**Frustrating the Grace of God – BD05-02**

In this basic doctrine series, we are now continuing and we have been concentrating recently on opening the channels to receiving divine communication. It would be foolish for us to go through a series of doctrinal instruction that you are, as a human being, not in a position to receive. The Word of God gives us a technique for receiving, and for continuing to receive God's Truth. We have pointed out that the believer in Jesus Christ possesses great spiritual assets, and these are provided for him to be able to live a supernatural way of life. There is, however, in each of us, the presence of an old sin nature which poses a threat to the production of divine good.

We have thousands upon thousands of church members who are in good bible believing churches who are going around producing human good. Nobody has ever warned them that their old sin nature has a side that produces good as well as sins, and nobody has cautioned them to the disastrous effects of having un-confessed sin in the life, and so they blandly go long doing the program of the church, going to various functions, and actually performing what is nothing but human good and, well, someday they're going to get a shock of their lives to discover, has been burned and destroyed at the judgment seat of Christ. In the book of Romans, the eighth chapter, if you will turn there for just a moment, we have three laws presented. Romans, chapter eight, three laws presented. This morning, we want to look at the subject of frustrating the Grace of God.

**Frustrating the Grace of God**

Romans, chapter 8, verse 2: Paul says “For the law of the Spirit of life in Christ Jesus,” and this is the first law that I just briefly want you to notice, the law of spirituality in Christ Jesus is a positive position of salvation. It is positional Truth. It is the position that God, the Holy Spirit places into when we are united to Christ at the point of faith in Him. Now, no-one can be spiritual until you are first a Christian, and salvation makes possible your being filled with the spirit, which is the law of spirituality, and this is the basic condition for the production of divine good in your life.

**Rom 8:2**  For the law of the Spirit of life in Christ Jesus hath made me free **G1659** from the law of sin and death.

**G1659** - (Verb) eleutheroó (el-yoo-ther-o'-o): to make free, to exempt (from liability) (I free, set free, liberate.) Note: Cognate: G1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See G1658 (eleutheros). Jn 8:36: "So if the Son makes you free (G1659 /eleutheróō), you will be free (G1658 /eleútheros) indeed" (NASU).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**The law of Spirituality**

Now the second law in verse two is that this law of spirituality had “made me free from the law of sin and death,” the word sin here refers to that old sin nature which is within us, and this is the thing that produces spiritual death in a person as per Romans 5:12. Now, in the Christian, the old sin nature is still present and it produces temporal death, or temporal separation from God, the Father. It breaks fellowship; it does not break union. But, this is the condition for producing human good. So all the people who are running around as Christians who are in fellowship with God are producing divine good, and they are operating under the law of spirituality. All those who are running around under the control of the old sin nature are producing human good, and they are operating under the law of sin and death.

**Rom 5:12**  Wherefore, as by one man sin entered**G1525** into the world, and death by sin; and so death passed **G1330** upon **G1519** upon all men, for that all have sinned**G264**:

**G1525** - G1525 - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G1330** - (Verb) dierchomai : (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**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.

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

Tense: second Aorist

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

Now there's a third law in verse 4, “That the righteousness of the law,” and this is the Mosaic Law, “might be fulfilled in us who walk not after the flesh, but after the Spirit.” The Mosaic Law was a system of human self-righteousness, of doing things to gain God's blessings and that's legalism. It was an outward system of rules, which in themselves were good, but which could not control the individual on the inside, where the old sin nature lay and where the problem really resided. So the solution here is that the righteousness of the law be fulfilled in us who walk not in dependence upon the old sin nature, but in those who walk in dependence upon God, the Holy Spirit who in dwells us.

**Rom 8:4**  That the righteousness of the law might be fulfilled **G4137** in us, who walk**G4043** not after the flesh, but after the Spirit.

**G4137** - (Verb) pléroó (play-ro'-o): to make full, to complete (I fill, fulfill, complete.) Note: Cognate: G4137 plēróō (from plērēs, "be full," see G4130 /plḗthō) – properly, fill to individual capacity, i.e. to the extent it is "meet" (appropriate). See G4130 (plēthō).

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**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").

Tense: Present

Voice: Active

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Masculine

Now when a Christian sins, he is back under this law of sin and death, and in order for him to return to the law of spirituality, he has to confess that known sin, I John 1:9. But then he has to do something else, and this is what we've been centering on for these two Sundays, because many Christians confess their sins, and then they fail at that point because they fail to do one other thing. In Philippians chapter 3, along with confession of sin, it is necessary that you move one step more. Philippians 3:13-14, “Brethren, I count not myself to have apprehended, to have arrived: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” We are concerned this morning for Christians who have done something in the past that is perhaps in their viewpoint a very grievous sin, but which they have confessed, but which they have not forgotten. Once you remember a sin, and develop guilt over it, a whole complex of guilt in your soul, you have started a series of sinning, lighting one sin from the other like a series of lights, one on a string lighting from the other, and you never enter that inner circle of temporal fellowship, you are out and you stay out. Now the problem is to neutralize the sin that you have confessed.

**Php 3:13**  Brethren, I count not (oo) myself to have apprehended**G2638** : but *this* one thing *I do,* forgetting **G1950** those things which are behind, and reaching forth**G1901** unto those things which are before,

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

Tense: Perfect

Voice: Active

Mood: Infinitive

**G1950** - (Verb) epilanthanomai (ep-ee-lan-than'-om-ahee): to forget, neglect (I forget, neglect.) Note: G1950 epilanthánomai (from G1909 /epí, "on, fitting" and G2990 /lanthánō, "unnoticed") – properly, to overlook, especially the effects that go with failing to notice. G1950 /epilanthánomai ("overlooking"), as an intensification of G2990 (lanthánō), focuses on the consequences that build on the forgetting (note the epi, "upon").

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G1901** - (Verb) epekteinó (ep-ek-ti'-nom-ahee): to extend, mid. to stretch forward (I strain after, stretch forward.) Note: G1901 epekteínomai (from G1909 /epí, "on, fitting" intensifying G1614 /ekteínō, "extend") – properly, extend (lay hold of) what is divinely acceptable (note the force of the prefix, epi). G1901 /epekteínomai ("aptly stretching intensely towards") is used only in Phil 3:13. It refers to the believer straining forward to reach "the full-impact resurrection" out from the realm of death given to them at Christ's return.

Tense: Present

Voice: middle or passive deponent

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Php 3:14**  I press**G1377** toward the mark for the prize of the high calling of God in Christ Jesus.

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

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

Now, while you are out of fellowship, while you are out of the inner circle of fellowship, God is going to discipline you. In Hebrews chapter 12, which I'll ask you to turn to because that's what we are going to look at this morning, Hebrews 12, versus 1 through 15, deal with God's disciplining of his children, and how he deals with them. Now, once we have confessed sin, this passage indicates to us, that the discipline may do one of three things: it may continue, God has a purpose in teaching us something, it may be less, or it may cease. **But if it does continue, the discipline is now a blessing**. The Bible tells us that we suffer for about 11 different reasons; **only one of those reasons is for punishment**, and that's discipline; **all the others are for blessing**, and once we have confessed sin, they all become for blessing. God never brings trials, never brings difficulties, except for blessing into our lives. Hebrews chapter 12, verses 10-11, “for they verily,” speaking of our human fathers, “for a few days chastened us after their own pleasure, but he God, for our profit, that we might be partakers of his holiness. Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised by it.” So that our punishment, our discipline, if it continues after confession, becomes blessing.

**Heb 12:10**  For they verily for a few days chastened**G3811** *us* after their own pleasure**G1380**; but he for *our* profit**G4851**, that *we* might be partakers**G3335** of his holiness.

**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").]

Tense: Imperfect

Voice: Active

Mood: Indicative

Person: third [they]

Number: Plural

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

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

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

Tense: Present

Voice: Active

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

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

Part of Speech: Verb

Tense: second Aorist

Voice: Active

Mood: Infinitive

**Heb 12:11**  Now no (oo) chastening for the present **G3918**  seemeth to be **G1510** joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised **G1128** thereby.

**G3918** - (Verb) pareimi (par'-i-mee): to sit constantly beside (I am present, am near; I have come, arrived.)

Tense: Present

Voice: Active

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: 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").

Tense: Present

Voice: Active

Mood: Infinitive

**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]

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Masculine

**Heb 12:12**  Wherefore lift up G461 the hands which hang down **G3935**, and the feeble**G3886** knees;

**G481** - (Adverb) antikrus (an-tee-kroo'): over against (right opposite, off (nautical sense), over against.)

Tense: Aorist

Voice: Active

Mood: Imperative

Person: second [you+]

Number: Plural

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

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Feminine

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

Tense: peRfect

Voice: Passive

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Plural

Gender: Neuter

Now, your response to this discipline, and your response to the sin you have confessed, is the issue that is at stake here, because your response to it may be of such a negative nature that while you may have popped into the inner circle again for a moment, your mental attitude toward that sin, or someone connected with that sin, or to the discipline which is continuing, may bring you right back into a state of sin again and take you right back out of fellowship. This is due to a failure to be oriented to the grace of God. So we are going to begin this morning by looking at the basis of the grace of God. If you understand the grace of God you will be able to have a positive response to what God has promised he does when you confess sins.

**The Basis of Grace**

Hebrews chapter 12 verses 14-15, beginning at verse 14, “Follow peace with all men, and holiness,” the word follow looks like this in the Greek, d-i-o-k-o, and “dioko” means to pursue. It's the idea of moving toward a goal. When he says follow, he means go to a goal, go to a point of being a winner. Now the Christian is to orient himself, in other words, to something, and that something is the grace of God. In this context, he is saying, “follow, or go to a goal, pursue orienting yourself to something,” and that something is God's grace. He names two things, two doctrines which a Christian has to grasp if he is going to understand grace. (Do) you want to know what the grace of God is? There are two doctrines you have to grasp, otherwise you will be as totally bewildered and disoriented on grace as you could possibly be. Number one is represented by the word peace, and that refers to the doctrine of reconciliation.

**Heb 12:14**  Follow **G1377** peace with all *men,* and holiness, without which no man **G3762** shall see**G3708** the Lord:

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

Tense: Present

Voice: Active

Mood: Imperative

Person: second [you+]

Number: Plural

**G3762** - (Adjective) oudeis and outheis, oudemia, ouden and outhen (oo-dice'): no one, none (no one, none, nothing.) Note: G3762 oudeís (from G3756 /ou "no, not" and G1520 /heís, "one") – properly, not one; no one, nothing. G3762 /oudeís ("no one, nothing at all") is a powerful negating conjunction. It rules out by definition, i.e. "shuts the door" objectively and leaves no exceptions. G3762 (oudeís) is deductive in force so it excludes every (any) example that is included withing the premise (supposition). [G3762 /oudeís ("not one, none") categorically excludes, declaring as a fact that no valid example exists.]

Case: Nominative

Number: Singular

Gender: Masculine

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

Tense: Future

Voice: middle Deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Heb 12:15**  Looking diligently **G1983** lest **G3361** any man fail**G5302** of the grace of God; lest **G3361** any root of bitterness **G4088** springing up trouble **G1776** *you,* and thereby many be defiled **G3392**;

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

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

**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.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculin

**G4088** - (Noun, Feminine) pikria (pik-ree'-ah): bitterness (bitterness, harshness, hence met: an embittered (resentful) spirit.)

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

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

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

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

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [they]

Number: Plural

Now I would trust that by now, if I were to ask you, “What is the doctrine of reconciliation,” you have a clear image of what reconciliation is. You've been attending these Sunday morning doctrinal series. You know, yes, there was between man and God a wall, and God was on one side, man was on the other side, and there was no way through this wall; it had various blocks that separated man from God, God came in and by his own act, he removed this wall completely, so now there is only a line, and that is a line of Jesus Christ, the son of God, and a person only has to walk across that line, and he is in the family of God. He walks across that by accepting Jesus Christ as his personal savior.

Now, when he says peace, he is speaking about that which Ephesians chapter 2 speaks of. This peace, which once was a barrier between God and man, which has now, the barrier removed and the peace established. Ephesians 2:14-17, says “For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of two one new man, so making peace; And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: And came and preached peace to you who were afar off, and to them that were near.” So God, for Jew and Gentile alike, has created a condition of peace. If you are going to understand the grace of God, you must understand the doctrine of reconciliation. There is nothing standing between you and God, nothing.

**Eph 2:14**  For he is our peace, who hath made **G4160** both one, and hath broken down **G3089** the middle wall of partition *between us;*

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

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G3089** - (Verb) luó (loo'-o): to loose, to release, to dissolve ((a) I loose, untie, release, (b) met: I break, destroy, set at naught, contravene; I break up a meeting, annul.) Note: G3089 lýō – properly, loose (unleash) let go; release (unbind) so something no longer holds together; (figuratively) release what has been held back (like Christ "releasing" the seven seals in the scroll in Revelation).

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Eph 2:15**  Having abolished **G2673** in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make **G2936** in himself of twain**G1417** (in **G1519 “***Not translated in English”*) one new man, *so* making **G4160** peace;

**G2673** - (Verb) katargeó (kat-arg-eh'-o): to render inoperative, abolish ((a) I make idle (inactive), make of no effect, annul, abolish, bring to naught, (b) I discharge, sever, separate from.) Note: G2673 katargéō (from G2596 /katá, "down to a point," intensifying G691 /argéō, "inactive, idle") – properly, idle down, rendering something inert ("completely inoperative"); i.e. being of no effect (totally without force, completely brought down); done away with, cause to cease and therefore abolish; make invalid, abrogate (bring to nought); "to make idle or inactive" (so also in Euripides, Phoen., 753, Abbott-Smith). ["G2673 (katargéō) means 'to make completely inoperative' or 'to put out of use,' according to TDNT (1.453)" (J. Rodman Williams, Renewal Theology "God, the World & Redemption," 389).]

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**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.]

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G1417**- (Adjective; Indeclinable Numeral (Adjective) duo (doo'-o): two (two.)

**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.

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Eph 2:16**  And that he might reconcile **G604** both unto God in one body by the cross, having slain **G615** the enmity thereby:

**G604** - (Verb) apokatallassó (ap-ok-at-al-las'-so): to reconcile completely (I reconcile, change from one state of feeling to another.)

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

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

Tense: Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**Eph 2:17**  And came **G2064** and preached **G2097** peace to you which were afar off, and to them that were nigh.

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

Tense: second Aorist

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

**G2097** - (Verb) euaggelizó (yoo-ang-ghel-id'-zo): to announce good news (I bring good news, preach good tidings, with or without an object, expressing either the persons who receive the good news or the good news itself (the good news being sometimes expressed as a person).) Note: G2097 euaggelízō (from G2095 /eú, "good, well" and angellō, "announce, herald") – properly, proclaim "the good message" (good news). In the NT, G2097 (euaggelízō) refers to sharing the full Gospel of Christ – literally, "gospelizing" that announces the complete message of "the good news" (the Lord's glad tidings).

Tense: Aorist

Voice: Middle

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Now there's a second word here, and that is, you must understand another doctrine which is described by the word holiness, and this is the doctrine of sanctification. Remember that holiness is the justice of God, and the righteousness of God, and this speaks of a position. **Sanctification is a matter of being united to Jesus Christ**. That's why we're holy, because **you have met all the justice of God because you are in Christ**; you've met all the righteousness that God demands of you because you are in Christ. Ephesians chapter 2 describes this for us, versus 4-10, “But God, who is rich in mercy, for his great love with which he loved us, Even when we were dead in sins, made us alive together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus,” there's that technical term for sanctification for union with Jesus Christ, “That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”

**Eph 2:4**  But God, who is rich in mercy, for his great love wherewith he loved **G25** us,

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

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**Eph 2:5**  Even when we were dead in sins, hath quickened us together **G4806** with Christ, (by grace ye are saved **G4982**;)

**G4806** - (Verb) suzóopoieó (sood-zo-op-oy-eh'-o): to make alive together with (I make alive together with.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**Eph 2:6**  And hath raised *us* up together, and made *us* sit together **G4776** in **G1722** heavenly *places* in Christ Jesus:

**G4776** - (Verb) sugkathizó (soong-kath-id'-zo): to make to sit together, to sit together (I cause to sit down with, sit down together.)

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**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).

**Eph 2:7**  That in the ages to come he might shew **G1731** the exceeding **G5235** riches of his grace in *his* kindness toward us through Christ Jesus.

**G1731** - (Verb) endeiknumi (en-dike'-noo-mee): to indicate (by word or act), to prove (I show forth, prove.) Note: G1731 endeíknymi (from G1722 /en "in," which intensifies G1166 /deiknýō, "show") – properly, to make fully evident, showing conspicuous proof which demonstrates something as undeniable. The prefix G1722 (en) adds the dimension of "abiding condition" making the "showing forth" on "open display" for all to see, i.e. obvious so "no one could miss it." G1731 /endeíknymi ("undeniably display") always occurs in the Greek middle voice which underlines the high level of personal interest shown by the one making something very evident. [Such displaying then is always done with high personal involvement and sense of advantage.]

Tense: Aorist

Voice: Middle

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G5235** - (Verb) huperballó (hoop-er-bal'-lo): to throw over or beyond, to run beyond (I surpass, excel, exceed, transcend.) Note: G5235 hyperbállō (from G5228 /hypér, "beyond, above" and G906 /bállō, "throw") – properly, throw beyond; (figuratively) surpassing (transcending); excel, exceed ("be eminent").

Tense: Present

Voice: Active

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Masculine

**Eph 2:8**  For by grace are ye saved **G4982** through faith; and that not of yourselves: *it is* **the** gift**G1435** of God:

**G4982** - (Verb) sózó (sode'-zo): to save (I save, heal, preserve, rescue.) Note: G4982 sṓzō (from sōs, "safe, rescued") – properly, deliver out of danger and into safety; used principally of God rescuing believers from the penalty and power of sin – and into His provisions (safety). [G4982 (sṓzō) is the root of: G4990 /sōtḗr ("Savior"), G4991 /sōtēría ("salvation") and the adjectival form, G4992 /sōtḗrion (what is "saved/rescued from destruction and brought into divine safety").]

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**Eph 2:9**  Not(*oo*) of works, lest **G3363** any man should boast **G2744**.

**G3363** - (Negative Particle) hina mé (hin'-ah may): albeit not, lest, that

**G2744** - (Verb) kauchaomai (kow-khah'-om-ahee): to boast (I boast; I glory (exult) proudly.) Note: G2744 kauxáomai – properly, living with "head up high," i.e. boasting from a particular vantage point by having the right base of operation to deal successfully with a matter (see WP at 2 Cor 5:12). The high level of personal (self) interest motivating this boasting (kauχ-) accounts for why it is always in the Greek middle voice.]

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

**Eph 2:10**  For we are his workmanship**G4161**, created **G2936** in Christ Jesus unto good **G18** works, which God hath before ordained **G4282** that we should walk **G4043** in them.

**G4161**- (Noun, Neuter) poiéma (poy'-ay-mah): a work (a thing made, a work, workmanship)

Case: Nominative (subject; predicate nominative)

Number: Singular

**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.]

Tense: Aorist

Voice: Passive

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

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

Number: Plural

Gender: Neuter

**G4282** - (Verb) proetoimazó (pro-et-oy-mad'-zo): to prepare before (I prepare or appoint beforehand, predestine.) Note: G4282 proetoimázō (from G4253 /pró, "beforehand" and G2092 /hétoimos, "ready because prepared") – properly, made ready in advance; hence, "ready, already prepared" (used only in Ro 9:23; Eph 2:10).

Tense: Aorist

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**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").

Tense: Aorist

Voice: Active

Mood: Subjunctive

Person: first [we]

Number: Plural

So **because of these two doctrines connected with salvation**, **God is able to act toward us in this spirit called grace**. He is able to treat us in grace because of reconciliation, and because of sanctification, because the wall has been removed, and **because you have been placed in Christ**. **Here is your eternal fellowship with Him, here is your temporal fellowship**. **You are in temporal fellowship as long as there are no known un-confessed sin**. Sin takes you out, confession brings you back into the inner circle. This is the place of being filled with the spirit; this is what it means to be a spiritual Christian. Out here, you are a carnal Christian and you are producing mere human good, while here you produce divine good; it may be the identical thing, but **it makes a difference for the position in which you perform it**. Now, no-one could come to God apart from the reality represented in these two doctrines: reconciliation and sanctification.

Now in verse 15 of Hebrews 12, you have the application of these two results, here's a Christian, he has a soul, and he has a spirit, he has a human spirit. The word of God comes into the mind of his soul, he accepts it, goes positive, and it is stored here in his human spirit. Here, the doctrines of reconciliation and sanctification have been stored. Now, this information is cycled back up into the mind and it forms this frame of reference that we've been speaking of. This frame of reference gives him guidance now toward dealing with his personal sin. Unless you have understood the doctrines of reconciliation and sanctification and unless you have been willing to accept them so that they are here in your human spirit, you will never understand grace. You will be a pasty, you will be a sucker for every preacher that comes along with some legalistic notion as to how to relate yourself to God, and you'll be struggling and breaking your neck to get God to be nice to you, never realizing where you stand in the tremendous position in which you are already related to him.

**Heb 12:15**  Looking diligently **G1983** lest any man fail **G5302** of **G575** the grace of God; lest any root of bitterness springing **G5453** up trouble **G1776** *you,* and thereby many be defiled **G3392**;

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**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.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

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

Tense: Present

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

**G3392** - (Verb) miainó (me-ah'-ee-no): to stain, defile (I stain, pollute, defile, corrupt.)

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [they]

Number: Plural

**But if you have this understanding in your spirit, now you have something to guide you in the doctrine of restoration of fellowship because reconciliation stresses the grace of God**. He has made peace by removing the wall. How was the wall removed? **Entirely by grace**. The Father planned it, the Son did it, and the Holy Spirit reveals and applies it. **What did you have to do with removing the wall between you and god?** **Absolutely nothing**. When you speak of reconciliation, you're speaking of a great example of the grace of God. Sanctification stresses the grace of God. **Holiness is the result of being in Christ so that we have his justice and his righteousness.** **You don't earn it**; you don't enter this position on your own. And it is Truth to carnal as well as it is to spiritual Christians. I Corinthians chapter 1 verse 2 and verse 30 indicate that even carnal Christians are sanctified Christians, they are in Christ. Now they're not in here, in the inner circle, but they are in Christ, that's the grace of God.

**1Co 1:2**  Unto the church of God which is at Corinth, to them that are sanctified **G37** in Christ Jesus, called *to be* saints, with all that in every place call upon **G1941** the name of Jesus Christ our Lord, both theirs and ours:

**G37** - (Verb) hagiazó (hag-ee-ad'-zo): to make holy, consecrate, sanctify (I make holy, treat as holy, set apart as holy, sanctify, hallow, purify.) Note: Cognate: G37 hagiázō (from G40 /hágios, "holy") – to regard as special (sacred), i.e. holy ("set apart"), sanctify. See 40 (hagios). [G37 (hagiázō) means "to make holy, consecrate, sanctify; to dedicate, separate" (Abbott-Smith).]

Tense: Perfect

Voice: Passive

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Masculine

**G1941** - (Verb) epikaleó (ep-ee-kal-eh'-om-ahee): to call upon ((a) I call (name) by a supplementary (additional, alternative) name, (b) mid: I call upon, appeal to, address.)

Tense: Present

Voice: Middle

Mood: Participle

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Plural

Gender: Masculine

**1Co 1:30**  But of him are ye in Christ Jesus, who of God is made**G1096** unto us wisdom, and righteousness, and sanctification, and redemption:

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

Tense: Aorist

Voice: passive deponent

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Now with this information, your mind is ready to deal with personal sins, you have an understanding of how you can be restored to fellowship, how God can be fair and just and righteous to restore you to full, operational status with him, and this is what we mean by the spiritual stall recovery, and it effects all the facets of your soul so that all systems are go again. So looking at verse 15, it says, “looking diligently **G1983**.” The Greek work is “episkopeo,” e-p-i-s-k-o-p-e-o. It's this word that we get “bishop” from, “episkopeo.” What it means, “skopeo” means, first, to look, and “epi” means over, so the word means to look over, and it means to look over a thing carefully. As a matter of fact, this was a Greek military term, and it was used for an inspector. We get the word overseer from the bishop, the overseer, from this word. The overseer, or the bishop in the church is the supervisor; he is the one who is to look over the conduct of the church work and to guide it in the right way. This was a Greek military term for a person who was responsible in a military way for being an overseer, and **it carries with it the idea of responsibility**.

**Heb 12:15**  Looking diligently**G1983** lest any man fail**G5302** of the grace of God; lest any root of bitterness springing up trouble *you,* and thereby many be defiled**G3392**;

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

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Plural

Gender: Masculine

**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.

Tense: Present

Voice: Active

Mood: Participle

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Masculine

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

Tense: Aorist

Voice: Passive

Mood: Subjunctive

Person: third [they]

Number: Plural

Now, the application here is that you and I as Christians are responsible for dealing with our own known sins. This happens to be in the **present tense, you are always to be responsible**, and in fact it's a command, and it's **active, which means you are to do it yourself**; somebody else doesn't do this for you, and it's a **participle, which means it's a life principle**. So looking diligently means to take responsibility for your own spiritual life, nobody else can carry you and here's where a lot of Christians break down, they couldn't possibly carry their own spiritual lives. They're **forever going to churches where no-one gives them any information on how to carry their own spiritual lives**. And it's kind of a pathetic thing, every now and then somebody comes to me and they tell me a problem and they say, “can you give me a verse of scripture,” and they want a little shot of scripture what they are saying is, “can you give me about 2 cc's of spiritual kick.” They don't realize that God does not work like that; they need some information, and they'll be surprised at what strong, indigenous, self-function Christian they could be.

How do you get to be like this? Well, **you have to take the technique of neutralizing sin in your life**. And on the basis of reconciliation and sanctification there's a way for you to do it. You want to neutralize sin, and you act as an inspector over sin in your life, the first thing you do is confess it, which means that **you name it**; the second thing you do is **forget it**, which means you don't have any mental attitude sins or any guilt or anything else resulting from it. Now when you do this, **you neutralize sin**, and when you neutralize sin in your life, **God is ready and able to deal with you**. You see, **the divine principle, which is based on grace, is that forgiven sin is forgotten sin**.

**Forgiven Sin is Forgotten Sin**

Now a couple of you, three of you good Christians, I'm sure at one time or another has said, “I'll forgive that person, but I'll never forget it.” The principle is forgiven sin is forgotten sin; **if it's not forgotten, it's not forgiven**, Jeremiah 31:34, Isaiah 43:25, Psalm 103:12, God says he puts it in the depths of the sea, moves it as far as East from the West, he forgets it for his own sake. Now since God forgets it, you and I have to do the same thing, but if you don't forget it, now you have entered an attitude of mind that God calls sins, and not only is it sin, but you set up the condition for a series of sins, one sin going to the other. Because if you are taking care of yourself in this way so that you confess and forget, what kind of a mind do you have? Well you have a mind which is filled with that agape love. That's a mental attitude love. It's a mind of esteem. It's a mind which is free of ill will. And when you have a mental attitude, you have a relaxed mental attitude, and unless you have a relaxed mental attitude, you haven't neutralized sin. If something right now is bugging you, or somebody is bugging you, you don't have a relaxed mental attitude. You don't really know what it is to rest upon the Lord and to let him care for you. You don't know what it is to respond to the promises of the Word. The result of being filled with the spirit is a relaxed mind attitude and you will have this agape love, and it comes through confession of sin; it's the result of being filled with the holy spirit, Romans 5:5, Galatians 5:22, the whole chapter of I Corinthians 13 (The Way of Love). And this kind of a mind attitude neutralizes all sin.

**Jer 31:34**  And they shall teach no more every man his neighbor, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive **H5545** their iniquity, and I will remember **H2142** their sin no **H3808** more.

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

Imperfect - in-completed or progressive action

1st Person

common

singular

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

Imperfect - in-completed or progressive action

1st Person

common

singular

**Isa 43:25**  I, *even* I, *am* he that blotteth out **H4229** thy transgressions for mine own sake **H4616**, and will not **H3808** remember thy sins.

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

V‑Qal, Participle,ms

**H4616** - (Preposition) maan (mah'-an): purpose, intent (1cs)

**H3808** - (Adverb-Negative Particle) lo (lo): (Adverb) not

**Psa 103:12**  As far as the east is from the west, *so* far hath he removed **H7368** our transgressions from us.

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

Nifal Stem - Simple action, passive voice

Perfect - completed action

3rd Person

masculine

singular

**Rom 5:5**  And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given **G1325** unto us.

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

Tense: Aorist

Voice: Passive

Mood: Participle

Case: Genative (possession, "of"; also origin or separation, "from")

Number: Singular

Gender: Neuter

**Gal 5:22**  But the fruit of the Spirit is **G1510** love, joy, peace, longsuffering, gentleness, goodness, faith,

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.0 Note: 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").

Tense: Present

Voice: Active

Mood: Indicative

Person: third [he/she/it]

Number: Singular

Now what's the purpose of neutralizing sin? Looking diligently, taking care of yourself as your own self-inspector, lest any man fail of the grace of God or that no-one fail of the grace of God. “No-one” is “no Christian”, “fail“ is to fall short of a standard, and “of **G575**”, when it uses the word “of” here, it's a Greek word apo, and apo is the, a-p-o, it's a Greek work that means “from the ultimate source”. Falling away from the ultimate source, what are **you ultimately falling away from, the grace of God**. Alright, what is the grace of God? Let's summarize.

**Point number one**, the grace of God is all that God is free to do for man on the basis of the cross; it's the work of God on behalf of man. It's the title that God gives to his plan. Jesus Christ provided it, he provided a complete salvation through grace, the Holy Spirit applies this salvation through grace, and the Father gives the results of it in eternity through grace. **Grace is everything that God can do for man on the basis of the cross**.

**Number two**, grace depends on who or what God is; it's based upon the character of God. It never depends upon your character, or my character; **grace does not depend on man's character**.

**Number three**, grace is God doing the work of divine good and man receiving it in a non-meritorious manor. **Grace is God doing the work of divine good, man receives it**.

This is the opposite of legalism, religion; see, **religion is where man does the work in order to bribe God to bless him, and human good is offered to God in order to gain some merit with him for his blessing**, but grace is where God is doing the work of divine good and man is receiving it without any merit to himself.

**Number four**, grace provides sanctification to make a Christian like Jesus Christ. Sanctification is in three stages, as you know, first, **it is positional**. Positional sanctification is the result of being placed in Christ, therefore all that he possesses and does is true of us, grace gave us that position. **Then, it's experimental, or experiential**, that's our daily experience. We walk in a way that God is able to produce divine good through us; as we are filled with the holy spirit, he produces the character of Christ in us, and **then sanctification** is ultimate when someday you will be in the Lord's presence, you will be in a resurrected body which will no longer have a sin nature; you'll be completed free from sin. Now **grace provides sanctification in order to make us like Jesus Christ.**

**Number five**, every believer has tasted grace at salvation, whether you don't know a thing about grace or not, you've tasted it at the moment of salvation. I Peter 2:3, “If so be ye have tasted that the Lord is gracious.” And you tasted that when you came to him as a sinner and He accepted you without any provision on your part except the act of believing Him. But you may remain in this grace, you will remain in this grace under God's maximum love no matter what you do. And you may not choose to enjoy that grace, but you are in it.

**1Pe 2:3**  If so be ye have tasted **G1089** that the Lord *is* gracious.

**G1089** - (Verb) geuomai (ghyoo'-om-ahee): to taste, eat ((a) I taste, (b) I experience.)

Tense: Aorist

Voice: middle deponent

Mood: Indicative

Person: second [you+]

Number: Plural

**Number six**, God is constantly waiting to pour out his grace on every believer. Isaiah 30, verses 18-19 say (that) God is constantly waiting to pour his grace out upon you.

**Isa 30:18**  And therefore will the LORD wait **H2442**, that he may be gracious 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 for him.

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

Piel Stem - Intensive action, active voice

Imperfect - in-completed or progressive action

3rd Person

masculine

singular

**Isa 30:19**  For the people shall dwell **H3427** in Zion at Jerusalem: thou shalt weep no more **H1058**: he will be very gracious **H2603** unto thee at the voice of thy cry; when he shall hear it, he will answer thee **H6030**.

**H3427** - (Verb) yashab (yaw-shab'): to sit, remain, dwell {V‑Qal‑Imperfect‑3ms}

**H1058** - (Verb) bakah (baw-kaw'): to weep, bewail {V‑Qal‑ Imperfect‑2ms}

**H2603** - (Verb) chanan (khaw-nan'): to show favor, be gracious {V‑Qal‑Imperfect‑3ms | 2ms}

**Number seven**, disorientation to the grace principle is the greatest hazard in the Christian life, and that's what we're dealing with here in Hebrews 12:15, **disorientation to the grace principle is the greatest hazard of the Christian life falling short of the grace of God**.

**Number eight**, grace is the basis of salvation, Ephesians 2:8-9, Romans 4:4 and 5:20, Psalm 103:8-12. Nine, grace is the basis of living the Christian life. If you want to pray, it has to be done by grace, Hebrews 4:16. In suffering, you meet it with grace II Corinthians 12:9-10. If you want spiritual power released in your life, it's a matter of grace, II Timothy 2:1. If you're interested in spiritual growth, it's by grace II Peter 3:18. You need stability in your life, it's a matter of grace I Peter 5:12. In your daily service, it's grace, Hebrews 12:28. You want to produce divine good, it's grace, I Corinthians 15:10.

So, here are some implications. What does all this mean? This being true means that **God is perfect and he has a perfect plan**. It means **that a perfect plan can only come from a perfect God**. It means that **man is not perfect**, so that if man has anything to do with God's plan and God's program, to that extent, the plan is not perfect. But **God's plan is perfect because man is not included in it**, **for this reason, God excludes all human good**, that would be the weak link in the chain. It's impossible for a believer to get outside of God's grace, whether God is blessing him or disciplining him, it is within grace, and grace is the opposite of mental attitude sins.

**Eph 2:8**  For by grace are ye saved through faith; and that not of yourselves: *it is* the gift of God:

**Eph 2:9**  Not of works, lest any man should boast.

**Rom 4:4**  Now to him that worketh is the reward not reckoned of grace, but of debt.

**Rom 5:20**  Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound:

**Psa 103:8**  The LORD *is* merciful and gracious, slow to anger, and plenteous in mercy.

**Psa 103:9**  He will not always chide: neither will he keep *his anger* for ever.

**Psa 103:10**  He hath not dealt with us after our sins; nor rewarded us according to our iniquities.

**Psa 103:11**  For as the heaven is high above the earth, *so* great is his mercy toward them that fear him.

**Psa 103:12**  As far as the east is from the west, *so* far hath he removed our transgressions from us.

**Heb 4:16**  Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

**2Co 2:9**  For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

**2Co 2:10**  To whom ye forgive any thing, I *forgive* also: for if I forgave any thing, to whom I forgave *it,* for your sakes *forgave I it* in the person of Christ;

**2Ti 2:1**  Thou therefore, my son, be strong in the grace that is in Christ Jesus.

**2Pe 2:18**  For when they speak great swelling *words* of vanity, they allure through the lusts of the flesh, *through much* wantonness, those that were clean escaped from them who live in error.

**1Pe 5:12**  By Silvanus, a faithful brother unto you, as I suppose, I have written briefly, exhorting, and testifying that this is the true grace of God wherein ye stand.

**Heb 12:28**  Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

**1Co 15:10**  But by the grace of God I am what I am: and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me.

For example, let’s look at pride. Here's a prime mental attitude sin. Here is a way of getting out of the grace of God, failing of the grace of God, the pride of the believer who rejects eternal security. Now if you talk to somebody that says “Well, I don't believe a person can be saved and stay saved, that he'll be sure he'll go to heaven once he's a Christian,” you are talking to one of the most pride filled characters that you'll find on the face of the Earth. What kind of gall and arrogance is that? For you to get up and say, “I think that I have some sins that God was no able to provide for. I have some sins that God did not include in dealing with sin in his plan,” and that's what you're saying. It is an arrogant, pride filled believer who does not believe in eternal security. Another expression of pride in a believer is one who crumbles under adversity. Any of you say “oh, why did this have to happen to me. Why to me!?” Anybody ever say to you, “I've suffered so much for the Lord; I love him dearly. Not many people have suffered like I have.” What makes you think that you are unique in suffering? Pride. You're proud of your suffering. And you think that this suffering is somehow out of keeping of the plan of God for you.

Another expression of pride in the Christian who rejects the mental attitude of love is the one who has pseudo spirituality. Pseudo spirituality. Nothing is more repulsive than some Christian who comes around and has all the fake emotions of spirituality. This Christian thinks his morality, his taboos, his human good, are more valuable than the plan of God, and there's nothing better than for one pseudo-spiritual Christian to meet another pseudo-spiritual Christian. It's just somehow ironic for two pseudos to have to get hung with each other as they share the depths of their pseudo-spirituality. And this is what happens when you're proud and you reject the grace of God, because you have a mental attitude sin of pride. It'll show up in your rejection of eternal security. It'll show up in the way you meet trials that come into your life and you begin to whine, the whining Christian, or the way you put on your pseudo-spirituality, where you put on your front in your words and your little expressions. You listen to some of these radio preachers, you will see their pseudo-spirituality by certain words that they constantly interject, “halleluiah”, “praise the Lord”.

And finally there's the pride of the believer who thinks with his emotions. This is the Christian who thinks that is emphatic feelings are more important that Bible doctrine. This is the tongue crowd who is forever telling you what their experiences have been in order to prove their heresy and the delusions under which they're self hypnotically operating. Now **the greatest danger, you see, to falling from the grace of God is facing this business of restoration of fellowship and then not believing it**. I can go to God, and this thing that I have done, unbelievable, horrifying as it may be, I can tell him this thing, I can name it, and he forgets it? And then you brewed on it. This person has injured you, and you find yourself with a bad mental attitude and so you go to God and say “this is a wrong attitude on my part, it is a bitterness,” and then you resent this person, you resent the bitterness that they led you into, that they triggered within you, and you're right back out of fellowship. This is the greatest danger of falling from grace.

Now if you understand what grace is, it's all of God and it's his doing, not of man, and it's a very relaxed position to be in because of the doctrines of reconciliation and sanctification, then you will rejoice to accept what he says. But if you do not, **if you do not regularly use 1 John 1:9, and then forget it, you are not grace oriented**. Now what he says here is the fail of the grace of God, and that means to be substandard. It means habitually to be substandard. It means to do it to yourself. It means it's a life principle that you can be a substandard Christian. Now why does he not want us to do this? The last part of the verse tells you, “… **lest any root of bitterness springing up trouble you**.” And the idea here is, the root is the root of a tree, and a tree has to sprout from a seed, and a seed has to die before it can sprout.

So you have the line of picture here and I Corinthians 15:36-37 says a thing has to die and then it sprouts life. Here you have the picture of a sin that you have confessed, with God it's dead, but you take that dead sin, that you have confessed, and you make it the ground of sprouting a root of bitterness that grows into a monstrous tree, because you don't stop just with the root. This bitterness, which is a mental attitude, for some reason, you're bitter because of the discipline that continues, the discipline you've experienced, you're bitter toward the person, you begin to want to get even, so you become vindictive, and then you go to taking revenge upon them in one way or another, and then you start talking about them, and then you start doing things outwardly, and I'll remind you again that for the mental attitude sin there is discipline, for the expression of that mental attitude sin when you start getting outward in your tongue and in your actions toward that person, there is discipline.

**1Co 15:36**  *Thou* fool, that which thou sowest **G4687** is **not** quickened **G2227**, except it die **G599**:

**1Co 15:37**  And that which thou sowest **G4687**, thou sowest **G4687** not that body that shall be **G1096**, but bare grain, it may chance **G5177** of wheat, or of some other *grain:*

**G4687** - (Verb) speiró (spi'-ro): to sow (seed) (I sow, spread, scatter.)

Tense: Present

Voice: Active

Mood: Indicative

Person: second [you]

Number: Singular

**G2227** - (Verb) zóopoieó (dzo-op-oy-eh'-o): to make alive (I make that which was dead to live, cause to live, quicken.) Note: G2227 zōopoiéō (from G2221 /zōgréō, "alive" and G4160 /poiéō, "make") – properly, make alive (zōos); i.e. "quicken," vivify ("animate"); (figuratively) cause what is dead (inoperative) to have life; empower with divine life. G2227 /zōopoiéō ("make alive, enliven") is particularly used of God infusing His life in the believer. The Lord infuses eternal life (zōē) into us each time we receive (obey) faith from Him. This enables living with God – not just for Him (cf. Gal 2:20; Ro 8:28-30; 1 Jn 5:4). His self-existent, all-powerful life overcomes all the deadly effects of sin. (1 Cor 15:36,38) seed, come to life – The resurrection-body of the believer will be characterized by continuity with diversity – i.e. reflecting the physical-spiritual life we lived here on earth in a supra-physical fashion (Phil 3:11-21). Both of these aspects of glorification are illustrated in 1 Cor 15 by the metaphor of seeds.

Tense: Present

Voice: Passive

Mood: Indicative

Person: third [he/she/it]

Number: Singular

**G599** - (Verb) apothnéskó (ap-oth-nace'-ko) : to die (I am dying, am about to die, wither, decay.) Note: G599 apothnḗskō (from G575 /apó, "away from," which intensifies G2348 /thnḗskō, "to die") – properly, die off (away from), focusing on the separation that goes with the "dying off (away from)." G599 /apothnḗskō ("die off, from") occurs 111 times in the NT. It stresses the significance of the separation that always comes with divine closure. G599 (apothnḗskō) stresses the ending of what is "former" – to bring what (naturally) follows.

Tense: second Aorist

Voice: Active

Mood: Subjunctive

Person: third [he/she/it]

Number: Singular

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

Tense: Future

Voice: middle Deponent

Mood: Participle

Case: Accusative (direct object; motion toward; time: "how long")

Number: Singular

Gender: Neuter

**G5177** - (Verb) tugchanó (toong-khan'-o): to hit, hit upon, meet, happen ((a) gen: I obtain, (b) absol: I chance, happen; ordinary, everyday, it may chance, perhaps.) Note: G5177 tygxánō (from tyxō, "become ready") – properly, to strike (hit the mark, i.e. "spot on," "hit the bullseye"); to light upon, fall in line with; "happen to find oneself" in the scene of life the Lord has already prepared (BAGD; cf. Eph 2:10 with Ps 139:16). [G5177 (tygxánō) literally means "hit (the mark)" and therefore opposite to G264 /hamartánō ("to miss the mark"). G5117 (tópos) means "to reach, get, obtain (as in Homer, Xen., etc. al.)" (A-S).]

Tense: second Aorist

Voice: Active

Mood: Optative

Person: third [he/she/it]

Number: Singular

And then, the book of Matthew tells us that **the measure that you deal out to people for their sins is the measure that will be dealt to you.** In other words, what it's saying is, even if the sin is true or not; it could be perfectly true of a person, and you go attacking that person, you go judging that person instead of leaving the vengeance with God, you take the vengeance in your own hands God says, “there is a punishment for that sin, and I will put it on you,” so you have multiplied yourself a three-fold punishment. So when you are ready to run around and attack other Christians for their sins, just be sure you are ready to take their discipline, because that's what you're asking for, God says it shall be judged upon you in the same measure. And if that isn't bad enough that you have failed through this mental attitude sin of bitterness, through a dead confessed sin, as if that isn't enough that it troubles you, the last part of the verse says that many be defiled. You have created callouses upon your own soul, you're unresponsive to God in your mind, in your will, in your emotions, and you are constantly under a troubled condition, now here you have somebody that's defiled. The word “many” out of hoi polloi.

**Mat 7:2**  For with what judgment **G2917** ye judge **G2919(a)**, ye shall be judged **G2919(b)**: and with what measure ye mete **G3354 (a)**, it shall be measured to you again **G3354 (b)**.

**G2917** - (Noun, Neuter) krima (kree'-mah): a judgment ((a) a judgment, a verdict; sometimes implying an adverse verdict, a condemnation, (b) a case at law, a lawsuit.) Note: Cognate: G2917 kríma (a neuter noun derived from G2919 /krínō, "to distinguish, judge") – judgment, emphasizing its result (note the -ma suffix). This is everlasting damnation (torment) for the unredeemed (the usual implication of G2319 /theostygḗs) – or the eternal benefits that come from the Lord's judgment in favor of the redeemed (cf. Rev 20:4). See G2919 (krinō). G2917 /kríma ("the results of a judgment") dramatically Links cause-to-effect. Indeed, every decision (action) we make carries inevitable eternal results (cf. Ecc 12;14).

Case: Dative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: Singular

**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).

**a**-Tense: Present

**a**-Voice: Active

**a**-Mood: Indicative)

**a**-Person: second [you+]

**a**-Number: Plural

**b**-Tense: Future

**b**-Voice: Passive

**b**-Mood: Indicative

**b**-Person: second [you+]

**b**-Number: Plural

**G3354 (a/b)** - (Verb) metreó (met-reh'-o): to measure, measure out (I measure (out), estimate.: Note: Cognate: G3354 metréō (from G3358) – literally, measure; mete out. See G3355 (metrētes). (Rev 11:1,2) This measuring relates to the holy places in the sanctuary "which symbolizes the people of God" who come "through the Tribulation" (DNTT, cf. also Ezek 40:5, 42:20; Zech 2:1).**a**- Tense: Present

**a**-Voice: Active

**a**-Mood: Indicative

**a**-Person: second [you+]

**a**-Number: Plural

**b**-Tense: Future

**b**-Voice: Passive

**b**-Mood: Indicative

**b**-Person: third [he/she/it]

**b**-Number: Singular

Somebody recently said “Oh, I didn't know that's what hoi polloi mean, I thought hoi polloi meant the ritzy and the snooty,” but it doesn't. The hoi polloi, the “everybodies,” the common, everybody around you, that's the hoi polloi; you people are the hoi polloi if it'll make you feel any better. You can go on and tell all of your friends, “I'm part of the hoi polloi.” And because they don't know, they never go to church to learn anything, well they'll think you're something really special, and you can be humble while you're doing it. This is a way to be humble and exercise your pride. Now these people, who are the hoi polloi, everybody around you, you see, is going to get in on the act because you're growing a root from this dead confessed sin of yours and you have this bitterness or some other mental attitude sin and one thing leads to another, but the whole thing has a very strong Greek word here, it's defiled, and it’s a *(Hebrews 12:15)*  Greek word “miaino **G3392**,” m-i-a-i-n-o.

**Heb 12:15** – See above

Now miaino is a word, that here it means basically to stain, to contaminate, but what it meant in the Greek work is this, in the Greek world, the streets were narrow, sanitary facilities were very primitive, so every morning it was the custom to take the sewage pot, up in Alaska they call them the honey pots, Mr. Lee said this was one of his chores as a missionary but he didn't think I should take a movie of him carrying out the honey pot, so I didn't, but the sewage pot was emptied right out the window, right out the window into the street, that's the only place to put it, and if you happen to be walking by with your best girl on your hand, you got “miaino-ed” as the stuff hit the street and you got splattered; now that's what the word means, and it because a pretty smelly date from then on.

And what God is doing you see, God the Holy Spirit is using a terrifically strong word to tell you and me that when you and I are going to go and get all these cute little mental attitude sins, here's something that's happening in my life, you know why this is happening, five years ago I did this and God is punishing me for this. You who have confessed and he says “I forget upon forgiveness,” but you remember and now you've done another sin because you've created a guilt for yourself and a guilt complex is a grievous sin. And one thing leads to another from these mental attitude sins because we don't have a relaxed mental attitude, which is the attitude that the Spirit of God gives us, and so we're chopping away at people, and the result of our mental sins, that we have refused to accept forgiveness for, as God has given us forgiveness, is that we start smelling up everybody around us with our own contamination and pretty soon, some awfully nice Christians begin to act like a bunch of hound-dogs because you have tossed your sewage out into the street and they become “miaino-ed” as the result of it.

Now we're talking this morning about the falling short of the grace of God, and if you run your eye through the points of what grace is, how it is all of him, it is not of us, how it is all of his character and nothing of us, and how it is all complete and provided and perfect, and a relaxed place for us to accept, you will see what a horrifying thing this is that we should participate in contaminating other Christians through our refusal to neutralize our past sins. So whatever you have this morning that you have done and confessed and it's still bugging you on your mind, God is no longer disciplining you for the sin which you confessed, he's disciplining you now for the fact that you're still remembering it and the fact that it is still bothering you.

This word “defiled” here is in the aorist tense, which means a point of time when the believer has this mental attitude condition, it is passive, which means that other Christians around you are publish patsies, they are the recipients of your contamination because you know you go to them, you say, “hey, what do you think about what the pastor said?” You don't really care about what they think of it, you didn't like it so you want to get somebody to sympathize with you and maybe they never thought it was out of line or maybe they never thought there was anything wrong with it, and you begin pointing out something and they begin to wondering, and they begin to be contaminated.

Or you go against some Christian and you begin telling something, even if it's true, but you're slandering, and you now set one Christian against another Christian and you bring division into the body of Christ because you have not learned how to have a relaxed mental attitude to live and let live in the tradition of the word of God. This is subjunctive, which means it doesn't have to be this way.

So this morning, we lay the burden upon your heart, it says that you look diligently as a self-inspector of your life and you understand the grace of God which is based upon the doctrines of reconciliation and sanctification, and if you understand what God's grace is free to do for you now, you will not permit some old sin to keep cropping up into your life as the cause of mental attitude breakdowns so that other sins spring from that and many believers around you, as well as yourself, are troubled…

Dr. John E. Danish, 1971

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