 - Since the day we heard about you we have not stopped praying for you and asking in order that you might be filled with the knowledge of His will by means of all wisdom and spiritual understanding.

Verse 10 - ...that you conduct yourselves worthy of the Lord, seeking to please Him in every way, bearing fruit by every good work, always making progress in the sphere of the knowledge that comes from the source of God.

Verse 11 - ...that you might be constantly made strong, by means of the enabling power of His sovereign power ...

- (9) No one sins apart from personal volitional choice.
- (10) Therefore, the source of sin is not the old sin nature but rather, personal volition.
- (11) Denial of this principle means you do not take the responsibility for your own decisions.
- (12) This in turn results in a failure to rebound, blaming others for your mistakes and failing to grow spiritually.
- (13) The old sin nature is the source of temptation through its lust pattern.
- (14) However, the source of sin rests entirely upon your own personal volition.
- (15) Once you sin you grant control of your soul and your thinking to the old sin nature.
- (16) When this occurs a dictatorship is set up in your soul, which grants tacit approval of almost all temptations beyond that point.
- (17) The Holy Spirit is strictly limited to attempts at inspiring rebound adjustment.
- (18) This battle for control of your soul is an ongoing, 24-hour-a-day struggle.

Galatians 5:17 - The sinful nature desires (lusts) what is contrary to the Holy Spirit, and the Holy Spirit desires what is contrary to the sin nature. They are at constant warfare with each other so that you do not do what you want.

- (19) It should be noted that the believer after salvation is under two categories of self-determination:
1. Sins of awareness. Here a temptation from the old sin nature is recognized as such but you decide to commit the sin anyway.
  2. Sins of Ignorance. Here a temptation from the old sin nature goes unrecognized, but since you want to do what is suggested, you give consent.
- (20) You are held responsible for both categories, consequently it should be noted that ignorance of sin is no excuse.
- (21) If ignorance were an excuse then you would be advised not to learn doctrine. Ignorance is bliss.
- (22) However, the Bible is replete with commands to learn doctrine. Therefore, once you learn something is a sin, you are to utilize doctrine to resist it. (2 Timothy 2:15; Matthew 22:29; 2 Peter 3:18)
- (23) From this we see that personal sin and the production of human good and evil is the fragmentation of the believer resulting in cosmic living.
- (24) The direction the fragmentation takes is determined by the trend of your old sin nature.
- (25) The trend toward asceticism is called legalism. Unchecked this leads to moral degeneracy.
- (26) The trend toward lasciviousness is called antinomianism.

- (27) Believers who are controlled by opposing trends often come into conflict with each other.
1. The legalist is shocked at the sins of the lascivious and makes the claim that no one can do those things and be saved.
  2. The lascivious is shocked at the legalist and regards him to be a holier-than-thou prig.
- (28) How believers can act this way is simple to understand when you are familiar with the old sin nature, its strength, its weakness, its trends and its lust patterns.
- (29) Finally it should be noted that there are two classifications of sin: (a) pre-salvation sin; and (b) post-salvation sin.
- (30) Pre-salvation sin is cancelled at the moment of faith alone in Christ alone.
- 1 John 2:2 - (Christ) is the atoning sacrifice for our sins, and not only for ours but also for the sins of the entire world.
- (31) Post-salvation sin is removed through the rebound technique. (1 John 1:9)
- (32) Power to resist sin is found in knowledge of the Word of God.

Colossians 3:8 - You must rid yourselves of all such things as these: anger, rage, malice, slander, and filthy language.

Verse 9 - Do not lie to each other, since you have

taken off your old self with its practices.

Verse 10 - and have put on the new self which is being renewed in knowledge in the image of its Creator.

- (33) By “refusing to go in,” the elder brother checks into a mental attitude of prolonged carnality.
- (34) He refuses to rebound thus interlocking with other mental attitude sins, leading to sins of the tongue and overt sins.
- (35) The word for “refused” is *θέλω*, *thelô* and is an imperfect/active/indicative showing that he inflexibly refused to join the party, i.e., rebound.
- (36) The father who was previously concerned about the younger son’s carnality is now likewise concerned about the carnality of his older son.
- (37) The overt sins of the younger are no greater or worse than the mental attitude sins of the older.
- (38) The prodigal falls victim to the weakness of his old sin nature where the elder brother becomes a casualty to the strength of his old sin nature.
- (39) In the opening verses of chapter 15, our Lord is dealing with the immorality and evil of sinners and taxpayers.
- (40) The self-righteous Pharisees object to such fraternization in verse 2.
- (41) Christ demonstrates His displeasure with the moral arrogance of the Pharisees who were guilty of judging and legalism by telling this parable.



- (42) He is pleased with those who were involved in immorality and evil but who have come to Him for forgiveness.
- (43) Instead of rebound recovery, the elder brother launches off on a whining, mewling, whimpering discourse about how unfair and unjust it all is.

**Luke 15:29** - But he answered his father, "Look! All these years I've been slaving for you and never disobeyed your orders. Yet you never gave me even a young goat so I could celebrate with my friends."

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- (1) The verse begins with the post-positive adversative conjunction *de*, translated "but".
- (2) Rather than respond to the father's invitation to rebound, the elder brother decides to argue the point.
- (3) Here we see the expression of the mental attitude which habitually develops in those who believe in spirituality by works.
- (4) Those who believe that their good works are impressive to God always expect God to do things for them as payment for services rendered.
- (5) "Look at all I've done for You, God; I'm much better than these nonworking types."
- (6) Such an approach is reminiscent of our Lord's chastisement of the self-righteous Pharisee in Luke 18:9-14 [NIV].

- (7) New believers must learn early that God's plan is based on the principle of grace: The Trinity does the work, you reap the benefits.
- (8) In Phase I salvation, Jesus Christ does all the work on the cross; your benefit is eternal life by faith alone in Christ alone.
- (9) In Phase II Christian way of life, the Holy Spirit does all the work inside the Bottom Circle and you benefit through spiritual growth.
- (10) In Phase III eternity, God does all the work and you benefit forever.
- (11) Divine good is never produced through the energy of the flesh.
- (12) Those who seek to impress God with their own "good works" fool only themselves and mistakenly expect God to bless them as payment for their thoughtful service.
- (13) This is the "After-All-I-Have-Done-For-You" syndrome.
- (14) Such thinking never recognizes personal failure.
- (15) Self-righteous types never admit they sin: I have "never disobeyed your orders."
- (16) But one of the Father's commands is "Get rid of bitterness, rage and anger," in Ephesians 4:31.
- (17) James 2:10 says, "Whoever keeps the whole law and yet stumbles at just one point, is guilty of breaking all of it."

- (18) 1 John 1 has a few things to say about the notion that one has never broken any of God's mandates:

Verse 6 - If we claim to have fellowship with Him yet walk in the darkness, we lie and do not put the truth into practice.

Verse 8 - If we claim to be without sin, we deceive ourselves and the truth is not in us.

Verse 10 - If we claim we have not sinned, we make Him out to be a liar and His Word has no place in our lives.

- (19) The elder brother insists that the father is being unfair since he has allegedly kept his mandates, never once disobeying.
- (20) To amplify the fact that the father is not coming across with his due wages, the elder brother takes issue with the banquet menu.
- (21) The grain-fed calf was the haute cuisine of the Israeli culture: *el cabrito* was not.
- (22) In Jewish culture, the goat represented evil while the lamb symbolized good.
- (23) In fact, the goat was considered to be worthless by comparison to sheep.
- (24) Here the elder brother expresses his contempt for his father's gracious treatment of the prodigal by saying, "You never gave me even a young goat."

- (25) PRINCIPLE: People who believe that works are necessary for divine approval always demand blessings from God.
- (26) PRINCIPLE: If blessings are not forthcoming then God is blamed for being unfair.
- (27) Romans 11:6 - If by grace, then it is no longer by works; if it were, grace would no longer be grace.

**Luke 15:30** - But when this son of yours who has squandered your property with prostitutes comes home, you kill the grain-fattened calf for him!

- (1) Relative righteousness is a typical tool of the self-righteous to measure their spirituality.
- (2) The elder brother started out with the mental attitude sin of jealousy which led to his initial anger.
- (3) He then moved into self-pity which motivated his lying about having never disobeyed his father.
- (4) He now continues his slide into cosmic thinking by judging his younger brother.
- (5) First of all he disowns his brother by referring to him as "this son of yours."
- (6) He exposes his anti-grace attitude by the remark that the money the prodigal wasted belonged to the father.
- (7) It did not. In verse 12, the father divided his estate between the two sons. The elder brother (first-born) got two-thirds of his holdings; the younger, one-third.

- (8) What the prodigal wasted was his money and it was none of the elder brother's business what he spent it on if at all.
- (9) His judgment however was not restrained by a lack of facts. His immediate assumption was that he wasted it on prostitutes.
- (10) This is judging and results in a false accusation.
- (11) What we have here is the elder brother further revealing his own sordid and corrupt thinking.
- (12) PRINCIPLE: When you accuse others of sins for which there is no proof, you assume they did what you would have done had you been given the chance.
- (13) Verse 13 told us the prodigal went into a Far Country and squandered his wealth on "wild living": ἀσώτως, *asôtôs*.
- (14) Remember, we learned this word means "lacking restraint" - unscrupulous; decadent; or, put simply, hell-raising.
- (15) We also noted that one did not have to get into hell-raising in order to go into the Far Country.
- (16) The elder brother has just proven that in verses 28-30.
- (17) The thing that makes the self-righteous so arrogant is that they give up doing what they really want to do.
- (18) Since it takes so much effort to restrain themselves from the weakness of their old sin nature they assume that they *have* to be better than those who can't seem to do so.

- (19) In effect their old sin nature's area of strength gets more pleasure out of self-righteousness than it does out of the lascivious potential of its weakness.
- (20) The prodigal's old sin nature gets more pleasure out of lascivious action than it does out of emphasizing the ascetic potential of its strength.
- (21) Thus within the same family you have different application but the same old sin nature.
- (22) In the parable thus far we have noted the following sins and acts of human good revealed of the prodigal:
1. Wild living (Verse 13)
  2. Paying penance
- (23) For the elder brother we see the following sins and acts of human good and evil revealed:
1. Jealousy (Galatians 5:20)
  2. Anger (Ephesians 4:31)
  3. Self-pity (Romans 12:3)
  4. Lying (Ephesians 4:25)
  5. Self-righteousness (Luke 18:10-14)
  6. Judging (Matthew 7:1-2)
  7. Gossip (Romans 1:29)
  8. Busybody (2 Thessalonians 3:11; 1 Timothy 5:13; 1 Peter 4:15)
  9. Believes his good works warrant special attention (Deuteronomy 10:17; Acts 10:34; Romans 2:11; Ephesians 6:9; Colossians 3:25; James 2:1; 1 Peter 1:17)
  10. Refuses to rebound (1 Corinthians 11:31)

11. Rejects the father's grace (Galatians 5:4;  
Hebrews 12:15)

- (24) Who has the longer list of offenses? The elder brother.
- (25) Whose sins are the most conspicuous? The prodigal's.
- (26) Who rejected grace recovery when offered?  
The elder brother.
- (27) Who accepted grace recovery when offered?  
The prodigal.
- (28) Who thinks he is hot stuff? The elder brother.
- (29) Who knows he is a scumbag? The prodigal.
- (30) Whatever the prodigal's sins were, they have been forgiven, the elder brother's have not.

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**Luke 15:31** - "My son," the father said, "You are always with me and everything I have is yours."

- (1) The father's retort quells his arrogant son's rationales with the word τέκνον, *teknon*.
- (2) Throughout the parable, both men are referred to as υἱός, *huios*, which means adult son.
- (3) *Teknon* means "child." The father's first word to his elder son after he finishes his moaning and groaning is *teknon*: child
- (4) PRINCIPLE: Believers in the Cosmic System are always self-righteously arrogant in times of prosperity

but always turn to self-pity under pressure.

- (5) Believers in the Cosmic System are babies as far as God is concerned.
- (6) In 1 Corinthians 3, Paul uses the same put down of the believers in the Corinthian church except he uses even stronger terms:

Verse 1 - Fellow believers, I could not address you as spiritual but as worldly (controlled by their sinful natures—mere infants in Christ, *νήπιος*, *nêpios*: Literally, “without the power of speech.” Best translation: childish or a baby. They are so doctrinally ignorant they are incapable of saying anything meaningful.)

Verse 2 - I gave you milk (basic doctrine), not solid food (advanced doctrine), for you were not yet ready for it. Indeed, you are still not ready.

Verse 3- You are still worldly. For since there is still jealousy and quarreling among you, are you not worldly? Are you not acting like mere men (the unbeliever)?

- (7) Where Paul reduces the Corinthians to babyhood, the father of Luke 15 only demotes his elder son to the level of a child.
- (8) The Corinthians were legitimate infants since Paul hadn't taught them any advanced doctrines.
- (9) The elder son has advanced doctrine available to him for in verse 25 he is called *πρεσβύτερος υἱός*, *presbuteros huios*: The “older son.”



- (10) In verse 31, the father calls him *teknon*.
- (11) PRINCIPLE: The believer who has doctrine available to him but refuses to utilize it under pressure makes of himself a spiritual child.
- (12) Please note that our eternal security and all the assets which God imputes to us at salvation are never revoked, even when we reside in the Cosmic System.
- (13) The father says, "You are always with me."
- (14) No matter how involved in sin, human good or evil we become, God never goes back on His promise to us.
- (15) John 3:16 - For God loved the world (human race) so much that he gave His uniquely-born Son, that whosoever should believe on Him should not perish (eternal condemnation) but have everlasting life.
- (16) 1 Timothy 2:13 - If we are faithless, He will remain faithful, for He cannot disown Himself.
- (17) Or, John 10:28 - "I give them eternal life and they shall never perish; no one can snatch them out of My hand.
- Verse 29 - "My Father, who has given them to Me, is greater than all; no one can snatch them out of My Father's hand.
- Verse 30 - I and the Father are one."
- (18) The phrase, "everything I have is yours," is a reaffirmation of portfolio assets.

- (19) Whatever the Father distributed through imputation at salvation is still available for utilization by the elder son.
- (20) The elder son may rebound and continue to enjoy his privileges and opportunities.
- (21) If a grain-fattened calf is what the boy wants, it's available for the taking.
- (22) If he wants to party with his friends then he should invite them in and have at it.
- (23) But in order to enjoy the privileges of fellowship you must be in fellowship through rebound.

**Luke 15:32** - "But we had to celebrate and be glad, because this brother of yours was dead and is alive again; he was lost and is found."

- (1) The first phrase is best translated, "It is proper that we celebrate and be glad..."
- (2) God's grace attitude is that if a sinner rebounds then the only proper thing to do is to celebrate.
- (3) Celebration is used here to note divine joy over our volitional return to fellowship.
- (4) Our Lord is teaching among others, the very self-righteous Pharisees.
- (5) They are being shown the grace divine attitude toward the unbeliever and the repentant believer.
- (6) If you simply confess your sins, God is just to cleanse you of them and restore you to fellowship with Him.

- (7) Note that the father does not allow the elder son to get away with ignoring the fact that the prodigal is his brother.
- (8) In verse 30, the elder brother called the prodigal "this son of yours."
- (9) In self-righteousness, we refuse to look on another believer with whom we have a grievance as a fellow member of the royal family.
- (10) In this final verse the father reminds the elder son that no matter what, his brother will always be his brother.
- (11) The father now repeats to the elder son what he said to his servants following the prodigal's rebound.
- (12) "This brother of yours was dead..." This refers to temporal death, the status of the believer out of the Bottom Circle.
- (13) The person who makes decisions and produces actions based on the application of biblical principles stored in his own soul produces divine good, or "good works."
- (14) A person who is out of fellowship but performs "good deeds" from the source of human energy produces human good and/or evil.
- (15) The book of James classifies such production as "dead works."
- (16) The father notes that the prodigal was out of fellowship and therefore temporarily dead but now, due to rebound, "is alive again."

- (17) The prodigal utilized the grace provision for cosmic recovery by confessing his sins to the father and is now back in fellowship inside the Bottom Circle.
- (18) The father then says that the prodigal was lost, i.e., outside the sphere of divine protection.
- (19) When a believer volitionally leaves the encapsulated environment of the Bottom Circle he is removing himself from the protective sphere of the Father.
- (20) Although logistical grace continues and the assets remain, poor decisions limit future options and the believer suffers from the Law of Volitional Responsibility.
- (21) It is God's desire to return you to the fold so He might resume His protective custody over your soul.
- (22) God therefore looks on the repentant believer as one who has been lost but now is found.
- (23) On occasion parents lose a child. Not knowing where he is they become upset because they know the child is without their supervision and protection.
- (24) The child is still theirs but while lost is vulnerable to the hostile environment of the Devil's world.
- (25) The parent, although upset the child has wandered off without thinking, is overjoyed when the child is finally discovered
- (26) The Father is not a bully. He allows us free will to make both good and bad decisions.
- (27) When we sin and go into the Far Country, He

looks upon us as lost—outside His sphere of influence and protection.

- (28) When we rebound and return home, He is overjoyed. He is pleased to re-establish fellowship and let bygones be bygones.
- (29) PRINCIPLE: Even though our sins are forgiven at rebound, the ramifications of our poor decisions remain.
- (30) PRINCIPLE: Inside the Bottom Circle we utilize Bible doctrine to overcome problems and resolve disputes.
- (31) PRINCIPLE: This is the principle of cursing turned to blessing.
- (32) Prolonged living in the Cosmic System results in divine discipline with a view toward stimulating rebound.
- (33) Refusal to respond to this divine guidance results in cursing, i.e., loss of rewards, loss of stability, loss of a grace mental attitude needed for recovery.
- (34) Once back inside the Bottom Circle, the ramifications of poor decisions remain but cursing is turned to blessing.
- (35) The blessing includes the availability of biblical problem-solving devices and the enabling power of the Holy Spirit.
- (36) With these and other assets you can go about solving resultant problems, orienting to reality and learning how not to make the same mistakes again.

- (37) Such is the case when one is lost but now is found.
- (38) Review NIV translation of Luke 15:11-32.

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### **Review of Doctrines Studied to This Point**

- (1) God exists and He has a plan for you.
- (2) That plan has three phases:
- Phase I: Salvation
  - Phase II: The Christian Way of Life
  - Phase III: The Eternal State
- (3) The Trinity: Father, Son and Holy Spirit.
- (4) The Essence of God:
1. Sovereignty. God is our absolute Authority.
  2. Righteousness. God is our absolute Standard.
  3. Justice. God is the absolute Judge.
  4. Love. God is our absolute Benefactor.
  5. Eternal Life. God is the absolute Being.
  6. Omniscience. God is the absolute Intellect.
  7. Omnipotence. God is the absolute Power.
  8. Omnipresence. God is the absolute Eyewitness.
  9. Immutability. God is the absolute Stabilizer.
  10. Veracity. God is our absolute Counselor.
- (5) The Three Personalities of the Trinity:
1. Diety of the Father
  2. Diety of Jesus Christ
  3. Diety of the Holy Spirit

(6) The Fall of Man in the Garden of Eden. (Genesis 3)

1. Demon Influence from Satan's Cosmic System
2. Negative Volition
3. Spiritual Death
4. The Barrier
5. Reconciliation (Christ removes the Barrier)

(7) Nine False Approaches to Salvation:

1. Repenting of your sins. Sins are not the issue but rather, "What think ye of Christ?"
2. Making a commitment to Jesus Christ. This is human energy. All that is required is to believe.
3. Lordship salvation or proving you are really saved by your good works. Divine good is the result of spiritual growth. Salvation is the result of faith alone in Christ alone.
4. Ritual salvation, i.e., believe plus be baptized, be circumcised, observe the Eucharist, keep the Law. Salvation is by faith alone in Christ alone. Ritual without reality is meaningless.
5. Morality. Salvation is available only to those who believe in Christ. Morality is available to all humanity, believer and unbeliever alike.
6. Salvation by emotion. You are not saved because you feel saved. You are saved through faith alone in Christ alone.
7. Church membership. An illogical claim. James was a believer before he founded the first church in Jerusalem. James believed in Christ

and later formed the original local church.

8. Psychological works. This is faith plus group activity, i.e., public profession of repentance, walking the aisle. Salvation is through belief in Christ. You may do this in the privacy of your own soul.
9. Reverse Invitation. Inviting Christ into your heart or life. Offering an invitation to Christ as an unbeliever is like inviting Queen Elizabeth over for hot dogs. God invites you to His house through faith alone in Christ alone.

(8) The Biblical Word for Faith and Believe: πίστις, *pistis*.

1. The noun form is translated into the English as “faith” while the verb form is “believe.”
2. Scriptural documentation of salvation by means of faith alone in Christ alone:

John 3:15-18, 36; 6:47; 11:25; 20:31; Acts 16:31;  
Romans 1:16; 3:22, 28; Galatians 2:16; 3:26;  
1 John 5:11-13; Ephesians 2:8-9.

(9) Spirituality: A status in which the Holy Spirit controls the thinking of the believer who is in fellowship.

1. Lust pattern of the old sin nature
2. Confession of sin: ὁμολογέω, *homologeō*
3. Classification of sin:
  - a. Mental attitude
  - b. Verbal, or sins of the tongue
  - c. Overt
4. Human good: Any good deed performed outside the Bottom Circle.



5. Evil: Any energy-of-the-flesh activity which seeks to solve the problems of life apart from the leadership of the Word of God.

(10) Parable of the Prodigal Son:

1. Sonship (Verse 11)
2. Personal Sin and Carnality
3. Divine operating assets (Verse 12)
4. Far Country or life in the Cosmic System (Verse 13)
5. Ramifications from poor decisions (famine) (Verse 14)
6. Poor decisions limit future options (Jew works for a Gentile pig farmer) (Verse 15)
7. Logistical grace never stops (although pig slop is a long way from the grain-fattened calf) (Verse 16)
8. Holy Spirit's motivation to rebound (Verse 17)
9. Rebound recovery (Verse 18)
10. Penance is not grace (Verse 19)
11. Compassion of divine grace (Verse 20)
12. Reiteration of rebound adjustment (Verse 21)
13. Divine response to the rebound prayer (restoration to fellowship) (Verses 22-23)

14. Divine joy over repentant believer (Doctrine of Deaths; #6A: Temporal Death) (Verse 24)
15. The elder brother compared to the self-righteous Pharisees (Verses 25-27; Matthew 23:1-33; 22:1-14)
16. Sin of anger: doctrine of the old sin nature
  - a. Strength: human good
  - b. Weakness: personal sin
  - c. Trends:
    1. Asceticism (self-righteous)
    2. Lasciviousness (antinomianism)
  - d. Lust pattern:
    1. Power
    2. Approbation
    3. Hedonism
    4. Murder
    5. Anger
    6. Monetary
  - e. Old sin nature is a grenade and volition is the pin.
  - f. Pre-salvation sin solved at the cross
  - g. Post-salvation sin solved by rebound
17. Refusal to rebound causes one to fragment into the Cosmic System; bitterness, lying; judging; arrogance of believing that your works warrant special treatment from God. (Verses 29-30)
18. Salvation is eternal and rebound is always available. (Verses 31-32)

## Transitional Comments

Having now understood all these basic principles we now come to the question, "After salvation, what?"

In our studies so far we have identified Satan's inside agent, the old sin nature.

We have spent 13 lessons documenting from Scripture how you are to repel its attacks and how to overcome its victories.

Without question, the most important basic doctrine beyond salvation is the principle of rebound, confession of personal sin to the Father in prayer; 1 John 1:9; 1 Corinthians 11:31.

It is God's desire that you serve Him inside the Bottom Circle.

The Bottom Circle is a visual aid illustrating the soul of the believer in time who is filled with the Holy Spirit.

When the Holy Spirit controls the soul of the believer He is free to utilize all the assets God grants at salvation.

Through the enabling power of the Holy Spirit, the believer is empowered to learn the Word of God.

God has only one way of doing something and that is the right way.

We may think we know God's will but this is *γνώσις*, *gnôsis*.

*Gnôsis* is Greek for academic understanding of an idea.

However, God's will, His plan, and His thoughts are infinite and cannot be understood by the finite mind of *Homo sapiens*.

The Bible is the published version of God's infinite thinking.

It is His desire that we know His Word so that our thoughts, decisions and actions coincide with His will.

Since we as fallen humanity are incapable of understanding His thought, He has imputed to us at salvation, the indwelling and filling ministries of the Holy Spirit.

We have also learned that the filling of the Holy Spirit is temporal. It may be lost due to personal sin.

However, we have devoted a lot of time documenting how this filling may be restored through rebound.

When the Holy Spirit fills the soul of the believer, one of His ministries is to instruct that believer in the knowledge of God.

The knowledge the Holy Spirit teaches is beyond the knowledge of which the human mind is capable.

The Greek word for knowledge of the gods is *gnôsis*. But Paul coined a new word to demonstrate that only God could convey such understanding. Paul's new word was ἐπίγνωσις, *epignôsis*, best translated "full knowledge."

Since the Bible is supernatural information, it follows that we require a supernatural teacher in order to understand it.

When the Holy Spirit teaches and we respond by believ-

ing what we hear, He stores it in our souls for future reference.

As this storehouse of *epignôsis* information grows, the Holy Spirit is able to counsel us with greater efficiency in our thoughts, decisions, and actions.

Unless you follow the divinely designed procedure of acquiring divine thought, you will not fulfill God's plan for your life.

And again, to fulfill God's plan for your life you must know the plan. The plan is revealed only in the Scriptures of the Old and New Testaments. Therefore, knowledge of doctrine will change your life.

**Scripture Index**

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