**TL08-02 Techniques of the Christian Life - The Technique of Spirituality, No. 2**

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

We are now studying the technique of spirituality, and this is the second increment in that study. The question of spirituality deals with what makes a Christian a spiritual person. Is it an experience which some can achieve to a greater degree than others? The answer is "No." Is it some stimulating feeling which produces an ecstatic response of some kind, so that we may say that we are spiritual? The answer is "No." Is it the imitation of the life patterns of some Christian who is effective in the Lord's work? And the answer again is "No." Spirituality in the church age is a relationship to God the Holy Spirit, and that's why, as a matter of fact, this technique is named after Him. It is called the technique of spirituality because it has to do with being related to God the Holy Spirit.

We have learned thus far that the business of being a spiritual person is open to every Christian in the same way that salvation is open to every person in the human race. However, spirituality is a state of being. Therefore, there are no degrees of spirituality. One person cannot be more spiritual than another. You are either spiritual or you are not spiritual. Spirituality is the state of being filled or controlled by God the Holy Spirit. A Christian who is not controlled by God the Holy Spirit is controlled by the only other alternative, which is the old sin nature which Satan works upon. That Christian is said to be in a state of carnality.

Therefore, at any particular moment of our lives we are either spiritual, where God the Holy Spirit is guiding and we are responding, or we are carnal, where Satan is influencing us through the old sin nature and we are responding to that at any point. We are one or the other. You are not part spiritual and part carnal. When the old sin nature controls, you are producing sins and human good, and that's all you can produce. In the case of the unbeliever, he can't ever do anything else but sin or human good. But a Christian can do this only if he's in a state of carnality. When a Christian is in a place where God the Holy Spirit is leading his life, he can only produce obedience to the will of God or divine good production. It is sin that takes you out of the state of spirituality and puts you into the state of carnality. That has to begin with an act of the mind that goes negative toward some aspect of the leading of the Spirit of God. You have to come to a place where you are moving along with the Spirit of God and suddenly you buck him. When you do, your fellowship is lost. You're out of spirituality and into carnality.

If you are a carnal Christian, you can see what this implies for believers as a whole. How many believers can we expect in the average church congregation who even understand the issues that are involved so that they can spend most of their lives in the state of spirituality? Instead most, because they are oblivious to this, spend their time in the status of carnality. Can you imagine what a shock it's going to be when you get to heaven and rewards are going to be passed out on the basis of how much time you have accumulated in a spiritual state? That's the time in which you, in effect, bought time that you could use in behalf of the Lord's service. Can you imagine what a shock it's going to be when people are going to see rewards distributed; when they're going to see within their own being the glory of God reflected because of the spiritual maturity they developed in the status of being spiritual, over against the vast number of church people who spend most of their lives in the status of carnality? They're going to be dull clods when it comes to reflecting the Lord's glory. That's surely going to be a disappointment. But when we are spiritual, we have the happy experience of being obedient to the Lord and producing divine good. 1 John 3:9 tells us about that. The result is that we walk along in a way that is honoring to the Lord.

**1Jn 3:9**  Whosoever is born**G1080 V-RPP-NSM** of**G1537 PREP** God doth not commit**G4160 V-PAI-3S** sin; for his**G846 P-GSM** seed**G4690 N-NSN** remaineth**G3306 V-PAI-3S** in him: and he cannot**G1410 V-PNI-3S** sin, because he is born**G1080 V-RPI-3S** of **G1537 PREP** God.

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

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

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

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

**G4690** - (Noun, Neuter) sperma (sper'-mah): that which is sown, seed ((a) seed, commonly of cereals, (b) offspring, descendents.)

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

**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").

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

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In other words, the Holy Spirit does not share control of your life with the old sin nature. If any aspect of your life is placed under the old sin nature's rule, then the Holy Spirit steps out of the picture. He will not share the rule and the control of your life with the old sin nature. He has absolute righteousness whereas the old sin nature is relative righteousness, so they are mutually exclusive.

Spiritualty is not the baptism of the Holy Spirit and it is not the indwelling of the Holy Spirit. Those things simply provide us the ground with being spiritual. A status spirituality is achieved by giving God the Holy Spirit control of your life, which is achieved by confessing all known sins. We learned that from the state of spirituality evolves spiritual growth. I hope you have these two distinguished in your mind. Spirituality has no degrees. However, when you get to spiritual maturity, you do have degrees. Some people are more spiritually mature than others. One Christian has gone farther ahead in the learning of doctrine and his response to it than have other believers. However, at any level of spiritual maturity, you may be a carnal Christian or a spiritual Christian. Spiritual maturity is maintained or advanced while you are filled with the Spirit. When you are under control of the old sin nature, your spiritual maturity goes in reverse. It never stands still.

We pointed out that the Bible is very clear that we are to be both (spiritual, and spiritually mature). Ephesians 5:18 tells us to be spiritual. It is a command. We have no option. God says do it. The Bible also tells us in 2 Peter 3:18 to grow in spiritual maturity. Again we have no option. We are told to do it.

**Eph 5:18**  And be not drunk**G3182 V-PPM-2P** with wine, wherein is excess**G810 N-NSF**; but be filled**G4137 V-PPM-2P** with the Spirit;

**2Pe 3:18**  But grow**G837 V-PAM-2P** in grace, and *in* the knowledge**G1108 N-DSF** of our Lord and Saviour Jesus Christ. To him *be* glory both now and for ever. Amen.

**G3182** - (Verb) methuskó (meth-oos'-ko): to make drunk (I make drunk; pass: I become drunk.)

**G810** - (Noun, Feminine) asótia (Spelling: (as-o-tee'-ah): unsavedness, wastefulness (wantonness, profligacy, wastefulness.: Note: G810 asōtía (from 1 /A "without" and G4982 /sṓzō, "save") – properly, what can't be saved (waste); (figuratively) prodigality, spiritual wastefulness due to excessive behavior and the dire consequences it brings.

**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).

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

**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).]

I think all of you perhaps are well acquainted with the diagram of concentric circles. We can show a large circle with a small circle within the large one. At the point that you come to the cross of the Lord Jesus Christ and accept Christ by faith as Savior, you are immediately plunged into this inner circle. This outer circle has to do with eternal fellowship. That is to be placed in Christ. That is salvation. This inner circle has to do with temporal fellowship, your walk with the Lord in time. When you are born again, all of your sins are forgiven: **past**, **present**, **and future**. As far as your eternal relationship to God is concerned, you are immediately walking with the Lord in perfect fellowship. When you receive Christ as Savior, God the Holy Spirit controls you in time. Now it's questionable, and debatable, something we wouldn't know, as to how long you stay in the inner circle. In any case, the moment you sin, out you go from the inner circle, but you do not go out of salvation. That's the crucial thing. The carnal Christian exists inside the outer circle, but outside of the inner circle. The spiritual Christian is inside both circles. It's just as simple as that. Now the question, of course, is how do I return? We're going to go into this in more detail. How do I return back to the status of spirituality? The answer to that is to confess. If you'll get that straight, this will clarify the issues for you. It will help you to understand how this works.

You, as a Christian, enter this Christian life with the old sin nature fully intact. You take it right into the Christian life, and the old nature can express itself at any point. That's what's happening. The old sin nature has been permitted to express itself and that's why you're out of fellowship with God the Father in time. When you are out of fellowship, what's happening in your life? Two things: sins or human good. Those are the only two things that can take place in your life as a Christian. The technique of spirituality is at the heart of everything that has to do with our Christian life.

The Bible tells us that spirituality is being in the light while carnality is being in darkness. Just as light and darkness are mutually exclusive, so these two are mutually exclusive: carnality and spirituality. That's why the Bible uses this analogy. A Christian who is walking in the light is reflecting the fact that he is in Christ. The Christian who is walking in darkness is reflecting the fact that he has lost contact with the guidance of God the Holy Spirit. The old sin nature controls him. In that case, he is just like an unbeliever. There is no difference (1 John 1:6). A spiritual Christian imitates God (Ephesians 5:1). A carnal Christian imitates the unbeliever (1 Corinthians 3:3).

**1Jn 1:6** If we say that we have**G2192 V-PAI-1P** fellowship**G2842 N-ASF** with him, and walk in darkness, we lie**G5574 V-PEI-1P** , and do not the truth:

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

**G2842** - (Noun, Masculine) kubernétés (koo-ber-nay'-tace): a steersman, pilot (a steersman, pilot; met: a guide, governor.)

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

**Eph 5:1**  Be ye therefore followers**G3402 N-NPM** of God, as dear children;

**G3402**- (Noun, Masculine) mimétés (mim-ay-tace'): an imitator (an imitator, follower.) Note: G3402 mimētḗs (the root of the English term, mimic, "one who imitates, emulates") – properly, the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. G3402 /mimētḗs ("emulator, imitator") is always used positively in the NT (seven times) – of followers of Christ emulating a God-approved example. The supreme model is God Himself (see Eph 5:1).

**1Co 3:3**  For ye are yet**G2089 ADV** carnal**G4559 A-NPM**: for whereas *there is* among you envying, and strife, and divisions, are ye not carnal**G4559 A-NPM**, and walk**G4043 V-PAI-2P**  as men?

**G2089** - (Adverb) eti (et'-ee): still, yet ((a) of time: still, yet, even now, (b) of degree: even, further, more, in addition.) Note: G2089 éti (an adverb) – properly, continue (remain).

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

**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").

You can see that it takes an act of your volition to get out of fellowship. You have to decide to go with the old sin nature. It also takes an act of volition to get back into fellowship. You have to decide to come to the position where you are again filled with the spirit. This position of spirituality is also being filled with the Holy Spirit, or it is walking in the light. All of these are terms for the same thing.

The need for spirituality is very great, but the means to attaining it is very confusing. Nowhere is it more confusing than when we come to singing hymns. It would be disastrous to good doctrine to sing number 134 in our hymn book. I just want to read you these verses. The title of this hymn is "Fill Me Now," and it has to do with the subject of the filling of the Holy Spirit. Before we read it, get things reviewed in your mind. If someone says, "How can I be filled with the spirit?" What would you say to him? You would say, "Confess all known sins to God the Father, and immediately you will be in a state of spirituality. You will be filled with the spirit. You will be controlled by God the Holy Spirit. If someone comes up and says, "Is that important?" You would say, "It's very important. It is absolutely crucial." "Well, do I have to do it?" "Yes. God has commanded you to do it." So it is not unthinkable that someone should write a hymn concerning something that God says we must do if we are to hope to go on in any way with Him, if we are to be in any way different from the unbeliever in our life, in its production, in its happiness, and so on.

Notice what this hymn says: "Hover over me Holy Spirit. Bathe my trembling heart and brow. Fill me with thy hallowed presence. Come, oh come, and fill me now." We must view this in terms of an appeal, and thus in terms of a prayer. Here we have spirituality suggested by praying, by asking God the Holy Spirit to come and fill you. Yet we know from the Bible that you will never be filled with the spirit, no matter how much you **ask** him for that.

Verse 2: "Thou canst fill me gracious spirit though I cannot tell thee how." **You can tell him how**. The writer of this hymn couldn't tell him how. **God has told us how**. But this poor fellow who wrote the lyrics didn't know how. But that doesn't mean that you don't know because you do know how. **1 John 1:9 very clearly tells you how**. Places like Romans chapter 8 very definitely spell out the absolute difference between being in the light and in the darkness, walking according to the flesh vs. walking according to the spirit. "Thou canst fill me gracious spirit." That's true. "Though I cannot tell you how." That's true in his case. "But I need thee, greatly need thee." That's true. "Come oh come and fill me now." That is not true.

**1Jn 1:9**  If we confess**G3670 V-PAS-1P** our sins, he is faithfu**lG4103 A-NSM** and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from **all** unrighteousness**G93 N-GSF**.

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

**G4103** - (Adjective) pistos (pis-tos'): faithful, reliable (trustworthy, faithful, believing.) Note: Cognate: G4103 pistós (an adjective, derived from G3982 /peíthō, "persuaded") – properly, faithful (loyalty to faith; literally, fullness of faith); typically, of believing the faith God imparts. [The root of G4103 /pistós, "faithful" and G4100 /pisteúō, "faith," are the same (pist-), referring to persuasion.]

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

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

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

**Rom 8:12**  Therefore, brethren, we are debtors**G3781 N-NPM**, not to the flesh, to live**G2198 V-PAN** after **G2596 PREP** the flesh.

**G3781** - (Noun, Masculine) opheiletés (of-i-let'-ace): a debtor ((a) a debtor, one who owes, one who is indebted, (b) one who has sinned against another (an Aramaism), a sinner.) Note: G3781 opheilétēs (a masculine noun) – a debtor; someone under obligation to pay back (discharge) a debt. For the believer, G3781 /opheilétēs ("being a debtor") ends at Calvary where Christ paid all our debt in His blood. He extends total release to us, forgiving the penalty for each time we spent His gift of life rather than invested it. Indeed, the blood of Jesus removes all the penalty (condemnation) of sin (Jn 19:30).

**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).

**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").

**Rom 8:13**  For if**G1487 COND** ye live**G2198 V-PAI-2P** after**G2596 PREP** the flesh, ye shall**G3195 V-PAI-2P** die**G599 V-PAN**: but if**G1487 COND** ye through the Spirit**G4151 N-DSN** do mortify**G2289 V-PAI-2P** the deeds**G4234 N-APF** of the body**G4983 N-GSN**, ye shall live**G2198 V-FDI-2P**.

**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).

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**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).

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

**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.]

**G2289** - (Verb) thanatoó (than-at-o'-o): I put to death (I put to death, subdue; pass: I am in danger of death, am dead to, am rid of, am parted from)

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

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

**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).

**Rom 8:14**  For as many as are led**G71 V-PPI-3P** by the Spirit**G4151 N-DSN** of God**G2316 N-GSM**, they are the sons **G5207 N-NPM** of God.

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

**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.]

**G2316** - (Noun, Feminine; Noun, Masculine) theos (theh'-os): God, a god ((a) God, (b) a god, generally.) Note: G2316 theós (of unknown origin) – properly, God, the Creator and owner of all things (Jn 1:3; Gen 1 - 3).[Long before the NT was written, G2316 (theós) referred to the supreme being who owns and sustains all things.]

**G5207** - (Noun) huios (hwee-os'): a son (a son, descendent.) Note: G5207 hyiós – properly, a son (by birth or adoption); (figuratively) anyone sharing the same nature as their Father. For the believer, becoming a son of God begins with being reborn (adopted) by the heavenly Father – through Christ (the work of the eternal Son). In the NT, G5207 /hyiós (""son"") equally refers to female believers (Gal 3:28).

G5207 /hyiós (""son"") emphasizes likeness of the believer to the heavenly Father, i.e. resembling His character more and more by living in faith (""God's inwrought persuasons,"" see G4102 /pístis). G5207 /hyiós (""son"") highlights the (legal) right to the Father's inheritance, i.e. as the believer lives in conformity with the Father's nature (purpose)."

**Rom 8:15**  For ye have not received**G2983 V-2AAI-2P** the spirit of bondage**G1397 N-GSF** again**G3825 ADV** to fear **G5401 N-ASM**; but ye have received**G2983 V-2AAI-2P** the Spirit of adoption**G5206 N-GSF,** whereby we cry, Abba, Father.

**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.

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

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

**G5401** - (Noun) phobos (fob'-os): panic flight, fear, the causing of fear, terror ((a) fear, terror, alarm, (b) the object or cause of fear, (c) reverence, respect.) Note: G5401 phóbos (from phebomai, "to flee, withdraw") – fear (from Homer about 900 bc on) G5401 (phóbos) meant withdrawal, fleeing because feeling inadequate (without sufficient resources, Abbott-Smith). Fear (G5401 /phóbos) is commonly used in Scripture – sometimes positively (in relation to God) but more often negatively of withdrawing from the Lord (His will). [Fundamentally, G5401 /phóbos ("fear") means withdraw (separate from), i.e. flee (remove oneself) and hence to avoid because of dread (fright).]

**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.

**G5206** - (Noun, Feminine) huiothesia (hwee-oth-es-ee'-ah): adoption (adoption, as a son into the divine family.) Note: G5206 hyiothesía (from G5207 /hyiós, "son" and G5087 /títhēmi, "to place") – properly, sonship (legally made a son); adoption.

**Rom 8:16**  The Spirit itself beareth witness with**G4828 V-PAI-3S** our spirit**G4151 N-DSN**, that we are the children **G5043 N-NPN** 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.]

**G5043** - ( Noun, Neuter) teknon (tek'-non): a child (of either sex) (a child, descendent, inhabitant.) Note: G5043 téknon – properly, a child; (figuratively) anyone living in full dependence on the heavenly Father, i.e. fully (willingly) relying upon the Lord in glad submission. This prompts God to transform them into His likeness. G5043 /téknon ("a child living in willing dependence") illustrates how we must all live in utter dependence upon the Lord (moment-by-moment), drawing guidance (care, nurture) from our heavenly Father. G5043 (téknon) emphasizes the childlike (not childish) attitude of heart that willingly (gladly) submits to the Father's plan. We profoundly learn this as we are receptive to Christ speaking His rhēma-word within to impart faith (cf. Ro 8:16,17 with Ro 10:17, Gk text).

**Rom 8:17**  And if**G1487 COND** children, then heirs**G2818 N-NPM**; heirs**G2818 N-NPM** of God, and joint-heirs**G4789 A-NPM** with Christ; if so be that**G1512 COND** we suffer with *him,* that we may be also glorified together**G4888 V-APS-1P**.

**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).

**G2818**  - (G2818 - (Noun, Masculine) kléronomos (klay-ron-om'-os): an heir (an heir, an inheritor.) Note: G2818 klēronómos (a masculine noun derived from 2819 /klḗros, "lot" and nemō, "to distribute, allot") – an heir; someone who inherits. (In ancient times, inheritance was often determined by casting lots (such as with land disposition). This practice was attested even in secular life by Herodotus (2:109), Plato (Lg.74), etc. Lot-casting determined land allotments (distribution) related to inheritance, as well as to "title-deeds, legacy, inheritance, heritable estate" (LS).]

**G4789** - (Adjective) sugkléronomos (soong-klay-ron-om'-os): a co-inheritor (a joint heir, participant.) Note: G4789 sygklēronómos (from G4862 /sýn, "closely identified with" and G2818 /klēronómos, "an heir, with inheritance determined by lot") – properly, joint-heir; used of believers sharing in the inheritance of the heavenly Father with (through) the chief heir, Jesus Christ. See G2818 (klēronomos). [In the papyri, sygklēronomos ("fellow-heir") occurs on an Ephesian inscription of the Imperial period (see British Museum Inscription, III, 249, N, 633.7, ala MM 609; see also Deissmann, LAE2, 92).]

**G1512** - (Conditional Particle Or Conjunction) eiper (i per): if perhaps (if indeed, if so.) Note: G1512 eí per (from G487 /antílytron, "if" and G4007 /per, "perhaps indeed") – properly, "if indeed," "even if" (i.e. not just "if"); "if it be so," "if really," "if indeed," "if after all (since)."

**G4888** - (Verb) sundoxazó (soon-dox-ad'-zo): to join in approving, to glorify together (I glorify together with.) Note: G4888 syndoksázō (from G4862 /sýn, "closely identified with" and G1392 /doksázō, "glorify") – properly, be glorified together, emphasizing close identity with the Lord, the factor which specifically correlates to the unique glorification believers experience at His return (cf. Phil 3:11; 1 Jn 3:2, Gk text). G4888 /syndoksázō ("glorified with Christ") only occurs in Ro 8:17. Ro 8:17: "Moreover if (G1487 /ei) children, heirs also; indeed heirs of God even fellow-heirs with Christ – if indeed (G1512 /eí per) we suffer with Him in order that (G2443 /hína) we may also be glorified with Him (G4888 /syndoksázō)."

Verse 3: "I am weakness, full of weakness." That's for sure. "At thy sacred feet I bow. Blessed divine eternal spirit, fill with power and fill me now." Again, this is the appeal of a prayer to be filled. "Cleanse and comfort, bless, and save me." Now there's a big error. It's not bad enough that he's confusing how to be filled with the Spirit. Now he has slipped in that old cliché, as perhaps when you have heard somebody called upon to pray in public. So they pray to the Lord, and near the end of their prayer they tack on the little phrase, "and save us at last." This is a believer asking God to be sure that He gets them into heaven, which shows that he does not understand the doctrine of being in Christ at all. Otherwise he'd know that that's one thing he does not have to ask God, "to save him at last." That is a certainty. Because our writer here is confused on the Holy Spirit, he prays for cleansing, he prays for comfort, he prays for blessing, and he prays for salvation. "Bathe, o bathe, my heart and brow. Thou art comforting and saving, thou art sweetly filling now." Well, if he is sweetly filling now, it isn't because of all that he has asked here. It is because he finally got around to confessing his sins. This is an example of the problems of theology that we face just in the very hymns we sing.

The business of spirituality is very crucial. We need it. Human ability, your talents, your IQ, or your personality are no substitutes for spirituality. Many times we consider these things to be spiritual. Somebody with a winsome personality around the church is viewed as a spiritual person. Somebody who has great talents that he's willing to hustle and use is viewed as a spiritual person. You and I as believers cannot please God when we are carnal, but we can do many wonderful things while we are carnal. Don't ever forget that. We cannot please God. All we can produce is sins and human good, but we can produce some really magnificent human good. There are plenty of Christians who are running around, and they've got a lot of other Christians conned that they are doing some very great wonderful spiritual things. However, they can only do that in a church where people do not understand spirituality. So I hope that the next person that comes along with a winsome personality around here will not be equated with being a spiritual person. The next person that wows you with their human capacities and abilities and their willingness to use them for the Lord will not impress you as being a spiritual person. The next brainy person that walks in here, I hope you'll not be impressed with his high IQ. That high IQ may even be devoted to Bible study, but that doesn't necessarily reflect that he is a very spiritual person. You and I as Christians cannot work to become spiritual, but preachers are guilty of giving people the impression that they can they give people the impression that if they work, they will be spiritual.

With the opening of our 21st year in Berean Academy imminently before us, and with classrooms to be put in shape and buildings to be painted, I had a beautiful opportunity to give you the impression that your spirituality would be greatly advanced if you would work with a paintbrush around here, or with your carpenter's tools, or something else. Not so. You cannot work yourself into a state of spirituality. You need to walk by means of the Holy Spirit, not do something. When churches give you programs, they are substitutes for a right relationship to the spirit of God, trying to make people happy without the Word of God. Human dynamics is no substitute for Holy Spirit dynamics. Nothing can substitute for His controlling power. That's God's way of spirituality.

**False Ideas about Spirituality**

Let's take a look at the Biblical basis of spirituality. There are many false ideas about spirituality. Maybe if we eliminate the false ones, we can get more accurately and more definitively to those that are the basis of spirituality.

**Praying for Spirituality**

First of all, you cannot pray for spirituality. That's what our hymn writer was trying to do. This is the idea that I can ask God the Holy Spirit to fill me. The filling of the Holy Spirit comes through confession of known sins (1 John 1:9). You cannot secure temporal forgiveness for sins by praying for it. You can only secure it by confessing sins. That means that you cannot ask God to forgive you your sins and secure spirituality. This is another favorite trick. I'm going to pray to God that he will forgive me my sins. The requirement is to admit your sins, namely to name them, to God the Father. That's how you secure forgiveness, and that's how you secure spirituality. It is actually useless for you to be praying to God to fill you or to control you. Obviously, the Holy Spirit is very eager to do that. But he has a very definite basis upon which he will do that. Oh He'll fill you. He'll control you. He'll guide you. All you have to do is meet the requirement of the confession of sins. Don't let somebody come to you and tell you that the way to be spiritual is by praying through. The way is by confessing.

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

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

Tense: Present

Voice: Active

Mood: Subjunctive

Person: first (1st) [we]

Number: Plural

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

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

Number: Plural

Gender: Feminine

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

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

Number: Plural

Gender: Feminine

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

Tense: second (2) Aorist

Voice: Active

Mood: Subjunctive

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

Number: Singular

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

Tense: Aorist

Voice: Active

Mood: Subjunctive

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

Number: Singular

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

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

Number: Singular

Gender: Feminine

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

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

Number: **S**ingular

Gender: **F**eminine

**See Above**

**Judging Spirituality by Experience**

There is another misconception and that is that you can judge spirituality by experience. We have some genuine experiences, and we mislabel these as signifying spirituality. We misinterpret the source of an experience. We might have a very wonderful experience. We might feel that we have had a very deeply moving spiritual experience. I want to tell you right now that Satan can give you exactly that. Satan can give you an experience that you are ready to attribute to God. If you don't believe it, just check Matthew 7:22-23, and you'll see how easily this is accomplished. Just because you've had some very wonderful experiences does not signify that the Spirit of God has control of your life.

**Mat 7:22**  Many will say to me in that day, Lord**G2962 N-VSM**, Lord**G2962 N-VSM**, have we not prophesied**G4395 V-AAI-1P** in thy name**G3686 N-DSN**? and in thy name**G3686 N-DSN** have cast out**G1544 V-2AAI-1** devils**G1140 N-APN**? and in thy name**G3686 N-DSN** done**G4160 V-AAI-1P** many wonderful works**G1411 N-APF**?

**G2962** - (Noun, Masculine) kurios (koo'-ree-os): lord, master (lord, master, sir; the Lord.) Note: G2962 kýrios – properly, a person exercising absolute ownership rights; lord (Lord). [In the papyri, G2962 (kýrios) likewise denotes an owner (master) exercising full rights.]

**G4395** - (Verb) prophéteuó (prof-ate-yoo'-o): to foretell, tell forth, prophesy (I foretell, prophesy; I set forth matter of divine teaching by special faculty.) Note: Cognate: G4395 prophēteúō (fromG 4253 /pró, "before" and G5346 /phēmí, "assert by elevating one statement over another") – properly, "speak forth" in divinely-empowered forthtelling or foretelling; prophesy. In the NT, prophesy (G4395 /prophēteúō) occurs 28 times, usually of forthtelling which reveals the mind (message) of God in a particular situation. G4395 /prophēteúō ("prophesy") can also refer to foretelling, i.e. predicting the future as the Lord reveals it.

**G3686** - (Noun, Neuter) onoma (on'-om-ah): a name, authority, cause (name, character, fame, reputation.) Note: G3686 ónoma – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in the name of Christ" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)! ["According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred" (Souter).]

**G1544** - (Verb) ekballo (ek-bal'-lo): to cast out (I throw (cast, put) out; I banish; I bring forth, produce.

**G1140** - (Noun, Neuter) daimonion (dahee-mon'-ee-on): an evil spirit, a demon (an evil-spirit, demon; a heathen deity.) Note: Cognate: G1140 daimónion (a neuter, diminutive noun) – a demon, i.e. fallen angel. G1140 (daimónion) always refers to demons in the NT – the only exception being Ac 17:18 (which refers to heathen gods). See G1139 (diamonizomai) [G1140 /daimónion ("demon"), the diminutive form of G1142 /daímōn ("demon"), conveys how utterly powerless demons (fallen angels) are against Christ (His plan). G1140 (daimonion) is used frequently (over sixty times ) as compared to the rare 1142 (daímōn).]

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

**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" (G1411 /dýnamis) is needed in every scene of life to really grow in sanctification and prepare for heaven (glorification). G1411 (dýnamis) is a very important term, used 120 times in the NT.

**Mat 7:23**  And then will I profess**G3670 V-FAI-1S** unto them, I never **G3763 ADV-N** knew**G1097 V-2AAI-1S** you: depart**G672 V-PAM-2P** from me, ye that work**G2038 V-PNP-NPM** iniquity **G458 N-ASF**.

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

**G3763** - (Adverb, Negative) oudepote (oo-dep'-ot-eh): never (never.)

**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?']

**G672** - (Verb) apochóreó (ap-okh-o-reh'-o): to go away, depart (I go away, depart, withdraw.)

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

**G458** - (Noun, Feminine)anomia (an-om-ee'-ah): lawlessness (lawlessness, iniquity, disobedience, sin.) Note: G458 anomía (from 1 /A "not" and 3551 /nómos, "law") – properly, without law; lawlessness; the utter disregard for God's law (His written and living Word). G458 /anomía ("lawlessness") includes the end-impact of law breaking – i.e. its negative influence on a person's soul (status before God).

**Spirituality by Physical Reactions**

You cannot determine spirituality by physical reactions. Some people feel that if they have a sad face, they are demonstrating how spiritual they are. They are taking God seriously. One of the favorite stunts of songs leaders is that you should have a smiley face, especially during the song service. They want to see everybody with a mouthful of teeth. They equate this with spirituality. You may be very tired. As a matter of fact, you may be enough of a fanatic that you don't feel too well and still go out to church. You're not going to feel very happy and you're not going to look very happy. Does that mean you're non-spiritual? **Not at all**. A sad face is not a sign of spirituality nor is a smiley one. Spirituality is on the inside, and it may have outward expression. However, you do not determine spirituality on the basis of physical outward reflections.

**Spirituality by Emotions**

Here's a favorite one: You cannot determine spirituality by your emotions. "I'm spiritual because I can just feel it," which means that if I feel good, I'm spiritual; and, if I feel depressed, I'm carnal. Yet emotions vary widely among Christians, and they may all be in the state of spirituality. It isn't because some Christians are more spiritual than others because some Christians are more emotional. Some of you cry at the drop of a hat because it's your temperament. You cry because you're happy. You cry because you're sad. You cry when you've got nothing else to do. You're the emotional type. That's OK. That's fine. Just don't try to connect that with spirituality. How you feel does not determine spirituality.

There is a certain order that always has to be (just as with salvation): The facts of doctrine come first, number one; then, comes faith in that doctrine--believing what God has given; and, then comes feeling. If you keep it in that order, doctrine (facts) are always directing feeling, you will not be mistaken and you will not be confused by Satan. You couldn't be saved by feeling. You had to be saved by facts that you have acted upon in faith. Now you may have a variety of reactions to your salvation. You could react with a great emotional expression, or you could be completely deadpan. The same thing is true with spirituality. In other words, what I'm saying is that crying Christians are not the most spiritual, devoted, honest, or sincere. They're just the most emotional of the group. However, emotions are legitimate. I hope I don't have to tell you that. But I've discovered that the minute you start speaking about emotions and warning people not to equate this with God's blessing, they think you're bad-mouthing emotions and trying to tell people that they should not be emotional. You will be emotional but you will be emotional as a result of legitimate motivations.

**Spirituality by External Results**

Another one is external results. That's a great one. How can I prove that I am spiritual by the results? If you're a preacher and you have a large congregation, that means that your pastor is a spiritual giant. But the truth of the matter is it doesn't even prove spiritual. It may simply prove that he's smooth; that he does not offend; that he knows how to preach in loopholes; and, that he knows how to be a good public relations promoter. The unsaved world can also build great organizations, and nobody is suggesting that they're doing this because they're spiritual. Even performing miracles is no sign of spirituality because Satan can do that. You cannot judge by external results. If you have enough money in a congregation, does that mean you're spiritual? No, it does not. You cannot judge by external results. The ones who have the great crowds and the great money are implying to people that "God is with us. God is not with those people over there. They don't have the crowds and they don't have the money." But you cannot judge spirituality on external results. Now when spirituality is there, it will affect external results. But again, you cannot determine that by looking at those results.

**Spirituality by Comparison**

You cannot determine spirituality by the technique of comparison. This is a very natural way, for us to compare ourselves to other Christians. You match yourself to some supposed spiritual giant because you attended a spiritual life conference someplace. The next time a great spiritual life conference comes along, you go and you watch these men who are brought in to speak because they are spiritual giants. So you pick up their ways; you begin imitating them; and, thus you think that you can compare yourself to them and become a spiritual person. You follow some victorious life pattern.

When was the last time you decided how spiritual your family is? The last time you read a book by somebody on family life? There they outline that a father in a Christian family is this. Beautiful. The mother is this. Even more beautiful. And the children are this. Out of this world. You look at your husband. Boy are we in trouble. Take a look at your wife. Oh man. It's hopeless. And your kids. You shouldn't have even brought the subject up. Pretty soon you're real blue because you've got such a non-spiritual family. It's really tiresome listening to these professionals who write these books and give these messages about the beauties of the Christian family. The most beautiful Christian family is where one kid wraps the other one in the mouth, especially when he uses bad words around the place. So don't be carried away by this business of comparing yourself to other Christians. It will do one or two things. If you find a bunch of really nice people, it will discourage you. If you're smart, and you want to estimate your spirituality by comparing yourself with others, you'll get a bunch of clods and then you'll feel great. Get yourself the murderers; the philanderers; the gossips; the people who observe Lent; and, all of the do-gooders, and match yourself up against them and you look pretty good. You'll have yourself believing that you're a really spiritual person.

**Spirituality by Tradition**

You cannot secure spirituality, or test it, by tradition, or by the fact that you follow traditional orders of some kind. For example, in a traditional church service, does it make you feel spiritual because you have recited the Lord's Prayer at church, or the Apostles Creed? I once knew of a very large church in Dallas, and they were having a candidate for the pulpit, looking for a new pastor. They had a candidate who was an excellent man. I happened to know him. They would have been greatly blessed to have had that man in their pulpit. The congregation turned him down. Do you know why? Because at the end of his sermon he didn't pray. The previous pastor that was viewed as a very spiritual godly man always prayed at the close of the sermon. They literally voted against him because they felt this reflected a spiritual weakness that when he finished his sermon he didn't pray. It may have been that the previous pastor had such poor sermons that he always needed to pray at the end of the sermon. It may have been for that reason. Maybe because he didn't pray enough beforehand. In any case, you cannot achieve spirituality because you follow certain traditions.

**Spirituality by Legalism**

Nor can you secure spirituality (and this is a favorite) by observing what may be called taboos or legalisms. There are certain acts that people inevitably consider improper for Christians. May I preface my remarks right now on this? I am not telling you to go out and see how loose you can live. I know that you can do a good job at that. Every time you try to warn people that there are certain things that we view as very bad for Christians to do, these things are equated with being spiritual if you don't do them, and non-spiritual if you do. Some of these taboos include drinking, dancing, going to movies, playing cards, smiling at girls, or any number of things. It varies in different parts of the country.

In our part of the country here, it has not been uncommon for me to have preachers really shocked by the fact that our youth club sometimes will have what they call "mixed bathing." As a matter of fact, we're going to have a splash party as a kickoff for this year's Berean youth club event. These preachers would be horrified at something like that. All these boys and girls are going to be out there, down at the lake all at the same time--in the same lake. And they'll say something to me like, "Brother, don't you feel that that is out of order? This matter of mixed bathing?" I usually say, "Yes, I agree with you. I'm opposed to 'mixed bathing.' Mixed swimming I don't mind. But that 'mixed bathing,' I draw the line on that." I'm just trying to convey how idiotic and inane that is. But in different parts of the country, you have your different little twists. There is the impression that if you don't do these things, that you will be spiritual. Now, I grant you that when you are a spiritual Christian, when you are led by God the Holy Spirit it will affect your conduct, and it will affect your thinking. There will be certain things that you won't do.

For example, one man told me one time that when he came here to Berean Memorial Church and he began to learn what it was to be a spiritual person, that is to walk with God the Holy Spirit, he said, "One of the first things I did was cancel my subscription to Playboy magazine. Now don't go out canceling your subscription because you want to be spiritual. There are better reasons for doing it, but it will evolve if you are a spiritual person. That's exactly what you probably will come around to doing. We're not suggesting that Christians should have such freedom that loose living is acceptable. I know that there are always some dumbbells out there who hear this caution who are equating what we say with it being alright to do things that in themselves indeed may be sin. The point is we're talking about the motivation by which these things evolve.

When you walk with the spirit of God, it will change a lot of things in your life. Then they will stay changed. If you change things because somebody put pressure on you, you will do it just as long as nobody's around to see you. Then you will fall right back into what your old sin nature really wants to do. Legalisms in a Christian life do not indicate spirituality. You will discover that the Christian who really promotes this, who is the most vocal about these legalisms, is the Christian who usually criticizes the most; who is the one who worries the most; he complains and gripes the most; he slanders people; and, he is the one who roots around most in the privacy and the business of other people. Yet he's the one who will be most horrified because Christians do certain things that he considers non-spiritual. Don't fall for that mistake.

You are not spiritual because of things you do or don't do. Yet there are many things which we should not do. The meanest Christians in a church are the legalists. They are also the ones who smile the most. If you fail to keep their taboos, they feel that they are spiritually superior. Yet they don't keep some taboos that Christians in other parts of the country hold to. They may be the most vocal, but they can't get away with that unless they're in a congregation where people just don't understand spirituality. So, they can be impressive. Once Christians understand that God the Holy Spirit will change your patterns, but it is a matter of being yielded to Him through the confession of sins, then people like that will not impress you.

**Spirituality by Self-Crucifixion**

You can't secure spirituality by self-crucifixion. This also is one of the favorites--to crucify yourself. Now what does this mean? Well, this is an attempt to neutralize your old sin nature by trying harder--self to cancel out self, and it won't work. You'll produce a kind of a pseudo spirituality but it won't be the real thing. The self-life should be canceled, but it can only be canceled by God the Holy Spirit who is given charge in place of that life. But it is very popular, particularly in home-fellowship circles. This is a very popular approach for people to be spiritual. In a group like that you've got frustrations, you've got discouragements, you've got defeats, and one of the ways for people to meet those things is to crucify themselves. You can also carry this to literal extremes and some people do. There are some places in Latin America where they have people who, at certain times of the year like on Good Friday, will literally crucify themselves on a cross. They literally whip themselves in order to cut up their flesh, and they are literally seeking to crucify themselves in order to be spiritual. For what? So God can lead them. But you cannot secure spirituality by self-crucifixion.

**Spirituality by Being Yielded**

Nor can you secure it by being yielded. If you have problems in your life, you are often told to yield to God. However, yielding is accomplished by confession of sin. That's how you yield. That's how God the Holy Spirit can take over. Any other appeal is contrary to the Word of God. Yieldedness is being in that inner circle. You get into that inner circle by confession of sins. It is an act of faith. It is not some work on your part that you seek to express. This is just another appeal to the old sin nature.

**Spirituality by Asceticism**

Another way is by asceticism. Asceticism has to do with inflicting self-denials upon yourself. Here's where the fasting crowd comes in. One of the great ways of showing that you are humble before God is not to eat; or to live in miserable conditions; or to deny yourself food and fun and friends. It is a program of extreme self-denial. This, of course, can also be done by unbelievers. As a matter of fact, it has been done by unbelievers. The whole British Empire was brought to its knees in India through the asceticism of Gandhi, a revered leader in India. He just decided to go on a fast until the British Empire agreed to certain demands--he would quit eating. Of course, if he died in that condition, a martyr would have arisen that would have brought rebellion everywhere on the hands of the British. Gandhi was very effective in what he called his non-violent resistance to the authority of the British Empire, and he did it through asceticism. Any unbeliever can do that, but do you think he was a spiritual man because he did that? Not at all. They called him a holy man, but he was no such thing--not in Scriptural terms. Spirituality is not something you can secure by some work like self-denial. It's a thing that comes by grace.

**Spirituality by Self-Discipline**

Nor can you achieve it by self-discipline. Again, nobody is saying that self-discipline is not necessary in the Christian life. Self-discipline is important, but this is the idea that you are going to force yourself to be something. For example, you are going to wake up one morning and say I'm going to love everybody. I'm going to love just everybody down the line. I'm going to love the leaders of Russia and China. I'm going to love our president. Everybody I'm going to love. That is the idea of self-discipline. It is the doing the unpleasant tasks. For example, setting up some rigid system. I'm going to get up at 5:30 every morning to study the Bible and to pray. You have this rigid system. Is it bad to get up at 5:30 and study the Bible and pray? Fine, if you want to do it. But if you think that's going to make you spiritual you're mistaken. Self-discipline does not gain spirituality. That's just another expression of the strength of your will. As long as your will is strong enough you can keep it up. It is not a means of spirituality.

All of these ways are attempts at spirituality by human works and human effort. We can't do it that way. You could perhaps think of some others, but these are some of the favorites, and they're very commonplace among Christians. These are not unusual, but it is a pattern which just does not work because every one of these is the old sin nature expressing itself in some way, and the Lord does not honor the old sin nature.

**Ephesians 5:14-18**

Now just to tie us up, let's look at Ephesians 5 in order to just to lay some groundwork for the detailed explanation of how to be spiritual. Ephesians 5 gives us the admonition to be spiritual, and I want you to notice something in verses 14 through 18. In Ephesians 5:1-13, the Apostle tells us about a supernatural way of life that a Christian can live. The Christian is called to live a life which is beyond human capacities. So in verse 14 he says, "Wherefore he says, awake you who sleep, and arise from the dead, and Christ will give you light." There are three things to notice. Who is to awake? This is speaking to Christians. It tells them to wake up. Awake to what? Awake to the supernatural life. Verse 13 takes note that it takes light to see the things that the Holy Spirit does not approve. So he says, "But all things that are reproved are made manifest by the light. For everything that becomes visible is light." So it takes the light of the Holy Spirit to show us what is displeasing to the Lord--in other words, for our guidance.

**Eph 5:1**  Be ye therefore followers**G3402 N-NPM** of God, as dear children;

**G3402** - (Noun, Masculine) mimétés (mim-ay-tace'): an imitator (an imitator, follower.) Note: G3402 mimētḗs (the root of the English term, mimic, "one who imitates, emulates") – properly, the positive imitation that arises by admiring the pattern set by someone worthy of emulation, i.e. a mentor setting a proper example. G3402 /mimētḗs ("emulator, imitator") is always used positively in the NT (seven times) – of followers of Christ emulating a God-approved example. The supreme model is God Himself (see Eph 5:1).

**Eph 5:2**  And walk**G4043 V-PAM-2P** in love**G26 N-DSF**, as Christ also hath loved**G25 V-AAI-3S** us, and hath given**G3860 V-AAI-3S** himself for us an offering**G4376 N-ASF** and a sacrifice**G2378 N-ASF** to God for a sweetsmelling savour**G3744 N-ASF**.

**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").

**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).

**G25** - (Verb) agapaó (ag-ap-ah'-o): to love (I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.) Note: G25 agapáō – properly, to prefer, to love; for the believer, preferring to "live through Christ" (1 Jn 4:9,10), i.e. embracing God's will (choosing His choices) and obeying them through His power. 25 (agapáō) preeminently refers to what God prefers as He "is love" (1 Jn 4:8,16). See G26 (agapē).

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

**G4376** - (Noun, Feminine) prosphora (pros-for-ah'): an offering (an offering, sacrifice.)

**G2378** - (Noun, Feminine) thusia (thoo-see'-ah): a sacrifice (abstr. and concr: sacrifice; a sacrifice, offering. Note: G2378 thysía – properly, an offering (sacrifice); an official sacrifice prescribed by God; hence an offering the Lord accepts because offered on His terms. G2378 /thysía ("sacrifice") refers to various forms of OT blood sacrifices ("types") – all awaiting their fulfillment in their antitype, Jesus Christ (Heb 10:5-12).

**G3744** - (Noun, Feminine) osmé (os-may'): a smell (a smell, odor, savor.)

**Eph 5:3**  But fornication, and all uncleanness, or covetousness, let it not be once named**G3687 V-PPM-3S** among you, as becometh**G4241 V-PAI-3S** saints;

**G3687** - (Verb) onomazó (on-om-ad'-zo): to name, to give a name (I give a name to, mention, call upon the name of.)

**G4241** - (Verb) prepó (prep'-o): to be fitting, proper, suitable (it becomes, is fitting to, is right.) Note: G4241 prépō (a primitive verb meaning "tower up," "be conspicuous," so Strong's Dictionary) – properly, stand out, be conspicuous, especially in a way that is suitable ("fitting"). G4241 (prepō) refers to acting appropriately in a particular situation, i.e. as it is seemly to God and therefore "'conspicuous amongst others; hence eminent, distinguished. . . seemly fit'" (Vine, Unger, White, NT, 55). [This is also the meaning of this term in Homer, Odyssey 8:172.]

**Eph 5:4**  Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks**G2169 N-NSF**.

**G2169** - (Noun, Feminine) eucharistia (yoo-khar-is-tee'-ah): thankfulness, giving of thanks (Usage: thankfulness, gratitude; giving of thanks, thanksgiving.) Note: Cognate: G2169 euxaristía (from G2170/euxáristos, "thankful for God's grace") – properly, thankfulness (thanksgiving) – literally, "the giving of thanks for God's grace." See G2168 (euxaristeō).

**Eph 5:5**  For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance**G2817 N-ASF** in the kingdom of Christ and of God.

**G2817** - (Noun, Feminine) kléronomia (klay-ron-om-ee'-ah): an inheritance (an inheritance, an heritage, regularly the gift of God to His chosen people, in the Old Testament: the Promised Land, in NT a possession viewed in one sense as present, in another as future; a share, participation.) Note: Cognate: G2817 klēronomía (a feminine noun derived from G2818 /klēronómos, "an heir, apportioned inheritance by the casting of lots") – inheritance, awarded by divine lot, i.e. the portion God assigns (selects) (cf. the cognate used in Eph 1:11, Gk text). See 2818 (klēronomos).

**Eph 5:6**  Let no man deceive**G538 V-PAM-3S** you with vain**G2756 A-DPM** words: for because of these things cometh the**G3588 T-NSF** wrath**G3709 N-NSF** of God upon the children of disobedience**G543 N-GSF**.

**G538** ( Verb) apataó (ap-at-ah'-o): to deceive (I deceive, cheat, lead into error.) Note: G538 apatáō (from G539 /apátē) – properly, deceive, using tactics like seduction, giving dis­torted impressions, etc. 538 /apatáō ("lure into deception") emphasizes the means to bring in error (delusion). [This means of deception with 538 (apatáō) is often sensual (personal desires, pleasure; cf. A. Deissmann).]

**G2756** - (Adjective) kenos (ken-os'): empty ((a) empty, (b) met: empty (in moral content), vain, ineffective, foolish, worthless, (c) false, unreal, pretentious, hollow.) Note: G2756 kenós – properly, empty, void; hence, worthless ("null"), amounting to zero (of no value, profit.

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

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

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

**Eph 5:7**  Be not ye therefore partakers**G4830 A-NPM** with them.

**G4830** - (Adjective) summetochos (soom-met'-okh-os): partaking with, subst. a joint partaker (jointly partaking.)

**Eph 5:8**  For ye were sometimes darkness, but now *are ye* light in the Lord: walk**G4043 V-PAM-2Pas** children of light:

**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").

**Eph 5:9**  (For the fruit of the Spirit *is* in all goodness**G19 N-DSF** and righteousness**G1343 N-DSF** and truth**G225 N-DSF**;)

**G19** - (Noun, Feminine) agathosune (ag-ath-o-soo'-nay): to do good (intrinsic goodness, especially as a personal quality, with stress on the kindly (rather than the righteous) side of goodness.) Note: Cognate: G19 agathōsýnē (from G18 /agathós, "inherently good," see there) – properly, intrinsic goodness (especially as a unique quality and condition, note the -synē suffix); as relating to believers, the goodness that comes from God (Souter) and showing itself in spiritual, moral excellence (virtue). G19 (agathōsynē) occurs four times in the NT, and is apparently strictly a biblical term, i.e. it does not seem to appear at all in secular Greek/the papyri (see N. Turner, Christian Words, 89). See 18 (agathos).

**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.

**G255** - (Adjective) alusitelés (al-oo-sit-el-ace'): unprofitable (profitless, unprofitable, ruinous, detrimental.) Note: G255 alysitelḗs (an adjective, derived from 1 /A "not" and 3089 /lýō, "to loose") – properly, not able to hold together (cohere), i.e. "not profitable because lacking cohesion"; (figuratively) missing benefit because not complete (especially missing something essential). G255 /alysitelḗs ("unprofitable"), used only in Heb 13:17, describes the lost benefits from making a poor choice. [255 (alysitelḗs) is used in classical Greek (as in Hippocrates) as a technical medical term for "unfavorable" symptoms.]

**Eph 5:10**  Proving**G1381 V-PAP-NPM** what is acceptable**G2101 A-NSN** unto the Lord.

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

**Eph 5:11**  And have no fellowship**G4790 V-PAM-2P** with the unfruitful works of darkness, but rather reprove**G1651 V-PAM-2P**  *them.*

**G4790** - (Verb) sugkoinóneó (soong-koy-no-neh'-o): to have fellowship with (I am a partaker with, have fellowship with, am an accomplice in.) Note: G4790 sygkoinōnéō (from G4862 /sýn, "identified with" and G2841 /koinōnéō, "share in") – properly, share with by jointly partaking; to participate with because closely identified with someone (i.e. "deeply sharing with," note the syn).

**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).

**Eph 5:12**  For it is a shame**G150 A-NSN** even to speak of those things which are done of them in secret.

**G150** - (Adjective) aischros (ahee-skhros'): shameful (base, disgraceful.)

**Eph 5:13**  But all things that are reproved**G1651 V-PPP-NPN** are made manifest**G5319 V-PPI-3S** by the light: for whatsoever doth make manifest is light.

**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).

**G5319** - (Verb) phaneroó (fan-er-o'-o): to make visible, make clear (I make clear (visible, manifest), make known.) Note: G5319 phaneróō (from G5457 /phṓs, "light") – properly, illumine, make manifest (visible); (figuratively) make plain, in open view; to become apparent ("graspable"). G5319 /phaneróō ("become manifest") in 1 Jn 3:2. 1 Jn 3:2: "Beloved, now we are children of God, and it has not appeared as yet what we will be. We know that if (Gk ean) He becomes manifest (5319 /phaneróō), we will be like Him, because (hoti) we will see Him just as (Gk kathōs) He is."

**Eph 5:18**  And be not drunk**G3182 V-PPM-2P** with wine**G3631 N-DSM**, wherein is excess**G810 N-NSF**; but be filled**G4137 V-PPM-2P** with the Spirit;

**G3182** - (Verb) methuskó (meth-oos'-ko): to make drunk (I make drunk; pass: I become drunk.)

**G3631**- -(Noun, Masculine) oinos (oy'-nos): wine (wine.)

**G810** - (Noun, Feminine) asótia (Spelling: (as-o-tee'-ah): unsavedness, wastefulness (wantonness, profligacy, wastefulness.: Note: G810 asōtía (from 1 /A "without" and G4982 /sṓzō, "save") – properly, what can't be saved (waste); (figuratively) prodigality, spiritual wastefulness due to excessive behavior and the dire consequences it brings.

**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).

He says, first of all, "Awake." Who is to awake? This is speaking to Christians. "Awake you who sleep." This is a reference to the Christian who is ignorant of the Word of God. He is sleeping. He is unaware of what the Word of God has to say. He is unaware of Bible doctrine. There is a way to awake and to get back into fellowship. But, first of all, he says, "Awake you who sleep, and arise from the dead."

The second thing it says is to arise. What this is referring to is not physical death. This is speaking to Christians and it is referring to that temporal death; that is, to be out of the inner circle. He is telling these Christians who are sleeping, are not taking in doctrine and thus are walking in carnality, to arise from temporal death.

When they do, it says that "Christ shall give you light." The third thing to come is the light, and that will come from the ministry of God the Holy Spirit. He illumines and controls us so that the character of Jesus Christ is actually produced within the believer, and he is able to live the supernatural life.

Verse 14: "Wherefore he said (to the believer who is out of fellowship), "awake you who sleep" (and because he is out of fellowship, he is ignorant of doctrine). Arise from the dead (he is in temporal death), and Christ shall give you light." He arises by the confession of sin.

**Eph 5:14**  Wherefore he saith, Awake thou that sleepest**G2518 V-PAP-NSM**, and arise**G450 V-2AAM-2S** from the dead, and Christ shall give thee light.

**G2518** - (Verb) katheudó (kath-yoo'-do): to sleep (I sleep, am sleeping.)

**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.)

Verse 15 says, "See then that you walk circumspectly, not as fools, but as wise." A Christian can walk as a fool, or he can walk as a wise person. He walks as a wise person if he is in a state of spirituality. He is wise because he is operating on the power of the Holy Spirit. He walks as a fool if he is in the status of carnality because so much is lost in carnality. He is a fool because he is operating on the old sin nature. What can the Holy Spirit produce? Only obedience to the Word of God and divine good. What can the old sin nature produce? Only sins and human good. Who would not be a fool to be operating on the old sin nature when that's all that can come out of it? Spirituality is the greatest issue in your life after salvation. It is related here to wisdom: "See then that you walk circumspectly." That is, that you walk in a status of spirituality. "Not as fools, but as wise."

**Eph 5:15**  See then that ye walk**G4043 V-PAI-2P** circumspectly**G199 ADV**, not as fools, but as wise,

**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").

**G199** - (Adverb; Adverb, Comparative) akribós (ak-ree-boce'): with exactness (carefully, exactly, strictly, distinctly.) Note: G199 akribṓs (from akribes, "the high point, extreme," see G195 /akríbeia, "highly accurate") – properly, extremely accurate, very exact; "more (very) accurate" because researched down to the finest detail ("factually precise"). This root (akrib-) refers to gaining exact information with the highest level of accuracy ("exactness") and is acquired by probing investigation to provide a comprehensive circumspect (precise) view in strict adherence to the facts. ["The verb is formed from akros, 'at the point' or 'end.' The idea is, therefore, he 'ascertained to the last point'; denoting the exactness of the information rather than the diligence of the search for it" (WS, 21).]

Then verse 16 says, "Redeeming the time because the days are evil." The idea of redeeming here means to be buying up time--time in which you can store eternal treasures. How can you buy up time? There's only one way--by confession, to be in spirituality. If you are not in a status of spirituality you are wasting time. Every day of your life that goes by is a wasted day. Every day you're in carnality is lost time in relationship to eternal rewards.

**Eph 5:16**  Redeeming**G1805 V-PMP-NPM** the time**G2540 N-ASM**, because the days are evil**G4190 A-NPF**.

**G1805** - (Verb) exagorazó (ex-ag-or-ad'-zo): to buy up, ransom, to rescue from loss (I buy out, buy away from, ransom; mid: I purchase out, buy, redeem, choose.) Note: Cognate: G1850 eksousiázō (from G1849 /eksousía, "delegated power," see there) – having authority to act; "empowered because authorized." See G1849 (eksousia).

**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).

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

In verse 17 he says, "Wherefore be not unwise, but understanding what the will of the Lord is." What is the will of the Lord? Verse 18 gives it to us, "Be not drunk with wine in which is excess but be filled with the Spirit." It says stop being drunk with wine because being drunk with wine changes your outward actions and it changes your pattern of thinking. It changes your behavior patterns when you're drunk with wine. It says to change your behavior patterns by being under the control of God the Holy Spirit. Indeed there will be certain things that as a Christian you will no longer do that you felt free to do as an unbeliever. There are certain things as a carnal Christian that you will do which as a spiritual Christian you will not do. This is because of the fact that you are filled with the Spirit and your patterns are being changed. "To be filled" is present tense. Constantly you are to do it. It is imperative. It is a command. It is to be what God expects you to do.

**Eph 5:17**  Wherefore be ye not unwise**G878 A-NPM**, but understanding**G4920 V-PAP-NPM** what the will of the Lord *is.*

**G878**- -(Adjective) aphrón (af'-rone): without reason, foolish (senseless, foolish, inconsiderate.) Note: G878 áphrōn – (an adjective, derived from 1 /A "without" and G5424 /phrḗn, "inner perspective as it regulates behavior") – properly, lacking perspective because short-sighted, i.e. lacking the "over-all picture" (perspective) needed to act prudently. G878 /áphrōn ("unperceptive") describes someone lacking true moderation because they fail to grasp cause-and-effect relationships – i.e. willful ignorance in understanding what prompts inevitable effects (consequences).

**G4920** - (Verb) suniémi (soon-ee'-ay-mee): to set together, to understand (I consider, understand, perceive.) Note: G4920 syníēmi (from G4862 /sýn, "together with" and hiēmi, "put, send") – properly, put together, i.e. join facts (ideas) into a comprehensive (inter-locking) whole; synthesize. G4920 /syníēmi ("put facts together") means to arrive at a summary or final understanding (complete with life-applications). Accordingly, G4920 (syníēmi) is closely connected with discerning and doing "the preferred-will of God" (G2307 /thélēma). Eph 5:17: "So then do not be foolish (G878 /áphrōn), but understand (G4920 /syníēmi) what the preferred-will (G2307 /thélēma) of the Lord is (G2307 /thélēma)."

You and I live in very evil days. The light of the Holy Spirit in us is either on, guiding us, or it's off, not guiding us. That is the point of the use of this technique. **There is nothing so disastrous as being carnal**. No loss can be imagined that is greater than for us to walk along as carnal people. Unless you use this technique, you have squandered your time. You have not taken your time and nurtured it and converted it into reward. **You have actually used up the days of your life and you have squandered them**. That's how you have to think about this. God is saying to you that He is giving you a certain amount of time for living, and that that time can be converted to eternal rewards, or it can just be loss. If you lose it, He says you're a fool. If you conserve it and convert it to reward, He says you are wise. It is all done by waking up from temporal death (which is being out of temporal fellowship) and restoring yourself by confession to spirituality. You will redeem the time and therefore you will understand what the will of the Lord is, which is to walk by means of the Spirit.

There is one other thing that we have not yet done. We have not actually laid out in detail how to go about it. We've given the general prescription, but we have not laid out in detail how to go about being filled with the Spirit **and that's what's coming up next time**.

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")