**TL01-02 Techniques of the Christian Life - The Nature of Man**

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

In our first segment on the series of the techniques of the Christian life, we looked at the nature of God. We will now, in this second segment, look at **the nature of man**. You will remember that we pointed out that the series on the techniques of the Christian life is intended to bring us to spiritual stability and to divine good production. This is important because your eternal reward is going to be based upon your spiritual stability and the divine good that you produce.

The techniques are going to enable us to live in a way which is compatible with God's nature and with God's essence**. Human viewpoint and human good is opposed to the nature of God, and it is rejected by God**. We indicated that in our society today, human viewpoint and human good are summed up in the philosophy of humanism. This is the viewpoint which permeates our society, and this is what leads to multiplied human good production. Humanism is actually the enemy of personal liberty; it is the enemy of the dignity of man; and, it is actually a good expression of Satan's philosophy of a life without God.

Christians, therefore, who are going to be tempted to look to our society for your thinking, for your opinions, and for the things that guide your actions, are going to find that you are running contrary to God's ways and to God's thinking.

So we began with the nature of God in order to try to impress you with how important these techniques are to you now as well as eternity.

**The Essence of Man**

So let's look at the essence of man. We find, as we look in the Word of God, that God makes a universal declaration concerning mankind. In Jeremiah 17:9, we read, "The heart is deceitful (here, the heart is in reference to the old sin nature) above all things and desperately wicked. Who can know it?" That is, **everyone in the world today is born with an evil nature**--the thing we call the old sin nature. Then in Romans, we have again the apostle Paul making this similar declaration concerning the nature of mankind. Romans 3:23 says, "For all have sinned, and come short of the glory of God."

**Jer 17:9**  The heart *is* deceitful above all *things,* and desperately wicked**H605** **Conj‑w | V‑Qal‑QalPassPrtcpl‑ms**: who can know it**H3045** **V‑Qal‑Imperf‑3ms | 3ms**?

**H605** - (Verb) anash) (aw-nash'): to be weak, sick, incurable

Grammar: Conjunction‑waw | Verb‑Qal Pass Participle‑Masculine Singular

Note: The Qal stem is generally used to express either simple action or stative action.

As a verb, the Participle has stem (Qal) and voice (active or passive) and expresses some type of verbal action such as “running” or “studying.”

A passive participle is a non-finite verbal form with passive or reflexive voice that can function as a verb (or verbal complement), an adjective, or a noun. In Biblical Hebrew, passive participles most often function as either an attributive adjective or a predicative adjective.

**H3045** - (Adjective) liparos (lip-ar-os'): oily, fatty, rich ((lit: fat), rich, sumptuous.): to know, a primitive root; to know (properly to ascertain by seeing)

Transliteration: yada

Phonetic Spelling: (yaw-dah')

Definition: to know

Grammar - Verb‑Qal‑Imperfect‑3rd Person Masculine Singular | 3rd Person Masculine Singular

**Rom 3:23**  For all have sinned**G264 V-2AAI-3P**, and come short**G5302 V-PPI-3P** of the glory of God;

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

Tense: second (**2**) **A**orist

Voice: **A**ctive

Mood: **I**ndicative

Person: third (**3rd**) [they]

Number: **P**lural

**G5302** - (**V**erb) 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: **P**resent

Voice: **P**assive

Mood: **I**ndicative

Person: third (**3rd**) [they]

Number: **P**lural

**The Old Sin Nature (The Flesh)**

In other words, from the old sin nature flow personal acts of sin. That is, any time that you act in a way that is not as good as God, it is an act of sin. Everybody has sin, and everybody does sin. Some people are guilty of very grotesque, dirty, mean sins; while, other people are only guilty of nice sins--they're not so revolting to us. But, in either case, you are guilty of acting contrary to that which is reflected by the essence of God. Because of the presence of the old sin nature in the Christian, the Christian also is confronted with this problem of sin. Some people sin in a gross way; others sin less; but, all do sin. We again have this pointed out to us in Isaiah 64:6: "But we are all as an unclean thing, and all our righteousnesses are as filthy rags." We are an unclean thing because we have an old sin nature. Unsaved people perform good deeds. They are unselfish. They are thoughtful. They are kind. They are considerate. They are sacrificial. But all of this stems from a nature that is tainted with sin. Consequently, all of our thoughtfulness and all of our considerateness, as unbelievers, are rejected by God. These are what we mean by works of human good. They come from the old sin nature, **and God says they're filthy, by divine viewpoint**.

**Isa 64:6**  But we are all as an unclean **H2931 Prep-k, Art | Adj-ms** *thing,* and all our righteousnesses *are* as filthy **H5708** **N‑mp** rags**H899** **Conj‑w, Prep‑k | N‑msc** ; and we all do fade as a leaf; and our iniquities**H5771 Conj-w | N-cpc | 1cp** , like the wind, have taken us away **H5375** **V‑Qal‑Imperf‑3mp | 1cp**.

**H2931** - (Adjective) tame (taw-may'): unclean, defiled

Grammer: Preposition -k, Article | Adjective-Masculine Singular

**H5708** - (Noun) ed (ayd): filthy Note: From an unused root meaning to set a period (compare adah, uwd); the menstrual flux (as periodical); by implication (in plural) soiling -- filthy.

Grammar: Masculine Plural

**H899** - (Noun) beged (behg'-ed): treachery

Grammar: Conjunction‑waw, Preposition ‑k | Noun‑Masculine Singular Construct

**H5771** - (Noun) avon (aw-vone'): iniquity, guilt, punishment for iniquity

Grammer; Conjunction-waw | Noun-Common Plural Construct | 1st Person Common Plural

**H5375** - (Verb) asa or nasah (naw-saw'): to lift, carry, take

Grammar: Verb‑Qal‑Imperfect‑3 Person Masculine Plural | 1st Person Common Plural

**The Unsaved Man**

So let's take a look, first of all, at the unsaved man. The unsaved man comes in three basic varieties. If we're going to draw a picture of the essence of man, we start with the statement that all have sinned. This constitutes the character quality of man. All have sinned. But there are several kinds of unbelievers.

**The Immoral Man**

First of all, let's look at the man we'll call the immoral man. Historically, the immoral man is represented by the antichrist who is yet to come upon the scene of history. The immoral man is openly and grossly sinful in character. He abandons himself to sinning. If you read the first chapter of the book of Romans, you will have a very clear declaration and picture presented, concerning this immoral man. He is immoral on every front in the most extreme ways. He eagerly boasts of his sins, he doesn't care who knows it, and the immoral man is the frame of reference for people who are not that bad. They compare themselves to the immoral man, and it helps their own egos--the image of themselves--that they're not really **so bad**.

**The Self-Righteous Man**

Then there is another kind of unbeliever who also has sin. He's the self-righteous man. This, in Scripture, can be represented by the rich young ruler. Now this is a sinner who's got some class. He's got some refinement. He confidently worships some god of his own, such as the god of nature. He's the good citizen type; he's personable; and, he is enjoyed by the world. Now the self-righteous man comes about this, for one thing, because he looks over here at the immoral man, and he sees how much better he is than that character, and yet he does not realize that his own nature is a nature of sin. He feels that he's as good as any church member, but he rarely, if ever, attends church. To him, church is just a crutch. He is self-righteous. He is very smug and confident about facing God. He's not really afraid of it, because, by his estimates, in comparing himself to the immoral man, his sins are not all that bad, and God, in his view, will certainly be very sympathetic and tolerant toward him.

**The Religious Man**

There is another kind of unsaved person, and that is the religious man. This one perhaps, in some respects, is the worst kind. The religious man is active in church. He is all for God. He is enthusiastic about religion, and he's full of self-sacrifice. He will perform rituals of prayer. He will follow the rituals of giving money, of attending church, of helping orphans, and of petting stray dogs. He has a heart full of do-goodism, and it expresses itself in a variety of fantastic ways. Now, because of this, he is viewed by other people as being a very commendable type, if not an ideal.

**Lent**

The religious man is very, very impressive. He practices, for example, self-denial. Six weeks before Easter, there comes a period in the religious world called Lent. This is a time when unsaved people become very religious. This is a time when the religious man is extremely stimulated in his ego to approach God and to appeal to God. He gives up something that he really enjoys, and when he does, he feels very spiritual about it. He feels closer to God, and he thinks that God is very pleased with him. In the back of his mind, he has the idea that because he has pleased God by giving up something he really likes at Lent, it's going to bring him a lot of good luck. It's the religious man who will meet you and say, "Well, good luck." That's kind of sad when a fellow believer comes up to you and wishes you good luck. He shows a little bit of doctrinal lack, because, as believers, we do not operate on such a blind force as luck. But the religious man functions on this idea. He does not operate on the fact that God is sovereign and just, and these factors in the essence of God (like his love), which are the source of God's dealing with us--not luck. This man does not mind reminding people of what he has done for God. He is represented in Scripture by the Pharisees, and one of the outstanding Pharisees representing this was Nicodemus. **The Pharisees did not mind telling people how sweet they were**.

Now all of this can be represented by this diagram where the human essence is unsaved. The essence of man is that he is a sinner. That covers various types--immoral, righteous, and religious--but they are all sinners. None of these are born again, and they're all equally separated from God. **The Christian can act in all three of these categories, because, while a Christian is born again, he still retains the old sin nature**. Because he has the nature that creates these men in the first place, it is possible for Christians to revert into these same conditions. The Christian can become a very immoral person. The Christian can become very self-righteous. We have a lot more of those. We have a whole flock of them when it comes to being religious. There is nobody that can be more legalistic than a Christian. There is nobody that can play the smug self-righteous like some Christians can. **They are an offense to God as much as they are to you and me when we meet them.**

**Spirituality vs. Spiritual Growth**

**The Word of God indicates to us the fact of spiritual growth**. The Bible has a concept of spirituality that I think all of us are acquainted with, and that is simply a matter of being related to God the Holy Spirit in the right way. Our relationship to Him is established where he is free to use us and direct us on the basis of having our known sins confessed. But there are degrees of growth in the Christian life, and that is something entirely different. So we have two different factors. We have this matter of spirituality, and we also have the matter of spiritual growth. **They are not one in the same thing**. Spiritual maturity comes by a growth process. But spirituality is secured in a moment of time. So, **a new convert can be spiritual, but he cannot be mature.**

**Grieving or Quenching the Holy Spirit**

A Christian can be spiritual or not spiritual, and as a matter of fact, he can be mature or not mature. One Christian cannot be more spiritual than another Christian. So, get over the habit, if you have fallen into that, of talking about some significant exemplary Christian as being a very spiritual man. **There are no degrees of spirituality**. You cannot talk about a person being very spiritual. **A person is either spiritual or he is not spiritual**. The reason for this is because spirituality is a matter of the Holy Spirit being either grieved or quenched in the life of a Christian. **Grieving the Holy Spirit** means that there is a sin that the Christian is willfully pursuing. **Quenching the Holy Spirit** means that instead of permitting Him to function with divine good through your life, you are functioning, and squelching Him with your human good out of your old sin nature production. Now if the Holy Spirit is either grieved or quenched, then you are not on good terms with Him. **If you are not on good terms with Him, you are not spiritual**.

So, a Christian is spiritual if the Holy Spirit controls his soul, and this is necessary for spiritual growth. You must be spiritual to progress in the Christian life, but at any stage of maturity, you can be spiritual or not spiritual. Spirituality, then, is secured by confession of sin to the Father, and you are either in temporal fellowship (which is what we mean by spiritual), or you are out of it. A Christian is either walking in the light (which is God's divine viewpoint), or he is walking in darkness (which is Satan's human viewpoint). A Christian is either walking by means of the Holy Spirit (which is what the Bible calls upon us to do), or else he is walking by means of the old sin nature. **You cannot be controlled by God the Holy Spirit and by your old sin nature at the same time**. Nor can you be controlled partly by God the Holy Spirit and partly by your old sin nature. The moment any factor of the old sin comes into control of your life, whether it's in the form of sins from the weak side or good human works from the strong side, you are out of it. You are at that moment no longer a spiritual Christian**. You are out of the inner circle**.

**The Stages of Spiritual Development**

So, a Christian, at any stage of spiritual maturity, has to use 1 John 1:9, the principle of confession, to get back into temporal fellowship. So, while a status of spirituality is necessary for spiritual growth, the two are entirely different. They're not the same thing. Now, the growth in the Christian life is never stationary. You are always, from the point of your salvation, either progressing or retrogressing. It is the great objective of the Christian life to see you come from the point where you are a baby in Christ and progress to where you are a grown-up spiritual mature Christian. A believer is told in the Word of God, in so many words, to grow. In 1 Peter 2:2, Peter says, "As newborn babes, desire the pure milk of the Word, that ye may grow by it." That is, sound Bible doctrine; and particularly, for a newborn Christian, the basics. In 2 Peter 3:18, Peter says, "But grow in grace and in the knowledge of our Lord and Savior Jesus Christ. To Him be glory both now and forever."

**1Jn 1:9**  If we should confess**G3670 V-PAS-1P** our (*the*)**G3588 T-APF** sins**G266 N-APF**, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all**G3956 A-GSF** unrighteousness**G93 N-GSF**.

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

Tense: **P**resent

Voice: **A**ctive

Mood: **S**ubjunctive

Person: first (**1st**) [we]

Number: **P**lural

**G3588** - (Definite Article “**T**he”) ho, hé, to: (ho):: the (the, the definite article.)

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **P**lural

Gender: **F**eminine

**G266** - (**N**oun) hamartia: (ham-ar-tee'-ah): a sin, failure (prop: missing the mark; hence: (a) guilt, sin, (b) a fault, failure (in an ethical sense), sinful deed.)

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **P**lural

Gender: **F**eminine

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

Tense: second **(2) A**orist

Voice: **A**ctive

Mood: **S**ubjunctive

Person: **third** (**3rd**) [he/she/it]

Number: **S**ingular

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

Tense: **A**orist

Voice: **A**ctive

Mood: **S**ubjunctive

Person: **third** (**3**) [he/she/it]

Number: **S**ingular

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

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **F**eminine

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

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **F**eminine

**1Pe 2:2**  As newborn babes, desire the sincere milk of the word, that ye may grow**G837 (a)** **V-APS**-**2P** thereby:

**2Pe 3:18**  But grow**G837 (b) V-PAM-2P** in grace, and *in* the knowledge of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

**G837** (a/b) - (**V**erb) ration: auxanó (owx-an'-o): to make to grow, to grow ((a) I cause to increase, become greater (b) I increase, grow.) Note: G837 auksánō – properly, grow (increase); become greater in size (maturity, etc.). G837 /auksánō ("to grow") is key to authentic discipleship. Indeed, the Lord requires non-stop progress (development) in the life of faith.

greater (b) I increase, grow.

**a**.Tense: **A**orist

**a**.Voice: **P**assive

**a**.Mood: **S**ubjunctive

**a**. Person: **second** (**2**) [you+]

**a**. Number: **P**lural

**b**.Tense: **P**resent

**b**. Voice: **A**ctive

**b**. Mood: i**M**perative

**b**.Person: **second** (**2**) [you+]

**b**. Number: **P**lural

**Spiritual growth requires a Christian to function on the grace system of perception so that he is learning doctrine**. Many Christians are stuffed with knowledge of doctrine--that's true. But they are resistors. They are indifferent. Just to be neutral toward what you have learned of doctrine is to cause you to fall out of fellowship. If you are neutral, you're out of fellowship. You cannot be neutral toward the Word of God. To be neutral is, in effect, to be negative. So, we have many Christians who are stuffed with the knowledge of the Word, but it is a resistant knowledge, and they are not growing spiritually. The rate of **your spiritual growth depends upon the amount of time you spend in learning the Word**.

Now, the techniques of the Christian life, which we are studying, have to do directly with how to take you from this point where you enter the Christian life and where you are a baby believer, right on up to where you are an adult in Christian life and where you are no longer immature. That's the whole name of the game of the Christian life--the whole point--while you are walking on earth. Now when this is accomplished, many wonderful things flow from it for you personally; for the unbelievers to whom you witness; and, for the salt effect which you have as a believer upon our society. Here at the baby stage, you are just about nothing, when it comes to influencing or to be a preservative within our society. Whereas, here at the adult stage, you are something very significant toward exercising a preserving influence upon our society.

So, let's take a look at the stages of spiritual growth. Turn to the classic passage of 1 John 2. There are three stages of spiritual growth. 1 John 2:12-14 says there are three stages of spiritual development:

**1Jn 2:12**  I write unto you, little children , because your sins are forgiven**G863 V-RPI-3P** you for his name's sake.

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

Tense: pe**R**fect

Voice: **P**assive

Mood: **I**ndicative

Person: **third** [they]

Number: **P**lural

**1Jn 2:13**  I write unto you, fathers, because ye have known**G1097 V-RAI-2P** him *that is* from the beginning. I write unto you, young men**G3495 N-VPM**, because ye have overcome**G3528 V-RAI-2P** the wicked one. I write unto you, little children**G3813 N-VPN**, because ye have known the Father.

**G1097** - (**V**erb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). G1097 /ginṓskō ("experientially know") is used for example in Lk 1:34, "And Mary [a virgin] said to the angel, 'How will this be since I do not know (1097 /ginṓskō = sexual intimacy) a man?']

Tense: pe**R**fect

Voice: **A**ctive

Mood: **I**ndicative

Person: **second** [you+]

Number: **P**lural

**G3495** - (**N**oun) neaniskos (neh-an-is'-kos): a young man, a youth (a young man, youth, an attendant.)

Case: **V**ocative (direct address)

Number: **P**lural

Gender: **M**asculine

**G3528** - (**V**erb) nikaó (nik-ah'-o): to conquer, prevail (I conquer, am victorious, overcome, prevail, subdue. properly, conquer (overcome); " 'to carry off the victory, come off victorious.' The Verb) implies a battle")

Tense: pe**R**fect

Voice: **A**ctive

Mood: **I**ndicative

Person: **second** [you+]

Number: **P**lural

**G3813** - (**N**oun) paidion (pahee-dee'-on): a young child, properly, a child under training; the diminutive form of G3816 /país ("child"). G3813 /paidíon ("a little child in training") implies a younger child (a little child, an infant, little one. Note: G3813 paidíon – properly, a child under training; the diminutive form of G3816 /país ("child"). G3813 /paidíon ("a little child in training") implies a younger child (perhaps seven years old or younger). Some scholars apply G3816 (país) to a son or daughter up to 20 years old (the age of "complete adulthood" in Scripture).

Case: **V**ocative (direct address)

Number: **P**lural

Gender: **N**euter

**1Jn 2:14**  I have written unto you, fathers**G3962 N-VPM**, because ye have known**G1097 V-RAI-2P** him *that is* from the beginning. I have written unto you, young men **G3495 N-VPM**, because ye are strong, and the word of God abideth**G3306 V-PAI-3S**in you, and ye have overcome**G3528 V-RAI-2P** the wicked one.

**G3962** - (**N**oun) patér (pat-ayr'): a father (father, (Heavenly) Father, ancestor, elder, senior.) Note: G3962 patḗr – father; one who imparts life and is committed to it; a progenitor, bringing into being to pass on the potential for likeness. G3962 /patḗr ("father") is used of our heavenly Father. He imparts life, from physical birth to the gift of eternal life through the second birth (regeneration, being born again). Through ongoing sanctification, the believer more and more resembles their heavenly Father – i.e. each time they receive faith from Him and obey it, which results in their unique glorification. [G3962 /patḗr ("father") refers to a begetter, originator, progenitor – one in "intimate connection and relationship" (Gesenius). Just as in the NT, the OT never speaks of universal fatherhood of God toward men (see. G. B. Steven's concession, The Theology of the New Testament, p 70; see p 68) (TWOT 1, 6). For more on the Fatherhood of God see: Bruce, F. F., NIDNTT 2. 655-656; Burton, E. de W., The Epistle to the Galatians (Edinburgh: Clark 1921) 384-392; Jeremias, J., The Prayers of Jesus (ET) (London: SCM, 1967) 11-65.]

Case: **V**ocative (direct address)

Number: **P**lural

Gender: **M**asculine

**G1097 –** See above

**G3495 -** (**N**oun) neaniskos (neh-an-is'-kos): a young man, a youth (a young man, youth, an attendant.)

Case: **V**ocative (direct address)

Number: **P**lural

Gender: **M**asculine

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

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G3528** – See above.

**The Baby Believer**

1) The baby stage - He uses the Greek word "paidion." "Paidion" means little children. This word is in what we call the diminutive form, and a diminutive form expresses affection. If somebody's name is Jim, you may call him Jimmy, as an affectionate term. If somebody's name is Sue, you may call her Suzie. That's our diminutive, affectionate, tender way of using a name, and that's what this word is in the Greek language. It's a word that refers to an infant who is just born, or to a very small child. **Everybody begins the Christian life as a "paidion."** You enter as a newborn infant. This word simply connotes immaturity. You had at least enough faith to accept Christ as Savior, and you got into the Christian life. You entered the family of God, and you're a baby. Immediately at salvation, what should you do with a baby? The same thing that you do with a baby that you have at the hospital. The first thing you want the baby to do is to start developing and maturing, and you want to start seeing that infant put on weight. There comes a point very shortly after his birth where he has to start to be fed in order to start developing physically. So (it is) with a Christian. It is necessary to immediately start feeding that newborn convert with doctrine in order that he may start moving up the scale toward maturity. Now, in the natural realm, if you don't feed a baby with food, he dies. In **the spiritual realm, he experiences a temporal death that the Bible calls carnality**. He is outside the plan and the will of God, and he experiences a stunted existence as a believer if he lacks the feeding of doctrine.

Now, the person who is an infant in the faith is a person who basically acts upon the promises of the Word. There's not much in the Bible that an infant in the faith can deal with. He'll read a verse like Romans 8:28, "And we know that all things work together for good to them that love God, to them that are called according to His purpose," and he understands that. He says, "Now there's a promise. God says that everything is going to work together for good in my life." So, he grabs hold of that promise. He can understand that. Or, he turns to 1 Peter 5:7 and he reads another promise, "Casting all your care upon Him for He careth for you." Now there's a promise in the Word. A newborn Christian says, "All the things that burden me--all of my cares--I can put them upon the Lord, and say, 'Lord, I'm going to depend upon you to work this out for me.'" He claims that promise. He looks in 1 Samuel 17:47, and he learns that the battle is the Lord's. Therefore, he gets the first inkling of living the Christian life without all that combat and struggling and trying on his part. He looks in Romans 8:31, and he says, "What shall we say then to these things? If God be for us, then who can be against us?" Now, there's a great promise. He says, "That I can understand. God is on my side. So who's going to give me any real trouble?" That's how a newborn Christian operates. He operates mostly by promises made to him, which is very child-like. If there's anything your children like, it's for you to make promises to them. Would to God that we were more like our children, because if you make a promise to your kid, one of the things that you can be quite certain of is that he's going to remember it and remind you of it. God wants you to remember His promises, and He delights in your reminding Him of what he promised to do for you. He wants you to walk right into His presence and say, "Now, Lord, you promised that you're going to do this, and I have to claim it. I need it." You lean on those promises. That's child-like walk with the Lord.

**Rom 8:28**  And we know**G1492 V-RAI-1P** that all things work together**G4903V-PAI-3S** for good**G18** **A-ASN** to them that love**G25 V-PAP-DPM** God, to them who are the (*direct article*) called**G2822A-DPM** according to *his* purpose **G4286** N-ASF.

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

Tense: pe**R**fect

Voice: **A**ctive

Mood: **I**ndicative

Person: **first** [we]

Number: **P**lural

**G4903** - (**V**erb) sunergeó (soon-erg-eh'-o): to work together (I cooperate with, work together.)

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G18** - (**A**djective) 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.

**G25** - (**V**erb) 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: **P**resent

Voice: **A**ctive

Mood: **P**articiple

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

Number: **P**lural

Gender: **M**asculine

**G2822** - (**A**djective) klétos (klay-tos'): called (called, invited, summoned by God to an office or to salvation.) Note: Cognate: G2822 klētós – literally, "called" (derived from G2564/kaleō, "to call, summon"). See G2821 (klēsis). In the NT, G2822 /klētós ("divinely called") focuses on God's general call – i.e. the call (invitation) He gives to all people, so all can receive His salvation. God desires every person to call out to Him and receive His salvation (1 Tim 2:4,5). "Unfortunately, many choose not to – but all can; all don't but all can call out to God for His mercy (not just 'some')" (G. Archer). See G2821 /klēsis ("calling").

**G4286** - (**N**oun) prothesis (proth'-es-is): a setting forth, proposal, the showbread, sacred (bread) (a setting forth, the show-bread; predetermination, purpose, literally, "a setting forth in advance for a specific purpose ") Note: G4286 próthesis (from G4253 /pró, "before" and G5087 /títhēmi, "purposefully set forth") – properly, providence – literally, "a setting forth in advance for a specific purpose ("God's pre-thesis").

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**1Pe 5:7**  Casting**G1977 V-AAP-NPM** all your care**G3308 N-ASF** upon him; for he careth**G3199** **V-PAI-3S** for you.

**G1977** - (**V**erb) epiriptó (ep-ir-hrip'-to): to cast upon (I throw (cast) (upon), as of cares.)

Tense: **A**orist

Voice: **A**ctive

Mood: **P**articiple

Case: **N**ominative (subject; predicate nominative)

Number: **P**lural

Gender: **M**asculine

**G3308** - (**N**oun) merimna (mer'-im-nah): care, anxiety (care, worry, anxiety.) Note: Cognate: G3308 mérimna (see G3307 /merízō, "divide") – properly, a part, separated from the whole; (figuratively) worry (anxiety), dividing and fracturing a person's being into parts. See G3309 (merimnaō)

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**G3199** - (**V**erb) meló (mel'-o): to be an object of care (it is a care, it is an object of anxiety, it concerns.) Note: G3199 mélō (the third person singular of melō, "to care, be concerned") – to care about (be concerned with), especially paying attention (giving thought) to – i.e. "taking an interest" (L-S) with the "implication of some apprehension . . . " (L & N, 1, 25.223.)

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**1Sa 17:47**  And all this assembly shall know that the LORD saveth**H3467** **V‑Hifil‑Imperf‑3ms** not with sword and spear: for the battle *is* the LORD'S, and he will give**H5414** **Conj‑w | V‑Qal‑ConjPerf‑3ms** you into our hands.

Grammar: Conjunction‑waw| Verb‑Qal‑Conjunction Perfect‑3rd Person Masculine Singular

**H3467** – (Verb) yasha (yaw-shah'): to deliver

Grammar: Verb‑Hiphil‑Imperfect‑3 person Masculine Lingular

The Hiphil stem generally expresses causative action in active voice, but it can also express other kinds of verbal action depending on the context and the specific verb.

The Imperfect conjugation is used generally to describe actions that are not completed or actions that occur in the present or future.

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

Grammar: Conjunctive wa | Verb Qal l Conjunctive Perfect 3rd Person Masculine Singular

**Rom 8:31**  What shall we then say **G2046V-FAI-1P** to these things? If God *be* for us, who *can be* against **G2596 PREP** us?

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

Tense: **F**uture

Voice: **A**ctive

Mood: **I**ndicative

Person: **firs**t [we]

Number: **P**lural

**G2596** - (**Prep**osition) kata (kat-ah'): down, against, according to (gen: against, down from, throughout, by; acc: over against, among, daily, day-by-day, each day, according to, by way of.) Note: G2596 katá (a preposition, governing two grammatical cases) – properly, "down from, i.e. from a higher to a lower plane, with special reference to the terminus (end-point)" (J. Thayer). [G2596 (katá) is written 'kat' or 'kath' before a vowel. So too, kata loses the final a before an initial diphthong (cf. BDF § 17; MH 61-62; R 206-208). G2596 /katá ("bring down exactly, complete") is "opposite" to G303 /aná ("bring up to completion").

Now even at the more mature stages of your Christian life you will use promises. But the difference is that you add other features, as we shall see in a moment.

So, you enter the Christian life with the maximum amount of human viewpoint--very little divine viewpoint. The spiritual judgment of a "paidion" is strictly bad. He has very little spiritual discernment. He can be easily conned. It is very important that somebody who is going to give him the right scoop takes hold of him. He can be led far astray at this point because he just does not know. He can look at spiritual leaders of all colors, of all slants, and of all brands, and he doesn't know up from down. He doesn't know that this person is straight, or if this person is an operator who is conning him. So it is important that he be placed into a proper nursery for the caring of his soul.

Now, he can produce some divine good--very little. He produces it because he can be filled with the spirit by confessing his sins. As of that point, he can produce divine good. He can't produce much good from the Word, because he doesn't know the Word. He can't produce any good from spiritual maturity, where divine good also comes from, because he doesn't have maturity. He's very immature. So, the basic way he can produce divine good for his own rewards in Heaven is simply that he remains filled with the spirit. He has no frame of reference, so he's not a very intelligent communicator of the Word. He actually will communicate many misconceptions which often lead to discrediting the faith. Paul spoke of a group like that in Romans 10:2 when he said, "For I bear them witness, that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. For Christ is the end of the law for righteousness to everyone that believeth."

**Rom 10:2**  For I bear them record **G3140** **V-PAI-1S** that they have a zeal of God, but not according to knowledge **G1922 N-ASF**.

**G3140** - (**V**erb) martureó (mar-too-reh'-o): to bear witness, testify (I witness, bear witness, give evidence, testify, give a good report.)

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

Person: **first** [I]

Number: **S**ingular

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

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**Rom 10:3**  For they being ignorant**G50 V-PAP-NPM** of God's righteousness, and going about to establish**G2476 V-AAN** their own righteousness, have not submitted themselves**G5293 V-2API-3P** unto the righteousness of God.

**G50** - (Verb) agnoeó (ag-no-eh'-o): to be ignorant, not to know (I do not know, am ignorant of (a person, thing, or fact), sometimes with the idea of willful ignorance.)

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

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

**Rom 10:4**  For Christ *is* the end**G5056 N-NSN** of the law for righteousness to every one that believeth**G4100 V-PAP-DSM**.

**G5056** - (Noun, Neuter) telos (tel'-os): an end, a toll ((a) an end, (b) event or issue, (c) the principal end, aim, purpose, (d) a tax.)

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from 4102 /pístis, "faith," derived from 3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

Here were a group of people who were very zealous, but ignorant of the Word and ignorant of what real righteousness was, as God sees it, so they were pursuing a false righteousness in giving a lot of people a lot of misconceptions. Do you see why we say that a person who is recently born again should not be put up for public display? I don't care if he is a famous football player from the Dallas Cowboys who always picks up the fumble. Just because he has been born again, and because he's good on the football field, does not qualify him for you to hold a great meeting and say, "Friends, come out next Sunday night. We're going to have Sam Blow here who's going to tell us all about the wonderful game of life called football--and his testimony for the Lord." So he'll get up and say, "Well folks, I want to tell you about a very wonderful time I've learned to trust the Lord here, and it's a great game of life, and I've been fighting out on the football field, and I'm going to fight in a another world here for the Lord. I want all of you folks to join me out there. You know, huh?"

Maybe it goes better than that, hopefully, but it's just about as profitless and empty as that. This is a travesty because those people get the wrong idea. Do you know what a new convert does? He walks into church and the first thing he does is he puts his hands behind his back and he starts looking around and says, "Now what do they do around here?" And, pretty soon he notices some churches where everybody smiles, so he starts getting face cramps from smiling. He says, "That's what they do around here. They smile all the time. Even when they talk, they smile." All of the gimmicks and devices that churches put on, and the Christians put on with one another because they all play these little front games with each other--that's what he picks up. **He has no discernment**. He is at the bottom of the pile. He doesn't know up from down. All he can grasp are a few promises, but he can produce very little divine good. Nobody should deceive him into thinking that he's got something to say at that point of his Christian experience. Most of what he says is very distorted and very harmful.

This person, as a newborn babe, can take very little solid instruction. As a matter of fact, he comes to church and the main thing he wants is to be entertained. He wants you to amuse him, and he certainly wants you to pay attention to him, and to greet him at the door and bid him farewell, and ask him to come back. As a matter of fact, he has a terrible time of sitting in church and listening. His mouth has to constantly flap during the service. This is one of the sure signs of spiritual immaturity. He has not been able to come to the point where he has developed a capacity spiritually to listen and concentrate on the Word of God. He wants to have a good time because he is a kid in the faith. Hebrews 5:13, for this reason, says, "For everyone that useth milk is unskillful in the word of righteousness for he is a babe." That is juvenile stuff to want to come to church to be entertained.

**Heb 5:13**  For every one that useth**G3348 V-PAP-NSM** milk *is* unskilful**G552 A-NSM** in the word of righteousness: for he is a babe.

**G3348** - (**V**erb) metechó (met-ekh'-o): to partake of, share in (I have a share of, participate in, share, partake of, am a member of.)

Tense: **P**resent

Voice: **A**ctive

Mood: **P**articiple

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **M**asculine

**G552** - (**A**djective) apeiros (ap'-i-ros): without experience of. Properly, not tested or not successful when tested (tried). (inexperienced, unskillful, ignorant.) Note: G552 ápeiros (from 1 /A "not" and G3984 /peíra, "a test, trial") – properly, not tested or not successful when tested (tried). [In classical Greek, G 552 (ápeiros) refers to people lacking adequate skill (knowledge) – and hence fail due to their lack of familiarity (practice).]

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **M**asculine

This person is very unstable in all of his ways. **He can easily drift off into a status quo of pernicious carnality**. He mostly functions on his emotions, and therefore he can be easily swayed. The lust patterns of his old sin nature plague him continuously. Until he learns how to deal with the old sin nature, which he should be taught immediately, he is plagued by these lusts from his old sin nature. He wants attention. He wants power. He wants to apply pressure. He wants material things. Sometimes they break out in sensual expressions, and so on.

Well, this is the "paidíon," the baby Christian. No we could go on and on. His characteristics are infinite. I think that you can go from here yourself and say, "Now, as I think back upon a brand-new Christian, I can see this and this and this being true of him." He is spiritually untrustworthy. He has a hard time learning the Word. Here's his problem: If he's going to go up the scale of maturity, the one thing he has to do is learn the Word of God, and this is the one thing he can hardly do. He just can hardly sit in church. If he can sit there and pay attention for ten minutes, that's about it--and that's a marvel. He just cannot learn the Word of God. He can't even find himself moved to come to church. It just as easy for him to wake up in the morning and say, "I'm going to stay in bed." It's just as easy for him to stay home from church as it is to go. It doesn't matter--one side or the other. It's just like flipping a coin. There is no deep-seated conviction and drive from within his being. Why? **Because he's a baby**.

Now lest you want to compliment yourself and sit back and breathe a sigh of relief because you happen to have been born in a Christian home; because you happen to have gone to Church for many years; or, because you happen to have been around this Christian viewpoint for a long time, I want to caution you who were born again ten, fifteen, twenty, thirty years ago, that I could be describing you. Now don't pass this off too quickly. If you've heard some signals here that seem to reflect you, at least you better admit to yourself that there are some phases of your experience that reflect babyhood stage--some places where you have not yet grown up.

**The Adolescent Believer**

The second stage of spiritual growth is the adolescent believer. The scriptures call him "the young man" here in John. That's the "neaniskos." This is a diminutive form of affection. It is used here of Christians who have now moved up this scale to some degree of maturity. They're adolescents. They're not adults but they're not little baby Christians anymore. The "neaniskos" have developed to a certain stage of life. The babies use promises. This stage is now able to incorporate what we're learning now--the techniques of the Christian life. It is very difficult for a baby Christian to operate on the techniques. Part of his problem, again, is that he's not sure he should be interested in them. This stage of development adds to promises, the techniques. From learning of doctrine, he has begun to develop a frame of reference. He has a level of divine viewpoint that is considerably expanded. He's better able to communicate the Word because his human spirit is filled with doctrine. He knows basic doctrine. That's what brought him to the adolescent stage. He has learned basic doctrine. He got the tapes on basic Bible doctrine, and he pounded his way through them, and he has absorbed them, and he has learned them, and he has moved from that baby stage to where he is a teenager in the faith. He has maintained, in other words, regular study of the Word of God. He knows when he's out of fellowship, and he takes action. It is hard for the baby Christian to know when he's out of fellowship and when he isn't. That compounds his problem. But when you get to be a teenager, you know pretty clearly you're sinning--you're fighting God, or you're not sinning. You're neutral or you're not.

Now the Christian at this stage can produce considerable good. He produces it through the filling of the Holy Spirit, and also through the doctrine that he has now learned and is able to use. However, he tends to be erratic in his service. The adolescent Christian will come up to you and say, "Hey, yes, I'll do that. That job needs to be done. I will do it. Count on me." Two weeks later, you never see him again. The job filters off, and it's gone. One of the sure signs of adolescent Christians is incapacity to stay with it, because children flit--here and there, back and forth. This is what the adolescent Christian does. He tends, like most teenagers, to think that he knows more than he does, and so he is tempted to get pushy in his zeal. He wants to get everybody and everything right. One of the things about an adult Christian is that he is never pushy. An adult man or woman in the faith is never pushy. He never gets rough-handed. He never starts shoving his shoulder into you. He never starts pushing around. A baby Christian doesn't do that because he's too scared to do that. But an adolescent Christian thinks that he's on the ball. He thinks he knows something, and he doesn't mind being very zealous in starting to tear in to get things straightened out. But he doesn't continue though. He goes; and he forgets it; and he gets another toy; and, he forgets it. In other words, when he's hot he's hot, and when he's not he's not.

**The Adult Christian**

Now there's a third stage--the adult Christian. These are called fathers. John says, "pater." The word "pater" signifies the nourisher, the protector, or the upholder. It refers to the highest level of spiritual maturity. This is the mature Christian who is fully functioning on promises, on techniques, and on doctrine. He is functioning on doctrine in such a way that he's able to developer principles out of the doctrine that he has learned. From his advanced doctrine, he has built a spiritual maturity structure in his soul. This is one of the key characteristics of a mature Christian--he has developed the facets of spiritual maturity. These serve as his defense, and as his attack in the angelic conflict in which he is engaged. He has a maximum storage of knowledge of doctrine in his human spirit. He now produces divine good from the filling of the spirit, from his use of doctrine, and also from his spiritual maturity structure.

Most of the time, he's in fellowship. He is very sensitive to when he is out of fellowship, and because he's mature, he immediately deals with it. Most of the time, his soul is free of any callouses and hardening toward the Lord. Consequently, he's able to produce maximum divine good in his service.

**Christian Principles in Doubtful Things**

Most importantly, he's able to take doctrine and to convert it into principles which express guidelines for his living. The baby Christian and the adolescent Christian operate, for example, on taboos or legalisms when they want to do right--mostly the baby Christian. He operates on legalisms and taboos in order to live the Christian life. But the principles of conduct for an adult Christian (for example, in some doubtful things) are handled in a different way. Here's what the adult Christian will do: He won't just come up with a bunch of taboos. He will take doctrine and he will say, "Now, from doctrine I may establish a principle to give me direction in this thing that is doubtful. It's not a morally wrong thing, but I'm not sure that I ought to do this as a Christian." It's just a doubtful thing. Now the Word of God gives us certain principles:

**The Principle of Liberty**

We have the principle of liberty. In 1 Corinthians 6:12, this principle is stated: "But all things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any of them." This is the principle of liberty. A Christian is free in the Lord to do the things that are not morally wrong. Galatians 5:1 says, "Stand fast, therefore, in the liberty in which Christ has made us free, and be not entangled again with the yoke of bondage." Verse 13 says, "For brethren, ye have been called unto liberty. Only use no liberty for an occasion to the flesh, but by love serve one another." The principle here is that a Christian is free to do what is not wrong. This principle has to do with self. A Christian forms this principle in reference to himself. In other words, he says, "I have the right to live as unto the Lord in my life and my service. I'm free to operate outside of the demands and controls of my old sin nature and to walk in fellowship with the Lord." This, however, is not the liberty to sin. In Romans 6:1, Paul says, "What shall we say then? Shall we continue in sin that grace may about? God forbid. How shall we that are dead to sin live any longer in it?" Verse 15 says, "What then, shall we sin since we're not under the law but under grace? God forbid." The principle of liberty: you are free as a Christian to do anything that the Bible does not forbid or condemn.

**1Co 6:12**  All things are lawful**G1832 V-PAI-3S** unto me, but all things are not expedient**G4851 V-PAI-3S**: all things are lawful for me, but I will not be brought under the power of any.

**G1832** - (**V**erb) exesti (ex'-es-tee)" it is permitted, lawful (it is permitted, lawful, possible.) Note: Cognate: G1932 epieíkeia (from G1909 /epí, "on, fitting," which intensifies eikos, "reasonable, fair, equitable," L-S) – equity ("justice-beyond-justice"). G1932 /epieíkeia ("true equity") is a "sweet reasonableness" that knows when to "relax the strict legal requirements concern­ing others . . . to carry out the real spirit of the law" (G. R. Berry). See G1933 (epieikēs)

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G4851** - (**V**erb) 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: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**Gal 5:1**  Stand fast**G4739 V-PAM-2P** therefore in the liberty**G1657N-DSF** wherewith Christ hath made us free**G1659 V-AAI-3S**, and be not entangled**G1758 V-PPM-2P** again with the yoke of bondage**G1397 N-GSF**.

**G4739** - (**V**erb) stékó (stay'-ko): to stand, stand firm (I stand fast, stand firm, persevere.)

Tense: **P**resent

Voice: **A**ctive

Mood: i**M**perative

Person: **second** [you+]

Number: **P**lural

**G1657** - (**N**oun) eleutheria (el-yoo-ther-ee'-ah): liberty, freedom (freedom, liberty, especially: a state of freedom from slavery.) Note: Cognate: G1657 eleuthería – freedom, liberty. See G1658 (eleutheros).

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

Number: **S**ingular

Gender: **F**eminine

**G1659** - (**V**erb) 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: **A**orist

Voice: **A**ctive

Mood: **I**ndicative

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

**G1758** - (**V**erb) enechó (en-ekh'-o): to hold in or upon, to ensnare, by implication to keep a grudge ((a) I have a grudge against, am angry (with), (b) pass. or mid: I am entangled, entangle myself.)

Tense: **P**resent

Voice: **P**assive

Mood: i**M**perative

Person: **second** [you+]

**G1397** - (**N**oun) douleia (doo-li'-ah): slavery (slavery, bondage, enslavement) Note: Cognate: G1397 douleía (a feminine noun) – bondage, a brand of slavery (enslavement). See G1401 (doulos).

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **F**eminine

**Gal 5:13**  For, brethren, ye have been called**G2564 V-API-2P** unto liberty**G1657 (a) N-DSF**; only *use* not liberty**G1657 (b)** **N-ASF** for an occasion **G874 N-ASF** to the flesh, but by love serve**G1398** **V-PAM-2P** one another.

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

Tense: **A**orist

Voice: **P**assive

Mood: **I**ndicative

Person: **second** [you+]

Number: **P**lural

**G1657** - (**N**oun) eleutheria (el-yoo-ther-ee'-ah): liberty, freedom (freedom, liberty, especially: a state of freedom from slavery.) Note: Cognate: G1657 eleuthería – freedom, liberty. See G1658 (eleutheros).

Case (**a**): **D**ative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number (**a**): **S**ingular

Gender (**a**): **F**eminine

Case (**b**): **A**ccusative (direct object; motion toward; time: "how long")

Number (**b**): **S**ingular

Gender (**b**): **F**eminine

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

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**G1398** - (**V**erb) douleuó (dool-yoo'-o): to be a slave, to serve (I am a slave, am subject to, obey, am devoted.) Note: Cognate: G1398 douleúō (from G1401 /doúlos) – properly, to serve as a slave, having all personal ownership-rights assigned to the owner; (figuratively) to willingly give over the prerogative to be self-governing. See G1401 (doulos).

Tense: **P**resent

Voice: **A**ctive

Mood: i**M**perative

Person: **second** [you+]

**Rom 6:1**  What shall we say then? Shall we continue**G1961 V-FAI-1P** in sin, that grace**G5485 N-NSF** may abound**G4121 V-AAS-3S**?

**G1961** - (**V**erb) epimenó (ep-ee-men'-o): to stay on ((a) I remain, tarry, (b) I remain in, persist in.) Note: G1961 epiménō (from G1909 /epí, "on, fitting," which intensifies G3306 /ménō, "remain, persist") – properly, continue on with persistence that suits the objective.

Tense: **P**resent

Voice: **A**ctive

Mood: **S**ubjunctive

Person: **first** [we]

**G5485** - (**N**oun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term H2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **F**eminine

**G4121** - (**V**erb) pleonazó (pleh-on-ad'-zo): to superabound, to make to abound (I have more than enough; I abound, increase. Properly, abounding in number (quantity).) Note: G4121 pleonázō (from G4119 /pleíōn, "greater in number") – properly, abounding in number (quantity).

Tense: **A**orist

Voice: **A**ctive

Mood: **S**ubjunctive

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

**Rom 6:15**  What then? shall we sin**G264 V-FAI-1P**, because we are not under *the* law**G3551 N-ASM**, but under grace**G5485 N-ASF** ? God forbid.

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

Tense: **A**orist

Voice: **A**ctive

Mood: **S**ubjunctive

Person: **first** [we]

Number: **P**lural

**G3551** - (**N**oun, Masculine) nomos (nom'-os): that which is assigned, usage, law (usage, custom, law; in NT: of law in general, plur: of divine laws; of a force or influence impelling to action; of the Mosaic law; meton: of the books which contain the law, the Pentateuch, the Old Testament scriptures in general.) Note: G3551 nómos – law. G3551 (nómos) is used of: a) the Law (Scripture), with emphasis on the first five books of Scripture; or b) any system of religious thinking (theology), especially when nomos occurs without the Greek definite article. G3551 /nómos ("law") then can refer to "the Law," or "law" as a general principle (or both simultaneously). The particular sense(s) of G3551 (nómos) is determined by the context.

***Note****: Direct Article “****the****” before G3551 is not in this Greek verse so is referring to the quality of law and not specifically to the Pentateuch)*

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **M**asculine

**G5485** - (**N**oun, Feminine) charis (khar'-ece): grace, kindness ((a) grace, as a gift or blessing brought to man by Jesus Christ, (b) favor, (c) gratitude, thanks, (d) a favor, kindness.) Note: Cognate: G5485 xáris (another feminine noun from xar-, "favor, disposed to, inclined, favorable towards, leaning towards to share benefit") – properly, grace. G5485 (xáris) is preeminently used of the Lord's favor – freely extended to give Himself away to people (because He is "always leaning toward them"). G5485 /xáris ("grace") answers directly to the Hebrew (OT) term H2580 /Kaná ("grace, extension-toward"). Both refer to God freely extending Himself (His favor, grace), reaching (inclining) to people because He is disposed to bless (be near) them. [G5485 (xáris) is sometimes rendered "thanks" but the core-idea is "favor, grace" ("extension towards").

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**The Principle of Love**

2) But there is another principle, and that is the principle of **love**. This principle is directed toward believers. In Galatians 5:13, we read again, "For brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another." This principle means I have the right to do certain doubtful things, but I won't do them, not because they're wrong, but out of a mental attitude of love for the weaker brother who is often legalistic. I will not do this because I am interested in helping other people come into a relationship of happiness with the Lord, not in hindering them. Now that's a sign of great maturity. There are some Christians who simply cannot develop this kind of principle toward unbelievers. Do you know why? Because *they are adolescents or less*. A mature Christian has no problem with this whatsoever. To keep from upsetting or to causing another Christian to stumble is the point that a mature Christian is concerned about. **A mature Christian is a builder--not a destroyer.**

**Gal 5:13** See Above

1 Corinthians 8:10 says, "For if any man see thee who has knowledge sitting at the table in the idol's temple, shall not the conscience of him who is weak be emboldened to eat those things which are offered to idols; and through thy knowledge, shall the weak brother perish for whom Christ died? But when ye sin so against a brethren and wound their weak conscience, ye sin against Christ. Wherefore, if food make my brother to offend, I will eat no meat, while the world standeth, lest I make my brother to offend." Now did you notice what the apostle said? The apostle said that if you violate the law of love, you are sinning. If you do something to make another Christian stumble, even if it's perfectly alright for you to do, that's a sin. An adolescent and an immature baby Christian are always sinning like this. But the mature Christian is able to handle this principle of love.

**1Co 8:10**  For if any man see thee which hast knowledge sit at meat**G2621 V-PNP-ASM** in the idol's temple**G1493 N-DS**, shall not**G3780 PRT-I** the conscience**G4893 N-NSF** of him which is weak**G772** **A-GSM** be emboldened**G3618 V-FPI-3S** to eat those things which are offered to idols**G1494 A-APN**;

**G2621** - (**V**erb) katakeimai (kat-ak'-i-mahee): to lie down, recline, specifically to recline at a meal (I recline (at table); more often: I keep my bed, am lying ill (in bed).)

Tense: **P**resent

Voice: middle or passive depo**N**ent

Mood: **P**articiple

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **M**asculine

**G1493** - (**N**oun) eidóleion (i-do-li'-on): an idol's temple (a temple for (containing) an image (an idol). Case: **D**ative (indirect object, "to"; also location "in", "at"; instrument, "with")

Number: **S**ingular

Gender: **N**euter

**G3780** - (**I**nterrogative **P**a**RT**icle) ouchi (oo-khee'): not, not at all (by no means, not at all.) Note: G3780 ouxí (an emphatic negative adverb, intensifying G3756 /ou, "not"; see R, G1157) – properly definitely not, absolutely out of the question! G3780 (ouxi) is always emphatic, denying (dismissing) what is entirely non-factual – meaning "definitely not!" (G. Archer). ["The base, ou, is made stronger by -xi (ouxi, as in Lk 1:60). Brugmann considers ouxi an intensive particle and different from the Homeric ki (ou-ki)" (R, G1164).]

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

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **F**eminine

**G772** - (**A**djective) asthenés (as-then-ace'): without strength, weak. Properly, without vigor, living in a state of weakness (depletion) ((lit: not strong), (a) weak (physically, or morally), (b) infirm, sick.) Note: G772 asthenḗs (an adjective, derived from 1 /A "without" and sthenos, "vigor, strength") – properly, without vigor, living in a state of weakness (depletion). G722 (arotrióō) refers to a lack of necessary resources ("insufficient") – literally, "without adequate strength" and hence "frail, feeble (sickly)."

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **M**asculine

**G3618** - (**V**erb) oikodomeó (oy-kod-om-eh'-o): to build a house (I erect a building, build; fig. of the building up of character: I build up, edify, encourage.) Note: G3618 oikodoméō (from 3624 /oíkos, "a house" and domeō, "to build") – properly, to build a house (home, edifice); (figuratively) to edify – literally, "build someone up," helping them to stand (be strong, "sturdy").

Tense: **F**uture

Voice: **P**assive

Mood: **I**ndicative

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

Number: **S**ingular

**G1494** - (**A**djective) eidólothutos (i-do-loth'-oo-ton): sacrificed to idols ((of meat), sacrificed to an image (or an idol).

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **P**lural

Gender: **N**euter

**1Co 8:11**  And through thy knowledge shall the weak brother perish**G622 V-2FMI-3S**, for whom Christ died?

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

**1Co 8:12**  But when ye sin so against the brethren, and wound**G5180 V-PAP-NPM** their weak conscience**G4893 N-ASF**, ye sin against Christ.

**G5186** - (Verb) tuphloó (toof-lo'-o): to blind, to make blind (I make blind, physically or mentally.) Note: Cognate: G5186 typhlóō (from G5185 /typhlós, derived from G5187 /typhóō, "having a cloudy perspective," see NAS dictionary) – properly, blowing smoke which causes (spiritual) blindness, i.e. experiencing "clouded vision." See G5187 (typhoō).

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

**1Co 8:13**  Wherefore, if meat make my brother to offend**G4624 V-PAI-3S**, I will eat no flesh while the world standeth, lest I make my brother to offend**G4624 V-AAS-1S**.

**G4624** - (skandalizó) (skan-dal-id'-zo): to put a snare (in the way), to cause to stumble, to give offense (I cause to stumble, cause to sin, cause to become indignant, shock, offend.) Note: Cognate: G4624 skandalízō – properly, set a snare ("stumbling-block"); (figuratively) "to hinder right conduct or thought; to cause to stumble" – literally, "to fall into a trap" (Abbott-Smith). See G4625 (skandalon).

**The Principle of Expediency**

3) There's another one, and that is the principle of **expediency** that a mature Christian will work out. This expediency principle is in reference to the unbeliever. Now, what does expediency mean? This is because there are certain things that unbelievers consider right and wrong. They may not be right or wrong, but by their standards, they do consider it right or wrong. They don't like to see Christians smoke. They don't like to see Christians drinking. They don't like to see Christians gambling. They don't like to hear Christians using foul language. Now, whether it's right or wrong to do those things is beside the point (here). Unbelievers have standards relative to Christians. Now, that's what this expediency principle has to deal with.

In 1 Corinthians 6:12, Paul says, "All things are lawful unto me, but all things are not expedient." So, he says, relative to the unbelievers, there are certain things that I should not do. It's just not wise for me to do, because if I do that, it dissuades them from the issue, which is that Christ died for our sins. Instead, they're hung up because they see me smoking. They shouldn't be hung up over that. That's my business as unto the Lord, but it's a bug to them and it keeps them from getting their eyes on the issue. So, I don't it in their presence. Some things a mature Christian just does not do because, relative to unbelievers, it is not wise.

**1Co 6:12**  All things are lawful unto me, but all things are not (*oo*) expedient**G4851 V-PAI-3S**: all things are lawful for me, but I will not be brought under the power**G1850 V-FPI-1S** of any.

**G4851** - (**V**erb) 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: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G1850** - (**V**erb) exousiazó (ex-oo-see-ad'-zo): to exercise authority over (I exercise (wield) power (authority), pass: I am ruled, am held under authority.) Note: Cognate: G1850 eksousiázō (from G1849 /eksousía, "delegated power," see there) – having authority to act; "empowered because authorized." See G1849 (eksousia).

Tense: **F**uture

Voice: **P**assive

Mood: **I**ndicative

Person: **first** [I]

Number: **S**ingular

**The Principle of Supreme Sacrifice**

4) Then, number four, the mature Christian will work out the principle of **supreme sacrifice**. We have this supreme sacrifice in 1 Corinthians 9:4-6, where Paul says, "Have we no right to eat and to drink? Have we no right to lead about a sister as a wife, as well as other apostles, and as brethren of the Lord, and Cephas? Or I only and Barnabas, have we no right to forebear working?" Paul says, "I have certain rights. They're very definitively my rights." This is a principle in reference to God, because these are things that neither believers nor unbelievers object to, but a mature Christian will set them aside because of personal service for the Lord. A mature believer will say, "There are certain things that I won't do for the supreme sacrifice of service to the Lord."

**1Co 9:4**  Have we**G2192 V-PAI-1P** not power**G1849 N-ASF** to eat and to drink?

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

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

Person: **firs**t [we]

Number: **P**lural

**G1849** - (**N**oun) exousia (ex-oo-see'-ah): power to act, authority ((a) power, authority, weight, especially: moral authority, influence, (b) in a quasi-personal sense, derived from later Judaism, of a spiritual power, and hence of an earthly power.) Note: G1849 eksousía (from G1537 /ek, "out from," which intensifies G1510 /eimí, "to be, being as a right or privilege") – authority, conferred power; delegated empowerment ("authorization"), operating in a designated jurisdiction. In the NT, G1849 /eksousía ("delegated power") refers to the authority God gives to His saints – authorizing them to act to the extent they are guided by faith (His revealed word).

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**1Co 9:5**  Have we not power to lead about**G4013 V-PAN** a sister, a wife, as well as other apostles, and *as* the brethren of the Lord, and Cephas?

**G4013** - (**V**erb) periagó (per-ee-ag'-o): to lead around, to go about (I lead or carry about (or around), go about, traverse.)

Tense: **P**resent

Voice: **A**ctive

Mood: i**N**finitive

**1Co 9:6**  Or I only and Barnabas, have not we power to forbear working**G2038 V-PNN**?

**G2038** - (**V**erb) ergazomai (er-gad'-zom-ahee): to search, examine (I work, trade, perform, do, practice, commit, acquire by labor.) Note: Cognate: G2038 ergázomai (from G2041 /érgon, "work") – to work (accomplish). See G2041 (ergon).

Tense: **P**resent

Voice: middle or passive depo**N**ent

Mood: i**N**finitive

For example, a young believer may say, "There is a certain stage in my life where I will not get married until a later point. Up to a certain stage, I will not marry in order that I may follow the road of celibacy in order to give maximum attention to service for the Lord." Paul, very definitely, commends that kind of consideration.

The baby Christian and the adolescent Christian want to do all the normal pleasant things that they're entitled to do, no matter what. There are many things that are required of mature Christians which are not required of babies and adolescents. There are many things that mature Christians are going to have to give up, and set aside, and sacrifice, and carry a burden for, that the younger ones are not capable of.

So, in one local church, you can have them all the way--from babies on up to the fully adult mature believers. The goal of it all is to become self-sustaining. Now that's where the techniques of the Christian life come in. The techniques will take you from that fumbling incompetent babyhood to that mature competent Christian. That's where you want to go. You can spot yourself, if you've been (paying attention here), and you can identify where you are and where you need to go. *This does not come automatically*. This does not come because of your background and heritage. This does not come because of your length of time as a Christian. Hebrews 5:11 summarizes it very nicely. Here is stunted spiritual growth. May this not be true of us. Hebrews 5:11-14: "Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers (these people have been Christians a long time), ye have need that one teach you again the first principles of the oracles of God; and are become such as have need of milk, and not of solid food. For every one that useth milk is unskilled in the word of righteousness: for he is a babe. But solid food belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

**Heb 5:11**  Of whom we have many things to say, and hard to be uttered**G3004 V-PAN**, seeing ye are dull**G3576 A-NPM** of hearing.

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

Tense: **P**resent

Voice: **A**ctive

Mood: i**N**finitive

**G3576** - (**A**djective)

Case: **N**ominative (subject; predicate nominative)

Number: **P**lural

Gender: **M**asculine

**Heb 5:12**  For when for the time ye ought**G3784 V-PAP-NPM** to be teachers**G1320** **N-NPM** ,ye have need that one teach**G1321** **V-PAN** you again**G3825 ADV** which *be* the first principles**G4747 N-NPN** of the**G3588** **T-GSF** oracles**G3051 N-GPN** of God; and are become such as have need of milk, and not of strong meat.

**G3784** - (**V**erb) opheiló (of-i'-lo): to owe (I owe, ought be indebted, i.e. obliged to rectify a debt ("ought").) Note: G3784 opheílō (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt ("ought"). G3784 /opheílō ("owe") refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [G3784 (opheílō) "originally belonged to the legal sphere; it expressed initially one's legal and economic, and then later one's moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opheílō expresses human and ethical responsibility in the NT" (DNTT, 2, 662.663).]

Tense: **P**resent

Voice: **A**ctive

Mood: **P**articiple

Case: **N**ominative (subject; predicate nominative)

Number: **P**lural

Gender: **M**asculine

**G1320** – (**N**oun) didaskalos (did-as'-kal-os): an instructor (a teacher, master.) G1320 didáskalos (a masculine noun derived from G1321 /didáskō, "to teach") – a teacher, an instructor acknowledged for their mastery in their field of learning; in Scripture, a Bible teacher, competent in theology

Case: **N**ominative (subject; predicate nominative)

Number: **P**lural

Gender: **M**asculine

**G1321** - (**V**erb) didaskó (did-as'-ko): to teach (I teach, direct, admonish. To teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). Note: G1321 didáskō (from daō, "learn") – to teach (literally, "cause to learn"); instruct, impart knowledge (disseminate information). In the NT, G1321 /didáskō ("teach") nearly always refers to teaching the Scriptures (the written Word of God). The key role of teaching Scripture is shown by its great frequency in the NT, and the variety of word-forms (cognates). [This includes three noun-forms, two adjectival forms, and one verb, totaling about 220 occurrences in the NT).]

Tense: **P**resent

Voice: **A**ctive

Mood: i**N**finitive

**G3825** - (**A**dverb) palin (pal'-in): back (of place), again (of time), further (again, back, once more, further, on the other hand.)

**G4747** - (**N**oun) stoicheion (stoy-khi'-on): one of a row, a letter (of the alphabet), the elements (of knowledge) ((a) plur: the heavenly bodies, (b) a rudiment, an element, a rudimentary principle, an elementary rule. Properly, fundamentals, like with the basic components of a philosophy, structure, etc) Note: G4747 stoixeíon– properly, fundamentals, like with the basic components of a philosophy, structure, etc.; (figuratively) "first principles," like the basic fundamentals of Christianity. [G4747 (stoixeíon) refers to "the rudiments with which mankind . . . were indoctrinated (before the time of Christ), i.e. the elements of religious training or the ceremonial precepts common alike to the worship of Jews and of Gentiles" (J. Thayer). The RSV however renders stoixeia as "elemental spirits," i.e. spiritual powers or "cosmic spirits" (DNTT, 2, 828). This views G4747 /stoixeíon ("elements") as ancient astral beings associated with the very beginning (make-up) of the earth.]

Case: **N**ominative (subject; predicate nominative)

Number: **P**lural

Gender: **N**euter

**G3588** - (Definite article “**T**he”) The definite article (the) is used before a noun to indicate that the identity of the noun is known to the reader.

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **F**eminine

**G3051** - (**N**oun) logion (log'-ee-on): a saying, an oracle (plur: oracles, divine responses or utterances (it can include the entire Old Testament). Note: G3051 lógion (from G3056 /lógos) – a divine declaration; a statement originating from God.

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **P**lural

Gender: **N**euter

**Heb 5:13**  For every one that useth milk *is* unskilful**G552 A-NSM** in the word of righteousness: for he is a babe**G3516**.

**G552** - (**A**djective) apeiros (ap'-i-ros): without experience of. Properly, not tested or not successful when tested (tried). (inexperienced, unskillful, ignorant.) Note: G552 ápeiros (from 1 /A "not" and G3984 /peíra, "a test, trial") – properly, not tested or not successful when tested (tried). [In classical Greek, G552 (ápeiros) refers to people lacking adequate skill (knowledge) – and hence fail due to their lack of familiarity (practice).]

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **M**asculine

**G3516** - (**A**djective) népios (nay'-pee-os): an infant, a simple-minded or immature person (unlearned, unenlightened; noun: an infant, child.)

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **M**asculine

**Heb 5:14**  But strong meat**G5160 N-NSF** belongeth to them that are of full age**G5046 A-GPM**, *even* those who by reason of use have their senses**G145 N-APN** exercised**G1128 V-RPP-APN** to**G4314** **PREP**discern**G1253 N-ASF** both good**G2570 A-GSN** and evil**G2556 A-GSN**.

**G5160** - (**N**oun) trophé (trof-ay'): nourishment, food ( food, nourishment, maintenance.)

Case: **N**ominative (subject; predicate nominative)

Number: **S**ingular

Gender: **F**eminine

**G5046** - (**A**djective) teleios (tel'-i-os): having reached its end, complete, perfect – mature (consummated) from going through the necessary stages to reach the end-goal (perfect, (a) complete in all its parts, (b) full grown, of full age, (c) specially of the completeness of Christian character.) Note: Cognate: G5046 téleios (an adjective, derived from G5056 /télos, "consummated goal") – mature (consummated) from going through the necessary stages to reach the end-goal, i.e. developed into a consummating completion by fulfilling the necessary process (spiritual journey). See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **P**lural

Gender: **M**asculine

**G145** - (**N**oun) aisthétérion (ahee-sthay-tay'-ree-on): organ of perception (perceptive faculty. Focuses on the principle of sense and especially its result.) Note: G145 aisthētḗrion (a neuter noun derived from aio, "perceive, discern through the senses") – properly, "the organ of sense" (BAGD), emphasizing the result of sensory experience (sensation) – i.e. moral feeling to know what is right or wrong in God's eyes (used only in Heb 5:14 and in the plural). "G145 (aisthētērion, neuter noun) focuses on the principle of sense and especially its result. G144 /aísthēsis (the feminine cognate) is the brand of sense-discernment which shrewdly sizes things up. G145 (aisthētḗrion) is "the concrete organ of sense, becoming virtually a habitual ability which must be developed and enables believers to distinguish between the spirits. It is a spiritual gift which must be developed in practice" (DNTT, 2, 391). [Like G144 /aísthēsis, G145 /aisthētḗrion comes from G143 /aisthánomai ("to perceive with the aid of the physical senses").]

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **P**lural

Gender: **N**euter

**G1128** - (**V**erb) 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). 1128 (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: pe**R**fect

Voice: **P**assive

Mood: **P**articiple

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **P**lural

Gender: **N**euter

**G4314** - (**P**reposition) pros (pros): advantageous for, at (denotes local proximity), toward (denotes motion toward a place) (to, towards, with.) Note: G4314 prós (a preposition) – properly, motion towards to "interface with" (literally, moving toward a goal or destination). G4314 /prós ("towards, with") indicates "extension toward a goal, with implied interaction or reciprocity (L & N, 1, 84.18), with "presumed contact and reaction" (L & N, 1, 84.23). 4314 (prós) naturally suggests the cycle of initiation and response (L-N, 1,90.25, 90.33). [G4314 (prós) can mean "in view of," or "in light of, but never "against," except where the context indicates an active exchange (interface) done in opposition.]

**G1253** - (**N**oun) diakrisis (dee-ak'-ree-sis): the act of judgment. Properly, a thorough judgment, i.e. a discernment (conclusion) which distinguishes "look-alikes," i.e. things that appear to be the same. (distinguishing; hence: deciding, passing sentence on; the act of judgment, discernment.) Note: Cognate: G1253 diákrisis (from G1252 /diakrínō, see there) – properly, a thorough judgment, i.e. a discernment (conclusion) which distinguishes "look-alikes," i.e. things that appear to be the same. (Note the intensifying force of the prefix, dia.) See also G1252 (diakrínō). Example: Heb 5:14: "But solid food relates to mature people (G5046 /téleios), of those having the sense-faculties trained ('exercised,' Gk perfect tense) on account of the habit – [namely] for (G4314 /prós) discernment (G1253 /diákrisis), of both good ('in combination with,' G5037 /té] and [what is] miserably-bad."

Case: **A**ccusative (direct object; motion toward; time: "how long")

Number: **S**ingular

Gender: **F**eminine

**G2570** - (**A**djective) kalos (kal-os'): beautiful, good (beautiful, as an outward sign of the inward good, noble, honorable character; good, worthy, honorable, noble, and seen to be so.) Note: G2570 kalós – attractively good; good that inspires (motivates) others to embrace what is lovely (beautiful, praiseworthy); i.e. well done so as to be winsome (appealing).

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **N**euter

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

Case: **G**enative (possession, "of"; also origin or separation, "from")

Number: **S**ingular

Gender: **N**euter

Dr. John E. Danish, 1973

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

**Greek Parsing Abbreviations Table**

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

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

**Tense**

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

**Voice**

**A** - Active  
**M** – Middle

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

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

**Mood**

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

**Case**

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

**Number**

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

**Hebrew Parsing Abbreviations Table**

**Verb Grammar Abbreviations**

**V - V**erb

**Person Gender Number**

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

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

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

**Verb Aspects Meaning Example**

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

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

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

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

**ConjImperf** - Conjunctive Imperfect

**ConsecImperf** - Consecutive Imperfect

**Verbal Stems and Meanings:**

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

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

2. Niphal Simple Passive “He was shot”

and Reflexive “He shot himself”

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

4. Pual Intensive Passive “He was really shot”

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

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

7. Hithpael Reflexive “He shot himself”

**Other Grammar Abbreviations**

**Part of Speech Type Gender Number State**

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

**p** plural

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

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

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

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

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

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

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

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

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

**b** ("in")

**k** ("according to")

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

**m** ("from")