**TL02-02 Techniques of the Christian Life - The Technique of Confessing Sins, No. 2**

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

**Position in Christ**

We are considering our study of the techniques of the Christian life. We're looking at the first technique which is the technique of the confession of sin. All Christians were once in Adam in God's sight. That meant that they shared Adam's guilt for the sin which he committed in Eden. They suffered the consequences of that sin in the form of an old sin nature which dominates their entire soul. Christians, however, are in Christ. So, they share many of the things that Christ has. They share his eternal life. They share his righteousness. They share his heirship. They share his *Sonship*. They share his priesthood, his kingship, his sanctification, and so on. In other words, they enjoy the consequences of potential victory over the old sin nature. When they were in Adam, they were slaves of the old sin nature. When they are in Christ, they have potential victory over the old sin nature.

I very strongly stress this issue of the **position in Christ**. You have to understand, as we look at what God is like in his perfection; what man is like in his imperfection; what God has done and placed to our credit the perfections of God; and, at the same time, the problem of sin and our being slaves or being victorious over our sin. This is something that we never come to the end of. No matter how far we've gone in the Christian life, we are always faced with the problem of the old sin nature.

It looks something like this: We were once in Adam. We received Christ as Savior. We entered the position of temporal fellowship, as well as eternal fellowship. This is being in Christ. This means salvation, with security. There's no condemnation here, and there's no separation from God here. When we sin, we leave the inner circle of temporal fellowship. When we confess, we come back in.

The Christian came into this life with an old sin nature, with all of its sins, with all of its human good, and with all of its various patterns of lust. The unbeliever produces all of his good from the old sin nature; he produces all of his sins from the old sin nature; and, God rejects both of them. The controlling personality behind our old sin nature is Satan. A Christian has this old sin nature, and he can't please God in any way from anything it produces. **Our production as Christians is entirely dependent upon what God the Holy Spirit produces through us**. However, because we have an old sin nature, the Bible says, that none of us is good. Matthew 19:17 reads, "And He said and to him, 'Why do you call me good? There is none good, but one, which is God.'" All of the divine good that we produce is simply the grace of God bypassing our old sin nature and doing something good in spite of us.

**Mat 19:17**  And he said unto him, Why callest thou me good**G18 A-ASM**? *there is* none**G3762 A-NSM-N** good**G18 A-NSM** but one, *that is,* God: but if thou wilt enter**G1525 V-2AAN** into life, keep**G5083 V-AAM-2S** the commandments**G1785**.

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

**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.]

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

**G5083** - (Verb) téreó (tay-reh'-o): to watch over, to guard (I keep, guard, observe, watch over.) Note: G5083 tēréō (from tēros, "a guard") – properly, maintain (preserve); (figuratively) spiritually guard (watch), keep intact

**G1785** - (Noun, Feminine) entolé (en-tol-ay'): an injunction, order, command (an ordinance, injunction, command, law.) Note: G1785 entolḗ (a feminine noun derived from G1722 /en, "in," which intensifies G5056 /télos, "reach the end, consummation") – properly, "in the end," focusing on the end-result (objective) of a command. [G1785 /entolḗ (a feminine noun) highlights the nature of a specific order (charge), i.e. its "in-context objective."]

**The Origin of the Old Sin Nature (The Flesh)**

We should look for a moment at the origin of this old sin nature. We have seen how it exists. We have seen that we come from the position of a square as an unbeliever to the position of a stable Christian. We take the old sin nature right over into the Christian life with us. Where did it come from? The thing that brought it into being in the first place was an act of saying "no" to God. Satan tricked Eve into sinning in the Garden of Eden. When she did, she got a sin nature. 1 Timothy 2:14 explains that: "Adam was not deceived, but the woman being deceived was in the transgression." Adam saw what happened to his wife; he deliberately followed her; and, he got an old sin nature.

**1Ti 2:14**  And Adam was not**G3756 PRT-N** deceived,**G538 (a) V-API-3S** , but the woman being deceived **G538 (b) V-APP-NSF** was in the transgression**G3847 N-DSF**.

**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.]

**G538** - (Verb) apataó (ap-at-ah'-o): to deceive (I deceive, cheat, lead into error.) Note: G538 apatáō (from G539 /apátē) – properly, deceive, using tactics like seduction, giving dis­torted impressions, etc. G538 /apatáō ("lure into deception") emphasizes the means to bring in error (delusion). [This means of deception with G538 (apatáō) is often sensual (personal desires, pleasure; cf. A. Deissmann).]

**G3847** - (Noun, Feminine) parabasis (par-ab'-as-is): a going aside, a transgression (a transgression, overstepping, deviation.)

The sin of Adam is imputed by God to all of us. In other words, in God's sight, when he took a bite of that fruit, you took a bite of it with him. You are as guilty as he was. He was our federal head. 1 Corinthians 15:22 says, "For as in Adam all die, even so in Christ shall all be made alive." That death that he received spiritually, you received. So as spiritual death came by one man, also salvation came by one man. What happened? Well, God judged the woman. We read about this in Genesis 3:16: "Unto the woman He said, 'I will greatly multiply your sorrow and your conception. In sorrow, you shall bring forth children and your desire shall be to your husband. And he shall rule over you.'" She would have a strong craving for the man; she would bear children in pain; and, she would be in a position of subjection to her husband. Yet, through this very judgment upon her, the Bible says that the woman would be the means of salvation, because a child which was to be born through her would be the Savior of the world. 1 Timothy 2:15 says, "Notwithstanding, she shall be saved in childbearing if they continue in faith and love and holiness and sobriety." This Savior would fulfill the promise of Genesis 3:15 where sinful humanity would be delivered from the spiritual death that it had experienced through Adam.

**1Co 15:22**  For as in Adam all**G3956 A-NPM** die**G599 V-PAI-3P**, even so in Christ shall all**G3956 A-NPM** be made alive **G2227 V-FPI-3P**.

**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.]

**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.

**Gen 3:16**  Unto the woman he said, I will greatly multiply thy sorrow**H6093 N‑msc | 2fs** and thy conception; **H2032 Conj‑w | N‑msc | 2fs** in sorrow**H6089 Prep‑b | N‑ms** thou shalt bring forth**H3205 V‑Qal‑Imperf‑2fs** children; and thy desire**H8669 N‑fsc | 2fs** *shall be* to**H413 Conj‑w | Prep** thy husband,**H376 N‑msc | 2fs** and he shall rule**H4910 V‑Qal‑Imperf‑3ms** over thee.

**H6093** - (Noun Masculine) itstsabon (its-tsaw-bone'): a pain, toil

**H2032** - (Noun Masculine) heron or herayon (hay-rone'): conception, egnancy

**H6089** - (Noun Masculine) etseb (eh'-tseb): a hurt, pain, toil

**H3205** - (Verb) yalad (yaw-lad'): to bear, bring forth, beget

**H8669** - (Noun Feminine) teshuqah (tesh-oo-kaw'): a longing

**H413** - (Preposition) el (ale): to, into, towards

**H376** - (Noun Masculine) ish (eesh): man

**H4910** - (Verb) mashal (maw-shal'): to rule, have dominion, reign

**Gen 3:15**  And I will put enmity**H342 Conj w | N fs** between thee and the woman, and between thy seed**H2233 ((a) N msc | 2ms)** and her seed;**H2233 ((b) N msc | 3fs** it shall bruise**H7779 ((a) V Qal Imperf 3ms | 2ms)** thy head, and thou shalt bruise **H7779 ((b) V Qal Imperf 2ms | 3mse)** his heel**H6119 N ms.**

**H342** - (Noun Feminine) ebah (ay-baw'): enmity

**H2233** (a/b) – (Noun Masculine) zera (zeh'-rah): a sowing, seed, offspring

**H7779** (a/b) – (Verb) shuph (shoof): to bruise

**H6119** - (Noun Masculine) aqeb (aw-kabe'): heel, footprint, hind part

We read about the man's judgment in Genesis 3:17-19. He had to earn his living now by strenuous effort until he returned to the dust of the ground. Because he deliberately sinned, something very different was imposed upon him, relative to the old sin nature, than was upon his wife. That was simply this: That the Bible held him responsible. It never says that we sinned in Eve. It always says that we sinned in Adam. Because he did it deliberately, he becomes the vehicle for this our sin nature to be transferred to our children. You don't have an old sin nature because of your mother. You have an old sin nature because of your father--not because your mother doesn't have one, but because Adam was guilty and responsible for deliberately sinning, so he becomes the vehicle. We know this from the fact that the thing that was different about the birth of the Lord Jesus Christ was this one crucial fact that he did not have a human father. Consequently he was born without an old sin nature. He was born without the quality of sin. Had He had a human father, he would have been in the same boat that all the rest of us are in.

**Gen 3:17**  And unto Adam he said, Because thou hast hearkened**H8085 V‑Qal‑Perf‑2ms** unto the voice**H6963 Prep‑l | N‑msc** of thy wife, and hast eaten**H398 Conj‑w | V‑Qal‑ConsecImperf‑2ms** of the tree, of which I commanded thee, saying, Thou shalt no **H3808 Adv‑NegPrt** eat**H398 V‑Qal‑Imperf‑2ms** of it: cursed**H779 V‑Qal‑QalPassPrtcpl‑fs** *is* the ground for thy sake; in sorrow**H6093 Prep‑b | N‑ms** shalt thou eat**H398 V‑Qal‑Imperf‑2ms | 3fse** *of* it all**H3605 N‑mpc** the days**H3117 N‑mpc** of thy life**H2416 N‑mpc | 2ms**;

**H8085** - (Verb) shama (shaw-mah'): to hear

**H6963** - (Noun Masculine) qol (kole): sound, voice

**H398** - (Verb) akal (aw-kal'): to eat

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

**H779** - (Verb) arar (aw-rar'): to curse

**H6093** - (Noun Masculine) itstsabon (its-tsaw-bone'): a pain, toil

**H3605** - (Noun Masculine) kol (kole): Definition: the whole, all

**H3117** - (Noun Masculine) yom (yome): day

**H2416** - (Noun Masculine) chay (חַי) (khah'-ee): alive, living)

**Gen 3:18**  Thorns also and thistles shall it bring forth**H6779 V‑Hifil‑Imperf‑3fs** to thee; and thou shalt eat **H398 Conj‑w | V‑Qal‑ConjPerf‑2ms** the herb of the field;

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| **H6779** - (Verb) tsamach (tsaw-makh'): to sprout, spring up  **H398** - (Verb) akal (aw-kal'): to eat |
| **Gen 3:19**  In the sweat **H2188 Prep‑b | N‑fsc** of thy face shalt thou eat bread, till thou return **H7725 (a) V‑Qal‑Imperf‑2ms** unto the ground; for out of **H4480 Prep | 3fs**  it wast thou taken **H3947 V‑QalPass‑Perf‑2ms**: for dust **H6083 N‑ms** thou *art,* and unto **H413 Conj‑w | Prep** dust **H6083 N‑ms** shalt thou return **H7725(a) V‑Qal‑Imperf‑2ms**. |

**H398** - (Verb) akal (aw-kal'): to eat

**H2188** - (Noun Feminine) zeah (zay-aw'): sweat

**H7725** (a) - (Verb) shub (shoob): to turn back, return

**H4480** - (Preposition) min or minni or minne (min): from

**H3947** - (Verb) laqach (law-kakh'): to take

**H6083** - (Noun Masculine) aphar (aw-fawr'): dry earth, dust

**H413** - (Preposition) el (ale): to, into, towards

It was important that He be born spiritually alive as Adam once was. Therefore, he had to be born without that human father. Matthew 1:20 says, "Joseph, the son of David, fear not to take unto yourself Mary your wife, for that which is conceived in her is of the Holy Spirit." Hebrews 4:15: "For we have not a high priest who cannot be touched with the feelings of our infirmities, but was in all points tempted like as we are, yet without sin." 2 Corinthians 5:21: "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." The judgment on man then was Romans 5:12: "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men for all have sinned." By one man (that is, Adam) sin (that is, the old sin nature) came into the world, and through that sin death (spiritual death) for all have sinned (that is, Adam's sin imputed to everybody). Psalm 51:5 speaks about our being brought into being in sin, which means with a sin nature. This means that through the sex act, the father passes the sin nature on to the child, which is then conceived in the womb of the mother. But it is the father who is responsible for the old sin nature.

**Mat 1:20**  But while he thought**G1760 V-AOP-GSM** on these things, behold, the angel of the Lord appeared**G5316 V-2API-3S** unto him in a dream, saying, Joseph, thou son of David, fear not to take**G3880 V-2AAN** unto thee Mary thy wife: for that which is conceived **G1080 V-APP-NSN** in her is of**G1537 PREP** the Holy Ghost.

**G1760** - (Verb) enthumeomai (en-thoo-meh'-om-ahee): to reflect on, to ponder ( I meditate upon, reflect upon, ponder) Note: G1760 enthyméomai (from G1722 /en, "in a state or condition," intensifying G2372 /thymós, "passionate response") – properly, in a passionate frame of mind, easily agitated or quickly moved by strong, provoking impulses. [This root (enthyme-) refers to "passionate supposing (surmising)" in a person's mind (heart) producing fervent, inner cogitation.]

**G5316** - (Verb) phainó (fah'-ee-no): to bring to light, to cause to appear ((a) act: I shine, shed light, (b) pass: I shine, become visible, appear, (c) I become clear, appear, seem, show myself as.)

**G3880** - (Verb) paralambanó (par-al-am-ban'-o): to receive from (I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me.)) Note: G3880 paralambánō (from G3844 /pará, "from close-alongside" and G2983 /lambánō, "aggressively take") – to take (receive) by showing strong personal initiative.

**G1080** - (Verb) gennaó (ghen-nah'-o): to beget, to bring forth (I beget (of the male), (of the female) I bring forth, give birth to.) Note: G1080 gennáō – properly, beget (procreate a descendant), produce offspring; (passive) be born, "begotten."

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

**Heb 4:15**  For we have not an high priest which cannot be touched with the feeling of**G4834 V-AAN** our infirmities**G769 N-DPF**; but was in all points tempted**G3985 V-RPP-ASM** like as *we are, yet* without**G5565 ADV** sin.

**G4834** - (Verb) sumpatheó (soom-path-eh'-o): to have a fellow feeling with, sympathize with (I sympathize with, have compassion on.)

**G769** - (Noun, Feminine) astheneia (as-then'-i-ah): weakness, frailty (want of strength, weakness, illness, suffering, calamity, frailty.)

**G3985** - (Verb) peirazó (pi-rad'-zo): to make proof of, to attempt, test, tempt (I try, tempt, test.)

**G5565** - (Adverb) chóris (kho-rece'): separately, separate from (apart from, separately from; without.)

**2Co 5:21**  For he hath made**G4160 V-AAI-3S** him *to be* sin**G266 N-ASF** for**G5228 PREP** us **G1473 P-1GP**, who knew**G1097 V-2AAP-ASM** no**G3361 PRT-N** sin**G266 N-ASF**; that we might be made**G1096 V-PNS-1P** the righteousness**G1343 N-NSF** of God in**G1722 PREP** him **G846 P-DSM**.

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

**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.

**G5228** - (Preposition) huper (hoop-er'): over, beyond, on behalf of, for the sake of, concerning (gen: in behalf of; acc: above.) Note: G5228 hypér (a preposition) – properly, beyond (above); (figuratively) to extend benefit (help) that reaches beyond the present situation. G5228 /hypér ("beyond") is usually best translated "for the betterment (advantage) of," i.e. focusing on benefit. M. Vincent, "G5228 (hypér) signifies something like 'in the interests of the truth . . . concerning.' J. B. Lightfoot (on Gal 1:4) . . . remarks that hypér has 'a sense of interest in,' which is wanting to peri" (WS). [G5228 (hypér) naturally expresses conferring benefit, i.e. for the sake of "betterment" (improvement, extending benefit).]

**G1473** - (Personal Pronoun) egó (eg-o'): I (only expressed when emphatic) (I, the first-person pronoun.)

**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?']

**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.]

**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.

**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).

**G846** - (Personal Pronoun) autos (ow-tos'): (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same (he, she, it, they, them, same.)pronoun) (3) the same (he, she, it, they, them, same.)

**Rom 5:12**  Wherefore, as by**G1223 PREP** one**G1520 A-GSM** man**G444 N-GSM** *(Note: “the” not translated in English)* sin**G266 (a) N-NSF**entered**G1525 V-2AAI-3S** into**G1519 PREP** the world**G3956 A-APM**, and death**G2288 N-NSM** by **G1223 PREP** sin **G266 (b) N-GSF)**; and so death**G2288 N-NSM** passed**G1330 V-2AAI-3S** upon**G1519 PREP** all**G3956 A-APM**  men,**G444 N-APM** for**G1909 PREP** that**G3739 R-DSN** all **G3956 A-NPM** have sinned**G264 V-2AAI-3P**:

**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.]**G1520** - (Adjective) heis (hice): one (one.)

**G444** - (Noun, Masculine) anthrópos (anth'-ro-pos): a man, human, mankind (a man, one of the human race.) Note: G444 ánthrōpos – man, also the generic term for "mankind"; the human race; people, including women and men (Mt 4:19, 12:12, etc.). G444 (anthrōpos) relates to both genders (male and female) as both are created in the image of God – each equally vested with individual personhood and destiny (cf. Gal 3:28). Accordingly, the Bible uses G444 (ánthrōpos) of a specific man, woman, or class (type, group) of people – i.e. mankind in general (inclusive of every man, woman and child; see also 1 Cor 11:7). (G435 /anḗr specifically refers to a male and G1135 /gynḗ to a female.) [G444 /ánthrōpos ("man") answers to the Hebrew term, ̓adam – and G435 (anḗr) answers to the Hebrew term ̓ish’. K Wuest, "There are two words in Greek which mean 'man,' anēr, which refers to a male individual of the human reace, and anthr Note: G444 ánthrōpos – man, also the generic term for "mankind"; the human race; people, including women and men (Mt 4:19, 12:12, etc.). G444 (anthrōpos) relates to both genders (male and female) as both are created in the image of God – each equally vested with individual personhood and destiny (cf. Gal 3:28). Accordingly, the Bible uses G444 (ánthrōpos) of a specific man, woman, or class (type, group) of people – i.e. mankind in general (inclusive of every man, woman and child; see also 1 Cor 11:7). (G435 /anḗr specifically refers to a male and G1135 /gynḗ to a female.) [G444 /ánthrōpos ("man") answers to the Hebrew term, ̓adam – and G435 (anḗr) answers to the Hebrew term ̓ish’. K Wuest, "There are two words in Greek which mean 'man,' anēr, which refers to a male individual of the human reace, and anthrōpos, which is the racial, generic term, and which has the general idea of 'mankind' " (3, Great Truths to Live By, 46).]

**G266** (a/b) - (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.

**G1525** - (Verb) eiserchomai (ice-er'-khom-ahee): to go in (to), enter (I go in, come in, enter.) Note: G1525 eisérxomai (from G1519 /eis, "into, unto" and G2064/erxomai, "come") – properly, come into, go (enter) into; (figuratively) to enter into for an important purpose – for the believer, doing so to experience the result of the Lord's eternal blessing.**G1519** - (Preposition) eis (ice): to or into (indicating the point reached or entered, of place, time, purpose, result) (into, in, unto, to, upon, towards, for, among.) Note: G1519 eis (a preposition) – properly, into (unto) – literally, "motion into which" implying penetration ("unto," "union") to a particular purpose or result.

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

**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.

**G1330** - (Verb) dierchomai (dee-er'-khom-ahee): to go through, go about, to spread (I pass through, spread (as a report).)**G1909** - (Preposition) epi (ep-ee'): on, upon (on, to, against, on the basis of, at.) Note: G1909 epí (a preposition) – properly, on (upon), implying what "fits" given the "apt contact," building on the verbal idea. G1909 /epí ("upon") naturally looks to the response (effect) that goes with the envisioned contact, i.e. its apt result ("spin-offs," effects). The precise nuance of G1909 (epí) is only determined by the context, and by the grammatical case following it – i.e. genitive, dative, or accusative case.

**G3739** - (Relative Pronoun) hos, hé, ho (hos): usually rel. who, which, that, also demonstrative this, that (who, which, what, that.)

**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).

**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**H517 N fsc | 1cs** conceive**H3179 V Piel Perf 3fs | 1cs** me.

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

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

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

**H517** - (Noun Feminine) em (ame): a mother

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

All of this is the result of Adam's deliberate sinning, and consequently, you and I are now faced by this major problem of sin. We do not avoid this just because we are Christians. We still have the problem of sin. We have imputed sin--this thing of Adam's spiritual death being imputed to us (2 Corinthians 5:21-22, Romans 5:12). We have inherent sin which is the old sin nature. You get that from your human father. And, we have personal acts of sin that come because we have an old sin nature.

When you or I, as believers or unbelievers, do something that is evil from our sin nature, is that a sin? That is sin. If we do something nice from our old sin nature is that a sin? It is not a sin. But is it accepted by God? No, it is rejected. In other words, we cannot say that the human good that people do is sin. It is not sin. It is not violating a moral code. But, does God reward you? **No**. It's rejected. So, we have sins and we have good things but across the board God says, "I'll have none of it." The old sin nature will someday be removed from us when we have a resurrection body and we will be like Christ. Philippians 3:21 says, "Who shall change our lowly body that it may be fashioned like his glorious body according to the working by which He is able even to subdue all things unto himself." Romans 8:29 says, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son that he might be the firstborn among many brethren.

**Php 3:21**  Who shall change**G3345 V-FAI-3S** our vile**G5014 N-GSF** body**G4983 N-ASN**, that it may be fashioned**G1096 V-2ADN** like unto**G4832 A-ASN** his**G846 P-GSM** glorious**G1391 N-GSF** body**G4983 N-DSN**, according **G2596 PREP** to the working**G1753 N-ASF**whereby he is able even to subdue**G5293 V-AAN** all things unto himself.

**G3345** - (Verb) metaschématizó (met-askh-ay-mat-id'-zo): to change in fashion or appearance (I change the outward appearance (the dress, the form of presentment) of something, transfigure; I adapt.)

**G5014** - (Noun, Feminine) tapeinósis (tap-i'-no-sis): low estate, humiliation (abasement (in spirit), low condition (in circumstances).) Note: Cognate: G5014 tapeínōsis (a noun, derived from the root, tapein-) – properly, lowliness ("humiliation"). See G5011 (tapeinos).

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

**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).

**G4832** - (Adjective) summorphos (soom-mor-fos'): to conform to (similar, conformed to.) Note: Cognate: G4832 sýmmorphos – properly, conformed, by sharing the same inner essence-identity (form); showing similar behavior from having the same essential nature (used in Phil 3:10; this adjectival form also occurs in Ro 8:29 in many texts). See G4833 (symmorphoō)

**G846** - (Personal Pronoun) autos (ow-tos'): (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same (he, she, it, they, them, same.)

**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).]

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

**G1753** - (Noun, Feminine) energeia (en-erg'-i-ah): mute, speechless (working, action, productive work, activity; in the NT, confined to superhuman activity.) Note: Cognate: G1753 enérgeia (the root of the English term "energy") – energy; "power in action" (Wm. Barclay, More NT Words, 46). See G1754 (energeō). G1753 /enérgeia ("divine energy") typically refers to God's energy which transitions the believer from point to point in His plan (accomplishing His definition of progress). [G1753 (enérgeia) occurs 8 times – always of God's energy, except at 2 Thes 2:9.]

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

**Rom 8:29**  For whom he did foreknow**G4267 V-AAI-3S**, he also did predestinate**G4309 V-AAI-3S** *to be* conformed to**G4832 A-APM** **the** image**G1504 N-GSF** of his Son, that he might be the firstborn**G4416 A-ASM-S** among many**G4183 A-DPM** brethren**G80 N-DPM**.

**G4267** - (Verb) proginóskó (prog-in-oce'-ko): to know beforehand (I know beforehand, foreknow.)

**G4309** - (Verb) proorizó (pro-or-id'-zo): to predetermine, foreordain (I foreordain, predetermine, mark out beforehand.) Note: G4309 proorízō (from G4253 /pró, "before" and G3724 /horízō, "establish boundaries, limits") – properly, pre-horizon, pre-determine limits (boundaries) predestine. [G4309 (proorízō) occurs six times in the NT (eight in the writings of Paul). Since the root (G3724 /horízō) already means "establish boundaries," the added prefix (pro, "before") makes G4309 (proorízō) "to pre-establish boundaries," i.e. before creation.]

**G4832** - (Adjective) summorphos (soom-mor-fos'): to conform to (similar, conformed to.) Note: Cognate: G4832 sýmmorphos – properly, conformed, by sharing the same inner essence-identity (form); showing similar behavior from having the same essential nature (used in Phil 3:10; this adjectival form also occurs in Ro 8:29 in many texts). See G4833 (symmorphoō)

**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).

**G4416** - (Adjective) prototokos (pro-tot-ok'-os): first-born (first-born, eldest.) Note: G4416 prōtótokos (from G4413 /prṓtos, "first, pre-eminent" and G5088 /tíktō, "bring forth") – properly, first in time (Mt 1:25; Lk 2:7); hence, pre-eminent (Col 1:15; Rev 1:5). G4416 /prōtótokos ("firstly") specifically refers to Christ as the first to experience glorification, i.e. at His resurrection (see Heb 12:23; Rev 1:5). For this (and countless other reasons) Jesus is "preeminent" (G4416 /prōtótokos) – the unequivocal Sovereign over all creation (Col 1:16). [G4416 (prōtótokos) refers to "the first among others (who follow)" – as with the preeminent, glorified Christ, the eternal Logos who possesses self-existent life (Jn 5:26).]

**G4183** - (Adjective) 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.

**G80** - (Noun, Masculine) adelphos (ad-el-fos'): a brother (a brother, member of the same religious community, especially a fellow-Christian.)

**Can You Improve the Old Sin Nature?**

Can you improve the old sin nature? Jeremiah 13:23 says, "Can the Ethiopian change his skin or the leopard his spots? Then may you also do good that are accustomed to do evil?" Is there any way that we can make this thing better? The answer is "**No**." That's always the hope that people have and our society is structured upon this. The reason it's important that you understand how bad you are on the inside by natural birth, is so that you will have a perspective on what our society is trying to do to improve morals--to improve what people do. They're up against a real tough job, because the old sin nature can be educated. It can be trained so that it acts in a moral way. You can take the old sin nature and so train it that a person will not steal; that he will not murder; and, that he will observe moral niceties. The old sin nature can actually be given a veneer of respectability. You can do this with education. One of the favorite ways of trying to show respectability of the old sin nature is materialism. When you see somebody who lives in a very nice big palatial house, with very elegant furniture, somehow you think, "Isn't that a nice person?" There's just automatically dignity projected toward a person that lives in great material possessions. But this is a subtlety of veneering the dirty old sin nature. None of this in any way makes our old sin nature good or acceptable to God. Man looks on the outside, but God looks on the inside; and when He looks in there, he sees the old sin nature, and, therefore there is no one who is good. Everything we produce is unacceptable.

**Jer 13:23**  Can the Ethiopian change**H2015 V‑Qal‑Imperf‑3ms**  his skin, or the leopard his spots? *then* may ye also do good, that are accustomed**H3928 Adj‑mp** to do evil.

**H2015** - (Verb) haphak (haw-fak'): to turn, overturn

**H3928** - (Adjective) limmud (lim-mood'): taught

Now, what is God going to do about this? Here is the believer's production. Everything that the believer will ever do that's wrong--past, present, and future for every believer--has been covered by Christ. What is the doctrine that refers to that? **Unlimited atonement**. Everybody is covered. Now, that seems to elude people. I have found ministers that do not seem to grasp the significance of unlimited atonement. For everything that has ever been done that's wrong, for everyone that has ever lived, **Christ has already paid for it**. Therefore, God will never judge you for that. 1 Peter 2:24 says, "He bore it all in his body on the tree."

**1Pe 2:24**  Who his own self bare**G399 V-AAI-3S** our sins in his own body on the tree, that we, being dead**G581 V-2ADP-NPM** to sins, should live**G2198 V-AAS-1P** unto righteousness: by whose**G3739 R-GSM** stripes ye were healed**G2390 V-API-2P**.

*Note: Notice* ***G2390*** *is in the Aorist Tense and the Indictive Mode means it is a onetime event pointing to the past because it is referring to Salvation.*

*Some try to use this verse to justify faith healing. The Greek is clear, it is not a proof verse for faith healing.*

**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).

**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."]

**The Great White Throne**

Furthermore, Titus 3:5 tells us that we are not saved by our works of righteousness; that is, Jesus Christ rejects all of the human good of the old sin nature. Yet, we know that the unbeliever produces human good. Now, if God has paid for his sins, and He has rejected his human good, what is God going to do concerning the human good of the old sin nature of the unbeliever? Where is it going to be judged? Is He ever going to do anything about it? He will judge it at the Great White Throne. You must tie the Great White Throne and unlimited atonement together.

**Tit 3:5**  Not by works**G2041 N-GPN** of righteousness**G1343 N-DSF** which we have done**G4160 V-AAI-1P**, but according**G2596 PREP** to his mercy he saved us, by the washing**G3067 N-GSN** of regeneration,**G3824 N-GSF** and renewing**G342 N-GSF** of the Holy Ghost;

**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.)

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

**G3067** - (Noun, Neuter) loutron (loo-tron'): a washing, a bath (a bath (of water, not the vessel), water for washing, washing.) Note: Cognate: G3067 loutrón – properly, a bath, public or private (both were very common in NT times). See G3068 (louō).

**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).

**G342** - (Noun, Feminine) anakainósis (an-ak-ah'-ee-no-sis): renewal (renewing; (a renewal or change of heart and life.)

I talked to a minister the other day, and I could see on his face as I talked, that this was a whole new idea. It had never struck him that at the Great White Throne, out there in Revelation 20:11-15, where people stand, the books are opened, and they read their works: it never occurred to him that those are all good works. That's all the good stuff you did. I pointed out to him that unlimited atonement means they could never name sins out there. Nobody can ever be out in eternity with anybody holding a book of his sins. That's gone. That's done with. That's removed. But, they will read your good works. That's what you're asking to be credited on. That's when the people at the Great White Throne, the unbelievers, discover that they are lost, and that they do not have enough to their credit. The sins, Revelation 20:12 indicates, have already been carried: "And I saw the dead small and great stand before God, and the books were opened, and another book was opened which is the Book of Life, and the dead were judged out of those things which are written in the books according to their works." So the unbeliever, because his good works are not enough, is cast into the Lake of Fire. Another book was opened, which is *the book* of life: and the dead were judged out of those things which were written in the books, according to their works.

**Rev 20:11**  And I saw**G3708 V-2AAI-1S** a great white throne, and him that sat on it, from whose face the earth and the heaven fled away**G5343 V-2AAI-3S**; and there was found no place for them.

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

**G5343** - (Verb) pheugó (fyoo'-go): to flee (I flee, escape, shun.)

**Rev 20:12**  And I saw**G3708 V-2AAI-1S** the dead, small and great, stand before God; and the books**G975 (a) N-NPN** were opened**G455 (a) V-API-3P** and another book**G975 (b) N-NSN** was opened**G455 (b) V-API-3S**, which is *the book* of life**G2222 N-GSF**: and the dead were judged**G2919 API-3P** out of those things which were written**G1125 V-RPP-GPN** in the books**G975 (c) N-DPN** according**G2596 PREP**, to their works**G2041 N-APN**.

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

**G975** - (Noun, Neuter) biblion (bib-lee'-on): a paper, book (a papyrus roll.)

**G455** - (Verb) anoigó (an-oy'-go): to open (I open.)

**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.

**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

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

**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).

**Rev 20:13**  And the sea gave up**G1325 V-AAI-3S** the dead**G3498 A-APM** which were in**G1722 PREP** it; and death and hell**G86 N-NSM** delivered up**G1325 V-AAI-3P** the dead which were in**G1722 PREP** them: and they were judged**G2919 V-API-3P** every man according**G2596 PREP** to their works**G2041 N-APN**.

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

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

**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).

**G86** - (Noun) hdēs (hah'-dace): properly unseen that is "Hades" or the place (state) of departed souls (grave hell.) Note: 1. name Hades or Pluto, the god of the lower regions 2. Orcus, the nether world, the realm of the dead 3. later use of this word: the grave, death, hell

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

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**G2919** - (Verb) krinó (kree'-no): to judge, decide ((a) I judge, whether in a law-court or privately: sometimes with cognate nouns emphasizing the notion of the Verb), (b) I decide, I think (it) good.) Note: G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. J. Thayer comments that "the proper meaning of G2919 (krínō) is to pick out (choose) by separating" (as also used in Homer, Herodotus, Aeschyl., Xenophon, Plato). G2919 /krínō ("distinguish, judge") typically refers to making a determination of right or wrong (innocence or guilt), especially on an official (legal) standard. We only judge (G2919 /krínō) accurately by intelligent comparison and contrast based on God's word, i.e. to approve (prefer) what is correct and reject what is inferior (wrong).

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

**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).

**Rev 20:14**  And death and hell**G86 N-NSM** were cast**G906 V-API-3P** into the lake of fire**G4442 N-GSN.** This is the second**G1208 A-NSM** death**G2288 N-NSM**.

**G86** - (Noun) hdēs (hah'-dace): properly unseen that is "Hades" or the place (state) of departed souls (grave hell.) Note: 1. name Hades or Pluto, the god of the lower regions 2. Orcus, the nether world, the realm of the dead 3. later use of this word: the grave, death, hell

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

**G4442** - (Noun, Neuter) pur (poor): fire (fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.) Note: G4442 pýr – fire. In Scripture, fire is often used figuratively – like with the "fire of God" which transforms all it touches into light and likeness with itself God's Spirit, like a holy fire, enlightens and purifies so that believers can share more and more in His likeness. Indeed the fire of God brings the uninterrupted privilege of being transformed which happens by experiencing faith from Him. Our lives can become true offerings to Him as we obey this imparted faith from God by His power. [This is illustrated by God's fire burning continuously at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare Lev 6:12,13 with 1 Pet 2:5,9.]

**G1208** - (Adjective; Adverb) deuteros (dyoo'-ter-os): second (second; with the article: in the second place, for the second time.)

**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.

**Rev 20:15**  And whosoever was not**G3756 PRT-N** found**G2147 V-API-3S** written**G1125 V-RPP-NSM** in the book**G976 N-DSF** of life**G2222 N-GSF** was cast**G906 V-API-3S** into **the** lake**G3041 N-ASF** of fire**G4442 N-GSN**.

**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.]

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

**G1125** - (Verb) graphó (graf'-o): to write (I write; pass: it is written, it stands written (in the scriptures).)

**G976** - (Noun, Feminine) biblos (bib'-los): (the inner) bark (of a papyrus plant), a scroll, a book (a written book, roll, or volume, sometimes with a sacred connotation.)

**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.

**G906** - (Verb) balló (bal'-lo): to throw, cast ((a) I cast, throw, rush, (b) often, in the weaker sense: I place, put, drop.)

**G3041** - (Noun, Feminine) limné (lim'-nay): a lake ( a lake.)

**G4442** - (Noun, Neuter) pur (poor): fire (fire; the heat of the sun, lightning; fig: strife, trials; the eternal fire.) Note: G4442 pýr – fire. In Scripture, fire is often used figuratively – like with the "fire of God" which transforms all it touches into light and likeness with itself God's Spirit, like a holy fire, enlightens and purifies so that believers can share more and more in His likeness. Indeed the fire of God brings the uninterrupted privilege of being transformed which happens by experiencing faith from Him. Our lives can become true offerings to Him as we obey this imparted faith from God by His power. [This is illustrated by God's fire burning continuously at the entrance of the Tabernacle where the priests made sweet-savor offerings. Compare Lev 6:12,13 with 1 Pet 2:5,9.]

**Christ, our Advocate**

Now, here are you and I as Christians. We too had this problem with the old sin nature. We're happy to accept the fact Christ has removed our sins. We're not worried about that. 1 Peter 2:24: "Who His own self bore our sins in His own body on the tree, that we being dead to sins should live unto to righteousness: by whose stripes you were healed." 2 Corinthians 5:21: "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." We know that we do sin, and we know that the minute we sin, what does Satan do? He barrels right up into heaven and he accuses. He says, "Alright God. You are the great God of grace, look at your Christian down there. How do you like that?" And, the Lord Jesus Christ, we are told in 1 John 2:1-2, is our advocate, our lawyer: "My little children, these things write I unto you that you sin not, and if any man sin we have an Advocate with the Father, Jesus Christ the righteous. And He is the propitiation for our sins, and not ours only, but also for the sins of the **whole world**." He stands up and he shows the wounds in His hands and His side, and he calls attention to the fact that he suffered those wounds in the process of dying for the sins of the world. Therefore, the Christian is not guilty. What does God do? He throws the case out of court. Satan is constantly, day and night, the Bible tells us, accusing us before God, trying to bring us under condemnation. But because we're in the outer circle, there is no condemnation and no separation. That is positional truth. It goes back to the cross, it's true now, it will be true forever, and it continues to be true in your experience to the extent that you use the technique of the confession of sin that we're going to come to.

**1Pe 2:24**  Who his own self bare**G399 V-AAI-3S** our sins in his own body on the tree, that we, being dead**G581 V-2ADP-NPM** to sins**G266 N-DPF**, should live**G2198 V-AAS-1P** unto righteousness**G1343 N-DSF**: by whose**G3739 R-GSM** 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).

**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).

**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.) 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).

**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.

**G3739** - (Relative Pronoun) hos, hé, ho (hos): usually rel. who, which, that, also demonstrative this, that (who, which, what, that.)

**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."]

**2Co 5:21** – *See above*

**1Jn 2:1**  My little children, these things write I unto you, that ye sin**G264 V-2AAS-2S** not. And if**G1437 COND** any man sin**G264 V-2AAS-3S**, we have an advocate**G3875 N-ASM** with**G4314 PREP** the Father, Jesus Christ the righteous**G1342 A-ASM**:

**G264** (a/b) - (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).

**G1467** - (Verb) egkrateuomai (eng-krat-yoo'-om-ahee): to exercise self-control (I exercise self-control, am continent.)

**G3875** - (Noun, Masculine) paraklétos (par-ak'-lay-tos): called to one's aid ((a) an advocate, intercessor, (b) a consoler, comforter, helper, (c) Paraclete.) Note: G3875 paráklētos (from G3844 /pará, "from close-beside" and G2564 /kaléō, "make a call") – properly, a legal advocate who makes the right judgment-call because close enough to the situation. G3875 /paráklētos ("advocate, advisor-helper") is the regular term in NT times of an attorney (lawyer) – i.e. someone giving evidence that stands up in court.

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

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

**1Jn 2:2**  And he**G846 P-NSM** is the propitiation**G2434 N-NSM** for our sins**G266 N-GPF**: and not for ours only, but also for**G4012 PREP** *the sins of* **the** whole**G3650 A-GSM** world**G2889 N-GSM**.

**G846** - (Personal Pronoun) autos (ow-tos'): (1) self (emphatic) (2) he, she, it (used for the third person pronoun) (3) the same (he, she, it, they, them, same.)

**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").

**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.

**G4012** - (Preposition) peri (per-ee'): about, concerning, around (denotes place, cause or subject) ((a) gen: about, concerning, (b) acc: around.) Note: G4012 perí (a preposition) – properly, all-around (on every side); encompassing, used of full (comprehensive) consideration where "all the bases are covered" (inclusively). G4012 (perí) is often translated "concerning" ("all about"). [G4012 /perí is the root of the English term, "perimeter."]

**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.]

**The Judgment Seat of Christ**

So, Jesus Christ rejected our human good at the cross. If he had accepted it, it would have violated the principle of grace, which is **God doing everything for us**. If he had accepted the human good, it would have been man getting the credit, and all that has been rejected. So all is rejected except what the Lord Himself has done. Titus 3:5: "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and the renewing of the Holy Spirit." So, when does the Christian face the music concerning his human good? That happens at the Judgment Seat of Christ, which takes place after the rapture. That's when the Christian's human good is brought out. What does God do with it? Is the Christian punished because of it? No, it's not sin. All sins have been covered. There's nothing for which he will be punished. But the Christian is going to walk right in there with his human good. What's going to happen? It's going to be burned up and rejected.

**Tit 3:5**  Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

*Note: See Titus 3:5 above.*

That's why this technique number one is important. We have a fantastic position in Christ. We have a fantastic problem with an old sin nature. We can move through our Christian experience on this earth in a condition that is simply pouring out human good, and that is robbing us of the reward that could be ours. That's why this is important. A Christian cannot be prepared to meet anything in life unless he is in that inner circle of his relationship to the Lord. The old sin nature is something that is utterly rejected. It is in no way acceptable.

**Sin**

There are some other words in the Bible that you should be acquainted with that are talking about the same thing, the old sin nature. For example, sometimes the Bible uses the word "sin" in the singular. That refers to the old sin nature. Psalm 51:5 speaks of being conceived "in sin" (with a sin nature). Romans 5:12: "As by one man (that is, Adam) 'sin' (the old sin nature) entered." Romans 7:14: "I am carnal sold under 'sin' (an old sin nature)." 1 John 1:8 says, "If we say that we have no 'sin' (sin nature again), we deceive ourselves." Romans 6:1 says, "Let not 'sin' therefore reign in your mortal bodies (again, the old sin nature)." So, sometimes the old sin nature is called "sin."

**Psa 51:5 -**See above

**Rom 5:12** – See above

**Rom 7:14**  For we know **G1492 V-RAI-1P** that **the** law **G3551 N-NSM** is spiritual **G4152 A-NSM**: but I am carnal **G4559 A-NSM**, sold**G4097 V-RPP-NSM** under (*the***G3588** *untranslated in the English Bible*) sin**G266 N-ASF**.

**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).

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

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See G4561 /sarks ("flesh").

**1Jn 1:8**  If**G1437 COND** *(3RD class* ***if*** *- See Greek Primer)* we say **G3004 V-2AAS-1P** that we have **G2192 V-PAI-1P** no *(oo)* sin, we deceive**G4105 V-PAI-1P** ourselves, and **the** truth **G225 N-NSF** is not *(oo)* 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.

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

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

**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.]

**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).

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

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

**G5485** - (Noun, 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 G2580 /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").

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

**The Flesh**

At other times, you may find the old sin nature described by the word "flesh." Romans 8:8 says, "They, in the 'flesh' (that is, in the power of the old sin nature) cannot please God." Romans 7:18 says, "In my 'flesh' (that is, my old sin nature) dwells no good thing." Galatians 5:16-21 speaks about the works of the 'flesh,' the old sin nature. Ephesians 2:5: "An unbeliever fulfills the lusts of the 'flesh' (that is, the lust of the old sin nature)." These lusts include the desire for power, the desire for praise, the desire for sex, the desire for materialism, our likes, our pride, and so on. There's one more under flesh: In Romans 13:14 and Galatians 3:3, it's simply called "the flesh."

**Rom 8:8**  So then they that are in**G1722 PREP** the flesh**G4561 N-DSF** cannot**G1410 V-PNI-3P**  please**G700 V-AAN** God.

**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).

**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

**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").

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).

**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 is present with me; but *how* to perform**G2716 V-PNN** that which is good I find**G2147 V-PAI-1S** not**G3756 PRT-N**.

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**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.)

**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).

**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").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.]

**Gal 5:16**  *This* I say then, Walk**G4043 V-PAM-2P** in the Spirit, and ye shall not fulfil**G5055 V-AAS-2P** the lust**G1939 N-ASF** of the flesh.

**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").

**G5055** - (Verb) teleó (tel-eh'-o): to bring to an end, complete, fulfill ((a) I end, finish, (b) I fulfill, accomplish, (c) I pay.) Note: Cognate: G5055 teléō (from G5056 /télos, "consummation, completion") – properly, to complete (consummate), i.e. finish (qualitatively) the necessary process – with the results "rolling-over" to the next level (phase) of consummation. See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

**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).

**Gal 5:17**  For the flesh lusteth**G1937 V-PAI-3S** against**G2596 PREP** the Spirit, and the Spirit against**G2596 PREP** the flesh: and these are contrary**G480 V-PNI-3S** the one to the other**G240 C-DPN**: so that ye cannot do the things that ye would **G2309 V-PAS-2P**.

**G1937** - (Verb) epithumeó (ep-ee-thoo-meh'-o): desire, lust after (I long for, covet, lust after, set the heart upon.) Note: G1937 epithyméō (from G1909 /epí, "focused on" intensifying G2372 /thymós, "passionate desire") – properly, to show focused passion as it aptly builds on (Gk epi, "upon") what a person truly yearns for; to "greatly desire to do or have something – 'to long for, to desire very much' " (L & N, 1, 25.12).

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

**G480** - (Verb) antikeimai (an-tik'-i-mahee): to lie opposite, oppose, withstand (I resist, oppose, withstand, lie opposite to.) Note: G480 antíkeimai (from G473 /antí, "against" and G2743 /kautēriázō, "to place") – properly, place fully against, constitutionally oppose – like someone being thoroughly unreconcilable ("intractable, implacable").

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

**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).]

**Gal 5:18**  But if**G1487 COND** (*1ST class* ***if*** *= sence. See Greek Primer)* ye be led**G71 V-PPI-2P** of the Spirit, ye are not**G3756 PRT-N** under**G5259 PREP** the law**G3551 N-ASM**.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

**G71** - (Verb) agó (ag'-o): to lead, bring, carry (I lead, lead away, bring (a person, or animal), guide, spend a day, go.)

**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.]

**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.]

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

**Gal 5:19**  Now the works**G2041 N-NPN** of the flesh are manifest**G5318 A-NPN**, which are *these;* Adultery, fornication, uncleanness, lasciviousness,

**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).

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

**Gal 5:20**  Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies,

**Gal 5:21**  Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told *you* in time past, that they which do**G4238 V-PAP-NPM** such things shall not inherit**G2816 V-FAI-3P**  the kingdom of God.

**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).

**G2816** - (Verb) kléronomeó (klay-ron-om-eh'-o): to inherit (I inherit, obtain (possess) by inheritance, acquire.) Note: Cognate: G2816 klēronoméō (from G2818 /klēronómos, "a specific allotment of inheritance, apportioned by casting lots") – properly, to assign inheritance (inherit) by lot. See G2818 (klēronomos) for more discussion on sonship and inheritance. G2816 /klēronoméō ("to assign inheritance by lot-casting") is used in relation to believers claiming their earthly inheritance assigned (alloted) by the Lord. [The believer receives their opportunity and reward for inheritance by divine-lot (cf. Eph 1:11, Gk text), which apportions the possessions of the Father for their gift of inheritance.]**Eph 2:5**  Even when we were dead**G3498 A-APM** in sins**G3900 N-DPN**, hath quickened us together**G4806 V-AAI-3S** with Christ, (by grace ye are saved**G4982 V-RPP-NPM**;)

**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."

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

**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").]

**Rom 3:14**  Whose mouth *is* full**G1073 V-PAI-3S** of cursing and bitterness:

**G1073** - (Verb) gemó (ghem'-o): to be full (I am full of.) Note: G1073 gémō – full, especially with the sense "fully occupied with (by)," i.e. filled ("loaded") to capacity; laden (freighted) with; "totally characterized by" (in every sense). G4137 /plēróō) ("to fill, fulfill") indicates "accomplished" by a "dynamic motion moving towards" to reach the desired end (destination). [G5056 (télos) can imply full (fulfilled), but this focuses on the consummating, end-purpose. Here the verbal idea is more "at rest."]

**Gal 3:3**  Are ye so foolish? having begun**G1728 V-ADP-NPM** in the Spirit, are ye now**G3568 ADV** made perfect**G2005 V-PEI-2P** by the flesh**G4561 N-DSF**?

**G1728** - (Verb) enarchomai (en-ar'-khom-ahee): to begin, to make a beginning ( I begin (in), make a beginning, commence.)

**G3568** - (Adverb) nun (noon): now, the present (adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant.)

**G2005** - (Verb) epiteleó (ep-ee-tel-eh'-o): to complete, accomplish (I complete, accomplish, perfect.)

**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

**The Old Man**

Then it’s sometimes called "the old man," because it is as old as Adam. Roman 6:6: "The old man is crucified with Christ." Ephesians 4:22 says, "Put off the old man" (that is, the old sin nature). Colossians 3:5-9 says, "Put off the old man with his deeds" ("old man" referring to sin nature).

**Rom 6:6**  Knowing**G1097 V-PAP-NPM** this, that our old**G3820 A-NSM** man is crucified with**G4957 V-API-3S** *him,* that the body of sin**G266 N-GSF** might be destroyed**G2673 V-APS-3S**, that henceforth we should not serve**G1398 V-PAN** sin **G266 N-DSF**.

**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?']

**G3820** - (Adjective) palaios (pal-ah-yos'): old, ancient (old, ancient, not new or recent.)

**G4957** - (Verb) sustauroó (soos-tow-ro'-o): to crucify together with (I crucify together with.)

**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.

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

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

**Eph 4:22**  That ye put off **G659 V-2AMN** concerning the former**G4387 A-ASF-C** conversation**G391 N-ASF** the old man, which is corrupt**G5351 V-PPP-ASM** according**G2596 PREP** to the deceitful**G539 N-GSF** lusts**G1939 N-APF**;

**G659** - (Verb) apotithémi (ap-ot-eeth'-ay-mee): to put off, lay aside (I lay off or aside, renounce, stow away, put.)

**G4387** - (Adjective) proteros (prot'-er-os): before (former, before, formerly.)

**G391** - (Noun, Feminine) anastrophé (an-as-trof-ay'): behavior, conduct (dealing with other men, conduct, life, behavior, manner of life.) Note: G391 anastrophḗ (from G303 /aná, "down to up" and G4762 /stréphō, "turn") – properly, up-turning; (figuratively) change of outward behavior from an "up-turn" of inner beliefs (presuppositions, etc.).

**G5351** - (Verb) phtheiró (fthi'-ro): to destroy, corrupt, spoil (I corrupt, spoil, destroy, ruin.) Note: G5351 phtheírō (from phthiō, "perish, waste away") – properly, waste away, corrupt (deteriorate); (figuratively) to cause or experience moral deterioration – i.e. decomposition (break-down), due to the corrupting influence of sin. [This root (pht-) literally means "waste away" (degenerate), "moving down from a higher level (quality, status) to a lower form.]

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

**G539**  - (Noun, Feminine) apaté (ap-at'-ay): deceit (deceit, deception, deceitfulness, delusion.) Note: Cognate: G539 apátē – a false impression, made to deceive or cheat – i.e. deceit motivated by guile and treachery (trickery, fraud). See G538 (apataō).

**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).

**Col 3:5**  Mortify**G3499 V-AAM-2P** therefore your members**G3196 N-APN** which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry**G1495 N-NSF**:

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

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

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

**Col 3:6**  For which things' sake the**G3588 T-NSF** wrath**G3709 N-NSF** of God cometh**G2064 V-PNI-3S** on the children of disobedience**G543 N-GSF**:

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

**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).]

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

**G543** - (Noun, Feminine) apeitheia (ap-i'-thi-ah): disobedience (willful unbelief, obstinacy, disobedience.) Note: Cognate: G5429 phrónimos (an adjective, derived from G5424 /phrḗn, "personal perspective regulating outward behavior," and the root of the English term "diaphragm" which controls key body functions from the inside out) – properly, "how we size things up," reflecting our personal ("visceral") opinions, i.e. what we consider "savvy" (smart). This always roots to our personal perspective ("inner outlook") which regulates our definition of being "shrewd," i.e. reflects personal mind-set (insight). See G5426 (phroneō).

**Col 3:7**  In the which ye also walked**G4043 V-AAI-2P** some time**G4218 PRT**, when ye lived **G2198 V-IAI-2P** in them.

**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").

**G4248** - (Adjective) prénés (pray-nace'): headlong (falling headlong, prone.)

**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).

**Col 3:8**  But now**G3570 ADV** ye also put off **G659 V-2AMM-2P** all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth.

**G3570** - (Adverb) nuni (noo-nee'): now (adv. (a) of time: just now, even now; just at hand, immediately, (b) of logical connection: now then, (c) in commands and appeals: at this instant.)

**G659** - (Verb) apotithémi (ap-ot-eeth'-ay-mee): to put off, lay aside (I lay off or aside, renounce, stow away, put.)

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

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

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

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

**Heart**

Then, sometimes the old sin nature is called "heart." It's important to notice this, and you have to decide this by the context. Sometimes the word "heart" refers to the soul as a whole. Sometimes it refers to individual parts of the soul. In this case, there are times, because the old sin nature is in the soul, the word "heart" is actually referring to the sin nature. In Jeremiah 17:9, you have "the heart is desperately wicked." That means the old sin nature, that factor in the soul, is desperately wicked. Matthew 12:34 says, "Out of the heart" (out of the old sin nature). Matthew 15:19 and Mark 7:21-23 use the word "heart," a series of sins described. That's the old sin nature pouring forth. Psalm 58:2-5 says, "In heart you work wickedness... They go astray as soon as they be born (this 'heart' again is the old sin nature.

**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‑ms**: who can know**H3045 V‑Qal‑Imperf‑3ms | 3mse** it?

**H3820** – (Noun) 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

**Mat 12:34**  O generation of vipers, how can**G1410 V-PNI-2P** ye, being evil**G4190 A-NPM**, speak**G2980 V-PAI-3S** good things? for out of **G1537 PREP** the abundance of the heart**G2588 N-GSF** the mouth speaketh.

**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").

**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.

**G2980** - (Verb) laleó (lal-eh'-o): to talk (I talk, chatter in classical Greek, but in NT a more dignified word) I speak, say.)

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

**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.

**Mat 15:19**  For out of the heart**G2588 N-GSF** proceed**G1831 V-PNI-3P** evil thoughts**G1261 N-NPM**, murders, adulteries, fornications, thefts, false witness, blasphemies:

**G2588** - (See Above).

**G1831** - (Verb) exerchomai (ex-er'-khom-ahee): to go or come out of (I go out, come out.)

**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).

**Mar 7:21**  For from within, out of the**G3588 T-GSF** heart **G2588 N-GSF** of men, proceed**G1607 V-PNI-3P** evil thoughts, adulteries, fornications, murders,

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

**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.

**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)

**Mar 7:22**  Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:

**Mar 7:23**  All these evil things**G4190 A-NPN** come**G1607 V-PNI-3S** from within, 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)

**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).

**Psa 58:2**  Yea, in heart**H3820 Prep‑b | N‑ms** ye work **H6466 V‑Qal‑Imperf‑2mp | Pn)** wickedness; ye weigh the violence of your hands in the earth.

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

**H6466** – (Verb) paal (paw-al'): do, make

**The Carnal Mind**

Then, the old sin nature is sometimes called the carnal mind. Romans 8:6-8 says, "For to be carnally minded (controlled by the old sin nature) is death (temporal death it means here), but to be spiritually minded (controlled by the Holy Spirit) is (temporal) life and peace." The carnal mind is control of the old sin nature. Romans 7:14 says, "I am carnal, sold under sin," meaning I am controlled by the old sin nature.

**Rom 8:6**  For to be carnally**G4561 N-GSF** minded**G5427 N-NSN** *is* death**G2288 N-NSM**; but to be spiritually**G4151 N-GSN** minded**G5427 N-NSN** *is* life**G2222 N-NSF** and peace**G1515 N-NSF**.

**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.

**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.

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

**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.

**G1515** - (Noun, Feminine) eiréné (i-ray'-nay): one, peace, quietness, rest (peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual.) Note: G1515 eirḗnē (from eirō, "to join, tie together into a whole") – properly, wholeness, i.e. when all essential parts are joined together; peace (God's gift of wholeness).

**Rom 8:7**  Because**G1360 CONJ** the carnal 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.

**G1360** - (Conjunction) dioti (dee-ot'-ee): on the very account that, because, inasmuch as (on this account, because, for) Note: G1360 dióti (a conjunction, derived from G1223 /diá, "through" and G3754 /hóti, "because") – properly, "because-through," functioning as an emphatic "because" ("on account of that") which effectively Links to the necessary effect (which is often implied rather than stated in the passage).

**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**G1161 CONJ** then they that are in**G1722 PREP** the flesh**G4561 N-DSF** cannot please**G700 V-AAN** God.

**G1161** - (Conjunction) de (deh): but, and, now, (a connective or adversative particle) (a weak adversative particle, generally placed second in its clause; but, on the other hand, and. Note: G1161 dé (a conjunction) – moreover, indeed now . . . , on top of this . . . , next . . .

**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).

**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).

**Rom 7:14**  For we know**G1492 V-RAI-1P** that the law**G3551 N-NSM** is spiritual**G4152 A-NSM**: but I am carnal, sold **G4097 V-RPP-NSM** under (***the*** *(direct article* *G3588 T-ASF) not translated here in the English Bible*) sin **G266 N-ASF**.

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**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.

**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.

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

**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.

**Spirit**

Then there is one more. Sometime the old sin nature is described by the word "spirit," as we have in James 4:5. It says, "The spirit that dwells in us lusts to envy," and we may understand the word "spirit," in this case, as "nature." The nature in us is inclined to envy. You can compare that with Genesis 6:5 which speaks about the spirit of man at a certain point in history. So, these are other words, all of them meaning "old sin nature."

**Jas 4:5**  Do ye think**G1380 V-PAI-2P** that the scripture saith in vain, The spirit that dwelleth**G2730 V-AAI-3S** in**G1722 PREP** us lusteth to envy**G5355 N-ASM**?

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

**G2730** - (Verb) katoikeó (kat-oy-keh'-o): to inhabit, to settle (I dwell in, settle in, am established in (permanently), inhabit.) Note: G2730 katoikéō (from G2596 /katá, "down, according to," intensifying G3611 /oikéō, "dwell, reside") – properly, settle down as a permanent resident, i.e. in a fixed (permanent) dwelling place as one's personal residence; (figuratively) "to be exactly at home." [The force of the prefix (G2596 /katá) suggests "down to the finest, exact details."]

**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).

**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. H5355 /phthónos ("the feeling of ill-will") refers to the jealous envy that negatively "energizes" someone with an embittered mind. H5355 /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).

**Gen 6:5**  And GOD saw that the wickedness**H7451 Art | N‑ms** *of man***H120 Art | N‑ms** *was* great in the earth, and *that* every imagination of the thoughts**H4284 N‑fpc** of his heart**H3820 N‑msc | 3ms** *was* only evil continually.

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

**H120** - (Noun Masculine) adam (aw-dawm'): man, mankind

**H4284** - (Noun Feminine) machashabah or machashebeth (makh-ash-aw-baw'): thought, device

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

**Newness of Life**

Now the thing that all of this leads up to is that you and I have a struggle, a very definite struggle, with the old sin nature. As new creatures in Christ, we are expected to walk in what the Bible calls "newness of life." We are supposed to stay in the inner circle of temporal fellowship, but in the soul of every Christian there's this constant struggle for control between the Holy Spirit and the old sin nature because both of them are in there. If you are a Christian, you have God the Holy Spirit and you have the old sin nature, and each of them is struggling to take charge.

**The Holy Spirit vs. the Old Sin Nature**

Now **the Holy Spirit will not rule jointly with the old nature**. There is no coexistence in the soul between God the Holy Spirit and your old sin nature. God the Holy Spirit will have nothing to do with the old sin nature. I hope we have established that. God has nothing to do with your sins, and nothing to do with your human good. Therefore, there is no way that God the Holy Spirit and the old sin nature will coexistent. Consequently, either one or the other is in charge, and it is up to the will of the believer to decide who's going to be in control. This control is total. The Holy Spirit rules, or the old sin nature rules. Now, when the Holy Spirit controls a believer's soul, he is called "spiritual." When the old sin nature controls, he is called "carnal." So, one or the other is in charge.

**Carnality**

Now, Roman 7 is written from the viewpoint of a Christian who suffers in this carnal status. Romans 7, beginning at verse 11: "For sin, taking occasion by the commandment, deceived me, and by it, slew me." Here the word "sin" is in the singular, so it means the old sin nature. The commandment refers to the moral law, that is, the Ten Commandments of God which reveal sin to us. This is not the ceremonial law. That revealed Jesus Christ. That was in the form of offerings, feasts, priesthood, and the tabernacle. This is not the civil law which revealed the walk which is necessary to protect the Jews during their time of life here on Earth. Verse 12 says, "Wherefore the law is holy, and the commandments holy and just and good." Verse 13: "Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceedingly sinful." The moral law is the code of God which is good, but it expresses that which in man is sinful, that which is not good.

**Rom 7:11**  For sin, taking**G2983 V-2AAP-NSF** occasion by **the** commandment**G1785 N-GSF**, deceived**G1818 V-AAI-3S** me, and by it slew**G615 V-AAI-3S** *me.*

**G2983** - (Verb) lambanó (lam-ban'-o): to take, receive (Usage: (a) I receive, get, (b) I take, lay hold of.) Note: G2983 lambánō (from the primitive root, lab-, meaning "actively lay hold of to take or receive," see NAS dictionary) – properly, to lay hold by aggressively (actively) accepting what is available (offered). 2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**G1785** - (Noun, Feminine) entolé (en-tol-ay'): an injunction, order, command (an ordinance, injunction, command, law.) Note: G1785 entolḗ (a feminine noun derived from G1722 /en, "in," which intensifies G5056 /télos, "reach the end, consummation") – properly, "in the end," focusing on the end-result (objective) of a command. [G1785 /entolḗ (a feminine noun) highlights the nature of a specific order (charge), i.e. its "in-context objective."]

**G1818** - (Verb) exapataó (ex-ap-at-ah'-o): to seduce wholly, deceive (I deceive thoroughly.) Note: G1818 eksapatáō (from G1537ek, "wholly out/from," intensifying G538 /apatáō, "deceive") – properly, thoroughly deceived ("hood-winked"), describing someone taken in, and enslaved by, Satan (sin, darkness). G1818 /eksapatáō ("deceived into illusion") emphasizes the end-impact of deception – i.e. missing true reality because "biting on the bait that brings the hook!" [As an intensified form of G538 (apatáō), G1818 (eksapatáō) means, "thoroughly taken in – biting the bait that hides the hook!"]

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

**Rom 7:12**  Wherefore the law *is* holy**G40 A-NSM**, and **the** commandment**G1785 N-NSF** holy**G40 N-NSF**, and just**G1342 A-NSF**, and good**G18 A-NSF**.

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

**G1785** - (Noun, Feminine) entolé (en-tol-ay'): an injunction, order, command (an ordinance, injunction, command, law.) Note: G1785 entolḗ (a feminine noun derived from G1722 /en, "in," which intensifies G5056 /télos, "reach the end, consummation") – properly, "in the end," focusing on the end-result (objective) of a command. [G1785 /entolḗ (a feminine noun) highlights the nature of a specific order (charge), i.e. its "in-context objective."]

**G1342** - (Adjective) dikaios (dik'-ah-yos): correct, righteous, by implication innocent (just; especially, just in the eyes of God; righteous; the elect (a Jewish idea).) Note: Cognate: G1342 díkaios (an adjective, derived from dikē, "right, judicial approval") – properly, "approved by God" (J. Thayer); righteous; "just in the eyes of God" (Souter). See G1343 ("dikaiosynē). ["Righteous" relates to conformity to God's standard (justice). For more on the root-idea see the cognate noun, G1343 /dikaiosýnē ("righteousness").] G1342 /díkaios ("righteous, just") describes what is in conformity to God's own being (His will, standard of rightness); hence "upright."

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

**Rom 7:13**  Was then that which is good**G18 A-NSN** made**G1096 V-2RAI-3S** death unto me? God forbid. But sin**G266 N-NSF**, that it might appear**G5316 V-2APS-3S** sin**G266 N-NSF**, working**G2716 V-PNP-NSF** death in me by**G1223 PREP** that which is good**G18 A-GSN**; that sin by the commandment might become**G1096 V-2ADS-3S** exceeding**G5236 N-ASF** sinful**G268 A-NSF**.

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

**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).

**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.

**G5316** - (Verb) phainó (fah'-ee-no): to bring to light, to cause to appear ((a) act: I shine, shed light, (b) pass: I shine, become visible, appear, (c) I become clear, appear, seem, show myself as.)

**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).

**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.]

**G5236** - (Noun, Feminine) huperbolé (hoop-er-bol-ay'): a throwing beyond, excess, superiority (excess, surpassing excellence, preeminence; adv: exceedingly.) Note: Cognate: G5236 hyperbolḗ – This very emphatic term means "superlatively, beyond, measure" (Souter). See G5235 (hyperbállō).

**G268** - (Adjective) hamartólos (ham-ar-to-los'): sinful (sinning, sinful, depraved, detestable.) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner. ) Note: Cognate: G268 hamartōlós (a substantival adjective, derived from G264 /hamartánō, "to forfeit by missing the mark") – properly, loss from falling short of what God approves, i.e. what is "wide of the mark"; a blatant sinner.

Verse 14 says, "For we know that the law is spiritual, but I am carnal, sold under sin." Here's a Christian who is in the status of being controlled by the old sin nature. Here's the situation: "For that which I do (the things that come out of the life of the carnal Christian), I understand not." He doesn't know why he does them. Have you ever done something wrong, and said to yourself, "Now, why did I do that?" That's what he's saying. Here you've done something, especially if you're really proud about the fact that there are some things that you just don't do. There are some really dirty kind of sins that just aren't for you. And all of a sudden you find yourself indulging in that sin that you wouldn't have done, and you say, "Now why did I do that?" That's what he's saying. He's saying, "I am carnal. I'm controlled by the old sin nature, and in that status I don't understand why I am doing the things that I do." He says, "For what I would, that I do not." He says the things that I would not do, I do, and the things that I would like to do I don't do. But what I hate, that I do. The things that I want to do that are right, those I don't do. The things that I hate (and loathe), I find myself doing.

**Rom 7:14**  For we know**G1492 V-RAI-1P** that the law**G3551 N-NSM** is spiritual**G4152 A-NSM**: but I am carnal**G4559 A-NSM**, sold**G4097 V-RPP-NSM** under sin**G266 N-ASF**.

**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).

**G4152** - (Adjective) pneumatikos (pnyoo-mat-ik-os'): spiritual (spiritual.) Note: G4152 pneumatikós (an adjective, derived from G4151 /pneúma, "spirit") – spiritual; relating to the realm of spirit, i.e. the invisible sphere in which the Holy Spirit imparts faith, reveals Christ, etc.

**G4559** - (Adjective) sarkikos (sar-kee-kos'): pertaining to the flesh, carnal (fleshly, carnal, earthly.) Note: Cognate: G4559 sarkikós– fleshly (carnal). G4559 (sarkikós) pertains "to behavior which is typical of human nature, but with special focus upon more base physical desires" (L & N, 1, 41.42). See 4561 /sarks ("flesh").

**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.

**Rom 7:15**  For that which I do **G2716 V-PNI-1S** I allow**G1097 V-PAI-1S** not (*oo*): for what I would**G2309 V-PAI-1S**, that do**G4238 V-PAI-1S** I not (*oo*); but what I hate**G3404 V-PAI-1S**, that do**G4160 V-PAI-1S** I.

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

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

**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).]

**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).

**G3404** - (Verb) miseó (mis-eh'-o): to hate (I hate, detest, love less, esteem less)

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

Now, you are kidding yourself, or you're kidding somebody else, if you have not had this experience. This is the strangest thing. This is very frightening to a Christian to find himself in a position where he is actually doing wrong things, and maybe the same wrong thing repeatedly. He goes to God and he says, "Lord, I am fed up with this." He confesses it. He clears the deck, and then finds himself again falling into that same thing. The question is: **Why is that happening**? Something is happening inside of me to cause this. What I would, the desire to honor the Lord, that I do not. What I hate, I keep on doing. Verse 16: "If then I do that which I would not, I consent unto the law that is good." If then (first class condition: since) it is true I do the things that I don't want to do, I approve that the law is good, because what I don't want to do is what the law says I should not do. The law that I recognize is spiritual; that is, it is righteous, it is good, and I don't want to do those things. And yet, those are the things that I am doing--the very things that the law condemns and I agree with.

**Rom 7:16**  if**G1487 COND** then I do**G4160 V-PAI-1S** that which I would**G2309 V-PAI-1S** not (*oo*), I consent**G4852 V-PAI-1S** unto the law that *it is* good**G2570 A-NSM**.

**G1487** - (Conditional Particle Or Conjunction) ei (i): forasmuch as, if, that) (if.) Note: G1487 ei (a conditional conjunction) – if. G1487 /ei (followed by any Verb)) expresses "a condition, thought of as real, or to denote assumptions" (i.e. viewed as factual. for the sake of argument) (BAGD). Accordingly, G1487 (ei) should not be translated "since," but rather always "if" – since the assumption may only be portrayed as valid (true, factual).

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

**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).]

**G4852** - (Verb) sumphémi (soom'-fay-mee): to say together, consent (I assent to, consent, confess, agree with.)

**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).

**Note**: What is the conditional if grammar rule making it a first class condition? *Check Koine Greek Primer*

So, we have a picture here of a very helpless believer. He's in the clutches of the old sin nature because he doesn't understand the technique for release. If no one ever teaches him the technique for release, he will be frustrated. Now, when the old sin nature controls your life, and you have a frustration condition, here's what will happen to you. From our sin nature, we have two trends. One is asceticism, and the other is lasciviousness, which simply means sensuality, and it can be just normal satisfaction of the senses all the way to downright illicit sex. Now, here's what happens: You come in, and you sin. And you move along here on the lascivious scale. You get a guilt complex that you're moving along here in sin, so you fly up here to asceticism. Nobody has told you how to handle the fact of sinning in your life. Therefore, you move over to the other side of your old sin nature. Nothing has changed. You're still inside the old sin nature. So, you go along up here for a while on asceticism, and you're now cranking out your human good. And, after a while, you get tired of that, and you think about the good old times you used to have and you go back down here to lasciviousness. And, you begin living it up for a while again. And, after a while the guilt complex begins to eat away at you, and you fly up to asceticism. And you move along here, pouring out your human good. Then, after a while, you get bored with all this goody good stuff, and you fly right back down here to lasciviousness. Now, you can keep going like this--in and out, in and out--and every time you go back up here to the ascetic side, you think that somehow you've gotten back with God. You've quit fooling around, and now you and the Lord are on good terms again--but you're not.

All you've done is that you have gone back to your asceticism. All you've done is swung over to another side of your old sin nature. This happens to be the picture of the average person. This is the picture of the average unbeliever. This it is the picture of the average Christian. And, most Christians that you know move like this. Now, it is true that, depending on what your temperament is, you'll spend more time up in one or the other. And, most people would prefer spending more time in the good image side of their asceticism rather than where they don't give a care what anybody thinks and what anybody sees. In time, you become very frustrated, and you realize that this is all profitless and empty.

**The Indwelling of the Holy Spirit**

So, what's the solution? **This takes a solution**. Obviously, something has to be done about this. We need a solution for this old sin nature, and this problem of fluctuating back and forth under a condition of condemnation before God. If you're an unbeliever, what you need is faith in Christ as Savior (1 Peter 2:24, Ephesians 2:8-9). "For by grace are you saved through faith, that not of yourselves, it is the gift of God, not of works, lest any man should boast." You need regeneration to give you a living human spirit. Then the Holy Spirit comes and indwells you, and you have the ground for producing divine good. The old sin nature remains, but you have the capacity to deny control to it.

**1Pe 2:24**  Who his own self bare**G399 V-AAI-3S** our sins in his own body on the tree, that we, being dead**G581 V-2ADP-NPM** to sins, should live**G2198 V-AAS-1P** unto righteousness: by whose**G3739 R-GSM** 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).

**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).

**G3739** - (Relative Pronoun) hos, hé, ho (hos): usually rel. who, which, that, also demonstrative this, that (who, which, what, that.)

**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."]

**Eph 2:8**  For by grace are ye saved**G4982 V-RPP-NPM** through**G1223 PREP** *the*(*the* **G3588** *untranslated in the English Bible*) faith**G4102 N-GSF**; and that not of yourselves: *it is* the gift**G1435 N-NSN**of God:

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

**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.]

**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/thelēma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelēma)" 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/thelēma) 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/thelēma) 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/thelēma) 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 rhēma-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).

**G1435** - (Noun, Neuter) dóron (do'-ron): a gift, present, a sacrifice (a gift, present.) Note: Cognate: G1435 dṓron(a neuter noun derived from G1325/didōmi, to give) – gift (focusing on "the free nature of the gift," Zod, Dict). That is, something "uncaused" (not coerced, spontaneous). G1435 (dṓron) occurs 19 times in the NT (sometimes referring to the gift of a ceremonial sacrifice). See G1431 (dōrea)

**Eph 2:9**  Not of works**G2041 N-GPN**, lest any man should boast**G2744 V-ADS-3S**.

**G204**1 - (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).

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

**If you're a Christian, what do you need?** **Here's your situation**: You are already in union with Christ. You have current positional truth. You are **in** Christ. You are also identified with Christ in His death. Everything that He did on the cross, in the eyes of God, you were on the cross too. That's retroactive positional truth. You also have the capacity for experiential positional truth; that is, an experience to deny the old sin nature control and power. Jesus Christ on the cross had no old sin nature. You are in Christ. Therefore, you identified with him. Therefore, you are free of the old sin nature. It is possible for you to reject it. Christ died not only for our sins, but to free us from control of the old sin nature. So, a Christian therefore is commanded to reckon himself dead. Romans 6:11: "Likewise reckon you also yourselves to be dead indeed unto sin but alive unto God through Jesus Christ our Lord." If you do not understand this, you will fall into the trap that many people have of simply gritting their teeth, looking themselves in the mirror, and saying, "You're dead to sin." **No you aren't**. This is what it means to be dead to sin: It means positional truth. Positional truth is your security for your salvation, and your security for control of the old sin nature. When we get to describing how you handle the old sin nature, and you explain this to people, they're going to say to you, "Oh, I can really live it up then. I don't have anything to worry about, if I just have to tell God what I did--confess it. That's easy." Or, they will say, "Oh, no. If I sin, I'm lost again." This means they don't understand positional truth.

**Rom 6:11**  Likewise reckon**G3049 V-PNM-2P** ye also yourselves to be dead**G3498 A-APM** indeed (*the* **G3588** *untranslated in the English Bible*) unto sin**G266 N-DSF**, but alive**G2198 V-PAP-APM**(*the* **G3588** *untranslated in the English Bible*) unto God**G2424 N-DSM** through**G1722 PREP** Jesus Christ our Lord.

**G3049** - (Verb) logizomai (log-id'-zom-ahee): to reckon, to consider (I reckon, count, charge with; reason, decide, conclude; think, suppose.) Note: G3049 logízomai (the root of the English terms "logic, logical") – properly, compute, "take into account"; reckon (come to a "bottom-line"), i.e. reason to a logical conclusion (decision).

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

**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.

G3498

**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).

**G2424** - (Noun, Masculine) Iésous (ee-ay-sooce'): Jesus or Joshua, the name of the Messiah, also three other Isreielites) (Jesus; the Greek form of Joshua; Jesus, son of Eliezer; Jesus, surnamed Justus.) Note: **G2424** Iēsoús – Jesus, the transliteration of the Hebrew term, H3091 /Lṓt ("Yehoshua"/Jehoshua, contracted to "Joshua") which means "Yahweh saves" (or "Yahweh is salvation"). "Jesus Christ" is properly "Jesus the Christ." "Jesus" (G2424 /Iēsoús) is His human name, as the incarnate, eternal Son of God (Mt 1:21,25, see also Lk 1:31) – the Christ, the divine Messiah (the second Person of the holy Trinity). [Christ (His title) means "the Anointed One" (the eternal pre-incarnate, Logos, Jn 1:1-18).

**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).

So, a Christian does not have to serve the old sin nature. **An unbeliever does**. It's your decider--volition positive or negative--that decides what's going to take charge in your life. Being out of temporal fellowship means no reward. Being in temporal fellowship means producing divine good. The filling of the Holy Spirit is the answer. **What solves this problem**--the problem of controlling the old sin nature in my life? **It's the filling of the Holy Spirit**. Galatians 5:16: "This I say then. Walk in the spirit, and you shall not fulfill the lust of the flesh." What we're going to take up next time is how to set filling into motion. The crucial factor is how do I maintain the filling of the Holy Spirit? We will look at the consequences of not practicing this particular technique of the Christian life.

**Gal 5:16**  *This* I say then, Walk**G4043 V-PAM-2P** in the Spirit**G4151 N-DSN**, and ye shall not fulfil**G5055 V-AAS-2P** the lust**G1939 N-ASF** of the flesh.

**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").

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

**G5055** - (Verb) teleó (tel-eh'-o): to bring to an end, complete, fulfill ((a) I end, finish, (b) I fulfill, accomplish, (c) I pay.) Note: Cognate: G5055 teléō (from G5056 /télos, "consummation, completion") – properly, to complete (consummate), i.e. finish (qualitatively) the necessary process – with the results "rolling-over" to the next level (phase) of consummation. See G5056 (telos). [This root (tel-) means "reaching the end (aim)." It is well-illustrated with the old pirate's telescope, unfolding (extending out) one stage at a time to function at full-strength (capacity effectiveness).]

**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).

So, here we are. **God is perfect**. **Man is imperfect**. God has removed the wall. We become Christians. We take an old sin nature into the Christian life with us. Christ has born the sins of all of us. He has set aside our human good. Our old sin nature can produce bad human good. It can produce sins. If we are believers, and we live on the basis of control of the old sin nature, we're committing sins or committing good things. We're fluctuating between the two, and we're under the condemnation of God. If you spend your whole life as a Christian in that condition, you will go to heaven, but you will have no reward.

On the other hand, if you understand how to control the old sin nature so that you are not forever falling out, and staying out of the status of being filled with the Holy Spirit, you will find mountains of reward to your credit in heaven. It is the most important decision you have to make after salvation--the decision of controlling the old sin nature. So next time we will take up that actual control.

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")