**TL02-01 Techniques of the Christian Life - The Technique of Confessing Sins, No. 1**

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

We are now studying technique number one in the techniques of the Christian life. Technique number one is the technique of **the confession sins**. Our God, who is perfect, has removed everything that separates imperfect man from Himself. As a result, today it is possible for God to take a sinner of whatever caliber / degree, and take him into His perfect heaven with perfect justice when he does it. Satan attacks what God is, but through man, God shows how true he is to his essence because He takes a sinner, who deserves nothing but hell, and He makes it possible for this person to be treated fairly. He gives this person a chance to choose to go to heaven or to go to hell, and He does it in such a way that He in no way violates any of the elements of His justice. God is perfect. He has a perfect plan. He takes imperfect men and makes them fit to live a perfect life in heaven. Now that's the hardest thing that God had to do. Everything else beyond that is considerably easier. He has done that.

Man on earth today can function in joy and in peace and with stability in a world that's disoriented. The key to all this is the techniques of the Christian life. If anything is going to be changed, it's going to be changed by people who understand what God is doing, and who can instill some sanity into the trends of our day. The first technique we're going to study is this technique of the confession of sins. We now understand our doctrine of positional truth. In 2 Corinthians 5:17, we have the summary statement: "Therefore, if any man be **in** Christ, he is a new creation. Old things are passed away. Behold, all things are become new." We have an outer circle and an inner circle; eternal fellowship / temporal fellowship.

**2Co 5:17**  Therefore if any man *be* in Christ, *he is* a new**G2537 A-NSF** creature**G2937** **N-NSF**: old things are passed away**G3928** **V-2AAI-3S**; behold **G2400 V-AMA-2S**, all things are become **G1096** **V-2RAI-3S** new **G2537** **A-NPN**.

**G2537** - (**A**djective) kainos (kahee-nos'): new, fresh (fresh, new, unused, novel.) Note: G2537 kainós – properly, new in quality (innovation), fresh in development or opportunity – because "not found exactly like this before."

Case: Nominative (subject; predicate nominative)

Number: Singular

Gender: Feminine

**G2937** - (**N**oun, Feminine) ktisis (ktis'-is): creation (the act or the product) ((often of the founding of a city), (a) abstr: creation, (b) concr: creation, creature, institution; always of Divine work, (c) an institution, ordinance.) Note: Cognate: G2937 ktísis – properly, creation (creature) which is founded from nothing (this is also the sense of this term from Homer on); creation out of nothing (Lat ex nihilo). See G2936 (ktizō) and G2939 /ktístēs ("the Creator") for lengthy discussion on "creation-facts."

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

Number: **S**ingular

Gender: **F**eminine

**G3928** - (**V**erb) - parerchomai (par-er'-khom-ahee): to pass by, to come to (I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.)

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

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G2400** - (**V**erb) - idou (id-oo'): look, behold (See! Lo! Behold! Look!.)

Tense: **A**orist

Voice: **A**ctive

Mood: i**M**perative

Person: 2nd [he/she/it]

Number: Singular

**G1096** - (**V**erb) - ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.)

Tense: second pe**R**fect

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G2537** - (**A**djective) kainos (kahee-nos'): new, fresh (fresh, new, unused, novel.)

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

Number: **P**lural

Gender: **N**euter

At the point of salvation, over thirty specific things happened to you as a believer. One of them was the baptism of the Holy Spirit described in 1 Corinthians 12:13. By this act of the Baptism of the Holy Spirit, you who believed in Christ the Savior were thrust into a position of eternal fellowship with him, and also, at that moment, into this position of temporal fellowship. That is, you were perfectly coordinated in all the facets of your soul with everything that God thought, everything that God felt, and everything that God would choose. At that point in salvation, you were absolutely perfect in your walk and in your position. Now by this act of placing us in union with Christ, we have been put into a position that Romans 8:1 and Romans 8:35 describe as no condemnation and no separation. That's talking about being in this outer circle. **Absolutely nothing can sever you from union with Christ**.

**1Co 12:13**  For by one Spirit are we all baptized **G907 V-API-1P** into one body, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink **G4222** **V-API-1P** into one Spirit.

**G907** - (**V**erb) baptizó (bap-tid'-zo): to dip, sink (lit: I dip, submerge, but specifically of ceremonial dipping; I baptize.) Note: G907 baptízō – properly, "submerge" (Souter); hence, baptize, to immerse (literally, "dip under"). G907 (baptízō) implies submersion ("immersion"), in contrast to G472 /antéxomai ("sprinkle").

Tense: **A**orist

Voice: **P**assive

Mood: **I**ndicative

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

Number: **P**lural

**G4222** - (**V**erb) - potizó (pot-id'-zo): to give to drink (I cause to drink, give to drink; irrigate, water.)

Tense: **A**orist

Voice: **P**assive

Mood: **I**ndicative

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

Number: **P**lural

**Rom 8:1**  *There is* therefore now no condemnationG2631 **N-NSN** to them which are in Christ Jesus, who walk **G4043 V-PAP-DPM** not after the flesh, but after the Spirit.

**G2631** - (**N**oun, Neuter) katakrima (kat-ak'-ree-mah): penalty (punishment following condemnation, penal servitude, penalty.) Note: Cognate: G2631 katákrima (from G2596 /katá, "down, according to," intensifying G2917 /kríma, "the results of judgment") – properly, the exact sentence of condemnation handed down after due process (establishing guilt). See G2632 (katakrinō).

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

Number: **S**ingular

Gender: **N**euter

**G4043** - (**V**erb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

Tense: **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

**Rom 8:35**  Who shall separate**G5563** **V-FAI-3S** us from the love of Christ? *shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

**G5563** - (**V**erb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.) Note: G5563 xōrízō (from G5561 /xṓra, "open, vacated space") – properly, separate, divide ("put asunder"), i.e. depart, vacate; create "space" (which can be very undesirable or unjustified). G5563 /xōrízō ("vacate"), as in the papyri, refers to divorcing a marriage partner who vacates the relationship in soul or body (cf. Moulton-Milligan, 69

Tense: **F**uture

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

Suppose you find a person who says, "Yes, I trusted in Christ. I don't believe that anymore." I once had a man here who was a very devoted Christian. His brother and father were very liberal, and the time came when he came to this church. His wife was interested in the things of the Lord, but he was not interested in the things of the Lord. He was completely out of it. I asked him, "How did that happen?" He said, "Well, in discussing these matters with my brother and my father, with their liberal points of view, their arguments were better than mine. I concluded that they were right, and I gave up all this stuff I used to believe in concerning Christ."

Now what was he telling me was his problem? Perhaps he was not a true believer. But, if he was a believer, then what? What was he telling me then? He was telling me that he had not grown because somebody had not taught him. That's why he could hear arguments that were better than what the Word had. He was not informed on the Word of God. Therefore, he was a sitting patsy for somebody that was a smooth talker. Well, the result was, as it proved, he was a believer. Well, he moved off to Colorado, and years went by. Then, one day, I got a Christmas letter, and in this letter, he said, in effect, "For many years I had been convinced that my faith in Christ, in the authority of the Bible, and in the promises of the Word were all fantasies, on the basis of arguments brought to me by others. I have gone through some experiences recently and I have returned to the study of the word. I have come to realize that my original position was indeed the truth and all of these things I once held to were indeed the truth. I'm happy, at this Christmas time, to share with you who are my friends and who knew of my departure from the faith, that I have returned."

Now this was a very expensive thing to him. It was very costly. For eternity, it was costly for him because everything stops there relative to your future reward. That is why you must understand, and why we're studying these techniques: that you as a believer can come right in here and be at the center of the Lord's will, and a significant contributor to the spiritual life of this ministry and its service, and the time can come when you can slip out of it and move off, and start knocking around here, and you will be so disoriented and so confused you'll talk just exactly the way our national leaders are talking relative to our mortal enemy. You may know that our congressmen and our President are not determined to have your brains blown out. They're obviously not determined to see your children slaughtered. They're the most sincere dedicated men you'll find on the face of the earth. They just have trouble up here in the head when it comes to thinking the way God thinks. Therefore, they're going off on a tangent. That's what happens to you as a believer, and you better believe it: "Let him that thinketh he standeth take heed, lest he fall."

Do not be tempted to say, "I have become a new creature, and I'm no longer as offensive as I once was." You have become a new creature, dear friend, because God has put you into a no-condemnation and a no-separation position by baptizing you at the point of salvation into the Person of the Lord Jesus Christ. That's represented by that outer circle. Now your daily practices will improve. We are all for that. As you grow in grace and in the knowledge of the Lord, your conduct and your habits are going to improve. They will become more compatible with that which is reflective of the Christian life, and that which is in keeping with the specific laws that deal with our concern for ourselves, for others, for the Lord's testimony, and so on, that guide us in the things we will do and that we won't do.

A Christian is a new creature because of what Christ did for him, not because of what you did for him or what you did for yourself. You cannot bring about this change in position by doing anything to get saved. You cannot do it by giving money. You cannot do it by joining a church. You cannot do it by water baptism. You cannot do it by behaving yourself in some way that you have not been behaving yourself in the past. You can't do it by cutting your hair or anything else that you think would be an advance or an improvement to get you in that position. It is not what you have done. It is absolutely by grace, accepting what the Lord has done.

In 2 Corinthians 5:17, we have all of this position truth summarized when we read, "Therefore, if any man be in Christ, he is a new creation. Old things are passed away. Behold, all things are become new." "In Christ" is this position of union in the two-circle diagram. We enter that union with the baptism of the Holy Spirit. "A new creation" means to be born again spiritually; that is, you receive the gift of a living human spirit with which you are enabled to have fellowship with God. "Old things are passed away" has to do with spiritual death, the removal of the wall between God and man. "All things are become new" refers to the fact that you now have spiritual life. You have a living human spirit.

**2Co 5:17**  Therefore if any man *be* in**G1722 PREP** Christ, *he is* a new**G2537 A-NSF** creature**G2937 N-NSF**: old things are passed away**G3928 V-2AAI-3**; behold, all things are become**G1096 V-2RAI-3S** new. *Note: See above*

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| **G1722** - (**Prep**osition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within). |
| **G2537** - (**A**djective) kainos (kahee-nos'): new, fresh (fresh, new, unused, novel.) Note: G2537 kainós – properly, new in quality (innovation), fresh in development or opportunity – because "not found exactly like this before."Case: **N**ominative (subject; predicate nominative)Number: **S**ingularGender: **F**eminine |
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| Case: **N**ominative (subject; predicate nominative)Number: **S**ingularGender: **F**eminine**G3928** - (**V**erb) parerchomai (par-er'-khom-ahee): to pass by, to come to (I pass by, pass away, pass out of sight; I am rendered void, become vain, neglect, disregard.) |
| Tense: second **(2**) **A**oristVoice: **A**ctiveMood: **I**ndicativePerson: third (**3**) [he/she/it]Number: **S**ingular**G1096** - (**V**erb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with G1510 /eimí (G1511 /eínai, G2258 /ēn). |

Tense: second (**2**) pe**R**fect

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**Positional Truth**

There are several features that are included in being in Christ. It's part of the package deal, and we call this positional truth. When we talk about our position here in Christ, we are referring to positional truth. You can be a good Christian, or you can be a very bad Christian in this position, but this is how God looks at you as being in His Son. So, no matter how bad you are as a Christian, you are good in God's sight--just as good as His Son. Among the things that are included in this position package is regeneration which means the new birth of a living human spirit. We read about this in Titus 3:5 and Ephesians 2:1, 5. It means the indwelling of the Holy Spirit which is the basis for our spirituality (1 Corinthians 6:19). It includes the sealing of the Holy Spirit, which means eternal security (Ephesians 1:13, 4:30). Positional truth includes the baptism of the Holy Spirit, which is union with Christ (1 Corinthians 12:13). And, it includes the spiritual gifts which determine our position of service in the body of Christ (1 Corinthians 12:11).

**Tit 3:5**  Not by works**G2041 N-GPN** of**G1722 PREP** righteousness**G1343 N-DSF** which we have done**G4160** **V-AAI-1P**, but according to his mercy he saved**G4982** **V-AAI-3S** us, by the washing of regeneration**G342** **N-GSF**, and renewing**G342 N-GSF** of the Holy Ghost;

**G2041** - (**N**oun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

Number: **P**lural

Gender: **N**euter

**G1722** - (**Prep**osition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

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

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

Number: **S**ingular

Gender: **F**eminine

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

Tense: **A**orist

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **P**lural

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

Tense: **A**orist

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G342** - (**N**oun) - anakainósis (an-ak-ah'-ee-no-sis): renewal (renewing; a renewal or change of heart and life.) Note: G342 anakaínōsis (from G303 /aná, "up, completing a process," which intensifies kainō, "make fresh, new"; see G2537 /kainós) – properly, a new development; a renewal, achieved by God's power.

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

Number: **S**ingular

Gender: **F**eminine

**Eph 2:1**  And you *hath he quickened,* who were dead**G3498 A-APM** in trespasses**G3900 N-DPN** and sins **G266 N-DPF** ;

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

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

Number: **P**lural

Gender: **M**asculine

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

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

Number: **P**lural

Gender: **N**euter

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

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

Number: **P**lural

Gender: **F**eminine

**Eph 2:5**  Even when we were dead in sins, hath quickened us together**G4806 V-AAI-3S** with Christ, (by grace**G5485 N-DSF** ye are**G1510 V-PAI-2P** saved**G4982 V-RPP-NPM**;)

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

Tense: **A**orist

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

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

Number: **S**ingular

Gender: **F**eminine

**G1510** - (**V**erb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **P**lural

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

Tense: pe**R**fect

Voice: **P**assive

Mood: **P**articiple

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

Number: Plural

Gender: **M**asculine

**1Co 6:19**  What? know ye not that your body**G4983 N-NSN** is the temple**G3485** **N-NSM** of the Holy**G40** **A-GSN** Ghost**G4151** **N-GSN** is the temple of the Holy Ghost *which is* in **G1722 Prep** you, which ye have**G2192** **V-PAI-2P** of God, and ye are **G1510** **V-PAI-3S** not**G3756** **PRT-N** your own?**G1438 F-2GPM**

**G4983** - (**N**oun, Neuter) sóma (so'-mah): a body (body, flesh; the body of the Church.) Note: G44983 sṓma – the physical body. G4983 (sṓma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

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

Number: **S**ingular

Gender: **N**euter

**G3485** – (**N**oun) naos (nah-os'): a temple (a temple, a shrine, that part of the temple where God himself resides.)

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

Number: **S**ingular

Gender: **M**asculine

**G40** - (**A**djective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, 40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

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

Number: **S**ingular

Gender: **N**euter

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

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

Number: **S**ingular

Gender: **N**euter

**G1722** – (**Prep**osition) en (en): in, on, at, by, with (denoting (fixed) position (in place, time or state) Note: G1722 en (a preposition) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

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

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **P**lural

**G1510** - (**V**erb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

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

**G1438** - (Re**F**lexive Pronoun) heautou (heh-ow-too'): of himself, (herself, itself himself, herself, itself.) Note: G1438 heautoú (reflexive pronoun of the 3rd person) – G1438 /heautoú ("himself, herself, itself," etc.) is the 3rd person reflexive (singular, plural) form which also functions as the reflexive for 1st and 2nd person (A-S).

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

Person: second (**2)** Person

Gender: **M**asculine

Number: **P**lural

**Eph 1:13**  In whom ye also *trusted,* after that ye heard**G191 V-AAP-NPM** the word**G3056 N-ASM** of truth,**G225 N-GSF** the gospel**G2098 N-GSF** of your**G3588 T-GSF** salvation**G4991 N-GSF**: in whom also after that ye believed**G4100** **V-AAP-NPM**, ye were sealed**G4972** **V-API-2P** with that holy Spirit of promise**G1860** **N-GSF**,

**G191** - (**V**erb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

Tense: **A**orist

Voice: **A**ctive

Mood: **P**articiple

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

Number: **P**lural

Gender: **M**asculine

**G3056** - (**N**oun, Masculine) logos (log'-os): a word (as embodying an idea), a statement, a speech (a word, speech, divine utterance, analogy.) Note: G3056 lógos (from G3004 /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. G3056 /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [G3056 (lógos) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). G3056 (lógos) is a broad term meaning "reasoning expressed by words."]

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

Number: **S**ingular

Gender: **M**asculine

**G225** - (**N**oun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

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

Number: Singular

Gender: Feminine

**G2098** - (**N**oun) euaggelion (yoo-ang-ghel'-ee-on): good news) the good news of the coming of the Messiah, the gospel; the gen. after it expresses sometimes the giver (God), sometimes the subject (the Messiah, etc.), sometimes the human transmitter (an apostle).) Note: Cognate: G2098 euaggélion – the Gospel – literally, "God's good news." See G2097 (euangelizō). The Gospel (G2098 /euaggélion) includes the entire Bible, i.e. it is not limited to how a person becomes a Christian.

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

Number: **S**ingular

Gender: **N**euter

**G3588** – (Definite Article) ho (ho): **T**he (the, the definite article.)

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

Number: **S**ingular

Gender: **F**eminine

**G4991** - (**N**oun) sótéria (so-tay-ree'-ah): deliverance, salvation (welfare, prosperity, deliverance, preservation, salvation, safety.) Note: Cognate: G4991 sōtēría (from G4982 /sṓzō, "to save, rescue") – salvation, i.e. God's rescue which delivers believers out of destruction and into His safety. See G4982 (sōzō).

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

Number: **S**ingular

Gender: **F**eminine

**G4100** - (**V**erb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /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.

Tense: **A**orist

Voice: **A**ctive

Mood: **P**articiple

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

Number: **P**lural

Gender: **M**asculine

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

Tense: **A**orist

Voice: **P**assive

Mood: **I**ndicative

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

Number: **P**lural

**G1860** - (**N**oun, Feminine) epaggelia (ep-ang-el-ee'-ah): a summons, a promise (a promise.) Note: G1860 epaggelía (a feminine noun comprised of G1909 /epí, "appropriately on" and aggellō, "announce") – a promise which literally "announces what is fitting" (apt, appropriate). G1860/epaggelia ("an appropriate promise") is nearly always used of God's promises in the NT – and hence guaranteed by His own eternal Law (Being). [In the NT (and throughout antiquity), G1860 (epaggelía) is a legal term that refers to an officially sanctioned promise. "Almost every NT use of the word promise (epaggelia) points back to the OT" (Walter C. Kaiser, Jr., Back Toward the Future, Hints for Interpreting Bible Prophecy, 102).]

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

Number: **S**ingular

Gender: **F**eminine

**Eph 4:30**  And grieve**G3076** **V-PAM-2P** not the holy Spirit of God, whereby ye are sealed**G4972** **V-API-2P** unto**G1519 Prep** the day**G2250** **N-ASF** of redemption**G629** **N-GSF.**

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

Tense: **P**resent

Voice: **A**ctive

Mood: i**M**perative

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

Number: **P**lural

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

Tense: **A**orist

Voice: **P**assive

Mood: **I**ndicative

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

Number: **P**lural

**G1519** - (**Prep**osition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

**G2250** - (**N**oun) hémera (hay-mer'-ah): day (a day, the period from sunrise to sunse)

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

Number: **S**ingular

Gender: **F**eminine

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

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

Number: **S**ingular

Gender: **F**eminine

**1Co 12:14**  For the body**G4983** **N-NSN** is not**G3756** **PRT-N** one**G1520** **A-NSN** member,**G3196** **N-NSN** but many.**G4183** **A-NPN**.

**G4983** - (**N**oun) sóma (so'-mah): a body (body, flesh; the body of the Church.) Note: G44983 sṓma – the physical body. G4983 (sṓma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

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

Number: **S**ingular

Gender: **N**euter

**G3756** - (Particle, Negative) ou, ouk, ouch (oo): not, no (no, not.) Note: G3756 ou – no ("not").G 3756 (ou) objectively negates a statement, "ruling it out as fact." [G3756 (ou) is written ouk before smooth breathings and oux before a rough breathing.]

**G1520** - (**Adj**ective) heis (hice): one (one.)

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

Number: **S**ingular

Gender: **N**euter

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

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

Number: **S**ingular

Gender: **N**euter

**G4183** - (**Adj**ective) polus (pol-oos'): much, many (much, many; often.) Note: G4183 polýs – many (high in number); multitudinous, plenteous, "much"; "great" in amount (extent). G4183 /polýs ("much in number") emphasizes the quantity involved. G4183 (polýs) "signifies 'many, numerous'; . . . with the article it is said of a multitude as being numerous" (Vine, Unger, White, NT, 113,114) – i.e. great in amount.

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

Number: **P**lural

Gender: **N**euter

**1Co 12:11**  But all these worketh**G1754** **V-PAI-3S** that one**G1520** **A-NSN** and the selfsame Spirit, **dividingG1244 V-PAP-NSN** to every man severally**G2398** **A-DSF** as he will**G1014** **V-PNI-3S**.

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

Tense: **P**resent

Voice: **A**ctive

Mood: **I**ndicative

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

Number: **S**ingular

**G1520** - (**Adj**ective) heis (hice): one (one.)

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

Number: **S**ingular

Gender: **N**euter

**G1244** - (**V**erb) diaireó (dee-ahee-reh'-o): to divide, to distribute (I divide into parts, cut asunder, distribute.) Note: Cognate: G1244 diairéō – properly, apportion (assign), by the choice of a superior; to divide (distribute). See G1243 (diairesis).

Tense: **P**resent

Voice: **A**ctive

Mood: **P**articiple

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

Number: **S**ingular

Gender: **N**euter

**G2398** - (**Adj**ective) idios (id'-ee-os): one's own, distinct (one's own, belonging to one, private, personal; one's own people, one's own family, home, property.) Note: G2398 ídios (a primitive word, NAS dictionary) – properly, uniquely one's own, peculiar to the individual. G2398 /ídios ("uniquely one's own") is "stronger than the simple possessive pronoun ('own'). This emphatic Adjective) means 'private, personal' " (WS, 222).

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

Number: **S**ingular

Gender: **F**eminine

**G1014** - (**V**erb) boulomai (boo'-lom-ahee): to will (I will, intend, desire, wish.) Note: Cognate: G1014 boúlomai – to plan with full resolve (determination). See G1012 (boulē). G1014 /boúlomai ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast, G2309 (thélō) focuses on the desire ("wishfulness") behind making an offer (cf. TDNT, 1, 629). [While God's "thelō-offers" can be rejected (see G2309 /thélō), His G1014 /boúlomai ("planning") always works out His purpose, especially in conjunction with presetting the physical scenes of history.]

Tense: **P**resent

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

Mood: **I**ndicative

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

Number: **S**ingular

So, positional truth, with all of these things, happens to everybody at the point of salvation. Everybody is regenerated. Everybody is indwelt. Everybody is sealed. Everybody is given spiritual gifts. Everybody is baptized into Christ. What we call this is positional sanctification, being set aside in Christ. It applies to every Christian, whether you are an obedient Christian or a sinning Christian (1 Corinthians 1:2, 30). Now, the way to enter this position, of course, is through faith in Christ (Acts 16:31): "Believe on the Lord Jesus Christ" That is salvation. The fact of positional truth is what guarantees our salvation. You are not going to go to heaven because you continue to behave yourself. You're not going to go to heaven for anything you do. You didn't start that way in the first place, because of something you did. It is because of what Christ did for you, and that was He gave you eternal life, and He gave you his righteousness. Because of that, you have eternal security. This is taught in Romans 8:38-39.

**1Co 1:2**  Unto the church of God which is at Corinth, to them that are sanctified**G37 V-RPP-DPM** in Christ Jesus, called **G2822 A-DPM** *to be* saints**G40 A-DPM**, with all that in every place call upon**G1941 V-PMP-DPM** the name of Jesus Christ our Lord, both theirs and ours:

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

Tense: pe**R**fect

Voice: **P**assive

Mood: **P**articiple

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

Number: **P**lural

Gender: **M**asculine

**G2822** - (**Ad**jective) 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").

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

Number: **S**ingular

Gender: **F**eminine

**G40** - (**A**djective) hagios hag'-ee-os): sacred, holy (set apart by (or for) God, holy, sacred.) Note: G40 hágios – properly, different (unlike), other ("otherness"), holy; for the believer, G40 (hágios) means "likeness of nature with the Lord" because "different from the world." The fundamental (core) meaning of G40 (hágios) is "different" – thus a temple in the 1st century was hagios ("holy") because different from other buildings (Wm. Barclay). In the NT, 40 /hágios ("holy") has the "technical" meaning "different from the world" because "like the Lord." [G40 (hágios) implies something "set apart" and therefore "different (distinguished/distinct)" – i.e. "other," because special to the Lord.]

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

Number: **P**lural

Gender: **M**asculine

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

Tense: **P**resent

Voice: **M**iddle

Mood: **P**articiple

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

Number: **P**lural

Gender: **M**asculine

**1Co 1:30**  But of him are ye in Christ Jesus, who of God is made**G1096 V-AOI-3S** unto us wisdom**G4678 N-NSF**, and righteousness**G1343 N-NSF**, and sanctification**G38 N-NSM**, and redemption**G629 N-NSF**:

**G1096** - (**V**erb) ginomai (ghin'-om-ahee): to come into being, to happen, to become (I come into being, am born, become, come about, happen.) [Note: G1096 gínomai – properly, to emerge, become, transitioning from one point (realm, condition) to another. 1096 (gínomai) fundamentally means "become" (becoming, became) so it is not an exact equivalent to the ordinary equative Verb) "to be" (is, was, will be) as with 1510 /eimí (G1511 /eínai, G2258 /ēn).

Tense: **A**orist

Voice: passive dep**O**nent

Mood: **I**ndicative

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

Number: **S**ingular

**G4678** - (**N**oun) sophia (sof-ee'-ah): skill, wisdom (wisdom, insight, skill (human or divine), intelligence.) Note: G4678 sophía (cf. saphēs, "clear") – wisdom (properly, "clarity"). [G4678 (sophía) is the root of the English terms, "sophistication" and "philosophy" – literally (respectively), "the art of using wisdom," "affection for wisdom."]

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

Number: **S**ingular

Gender: **F**eminine

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

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

Number: **S**ingular

Gender: **F**eminine

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

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

Number: **S**ingular

Gender: **M**asculine

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

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

Number: **S**ingular

Gender: **F**eminine

**Act 16:31**  And they said, Believe **G4100 V-AAM-2S** on the Lord Jesus Christ, and thou shalt be saved**G4982 V-FPI-2S**, and thy house.

**G4100** - (**V**erb) 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.

Tense: **A**orist

Voice: **A**ctive

Mood: i**M**perative

Person: second (**2**) [you]

Number: **S**ingular

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

Tense: **F**uture

Voice: **P**assive

Mood: **I**ndicative

Person: second (**2**) [you]

**Comment: At this point, you should understand the grammar abbreviations for your studies.**

***See Parsing Abbreviations Table at bottom***

**Rom 8:38**  For I am persuaded**G3982 V-RPI-1S**, that neither death**G2288 N-NSM**, nor life**G2222 N-NSF**, nor angels**G32 N-NPM**, nor principalities**G746 N-NPF**, nor powers**G1411 N-NPF**, nor things present**G1764 V-RAP-NPN**, nor things to come**G3195 V-PAP-NPN**,

**G3982** - (Verb) peithó (pi'-tho): to persuade, to have confidence (I persuade, urge.) Note: G3982 peíthō(the root of G4102 /pístis, "faith") – to persuade; (passive) be persuaded of what is trustworthy. The Lord persuades the yielded believer to be confident in His preferred-will (Gal 5:10; 2 Tim 1:12). G3982 (peíthō) involves "obedience, but it is properly the result of (God's) persuasion" (WS, 422).

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

**G32** - (Noun, Masculine) aggelos (ang'-el-os): a messenger, angel (a messenger, generally a (supernatural) messenger from God, an angel, conveying news or behests from God to men. Note: G32 ággelos – properly, a messenger or delegate – either human (Mt 11:10; Lk 7:24, 9:52; Gal 4:14; Js 2:25) or heavenly (a celestial angel); someone sent (by God) to proclaim His message.) G32 (ággelos) is used 176 times in the NT (usually of heavenly angels), but only the context determines whether a human or celestial messenger is intended. For example, 32 (ággelos) in Rev 1:20 can refer to heavenly angels or key leaders (perhaps pastors) of the seven churches. [G32 (ággelos) can refer to "a human messenger" (cf. John the Baptist, Mt 11:10, quoting Mal 3:1; see also Lk 7:24, 9:52). G32 /ággelos (plural, angeloi) refers to heavenly angels over 150 times in the NT, i.e. spiritual beings created by God to serve His plan. In Rev 2, 3, "angels" seems to refer to heavenly angels that serve God in conjunction with these seven local churches. (Rev 2:1) – "Probably 'the angels of the churches' (Rev 1:20, 2:1, etc.) – i.e. really angels, and not pastors" (DNTT, Vol 1, 103).]

**G746** - (Noun, Feminine) arché (ar-khay'): beginning, origin ((a) rule (kingly or magisterial), (b) plur: in a quasi-personal sense, almost: rulers, magistrates, (c) beginning.) Note: G746 arxḗ – properly, from the beginning (temporal sense), i.e. "the initial (starting) point"; (figuratively) what comes first and therefore is chief (foremost), i.e. has the priority because ahead of the rest ("preeminent").

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

**G1764** - (Verb) enistémi (en-is'-tay-mee): to place in, to be at hand, perf. part. to be present (I place in or upon; only in the intrans. tenses: I impend, am at hand, am present, threaten; as adj: present.)

**G3195** - (Verb) melló (mel'-lo): to be about to (I intend, am about to; I delay, linger.) Note: G3195 méllō – properly, at the very point of acting; ready, "about to happen." G3195 (méllō) is used "in general of what is sure to happen" (J. Thayer).

**Rom 8:39**  Nor height**G5313 N-NSN**, nor depth**G899 N-NSN**, nor any other creature**G2937 N-NSF**, shall be able**G1410 V-FDI-3S** to separate**G5563 V-AAN** us from the**G3588 T-GSF** love**G26 N-GSF** of God, which is in**G1722 PREP** Christ Jesus our Lord.

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

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

**G2937** - (Noun, Feminine) ktisis (ktis'-is): creation (the act or the product) ((often of the founding of a city), (a) abstr: creation, (b) concr: creation, creature, institution; always of Divine work, (c) an institution, ordinance.) Note: Cognate: G2937 ktísis – properly, creation (creature) which is founded from nothing (this is also the sense of this term from Homer on); creation out of nothing (Lat ex nihilo). See G2936 (ktizō) and G2939 /ktístēs ("the Creator") for lengthy discussion on "creation-facts."

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**G5563** - (Verb) chórizó (kho-rid'-zo): to separate, divide ((a) I separate, put apart, (b) mid. or pass: I separate myself, depart, withdraw.) Note: G5563 xōrízō (from G5561 /xṓra, "open, vacated space") – properly, separate, divide ("put asunder"), i.e. depart, vacate; create "space" (which can be very undesirable or unjustified). G5563 /xōrízō ("vacate"), as in the papyri, refers to divorcing a marriage partner who vacates the relationship in soul or body (cf. Moulton-Milligan, 69

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

**G26** - (Noun) agapé (ag-ah'-pay): love, goodwill (love, benevolence, good will, esteem; plur: love-feasts. Typically refers to divine love (= what God prefers).) Note: G26 agápē – properly, love which centers in moral preference. So too in secular ancient Greek, G26 (agápē) focuses on preference; likewise the verb form (G25 /agapáō) in antiquity meant "to prefer" (TDNT, 7). In the NT,G 26 (agápē) typically refers to divine love (= what God prefers).

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

This positional truth moves in three directions. We may call it retroactive positional truth and that goes back to the cross. I have a relationship to the **death** of Christ. It is current positional truth, which we may call this outer circle. Current positional truth is my position in Christ **now**. Then we have experiential positional truth, which is this inner circle which **depends on my walk with the Lord**. That's my experience, **my handling of personal sin**. There is something, however, that we all have to understand: When we come into this position, and here you are at the center of the will of God, there is something within you that comes right in to that life. What is it? **The old sin nature**.

It looks something like this: You as an unbeliever have certain things. You have, of course, a body. You also have a soul. As far as your human spirit is concerned you have a dead spirit. You are spiritually dead. Within that being is an old sin nature. All of this is structured upon a position which the Bible calls "in Adam." So, there you are as an unbeliever. You have an old sin nature that's dominating your life. Out of this old sin nature come sins on the one hand; and, on the other hand, come your human good production. **All of that is rejected by God**. Now along comes faith, from the unbeliever, faith toward the Lord Jesus Christ and His death upon the cross, and a transformation takes place.

You become a different kind of structure. Let's build a triangle here. Here you are as a believer. As a believer you are based now in Christ. You have a whole new position. You still have a soul and a body, of course, but now you have a living human spirit. You have come alive spiritually at the point of faith in Christ. But, what do you also transfer over to the believer status? **The old sin nature**. It comes right along with you.

If you ever lead someone to the Lord, after you have explained to them by teaching evangelism what God is like in his essence; what man is like in his essence; and that man can be immoral, he can be self-righteous, a nice man of the community, or he could be the religious man--whatever type--he is still an unbeliever; that God has removed the wall between them, and how he did that; and, that now you have to do is step across the line and **receive what Christ has provided**, **and they believe it**, be sure that the next thing you tell him is, "Now, I want to prepare you for something that you're going to discover, maybe tomorrow morning or maybe before you get home tonight. Though you have changed your position from "in Adam" to what the Bible calls "**in Christ**," you took something that's attached to your being with you into your new life, and that something is **the old sin nature**. It is your inclination, your propensity, to evil. And I want you to be prepared, you should tell your convert, to discover that you can do all the rotten things tomorrow as a believer that you could do this afternoon when you were an unbeliever. Now this will shock you when you discover this, and it will shock you even more, perhaps, when you discover it in people that you know of as Christians.

You're a believer, you come to a church, and the first time you walk into a church, it's the millennium. I don't care what church it is, the first time you walk in, it's the millennium. Everybody is smiling. Everybody is nice. Everybody is cordial. The language is clean. People are dressed nice, and everybody loves you and it's just wonderful. And after a while, when you're there long enough, you begin to discover that Christians are capable of all the nasty things you once did. That is a very great shock. Prepare a person for that. This is a basic fact of life. A believer in Christ transfers the old sin nature with him. And, the reason I tell you to tell them is to be prepared for the fact that it's there, and then to tell them how to handle it, which is, of course, where we're headed in this study. This change is made by God, not by anything you do, but we take it in intact. Roman Chapter 6 will tell you about that.

Let's look at 1 John 1:8, for example. That tells us about that coming in there too: "If we say that we have no sin," and notice it's singular. When we have the word "sin" in the Bible in the singular, generally what does it refer to? **The old sin nature**, because we do have **an old sin nature**.

**1Jn 1:8**  If**G1437 COND** we say**G2036 V-2AAS-1P** that we have no sin, we deceive**G4105 V-PAI-1P** ourselves, and the truth**G225 N-NSF** is not in**G1722 PREP** us.

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G2036** - (Verb) epo (ep'-o): answer, bid, bring word, command

**G4105** - (Verb) planaó (plan-ah'-o): to cause to wander, to wander (I lead astray, deceive, cause to wander.) Note: G4105 planáō – properly, go astray, get off-course; to deviate from the correct path (circuit, course), roaming into error, wandering; (passive) be misled. [G4105 (planáō) is the root of the English term, planet ("wandering body"). This term nearly always conveys the sin of roaming (for an exception – see Heb 11:38).]

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**The Old Sin Nature**

What is the old sin nature? Let's take a look at that factor. Coming back to the diagram of the diamond: There is first an area of strength in **our old sin nature**. The reason we say that is because people do good things. We know that they do good things because verses like Titus 3:5 talk about our roots of righteousness which we have done, which is **not** the basis upon which we are saved: "Not by works of righteousness which we have done..." Who has done? Which **we unbelievers have done**. It is possible for us to do right good things, "but according to His mercy He saved us," and so on. Isaiah 64:6 tells us that also, that God takes our righteousness (plural), and he says, "They're dirty filthy rags in my sight." **They are not acceptable**. What did God do with the unbelievers' human good? **He rejected it at the cross.** What is he going to do with your human good as a believer? He's going to burn it up at the Judgment Seat of Christ. So, human good has been dealt with in either case.

**Tit 3:5**  Not by works**G2041 N-GPN** of righteousness**G1343 N-DSF** which we have done**G4160 V-AAI-1P**, but according to his mercy**G1656 N-ASM** he saved us**G4982 V-AAI-3S**, by the washing of regeneration**G3824 N-GSF**, and renewing**G342 N-GSF** of the Holy Ghost;  Note: See verse above

**G2041** - (Noun, Neuter) ergon (er'-gon): work (work, task, employment; a deed, action; that which is wrought or made, a work.) Note: G2041 érgon (from ergō, "to work, accomplish") – a work or worker who accomplishes something. G2041 /érgon ("work") is a deed (action) that carries out (completes) an inner desire (intension, purpose).

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

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

**G1656** - (Noun, Masculine; Noun, Neuter) eleos (el'-eh-os): mercy, pity, compassion (pity, mercy, compassion.) Note: G1656 éleos (translating OT H2617 /kataisxýnō, "covenant-loyalty, covenant-love" in the OT-LXX over 170 times) – properly, "mercy" as it is defined by loyalty to God's covenant.

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

**G3824** - (Noun, Feminine) paliggenesia (pal-ing-ghen-es-ee'-ah): regeneration, renewal (a new birth, regeneration, renewal.) Note: G3824 paliggenesía (from G3825 /pálin, "again" and G1078 /génesis, "birth, beginning") – properly, the coming of new birth because "born again"; regeneration. G3824 /paliggenesía ("renewal, rebirth") is used twice in the NT referring to: a) the re-birth of physical creation at Christ's return (Advent), which inaugurates His millennial kingdom (Mt 19:28; cf. Ro 8:18-25); and b) the re-birth all believers experience at conversion (Tit 3:5).

**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

On the other side, we have an area of weakness here in the old sin nature, and this is where all of our sins, our individual acts of evil, come from. We have these sins spoken of in Romans 3:23: "for all have sinned and come short of the glory of God." We have a list of sins in Mark 7:21-23. 1 Peter 2:24 tells us again what God has done with our sins. It says, "Who his own self bore our sins in His own body on the tree. In other words, all sin was born on the cross. Now, **whose sin was born on the cross**? Was it the sin of unbelievers, believers, or just certain people? **It was a sin of everybody**. It is very important that you understand that Christ died for everyone’s sins. That's why even when are told that, some people reject the very Savior who died for them. Our sins have been completely taken care of. They come from the weak side of our old sin nature. So, this is what we are. I have good things in me and I do good things. I have an evil quality in me and I do evil things.

**Rom 3:23**  For all have sinned **G264 V-2AAI-3P**, and come short **G5302 V-PPI-3P** of the glory **G1391 N-GSF** of God;

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

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

**G1391** - (Noun, Feminine) doxa (dox'-ah): opinion (always good in NT), praise, honor, glory (honor, renown; glory, an especially divine quality, the unspoken manifestation of God, splendor.) Note: G1391 dóksa (from dokeō, "exercising personal opinion which determines value") – glory. G1391 /dóksa ("glory") corresponds to the OT word, kabo (OT H3519, "to be heavy"). Both terms convey God's infinite, intrinsic worth (substance, essence). [G1391 (dóksa) literally means "what evokes good opinion, i.e. that something has inherent, intrinsic worth" (J. Thayer).]

**Mar 7:21**  For from within**G2081 ADV**, out of the heart**G2588 N-GSF** of men, proceed**G1607 V-PNI-3P** evil**G2556 A-NPM** thoughts**G1261 N-NPM**, adulteries**G3430 N-NPF**, fornications**G4202 N-NPF** , murders**G5408 N-NPM**,

**G2081** - (Adverb) esóthen (es'-o-then): from within ((a) from within, from inside, (b) within, inside; with the article: the inner part, the inner element, (c) the mind, soul.)

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: G2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**G1607** - (Verb) ekporeuomai (ek-por-yoo'-om-ahee): to make to go forth, to go forth (I depart from; I am voided, cast out; I proceed from, am spoken; I burst forth, flow out, am spread abroad.) Note: G1607 ekporeúomai (from G1537 /ek, "out from," intensifying G4198 /poreúomai, "take a particular passageway") – properly, go out from, emphasizing the outcome (end-impact) of going through a particular process or passage – i.e. the influence on the person (or thing) which comes forth. Note the force of the prefix G1537 (ek). G1607 /ekporeúomai ("come out from") Links the source to the outcome (influence) on the object (as specified by the individual context)

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

**G1261** - (Noun, Masculine) dialogismos (dee-al-og-is-mos'): a reasoning (a calculation, reasoning, thought, movement of thought, deliberation, plotting.) Note: Cognate: G1261 dialogismós (from G1260 /dialogízomai, "back-and-forth reasoning") – reasoning that is self-based and therefore confused – especially as it contributes to reinforcing others in discussion to remain in their initial prejudice. See G1260 (dialogizomai).

**G3430** - (Noun, Feminine) moicheia (moy-khi'-ah): adultery (adultery.)

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

**G5408** - (Noun, Masculine) phonos (fon'-os): a murder (murder, slaughter, killing) Note: Cognate: G5408 phónos – murder (intentional, unjustified homicide). See G5407 (phoneuō).

**Mar 7:22**  Thefts**G2829 N-NPF** , covetousness**G4124 N-NPF** , wickedness**G4189 N-NPF** , deceit**G1388 N-NSM** , lasciviousness**G766 N-NSF** , an evil**G4190 A-NSM** eye**G988 N-NSF** , blasphemy**G988 N-NSF** , pride**G5243 N-NSF** , foolishness**G877 N-NSF** :

**G2829** - (Noun, Feminine) klopé (klop-ay'): theft (thieving, theft.) Note: Cognate: G2829 klopḗ – theft, done under cover (through stealth, fraud, etc.), i.e. thievery done secretively (not out in the open or with violence). See G2812 (kleptēs).

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

**G4189** - (Noun, Feminine) ponéria (pon-ay-ree'-ah): iniquity (wickedness, iniquities.) Note: Cognate: G4189 ponēría (from G4192 /pónos, "pain, laborious trouble") – properly, pain-ridden evil, derived from G4192 (pónos) which refers to "pain (pure and simple)" – resulting in "toil, then drudge, i.e. 'bad' like our . . . criminal" (WP, 1, 325). See G4190 (ponēros).

**G1388** - (Noun, Masculine) dolos (dol'-os): a bait, craft, deceit (deceit, guile, treachery.) Note: G1388 dólos – properly, bait; (figuratively) deceit (trickery) using bait to alure ("hook") people, especially those already festering in excessive, emotional pain (brought on by themselves). G1388 /dólos ("deceit motivated by guile") uses decoys to snare (deceive) people which implies treachery to exploit the naive (undiscerning) – baiting them through (with) their own greed. [G1388 (dólos) is the root of: G1386 (dólios), G1387 (dolióō) and G1389 (dolóō).]

**G766** - (Noun, Feminine) aselgeia (as-elg'-i-a): licentiousness, wantonness ((outrageous conduct, conduct shocking to public decency, a wanton violence), wantonness, lewdness.) Note: G766 asélgeia (from aselgēs/"brutal") – properly, violent spite which rejects restraint and indulges in lawless insolence (wanton caprice). [This is likewise the meaning of G766 /asélgeia in classical Greek (WS, 110).]

**G4190** - (Adjective) ponéros (pon-ay-ros'): toilsome, bad (evil, bad, wicked, malicious, slothful.) Note: G4190 ponērós (an adjective which is also used substantively, derived from G4192 /pónos, "pain, laborious trouble") – properly, pain-ridden, emphasizing the inevitable agonies (misery) that always go with evil.

**G988** - (Noun, Feminine) blasphémia (blas-fay-me'-ah): slander (abusive or scurrilous language, blasphemy.) Note: Cognate: G988 blasphēmía (from blax, "sluggish/slow," and G5345 /phḗmē, "reputation, fame") – blasphemy – literally, slow (sluggish) to call something good (that really is good) – and slow to identify what is truly bad (that really is evil). Blasphemy (G988 /blasphēmía) "switches" right for wrong (wrong for right), i.e. calls what God disapproves, "right" which "exchanges the truth of God for a lie" (Ro 1:25). See G987 (blasphēmeō).

**G5243** - (Noun, Feminine) huperéphania (hoop-er-ay-fan-ee'-ah): haughtiness, disdain (pride, arrogance, disdain.) Note: Cognate: G5243 hyperēphanía – properly, excessive shining, i.e. self-exaltation (self-absorption) which carries its own self-destructive vanity. G5243 (hyperēphanía) is used only in Mk 7:22. See also G5244 (hyperḗphanos).

**G877** - (Noun, Feminine) aphrosuné (af-ros-oo'-nay): foolishness (want of sense, foolishness, impiety, wickedness.) Note: Cognate: G877 aphrosýnē – lack of perspective, emphasizing its quality (foolishness) – note the -synē suffix (focusing on the inherent quality of a term). See G878 (aphrōn).

**Mar 7:23**  All these evil things**G4190 A-NPN** come **G1607 V-PNI-3S** from within **G2081 ADV**, and defile **G2840 V-PAI-3S** the man.

**G4190** - (Adjective) ponéros (pon-ay-ros'): toilsome, bad (evil, bad, wicked, malicious, slothful.) Note: G4190 ponērós (an adjective which is also used substantively, derived from G4192 /pónos, "pain, laborious trouble") – properly, pain-ridden, emphasizing the inevitable agonies (misery) that always go with evil.

**G1607** - (Verb) ekporeuomai (ek-por-yoo'-om-ahee): to make to go forth, to go forth (I depart from; I am voided, cast out; I proceed from, am spoken; I burst forth, flow out, am spread abroad.) Note: G1607 ekporeúomai (from G1537 /ek, "out from," intensifying G4198 /poreúomai, "take a particular passageway") – properly, go out from, emphasizing the outcome (end-impact) of going through a particular process or passage – i.e. the influence on the person (or thing) which comes forth. Note the force of the prefix G1537 (ek). G1607 /ekporeúomai ("come out from") Links the source to the outcome (influence) on the object (as specified by the individual context)

**G2081** - (Adverb) esóthen (es'-o-then): from within ((a) from within, from inside, (b) within, inside; with the article: the inner part, the inner element, (c) the mind, soul.)

**G2840** - (Verb) koinoó (koy-no'-o): to make common (I make unclean, pollute, desecrate, mid: I regard (treat) as unclean.) Note: Cognate: G2840 koinóō – ceremonially defile, by treating what is sacred as common or ordinary (i.e. "not special"). See G2839 (koinos).- (Adverb) esóthen (es'-o-then): from within ((a) from within, from inside, (b) within, inside; with the article: the inner part, the inner element, (c) the mind, soul.)

**1Pe 2:24**  Who his own self bare**G399 V-AAI-3S** our sins**G266 N-APF** in his own body**G4983 N-DSN** on the tree**G3586 N-ASN**, that we, being dead**G581 V-2ADP-NPM** to sins, should live**G2198 V-AAS-1P** unto righteousness**G1343 N-DSF**: by whose stripes ye were healed**G2390 V-API-2P** .

**G399** - (Verb) anapheró (an-af-er'-o): to carry up, lead up ((a) I carry up, lead up, (b) I offer up (on a high altar) as a sacrifice, offer up to God on high.) Note: G399 anaphérō (from G303 /aná, "up" and G342 /phérō, "bring, carry") – properly, bring up to the goal (end point), i.e. carrying something through its sequence to reach its needed consummation (note the prefix, ana).

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

**G4983** - (Noun, Neuter) sóma (so'-mah): a body (body, flesh; the body of the Church.) Note: G44983 sṓma – the physical body.G4983 (sṓma) is also used figuratively of the mystical Body of Christ (= the Church, the one people of God)

G3586 - (Noun, Neuter) xulon (xoo'-lon): wood (anything made of wood, a piece of wood, a club, staff; the trunk of a tree, used to support the cross-bar of a cross in crucifixion.)

**G581** - (Verb) apoginomai (ap-og-en-om'-en-os): to be away, be removed from (I am away, am removed from, depart life, die.) Note: G581 apogenómenos (or apoginomai, from G575/apo, "from" and G1096 /gínomai, "become, emerge") – properly, "become from" (used only in 1 Pet 2:24).

**G2198** - (Verb) zaó dzah'-o): to live (I live, am alive.) Note: Cognate: G2198 záō – to live, experience God's gift of life. See G2222 (zōē).

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

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

Now, there are certain trends. One side is toward asceticism, and that's a religious trend. We may read about this in Romans Chapter 2. This is the self-denier. He's the clean-cut type. He projects a good image. This person majors in religion and asceticism; he denies himself; and, he pleases God by his good works. His strength, his trend, is from the strong side of his **old sin nature**. It expresses itself in this good image. On the other hand, there's also lasciviousness, which means a sensual indulgence quality. This is a guy that you read about in Romans 1: 18-32, and who is openly and flagrantly a sinner, and he's the bad image type. This man is irreligious, and the reason he is because the **weak side of his old sin nature is dominant**.

**Rom 1:18** For the wrath**G3709 N-NSF**of God is revealed**G601 V-PPI-3S** from heaven against all ungodliness**G763 N-ASF** and unrighteousness**G93 N-ASF** of men, who hold**G2722 V-PAP-GPM** the truth**G225 N-ASF** in unrighteousness**G93 N-DSF**;

**G3709** - (Noun, Feminine) orgé (or-gay'): impulse, wrath (anger, wrath, passion; punishment, vengeance.) Note: G3709 orgḗ (from orgáō, "to teem, swelling up to constitutionally oppose") – properly, settled anger (opposition), i.e. rising up from an ongoing (fixed) opposition. G3709 /orgḗ ("settled anger") proceeds from an internal disposition which steadfastly opposes someone or something based on extended personal exposure, i.e. solidifying what the beholder considers wrong (unjust, evil). ["Orgē comes from the verb oragō meaning, 'to teem, to swell'; and thus implies that it is not a sudden outburst, but rather (referring to God's) fixed, controlled, passionate feeling against sin . . . a settled indignation (so Hendriksen)" (D. E. Hiebert, at 1 Thes 1:10).]

**G601** - (Verb) apokaluptó (ap-ok-al-oop'-to): to uncover, reveal ( I uncover, bring to light, reveal.) Note: G601 apokalýptō (from G575 /apó, "away from" and G2572 /kalýptō, "to cover") – properly, uncover, revealing what is hidden (veiled, obstructed), especially its inner make-up; (figuratively) to make plain (manifest), particularly what is immaterial (invisible).

**G763** - (Adjective) asebés (as-eb-ace'): ungodly, impious (impious, ungodly, wicked.) Note: G765 asebḗs (an adjective which is the negation of G4576 /sébomai, "to respect") – properly, lack of reverence ("without due respect"), i.e. failing to honor what is sacred – especially in the outward (ceremonial) sense. (G765 (asebḗs) is the antonym (opposite) of G4576 /sébomai ("respecting what is holy").]

**G93** - (Noun, Feminine) adikia (ad-ee-kee'-ah): injustice, unrighteousness (injustice, unrighteousness, hurt.): Note: G93 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).

**G2722** - (Verb) katechó (kat-ekh'-o): to hold fast, hold back ((a) I hold fast, bind, arrest, (b) I take possession of, lay hold of, (c) I hold back, detain, restrain, (d) I hold a ship, keep its head.)

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G93** – See above

**Rom 1:19**  Because that which may be known**G1110 A-NSN** of God is manifest**G5318 A-NSN** in them; for God hath shewed**G5319 V-AAI-3S** *it* unto them.

**G1110** - (Adjective) gnóstos (gnoce-tos'): known (known, an acquaintance.) Note: Cognate: G1110 gnōstós (an adjective derived from G1097 /ginṓskō, "to know experientially") – experientially known, i.e. through first-hand, personal experience. See G1097 (ginōskō).

**G5318** - (Adjective) phaneros (fan-er-os'): visible, manifest (apparent, clear, visible, manifest; adv: clearly.)

**G5319** - (Verb) phaneroó (fan-er-o'-o): to make visible, make clear (I make clear (visible, manifest), make known.) Note: G5319 phaneróō (from G5457 /phṓs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable"). G5319 /phaneróō ("become manifest") in 1 Jn 3:2, 1 Jn 3:2: "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that if (Gk ean) He becomes manifest (G5319 /phaneróō), we will be like Him, because (hoti) we will see Him just as (Gk kathōs) He is."

**Rom 1:20**  For the invisible things**G517 A-NPN** of him from the creation**G2937 N-GSF** of the world**G2889 N-GSM** are clearly seen**G2529 V-PPI-3S**, being understood**G3539 V-PPP-NPN** by the things that are made**G4161 N-DPN,** *even* his eternal**G126 A-NSM** power**G1411 N-NSF** and Godhead; so that they are without excuse**G379 A-APM**:

**G517** - (Adjective) aoratos (ah-or'-at-os): invisible (unseen, invisible.) Note: G517 aóratos (from 1 /A "not" and 3708 /horáō, "see") – properly, not seen; invisible to the physical ("naked") eye; (figuratively) spiritual reality as perceived through God's inbirthings of faith. Accordingly, 517 (aóratos) and faith (G4102 /pístis) are closely associated (Ro 1:17-20; 1 im 1:17-19; Heb 11:27). The antonym of faith is not fear – but sight! Heb 11:27: "By faith (G4102 /pístis) he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen (G517 /aóratos)" (NASU).

**G2937** - (Noun, Feminine) ktisis (ktis'-is): creation (the act or the product) ((often of the founding of a city), (a) abstr: creation, (b) concr: creation, creature, institution; always of Divine work, (c) an institution, ordinance.) Note: Cognate: G2937 ktísis – properly, creation (creature) which is founded from nothing (this is also the sense of this term from Homer on); creation out of nothing (Lat ex nihilo). See G2936 (ktizō) and G2939 /ktístēs ("the Creator") for lengthy discussion on "creation-facts."

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order "ensemble")used of treating the face as a whole.]

**G2529** - (Verb) kathoraó (kath-or-ah'-o): to discern clearly (I see clearly, perceive, discern.) Note: G2529 kathoráō (from G2596 /katá, "down," which intensifies G3708 /horáō, "to look") – properly, look down (from a higher vantage point), i.e. see clearly, with perception (used only in Ro 1:20).

**G3539** - (Verb) noeó (noy-eh'-o): to perceive, think (I understand, think, consider, conceive, apprehend; aor. possibly: realize.) Note: G3539 noiéō (from G3563 /noús, "mind") – properly, to apply mental effort needed to reach "bottom-line" conclusions. G3539 (noiéō) underlines the moral culpability we all have before God – for every decision (value-judgment) we make. This follows from each of us being created in the divine image – hence, possessing the inherent capacity by the Lord to exercise moral reasoning.

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

**G126** - (Adjective) aidios (ah-id'-ee-os): everlasting (eternal, everlasting.): Note: G1411 - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from G1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

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

**G379** - (Adjective) anapologétos (an-ap-ol-og'-ay-tos): without excuse (without (ground of) defense, indefensible, inexcusable.) Note: G379 anapológētos (an adjective, derived from 1 /A "not" and g626 /apologéomai, "to argue a case") – properly, without rationale, lacking any justified defense (argument) – hence inexcusable because without any genuine foundation. G379 /anapológētos ("without rationale or convincing argument") refers to what is utterly inadmissible, i.e. impossible to accept (without solid logic). G379 (anapológētos) then refers to something that completely lacks merit. [G379 (anapológētos) comes from "alpha privative" (a/"not") and apologeomai ("to defend, excuse"). It "occurs in documents from the second century before Christ. Frequently it describes the hopelessness of trying to defend a case in court, while lacking an adequate defense. The term is not used in the Septuagint" (CBL).]

**Rom 1:21**  Because that, when they knew**G1097 V-2AAP-NPM** God, they glorified**G1392 V-AAI-3P** *him* not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened.

**G1097** - (Verb) ginóskó (ghin-oce'-ko): to come to know, recognize, perceive (I am taking in knowledge, come to know, learn; aor: I ascertained, realized.) [Note: G1097 ginṓskō – properly, to know, especially through personal experience (first-hand acquaintance). 1097 /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?']

**G1392** - (Verb) doxazó (dox-ad'-zo): to render or esteem glorious (in a wide application) (I glorify, honor, bestow glory on.) Note: Cognate: G1392 doksázō (from G1391 /dóksa, "glory") – glorify; properly, to ascribe weight by recognizing real substance (value). See 1391 (doksa). "Glorifying (G1392 /doksázō) God" means valuing Him for who He really is. For example, "giving (ascribing) glory to God" personally acknowledges God in His true character (essence).

**Rom 1:22**  Professing**G5335 V-PAP-NPM** themselves to be wise**G4680 A-NPM**, they became fools**G3471 V-API-3P**,

**G5335** - (Verb) phaskó (fas'-ko): to affirm, assert (I assert, affirm, profess.) Note: Cognate: G5335 pháskō (used as the imperfect tense of G5346 /phēmí, see there) – to affirm (assert), elevating one statement (view) over another. See G5346 (phēmi).

**G4680** - (Adjective) sophos (sof-os'): skilled, wise (wise, learned, cultivated, skilled, clever.)

**G3471** - (Verb) mórainó: (mo-rah'-ee-no): to be foolish (a) I make foolish, turn to foolishness, (b) I taint, and thus: I am tasteless, make useless.) Note: Cognate: G3471 mōraínō(from G3474 /mōrós) – dull, sluggish ("without an edge"); (figuratively) acting "stupid or silly," "insipid, flat." . . . "to play the fool" (WS, 30). See G3474 (mōros).

**Rom 1:23**  And changed**G236 V-AAI-3P** the glory of the uncorruptible**G862 A-GSM** God into an image**G1504 N-GSF** made like to**G3667 N-DSN** corruptible **G5349 A-GSM** man, and to birds, and fourfooted beasts, and creeping things.

**G236 -** (Verb) allassó: (al-las'-so): to change (I change, alter, exchange, transform.)

**G862** - (Adjective) aphthartos (af'-thar-tos): undecaying, imperishable (indestructible, imperishable, incorruptible; hence: immortal.)

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

**G3667** - (Noun, Neuter) homoióma (hom-oy'-o-mah): that which is made like (something) ((originally: a thing made like something else), a likeness, or rather: form; a similitude.) Note: G3667 homoíōma (a neuter noun derived from homos, "the same") – properly, the same as; likeness, similitude (resemblance). G3667 /homoíōma ("likeness, particular similarity") is a comparison used to increase understanding. G3667 /homoíōma ("resemblance") does not require one element of a comparison to be derived from the other; indeed, it can be wholly separate from it. Rather, G3667 (homoíōma) refers to a basic analogy (resemblance), not an exact copy.

**G5349** - (Adjective) phthartos (fthar-tos'): perishable, corruptible (corruptible, perishable.) Note: Cognate: G5349 phthartós (an adjective, derived from G5351 /phtheírō) – perishable, what easily perishes disintegrates (corrupts) – like the break-down of the physical body during our natural lifetime. See G5351 (phteírō).

**Rom 1:24**  Wherefore God also gave them up**G3860 V-AAI-3S** to uncleanness through the lusts of their own hearts**G2588 N-GPF**, to dishonour**G818 V-PEN** their own bodies between**G1722 PREP** themselves:

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G2588** - (Noun, Feminine) kardia (kar-dee'-ah): heart (lit: the heart; mind, character, inner self, will, intention, center.) Note: 2588 kardía – heart; "the affective center of our being" and the capacity of moral preference (volitional desire, choice; see P. Hughs, 2 Cor, 354); "desire-producer that makes us tick" (G. Archer), i.e our "desire-decisions" that establish who we really are.

**G818** - (Verb) atimazó: (at-im-ad'-zo): to dishonor (I disgrace, treat disgracefully, dishonor, insult; I despise.) Note: Cognate: G818 atimázō – treat dishonorably (shamefully, with indignity) because perceived as having no value (honor, worth). See G820 (atimos).

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**Rom 1:25**  Who changed**G3337 V-AAI-3P** the truth**G225 N-ASF** of God into a lie**G5579 N-DSN**, and worshipped**G4573 V-ADI-3P** and served**G3000 V-AAI-3P** the creature more than the Creator**G2936 V-AAP-ASM**, who is blessed for ever. Amen.

**G3337** - (Verb) nosphizó: (nos-fid'-zom-ahee): to abandon, to set apart (I rob; mid: I set apart for myself, appropriate for my own benefit, purloin.)

**G225** - (Noun, Feminine) alétheia (al-ay'-thi-a): truth (truth, but not merely truth as spoken; truth of idea, reality, sincerity, truth in the moral sphere, divine truth revealed to man, straightforwardness.) Note: G225 alḗtheia (from G227 /alēthḗs, "true to fact") – properly, truth (true to fact), reality. [In ancient Greek culture, G225 (alḗtheia) was synonymous for "reality" as the opposite of illusion, i.e. fact.]

**G5579** - (Noun, Neuter) pseudos (psyoo'-dos): a falsehood, untruth, lie (a lie, falsehood, untruth; false religion)

**G4573** - (Verb) sebazomai: (seb-ad'-zom-ahee): to fear, to have reverential awe (I worship, stand in awe of.) Note: Cognate: G4573 sebázomai – to revere; be in awe by one's own twisted of what deserves reverence (used only in Ro 1:25). See G4576 (sebomai).

**G3000** - (Verb) latreuó: (lat-ryoo'-o): to serve (I serve, especially God, perhaps simply: I worship.) Note: G3000 latreúō (from latris, "someone hired to accomplish a technical task because qualified") – properly, to render technical, acceptable service because specifically qualified (equipped).

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

**Rom 1:26**  For this cause God gave them up unto vile**G819 N-GSF** affections**G3806 N-APN**: for even their women did change**G3337 V-AAI-3P** the natural**G5446 A-ASF** use**G5540 N-ASF** into that which is against nature **G5449 N-ASF**:

**G819** - (Noun, Feminine) atimia: (at-ee-mee'-ah): dishonor (disgrace, dishonor; a dishonorable use.) Note: Cognate: G819 atimía – dishonor (perceived as without recognized value, worth. See G820 (atimos).

**G3806** - (Noun, Neuter) pathos (path'-os): that which befalls one, a passion, a suffering (suffering, emotion, depraved passion, lust.) Note: G3806 páthos (from G3958 /pásxō, "having strong feelings") – properly, raw, strong feelings (emotions) which are not guided by God (like consuming lust). Note: G3806 páthos (from G3958 /pásxō, "having strong feelings") – properly, raw, strong feelings (emotions) which are not guided by God (like consuming lust).

**G3337**- (Verb) metallassó: (met-al-las'-so): to change, exchange (I change, transform, alter, exchange.)

**G5446** - (Adjective) phusikos: (foo-see-kos'): natural, according to nature,( (a) according to nature, (b) merely animal.) Note: Cognate: G5446 physikós (an adjective, derived from G5449 /phýsis, "nature") – natural, describing the behavior of an unregenerate person, i.e. a nature lacking divine transformation (salvation). See G5449 (physis).

**G5540** - (Noun, Feminine) chrésis: (khray'-sis): use (as in a sexual sense) use, manner of use.)

**G5449** - (Noun, Feminine) phusis: (foo'-sis): nature (nature, inherent nature, origin, birth.) Note: G5449 phýsis – properly, inner nature, the underlying constitution or make-up of someone (something).

**Rom 1:27**  And likewise**G3668 ADV** also the men, leaving**G863 V-2AAP-NPM** the natural**G5446 A-ASF** use**G5540 N-ASF** of the woman, burned**G1572 V-API-3P** in their lust **G3715 N-DSF** one toward**G240 C-APM** another; men with men working**G2716 V-PNP-NPM** that which is unseemly**G808 N-ASF**, and receiving**G618 V-PAP-NPM**  in themselves that recompence**G489 N-ASF** of their error**G4106 N-GSF** which was meet **G1163 V-IAI-3**.

**G3668** - (AdVerb) homoiós: (hom-oy'-oce): likewise, in like manner (in like manner, similarly, in the same way, equally.)

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

**G5446** - (Adjective) phusikos: (foo-see-kos'): natural, according to nature,((a) according to nature, (b) merely animal.) Note: Cognate: G5446 physikós (an adjective, derived from G5449 /phýsis, "nature") – natural, describing the behavior of an unregenerate person, i.e. a nature lacking divine transformation (salvation). See G5449 (physis).

**G5540** - (Noun, Feminine) chrésis: (khray'-sis): use (as in a sexual sense) use, manner of use.)

**G1572** - (Verb) ekkaió: (ek-kah'-yo): to kindle, to be inflamed (I blaze out, am inflamed.)

**G3715** - (Noun, Feminine) orexis: (or'-ex-is): desire, longing (strong desire, lust, appetite.)

**G240** - (Reciprocal Pronoun) allélón (al-lay'-lone): of one another (one another, each other.)

**G2716** - (Verb) katergazomai (kat-er-gad'-zom-ahee): to work out (I effect by labor, achieve, work out, bring about.) Note: G2716 katergázomai (from G2596 /katá, "down, exactly according to," intensifying G2038 /ergázomai, "work, accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, G2596 /katá); bring to decisive finality (end-conclusion).

**G808** - (Noun, Feminine) aschémosuné: (as-kay-mos-oo'-nay): unseemliness (unseemly behavior, unseemliness, indecency, shame, nakedness, an indecent (lewd) act.) Note: Cognate: G808 asxēmosýnē (from 1 /A "without" and G4976 /sxḗma, "form") – properly, deformity (improperly fashioned); (figuratively) improper behavior that fails to fulfill the needed purpose (lacking what is fitting or proper).

**G618** - (Verb) apolambanó (ap-ol-am-ban'-o): to receive from, receive as one's due ((a) I get back, receive back, (b) I get (receive) as due (deserved), (c) mid: I draw aside, separate.)

**G489** - (Noun, Feminine) antimisthia: (an-tee-mis-thee'-ah): a reward (a reward, recompense, retribution.) Note: G489 antimisthía (from G473 /antí, "matching, corresponding" and G3408 /misthós, "reward") – properly, proportionate reward; matching compensation (which can be pleasant or painful).

**G4106** - (Noun, Feminine) plané: (plan'-ay): a wandering (a wandering; fig: deceit, delusion, error, sin.) Note: Cognate: G4106 plánē (a feminine noun derived from G4105 /planáō) – deviant behavior; a departure from what God says is true; an error (deception) which results in wandering (roaming into sin). See G4105 (planaō).

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

**Rom 1:28**  And even as they did not like**G1381 V-AAI-3P** to retain**G2192 V-PAN** God in *their* knowledge, God gave them over**G3860 V-AAI-3S** to a reprobate**G96 A-ASM** mind**G3563 N-ASM**,to do**G4160 V-PAN** those things which are not**G3361 PRT-N** convenient**G2520 V-PAP-APN**;

**G1381** - (Verb) dokimazo (dok-im-ad'-zo): to test, by implication to approve (I put to the test, prove, examine; I distinguish by testing, approve after testing; I am fit.) Note: Cognate: G1381 dokimázō (from G1384 /dókimos, "approved") – properly, to try (test) to show something is acceptable (real, approved); put to the test to reveal what is good (genuine). See G1384 (dokimos). G1381 /dokimázō ("to approve by testing") is done to demonstrate what is good, i.e. passes the necessary test. G1381 (dokimázō) does not focus on disproving something (i.e. to show it is bad).

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

**G3860** - (Verb) paradidómi (par-ad-id'-o-mee): to hand over, to give or deliver over, to betray (I hand over, pledge, hand down, deliver, commit, commend, betray, abandon.) Note: G3860 paradídōmi (from G3844 /pará, "from close-beside" and G1325 /dídōmi, "give") – properly, to give (turn) over; "hand over from," i.e. to deliver over with a sense of close (personal) involvement.

**G96** - (Adjective) adokimos: (ad-ok'-ee-mos): Admin, an Israelite (failing to pass the test, unapproved, counterfeit.)

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, G3563 (noús) is the organ of receiving God's thoughts, through faith.

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

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

**G2520** - (Verb) kathékó: (kath-ay'-ko): to be proper or fitting (I come down, come to; I am unfit, proper.)

**Rom 1:29**  Being filled**G4137 V-RPP-APM** with all unrighteousness**G93 N-DSF**, fornication**G4202 N-DSF**, wickedness **G4189 N-DSF**, covetousness**G4124 N-DSF**, maliciousness**G2549 N-DSF**; full of envy**G5355 N-GSM**, murder**G5408 N-GSM**, debate**G2054 N-GSF**, deceit**G1388 N-GSM**, malignity**G2550 N-GSF**; whisperers**G5588 N-APM**,

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

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

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

**G4189** - (Noun, Feminine) ponéria: (pon-ay-ree'-ah): iniquity

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

**G2549** - (Noun, Masculine) kardiognóstés (kar-dee-og-noce'-tace): knower of hearts (a knower of the inner life (character, hearts).) Npte: G2589 kardiognṓstēs (from G2588 /kardía, "heart" and G1097ginōskō, "experientially know") – properly, heart-knower. G2589 /kardiognṓstēs ("the heart-discerner") is used only of God (Ac 1:24, 15:8) – the one who knows all the inner workings of every person's heart, i.e. all their moral preferences (convictions). Accordingly, God hears "the prayer of our prayers" as He discerns our inner heart-preferences.

**G5355** - (Noun, Masculine) phthonos (fthon'-os): envy (envy, a grudge, spite.) Note: G5355 phthónos (a primitive word, perhaps akin to G5351 /phtheírō, "decay, break-down, corrupt") – properly, strong feeling (desire) that sours, due to the influence of sin; (figuratively) the miserable trait of being glad when someone experiences misfortune or pain. G5355 /phthónos ("the feeling of ill-will") refers to the jealous envy that negatively "energizes" someone with an embittered mind. G5355 /phthónos ("ill-will") conveys "displeasure at another's good; . . . without longing to raise oneself to the level of him whom he envies, but only to depress the envied to his own level" (R. Trench, 90).

**G5408** - (Noun, Masculine) phonos (fon'-os): a murder (murder, slaughter, killing) Note: Cognate: G5408 phónos – murder (intentional, unjustified homicide). See G5407 (phoneuō).

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

**G1388** - (Noun, Masculine) dolos (dol'-os): a bait, craft, deceit (deceit, guile, treachery.) Note: G1388 dólos – properly, bait; (figuratively) deceit (trickery) using bait to alure ("hook") people, especially those already festering in excessive, emotional pain (brought on by themselves). G1388 /dólos ("deceit motivated by guile") uses decoys to snare (deceive) people which implies treachery to exploit the naive (undiscerning) – baiting them through (with) their own greed. [G1388 (dólos) is the root of: 1386 (dólios), 1387 (dolióō) and 1389 (dolóō).]

**G2550** - (Noun, Feminine) kakoétheia: (kak-o-ay'-thi-ah): malevolence (evil-mindedness, malignity, malevolence.) Note: Cognate: G2550 kakoḗtheia (from G2556 /kakós, "an evil, vicious disposition" and G2239 /ēthos, "custom") – a malicious disposition (character) that fosters and fondles evil habits. G2550 /kakoḗtheia ("malignity") inevitably shows itself in acts of deceit (treachery) – i.e. what is characteristic of " 'evil-mindedness' that puts the worst construction on everything" (Souter).

**G5588** - (Noun, Masculine) psithuristés: (psith-oo-ris-tace'): a whisperer (a whisperer, secret slanderer.) Note: Cognate: G5588 psithyristḗs – properly, a whisperer; a sneaky gossip (a "back-stabber"); a backbiter, quietly (secretly) destroying another person's character – i.e. covertly, not out in the open, but rather operating "in a corner." See G5587 (psithyrismos).

**Rom 1:30**  Backbiters**G2637 A-APM**, haters of God**G2319 A-APM**, despiteful**G5197 N-APM**, proud**G5244 A-APM**, boasters**G213 N-APM**, inventors**G2182 N-APM** of evil things**G2556 A-GPN**, disobedient**G545 A-APM** to parents,

**G2637** - (Adjective) katalalos (kat-al'-al-os): a defamer (slanderous, back-biting; subst: a railer, defamer.) Note: Cognate: G2637 katálalos – slanderous. See G2635 (katalaleō).

**G2319** - (Adjective) theostugés (theh-os-too-gace'): hating God (hating God, hateful to God.) Note: G2319 theostygḗs(a substantival Adjective), derived from G2316 /theós, "God" and stygeō, "abhor") – properly, to abhor God (His will). This rare term refers to people who totally turn against the Lord (used only in Ro 1:30).

**G5197** - (Noun, Masculine) hubristés (hoo-bris-tace'): a violent, insolent man (an insolent, insulting, or violent man.) Note: Cognate: G5197 hybristḗs (a masculine noun derived from G5195 /hybrízō) – properly, someone "damaging" others by lashing out with a nasty spirit. This kind of individual is insolent (delights in wrong-doing) – finding pleasure in hurting others (G. R. Berry). See G5195 (hybrizō).

**G5244** - (Adjective) huperephanos (hoop-er-ay'-fan-os): showing oneself above others (proud, arrogant, disdainful.) Note: G5244 hyperḗphanos (from G5228 /hypér, "beyond, over" and G5316 /phaínō, "shine forth") – properly, over-shine, trying to be more than what God directs, i.e. going beyond the faith He imparts (cf. Ro 12:2,3).

**G213** - (Noun, Masculine) alazón (al-ad-zone'): vagabond, an impostor, boaster (a boaster, one who gives one's self airs in a loud and flaunting way.) Note: Cognate: G213 alazṓn (a masculine noun) – properly, a wandering vagrant (vagabond), boasting to anyone who is foolish enough to take him seriously! This kind of person claims many things he can't really do, so he must always keep moving on to new, naive listeners. [As a masculine noun, G213 (alazṓn) tends to focus on the source of the empty boasting, i.e. the sinful arrogance that drives it.]

**G2182** - (Noun, Masculine) epheuretés (ef-yoo-ret'-ace): a discoverer, an inventor (an inventor, contriver, discoverer.)

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

**G545** - (Adjective) apeithés (ap-i-thace'): disobedient (unbelieving, disobedient, who will not be persuaded.) Note: Cognate: G545 apeithḗs (an Adjective)) – literally, unwilling to be persuaded (by God) which shows itself in outward disobedience (outward spiritual rebellion); disobedient because unpersuaded. G545 /apeithḗs ("unpersuaded") begins with the decision to reject what God prefers, with His fer to persuade about His preferred-will (cf. G2307 /thélēma). See G543 (apeitheia). [Note the root, G3982 /peíthō ("persuade").]

**Rom 1:31**  Without understanding**G801 A-APM**, covenantbreakers**G802 A-APM**, without natural affection**G794 A-APM**, implacable**G786 A-APM**, unmerciful**G415 A-APM**:

**G801** - (Verb) antleó (ant-leh-o): to bail out, draw water (I draw (generally water from a deep well in the ground); perhaps: I draw out.)

**G802** - (Adjective) asunthetos (as-oon'-thet-os): not keeping covenant (not covenanting, untrue to an agreement, treacherous.)

**G794** -(Adjective) astorgos (as'-tor-gos): without natural affection (unloving, devoid of affection.)

**G786** - (Adjective) aspondos (as'-pon-dos): without libation, without truce, admitting of no truce (implacable, not to be bound by truce.) Note: G786 áspondos (an Adjective) which is the negation of spondē, "a libation-sacrifice" used for making treaties and covenants) – properly, unable to please (placate) someone; implacable.

**G415** - (Adjective) aneleemon (an-eleh-ay'-mone): without mercy (unpitying, unmerciful, without compassion, cruel.) Note: without mercy, merciless: Romans 1:31. ((Aristotle, rhet. Alex. 37, p. 1442a, 13); ProVerb))s 5:9, etc.; Sir. 13:12, etc.; Wis. 12:5 Wis. 19:1.). James 2:13 L T Tr WH, unusual form for ἀνίλεως R G. The Greeks said ἀνηλεής and ἀνελεης, cf. Lob. ad Phryn., p. 710f; Winer's Grammar, 100 (95).

**Rom 1:32**  Who knowing**G1921 V-2AAP-NPM** the judgment**G1345 N-ASN** of God, that they which commit **G4238 V-PAP-NPM** such things are worthy**G514 A-NPM** of death**G2288 N-GSM**, not only do **G4160 V-PAI-3P** the same, but have pleasure**G4909 V-PAI-3P** in them that do**G4238 V-PAP-DPM** them.

**G1921** - (Verb) epiginóskó (ep-ig-in-oce'-ko): to know exactly, to recognize (I come to know by directing my attention to him or it, I perceive, discern, recognize; aor: I found out.) Note: G1921 epiginṓskō (from G1909 /epí, "on, fitting" which intensifies G1097 /ginṓskō, "know through personal relationship") – properly, apt, experiential knowing, through direct relationship. This knowing builds on (epi, "upon") the Verb al idea and hence is defined by the individual context. Example: 1 Cor 13:12: "For now we see in a mirror dimly, but then face to face; now I know in part, but then I will aptly-experientially know (G1921 /epiginṓskō) to the extent (G2531 /kathṓs) I also have been aptly-experientially known (G1921 /epiginṓskō)." [Believers then will personally (aptly) know the Lord throughout the aeons of eternity – in keeping with the extent (Gk kathōs) they allowed Him to personally (aptly) know them here on earth. "Been known" is the passive form of G1921 /epiginṓskō (aorist indicative, epegnōsthēn), indicating that the level we will experientially know (enjoy) God in eternity will "match" the level we were known by Him in this life (see also P. Hughs at 2 Cor 1:13) G1097 (ginōskō) is used once in this verse, and G1921 (epiginṓskō) twice. Both uses of G1921 (epiginṓskō) work in conjunction with the Greek adVerb)), G2531 /kathṓs ("to the extent of)." The "appropriate (apt)" knowledge matches the envisioned "contact" (note the root, G1097 /ginṓskō, "first-hand knowing").]

**G1345** - (Noun, Neuter) dikaióma (dik-ah'-yo-mah): an ordinance, a sentence of acquittal or condemnation, a righteous deed (a thing pronounced (by God) to be righteous (just, the right); or the restoration of a criminal, a fresh chance given him; a righteous deed, an instance of perfect righteousness.) Note: Cognate: G1345 dikaíōma (a neuter noun, literally, "a judicially-approved act") – properly, an act God approves, focusing on its "result" (Zodhiates, Dict, note the -ma ending); justification (righteousness), with its results. See G1343 (dikaiosynē). G1345 /dikaíōma ("an act which is right according to the Lord") is "an act of righteousness, a concrete expression of righteousness" (Vine, Unger, White, NT, 11) which correlates to its profound (eternal) effect. For the believer, this particularly relates to their unique glorification awarded at Christ's return (cf. Rev 19:8). [G1345 (dikaíōma) is "not merely divine decisions, but righteous acts generally" (WS). The emphasis here is on the results that go with having God's approval (righteousness).]

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

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

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death ( death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

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

**G4909** - (Verb) suneudokeó (soon-yoo-dok-eh'-o): to join in approving (I consent, agree, am of one mind with, am willing.) Note: G4909 syneudokéō (from G4862 /sýn, "identity with" and G2106 /eudokéō, "seems good") – properly, to consent in a "hearty" (personal) way, in keeping with the close identification involved (note the syn); enthusiastically agree to cooperate with a partner to reach solutions, i.e. to achieve the things both have committed to do together.

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

For example, all of us are left- and right-handed. If you're right handed that means that the left side of your brain is dominant. It rules the brain structure. Therefore, you're right-hand. If you're left-handed, which most people are not, it means that the right side of your brain is dominant in your brain structure, so you're left-handed. Everybody has a dominant side. Some of us are dominant in the areas of strength in the old sin nature, and you look very religious and very ascetic. Some of us are dominant in the weak side, and it's projected as a bad image and you are the sensual lascivious type.

The Bible also tells us that there is a pattern of lusts in the old sin nature. Romans 13:14 speaks of the same thing: "But put ye on the Lord Jesus Christ and make not provision for the flesh (another word for the old sin nature) to fulfill its lusts. If this old sin nature has a pattern of lusts within it, as a motivating factor, you see why we function from the old sin nature. For example, what are some of the lusts that you would have here? Well, we would have the lust for praise. Some people are driven by desire to be praised. There are some people who would be very good church workers providing that someone around here is patting them on the back and praising them for what they've done--getting up and commending them before the congregation. There are people who love to have power. Therefore, they themselves, want to be viewed as authorities to contend with because they are in the power structure. This is exercised in various ways. Of course, there's nobody who's the brunt of the power aspirations of a church member than the pastor himself. If there is anything that would be a satisfaction, that is apparently it. There is the lust for the sensual, for illicit sex--that motivates. There is a materialism lust, that drives many believers.

**Rom 13:14**  But put ye on**G1746 V-AMM-2P** the Lord Jesus Christ, and make**G4160 V-PMM-2P** not provision **G4307 N-ASF** for the flesh**G4561 N-GSF**, to *fulfil* the lusts **G1939 N-APF** *thereof.*

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

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

**G4307** - (Noun, Feminine) pronoia (pron'-oy-ah): foresight, forethought (forethought, foresight, provision for, providence.) Note: Cognate: G4307 prónoia – properly, advance-knowledge ("forethought"), enabling (allowing for) something to happen. See G4306 (pronoeō).

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárksproperly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

**G1939** - (Noun, Feminine) epithumia (ep-ee-thoo-mee'-ah): desire, passionate longing, lust (desire, eagerness for, inordinate desire, lust.) Note: Cognate: G1939 epithymía (from G1909 /epí, "focused on" and G2372 /thymós, "passionate desire") – properly, passion built on strong feelings (urges). These can be positive or negative, depending on whether the desire is inspired by faith (God's inbirthed persuasion). See G1937 (epithymeō).

There is the status lust--keeping up with the Joneses--and many people impose this upon the church. For example, they want their church properties to carry a certain status so that they can be looking like the liberals. Here's a little church down the street that meets once a week on Sundays. It doesn't do anything; has no ministries; and, has no outreach. The folks gather together; they sing a little; they share a little bit; they listen to the Bible a little bit; and, then they get out and cut the lawns and run the edgers and paint the buildings and it looks really nice and trim. Then, next week they all come together; they sit and share their emptiness with one another; and, then they come and cut the lawn again. It's a status, outwardly. And, somebody comes along and says, "Oh, I wish we could look like that," which is not to say that we don't want to look nice or we don't want to do these things that certainly reflect a good image of the Lord. But it is secondary to the ministry. Status often drives believers to make a very wrong move relative to the will of God.

Then, there are certain things that you like. You like to play golf. You like to ride horses. You like to go to the lake. You used to get out there on Saturday afternoons and you went out to the lake. It's wonderful to go to the lake, and so we go out there, we come back early, and are back here for Sunday school. And, then it does seem a little strange to be exhausting ourselves, so we say, "Well, let's stay over once in a while." And, pretty soon we're staying over Sunday. Then, pretty soon, the old sin nature with its lust for materialism and its likes to do certain things, which in themselves are legitimate, distorts and twists us and drives us away from the Lord. There are going to be a lot of people who are going to stand at the Judgment Seat of Christ, who are going to be pleased to see how fruitful their ministry has been. Then they're going to get the shock, and they're going to see a certain point come in the Lord's outlay of their rewards, and they're going to say, "My God, what happened to me?" There came a point where all of a sudden the door slammed down, and I was no more a profitable significant Christian. They were remember it as the day when their likes were justified by their old sin nature because they got disoriented in their thinking, and they pursued contribution to false causes. Remember what we learned about apostasy. An apostate is characterized by hating and disliking true objects of divine affection. The things that God rejects, he's attached to. The things that God condemns, he's attached to. The things that God is for, he is against. An apostate doesn't realize that he's had a whole reversion.

Here's a guy who is all for Christian education. He knows, as well as anybody knows, what happens to a child's mind, what happens to our kids in the public school system. He is a great promoter. Then something happens in his life, and he gets a distorted twist, and his kids are out there in a public school. He says, "It's OK's. It's not so bad." Don't you realize that every breath you take has brought you one step closer to the last one you're going to take? Are you going to squander the precious few days that you have left in investing yourself in that which is a false object of attachment? Now, that's what this vicious thing--**the old sin nature**--does. That's the vicious thing it does. When you and I understand it, we're able to live with it, because God has given us techniques for handling it. God declares that everything that comes from **the old sin nature** is no good by his standards (Romans 7:18). None of it pleases Him (Romans 8:7-8). A Christian is positionally perfect. He's positionally perfect, and yet at the same time, he can be functioning on this all sin nature, because he took it with him into the Christian life. So, while being perfect, he can be sinning through **the old sin nature** itself.

**Rom 7:18**  For I know**G1492 V-RAI-1S** that in me (that is, in my flesh,) dwelleth**G3611 V-PAI-3S** no good thing: for to will**G2309 V-PAN** is present**G3873 V-PNI-3S** with me; but *how* to perform**G2716 V-PNN** that which is good**G2570 A-ASN** I find**G2147 V-PAI-1S** not**G3756 PRT-N.**

**G1492** - (Verb) 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).

**G3611** - (Verb) oikeó (oy-keh'-o): to inhabit, to dwell (I inhabit, dwell, indwell.)

**G2309** - (Verb) theló ( eth-el'-o,): to will, wish (I will, wish, desire, am willing, intend, design.) Note: Cognate: G2309 thélō (a primitive verb, NAS dictionary) – to desire (wish, will), wanting what is best (optimal) because someone is ready and willing to act. G2309 /thélō ("to desire, wish") is commonly used of the Lord extending His "best-offer" to the believer – wanting (desiring) to birth His persuasion (faith) in them which also empowers, manifests His presence etc. See G2307 (thelēma). [Note the close connection between faith (G4102 /pístis, "God's inbirthed persuasion") and this root (thel-, G2307 /thélēma); cf. 2 Cor 8:5-7 and Heb 10:36-39).]

**G3873** - (Verb) parakeimai (par-ak'-i-mahee): to lie beside, be present (I am at hand, am present with, rest with.) Note: G3873 parákeimai (G3844 /pará, "close-beside" and G2749 /keímai, "lie down") – properly, lie down side-by-side, like with two moral realities which totally oppose each other (but still exist closely together).

**G2716** - (Verb) katergazomai (kat-er-gad'-zom-ahee): to work out (I effect by labor, achieve, work out, bring about.) Note: G2716 katergázomai (from G2596 /katá, "down, exactly according to," intensifying 2038 /ergázomai, "work, accomplish") – literally, "work down to the end-point," i.e. to an exact, definite conclusion (note the prefix, G2596 /katá); bring to decisive finality (end-conclusion).

**G2570** - (Adjective) 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).

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

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

**Rom 8:7**  Because the carnal**G4561 N-GSF** mind**G5427 N-NSN** *is* enmity**G2189 N-NSF** against God: for it is not subject**G5293 V-PPI-3S** to the law of God, neither indeed can**G1410 V-PNI-3S** be.

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárks properly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

**G5427** - (Noun, Neuter) phronéma (fron'-ay-mah): the thought (that which is in the mind) (thought, purpose, aspirations.) Note: Cognate: G5427 phrónēma (a neuter noun) – properly visceral opinion (the innermost, personal level of opinion); inner perspective as it determines (regulating) outward behavior, especially as it bears on the outward results (i.e. of exercising personal insight). Note the suffix, -ma, pointing to the result of the verbal idea. See G5429 (phronimos). G5427 /phrónēma ("the results of gut-insight") connects how the individual processes opinion-making to how they act.

**G2189** - (Noun, Feminine) echthra (ekh'-thrah): yesterday (enmity, hostility, alienation.) Note: Cognate: G2189 éxthra – properly, enemy (hatred, hostility); enmity. See G2190 (exthros).

**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).

**G1410** - (Verb) dunamai (doo'-nam-ahee): to be able, to have power ((a) I am powerful, have (the) power, (b) I am able, I can.) Note: Cognate: G1410 dýnamai (a primitive verb) – to show ability (power); able (enabled by God), empowered. See the cognate-noun, G1411 /dýnamis ("ability, power").

**Rom 8:8**  So then they that are in the flesh**G4561 N-DSF** cannot please**G700 V-AAN** God.

**G4561** - (Noun, Feminine) sarx (sarx): flesh (flesh, body, human nature, materiality; kindred.) Note: G4561 sárks properly, flesh ("carnal"), merely of human origin or empowerment. [G4561 /sárks ("flesh") is not always evil in Scripture. Indeed, it is used positively in relation to sexual intercourse in marriage (Eph 5:31) – as well as for the sinless human body of Jesus (Jn 1:14; 1 Jn 4:2,3). Indeed, flesh (what is physical) is necessary for the body to live out the faith the Lord works in (Gal 2:20).] G4561 (sarks) is generally negative, referring to making decisions (actions) according to self – i.e. done apart from faith (independent from God's inworking). Thus what is "of the flesh (carnal)" is by definition displeasing to the Lord – even things that seem "respectable!" In short, flesh generally relates to unaided human effort, i.e. decisions (actions) that originate from self or are empowered by self. This is carnal ("of the flesh") and proceeds out of the untouched (unchanged) part of us – i.e. what is not transformed by God

**G700** - (Verb) areskó (ar-es'-ko): to please (I please, with the idea of willing service rendered to others; hence almost: I serve.) Note: G700 aréskō – properly, satisfy (make good on something, LS); hence to please, winning someone's favor (affection, approval) because meeting their expectation (especially by being in moral agreement).

**What is the old sin nature then**? It is the tendency to sin which is present in the soul of everyone. Psalm 51:5 speaks about our being conceived in sin; that is, made with a sin nature. In an unbeliever the old sin nature completely controls him. Everything he does is under the power of Satan, and, therefore, is condemned by God. All of his personal sins and all of his personal good works are under the condemnation of God and are rejected. In either case, whether it's your good or your bad, God declares that the sin nature is monumentally wicked. Jeremiah17:9 says that there is no good thing in it. God condemns everything that comes as a production from the old sin nature.

**Psa 51:5**  Behold, I was shapen**H2342** **V-Pual-Perf-1cs**  in iniquity**H5771** **Prep-b | N-cs**; and in sin**H2399** **Conj-w, Prep-b | N-ms** did my mother conceive**H3179** **V-Piel-Perf-3fs | 1cs** me.

**H2342** - (Verb) chuwl (khool): to whirl, dance, writhe

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

**H2399** - (Noun Masculine) chet (khate):a sin

**H3179**-(Verb) yacham (yaw-kham'): to be hot, to conceive

**Jer 17:9**  The heart**H3820** **Art | N-ms** *is* deceitful**H6121** **Adj-ms** above all *things,* and desperately wicked**H605** **Conj-w | V-Qal-QalPassPrtcpl-m**: who can know**H3045** **V-Qal-Imperf-3ms | 3mse** it?

**H3820** - (Noun Masculine) leb (labe): inner man, mind, will, heart

**H6121** - (Adjective) aqob (aw-kobe'): insidious, deceitful, tracked by footprints

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

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

**Losing the Old Sin Nature**

That's step number one. Do you ever lose your sin nature? I'm happy to tell you that that is true. You do lose your old sin nature. It happens at the point that the Bible promises us that we will have a body which is just like unto Christ. This means that we will have a soul like Christ has, and his soul is free of an old sin nature, and ours will be then too. It will happen at two points: It happens, first of all, at the point of your death. You enter heaven clean. Or, it will happen, if you do not die, and are alive at the Rapture, it will happen in that moment, in a twinkling of an eye when you're caught up to meet the Lord in the air. You'll be clean then. It will happen at one of those two places, but it will happen. There is no sin nature in the resurrection body.

Today, we have to learn how to live with this old sin nature thing. We have to learn how to live with it because of what we see it is. The thing we have to learn how to control most of all are these lusts. What's another word for "lust?" "**Desires**." That's what the Greek word means. These are desires. There are desires that are good and desires that are bad. That's why it is perfectly right for us to call our likes "lusts," because they are just desires and they can be desired for legitimate things that are used in an illegitimate way. There is no way this man in his soul under this condition can think in any way except Satan's viewpoint. He cannot distinguish long-range wisdom from long-range madness, but the Christian can. The Christian has the capacity to control this thing; to put the screws on it; and, to hold it down. By using the techniques of the Christian life, it is possible for you to come to the point where you increasingly walk a life that is free of sin overtly, mentally, and in words.

**Losing Temporal Fellowship**

Part of the reason is because you become so sensitive to when you have sin, that you're able to snap with it immediately. Your falling out of fellowship is really not just because you have sinned. After you have sinned God stands and He the looks. And, when you walk off from it and shrug your shoulders, that's when fellowship snaps. You're still at the point of fellowship while you have sinned, and the father is waiting to hear you say, "I'm sorry that was wrong. That was a sin." In that moment, all the controls stay in. But, you jerk all the wires out of the panel when you walk off from the sin and leave it. So, the next time you blow your stack; the next time you sound off; or the next time you become a wailing banshee, do something about it then. But that's the time you are least inclined to do something about it. The old sin nature is insulting. Every one of you have been insulted in this study. And you could storm away, if you had a high estimate of yourself as a cultured refined educated person, you could storm away and say, "That's the last time I'm studying that," because you have been insulted by being described in this way. You can look at someone else and say, "Well, sure that's true of him, but not me." Consequently, it's difficult for preachers to get up and say, "I want you sinners to start admitting to God what you are." That's why I told you to learn to say, "That's me." "That's me." "That's me." When you can say that, you're on the right track. You're on your way.

It is sad. Just think of all these floods of people who don't know this, and who are Sunday school teachers. I want you to know that you with your own sin nature, you can be a great servant of the Lord. You could be a great wonderful Sunday school teacher, cranking out human good nothing. You can be a great church administrator, cranking out human good nothing. You can be a great pastor-teacher, cranking out human good nothing. This happens if the old sin nature dominates in the soul. Just think of all the people who are going to get up in the Heavens say, "**Father I didn't even know about this. Nobody even told me about this**. I spent my life in what I thought was the Lord's work. And what do I have here? A little shovel full of reward." That is frightening and it's sad. We have people who will undermine that kind of teaching ministry to answer that question, "Why haven't I heard this?" It would be so shocking because right away a person says, "That's too good to believe, and they're suspicious that something must be wrong. What Satan does is he gets people to undermine the instructor, the place, or the material, so that the person says, "Oh I see it's just some kook outfit. It's just some false promises. "It's just some pie in the sky." Then they settle back to their own misery. This is a fantastic thing. I see this so regularly. People ask that revelatory question, "Why haven't I heard this before?" Then the first thing Satan does is come along and try to cancel out the concept, "I have come into a revelation." It isn't that the information hasn't been given, but it's the terminology maybe or the way it has been couched to present it.

I could say to you, "Brethren, please grow in the grace and the knowledge of the Lord Jesus." All of you will say, "Yes, I'm going to sit right here and grow right now. I'll grow as hard as I can in the grace and the knowledge of the Lord Jesus." The next thing you'll do is go out and give yourself some little legalisms and taboos as to how you will do that. But, when we say that spiritual maturity is shutting your big fat mouth about things you don't like about other Christians, "Hmmm, that's something else. Then it gets even worse when we say that it means snapping shut your mental sins. And, by the way, God lists seven sins he hates with a vengeance in the Old Testament (and we'll go over them), and most of them are up here in your mind, not out here overtly where everyone can see. And, one of them is this--what you think, and you tell a person, "That cuts you off. You go bad mouthing spiritual leadership in your local assembly and you're out with God."

That's spiritual maturity. Now that got home. The reason they hate the term is because they and everybody else understands what it is to have a relaxed mental attitude. You have some guy who is a hustling character who is putting screws down over finances and not waiting upon the Lord, in the way the Lord provides, and you go making talks about having an emotional attachment to money that will pierce you through with sorrows; that will destroy your children; and, that will lead you away from productivity and the things of the Lord, either he has to get away from his emotional attachment to money or he has to start hating having a mastery of the details of life. He doesn't like the expression. He doesn't like what it implies in spiritual maturity.

**The Wall of Separation Between God and Man**

Remember that this is background for why we need to function on these techniques. The problem that exists for man by nature is that there's a wall between God and ourselves. This wall may be represented by certain basic stones--five stones probably covers it pretty well. On one side of this wall is God, who is light (1 John 1:5). The divine essence, that we were drawn up, constitutes what God is and, consequently, why He is light. On the other hand, we have the essence of man. Man is sinful (Galatians 3:22). Each man (and woman) has sinned--they're all of various types, but they're all equally guilty. The reason that man, in his natural essences is, separated from God and His natural essence is because of a certain wall that exists between them. God who is light is separated from man who is in darkness (John 8:12, 12:26, Isaiah 59:2).

**1Jn 1:5**  This then is the message**G1860 N-NSF** which we have heard**G191 V-2RAI-1P-ATT** of him, and declare**G312 V-PAI-1P** unto you, that God is light**G5457 N-NSN**, and in him is no darkness**G4653 N-NSF** at all**G3762 A-NSF-N** .

**G1860** - (Noun, Feminine) epaggelia (ep-ang-el-ee'-ah): a summons, a promise (a promise.) Note: G1860 epaggelía (a feminine noun comprised of G1909 /epí, "appropriately on" and aggellō, "announce") – a promise which literally "announces what is fitting" (apt, appropriate). G1860/epaggelia ("an appropriate promise") is nearly always used of God's promises in the NT – and hence guaranteed by His own eternal Law (Being). [In the NT (and throughout antiquity), G1860 (epaggelía) is a legal term that refers to an officially sanctioned promise. "Almost every NT use of the word promise (epaggelia) points back to the OT" (Walter C. Kaiser, Jr., Back Toward the Future, Hints for Interpreting Bible Prophecy, 102).]

**G191** - (Verb) akouó (ak-oo'-o): to hear, listen (I hear, listen, comprehend by hearing; pass: is heard, reported.) Note: G191 akoúō – properly, to hear (listen); (figuratively) to hear God's voice which prompts Him to birth faith within (cf. Ro 10:17). See G189 (akoē). [G191 (akoúō) is the root of the English term, "acoustics."]

**G312** - (Verb) anaggelló (an-ang-el'-lo): to bring back word, announce (I bring back word, report; I announce, declare.) Note: G312 anaggéllō (from G303 /aná, "up, completing a process" and aggellō, "declare") – properly, tell all the way up, i.e. clearly – declaring a thought (communication) that shows it has cleared (gone through) its necessary stages.

**G5457** - (Noun, Neuter) phós (foce): light (light, a source of light, radiance.) Note: G5457 phṓs (a neuter noun) – properly, light (especially in terms of its results, what it manifests); in the NT, the manifestation of God's self-existent life; divine illumination to reveal and impart life, through Christ.

**G4653** - (Noun, Feminine) skotia (skot-ee'-ah): darkness (darkness; fig: spiritual darkness.) Note: Cognate: G4653 skotía (a feminine noun) – darkness, a brand of moral, spiritual obscurity (i.e. which blocks the light of God when faith is lacking). See also G4655 /skótos ("darkness").

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

**Gal 3:22**  But the scripture hath concluded**G4788 V-AAI-3S** all under **G5259 PREP** sin, that the promise**G1860 N-NSF** by faith **G4102 N-GSF** of Jesus Christ might be given**G1325 V-APS-3S** to them that believe**G4100 V-PAP-DPM**.

**G4788** - (Verb) sugkleió (soong-kli'-o): to shut together, enclose (I enclose, shut in, make subject to

**G5259** - (Preposition) hupo (hoop-o'): by, under (by, under, about.) Note: G5259 hypó (a preposition) – properly, under, often meaning "under authority" of someone working directly as a subordinate (under someone/something else). [G5259 (hypó), before a smooth breathing mark becomes hph.]

**G1860** - (Noun, Feminine) epaggelia (ep-ang-el-ee'-ah): a summons, a promise (a promise.) Note: G1860 epaggelía (a feminine noun comprised of G1909 /epí, "appropriately on" and aggellō, "announce") – a promise which literally "announces what is fitting" (apt, appropriate). G1860/epaggelia ("an appropriate promise") is nearly always used of God's promises in the NT – and hence guaranteed by His own eternal Law (Being). [In the NT (and throughout antiquity), G1860 (epaggelía) is a legal term that refers to an officially sanctioned promise. "Almost every NT use of the word promise (epaggelia) points back to the OT" (Walter C. Kaiser, Jr., Back Toward the Future, Hints for Interpreting Bible Prophecy, 102).]

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

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

**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 G4102 /pístis, "faith," derived from G3982 /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.

**Joh 8:12**  Then spake Jesus again unto them, saying, I am**G1510 V-PAI-1S** the light**G5457 N-NSN** of the world**G2889 N-GSM**: he that followeth**G190 V-PAP-NSM** me shall not walk**G4043 V-FAI-3S** in darkness, but shall have**G2192 V-FAI-3S** the light of life**G2222 N-GSF**.

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

**G5457** - (Noun, Neuter) phós (foce): light (light, a source of light, radiance.) Note: G5457 phṓs (a neuter noun) – properly, light (especially in terms of its results, what it manifests); in the NT, the manifestation of God's self-existent life; divine illumination to reveal and impart life, through Christ.

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

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

**G4043** - (Verb) peripateó (per-ee-pat-eh'-o): to walk (I walk, hence Hebraistically (in an ethical sense): I conduct my life, live.) Note: G4043 peripatéō (from G4012 /perí, "comprehensively around," which intensifies G3961 /patéō, "walk") – properly, walk around, i.e. in a complete circuit (going "full circle").

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

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

**Joh 12:26**  If**G1437 COND** any man serve**G1247 V-PAS-3S** me, let him follow**G190 V-PAM-3S** me; and where I am**G1510 V-FDI-3S**, there shall also my servant be: if any man serve**G1247 V-PAS-3S** me, him will *my* Father honour**G5091 V-FAI-3S.**

**G1437** - (Conditional Particle Or Conjunction) ean (eh-an'): if (if.) Note: G1437 eán (a conjunction, derived from G1487 /ei, "if" and G302 /án, a particle showing a statement is conditional) – if, referring to a condition extending to its "spin-off" possibilities – i.e. that happen if the condition is actualized or is valid.

**G1247** - (Verb) diakoneó (dee-ak-on-eh'-o): to serve, minister ((I wait at table (particularly of a slave who waits on guests); I serve (generally).) Note: Cognate: G1247 diakonéō (from G1249 /diákonos) – actively serve – literally, "kicking up dust" because "on the move." See G1249 (diakonos). G1247 /diakonéō ("to serve") means caring for the needs of thers as the Lord guides in an active, practical way. [See the close connection of faith (G4102 /pístis) and G1247 (diakonéō) in: Ac 6:2-7; 1 Tim 3:9,10; Heb 6:10-12.]

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

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 andG2962 /kýrios ("Lord").

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**G5091** - (Verb) timaó (tim-ah'-o): to fix the value, to price ( (a) I value at a price, estimate, (b) I honor, reverence.) Note: Cognate: G5091 timáō – properly, assign value (give honor), as it reflects the personal esteem (value, preciousness) attached to it by the beholder. See G5092 (timē).

**Isa 59:2**  But your iniquities**H5771** **N-cpc | 2mp** have separated**H914** **V-Hifil-Prtcpl-mp** between you and your God, and your sins**H2403** **Conj-w | N-fpc | 2mp** have hid**H564**1 *his* face**H6440** N-mp from you, that he will not hear**H8085** **Prep-m | V-Qal-Inf** .

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

**H914** - (Verb) badal (baw-dal'): to be divided, separate

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

**H5641** - (Verb) sathar (saw-thar'): to hide, conceal

**H6440** - (Noun Masculine) panim or paneh Phonetic Spelling: (paw-neem'): face, faces

**H8085** - (verb feminine; verb masculine) shama (shaw-mah'): to hear

**Sin**

Here is a brief review of the stones in the wall of separation: First of all: sin. The reason we are separated from God is because we are born into a slave market of sin. We do not belong to God--we belong to Satan. We are under Satan's control. We are indentured to him.

**The Penalty for Sin**

There is also another block, and that is the penalty which is required for our sins. What does God intend to make you pay for your sins? **A sinner has to pay spiritual death**. If you want to come into good standing with God, you have to remove this block of the penalty for sin. The penalty is spiritual death. So, what are you going to do? You say, "Well, I'll die spiritually." **No you won't. You're already dead spiritually**. This is what you have to explain to people. This is how you teach them facts of evangelism. They have to understand that they are already spiritually dead. All that God wants from them in payment for their sins (and they can understand that part) is spiritual death. But you don't have that. You're born spiritually dead.

**Our Contact with God**

Another problem of our contact with God is that since we are spiritually dead, there is no way for us to have any touch with God--no communication. So, what is required is the act of regeneration, and that removes spiritual death. God gives us a living human spirit, and that one is taken out.

**The Holiness of God**

Then we have a fact of the holiness of God. The holiness of God has two factors to it. One is the fact that God is absolutely righteous. Therefore, he requires that people be just as good as He is to enter His heaven. But his justice, which is part of His Holiness demands payment for sins. How are you going to pay for sins? You have no way of paying for those sins. You're already spiritually dead.

**Our Position in Adam**

Finally, there was a position that you had. You were in Adam, which in the sight of God is the old position of death in the old creation. While you are in that position, there is no way that you can have fellowship with God. Now, the wall, which in no way would allow for man to come from one side to the other, has been removed. It's a thing of the past. It's finished and it's done with. Now, the only question is what we will do about it. Sin has been removed. I'm telling you that God has taken you out of the slave market of sin. In Colossians 1:14, we read, "In whom we have redemption through His blood, even the forgiveness of sins." He has redeemed us, and consequently we are forgiven. This covers everybody. We call that "unlimited atonement" (2 Peter 2:1). Everyone is covered. Then the penalty is covered. The penalty is spiritual death. That's Roman 6:23 says, "For the wages of sin is death (**spiritual death**)." Now, how are we going to solve that? Well, Colossians 2:14 tells us the answer: "Blotting out of hand-writing of ordinances, that was against us, which was contrary to us, and took it out of the way, nailing it to His cross." The penalty of sin was removed by expiation; that is, our bill of guilt and of sins was wiped out by God. That's called expiation. That's how the penalty was paid--the spirit death of Christ.

**Col 1:14**  In whom we have**G2192 V-PAI-1P** redemption**G629 N-ASF** through**G1223 PREP** hisblood**G129 N-GSN**, *even* the forgiveness**G859 N-ASF** of *the* *(“the” not translated in English Bible)* sins:

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

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

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

**G129** - (Noun, Neuter) haima (hah'-ee-mah): blood (blood (especially as shed).

**G859** - (Noun, Feminine) aphesis (af'-es-is): dismissal, release, pardon (a sending away, a letting go, a release, pardon, complete forgiveness.) Note: Cognate: G859 áphesis (from G863 /aphíēmi, "send away, forgive") – properly, "something sent away"; i.e. remission ("forgiveness"), releasing someone from obligation or debt. See G863 (aphiēmi).

**2Pe 2:1**  But there were**G1096 V-2ADI-3P** false prophets**G5578 N-NPM** also among the people, even as there shall be false teachers among you, who privily shall bring in**G3919 V-FAI-3P** damnable**G684 N-GSF** heresies**G139 N-APF**, even denying**G720 V-PNP-NPM** the Lord that bought**G59 V-AAP-ASM** them, and bring upon**G1863 V-PAP-NPM** themselves swift destruction**G684 N-ASF**.

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

**G5578** - (Noun, Masculine) pseudoprophétés (psyoo-dop-rof-ay'-tace): a false prophet (a false prophet; one who in God's name teaches what is false.) Note: G5578 pseudoprophḗtēs (from G5571 /pseudḗs, "false" and G4396 /prophḗtēs, "a prophet") – properly, a false prophet; someone pretending to speak the word of the Lord (prophesy) but in fact is phony (an imposter), acting as a wolf in sheep's clothing. G5578 /pseudoprophḗtēs ("a false prophet") specializes in "the art of misimpression," like about how they were "commissioned" by the Lord to touch the world with their message. But when in fact, they operate by self and for self so they must be exposed for what they are – and are not!

**G3919** - (Verb) pareisagó (par-ice-ag'-o): to introduce, to bring in secretly (I bring in secretly, am at hand.) Note: G3919 pareiságō (from G3844 /pará, "from close beside" and G1521 /eiságō, "introduce") – properly, introduce from close beside, i.e. enter by stealth.

**G684** - (Noun, Feminine) apóleia (ap-o'-li-a): destruction, loss (destruction, ruin, loss, perishing; eternal ruin.) Note: Cognate: G684 apṓleia (from G622 /apóllymi, "cut off") – destruction, causing someone (something) to be completely severed – cut off (entirely) from what could or should have been. (Note the force of the prefix, apo.) See G622 (apollymi). G684 /apṓleia ("perdition") does not imply "annihilation" (see the meaning of the root-verb, G622 /apóllymi, "cut off") but instead "loss of well-being" rather than being (Vine's Expository Dictionary, 165; cf. Jn 11:50; Ac 5:37; 1 Cor 10:9-10; Jude 11).

**G139** - (Noun, Feminine) hairesis (hah'-ee-res-is): choice, opinion (a self-chosen opinion, a religious or philosophical sect, discord or contention.) Note: G139 haíresis (a feminine noun derived from G138 /hairéomai, "personally select, choose") – properly, a personal (decisive) choice. G139 /haíresis ("a strong, distinctive opinion") is used in the NT of dividual "parties (sects)" that operated within Judaism. The term stresses the personal aspect of choice – and hence how being a Sadducee (Ac 5:17) was sharply distinguished from being a Pharisee (Ac 15:5; 26:5). [As a feminine noun, G139 (haíresis) highlights the subjective (individual) nature of a specific (divisive) opinion.]

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

**G59** - (Verb) agorazó (ag-or-ad'-zo): to buy in the marketplace, purchase (I buy.) Note: G59 agorázō (from G58 /agorá, "the ancient marketplace, town-center") – properly, to make purchases in the marketplace ("agora"), i.e. as ownership transfers from seller to buyer. G59 /agorázō ("acquire by purchasing") stresses transfer – i.e. where something becomes another's belonging (possession). In salvation-contexts, G59 (agorázō) is not redeeming ("buying back"), but rather focuses on how the believer now belongs to the Lord as His unique possession (J. Thayer). Indeed, Christ purchases all the privileges and responsibilities that go with belonging to Him (being in Christ). [See also the intensified, compound (G1805 /eksagorázō).]

**G1863** - (Verb) epagó (ep-ag'-o): to bring upon (I bring upon; met: I cause to be imputed to.)

**G684** - (See Above)

**Rom 6:23**  For the wages**G3800 N-NPN** of sin**G266 N-GSF** *is* death**G2288 N-NSM** ; but the gift**G5486 N-NSN** of God *is* eternal**G166 A-NSF** life**G2222 N-NSF** through**G1722 PREP** Jesus Christ our Lord

**G3800** - (Noun, Neuter) opsónion (op-so'-nee-on): provisions, wages (pay, wages, salary, reward.) Note: G3800 opsṓnion (from opson, "meat" and onemoai, "purchase") – properly, the purchase of meat (food); later, "ration-money paid to soldiers" (BAGD); hence, wages ("fitting compensation"). G3800 (opsōnion) is used figuratively for the eternal compensation (divine recompense) of the unrighteous, in keeping with their earthly deeds (Ro 6:23).

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

**G2288** - (Noun, Masculine) thanatos (than'-at-os): death (death, physical or spiritual.) Note: G2288 thánatos (derived from G2348 /thnḗskō, "to die") – physical or spiritual death; (figuratively) separation from the life (salvation) of God forever by dying without first experiencing death to self to receive His gift of salvation.

**G5486** - (Noun, Neuter) charisma (khar'-is-mah): a gift of grace, a free gift (a gift of grace, an undeserved favor.) Note: Cognate: G5486 xárisma (from "grace," G5485 /xáris) – properly, the operation of grace (divine favor), i.e. a grace-endowment to edify the Church (note the -ma suffix, focusing on the end-result of the endowment of grace). G5486 /xárisma ("grace-gift") divinely empowers a believer to share God's work with others, i.e. Spirit-empowered service to the Church to carry out His plan for His people. [G5486 /xárisma (but not limited to) "spiritual gifts." xarismata (the plural form) literally means "grace-endowments."]

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

**G2222** - (Noun Feminine) zóé (dzo-ay'): life (life, both of physical (present) and of spiritual (particularly future) existence) Note: G2222 zōḗ – life (physical and spiritual). All life (G2222 /zōḗ), throughout the universe, is derived – i.e. it always (only) comes from and is sustained by God's self-existent life. The Lord intimately shares His gift of life with people, creating each in His image which gives all the capacity to know His eternal life.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

**Spiritual Death**

We also have the problem that we're spiritually dead. This is removed by regeneration. Ephesians 2:1 says, "And you, who were made alive (not physically, but spiritually) who were dead in trespasses and sins. God gives us a living human spirit to replace what happened to us when we are born with an old sin nature, and we died spiritually.

**Eph 2:1**  And you**G1510 V-PAP-APM** *hath he quickened,* who were dead**G3498 A-APM** in trespasses**G3900 N-DPN** and sins**G266 N-DPF**;

**G1510** - (Verb) eimi (i-mee'): I exist, I am (I am, exist.) Note: G1510 eimí (the basic Greek verb which expresses being, i.e. "to be") – am, is. G1510 (eimí), and its counterparts, (properly) convey "straight-forward" being (existence, i.e. without explicit limits). G1510 /eimí ("is, am") – in the present tense, indicative mood – can be time-inclusive ("omnitemporal," like the Hebrew imperfect tense). Only the context indicates whether the present tense also has "timeless" implications. For example, G1510 (eimí) is aptly used in Christ's great "I am" (ego eimi . . . ) that also include His eternality (self-existent life) as our life, bread, light," etc. See Jn 7:34, 8:58, etc. Example: Jn 14:6: "I am (G1510 /eimí) the way, the truth and the life." Here G1510 (eimí) naturally accords with the fact Christ is eternal – maning "I am (was, will be)." The "I am formula (Gk egō eimi)" harks back to God's only name, "Yahweh" (OT/H3068, "the lord") – meaning "He who always was, is, and will be." Compare Jn 8:58 with Ex 3:14. See also Rev 4:8 and G2962 /kýrios ("Lord").

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

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

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

**The Righteousness of God**

The holiness of God has faced the problem of God's righteousness. He has removed this problem by imputing the righteousness of Jesus Christ to our account. 2 Corinthians 5:21 says, "For he has made him who knew no sin to be sin for us, that we might be made the righteousness of God in him."

**2Co 5:21**  For he hath made**G4160 V-AAI-3S** him *to be* sin for us, who knew**G1097 V-2AAP-ASM** no sin; that we might be made **G1096 V-PNS-1P** the righteousness**G1343 N-NSF** of God in him.

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

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

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

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

**Gospel Tracts**

By the way, you should read gospel tracts before you hand them out. Sometimes organizations that are very prominent in evangelism have a fantastic way of missing this particular part of the holiness of God. You will often read in writings of such organizations and in many tracks that one of the things that God does for you is forgive you your sins. That is the negative factor of what God does for a sinner. Yes, you should tell people that God is going to forgive you your sins. There won't be any guilt held against you. But, it is equally important that you explain to the person that while He forgives you your sin, He is also going to give you His own righteousness. That's what justification is. Justification means that we have the righteousness of God. I'm amazed how often in gospel tracts this point will be skipped. Forgiveness will be there, but no clear-cut emphasis upon the fact that it is not just a negative thing, but that it is something positive: I am good enough to go to heaven because I am just as good in the sight of God as His Son Jesus Christ. This is because I have Christ's righteousness. Now, that makes sense to the unbeliever, and that gives him a great sense of security. The sinner is declared justified. There's no record of sin against Him (Romans 3:24).

**Rom 3:24**  Being justified**G1344 V-PPP-NPM** freely**G1432 ADV** by his grace through**G1223 PREP** the redemption**G629 N-GSF** that is in**G1722 PREP** Christ Jesus:

**G1344** - (Verb) dikaioó (dik-ah-yo'-o): to show to be righteous, declare righteous (I make righteous, defend the cause of, plead for the righteousness (innocence) of, acquit, justify; hence: I regard as righteous.) Note: Cognate: G1344 dikaióō (from dikē, "right, judicial-approval") – properly, approved, especially in a legal, authoritative sense; to show what is right, i.e. conformed to a proper standard (i.e. "upright"). The believer is "made righteous/justified" (G1344 /dikaióō) by the Lord, cleared of all charges (punishment) related to their sins. Moreover, they are justified (G1344 /dikaióō, "made right, righteous") by God's grace each time they receive (obey) faith (G4102 /pístis), i.e. "God's inwrought persuasion" (cf. the -oō ending which conveys "to bring to/out"). See G1343 (dikaiosynē)

**G1432** - (Adverb) dórean (do-reh-an'): as a gift, to no purpose (as a free gift, without payment, freely.) Note: Cognate: G1432 dōreán (the adverbial form of G1431/dōrea) – something freely done (as gratis), i.e. without "cause"; unearned (undeserved); freely given (without cost) hence not done out of mere obligation or compulsion. See G1431 (dōrea).

**G1223** - (Preposition) dia (dee-ah'): through, on account of, because of ((a) gen: through, throughout, by the instrumentality of, (b) acc: through, on account of, by reason of, for the sake of, because of.) Note: Properly, across (to the other side), back-and-forth to go all the way through, "successfully across" ("thoroughly"). G1223 (diá) is also commonly used as a prefix and lend the same idea ("thoroughly," literally, "successfully" across to the other side). [G1223 (diá) is a root of the English term diameter ("across to the other side, through"). Before a vowel, dia is simply written di̓.]

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

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within)

**Propitiation**

Now, the problem of justice has also been resolved, and that has been removed by what is summed up in the word propitiation, or the satisfaction of God against the sinner. 1 John 2:2 says, "And He (Christ) is the propitiation for our sins and not for ours only, for also for the sins of the whole world."

**1Jn 2:2**  And he is the propitiation**G2434 N-NSM** for our sins: and not for ours only**G3440 ADV**, but also for *the sins of* the whole**G3650 A-GSM** world**G2889 N-GSM**.

**G2434** - (Noun, Masculine) hilasmos (hil-as-mos'): propitiation (a propitiation (of an angry god), atoning sacrifice.) Note: G2434 hilasmós – properly, propitiation; an offering to appease (satisfy) an angry, offended party. G2434 (hilasmós) is only used twice (1 Jn 2:2, 4:10) – both times of Christ's atoning blood that appeases God's wrath, on all confessed sin. By the sacrifice of Himself, Jesus Christ provided the ultimate G2434 /hilasmós ("propitiation").

**G3440** - (Adverb) monon (mon'-on): merely (lone, but, only.)

**G3650** - (Adjective) holos (hol'-os): whole, complete (all, the whole, entire, complete.)

**G2889** - (Noun, Masculine) kosmos (kos'-mos): order, the world (the world, universe; worldly affairs; the inhabitants of the world; adornment.) Note: G2889 kósmos (literally, "something ordered") – properly, an "ordered system" (like the universe, creation); the world. [The English term "cosmetic" is derived from G2889 /kósmos, i.e. the order ("ensemble") used of treating the face as a whole.]

**Position in Christ**

Finally, regarding our position in Adam, you can point out to the person from the Word of God that his position in death has been changed by the act of God. In 1 Corinthians 15:22, says "For as in Adam all died (a position of death), so in Christ shall all be made alive.

**1Co 15:22**  For as in**G1722 PREP** Adam all die**G599 V-PAI-3P**, even so in**G1722 PREP** Christ shall all be made alive**G2227 V-FPI-3P**.

**G1722** - (Preposition) en (en): in, on, at, by, with (in, on, among.) Note: G1722 en (a Preposition)) – properly, in (inside, within); (figuratively) "in the realm (sphere) of," as in the condition (state) in which something operates from the inside (within).

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

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

I stress positional truth because it is a very important factor. It is the factor which we have been representing by the two-circle diagram which seems to be kind of an effective way of helping people to see what is at issue here. The issue now is no longer sins. We make simply take this wall and put through it the cross of Jesus Christ. That finished it off. This is no issue for anybody--even the people who are in Hades right now, awaiting transfer to the lake of fire--the unbelievers who have gone out of this life. This is no issue between them and God. This covered everybody. The issue is one thing, and that is the Person of Christ. It is what you have done with the one who has died on the cross.

So this wall can be removed in our personal experience when we are receive Christ as Savior. God deals with the sinner, in grace, and He asks you only to believe this that He has performed. He wants you to believe what He has done in removing this wall. So, becoming a Christian is a matter of believing the Gospel. It is a matter of changing your mind toward God. That's what repentance is: changing your mind from a position of loyalty to Satan to a position of acceptance of what Christ has done and of loyalty to God.

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")