**TL07-02 Techniques of the Christian Life - The Technique of Bible Study, No. 2**

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

**Apostates**

The Word of Truth that we look at is in the book of Jude verse 20. Verses 18 and 19 have been describing again for us apostates which is the subject of this whole book. We have found in these verses that apostates are characterized by the fact that they ridicule what is good, and they mock those who do good. They are those who walk according to the pattern of lust that stem from the old sin nature. Apostates are dedicated to indulging the lust patterns of the old sin nature. Apostates are those who cause divisions among believers. They have differences of opinion and they use these differences often, not that they necessarily are right in those opinions, but they will use it as a cause, as a wedge, to drive believers from one another and to create boundary lines for a certain position, and they drum up sympathy for it. That is an apostate act. Also, we learned that apostates are those who lack a living human spirit. Here they are definitely unbeliever apostates and, therefore, are spiritually dead.

Now, beginning with verse 20, Jude begins to wind up the book of Jude. However, in these final verses we again touch upon some magnificent areas of doctrine, so we will pause to look into those. But he is going to now tie up this letter with advice to Christians on the course of the action that they should follow in an age of apostasy.

**Jud 1:18**  How that they told you there should be mockers**G1703 N-NPM** in the last**G2078 A-DSM-S** time**G5550 N-DSM,** who should walk after their own ungodly**G763 N-GPF** lusts**G1939 N-APF**.

**G1703**  - (Noun, Masculine) empaiktés (emp-aheek-tace'): a mocker, by implication a false teacher (a mocker, scoffer.

**G2078** - (Adjective) eschatos (es'-khat-os): last, extreme (last, at the last, finally, till the end.) Note: G2078 ésxatos (from esxaton, "end, last") – properly, last, final (the furthest, extreme-end). G2078/esxatos ("future things"), the root of "eschatology" is "the study of last things." This includes future Bible prophecy, the end-times, and life after death ("the after-life").

**G5550** - (Noun, Masculine) chronos (khron'-os): time (time, a particular time, season.) Note: G5550 xrónos – time (in general), especially viewed in sequence (a "succession of moments"); time in duration in the physical-space world, sovereignly apportioned by God to each person. G5550 /xrónos ("time in sequence, duration") especially expresses time quantitatively – in contrast to G2450 /Ioudaízō ("opportune time") which portrays time qualitatively ("time as opportunity").

**G763** - (Noun, Feminine) asebeia (as-eb'-i-ah): ungodliness, impiety (impiety, irreverence, ungodliness, wickedness.) Note: Cognate: G763 asébeia – properly, a lack of respect, showing itself in bold irreverence – i.e. refusing to give honor where honor is due. See G765 (asebēs).

**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).

**Jud 1:19**  These be they who separate**G592 V-PAP-NPM** themselves, sensual**G5591 A-NPM**, having**G2192 V-PAP-NPM** not the Spirit.

**G592** - (Verb) apodiorizó (ap-od-ee-or-id'-zo): to mark off (I make a logical distinction, make an invidious distinction.)

**G5591** - (Adjective) psuchikos (psoo-khee-kos'): natural, of the soul or mind (animal, natural, sensuous.) Note: G5591 psyxikós (an adjective, derived from G5590 /psyxḗ, "soul, natural identity") – properly, soulish, i.e. what is natural, as it relates to physical (tangible) life alone (i.e. apart from God's inworking of faith). G5591 /psyxikós ("natural") typically describes the natural ("lower") aspect of humanity, i.e. behavior that is "more of earth (carnality) than heaven." G5591 (psyxikós) then sometimes stands in contrast to G4152 /pneumatikós ("spiritual") – the higher, spiritual aspect of humanity that develops through faith (G4102 /pístis).

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

**Jud 1:20**  But ye, beloved, building up**G2026 V-PAP-NPM** yourselves on your most holy faith, praying**G4336 V-PNP-NPM** in**G1722 PREP** the Holy Ghost,

**G2026** - (Verb) epoikodomeó (ep-oy-kod-om-eh'-o): to build upon (I build upon (above) a foundation.) Note: G2026 epoikodoméō (from G1909 /epí, "apt, fitting on," which intensifies G3618 /oikodoméō, "to build up, edify") – properly, appropriately build on, following a plan with pre-designed (pre-defined) specifications.

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray (I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (G4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

**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).

Again, I want to remind you that an age of apostasy does not only have personal implications and effects upon us. It also has national implications. We are increasingly facing the fact that the nation is suffering now the consequences of its apostate condition. It is becoming evident that even unbelievers are appalled at the extent of the pornography, at the extent of the moral degeneration, at the extent of a breakdown in the things that hold the society together and keep it from self-destructing. One of the things that is particularly ominous on the horizon is the thing that is happening to the American economy. You cannot take an economic condition such as we are in and survive for very long. One of the things that we have found historically about apostasy is that when a nation commits itself headlong to an apostate condition, it ends up with a number of the citizens being destroyed. There is population decimation that inevitably goes along with apostasy. The best way to bring about a jungle where the population begins to be decimated is to collapse the economy. So we are not talking about a nice book in the Bible that someday might be helpful for you to know something about. You are closer to experiencing the consequences of apostasy than most of us like to think.

**The Doctrine of the Human Spirit**

Jude is, in a moment, going to lead us into us into his final advice for you and me to cope with the apostate condition--personally, on its results, and nationally, on its results. Before Jude winds up this book, he wants to make one more strong emphasis on where our hope lies in an age of apostasy. That necessitates our pausing, first of all, to review the doctrine of the human spirit:

1. **Soul and Spirit**

The human spirit is distinguished from the soul in the Word of God. In Hebrew 4:12, the Scripture says, For the Word of God is living, and powerful, and sharper than any two-edged sword piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and as a discerner of the thoughts and intents of the heart." Then in 1 Thessalonians 5:23, Paul expresses that hope for all believers when he says, "And the very God of peace sanctify you holy, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus. The Scriptures everywhere make a distinction between the human soul and the human spirit. They are not one in the same thing. Together, they do constitute the immaterial part of man's being.

**Heb 4:12**  For the word of God *is* quick**G2198 V-PAP-NSM**, and powerful**G1756 A-NSM**, and sharper**G5114 A-NSM-C** than any two edged sword, piercing**G1338 V-PNP-NSM** even to the dividing asunder**G3311 N-GSM** of soul and spirit, and of the joints**G719 N-GPM** and marrow**G3452 N-GPM**, and *is* a discerner**G2924 A-NSM** of the thoughts**G1761 N-GPF** and intents**G1771 N-GPF** of the heart.

**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).

**G1756** - (Adjective) energés (en-er-gace'): at work, active (effective, productive of due result, at work.) Note: Cognate: G1756 energḗs (an adjective) – properly, energized, full-of-energy (operative). See G1754 (energeō).

**G5114** - (Adjective) tomos (tom-o'-ter-os): sharp (sharper, keener.)

**G1338** - (Verb) diikneomai (dee-ik-neh'-om-ahee): to go through, penetrate (I pass through (to), come through (to), pierce.)

**G3311** - (Noun, Masculine) merismos (mer-is-mos'): a dividing, distribution ((a) a distributing, a distribution, (b) a parting, dividing, severance, separation.) Note: Cognate: G3311 merismós (from G3307 /merízō) – properly, distribution. See G3307 (merizō).

**G719** - (Noun, Masculine) harmos (har-mos'): a joining, joint (a joint of the body.

**G3452** - (Noun, Masculine) muelos (moo-el-os'): marrow (marrow.)

**G2924** - (Verb) kathiémi (kath-ee'-ay-mee): to let down (I send, let down, lower.)

**G1761** - (Noun, Feminine) enthumésis (en-thoo'-may-sis): deliberation, pondering, pl. thoughts (inward thought, reflection, plur: thoughts.) Note: Cognate: G1761 enthýmēsis – literally, inner-passion, the emotional force driving meditation and reflection (see G1771 /énnoia on their "underlying conception"). G1761 (enthýmēsis) emphasizes the passionate idea (BAGD) lodged within, i.e. the inner affections (emotions) driving the reasoning (thought process, see B. F. Wescott). See G1760 (enthymeomai).

**G1771** - (Noun, Feminine) ennoia (en'-noy-ah): thinking, thoughtfulness, moral understanding (thinking, consideration; a thought, purpose, design, intention.) Note: G1771 énnoia (from G1722 /en, "engaged in," which intensifies G3563 /noús, "mind") – properly, the "engaged mind," i.e. what a person (literally) has "in-mind" (BAGD, "insight"); settled (thought-out) opinions, attitudes.

**1Th 5:3**  For when they shall say**G3004 V-PAS-3P**, Peace and safety; then sudden**G160 A-NSM** destruction**G3639 N-NSM** cometh upon them, as travail**G5604 N-NSF** upon a woman with child; and they shall not escape**G1628 V-2AAS-3P**.

**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").

**G160**  - (Adjective) aiphnidios (aheef-nid'-ee-os): sudden (unexpected, sudden.

**G3639** - (Noun, Masculine) olethros (ol'-eth-ros): destruction, death (ruin, doom, destruction, death.) Note: G3639 ólethros (from ollymi/"destroy") – properly, ruination with its full, destructive results (LS). G3639 /ólethros ("ruination") however does not imply "extinction" (annihilation). Rather it emphasizes the consequent loss that goes with the complete "undoing."

**G5604** - (Noun, Feminine) ódin (o-deen'): a birth pang (the pain of childbirth, acute pain, severe agony, a snare.) Note: G5604 ōdín – properly, the pain of childbirth (travail); (figuratively) the pain necessary to open up (introduce) something new, i.e. to bring in more. [G5604 (ōdín) suggests intense suffering (similar to birth pain) – hence, "to suffer greatly, great pain" (L & N, 1, 24.87) like "a birth-pang, travail-pain; figuratively, extreme suffering" (A-S).]

**G1628** - (Verb) ekpheugó (ek-fyoo'-go): to flee away (I flee out, away, escape; with an acc: I escape something.

1. **Soul Life and Spirit Life**

In the original creation of man, the human spirit was received along with the human soul. This is taught in Genesis 2:7, where the Hebrew declares that God breathed into the nostrils of man the breath of lives, giving him soul life for his contact with other people, man-consciousness contact, and He gave him spirit life for his God-consciousness contact. You might say that God breathed soul life into one nostril while He breathed spirit life into the other nostril. He had formed man's body out of the dust of the ground, and this man leaped into life, a living soul made in the image and likeness of God.

**Gen 2:7**  And the LORD God formed**H3335 Conj‑w | V‑Qal‑ConsecImperf‑3ms**  man *of* the dust of the ground**H127 Art | N‑fs** , and breathed**H5301 Conj‑w | V‑Qal‑ConsecImperf‑3ms** into his nostrils**H639 Prep‑b | N‑mdc | 3ms** the breath**H5397 N‑fsc**  of life**H2416 N‑mp**; and man became**H1961 Conj‑w | V‑Qal‑ConsecImperf‑3ms** a living**H2416 Adj‑fs** soul**H5315 Prep‑l | N‑fs**.

**H3335** - (Verb) yatsar (yaw-tsar'): to form, fashion

**H127** - (Noun Feminine) adamah (ad-aw-maw'): ground, land

**H5301** - (Verb) naphach (naw-fakh'): to breathe, blow

**H639**  - (Noun Masculine) aph (af): a nostril, nose, face, anger

**H5397** - (Noun Feminine) neshamah (nesh-aw-maw'): breath

**H2416** - (Adjective; feminine; noun masculine; noun feminine; noun feminine; noun masculine; Adjective; noun feminine) chay (khah'-ee): alive, living

**H1961** - (Verb) hayah (haw-yaw): to fall out, come to pass, become, be

**H2416** - (Adjective; feminine; noun masculine; noun feminine; noun feminine; noun masculine; Adjective; noun feminine) chay (khah'-ee): alive, living (***Note: Plural in this verse but mistranslated in many translations as singular***)

**H5315** - (Noun Feminine) nephesh (neh'-fesh): a soul, living being, life, self, person, desire, passion, appetite, emotion

1. **Spiritual Death**

Today a person is born physically with a dead human spirit. In Jude 19, we read about an apostate's "not having the spirit." They do not have a human spirit because they are spiritually dead. In 1 Corinthians 2:14, Paul points out that the natural man, that is the unbeliever, who has a dead human spirit is incapable of receiving the things of the Spirit of God. When your human spirit is dead, this verse says that the things of doctrine are "foolishness unto him, neither can he know them," you cannot learn spiritual phenomena because "they are spiritually discerned;" that is, they are discerned by means of the human spirit. For this reason, Jesus told the woman at the well that they that worship God must worship Him in what? In their human spirit and in truth, with doctrine. You cannot worship God except through the learning of the Word of God. The person is born physically alive, but he is born with a dead human spirit.

**1Co 2:14**  But the natural**G5591 A-NSM** man receiveth**G1209 V-PNI-3S** not the things of the Spirit of God: for they are foolishness**G3472 N-NSF** unto him: neither can **G1410 V-2ANA**  he know**G1097 V-2AAN** *them,* because they are spiritually discerned**G350 V-PPI-3S**.

**G5591** - (Adjective) psuchikos (psoo-khee-kos'): natural, of the soul or mind (animal, natural, sensuous.) Note: G5591 psyxikós (an adjective, derived from G5590 /psyxḗ, "soul, natural identity") – properly, soulish, i.e. what is natural, as it relates to physical (tangible) life alone (i.e. apart from God's inworking of faith). G5591 /psyxikós ("natural") typically describes the natural ("lower") aspect of humanity, i.e. behavior that is "more of earth (carnality) than heaven." 5591 (psyxikós) then sometimes stands in contrast to G4152 /pneumatikós ("spiritual") – the higher, spiritual aspect of humanity that develops through faith (G4102 /pístis).

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. G1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with G1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

**G2472** - (Noun, Feminine) mória (mo-ree'-ah): foolishness (folly, absurdity, foolishness.)

**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").

**G109**7 - (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?']

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

1. **Spiritual Birth**

The believer's human spirit has been made alive at the point of salvation. We read in Ephesians 2:1, "And you hath he made alive who were dead in trespasses and sins." How has He made us alive at the point of salvation? Obviously, not physically--we were already alive that way. This refers to coming alive in the human spirit. Ephesians 2:5 says, "Even when we were dead in sins, has made us alive together with Christ. By grace are you saved." The human spirit is made alive at the point of salvation.

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

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

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

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

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

**Eph 2:5**  Even when**G1510 V-PAP-APM** we were dead**G3498 A-APM** in sins, hath quickened us together**G4806 V-AAI-3S** with Christ, (by grace ye are saved**G4982 V-RPP-NPM**;)

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

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**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").]

1. **"Epignosis" Stored in the Human Spirit**

The human spirit is the storage space for doctrine as full knowledge, or what the Greek refers to as "epignosis." There are some sub-points under this one:

* 1. **The Grace System of Perception**

Under the filling of the Holy Spirit, doctrine goes from the Bible to the mind of the soul and thence to the human spirit. This is the grace system of perception. We have this taught in John 14:26, 1 Corinthians 2:9-16, and in 1 John 2:27. A Christian confesses all his known sins. His unknown sins are covered by the confession of known sins. He is now in the spiritual status of being filled with the Spirit and thus a spiritual believer. That constitutes spirituality. Under this condition, God the Holy Spirit can teach him spiritual phenomena. As he listens to the Word of God explained, and as he goes positive to the truth, he receives this Word into his soul, and it is stored, by faith--because he believes, in his human spirit. The human spirit is a huge reservoir that God has prepared to receive His viewpoint.

**Joh 14:26**  But the**G3588 T-NSM** Comforter**G3875 N-NSM**, *which is* the Holy Ghost, whom the Father will send in my name, he shall teach**G1321 V-FAI-3S** you all things**G3956 A-APN**, and bring all things to your remembrance**G5279 V-FAI-3S**, whatsoever I have said**G2036 A-AAI** unto you.

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

**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.

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

**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.]

**G5279** - (Verb) hupomimnéskó (hoop-om-im-nace'-ko): to cause (one) to remember, to remind (I remind; pass: I remember, call to mind.) Note: G5279 hypomimnḗskō (from G5259 /hypó, "under" and G3403 /mimnḗskō, "remember") – properly, to remember because prompted.

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

**1Co 2:9**  But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared**G2090 V-AAI-3S** for them that love him.

**G2090** - (Verb) hetoimazó(het-oy-mad'-zo): to prepare (I make ready, prepare.) Note: Cognate: G2090 hetoimázō – prepare, make (made) ready. See G2092 (hetoimos).

**1Co 2:10**  But God hath revealed**G601 V-AAI-3S***them* unto us by his Spirit: for the Spirit searcheth**G2045 V-PAI-3S** all things, yea, the deep things**G899 N-APN** of God.

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

**G2045** - (Verb) ereunaó (er-yoo-nah'-o): search (I search diligently, examine.

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

**1Co 2:11**  For what man knoweth**G1492 V-RAI-3S** the things of a man, save the spirit of man which is in him? even so the things of God knoweth**G1492 V-RAI-3S**  no man, but the Spirit of God.

**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).

**1Co 2:12**  Now we have received**G2983 V-2AAI-1P**, not the spirit of the world, but the spirit which is of God; that we might know**G1492 V-RAS-1P** the things that are freely given**G5483 V-APP-APN** to us**G2045 V-PAI-3S** of God.

**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). G2983 /lambánō ("accept with initiative") emphasizes the volition (assertiveness) of the receiver.

**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).

**G5483** - (Verb) charizomai (khar-id'-zom-ahee): to show favor, give freely ((a) I show favor to, (b) I pardon, forgive, (c) I show kindness.) Note: Cognate: G5483 xarízomai (from G5485 /xáris, "grace, extending favor") – properly, to extend favor ("grace"), freely give favor to grant forgiveness (pardon). G5483 /xarízomai ("favor that cancels") is used of God giving His grace to pardon. This is freely done and therefore not based on any merit of the one receiving forgiveness. [G5483 (xarízomai) literally means, "to exercise grace, freely show favor," i.e. willingly ("graciously") bestow.]

**G2254** - (PPro-D1P) hémin (hay-meen'): our, for us, we

**1Co 2:13**  Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing**G4793 V-PAP-NPM** spiritual things**G4152 A-DPN** things with spiritual**G4152 A-APN**.

**G4793** - (Verb) sugkrinó (soong-kree'-no): to combine, compare (I join together, combine, compare, interpret, explain.) Note: G4793 sygkrínō (from G4862 /sýn, "identified with" and G2919 /krínō, "to judge") – properly, judge together, i.e. closely compare (discriminate). G4793 /sygkrínō ("judging together") is only used three times in the NT: positively in 1 Cor 2:13, and twice negatively in 2 Cor 10:12. Positively, G4793 /sygkrínō ("closely compare") means grasping truths combinatively as they are "fitly joined" into one entity, i.e. where each is understood in terms of the other (WP, 1 Cor 2:14). [G4793 /sygkrínō ("comparative evaluating") results in "unified understanding" as elements in a comparison are grasped as similar or dissimilar.]

**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.

**1Co 2:14**  But the natural**G5591 A-NSM** man receiveth**G1209 V-PNI-3S** not the things of the Spirit of God: for they are foolishness**G3472 N-NSF** unto him: neither can he know**G1097 V-2AAN** *them,* because they are spiritually discerned**G350 V-PPI-3S**.

**G5591** - (Adjective) psuchikos (psoo-khee-kos'): natural, of the soul or mind (animal, natural, sensuous.) Note: G5591 psyxikós (an adjective, derived from G5590 /psyxḗ, "soul, natural identity") – properly, soulish, i.e. what is natural, as it relates to physical (tangible) life alone (i.e. apart from God's inworking of faith). G5591 /psyxikós ("natural") typically describes the natural ("lower") aspect of humanity, i.e. behavior that is "more of earth (carnality) than heaven." G5591 (psyxikós) then sometimes stands in contrast to G4152 /pneumatikós ("spiritual") – the higher, spiritual aspect of humanity that develops through faith (G4102 /pístis).

**G1209** - (Verb) dechomai (dekh'-om-ahee): to receive (I take, receive, accept, welcome. Note: G1209 déxomai – properly, to receive in a welcoming (receptive) way. 1209 (déxomai) is used of people welcoming God (His offers), like receiving and sharing in His salvation (1 Thes 2:13) and thoughts (Eph 6:17). [The personal element is emphasized with 1209 (déxomai) which accounts for it always being in the Greek middle voice. This stresses the high level of self-involvement (interest) involved with the "welcoming-receiving." G1209 (déxomai) occurs 59 times in the NT.]

**G3472** - (Noun, Feminine) mória (mo-ree'-ah): foolishness (folly, absurdity, foolishness.) Note: Cognate: G3472 mōría (from G3474 /mōrós) – folly; literally, dull (lacking sharpness).

**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?']

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**1Co 2:15**  But he that is spiritual**G4152 A-NSM** judgeth**G350 V-PAI-3S** all things, yet he himself is judged**G350 V-PPI-3S** of no man.

**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.

**G350** - (Verb) anakrinó (an-ak-ree'-no): to examine, investigate (I examine, inquire into, investigate, question. Note: G350 anakrínō (from G303 /aná, "up, completing a process," which intensifies G2919 /krínō, "to select by separating/judging") – properly, to distinguish by vigorously judging "down to up," i.e. closely examining (investigating) through "the process of careful study, evaluation and judgment" (L & N, 1, 27.44); "to examine, investigate, question (so J. B. Lightfoot, Notes, 181f). [The prefix G303 /aná ("up") shows the process involved that takes krinō ("judging/separating") up to its needed conclusion. Accordingly, G350 (anakrínō) is often used in its forensic sense in the ancient world. It can even refer to "examination by torture" (see Field, Notes, 120f, Abbott-Smith).]

**1Co 2:16**  For**G1063 CONJ** who hath known**G1097 V-2AAI-3S** the mind of the Lord, that he may instruct him? But we have the mind**G3563 N-ASM** of Christ.

**G1063** - (Conjunction) gar (gar): for, indeed (a conjunction used to express cause, explanation, inference or continuation) (Note: G1063 gár (a conjunction) – for. While "for" is usually the best translation of G1063 (gár), its sense is shaped by the preceding statement – the "A" statement which precedes the G1063 (gár) statement in the "A-B" unit.

**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?']

**G3563** - (Noun, Masculine) nous (nooce): mind, understanding, reason ( the mind, the reason, the reasoning faculty, intellect. (Note: G3563 noús (a masculine noun) – the God-given capacity of each person to think (reason); the mind; mental capacity to exercise reflective thinking. For the believer, 3563 (noús) is the organ of receiving God's thoughts, through faith.

**1Jn 2:27**  But the anointing**G5545 N-NSN** which ye have received**G2983 V-2AAI-2P** of him abideth**G3306 V-PAI-3S** in you, and ye need not that any man teach**G1321 V-PAI-3S** you: but as the same anointing**G5545 N-NSN** teacheth**G1321 V-PAI-3S** you of all things, and is truth**G227 A-NSN**, and is no**G3756 PRT-N** lie**G5579 N-NSN**, and even as it hath taught**G1321 V-AAI-3S** you, ye shall abide**G3306 V-FAI-2P** in him.

**G5545** - (Noun, Neuter) chrisma (khris'-mah): an anointing, unction (an anointing.) Note: Cognate: 5545 xrísma (from G5548 /xríō, "anoint with oil") – anointing, referring to the teaching ministry of the Holy Spirit, guiding the receptive believer into fullness of God's preferred-will (see G2307 /thélēma). See G5548 (xrio). [This anointing functions through faith (G4102 /pístis), i.e. God inwardly persuading the believer of His preferences (cf. also Hab 2:1-4; 1 Jn 5:4).]

**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.

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

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

**G227** - (Adjective) aléthés (al-ay-thace'): TRUE (unconcealed, true, true in fact, worthy of credit, truthful.) Note: Cognate: G227 alēthḗs (an adjective, derived from 1 /A "not" and G2990 /lanthánō, "unnoticed, concealed") – true, as it accords with fact (reality), i.e. attested because tested – literally, "what can't be hidden." See G225 (alētheia). [G227 /alēthḗs ("what can't be hidden") stresses undeniable reality when something is fully tested, i.e. it will ultimately be shown to be fact (authentic).]

**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.]

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

* 1. **Spiritual Perception**

This is the Holy Spirit teaching the human spirit via the human mind. When you talk about a person being a discerning Christian--spiritual discernment, we are referring to this act where the Holy Spirit can teach a human spirit (Job 32:8, Romans 8:16).

**Job 32:8**  But *there is* a spirit **H7307 N‑cs** in man: and the inspiration**H5397 Conj‑w | N‑fsc** of the Almighty giveth them understanding**H995 V‑Hifil‑Imperf‑3fs | 3mp** .

**H7307** - (Noun Feminine) ruach (roo'-akh): breath, wind, spirit

**H5397** - (Noun Feminine) neshamah (nesh-aw-maw'): breath

**H995** - (Verb) bin (bene): to discern

**Rom 8:16**  The Spirit itself beareth witness with**G4828 V-PAI-3S** our spirit**G4151 N-DSN**, that we are**G1510 V-PAI-1P** the children of God:

**G4828** - (Verb) summartureó (soom-mar-too-reh'-o): to testify or bear witness with (I bear witness together with.)

**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.]

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

* 1. **A Spiritual Maturity Structure**

Doctrine in the human spirit is the basis for the erection of a spiritual maturity structure in the soul (Ephesians 4:20-24). As the result of the building up of the reservoir of Bible doctrine in the human spirit, building up these principles of truth that you now understand, you are able to build within your soul spiritual maturity. You can never become a spiritually mature Christian until you have built up a pool of doctrinal truth. Therefore, we say that the most important thing in your life as a Christian is to feed your soul, or to fill that reservoir. If you do not do that, you will never progress to spiritual maturity.

**Eph 4:20**  But ye have not so learned**G3129 V-2AAI-2P** Christ;

**G3129** - (Verb) manthanó (man-than'-o): to learn (I learn; with adj. or nouns: I learn to be so and so; with acc. of person who is the object of knowledge; aor. sometimes: to ascertain.) Note: G3129 manthánō (akin to G3101 /mathētḗs, "a disciple") – properly, learning key facts; gaining "fact-knowledge as someone learns from experience, often with the implication of reflection – 'come to realize' " (L & N, 1, 27.15)

**Eph 4:21**  If so be**G1489 COND** that ye have heard**G191 V-AAI-2P** him, and have been taught**G1321 V-API-2P** by him, as the truth**G225 N-NSF** is in Jesus:

**G1489** - (Conditional Particle Or Conjunction) eige (i'-gheh): if indeed, seeing that, unless, with negative otherwise (if indeed, seeing that, unless.) Note: G1489 eíge (from G1487 /ei, "if" and G1065 /gé, "really, indeed") – properly, if indeed, really if. G1489 (eíge) emphatically introduces a qualified condition: If at least," "If it be so . . . ".

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

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

**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.]

**Eph 4:22**  That ye put off**G225 N-NSF** concerning**G2596 PREP** the former conversation**G391 N-ASF** the old man, which is corrupt**G5351 V-PPP-ASM** according to the deceitful**G539 N-GSF** lusts;

**G225** - (Verb) apotithémi (ap-ot-eeth'-ay-mee): to put off, lay aside (I lay off or aside, renounce, stow away, put.)

**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").

**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.]

**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).

**Eph 4:23**  And be renewed**G365 V-PPN** in the spirit of your mind**G3563 N-GSM**;

**G365** - (Verb) ananeoó (an-an-neh-o'-o): to renew (I renew; mid: I renew myself, am renewed.) Note: G365 ananeóō (from G303 /aná, "up, completing a process," which intensifies G3501 /néos, "recent, new") – properly, going up to a higher stage (level of sanctification) by God's power; divinely renewed. G365/ananeoō ("make new in relation to time") is only used in Eph 4:23. Here believers are reminded of God's continuous offer to bring new strides in their sanctification through "sanctified reasoning" – raising the meaning up to new levels of spiritual comprehension and reality.

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

**Eph 4:24**  And that ye put on**G1746 V-AMN** the new**G2537 A-ASM** man, which after**G2596 PREP** God is created**G2936 V-APP-ASM** in righteousness**G1343 N-DSF** and true**G225 N-NS** holiness**G3742 N-DSF**.

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

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

**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").

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

**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.

**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.]

**G3742** - (Noun, Feminine) hosiotés (hos-ee-ot'-ace): piety, holiness (holiness, godliness, piety.) Note: Cognate: G3742 hosiótēs (from G3741 /hósios, "what is sanctioned by the Lord") – properly, what God sanctions, i.e. what the Lord defines (ordains) as holy and just. See G3741 (hosios). G3742 /hosiótēs ("holiness") looks to the application of what God defines as sanctioned (i.e. as heaven's will works out on earth). This is holiness "fleshed out," i.e. incarnated by living in faith. [Note the close relationship of faith (G4102 /pístis, "God's inbirthed persuasion") and G3742 (hosiótēs) in Eph 4:5-24.].

* 1. **Spiritual Learning**

The unbeliever has only his human I.Q. to function with, but the Christian, the believer, also has a living human spirit, as well as God the Holy Spirit for the learning and storage of doctrine. This is taught in Ephesians 3:16-20. The Christian has not only human IQ, and spiritual development is not dependent upon human I.Q. The Christian also has a human spirit and God the Holy Spirit to teach him. Ephesians 3:16 says, "That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner man." "Strengthened with might speaks about the working of God the Holy Spirit, as he refers there to the Holy Spirit, strengthening the inner man," that is, the Holy Spirit indwelling the believer's life.

**Eph 3:16**  That he would grant you, according to the riches**G4149 N-ASM** of his glory, to be strengthened**G2901 V-APN** with might**G1411 N-DSF** by his Spirit in the inner**G2080 ADV** man;

**G4149** - (Noun, Masculine; Noun, Neuter) ploutos (ploo'-tos): wealth (riches, wealth, abundance, materially or spiritually.) Note: Cognate: G4149 ploútos (from 4183 /polýs, "much in number, quantity") – properly, abundance, possessions of many kinds; riches.

**G2901** - (Verb) krataioó (krat-ah-yo'-o): to strengthen (I strengthen, confirm; pass: I grow strong, become strong.) Note: Cognate: 2901 krataióō (fromG 2904 /krátos) – to prevail by God's dominating strength, i.e. as His power prevails over opposition (gains mastery). See G2904 (kratos). For the believer, 2901 /krataióō ("attain mastery, the upper-hand") operates by the Lord inworking faith (His persuasion, G4102 /pístis).

**G1411** - (Noun, Feminine) dunamis (doo'-nam-is): (miraculous) power, might, strength ((a) physical power, force, might, ability, efficacy, energy, meaning (b) plur: powerful deeds, deeds showing (physical) power, marvelous works.) Note: G1411 dýnamis (from 1410 /dýnamai, "able, having ability") – properly, "ability to perform" (L-N); for the believer, power to achieve by applying the Lord's inherent abilities. "Power through God's ability" (1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). 1411 (dýnamis) is a very important term, used 120 times in the NT.

**G2080** - (Adverb) esó (es'-o): within (within, inside, with verbs either of rest or of motion; prep: within, to within, inside.

Verse 17 says, "That Christ may dwell in your hearts by faith that you, being rooted and grounded in love." "That Christ," that is, "The Christ, the Son of God." "May dwell" means to be at home in your life here on earth. Christ is at home in your life. "That (the result being) you will be rooted," that is, filled with the Spirit, the source of your life, like a root is the source of the life of the plant. "And grounded," that is, that you have a foundation, you would be established firmly in love; that is, the love which is part of the fruit of the spirit. This can be equated to being filled with the Spirit. You cannot have the fruit of the spirit, or any portion of it, unless you are filled with the Spirit. So we are to be rooted, and our life is to be sustained, by the power drawn from a relationship to God the Holy Spirit where his love is free to function in us and this will ground us and stabilize us in our spiritual lives.

**Eph 3:17**  That Christ may dwell**G2730 V-AAN** in your hearts**G2588 N-DPF** by faith**G4102 N-GSF**; hat ye, being rooted**G4492 V-RPP-NPM** and grounded**G2311 V-RPP-NPM**  in love**G26 N-DSF**,

**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."]

**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.

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

**G4492** - (Verb) rhizoó (hrid-zo'-o): to cause to take root (I cause to take root; met: I plant, fix firmly, establish.

**G2311** - (Verb) themelioó (them-el-ee-o'-o): to lay the foundation of (I found, lay the foundation (lit. and met.).

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

Verse 18: "May be able to comprehend with all the saints what is the breadth and length and depth and height." "Comprehend," that is, doctrine in the human spirit ("epignosis"), what we can grasp of the truth of God, and notice the extent of this comprehension. It is described here in words that picture a cube. That is, it has breadth to it, it has width, it has length, it has height, and it has depth. You come out with a cube structure representing the fullness of our knowledge of doctrine and of our relationship to the mind of God.

**Eph 3:18**  May be able**G1840 V-AAS-2P** to comprehend**G2638 V-2AMN** with all saints what *is* the breadth**G4114 N-NSN**, and length**G3372 N-NSN**, and depth**G899 N-NSN**, and height**G5311 N-NSN**;

**G1840** - (Verb) exischuó (ex-is-khoo'-o): to have strength enough (I have strength for (a difficult task), am perfectly able.) Note: G1840 eksisxýō (from G1537 /ek, "completely out of from" which intensifies G2479 /isxýs, "aggressive strength, filling a need or void") – properly, "strength at work," such as vercoming difficulties in understanding ("getting past knowledge-gaps"). It is only used in Eph 3:18, referring to apprehending (decisively laying hold of) the fuller dimensions of knowing the Lord (His love, calling, presence).Eph 3:17,18: "17 So that Christ may dwell in your hearts through faith (G4102 /pístis); and that you, being rooted and grounded in love, 18may be able (G1840/eksisxýō) to comprehend with all the saints what is the breadth and length and height and depth" (NASU). [(Eph 3:18) may be able (eksisxusēte) – The preposition G1537 (ek) leads "the force of fully or eminently" (WS, 855).]

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

**G4114** - (Noun, Neuter) platos (plat'-os): breadth (breadth.

**G3372** - (Noun, Neuter) mékos (may'-kos): length (length.)

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

**G5311** - (Noun, Neuter) hupsos (hoop'-sos): height (height, heaven; dignity, eminence.

Verse 19 says, "And to know the love of Christ which passes knowledge that you might be filled with all the fullness of God." "To know" is the Greek word "knowing from experience the love of Christ which passes knowledge," which means more than "gnosis" head knowledge. It is on to the full cube knowledge of "epignosis." "And that you might be filled with all the fullness of God" which refers to the spiritual maturity structure of the soul.

**Eph 3:19**  And to know**G1097 V-2AAN** the love**G26 N-ASF** of Christ, which passeth**G5235 V-PAP-ASF** knowledge**G1108 N-GSF**, that ye might be filled**G4137 V-APS-2P** with all the fulness**G4138 N-ASN** of God.

**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?']

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

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

**G1108** - (Noun, Feminine) gnósis (gno'-sis): a knowing, knowledge (knowledge, doctrine, wisdom.) Note: Cognate: G1108 gnṓsis (a feminine noun derived from G1097 /ginṓskō, "experientially know") – functional ("working") knowledge gleaned from first-hand (personal) experience, connecting theory to application; "application-knowledge," gained in (by) a direct relationship. See G1097 (ginōskō). G1108 /gnṓsis ("applied-knowledge") is only as accurate (reliable) as the relationship it derives from. For example, the Gnostics boasted of their "applied knowledge" gained by their personal spiritual experiences – and it was (is) disastrous! ["Gnosticism" is literally, "the cult based on having special, personal knowledge" (G1108 /gnṓsis).]

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

**G4138** - (Noun, Neuter) pléróma (play'-ro-mah): fullness, a filling up ((a) a fill, fullness; full complement; supply, patch, supplement, (b) fullness, filling, fulfillment, completion.) Note: Cognate: G4138 plḗrōma – "sum total, fulness, even (super) abundance" (BAGD). See G4130 (plēthō).

**Eph 3:20**  Now unto him that is able to do exceeding abundantly**G4055 ADV** above all that we ask or think**G3539 V-PAI-1P**, according to the power that worketh**G1754 V-PMP-ASF** in us,

**G4055** - (Adjective) perissoteros (per-is-sot'-er-os): greater, more (greater, more, even more, more abundantly.)

**G3539** - (Verb) noeó (noy-eh'-o): to perceive, think ( I understand, think, consider, conceive, apprehend; aor. possibly: realize.) Note: G3539 noiéō (from 3563 /noús, "mind") – properly, to apply mental effort needed to reach "bottom-line" conclusions. 3539 (noiéō) underlines the moral culpability we all have before God – for every decision (value-judgment) we make. This follows from each of us being created in the divine image – hence, possessing the inherent capacity by the Lord to exercise moral reasoning.

**G1754** - (Verb) energeó (en-erg-eh'-o): to be at work, to work, to do (I work, am operative, am at work, am made to work, accomplish; mid: I work, display activity.) Note: G1754 energéō (from 1722 /en, "engaged in," which intensifies G2041 /érgon, "work") – properly, energize, working in a situation which brings it from one stage (point) to the next, like an electrical current energizing a wire, bringing it to a shining light bulb.

* 1. **Spiritual IQ**

The spiritual IQ of a believer is determined by the amount of Bible doctrine stored in the human spirit. That's what's behind the statement that the unbeliever has only his human IQ to deal with, but that the believer has the capacity of building a spiritual IQ because he has a living human spirit and God the Holy Spirit to teach him.

* 1. **The Gospel Message**

In the communication of the gospel to the unbeliever, the Holy Spirit acts as the human spirit for the perception, the spiritual truth, of salvation (John 16:8-11, 1 Corinthians 2:14-16). Now you say, "I cannot understand spiritual truth unless God the Holy Spirit teaches me. I'm an unbeliever. I have a dead human spirit. The Holy Spirit cannot teach my dead human spirit. There is no truth that can come up from the human spirit. How will I learn the gospel?" Well, at this one point, John 16:8-11 explains to us that God the Holy Spirit comes in and He substitutes for your dead human spirit at that point, and he makes clear to you the spiritual phenomena involved in salvation. This is the doctrine of common grace. It is called the convicting work of the Holy Spirit.

**Joh 16:8**  And when he is come **G2064 V-2AAP-NSM**, he will reprove **G1651 V-FAI-3S** the world of sin**G266 N-GSF**, and of righteousness, **G1343 N-GSF** and of judgment**G2920 N-GSF** :

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

**G1651** - (Verb) elegchó (el-eng'-kho): to expose, convict, reprove ((a) I reprove, rebuke, discipline, (b) I expose, show to be guilty.) Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect). Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect).

**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).

**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.

**G2920** - (Noun, Feminine krisis (kree'-sis): a decision, judgment ( judging, judgment, decision, sentence; generally: divine judgment; accusation. Note: G2920 krísis (a feminine noun derived from 2919 /krínō, "to separate, distinguish, judge") – judgment, emphasizing its qualitative aspect that can apply either to a positive verdict (for righteousness) – or more commonly, a "negative" verdict which condemns the nature of sin that brings it on. See G2919 (krinō).

**Joh 16:9**  Of sin, because they believe**G4100 V-PAI-3P**not on**G1519 PREP** me;

**G4100** - (Verb) pisteuó (pist-yoo'-o): to believe, entrust (I believe, have faith in, trust in; pass: I am entrusted with. Note: G4100 pisteúō (from G4102 /pístis, "faith," derived from G3982 /peíthō, "persuade, be persuaded") – believe (affirm, have confidence); used of persuading oneself (= human believing) and with the sacred significance of being persuaded by the Lord (= faith-believing). Only the context indicates whether G4100 /pisteúō ("believe") is self-serving (without sacred meaning), or the believing that leads to/proceeds from God's inbirthing of faith.

**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.

**Joh 16:10**  Of righteousness**G1343 N-GSF**, because I go**G5217 V-PAI-1S** to my Father, and ye see me no more;

**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.

**G5217** - (Verb) hupagó (hoop-ag'-o): to lead or bring under, to lead on slowly, to depart (I go away, depart, begone, die.) Note:G 5217 hypágō (from 5259 /hypó, "under" and G71 /ágō, "lead away") – properly, to lead away under someone's authority (mission, objective). G5217 /hypágō (literally, "going under") indicates a change of relation which is only defined by the context.

**Joh 16:11**  Of judgment**G2920 N-GSF**, because the prince**G758 N-NSM** of this world is judged**G2919 V-RPI-3S** .

**G2920** - (Noun, Feminine krisis (kree'-sis): a decision, judgment (judging, judgment, decision, sentence; generally: divine judgment; accusation. Note: G2920 krísis (a feminine noun derived from 2919 /krínō, "to separate, distinguish, judge") – judgment, emphasizing its qualitative aspect that can apply either to a positive verdict (for righteousness) – or more commonly, a "negative" verdict which condemns the nature of sin that brings it on. See G2919 (krinō).

**G758** - (Noun, Masculine) archón (ar'-khone): ruler, chief (a ruler, governor, leader, leading man; with the Jews, an official member (a member of the executive) of the assembly of elders.) Note: G758 árxōn (from G757 /árxō, "rule, take precedence") – properly, a preeminent ruler (chief); a commander with authority (influence) over people in a particular jurisdiction.

**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 – properly, to separate (distinguish), i.e. judge; come to a choice (decision, judgment) by making a judgment – either positive (a verdict in favor of) or negative (which rejects or condemns). 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). [G2919 (krínō) is used of "bringing to trial" (the trying of fact) in a court of law. G2919 (krinō) originally meant "separate." So Homer, of Ceres separating the grain from the chaff (Iliad, v, 501). Thence, 'to distinguish, to pick out, to be of opinion, to judge' " (WS, 418).]

1. **Spiritual Refreshment**

Doctrine which is stored in the human spirit becomes the basis of the Christian spiritual refreshment (2 Corinthians 7:13). When we speak about being spiritually refreshed, people often confuse this with some emotional thing that they have drummed up. When you are spiritually refreshed you will have an emotional reaction. It will be a thrill. It will be a blessing. It will be a joy to your being. Spiritual refreshment means the doctrine in your human spirit has built a frame of reference in your mind. So you have divine viewpoint. That's what refreshes you spiritually. It means that doctrine has developed some values and some standards for your conscience. That refreshes you spiritually. It means that doctrine has given you some vocabulary so that you can recall spiritual phenomena. That's what causes spiritual refreshment. It is the human spirit that is the source of this spiritual refreshment.

**2Co 7:13**  Therefore we were comforted**G3870 V-RPI-1P** in your comfort**G3874 N-DSF**: yea, and exceedingly the more joyed**G5463 V-2AOI-1P** we for the joy**G5479 N-DSF** of Titus, because his spirit was refreshed**G373 V-RPI-3S** by you all.

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**G3874** - (Noun, Feminine) paraklésis (par-ak'-lay-sis): a calling to one's aid, encouragement, comfort (a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.) Note: Cognate: G3874 paráklēsis – properly, a call (urging), done by someone "close beside," i.e. a personal exhortation that delivers the "evidence that stands up in God's court." [G3874 (paráklēsis) is cognate with G3875 /paráklētos ("legal advocate") and thus has legal overtones.] G3874 (paráklēsis) is an "intimate call" that someone personally gives to deliver God's verdict, i.e. "the close-call" that reveals how the Lord weighs in the relevant facts (evidence). G3874 /paráklēsis ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of G3874 /paráklēsis ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

**G5463** - (Verb) chairó (khah'-ee-ro): to rejoice, be glad (I rejoice, am glad; also a salutation: Hail.) Note: G5463 xaírō (from the root xar-, "favorably disposed, leaning towards" and cognate with G5485 /xáris, "grace") – properly, to delight in God's grace ("rejoice") – literally, to experience God's grace (favor), be conscious (glad) for His grace. G5463 /xaírō ("glad for grace") has a direct "etymological connection with xaris (grace)" (DNTT, 2, 356). S. Zodhiates (Dict, G1467) likewise comments that G5479 /xará ("joy") and G5485 /xáris ("grace") are cognate with G5463 /xaírō ("to rejoice"), i.e. all share the same root and therefore the same core (fundamental) meaning. [The etymological link between G5463 /xaírō ("rejoice"), G5479 /xará ("joy") and G5485 /xáris ("grace") – i.e. that they are all cognates – is brought out by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds); see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to 5479 (xará) as the noun-form (nomen actionis) and discussing them separately in terms of their distinctive connotations.]

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), G5479 /xará ("joy because of grace") and G5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

**G373** - (Verb) anapauó (an-ap-ow'-o): to give rest, give intermission from labor, by implication refresh (I make to rest, give rest to; mid. and pass: I rest, take my ease.) Note: G373 anapaúō (from G303 /aná, "up, completing a process," which intensifies G3973 /paúō, "pause") – properly, to give (experience) rest after the needed task is completed; to pause (rest) "after precious toil and care" (Vine/Unger, White, NT).

**The New Creature**

The living human spirit is the new creature that Scripture refers to in 2 Corinthians 5:17.

**2Co 5:17**  Therefore if**G1487 CONJ** any man*be* in Christ, *he is* a new**G2537 A-NSF** creature**G2937 N-NSF**: old things are passed away**G3928 V-2AAI-3S**; behold **G2400 V-2AAM-2S**, all things are become**G1096 V-2RAI-3S** new**G2537 A-NPN** .

**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).

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

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

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

**G2400** - (Verb) idou (id-oo'): look, behold (See! Lo! Behold! Look!.) Note: Cognate: G2400 idoú (a demonstrative particle, used chiefly in the LXX for hinnēh; "properly, the imperative, the aorist middle of eidon/horáō, to see," Abbott-Smith, BAGD) – behold, which especially calls attention to what follows from it. See G2396 (ide).

**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).

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

1. **The Work of the Human Spirit**

What does the human spirit do? Well it works upon our souls in certain very dramatic ways. This is why it is essential that: one, we have a living human spirit; and two, that it be filled with doctrine. The human spirit sends doctrine to the Christian's self-awareness to produce occupation with Christ. Our souls, through the mind, inhale Bible doctrine. That's what you're doing right now. You're sitting and the perceptive side of your mind is inhaling doctrine. Then the human spirit enables the soul, because you have stored what you inhaled in the perceptive mind. You have stored this in your human spirit. Your human spirit cycles that back up to the directive side of your mind, and it exhales it as awareness or preoccupation with Christ. I think you're all acquainted with the diagram. The mind has a perceptive side and a directive side. We take in the truth. The human spirit is in the fullness of a cube. The truth is stored here and then cycle backed up. That's what we're talking about. This has effects upon various facets of our soul:

* 1. **The Mind**

First, it affects your mind. It affects the fact that you have self-awareness in your mind, and the self-awareness in your mind causes you to get off of yourself, and to get onto preoccupation with Christ. It is what comes up from the human spirit that enables you to do this.

* 1. **Thoughts**

The human spirit sends doctrine to the mind of the soul to develop divine viewpoint thinking. You inhale the doctrine into your perceptive mind. You store it in the human spirit. Then you exhale it in a godly thought life. These are your thoughts which are now captured for Christ as the result of your human spirit feeding up doctrine. You will never be able to control your thoughts, and you will never be able to keep your thoughts from ranging over all those ugly things that our minds can preoccupy themselves with unless there is information in the way of doctrine coming up from your human spirit to give your thoughts direction according to God's viewpoint.

* 1. **The Will**

You also have a will, and the human spirit sends doctrine to the will of the soul to enable it to obey God. You inhale into the mind. You exhale into the will. If there is no supply of doctrine to your will, you will act in self-will rather than according to the will of God. It isn't going to do you any good to tell your children. "Do what the Lord wants you to do." It'll do you very little good to come to a point in your own life where you have a decision to make. You have a problem to deal with. For you to go to somebody, and for them to say, "Just yield yourself to the Lord. Do what the Lord wants you to do." If you do not have doctrine feeding up to that will, you are not going to know what the Lord wants you to do. He is not going to shout voices from heaven. He's not going to yell down to you, "Hey I love you, when you do things the way I want you to do them." No, you're not going to have any of that. However, God the Holy Spirit is going to feed your will with directions from Him, but not if there's nothing in the human spirit. This is a crucial part of your being.

* 1. **Emotions**

This is a big one: The human spirit is also the means of controlling your emotions, for it feeds doctrine to the emotions of the soul. Because of this, you come to appreciate God, and you come to appreciate people, including your opposite number, and your friends. It prevents your emotions from dominating your soul and telling your mind what to do. If the emotions are not controlled by doctrine cycling up from the human spirit, the person will go into carnality and into satanic control. When the emotions are cut loose from the control of doctrine, they always create havoc in the soul. If you are running around the house raging and screaming and shouting and yelling; if you're carrying on over every little insignificant thing; or, if you're so emotionally unstable you can't do a thing, it is because something has stopped doctrine from flowing to your emotions. Either you don't have it in the human spirit, or there is sin in your life that is unconfessed which has stopped the flow of the Word of God so that your emotions can be controlled. There are more psychotics and more neurotics in the world because of this one thing alone--that the emotions have no stability because the individual has no divine viewpoint for controlling those emotions. I'm telling you that the Word of God works. We are not drawing for you some imaginary picture that somebody has invented of how we can function in life. This is the way God made us, and this is the way we operate. When we get the doctrine, our emotions are a joy to live with. When we don't get the doctrine, it's a great misery, mostly self-induced.

* 1. **The Conscience**

The human spirit sends guidance to the conscience for divine viewpoint values and standards. It frees our mind from the standards of Satan's world. It overrides all of our own background which includes our own prejudices and our own opinions. That's very valuable. A lot of attitudes among Christians are being equated with God's viewpoint, which are simply our personal background, our personal preferences, and our personal prejudices. There are a lot of Christians who think it is terrible to play baseball on Sunday afternoon, or who think it is awful to go swimming on Sunday afternoon. I have often discovered that the people who think it is terrible to play baseball on Sunday afternoon don't like to play baseball on any afternoon. The people who think it is awful to go swimming on Sunday afternoon don't care to go swimming anytime, or for that matter, not even to take a bath. They just don't like water. Yet, they have deep feelings about the spirituality of this matter. That's a subtle little tricky thing. You will never control that unless you have God's viewpoint in the human spirit being passed up to your soul so that you can have a conscience that has values and standards that indeed are God's point of view, and not your own prejudices, opinions, and preferences.

* 1. **The Old Sin Nature**

The human spirit frustrates the old sin nature. Without the flow of Bible doctrine into the soul, the old sin nature will take control. Failure to confess sin will cut off the flow of doctrine through your soul, and it will give the old sin nature an opportunity to distort your soul. You who could be the greatest most attractive person in the world become the ugliest gremlin that ever took breath. Unless you frustrate the old said nature, it will make you ugly. It is the human spirit which is God's instrument for frustrating this and making you the beautiful people he intended you to be as believers. With the old sin nature in control, you will fluctuate back and forth between human good on one side and all of your little sins, big and great, on the other side.

**Jude 20**

So, we're coming to the Book of Jude with this background of summary of the revelation concerning the human spirit. Remember that there is a difference between the soul and spirit, and the spirit plays a very important role. There is no way for your spirit to play its role that God designed for it to play within your soul unless you feed it doctrine. As you take in the Word of God, you are a functioning believer.

**Bible Doctrine**

So, as we begin Jude verse 20, Jude says, "But you beloved, building up yourselves on your most holy faith." Jude has told us that one defense against apostasy is to remember the teachings of the Apostles. That's a way of describing the pre-canon Scriptures. What he is telling us to remember is the content of the Word of God as we have it today--doctrine. Our personal Bible study, in other words, is the vital link in the defense against apostasy which each of us needs. We find that the Bible writers lay a great deal of stress upon obedience to the doctrinal teachings of the Word of God. Jude again commands us to remember this Bible doctrine as delivered by the Apostles. In verse 20, again he says, "Building up yourselves on your most holy faith," and "most holy faith" refers to the whole gamut of Scriptural doctrinal truth.

**Jud 1:20**  But ye, beloved, building up**G2026 V-PAP-NPM** yourselves**G1438 F-2APM** on your most holy faith, praying**G4336 V-PNP-NPM** in the Holy Ghost,

**G2026** - (Verb) epoikodomeó (ep-oy-kod-om-eh'-o): to build upon (I build upon (above) a foundation.) Note: G2026 epoikodoméō (from G1909 /epí, "apt, fitting on," which intensifies G3618 /oikodoméō, "to build up, edify") – properly, appropriately build on, following a plan with pre-designed (pre-defined) specifications.

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

**G4336** - (Verb) proseuchomai (pros-yoo'-khom-ahee): to pray ( I pray, pray for, offer prayer.) Note: G4336 proseúxomai (from G4314 /prós, "towards, exchange" and G2172/euxomai, "to wish, pray") – properly, to exchange wishes; pray – literally, to interact with the Lord by switching human wishes (ideas) for His wishes as He imparts faith ("divine persuasion"). Accordingly, praying (4336/proseuxomai) is closely inter-connected with G4102 /pístis ("faith") in the NT. See: Ac 6:5,6,14:22,23; Eph 6:16-18; Col 1:3,4; 2 Thes 3:1,2; Js 5:13-15; Jude 20.

The early church gathered in services for the explicit purpose of sharing doctrine (Acts 2:24). The pastor-teachers in the Word of God are commanded to be sure that they perform their job of teaching the Word (2 Timothy 4:2-4, 1 Timothy 4:16, 1 Timothy 4:6 and 13, and 1 Timothy 1:6). Christians are warned against failing to respond to doctrine and they are warned against being subject to false doctrine (Ephesians 4:14, Matthew 15:9, Hebrews 13:9). We are not to be subject to the doctrine of demons, to false doctrines. Christians are told to exercise positive volition to the commandments of God in order to experience His blessing (John 15:10, John 14:21-24). You may pursue those verses at your leisure, but as you read through the Scriptures you will become aware that there is a monumental emphasis upon knowing and obeying Bible doctrine. This is not just an incidental exhortation. It is a major thrust, and it is constantly presented as the number one thing with which we are to preoccupy ourselves.

**Act 2:24**  Whom God hath raised up**G450 V-AAI-3S**, having loosed**G3089 V-AAP-NSM** the pains**G5604 N-APF** of death**G2288 N-GSM**: because it was not possible **G1415 A-NSN** that he should be holden**G2902 V-PPN** of it.

**G450** - (Verb) anistémi (an-is'-tay-mee: to raise up, to rise (I raise up, set up; I rise from among (the) dead; I arise, appear.)

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

**G5604** - (Noun, Feminine) ódin (o-deen'): a birth pang (the pain of childbirth, acute pain, severe agony, a snare.) Note: G5604 ōdín – properly, the pain of childbirth (travail); (figuratively) the pain necessary to open up (introduce) something new, i.e. to bring in more. [G5604 (ōdín) suggests intense suffering (similar to birth pain) – hence, "to suffer greatly, great pain" (L & N, 1, 24.87) like "a birth-pang, travail-pain; figuratively, extreme suffering" (A-S).]

**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.

**G1415** - (Adjective) dunatos (doo-nat-os'): strong, mighty, powerful ((a) of persons: powerful, able, (b) of things: possible. "Preeminent ability or power in something" ) Note: Cognate: G1415 dynatós (an adjective) – properly, able, describing what is made possible because of the power (ability) exerted by the subject; "preeminent ability or power in something" (WS, 1055). See G1411 (dynamis).

**G2902** - (Verb) krateó (krat-eh'-o): to be strong, rule (I am strong, mighty, hence: I rule, am master, prevail; I obtain, take hold of; I hold, hold fast.) Note: Cognate: G2902 kratéō – to place under one's grasp (seize hold of, put under control). See G2904 (kratos).

**2Ti 4:2**  Preach the word; be instant in season**G2122 ADV**, out of season**G171 ADV**; reprove**G1651 V-AAM-2S**, rebuke**G2008 V-AAM-2S**, exhort**G3870 V-AAM-2S** with all longsuffering**G3115 N-DSF** and doctrine**G1322 N-DSF**.

**G2122** - (Adverb) eukairós (yoo-kah'-ee-roce): in season (opportunely, in season, conveniently.)

**G171** - (Adverb) akairós (ak-ah'-ee-roce): out of season (unseasonably, out of due season, inopportunely.

**G1651** - (Verb) elegchó (el-eng'-kho): to expose, convict, reprove ((a) I reprove, rebuke, discipline, (b) I expose, show to be guilty.) Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect). Note: G1651 elégxō – properly, to convince with solid, compelling evidence, especially to expose (prove wrong, connect).

**G2008** - (Verb) epitimaó (ep-ee-tee-mah'-o): to honor, to mete out due measure, to censure ((a) I rebuke, chide, admonish, (b) I warn.) Note: G2008 epitimáō (from G1909 /epí, "suitably on," which intensifies G5091 /timáō, "esteem, place value") – properly, assign value as is fitting the situation, building in (Gk epi) the situation to correct (re-direct). G2008 /epitimáō ("to warn by instructing") can mean "rebuke" but its fundamental sense is "warning to prevent something from going wrong" (see CBL, BAGD). [G2008 /epitimáō (literally, "place due weight/honor upon") does not always mean "rebuke" per se.]

**G3870** - (Verb) parakaleó (par-ak-al-eh'-o): to call to or for, to exhort, to encourage ((a) I send for, summon, invite, (b) I beseech, entreat, beg, (c) I exhort, admonish, (d) I comfort, encourage, console.) Note: G3870 parakaléō (from G3844 /pará, "from close-beside" and G2564 /kaléō, "to call") – properly, "make a call" from being "close-up and personal." G3870 /parakaléō ("personally make a call") refers to believers offering up evidence that stands up in God's court. [G3870 (parakaléō), the root of G3875 /paráklētos ("legal advocate"), likewise has legal overtones.]

**G3115** - (Noun, Feminine) makrothumia (mak-roth-oo-mee'-ah): patience, long-suffering (patience, forbearance, longsuffering.) Note: G3115 makrothymía (from G3117 /makrós, "long" and G2372 /thymós, "passion, anger") – properly, long-passion, i.e. waiting sufficient time before expressing anger. This avoids the premature use of force (retribution) that rises out of improper anger (a personal reaction). G3115 /makrothymía ("divinely-regulated patience") is used of God Himself (see 1 Pet 3:20; 2 Pet 3:15). Indeed, only the Lord produces G3115 /makrothymía ("true patience, longsuffering") in us and hence is a fruit of the Spirit (Gal 5:22). "G3115 (makrothymía) embraces steadfastness and staying-power. If in English we had an adjective 'long-tempered' as a counterpart to 'short-tempered,' then makrothymia could be called the quality of being 'long-tempered'. . . . which is a quality of God (LXX, Ex 34:6)" (F. F. Bruce, Commentary on Galatians, 253).

**G1322** - (Noun, Feminine) didaché (did-akh-ay'): doctrine, teaching (teaching, doctrine, what is taught.) Note: Cognate: G1322 didax (from G1321 /didáskō, "to teach") – established teaching, especially a "summarized" body of respected teaching (viewed as reliable, time-honored). [The NT uses two feminine nouns (G1319 /didaskalía, G1322 /didaxḗ) from the same root. For more on this see G1319 /didaskalía ("applied-teaching, systematic theology").]

**2Ti 4:3**  For the time**G2540 N-NSM** will come when they will not endure**G430 V-FDI-3P** sound**G5198 V-PAP-GSF** doctrine**G1319 N-GSF** ; but**G235 CONJ** after their own lusts shall they heap**G2002 V-FAI-3P** to themselves teachers**G1322 N-DSF**, having itching**G2833 V-PPP-NPM** ears**G189 N-ASF**;  **G2540** - (Noun, Masculine) kairos (kahee-ros'): time, season (fitting season, season, opportunity, occasion, time.) Note: G2540 kairós – time as opportunity. 2G540 /kairós ("opportune time") is derived from kara ("head") referring to things "coming to a head" to take full-advantage of. G2540 (kairós) is "the suitable time, the right moment (e.g. Soph., El. 1292), a favorable moment" (DNTT, 3, 833).

**G430** - (Verb) anechó (an-ekh'-om-ahee): to hold up, bear with (I endure, bear with, have patience with, suffer, admit, persist.) Note: G430 anéxomai (from G303 /aná, "up/completing a process" and G2192/exō, "to have") – properly, "still bearing up," even after going through the needed sequence (course of action); to forbear; for the believer, "staying up" means living out the faith God works in.

**G5198** - (Verb) hugiainó (hoog-ee-ah'-ee-no): to be sound, healthy (I am well, am in good health; I am right, reasonable, sound, pure, uncorrupted.) Note: G5198 hygiaínō (the root of the English term, "hygiene") – properly, in good working order – hence, "healthy," in sound condition (in-balance). G5198 /hygiaínō ("healthy, working well") means to be free from debilitation (incapacity, handicap) – hence, functioning holistically with all parts working together ("sound"). [G5198 (hygiaínō) is opposite to having a debilitating sickness. Thus it became the ideal way to open and close personal letters in ancient times – i.e. wishing someone total health (MM).]

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

**G235** - (Conjunction) alla (al-lah'): otherwise, on the other hand, but ( but, except, however.) Note: G235 allá (typically a strong adversative conjunction) – but (but instead), nevertheless, on the contrary. G235 (allá), the neuter plural of G243 /állos ("other"), literally means "otherwise" or "on the other hand" (Abbott-Smith).

**G2002** - (Verb) episóreuó (ep-ee-so-ryoo'-o): to heap together (I heap up, obtain a multitude of.

**G1322** - (Noun, Feminine) didaché (did-akh-ay'): doctrine, teaching (teaching, doctrine, what is taught.) Note: Cognate: G1322 didax (from G1321 /didáskō, "to teach") – established teaching, especially a "summarized" body of respected teaching (viewed as reliable, time-honored). [The NT uses two feminine nouns (G1319 /didaskalía, G1322 /didaxḗ) from the same root. For more on this see G1319 /didaskalía ("applied-teaching, systematic theology").]

**G2833** - (Verb) knéthó (knay'-tho): to scratch, itch (I rub, tickle, scratch; pass: I itch.

**G189** - (Noun, Feminine) akoé (ak-o-ay'): hearing, the sense of hearing (hearing, faculty of hearing, ear; report, rumor.) Note: G189 akoḗ – properly, hearing; used of inner (spiritual) hearing that goes with receiving faith from God (Ro 10:17), i.e. spiritual hearing (discerning God's voice; see also Gal 3:2,5, Gk text) **2Ti 4:4**  And they shall turn away**G654 V-FAI-3P** *their* ears from the truth**G225 N-GSF**, and shall be turned **G1624 V-2FPI-3P** unto fables**G3454 N-APM**.

**G654** - (Verb) apostrephó (ap-os-tref'-o): to turn away, turn back (I turn away, pervert, remove; I restore, replace; mid: I desert, reject.) Note: G654 apostréphō (from G575 /apó, "away from," which intensifies G4762 /stréphō, "to turn") – properly, turn away from, i.e. depart (separate) from the previous point. G654 (apostréphō) emphasizes the personal element involved with turning away or rejecting (L & N, 1, 68.44).

**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.]

**G1624** - (Verb) ektrepó (ek-trep'-o): to turn away (lit: I turn out from); mid. and pass: I turn aside (from the right road), wander, forsake, and with an object: I remove from myself, shun, avoid.)

**G3454** - (Noun, Masculine) muthos (moo'-thos): a speech, story, a fable (an idle tale, fable, fanciful story.) Note: 3454 mýthos – a myth; a false account, yet posing to be the truth; a fabrication (fable) which subverts (replaces) what is actually true.

**1Ti 1:16**  Howbeit for this cause I obtained mercy**G1653 V-API-1S**, that in me first Jesus Christ might shew forth**G1731 V-AMS-3S** all longsuffering, for a pattern**G5296 N-ASF** to them which should hereafter**G3195 V-PAP-GPM** believe **G4100 V-PAN** on **G1909 PREP** him to life**G2222 N-ASF** everlasting**G166 A-ASF** .

**G1653** - (Verb) eleeó (el-eh-eh'-o): to have pity or mercy on, to show mercy (I pity, have mercy on.) Note: Cognate: G1653 eleéō – to show mercy as God defines it, i.e. as it accords with His truth (covenant) which expresses "God's covenant-loyalty-mercy" (i.e. acting only on His terms). See G1656 **G1731** - (Verb) endeiknumi (en-dike'-noo-mee): to indicate (by word or act), to prove (I show forth, prove.) Note: G1731 endeíknymi (from G1722 /en "in," which intensifies G1166 /deiknýō, "show") – properly, to make fully evident, showing conspicuous proof which demonstrates something as undeniable. The prefix G1722 (en) adds the dimension of "abiding condition" making the "showing forth" on "open display" for all to see, i.e. obvious so "no one could miss it." G1731 /endeíknymi ("undeniably display") always occurs in the Greek middle voice which underlines the high level of personal interest shown by the one making something very evident. [Such displaying then is always done with high personal involvement and sense of advantage.]

**G5296** - (Noun, Feminine) hupotupósis (hoop-ot-oop'-o-sis): an outline, sketch, an example (a pattern, example; a form, sample.

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

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

**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.

**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.

**G166** - (Adjective) aiónios (ahee-o'-nee-os): agelong, eternal (age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.) Note: Cognate: G166 aiṓnios (an adjective, derived from G165 /aiṓn ("an age, having a particular character and quality") – properly, "age-like" ("like-an-age"), i.e. an "age-characteristic" (the quality describing a particular age); (figuratively) the unique quality (reality) of God's life at work in the believer, i.e. as the Lord manifests His self-existent life (as it is in His sinless abode of heaven). "Eternal (G166 /aiṓnios) life operates simultaneously outside of time, inside of time, and beyond time – i.e. what gives time its everlasting meaning for the believer through faith, yet is also time-independent. See G165 (aiōn). G[166 (aiṓnios) does not focus on the future per se, but rather on the quality of the age (G165 /aiṓn) it relates to. Thus believers live in "eternal (166 /aiṓnios) life" right now, experiencing this quality of God's life now as a present possession. (Note the Gk present tense of having eternal life in Jn 3:36, 5:24, 6:47; cf. Ro 6:23.)]

**1Ti 4:6**  If thou put the brethren in remembrance**G5294 V-PMP-NSM** of these things, thou shalt be *a* good**G2570 A-NSM** minister**G1249 N-NSM** of Jesus Christ, nourished up**G1789 V-PPP-NSM** in the words**G3056 N-DPM** of faith**G4102 N-GSF** and of good**G2570 A-GSF** doctrine**G1319 N-GSF**, whereunto thou hast attained**G3877 V-RAI-2S** .

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| **G5294** - (Verb) hupotithémi (hoop-ot-ith'-ay-mee): to place under, lay down, mid. to suggest (I put under, lay down, suggest to, put in mind.) Note: G5294 hypotíthēmi (from G5259 /hypó, "under" and G5087 /títhēmi, "place, set") – properly, place under, like sketching over an underlying pattern to make an outline ("paradigm"); (figuratively) leaving a positive pattern (model) for others to follow in the life of faith (LS).  |
| **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). |
| **G1249** - (Noun, Feminine; Noun, Masculine) diakonos (dee-ak'-on-os): a servant, minister (a waiter, servant; then of any one who performs any service, an administrator.) Note: G1249 diákonos (from G1223 /diá, "thoroughly" and konis, "dust") – properly, "thoroughly raise up dust by moving in a hurry, nd so to minister" (WP, 1, 162); ministry (sacred service). G1249 /diákonos ("ministry") in the NT usually refers to the Lord inspiring His servants to carry out His plan for His people – i.e. as His "minister" (like a deacon serving Him in a local church). [A. T. Robertson, "G1249 (diákonos) properly means 'to kick up dust,' as one running an errand." G1249 (diákonos) is the root of the English terms, "diaconate, deacon." This root (diakon-) is "probably connected with the verb diōkō, 'to hasten after, pursue' (perhaps originally said of a runner)" (Vine, Unger, White, NT, 147).] |
| **G1789** - (Verb) entrephó (en-tref'-o): to train up (I nourish (sustain) on, am educated in.) Note: G1789 entréphō (from G1722 /en "in," which intensifies G5142 /tréphō, "nourish") – properly, in the state (condition) of being nourished, i.e. trained by "continuous instruction in the area of skill and practical knowledge" (L & N, 1, 414, fn 45). This happens by receiving God's inworkings (gift) of faith which has lasting effects (note the prefix en, "in the state/condition of"). G1789 (entréphō) is only used in 1 Tim 4:6. See also G4102 /pístis ("the Lord's inbirthed persuasion"). |
| **G3056** - (Noun, Masculine) logos (log'-os): a word (as embodying an idea), a statement, a speech (a word, speech, divine utterance, analogy.) Note: G3056 lógos (from G3004 /légō, "speaking to a conclusion") – a word, being the expression of a thought; a saying. G3056 /lógos ("word") is preeminently used of Christ (Jn 1:1), expressing the thoughts of the Father through the Spirit. [G3056 (lógos) is a common term (used 330 times in the NT) with regards to a person sharing a message (discourse, "communication-speech"). G3056 (lógos) is a broad term meaning "reasoning expressed by words."] |
| **G4102** - (See Above) |
| **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). |
| **G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō) |
| **G3877** - (Verb) parakoloutheó (par-ak-ol-oo-theh'-o): to follow closely, to investigate (I accompany, follow closely, characterize, both lit. and met.; I investigate.) Note: G3877 parakolouthéō (from G3844 /pará, "from close-beside" and G190 /akolouthéō, "follow") – properly, follow closely, especially through a detailed comparing; follow after closely to resemble (illustrate, play out) what leads. |

**1Ti 4:13**  Till I come**G2064 V-PNI-1S**, give attendance**G4337 V-PAM-2S** to reading**G320 N-DSF**, to exhortation**G3874 N-DSF,** to doctrine**G1319 N-DSF**.

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

**G4337** - (Verb) prosechó (pros-ekh'-o): to hold to, turn to, attend to ((a) I attend to, pay attention to, (b) I beware, am cautious, (c) I join, devote myself to.) Note: G4337 proséxō (from G4314 /prós, "towards" and G2192 /éxō, "have") – properly, have towards, i.e. to give full attention; to set a course and keep to it.

**G320** - (Noun, Feminine) anagnósis (an-ag'-no-sis): recognition, reading (recognition, reading; public reading (of the law and prophets in synagogue or church).) Note: Cognate: G320 anágnōsis – reading. See G314 (anaginōskō).

**G3874** - (Noun, Feminine) paraklésis (par-ak'-lay-sis): a calling to one's aid, encouragement, comfort (a calling for, summons, hence: (a) exhortation, (b) entreaty, (c) encouragement, joy, gladness, (d) consolation, comfort.) Note: Cognate: G3874 paráklēsis – properly, a call (urging), done by someone "close beside," i.e. a personal exhortation that delivers the "evidence that stands up in God's court." [G3874 (paráklēsis) is cognate with G3875 /paráklētos ("legal advocate") and thus has legal overtones.] G3874 (paráklēsis) is an "intimate call" that someone personally gives to deliver God's verdict, i.e. "the close-call" that reveals how the Lord weighs in the relevant facts (evidence). G3874 /paráklēsis ("holy urging") is used of the Lord directly motivating and inspiring believers to carry out His plan, delivering His particular message to someone else. The core-meaning of G3874 /paráklēsis ("personal urging") is shaped by the individual context, so it can refer to: exhortation, warning, encouragement (comfort), etc.

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

**1Ti 1:6**  From which some having swerved**G795 V-AAP-NPM** have turned aside**G1624 V-2API-3P**unto vain jangling**G3150 N-ASF**;

**G795** - (Verb) astocheó (as-tokh-eh'-o): to miss the mark (I miss the mark, miss my aim, make a false aim, fail.) Note: G795 astoxéō (from 1 /A "not" and stoxos, "a target") – properly, off-target (without aim); figuratively, out of line; out of step (cadence) with God. G795 /astoxéō ("swerve out of line") refers to missing God's preferred-will (G2307 /thélēma), i.e. deviating from "God's target (line)" by walking "off line." G795 (astoxéō) emphasizes the divine disapproval that goes with walking "off (God's) line."

**G1624** - (Verb) ektrepó (ek-trep'-o): to turn away (lit: I turn out from); mid. and pass: I turn aside (from the right road), wander, forsake, and with an object: I remove from myself, shun, avoid.)

**G3150** - (Noun, Feminine) mataiologia (mat-ah-yol-og-ee'-ah): idle or foolish talk (vain speaking, foolish talking.

**Eph 4:14**  That we *henceforth* be no more children, tossed to and fro**G2831 V-PNP-NPM**, and carried about**G4064 V-PPP-NPM** with every wind of doctrine**G1319 N-GSF**, by the sleigh**tG2940 N-DSF** of men, *and* cunning craftiness**G3834 N-DSF**, whereby they lie in wait to deceive**G4106 N-GSF**;

**G2831** - (Verb) kludónizomai (kloo-do-nid'-zom-ahee): to be tossed by waves (I am tossed by waves, met: I am tossed to and fro.)

**G4064** - (Verb) peripheró (per-ee-fer'-o): to carry about (I carry around; pass: I am driven to and fro.

**G1319** - (Noun, Feminine) didaskalia (did-as-kal-ee'-ah): the function or the information (instruction, teaching.) Note: Cognate: G1319 didaskalía (a feminine noun derived from G1321 /didáskō, "teach") – properly applied-teaching; Christian doctrine (teaching) as it especially extends to its necessary lifestyle (applications). See G1321 (didaskō)

**G2940** - (Noun, Feminine) kubeia (koo-bi'-ah): dice playing ((lit: playing with dice, gaming, hence) trickery, sleight.) Note: G2940 kybeía (from kybos, "a cube" or "die") – properly, dice-playing (WS, 859); hence, "gaming, trickery, sleight" (Souter). G2940 (kybeia ), associated with a "sleight of the hand," implies the use of trickery and cheating (used only in Eph 4:14). [G2940 /kybeía is the root of the English term, "cube."]

**G3834** - (Noun, Feminine) panourgia (pan-oorg-ee'-ah): cleverness, craftiness (shrewdness, skill; hence: cunning, craftiness.) Note: G3834 panourgía (from G3956 /pás, "every" and G2041 /érgon, "deed") – properly, every (evil) work; (figuratively) crafty behavior; unscrupulous cunning that stops at nothing to achieve a selfish goal. "The man who practices panourgia (-pan + ergon) is ready to do anything, up to every trick" (P. Hughs, The Second Epistle to the Corinthians, 123).

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

**Mat 15:9**  But in vain**G3155 ADV** they do worship**G4576 V-PNI-3P** me, teaching *for* doctrines the commandments**G1778 N-APN** of men.

**G3155** - (Adverb) matén (mat'-ane): in vain, to no purpose (in vain, in an unreal way, to no purpose.) Note: Cognate: G3155 mátēn (an adverb) – properly, "aimlessly"; pointless, without ground or any real purpose (fruitfulness). See G3152 (mataios).

**G4576** - (Verb) sebó (seb'-om-ahee): to worship (I reverence, worship, adore.) Note: G4576 sébomai – properly, personally esteem; to hold something (someone) in high respect; showing the reverence or awe (veneration) of someone who is devout. [G4576 (sébomai) always occurs in the Greek middle voice in the NT, accounting for the deep, personal sense of veneration involved.]

**G1778** - (Noun, Neuter) entalma (en'-tal-mah): an injunction, religious precept (an injunction, ordinance, precept.) Note: Cognate: G1778 éntalma (a neuter noun) – a command, focusing on the result of following the directive to its end (consummation), like the negative effects of following an ill-advised egulation. See G1785 (entolē)

**Heb 13:9**  Be not carried about with divers**G4164 A-DPF** and strange**G3581 A-DPF** doctrines. For *it is* a good thing**G2570 A-NSN** that the heart be established**G950 V-PPN** with grace; not with meats**G1033 N-DPN**, which have not profited**G5623 V-API-3P** them that have been occupied therein**G4043 V-AAP-NPM**.

**G4164** - (Adjective) poikilos (poy-kee'-los): many colored (various, of different colors, diverse, various.) Note: G4164 poikílos – properly, of various kinds, diversified ("manifold").[This is the same meaning G4164 (poikílos) has in Pindar, Josephus, Philo, etc. cf. BAGD.]

**G3581** - (Adjective) xenos (xen'-os): foreign, a foreigner, guest (alien, new, novel; noun: a guest, stranger, foreigner.

**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).

**G950** - (Verb) bebaioó (beb-ah-yo'-o): to confirm, secure (I confirm, ratify, secure, establish; pass: I guarantee.

**G1033** - (Noun, Neuter) bróma (bro'-mah): food ( food of any kind.)

**G5623** - (Verb) ópheleó (o-fel-eh'-o): to help, benefit, do good (help, benefit, do good, am useful (to), profit.)

**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").

eleos).

**Joh 15:10**  If**G1437 COND** ye keep**G5083 V-AAS-2P** my commandments**G1785 N-APF**, ye shall abide**G3306 V-FAI-2P** in my love; even as I have kept my Father's commandments**G1785 N-APF**, and abide**G3306 V-PAI-1S** in his love.

**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.

**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."]

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

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**Joh 14:21**  He that hath**G2192 V-PAP-NSM** my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest**G1718 V-FAI-1S** myself to him.

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

**G1718** - (Verb) emphanizó (em-fan-id'-zo): to exhibit, appear (in person), to declare (I make visible (manifest); hence: I report (inform) against; pass: I appear before.

**Joh 14:22**  Judas saith unto him, not Iscariot, Lord, how is it that thou wilt**G3195 V-PAI-2S** manifest thyself unto us, and not unto the world?

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

**Joh 14:23**  Jesus answered and said unto him, If**G1437 COND** a man love me, he will keep**G5083 V-FAI-3S** my words: and my Father will love him, and we will come**G2064 V-FDI-1P** unto him, and make**G4160 V-FAI-1P** our abode with him.

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

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

**Joh 14:24**  He that loveth me not keepeth not my sayings: and the word which ye hear**G191 V-PAI-2P** is not mine, but the Father's which sent**G3992 V-AAP-GSM** me.

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

**G3992** - (Verb) pempó (pem'-po): to send (I send, transmit, permit to go, put forth.)

Why such an emphasis? Because it affects the life of the soul which determines our inner motivation and then our outward conduct. It is what is in that human spirit that makes all the difference. And if it is empty, then we are one kind of person. If it is filled with God's doctrine, truth, teachings, and viewpoint, then we are God's kind of person. That's why the emphasis on learning the Word. The proper functioning of your whole spirit, soul, and body is dependent on the positive response of sound doctrine. Notice I said that "the proper functioning of your spirit, soul, and body." A lot of people would feel a whole lot better physically if they took their spiritual vitamins. You ought to have enough good sense to take your vitamins for your physical body. If you don't, then you'll notice it as you go along in the years, and you'll get decrepit, and we'll start having to move in softer chairs and armchairs to be able to take care of you. Now you can avoid all that by doing two little things. You can start taking vitamins, and you can start taking exercise. You can also get some sleep. All of that will help keep you around considerably longer and in a whole lot better shape. That will make you more pleasant to yourself and to others. The Bible says that exercise is good but godliness is more important. It is equally important, if not more so, to take your spiritual vitamins in order to sustain and to feed that human spirit. That is the Word of God. Thus the emphasis upon that part of our being.

However, what happens in our human spirit affects how you feel physically. When you are in a good spiritual condition with the Lord, it has a good effect upon your physical well-being. And when you are spiritually out of sorts, it finds expression in your physical body and structure too.

**Christians and Apostates**

Jude says in verse 20, "But you." This is to contrast with the apostates that he has just been describing again verses 18 and 19, and these characteristics that we looked at. In the Greek Bible, this word "you" is at the head of the sentence, which means that it is a point of emphasis. You Christians, in contrast to these apostates, are to do this. These apostates have been mockers. They have ridiculed so that they have not paid attention to doctrine. But you Christians, you are to pay attention and go on positive volition. The mockers make fun of doing right. But you are to delight in living right. The mockers are enslaved to evil desires from the old sin nature. But you Christians are to override that desire, and remember that you do have these desires, but you are to override the lust of the old sin nature by placing yourself under the control of the Holy Spirit. The Mockers cause divisions in the local church, but you Christians are to respect the unity of the Holy Spirit. The mockers are sensual but you Christians are to be spiritual. The mockers are not indwelt by the Holy Spirit but you Christians are.

Jude says, "But you," in contrast to these mockers in all these ways, "beloved," and this the term for believers in the Lord Jesus Christ. The Father loves the Son with an infinite love. Because you and I are in Christ, the Father also loves us (Ephesians 1:6 and 1 John 2:2). We have a relationship. That's what Christianity is. We do not have a religion. "You beloved. Building up yourselves on your most holy faith." The word "building up yourselves" is present active participle in the Greek and it actually means "to build upon." It starts with the little proposition "epi" which means to build upon. The Christians are to take the responsibility, the necessary steps, for your own spiritual development. You are to build up yourselves on your most holy faith. Now what's he referring to? Well, he's speaking here about this spiritual maturity structure in the soul that each of us is to erect. God supplies the means for this spiritual maturity in your soul. He supplies it through the doctrine that He's given us in the completed canon of Scripture, through the pastor-teacher, through the local church assembly program, and so on. You as a Christian are to erect this spiritual maturity structure in your soul for the glory of God.

**Eph 1:6**  To the praise of the glory of his grace, wherein he hath made**G5487 V-AAI-3S** us accepted**G5487 V-AAI-3S** in**G1722 PREP** the beloved.

**G5487** - (Verb) charitoó (khar-ee-to'-o): to make graceful, endow with grace (I favor, bestow freely on.) Note: Cognate: G5487 xaritóō (from G5486 /xárisma, "grace," see there) – properly, highly-favored because receptive to God's grace. G5487 (xaritóō) is used twice in the NT (Lk 1:28 and Eph 1:6), both times of God extending Himself to freely bestow grace (favor).

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**G1772** - (Adjective) ennomos (en'-nom-os): legal, subject to (law) ((a) legal, statutory, duly constituted, (b) under the law, obedient to the law.)

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

**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").

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

In Acts 20:32, the Apostle Paul is speaking to the Ephesian pastor-teachers and he declares, "And now brethren I commend you to God and to the Word of His grace which is able to build you up and to give you an inheritance among all of them who are sanctified. The final words of the Apostle Paul to a group that he would never see again are, "I leave you with that which is going to build you up to spiritual maturity. I commend you to the Word of God." So it is the Word of God that a Christian is to be preoccupied with and to use in building up spiritual maturity. It is present tense which means it is our constant lifelong task.

**Act 20:32**  And now, brethren, I commend**G3908 V-PMI-1S** you to God, and to the word of his grace, which is able to build you up**G2026 V-AAN**, and to give you an inheritance among all them which are sanctified**G37 V-RPP-DPM**.

**G3908** - (Verb) paratithémi (par-at-ith'-ay-mee): to place beside, to set before ((a) I set (especially a meal) before, serve, (b) act. and mid: I deposit with, entrust to, (c) I bring forward, quote as evidence.) Note: G3908 paratíthēmi (from G3844 /pará, "right close beside" and G5087 /títhēmi, "to place, put") – properly, to set close beside (right next to); (figuratively) entrust; commit to in a very up-close-and-personal way (note the force of the prefix para).

**G2026** - (Verb) epoikodomeó (ep-oy-kod-om-eh'-o): to build upon (I build upon (above) a foundation.) Note: G2026 epoikodoméō (from G1909 /epí, "apt, fitting on," which intensifies G3618 /oikodoméō, "to build up, edify") – properly, appropriately build on, following a plan with pre-designed (pre-defined) specifications.

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

Remember that the Scripture says that "to him that has shall more be given; to him that has not shall be taken that which he has." The principle which is declared in that Scripture is that the Christian life, the spiritual life, is constantly an action life. It is never static. You who have spiritual maturity and are moving along will receive more spiritual maturity. You will go on to super spiritual maturity. You who have not, by denying yourselves the Word of God or being resistant to it will lose the thing you have. Your spiritual maturity, such as it is, will gradually deteriorate. It is constant because it is present tense. It is our constant task to be building ourselves spiritually which means constantly taking in the Word of God. It is active which means it is something that we do. We are doing the building and it says to build upon yourself; that is, you do it for yourself. The soul is edified into a structure of maturity.

**Spiritual Maturity**

Let's review that for just a minute. What constitutes spiritual maturity? The spiritual maturity structure of the soul may be conceived as a pentagon. We may conceive of it as a pentagon because, like our physical Pentagon in Washington, it is the headquarters of our national defense. But in that same building, we have the headquarters of our national offense. So the Christian from the pentagon of a spiritual maturity structure not only finds defense for himself in the face of apostasy, but it also gives him the ground for attacking apostasy and dealing with it. Spiritual maturity includes the following five facets:

1. **Grace Orientation**

We begin with the fact that as we search the Scriptures for what constitutes spiritual maturity, we are told that grace is at the core of it. A Christian is to come to the point where he has grace orientation in his soul. He understands that the life that we live as believers depends entirely on who and what God is, and not on something that we are. The Apostle Paul, closing the book of Philemon, in verse 25 says, "The grace of our Lord Jesus Christ be with your spirit." The grace of our Lord Jesus Christ be with your human spirit. Grace orientation is a facet of spiritual maturity. The Christian who is oriented to grace is the Christian who can relax in what God has done for him.

**Phm 1:25**  The grace**G5485 N-NSF** of our Lord Jesus Christ *be* with**G3326 PREP** your spirit**G4151 N-GSN**. Amen.

**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").

**G3326** - (Preposition) meta (met-ah'): with, among, after ((a) gen: with, in company with, (b) acc: (1) behind, beyond, after, of place, (2) after, of time, with nouns, neut. of adjectives.) Note: G3326 metá (a preposition) – properly, with ("after with"), implying "change afterward" (i.e. what results after the activity). As an active "with," G3326 (metá) looks towards the after-effect (change, result) which is only defined by the context. [G3326 (metá) before a vowel is written met (meth).]

**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.]

**Relaxed Mental Attitude**

There is also a relaxed mental attitude side to this pentagon. The relaxed mental attitude means that you are a Christian who is operating free of mental attitude sins. You are free of the hatreds, the revenge tactics, and the competition. More Christians wreck their relaxed mental attitude because they have to compete with each other.

1. **Mastery of the Details of Life**

Another very vital portion is the mastery of the details of life. That means that you have control over all of the essential factors of your life. I notice this as a major problem in local church ministry because when we get to the summer months, once the kids are out of school, in our affluent society, people can move and they can go and they can run back and forth as they please. There is something about the last day of school that signals to everybody that it is now abandonment time. It is now happy go-go time. Everybody becomes a real go-go artist. It's easy enough for us to think about having a mastery when we are in poverty, but it is something else to be able to control ourselves in prosperity.

1. **The Capacity to Love**

This spiritual maturity structure also has the capacity for loving God, the opposite sex, and your friends. It is the Word of God that again gives us the direction for loving. It is the Word of God that gives us the signals to our radar that we have met and locked our radar on the right person that God has for us in marriage.

1. **Inner Happiness**

The final facet is inner happiness, the happiness within our souls that comes as the result of what God gives us and what the Lord places within us. This means a happiness that is free of spiritual calluses so that we can express ourselves again in the joys through our emotions that God bestirs.

There's a lot more to say on this. If you want to learn about this in detail, go to the series of study on the spiritual maturity structure of the soul. I just want to point out to you that this is what Jude is referring to. He's telling us, as he winds up this letter, that if you want to meet apostasy, the first thing you do, beloved, is to build yourself up on your most holy faith on the basis of your human spirit where your most holy faith is stored in the form of doctrine. This is the thing you build upon that structure--your human spirit and doctrine. That's the basis with all of its compartments and all the storage of truth. That's the foundation upon which you build this spiritual maturity structure. It is by means of your own responsibility to see to it that you receive the Word of God.

"But you beloved, building up yourselves on your most holy faith." The Christian who has this in his soul will be nobody's fool when it comes to spiritual things. He will know what he's doing. He will be able to control his life. He will be stable. He will be able to take people, situations, and events in stride. I commend to you the constant working upon your spiritual maturity. It might not be a bad idea to take them one segment at a time. That's what Jude is trying to tell us. Get with it! Expose yourself to the Word. Probably all of us would benefit by going back to study number one in the basic doctrines series. We need to study systematically and learn again. You would get worlds out of it. I guarantee you would get worlds out of going through the series from base one. This is what we're talking about. So don't leave this study and say, "Yes, that's right and that's nice." But walk out of here saying, "What am I going to do about it? How am I going to sustain myself? How am I going to keep this human spirit filled because that's the key to the whole thing?

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")