**TL09-01 Techniques of the Christian Life - The Technique of Spirituality, No. 3**

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

We continue our study of the technique of spirituality. This is the third part in that series. As you know, the old sin nature in every believer challenges the will of the Holy Spirit who indwells each of us. The old sin nature has had its total control over the life of every believer broken at the cross. When Satan was defeated by the death of Christ on the cross as he bore the sins of the world, the old sin nature's control over the human mind and over the life of an individual was broken forever. The volition of the Christian however is still operational, and it is possible for you to throw the switch from control over your life in the hands of God the Holy Spirit and switch over to control of the old sin nature which is within you. For this reason, we can be either spiritual or carnal. When you do throw the switch and turn controls over to the old sin nature, you are in a state of carnality.

For this reason, Ephesians 5:18 says to us, "Be not drunk with wine which is excess but be filled with the Spirit." The word "filled of the Spirit" does not mean that you're going to get more of God the Holy Spirit. He is a person. He draws you, and the word filling is to be equated with the concept of control. It means to let the Holy Spirit have control of your life. He either does or he doesn't. The word "filled" is the Greek "pleroo." "Pleroo" is in the present tense which means that you are constantly to be filled with the spirit, or to be spiritual. This is the divine ideal. It is not the intent of the Lord that you should move through life in a carnal position. It is God's purpose for you to be spiritual. Therefore, you are constantly to be spiritual. Furthermore, it is in the passive voice which means that this is something that you cannot achieve on your own through something you do. You will be spiritual when certain requirements have been met. When you meet the requirements, you are automatically spiritual. It is important to recognize this passive voice. This is something that happens to you, not something that you do to yourself or that someone else does to you. Finally, it is imperative which means it is a command. God is telling you to be spiritual. This is a very important verse. This is why this technique is crucial. Everything else in your life as a believer is hinged to this reality of spirituality.

**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).

The purpose of being filled with the Spirit, or spiritual, is to glorify the Lord Jesus Christ by developing a spiritual maturity in our souls because the spiritual maturity structure reflects the glory of Christ. As the Holy Spirit is able to build a spiritual maturity structure in your soul, the Lord Jesus Christ is glorified. You cannot judge whether you are filled with the Spirit on the basis of outward reactions. I hope we have now established that. You cannot judge it by how you feel because emotions vary among believers. Some people are emotional. Some people are not emotional.

Consider the normal expressions that we associate with godly living, such as a basis of morality (moral conduct). This cannot be viewed as being filled with the Spirit because an unbeliever can also be moral, and a carnal Christian can produce all of the things that we would associate with godly living. He can imitate it merely in human flesh capacity. This is clearly evident in many of the cults and many of the false religions where you meet people of exemplary character. People mistake that exemplary character with either salvation or spirituality. It is clear that unbelievers and carnal Christians can imitate what would normally flow from the life of a Spirit-filled believer. Therefore, you cannot judge spirituality on these outward expressions. You can't secure the spiritual state by any human effort. It is something that God gives you by grace. It is entirely a grace function. When you meet the requirements, you have it.

**Our Bodies**

Our interest is to answer the question of how to be a spiritual Christian. I think we should begin with reviewing for a moment the role of the Holy Spirit. Please remember that the Holy Spirit at the point of salvation promised to take up his residence within your body. Your body literally becomes His temple. 1 Corinthians 3:16 says, "Do you not know that you are a temple of God and that the Spirit of God dwells in you?" 1 Corinthians 6:19 says, "Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?"

**1Co 3:16**  Know ye not that ye are the temple**G3485 N-NSM** of God, and *that* the Spirit of God dwelleth**G3611 V-PAI-3S** in**G1722 PREP** you?

**G3485** - (Noun, Masculine) naos (nah-os'): a temple (a temple, a shrine, that part of the temple where God himself resides.) Note: G3485 naós (from naiō, "to dwell") – properly, a sanctuary (divine dwelling-place); a temple (sacred abode), the place of divine manifestation. G3485 (naós) refers to the sanctuary (the Jewish Temple proper), i.e. with just its two inner compartments (rooms). These consisted of:

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

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

**1Co 6:19**  What? know ye not that your body is the temple**G3485 N-NSM** of the Holy Ghost *which is* in**G1722 PREP** you, which ye have**G2192 V-PAI-2P** of God, and ye are not your own**G1438 F-2GPM**?

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

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

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

Now this is in fulfillment of what the Lord himself promised. Speaking to the disciples in the Upper Room in John 14:16 He said, And I will pray the Father and He shall give you another comforter, that He may abide with you forever." This is one of the distinctions of the age of grace in contrast to the age of the law. People in the Old Testament were not permanently indwelt by the Holy Spirit. Some were. Most were not. Some were temporarily indwelt. However, in the age of the church this is one of the distinctives, that God the Holy Spirit indwells us permanently.

**Joh 14:16**  And I will pray**G2065 V-FAI-1S** the Father, and he shall give**G1325 V-FAI-3S** you another Comforter **G3875 N-ASM**, that he may abide**G3306 V-PAS-3S** with you for ever;

**G2065** - (Verb) erótaó (er-o-tah'-o): to ask, question ((a) I ask (a question), question, (b) I request, make a request to, pray.) Note: G2065 erōtáō (from eromai, "ask") – make an earnest request, especially by someone on "special footing," i.e. in "preferred position." G2065 /erōtáō ("to ask on special footing, intimacy") requests from a "preferred position" (E. Abbot, Johannine Grammar, 467,8). Such requesting receives special consideration because of the special relationship involved.

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

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

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

Now His purpose for doing this is to glorify the Lord Jesus Christ. The Holy Spirit is living in you. Your body is His temple in order that he may glorify the Lord Jesus Christ. In John 16:12 the Lord said, "I have yet many things to say unto you but you cannot bear them now. Nevertheless, when He the Spirit of truth is come, He will guide you into all truth, for He shall not speak from Himself, but whatever He shall hear that shall He speak and He will show you things to come. He shall glorify Me for He shall receive of mine and shall show it unto you." So God the Holy Spirit has come into your body at the point of salvation to indwell you forever. He is there to glorify the Lord Jesus Christ through you.

**Joh 16:12**  I have yet many things to say**G3004 V-PAN** unto you, but ye cannot bearG941 V-PAN them now.

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

**G941** - (Verb) bastazó (bas-tad'-zo): to take up, carry ((a) I carry, bear, (b) I carry (take) away.)

He does this by producing what the Bible calls the fruit of the Spirit. We have this described in that well-known passage of Galatians 5:22-23. The fruit of the Spirit has nine facets to it and it reflects the character of Christ. The indwelling Holy Spirit is able to produce the character of Christ in you only, obviously, as He is able to control your life; as He is able to direct your thinking; as He is able to direct your choices; as He is able to direct your feelings; as He is able to direct all of your overt actions; and, as He is able to direct all that you say. Unless He is able to control that which means to fill you, He cannot produce that for which He is indwelling you; that is, to glorify the Lord Jesus Christ through you.

**Gal 5:22**  But the fruit of the Spirit is love**G26 N-NSF** , joy**G5479 N-NSF** , peace**G1515 N-NSF** , longsuffering**G3115 N-NSF** , gentleness**G5544 N-NSF** , goodness**G19 N-NSF** , faith**G4102 N-NSF**,

**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,G26 (agápē) typically refers to divine love (= what God prefers).

**G5479** - (Noun, Feminine) chara (khar-ah'): joy, delight (oy, gladness, a source of joy.) Note: Cognate: G5479 xará (another feminine noun from the root xar-, "extend favor, lean towards, be favorably disposed") – properly, the awareness (of God's) grace, favor; joy ("grace recognized"). [The etymological link between G5463 /xaírō ("rejoice because of grace"), 5479 /xará ("joy because of grace") and 5485 /xáris ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (Dict), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), Word Study Greek-English NT (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60). TDNT likewise groups them as cognates, referring to G5479 (xará) as the noun-form (nomen actionis), discussing them separately in light of their distinct connotations.]

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

**G3115** - (Noun, Feminine) makrothumia (mak-roth-oo-mee'-ah): patience, long-suffering (patience, forbearance, longsuffering.) Note: 3115 makrothymía (from G3117 /makrós, "long" and G2372 /thymós, "passion, anger") – properly, long-passion, i.e. waiting sufficient time before expressing anger. This avoids the premature use of force (retribution) that rises out of improper anger (a personal reaction). G3115 /makrothymía ("divinely-regulated patience") is used of God Himself (see 1 Pet 3:20; 2 Pet 3:15). Indeed, only the Lord produces G3115 /makrothymía ("true patience, longsuffering") in us and hence is a fruit of the Spirit (Gal 5:22). "G3115 (makrothymía) embraces steadfastness and staying-power. If in English we had an adjective 'long-tempered' as a counterpart to 'short-tempered,' then makrothymia could be called the quality of being 'long-tempered'. . . . which is a quality of God (LXX, Ex 34:6)" (F. F. Bruce, Commentary on Galatians, 253).

**G5544** - (Noun, Feminine) chréstotés (khray-stot'-ace): goodness, excellence, uprightness (goodness, uprightness, kindness, gentleness.) Note: G5544 xrēstótēs (a noun, derived from G5543 /xrēstós, "useful, profitable") – properly, useable, i.e. well-fit for use (for what is really needed); kindness that is also serviceable. G5544 /xrēstótēs ("useful kindness") refers to meeting real needs, in God's way, in His timing (fashion). Hence G5544 (xrēstótēs) is listed as a fruit of the Holy Spirit (Gal 5:22). With the believer, G5544 /xrēstótēs ("divine kindness") is the Spirit-produced goodness which meets the need and avoids human harshness (cruelty). "We have no term that quite carries this notion of kind and good" (WP, 1, 92).

**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).

**G4102** - (Noun, Feminine) pistis (pis'-tis): faith, faithfulness (faith, belief, trust, confidence; fidelity, faithfulness.) Note: G4102 pístis (from 3982/peithô, "persuade, be persuaded") – properly, persuasion (be persuaded, come to trust); faith. Faith (G4102/pistis) is always a gift from God, and never something that can be produced by people. In short, G4102/pistis ("faith") for the believer is "God's divine persuasion" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously births faith in the yielded believer so they can know what He prefers, i.e. the persuasion of His will (1 Jn 5:4). [G4102 (pistis) in secular antiquity referred to a guarantee (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (His way). Faith (G4102/pistis) is also used collectively – of all the times God has revealed (given the persuasion of) His will, which includes the full revelation of Scripture (Jude 3). Indeed, God the Lord guarantees that all of this revelation will come to pass! Compare Mt 5:18 with 2 Tim 3:16.] - 1. The root of G4102/pistis ("faith") is G3982/peithô ("to persuade, be persuaded") which supplies the core-meaning of faith ("divine persuasion"). It is God's warranty that guarantees the fulfillment of the revelation He births within the receptive believer (cf. 1 Jn 5:4 with Heb 11:1). Faith (G4102/pistis) is always received from God, and never generated by us. Ro 12:3: "For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). Eph 2:8,9: " For by grace you have been saved through faith (G4102/pistis); and that not of yourselves, it is the gift of God; 9not as a result of works, so that no one may boast" (NASU). Gal 5:22,23: "22But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faith (G4102/pistis), 23gentleness, self-control; against such things there is no law." - 2 Thes 1:11: "To this end (glorification) – indeed each time we pray about (peri) you for the purpose (hin) of our God counting you worthy of the call – even that He may fulfill (His) every good-pleasure that comes from (His) goodness and work of faith, in (His) ability." Reflection: Faith is only (exclusively) given to the redeemed. It is not a virtue that can be worked up by human effort. 2. Faith (G4102/pistis) enables the believer to know God's preferred-will (cf. J. Calvin; see G2307/thelçma). Accordingly, faith (G4102/pistis) and "God's preferred-will (G2307/thelçma)" are directly connected in Scripture. 2 Ro 12:2,3: " And do not be conformed to this world, but betransformed by the renewing of your mind, so that you may prove what the will (G2307/thelçma) of God is, that which is good and acceptable and perfect. 3For through the grace given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith (G4102/pistis)" (NASU). 5 2 Cor 8:5,7: " And this, not as we had expected, but they first gave themselves to the Lord and to us by the will (G2307/thelçma) of God" (NASU).- 7" But just as you abound in everything, in faith (G4102/pistis) and utterance and knowledge and in all earnestness and in the love we inspired in you, see that you abound in this gracious work also" (NASU). Heb 10:36,38: "36For you have need of endurance, so that when you have done the will (G2307/thelçma) of God, you may receive what was promised" (NASU). " BUT MY RIGHTEOUS ONE SHALL LIVE BY FAITH (G4102/pistis); AND IF HE SHRINKS BACK, MY SOUL HAS NO PLEASURE IN HIM" (NASU). 1 Jn 5:4: "For whatever is born of God conquers the world; and this is the conquest that has conquered the world – our faith (G4102/pistis)." 3. In sum, faith (G4102/pistis) is a persuasion from God that we receive as He grants impulse ("divine spark"; cf. the Heb hiphil form of believe, \*mn, in a later discussion). Faith is always the work of God and involves hearing His voice – whereby the believer lays hold of His preferred-will (cf. J. Calvin).1 Hab 2:1: " I will stand on my guard post And station myself on the rampart; And I will keep watch to see what He will speak in (Heb b ) me" (NASU). Hab 2:4: "Behold, as for the proud one, His soul is not right within him; But the righteous will live in his faith" (= G4102/pistis, "faith from the Lord"). More on what faith is . . . and isn't n Scripture, faith and belief are not exactly the same. Faith always comes from God and involves His revelation therefore faith is beyond belief! Faith is God's work; faith is never the work of people. We cannot produce faith ourselves, nor can we "drum it up at will." Rather, faith comes as Christ speaks His rhçma-word within (see Ro 10:17, Gk text).In all of Scripture, only the term faith is ever used in the following way: Ro 14:23: Whatever is not of faith (G4102/pistis) is sin." Heb 11:6: "And without faith (G4102/pistis) it is impossible to please Him, for he who comes to God must believe that He is and that He is a rewarder of those who seek Him" (NASU). Reflection: Nothing quite like this two-fold witness appears elsewhere in the Bible. These sweeping statements sober the heart and inspire the soul! The Lord offers to inbirth faith in each scene of life – so that each matters equally in eternity . . . no matter how insignificant they seem (Lk 16:10 with Lk 17:6 and 2 Pet 1:2). Key quotes "Faith always pre-supposes revelation" (W. H. Griffith Thomas, Genesis, 55). "Faith is always a response to a divine revelation" (W. H. Griffith Thomas, Hebrews, 143). "Faith . . . both in its initiation and every step of the way, is Spirit given . . . faith is God given" (W. Hendriksen, Galatians, 197). "Faith precedes works, and is not something merely deduced by reason of existing" (D. Edmond Hiebert, Thessalonians, 2 Thes 1:11). "Faith is always a gift of God" (L. Morris, John, p 520). "The basis of faith is God's revelation of Himself . . . Christianity came to be seen as a faith event" (O. Michel, Dictionary of New Testament Theology). "Faith is the divine response, wrought in man, by God" (from Berkof's Systematic Theology, representing the views of Barth and Brunner)."Faith always has the element of assurance, certainty and confidence . . . and evidential value substantiating the thing we hope for . . . with faith, there is no strain or tension; rather, it has the element of assurance and confidence in it . . . if there is strain or tension . . . trying to persuade yourself to keep from doubting, you can be quite sure that it is not faith . . . faith is not the law of mathematical probability, . . . faith is not natural . . .faith is spiritual, the gift of God . . . you cannot command faith at will, faith is always something that is given-inwrought by God; . . . therefore, if you want to be a man of faith, it will always be the result of becoming a certain type of person" (M. Lloyd Jones, Romans, Ro 4:18-25). "Faith is the div ely given conviction of things unseen" (Homer Kent Jr., Hebrews, 217, quoting Theological Dictionary of the NT vol 2, 476). "Faith is the organ which enables people to see the invisible order" (F.F. Bruce, Hebrews, 279). "Faith is knowing what is His will toward us; therefore, we hold faith to be the knowledge of God's will toward us" (John Calvin, as quoted by R. McAfee Brown in Is Faith Obsolete?). "Right faith is a thing wrought in us by the Holy Spirit" (Wm. Tyndale)."We have made faith a condition of mind, when it is a divinely imparted grace of the heart . . . we can receive faith only as he gives it . . . you cannot manufacture faith, you can not work it up . . . you can believe a promise, and at the same time not have the faith to appropriate it . . . genuine, Scriptural faith is not our ability to ‘count it done,’ but is the deep consciousness divinely imparted to the heart of man that it is done, . . . it is the faith that only God can give . . . do not struggle in the power of the will . . . what a mistake to take our belief in God and call of faith . . . Christ, the living word, is our sufficiency . . . (Charles Price, The Real Faith, Logos/publications). Note: On the distinction between believing (belief), and faith in the Scriptures see Js 2:19; Jn 10:38; Ac 8:13, 26:27,28; Ro 14:2; 2 Thes 2:11; 1 Jn 4:1; also Jn 2:23, 7:31, 12:42 and G4102/pisteuô ("believe"). As in the Gospels, a person's believing (belief) is vital (cf. Heb 11:6). But a personal encounter with Christ (a true connection with Him and His Word) is always necessary for believing ("man's responsibility") to be transformed into faith (which is always and only God's word). See also Mt 8:10,13, 9:22,28,29, 15:28; Ac 20:21; Ro 9:32; Gal 3:9,22. Summary: Belief and faith are not exactly equivalent terms. When Jesus told people, "Your faith has made you well," faith was still His gift (Eph 2:8,9). Any gift however, once received, becomes the "possession" of the recipient. Faith however is always from God and is purely His work (2 Thes 1:11). Note: The Greek definite article is uniformly used in the expressions "your faith," "their faith" (which occur over 30 times in the Greek NT). This genitive construction with the article refers to "the principle of faith (operating in) you" – not "your faith" in the sense that faith is ever generated by the recipient. [The meaning of the definite article in this construction is "the principle of faith at work in you," "the operating-principle of faith in them," etc. For examples see: Mt 9:2,22,29; Lk 17:19; Phil 2:17; 2 Pet 1:5, etc.] Faith (G4102/pistis) involves belief but it goes beyond human believing because it involves the personal revelation (inworking) of God. Faith is always God's work. Our believing has eternal meaning when it becomes "faith-believing" by the transforming grace of God. Reflection: Demons believe (and shudder) . . . but they do not have (experience) faith! Js 2:19: "You believe that God is one. You do well; the demons also believe, and shudder" (NASU).

**Gal 5:23**  Meekness**G4236 N-NSF**, temperance**G1466 N-NSF**: against such there is no law.

**G4236** - (Noun, Feminine) praotés (prah-ot'-ace): meekness (mildness, gentleness, meekness, kindness.) Note: G4236 praótēs– properly, temperate, displaying the right blend of force and reserve (gentleness). G4236 /praótēs ("strength in gentleness") avoids unnecessary harshness, yet without compromising or being too slow to use necessary force. For the believer, G4236 /praótēs ("meekness") is the fruit (product) of the Holy Spirit (Gal 5:23), i.e. it is never something humanly accomplished (or simply "biological").

**G1466** - (Noun, Feminine) egkrateia (eng-krat'-i-ah): mastery, self-control (self-mastery, self-restraint, self-control, continence.) Note: G1466 egkráteia (from G1722 /en, "in the sphere of" and G2904 /krátos, "dominion, mastery") – properly, dominion within, i.e. "self-control" – proceeding out from within oneself, but not by oneself. For the believer, G1466 /egkráteia ("self-control, Spirit-control") can only be accomplished by the power of the Lord. Accordingly, G1466 /egkráteia ("true mastery from within") is explicitly called a fruit of the Holy Spirit (Gal 5:23).

**Spirituality vs. Carnality**

The Bible contrasts two states in which a Christian may live at any moment. These two states are declared in 1 Corinthians 3:1 as being either carnal or spiritual. A Christian may be one or the other. Are we sure that these states are absolutely mutually exclusive? Can't you be carnal a little bit and mostly spiritual? Can't you at least be a little spiritual and mostly carnal? You have to understand these terms in the way the Bible uses them. When the Bible talks about being spiritual it means God the Holy Spirit controls. If it talks about being carnal it means the old sin nature controls. Now the point you have to remember is that the Holy Spirit is God. The essence of God reveals to us that the Holy Spirit as God is absolute righteousness. Therefore, He cannot have control over a life which is mostly in the hands of the old sin nature. He will not share control of a life. He is absolute righteousness. He is absolutely in control, or He is not in control. Now he will not leave you. He indwells in you permanently. We shall see what the condition is of how He lives with you when you turn your life over to the old sin nature that creates a problem. He will not leave you but he cannot share control with the old sin nature. Therefore, we have these passages of Scripture which speak in such a way that these states are mutually exclusive. They are absolutes. A Christian is one **or** the other. The Holy Spirit, because he is absolute righteousness, will not share the direction of your life with the old sin nature.

**1Co 3:11**  For other foundation**G2310 N-ASM** can no man lay**G5087 V-RAI-1S** than that is laid**G2749 V-PNP-ASM,** which is Jesus Christ.

**G2310** - (Noun, Masculine; Noun, Neuter) themelios (them-el'-ee-os): of or for a foundation ((properly, an adj: belonging to the foundation), a foundation stone.)

**G5087** - (Verb) tithémi (tith'-ay-mee): to place, lay, set (I put, place, lay, set, fix, establish.)

**G2749** - (Verb) keimai (ki'-mahee): to be laid, lie (I lie, recline, am placed, am laid, set, specially appointed, destined.)

We have shown in the Word of God, for example in Romans chapter 8, this contrast is very pointedly and very clearly made. The contrasts are such as to indicate again that you are one or the other. Romans 8:1 says, "There is therefore now no condemnation to them who are in Christ Jesus." Now the term "in Christ Jesus" is a technical term which means born again. It is the way Christians are described in the age of grace. As a believer, at a point in time, you told God, in one way or another, that you were now ready to take His Son and the salvation His Son has provided for your personal use. You have received him as Savior. At the moment you said that to God, one of the things that happened to you was that God the Holy Spirit swooped in upon you and baptized you. Bing. Just like that. What it means to be baptized by God the Holy Spirit is to be placed **in** Christ. You were baptized into the Spirit of God. 1 Corinthians 12:13 says that everyone who is a believer has received the baptism of the Holy Spirit. At the point of salvation you are placed in Christ. That's what this term means.

**Rom 8:1**  *There is* therefore now no condemnation**G2631 N-NSN** to them which are in**G1722 PREP** Christ Jesus, who walk**G4043 V-PAP-DPM** not after the flesh**G4561 N-ASF**, but after the Spirit**G4151 N-ASN**.

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

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

**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").

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

**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.]

**1Co 12:13**  For by one Spirit**G4151 N-DSN** are we all baptized**G907 V-API-1P** into one**G1520 A-ASN** body**G4983 N-ASN**, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink**G4222 V-API-1P** into one**G1520 A-ASN** Spirit**G4151 N-ASN**.

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

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

**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)

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

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

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**The Law**

We're talking here about Christians. Paul in Romans 8 is speaking to believers. Therefore, there is no condemnation under any condition for those who are in Christ Jesus. Then look at verse two. This gives us a contrast between two laws of the spiritual life: "The law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. What the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit." Notice it refers first of all here to a law which God gave. It calls it "the law of sin and death" in the latter part of verse 2. The law of sin and death here is the law which was given to Moses. We call it the Mosaic Law. It applied to the believers of the Old Testament, and in this law we found an absolute expression of the righteousness of God. As you read through the Old Testament law this is reflected in the ritual which they were given. As you read for, example, the moral code of the Ten Commandments, you have an excellent, very clear, definitive summary as to what constitutes the absolute righteousness of God.

Now the law itself was just that. For this reason, Romans 7:12 says, "Wherefore the law is holy and the commandment holy and just and good." This means that it reflects the absolute righteousness of God. While you and I in this age of grace are not related to the law, we are not under the law, nevertheless, the law does reflect for us what you are going to have to face as a sinful human being. It is the standard of absolute righteousness that is shown in the law which you must meet to go to heaven. And nobody meets it. Everybody falls short of that standard. And for that reason, it is called here in Romans chapter 8 "**the law of sin and death**" because it leads to eternal death.

**Rom 8:1**  *There is* therefore now no condemnation**G2631 N-NSN** to them which are in**G1722 PREP** Christ Jesus, who walk**G4043 V-PAP-DPM** not after the flesh**G4561 N-ASF**, but after the Spirit**G4151 N-ASN**.

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**Rom 8:2**  For the law**G3551 N-NSM** of the Spirit of life in Christ Jesus hath made me free**G1659 V-AAI-3S** from the law**G3551 N-GSM** of sin**G266 N-GSF** and death**G2288 N-GSM**.

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

**G1659** - (Verb) eleutheroó (el-yoo-ther-o'-o): to make free, to exempt (from liability) (I free, set free, liberate.) Note: Cognate: G1659 eleutheróō – properly, set free, release from bondage; (figuratively) to remove the restrictions of sin (darkness) because delivered by God into true spiritual liberty (growth). See G1658 (eleutheros). Jn 8:36: "So if the Son makes you free (G1659 /eleutheróō), you will be free (G1658 /eleútheros) indeed" (NASU).

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

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

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

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

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

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

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

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

Now the old sin nature keeps us from obeying this standard of absolute righteousness. Consequently, it condemns us to a condition of eternal death. Look at verses 7 and 8: "Because the carnal mind (the old sin nature mind) is enmity against God for it is not subject to the law of God, neither indeed can be." There is no way you can obey the absolute standards of righteousness of the law. "So then they that are in the flesh (those who are operating on the basis of the old sin nature), cannot please God." Now that's one side. You have the law of sin and death and it is this law, reflected in the standard of absolute righteousness in the system of the Mosaic Law, that places condemnation upon every human being because nobody through the old sin nature can reach the standard that God requires for entrance into His heaven.

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

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

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

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

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

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

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

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

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However, there is another law in verse 2, and it is called "the law of the Spirit of life in Christ Jesus." This law enables a believer to live the supernatural level of life free of sins and free of human good production. You can't do this by keeping the elements of the "law of sin and death." This is again a grace operation. God in grace enables you to be a spiritual Christian when you meet certain specific requirements. This "law of the spirit of life in Christ Jesus" refers to being filled or controlled by that indwelling Holy Spirit which enables you to live free of all expressions of the old sin nature--both in sins and in human good.

Verses 3 and 4 tell us that the person who is in Christ through regeneration can live under the control of the old sin nature or under the control of the Holy Spirit. It says it in such a way as again to point out that you are one or the other--not part one and part the other. Notice verse 3: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in a likeness of sinful flesh and for sin condemned sin in the flesh." That is one side--out, done, and the old sin nature is condemned. The other side is that the righteousness of the law, that absolute standard of God's righteousness, can be fulfilled in the believer. How? By walking **not** after the old sin nature on the one hand, but absolutely, on the other hand, to walk **after** the Spirit. As you read in Scripture, you always have this contrast--walking by the old sin nature or walking by the Spirit--never an overlap, never crossing over, and never a mixture.

**Rom 8:3**  For what the law could not do**G102 A-NSN**, in that it was weak**G770 V-IAI-3S** through the flesh, God sending**G3992 V-AAP-NSM** his own Son in**G1722 PREP** the likeness**G3667 N-DSN** of sinful**G266 N-GSF** flesh**G266 N-GSF**, and for sin, condemned**G2632 V-AAI-3S** sin in**G1722 PREP** the flesh**G4561 N-DSF**:

**Rom 8:4**  That the righteousness**G1345 N-NSN** of the law might be fulfilled**G4137 V-APS-3S** in**G1722 PREP** us, who walk**G4043 V-PAP-DPM** not after the flesh, but after the Spirit **G4151 N-ASN** .

"Walk not after the flesh" is contrasted with "walk after the Spirit." It's one or the other. Verse 5 says, "They that are after the flesh mind the things of the flesh." This is placed against, in contrast, "they that are after the spirit mind the things of the spirit." Verse 6 makes the contrast carnally-minded against spiritually-minded. The contrasts are very definitive--one or the other.

**Rom 8:5**  For they that are after the flesh do mind**G5426 V-PAI-3P** the things of the flesh; but they that are after the Spirit**G4151 N-ASN** the things of the Spirit**G4151 N-GSN**.

**G5426**  - (Verb) phroneó (fron-eh'-o): to have understanding, to think ((a) I think, (b) I think, judge, (c) I direct the mind to, seek for, (d) I observe, (e) I care for.): Note G5426 phronéō (from G5424 /phrḗn, "the midriff or diaphragm; the parts around the heart," J. Thayer) – properly, regulate (moderate) from within, as inner-perspective (insight) shows itself in corresponding, outward behavior. G5426 (phronéō) essentially equates to personal opinion fleshing itself out in action (see J. Thayer). This idea is difficult to translate into English because it combines the visceral and cognitive aspects of thinking.

**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.

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

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

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

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

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

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

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

The choice of which one you're going to be under, either "the law of sin and death" or "the law of the Spirit of life in Christ Jesus" is up to you. It is up to the volition of the Christian. Here's how it goes. Let's put it in a sequence, and let's assume that right now everybody reading this is a spiritual Christian. You're all filled with the Spirit. God the Holy Spirit is controlling you. He is guiding your thinking. He is guiding your responses as you read this exposition of the Word. He is guiding your interests, and you're a spiritual Christian. You are doing your best. As a matter of fact, you look like a spiritual Christian. You're smiling and looking pleasant. You're nodding your head. You are a spiritual Christian. In this state, God the Holy Spirit controls your life. You are in temporal fellowship with God the Father.

Now temptation comes to you. You're sitting right there, then after a while, you get a really juicy thought. There is nothing wrong yet. All that has happened is that you've been tempted. Satan has approached you with a fiery missile. He has shot it toward your mentality. You are now confronted with making a choice. Your old sin nature has brought something up as a temptation; or, the other source of sin besides Satan and the old sin nature is the world system. Some thought pattern has come to you from the world and you are tempted. At this point, you have to make a choice.

Let's assume you go negative to the Holy Spirit's leading, and you decide to respond to that temptation. You go positive, in other words, to sin. Now, in that instant, the old sin nature has taken control of your life. The Holy Spirit has been moved out of control, off the throne of your life, so to speak. This is true even if you sit there and you sin in some way that you don't know you're sinning. You are not even aware that you are being tempted. It is still true that once you sin, knowingly or unknowingly, God the Holy Spirit loses the grasp and control upon your life. You are now in a state of **carnality** and you are out of temporal fellowship.

In 1 John 1:6-7 it is described in this way: "If we say that we have fellowship with Him (God the Father) and we walk in darkness (in negative volition toward the truth), we lie and do not the truth. But if we walk in the light (positive volition toward doctrine, as He is in the light) we have fellowship one with another as believers, and the blood of Jesus Christ His Son cleanses us from all sin." So the contrast here again is very definite. You have now decided by our own will to walk in darkness. You have rejected the appeal of the Holy Spirit to walk in the light. Now you are in carnality. In this state, all of your Christian service may continue. You may be doing wonderful Christian service which, up to now, has indeed been the production of divine good. However, in the moment that you are out of fellowship, that same thing you do now becomes human good. There is no reward for it. All of your accumulation of reward stops; guidance of the Holy Spirit stops; and, all your prayer life is useless. You become a sitting duck for every evil desire within your being. You have lost control of being able to walk in a way that reflects the Spirit of life. Now you are going to walk in a pattern that reflects the spirit of sin and death.

**1Jn 1:6**  If**G1437 COND** we say**G2036 V-AAS-1P** that we have**G2192 V-PAI-1P** fellowship**G2842 N-ASF** with him, and walk**G4043 V-PAS-1P** in**G1722 PREP** darkness**G4655 N-DSN**, we lie**G5574 V-PEI-1P**, and do not the truth**G225 N-ASF:**

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

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

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

**G2842** - (Noun, Feminine) koinónia (koy-nohn-ee'-ah): fellowship ((lit: partnership) (a) contributory help, participation, (b) sharing in, communion, (c) spiritual fellowship, a fellowship in the spirit.) Note: G2842 koinōnía (a feminine noun) – properly, what is shared in common as the basis of fellowship (partnership, community).

**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").

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

**G4655** - (Noun, Masculine; Noun, Neuter) skotos (skot'-os): darkness (darkness, either physical or moral.) Note: G4655 skótos (a neuter noun) – properly, darkness (obscurity); (figuratively) the principle of sin with its certain results.

**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).

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

**1Jn 1:7**  But if **G1437 COND** we walk**G4043 V-PAS-1P** in**G1722 PREP** the light, as he is in**G1722 PREP** the light, we have fellowship**G2842 N-ASF** one with another, and the blood of Jesus Christ his Son cleanseth**G2511 V-PAI-3S** us from**G575 PREP** all sin**G266 N-GSF**.

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

**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).

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

If you die physically in this state of carnality you go right into heaven. Let's understand that. You may be in the depths of carnality. The longer you stay in carnality, the deeper you get into it, the more insensitive you become to the condition in which you find yourself. When you are a spiritual Christian, you will find that when you step into sin, you immediately are shocked by it. You are immediately distressed by it. You're humiliated. You're repulsed. You hate what you've done. Just read Romans 7 and you'll see how Paul describes all the things he hated that he was doing. But this comes to you immediately. The more you stay in carnality the less sensitive you are to what is outside of the leading of the Holy Spirit; and, the more acclimated you become to the sin, until you go spiritually insane and you've lost all perspective as to what you're doing, the choices you are making, and that which is a blessing in your life. You will take the very things that bring grief into your life. If you die in this state, in that kind of depth of carnality, you still go to heaven.

Here's the sequence of return: The time comes finally when you recognize that you're out of temporal fellowship because of sins. Your prayer life is not functioning. You cannot enter into a learning of the Word of God. As a matter of fact you are downright bored by it. You find that your Christian service is a chore that you're trying to talk yourself into doing. You recognize that all of this is because of sins in your life. Then you decide to go on positive response to God the Holy Spirit who all this time has been appealing to you and pleading with you as a child of God to return home. He has been, so to speak, putting the light in the window, appealing for the prodigal to come home. Finally you decide to come back. You know that sin is what has broken your fellowship, and sin is the problem. Since you know from 1 John 1:9 that the way to handle it is to admit that sin to God the Father, you proceed, and you confess that sin.

**1Jn 1:9**  If**G1437 COND we** confess**G3670 V-PAS-1P** our sins, he is faithful**G4103 A-NSM** and just**G1342 A-NSM** to**G2443 CONJ** forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all unrighteousness**G93 N-GSF**.

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

**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.]

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

**G2443** - (Conjunction) hina (hin'-ah): in order that, that, so that (in order that, so that.) Note: G2443 hína (a subordinating conjunction) – for the purpose that (in order that), looking to the aim (intended result) of the verbal idea. g2443 /hína ("for the purpose that") is "the semantically marked (dramatic) way of expressing purpose in Greek (as compared for example to the plain infinitive)" (G. Archer).

**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).

**Confession to God**

Sin is always (I remind you again) against God. Therefore, the confession is made to Him only. Now I realize that there are a lot of people that just cringe when they hear this. It just gives them all kinds of panic feelings on the inside to think that God says, "I call upon you to confess your sins to Me because your sin is always against Me". I want to show you how true that is that sin is always against God no matter how many people may be involved. Whatever you may want to say to people is up to you, relative to your guidance in reference to Christian relationships with other believers; to that which is good judgment on your part; or, to your own sensitiveness that you want to make things right with people that you have injured, and so on. However, that is not a requirement for your personal forgiveness relative to temporal fellowship. Your sin is against God and God deals with it as being against Himself.

**Genesis 20:1-7**

There is an interesting illustration of this in Genesis 20. (Let me digress a little bit.) This is the situation where Abraham is confronted with facing the king of Gerar, Abimelech. He was afraid that when the king saw his wife Sarah (who was apparently quite a beautiful woman) that the King would want to take her into his harem. If he presented himself as Sarah's husband, the king would have no problem solving his problem to get Sarah into his harem. All he would have done is to have Abraham knocked off. Consequently, she would be a widow and nothing would stand in her way to entering the harem. Therefore, Abraham says to Sarah, "When we get to Abimelech, I'm going to tell him you're my sister, then he won't try to kill me." Well, this bothered Abraham to lie. You know how he justified it, because she was his half-sister. So he was not really telling exactly an untruth. So let's read this because I want you to notice something about Abimelech and the sin that he almost entered of taking Sarah into his harem as his wife.

"And Abraham journeyed from there toward Negev and dwelt between Kadesh and Shur; then he sojourned to Gerar. Abraham said of Sarah his wife, 'She is my sister.' And Abimelech, king of Gerar, sent and took Sarah. But God came to Abimelech in a dream by night and said to him, 'Behold you are a dead man for the woman you have taken is a man's wife.' But Abimelech had not come near her. And he said, 'Lord, will you slay also a righteous nation?'" Judgment upon the King would have brought judgment also upon his nation which he led. The principle here is if you are married to someone else, you cannot divorce that person and marry another person. You must wait until one or the other partner has died before you are free to marry.

Here is Abimelech. He does not even know that Sarah is Abraham's wife. God comes to him in a vision and informs him, and Abimelech says, "I didn't know it. And will you not only judge me but even my nation?" Verse 5: "Said he not unto me she is my sister and she even she herself said he is my brother. (Sarah went along with the deception.) In the integrity of my heart and innocency of my hands have I done this." Get that. This man even having taken Sarah into his harem had committed an act of sin. His intention was sin, as mental adultery is just as much sin with God as overt adultery. Mental hatred is just as much murder with God as overt murder. This man had an intention in complete innocency. He didn't even know he was sinning. Nevertheless, notice verse 5: "And God said unto him in the dream, 'Yes, I know that you did this in the integrity of your heart. I also withheld you from sinning against Me." "Sinning against Me." Well you might have said. "Well, I kept you from sinning against Abraham whose wife she is. I kept you from sinning against all of the people of the nation who would suffer with you if you went through with this, and even to the point that you did go into this." "You have sinned against me therefore I allowed you not to touch her. Therefore, restore the man his wife for he is a prophet and he shall pray for you and you will live; and, if you do not restore her, know that you shall surely die--you and all that are yours."

**Gen 20:1**  And Abraham journeyed**H5265 Conj‑w | V‑Qal‑ConsecImperf‑3ms** from thence toward the south country, and dwelled**H3427 Conj‑w | V‑Qal‑ConsecImperf‑3ms** between Kadesh and Shur, and sojourned**H1481 Conj‑w | V‑Qal‑ConsecImperf‑3ms** in Gerar.

**H5265** - (Verb) nasa (naw-sah'): to pull out or up, set out, journey

**H3427** - (Verb) yashab (yaw-shab'): to sit, remain, dwell

**H1481** - (Verb) guwr (goor): to sojourn

**Gen 20:2**  And Abraham said of Sarah his wife **H269** **N‑fsc | 1cs** (**H853 DirObjM**), She *is* my sister: and Abimelech king of Gerar sent, and took **H3947** **Conj‑w | V‑Qal‑ConsecImperf‑3ms** Sarah.

**H269** - (Noun Feminine) achoth (aw-khoth'): sister

**(H853)** - (Direct Object Marker) eth (ayth): untranslatable mark of the accusative case

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

**Gen 20:3**  But God came to Abimelech in a dream by night, and said to him, Behold, thou *art but* a dead man, for the woman which thou hast taken; for she *is* a man's wife.

**Gen 20:4**  But Abimelech had not come near her: and he said, Lord, wilt thou slay**H2026** **V‑Qal‑Imperf‑2ms** also a righteous nation?

**H2026** - (Verb) harag (haw-rag'): to kill, slay

**Gen 20:5**  Said he not unto me, She *is* my sister? and she, even she herself said, He *is* my brother: in the integrity of my heart and innocency**H5356** **Conj‑w, Prep‑b | N‑msc** of my hands have I done this.

**H5356** - (Noun Masculine) niqqayon (nik-kaw-yone'): innocency

**Gen 20:6**  And God said unto him in a dream, Yea, I know**H3045** **V‑Qal‑Perf‑1cs** that thou didst this in the integrity**H8537** **Prep‑b | N‑msc** of thy heart; for I also withheld**H2820** **Conj‑w | V‑Qal‑ConsecImperf‑1cs** thee from **sinning against me**: therefore suffered I thee not to touch her.

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

**H8537** - (Noun Masculine) tom (tome)": integrity, also part of the high priest's breastplate

**H2820** - (Verb) chasak (khaw-sak'): to withhold, refrain

**Gen 20:7**  Now therefore restore**H7725 V‑Hifil‑Imp‑ms** the man *his* wife; for he *is* a prophet, and he shall pray for thee, and thou shalt live**H2421** **Conj‑w | V‑Qal‑Imp‑ms**: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that *are* thine.

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

**H2421** - (Verb) chayah (khaw-yaw'): to live

God said, "I act in justice. I'm a God of justice. You did this in innocency." Furthermore, notice that God stepped in and kept this man who was sinning unknowingly from going through with the sin. Had he gone through, it would have been sin. Now he says, "You know now you ought to act accordingly." Also I want you to notice something else. Those of you who may have a little doubt about this technique of prayer, notice that he says to him that Abraham is a prophet. He's a man of God. He has contacts with me. He is a spiritual believer and he will pray for you and you shall live." Here, God is already telling Abimelech if he restores Sarah to Abraham, if he backs out of this deal now that he is going to live. But how will he live? As the result of Abraham praying for him. Of course God knows what you need. Of course God knows what he is going to do in his sovereignty. Of course God has laid out the care for us that we need. However, we enter into his blessing and provision through prayer. That's why you cannot discredit and be negligent of prayer without great personal loss to yourself. I just want you to notice that this man was acting in innocency. God says, "I'm going to step in and keep you from sinning even though you don't know you're sinning. Nevertheless, whether you knew it or not, the sin was against God." He says, "It is against Me that this sin was about to be committed." God kept the innocent one from sinning whose volition was not negative to the Word.

So now as a believer, you have recognized the sin. So you make confession as per 1 John 1:9. This means that to God and God alone you name the sin that you committed. When you have confessed this, we are told in 1 John 1:9 that He cleanses us from all unrighteousness. This means it covers the sins you may have committed that you're not aware of. Instantly that you do that, the Holy Spirit takes control of the life again, and the old sin nature is shoved off of the control unit. The believer is restored at that point to temple fellowship again with God the Father. A Christian who is not in a state of spirituality cannot be productive of divine good. Now that you have returned to spirituality, your Christian service is again divine good. The Holy Spirit is guiding your life. Your prayer is heard. Rewards are being accumulated.

**1Jn 1:9**  (See Above)

You may be going on doing the same things without having broken stride at all. But you switch relationships to the Holy Spirit from where He was running things (and thus you were spiritual), to where the old sin nature was running things (and thus you were carnal). Now if you die physically in the state of spirituality, the same thing happens as if you had died in the state of carnality. You go right to heaven. Having died in the state of spirituality you will go with a good deal more reward and a good deal more of the reflected glory of God in your spiritual maturity structure than you would have, had you been living persistently in carnality.

I hope we have established for you that the Bible contrasts spiritual and carnal. Spiritual is being filled or controlled by God the Holy Spirit. Carnal is being filled or controlled by the old sin nature. The steps from carnality lead through: temptation; to positive volition to sin; to losing the spirit's control; to confessing the sin; to putting him back in control; and, to being restored again to spirituality and to temporal fellowship and all that that connotes.

**The Requirements for Spirituality**

What are the requirements for spirituality? Notice that "to be filled" is passive. If you meet the requirements it happens automatically. You don't have to wait and see if you feel like it; if you notice that you're acting like it; or, anything else. If you meet the requirements, you are spiritual.

1. **Do Not Quench the Holy Spirit**

Requirement number one is found in the book of 1 Thessalonians. We're going to, first of all, look at two negative requirements. There are two negative requirements relative to spirituality. In 1 Thessalonians 5:19, we have the pungent little sentence, "**Quench not the Spirit**." The word "quench" is the Greek word "sbennumi." "Sbennumi" is first of all present which means see to it that every moment of your life you are not quenching the Holy Spirit. It is active which means that you are the one who determine whether he has quenched or not--not anybody else. Also, it is imperative. It is again a command. God is here commanding you to do this. The word "quench" means to neutralize something. Here it is neutralizing the control of the Holy Spirit in your soul. How do you quench God? You quench God by being disobedient to some facet of the Word of God--to some guidance of the Holy Spirit of God upon your life. In other words, quenching is saying "**No**" to the Spirit of God.

**1Th 5:19**  Quench**G4570 V-PAM-2P** not**G3361 PRT-N** the Spirit.

**G4570** - (Verb) sbennumi (sben'-noo-mee): to quench ((a) I extinguish, quench, (b) I suppress, thwart.)

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

This is not involving an ethical or moral issue such as stealing or adultery or lying. Quenching does not involve ethical or moral issues. It just means being negative to doctrine. It just means being negative to the guidance of the Spirit of God in some respect upon your life. The Holy Spirit is constantly directing you to some service; directing you to some investment of your life; or, directing you to some use of your money. You can resist Him and that is quenching him. You are saying "**No**" to what he is asking you to do. Therefore, it is resorting to human good production from the area of strength of your old sin nature. Remember the old sin nature has an area of strength and it has an area of weakness. This quenching comes from the area of strength. You are instead with your strength producing human good. Now the problem of that is, in part, that human good soothes the conscience. The Holy Spirit tends to remain quenched in the life of a Christian who is out of fellowship because you had the impression that you are seemingly walking along with the Lord. However, when you quench Him, when you say "**No**" to him on a non-moral issue, you are taking yourself out of temporal fellowship with the Father into carnality.

1. **Do Not Grieve the Holy Spirit**

A second negative command is grieve not. Quench not, and grieve not. Ephesians 4:30 says, "And grieve not the Holy Spirit of God by whom you are sealed unto the day of redemption. The word "grieve" is the Greek word "lupeo." "Lupeo," again is present which means constantly see to it that you do not grieve the Holy Spirit. It is active voice which means you are the one who is going to decide whether He's grieved or not. And once again, it is a divine command. It is an imperative. God is directing you to do this.

**Eph 4:30**  And grieve**G3076 V-PAM-2P** not**G3361 PRT-N** the holy Spirit of God, whereby ye are sealed**G4972 V-API-2P** unto the day of redemption**G629 N-GSF**.

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

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

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

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

This word "grieve" ("lupeo"), means to cause distress. Grieving results in individual acts of sins in the life of the believer. This does involve moral ethical issues like stealing, adultery, lying, or the mental attitude sins. These are moral and ethical factors where you are doing that which is sinful. It is producing from the weak side of the old sin nature, sins. That's how that ties in. In each case, you are working out of your old sin nature. In quenching the Holy Spirit, you are working out of the strong side of your old sin nature--that inclination to human good. When you are grieving the Holy Spirit, you are working out of the weak side of your old sin nature and you are producing individual acts of sins. Grieving is choosing evil then in place of what is right. Grieving takes you out of temporal fellowship with the Father and immediately places you into a state of carnality.

1. **Walk in the Spirit**

The positive command to man relative to spirituality is found in Galatians 5:16: "This I say then; walk in the spirit and you shall not fulfill the lusts of the flesh. Galatians 5:16 gives us a positive command: "**Walk in the spirit**." It's the Greek word "peripateo," "Peripateo" is present. That means you see to it that you are walking in the spirit. It is active. You are the one who decides it. It is imperative again, a command. Notice, first of all, "Be filled with the Spirit." This is present command. In this case, it is passive because it will happen automatically if you fulfill the conditions. Here are the conditions--two negative and one positive--and every one of them is present active imperative. This means all the time you make the decision, and God is commanding us to do this.

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

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

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

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

To walk in the Spirit means to live the Christian life in dependence on the Holy Spirit, not on the old sin nature's capacities within us. In other words, to walk by means of the Spirit, we might translate into the techniques of the Christian life--using the techniques of the Christian life under the guidance of the indwelling Holy Spirit. Walking by means of the supernatural power of God the Holy Spirit is what is meant here. If you walk by His power, you will maintain a status of spirituality. However, Christians are tempted to depend on their own power, on their sincere intentions to carry us through life. A lot of Christians who think they are walking in accordance with the Lord's guidance have simply got some real good will power; or, they simply have some real good intentions, and that's what they're living by. Walking by means of the Spirit is appropriating his divine power. This we do through Bible doctrine in the soul. That's how we appropriate His power. Walking by means of the strength of the old sin nature will take you out of temporary fellowship with the Father and into carnality. Walking by means of the Holy Spirit will maintain your temporal fellowship with the Father and keep you in a status of spirituality.

So from these three commands to every Christian, relative to the Holy Spirit who is indwelling him, it is evident that personal sins are the hindrance to spirituality. Sins are involved in every one of these things:

1. In quenching Him, by not doing what He has asked us to do, we are trying to produce human good as a substitute. Now that's a sin. God rejects that.
2. In the matter of grieving Him, it is a moral issue whether you are willfully doing what God has said is wrong.
3. In the matter of walking by means of the Spirit, you are again doing a sinful thing in leaning instead upon your human capacities in order to please God.

So the big issue is sins. This is the thing that ruins and destroys the state of spirituality. The solution for quenching the spirit, for grieving the spirit, for not walking by means of the spirit is confession of the sins that have caused the trouble. That's why you have to deal with the sins that are involved. They are the things that are at issue in your spirituality. It is not something you are doing or not doing, or thinking or not thinking. It is the actual sins, and not some front or pretense or intention that you may have. Therefore you must resort to 1 John 1:9 which tells us how to deal with these sins relative to our need to return to the position of spirituality. What is required is confession of the sins.

**1Jn 1:9**  If**G1437 COND** we should confess**G3670 V-PAS-1P** our (*the*)**G3588 T-APF** sins**G266 N-APF**, he is faithful and just to forgive**G863 V-2AAS-3S** us *our* sins, and to cleanse**G2511 V-AAS-3S** us from all**G3956 A-GSF** unrighteousness**G93 N-GSF**.

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

**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).]

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

**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")

**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).

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

**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).

Again I remind you: Avoid the human desire to solve the carnality, to solve what you have done in disrupting your relationship to the Holy Spirit by working up some kind of a sorrow; by seeking to set up a series of promises to God that you will do better; or, to do some kind of penance until you really feel that you have been forgiven. You don't have to feel forgiven. All you have to do is believe what 1 John 1:9 says, "If we confess our sins, He is faithful and just" (faithful--He will do it every time; just--because Christ has already born that sin). "He is faithful and just to forgive us (Christians) our sins and cleanse us from all unrighteousness." This has nothing to do with salvation forgiveness. This has to do with **fellowship forgiveness**. This fellowship forgiveness will come to us every time. It is fellowship with the Father that is destroyed when we have disrupted this normative relationship with the Spirit of God within us. So avoid trying to put in some human gimmickry.

The issue of spirituality then is that it is a life which imitates God (Ephesians 5:1, Ephesians 1:6). It is not to imitate the unbeliever (1 John 1:6, 1 John 3:3). Only the Holy Spirit can realize this goal in your life to live in such a way that you imitate God. You and I would be very foolish people indeed to think that there was some way that we could imitate God by our determination. We can only imitate Him by, first of all, maintaining the position of spirituality; then taking in the Word; growing upon doctrine; using the techniques of the Christian life; gradually building up a spiritual maturity structure in the soul; and, going on to the super grace life that the Lord has designed for you. You cannot do this unless you start with spirituality.

**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. 3402 /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 1:6**  To the praise of the glory of his grace, wherein he hath made us accepted**G5487 V-AAI-3S** in the beloved**G25 V-RPP-DSM**.

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

**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).

**1Jn 1:6**  If**G1437 COND** we say**G2036 V-AAS-1P** that we have**G2192 V-PAI-1P** fellowship with him, and walk**G4043 V-PAS-1P** in**G1722 PREP** darkness**G4655 N-DSN**, we lie**G5574 V-PEI-1P**, and do not the truth**G225 N-ASF:**

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

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

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

**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").

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

**G4655** - (Noun, Masculine; Noun, Neuter) skotos (skot'-os): darkness (darkness, either physical or moral.) Note: G4655 skótos (a neuter noun) – properly, darkness (obscurity); (figuratively) the principle of sin with its certain results.

**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).

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

**1Jn 3:3**  And every man that hath**G2192 V-PAP-NSM** this hope**G1680 N-ASF** in him purifieth**G48 V-PAI-3S** himself, even as he is pure.

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

**G1682** - (Noun, Feminine) elpis (el-pece'): expectation, hope (hope, expectation, trust, confidence.) Note: G1680 elpís (from elpō, "to anticipate, welcome") – properly, expectation of what is sure (certain); hope.

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

Right now you are either carnal or you are spiritual. If you are carnal, it is because you have grieved the Holy Spirit. You are operating in some area of sin. You have quenched Him. You are operating in some area of negative response. You're bucking some good thing that God is doing, perhaps. Or, you are walking in dependence upon the fact that you are a fine person or a fine character and you can cut the life that is acceptable with God. You cannot. So you're walking by means of the old sin nature. For any one of those reasons you are carnal. Until you confess whichever factor is involved in there, you will continue in the state of carnality. Once you have confessed it, then immediately you are back in fellowship. Immediately you are a spiritual Christian. You will determine which law you will walk by: the law of sin and death or the law of the Spirit of life in Christ Jesus. It is up to your will to throw the switch either way at any point in time in your life.

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")