Transformation
In The Epistles

A Literal Translation of the Greek
And Commentary

Revised Version

By Edward Kurath

Transformation In The Epistles
Revised

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Transformation Works!

- The provisions that we have been given through Jesus Christ really work.
- They are intensely practical, and will change our lives in this sinful world.
- However, if our lives are going to be changed, we need to be taught HOW to appropriate His provisions.
- The Epistles of the New Testament reveal them, but translating the Greek into English in the past has resulted in a loss of understanding.
- Endnotes #1 through #7 in this book teach these principles in simple language. I first presented these principles in this way in a prior book of mine, I Will Give You Rest.
- Below are some testimonies about how Jesus used these principles, as presented in I Will Give You Rest, to help Christians appropriate into their lives what He has provided.
- This Translation and commentary will show you how important these principles were to the first century church.

See What Others Say

By Lindsay Rosenthal (Idaho)
"All I can say is this book changed my life. It changed my whole family . . . For the first time in my life I am truly living. I have a freedom and a peace that most people spend their whole lives striving for."

By B. O. (Dublin, Ireland)
"Having struggled with depression, phobia, and shame, I am now experiencing lasting hope, freedom and peace in my heart . . ."

By Larry (California)
"The book ranks among the best I have read in my life. Next to the Bible itself, it may be the best. I would highly recommend it to others"

By R. B., counselor and teacher (Jacksonville, Florida)
"Something happens when it is either read or told; it captivates and moves people. I have read the book several times and have highlighted it so when I teach I am simply telling the highlighted parts. It's anointed. I am finding in all of my groups that we end up with Ed's book even if we start with something else. People who have been in such bondage for so long are seeing the light."

By CK
"This book has been the most influential book in my life outside the Bible. I have given it to 4 people who also find it very helpful."

By Mikka Paanannen (Turku, Finland)
"We have been going through your book in our Living Waters group in Turku. There is a treasure buried in your book that we are eagerly digging and taking hold on. And that is the treasure of THE GOOD NEWS, THE GOSPEL to those who suffer of brokenness."

By Nancy (Centreville, VA)
"At last, I have discovered the answer to so many of my struggles in Ed Kurath's book. After years of treading a path to the self help section of my local book store (with no significant change in my life), I was recommended I will Give you Rest. This book has made an enormous impact in my ability to understand my past, see why I kept experiencing reoccurring wounds and learn why I was not able to gain inner healing and lasting change. I thank God for the manner in which Ed communicates the principles in this book. I am amazed how I kept missing God's invitation to heal me throughout my life. I tell others' it is so simple, I missed it! Please don't miss your opportunity for the most amazing transformation and paradigm change you will ever experience. My relationship with God, my family, friends and myself have been significantly enhanced. My life is transforming in the most blessed way. Thank you so very much, Ed!!"

By Amazon reader
Ed Kurath is the best example of a Christian who takes his own journey and personal pain, then turns it into the means to do ministry to others in a way that is compacting and lasting. This book is simply-written and profound from cover to cover. I first became emotionally healed from applying the truths in this book to my own life, then have used it to mentor women down through the past 12 years or so. I would recommend this book to counselors, ministers, lay-ministers and anyone who just wants to attain the freedom to which Christ is calling them. I keep copies of it on hand for friends and family.

There is a way to win the spiritual war you are in. Jesus will show you HOW in the Epistles!

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Foreword

Why another translation and commentary? Aren't there thousands already? What can possibly be said that has not already been said?

No other commentary I have ever read asks and answers the questions of my heart the way this one does. This literal translation and commentary devotes itself exclusively to focusing on what the epistles of the New Testament tell us about the process of God transforming us into the image of Jesus. This is the process by which God matures us in Christ so that we are no longer children tossed about by every wind of doctrine, the trickery of men (Ephesians 4:14), or every wind of our culture. The author goes into great detail to explain the nuts and bolts of HOW we can become like Jesus, how we can exchange our sin for His holiness. He also exposes how our culture subverts us in our efforts to do this.

This book is not for anyone seeking an easy, safe ride into the Kingdom of God. It cost Jesus everything to do God's will. He gave up His life to bring us into relationship with His Father. Following Him will cost us everything that stands in the way of our obedience to God. Why? It's simple: everything that stands in the way causes us pain and loss.

How do I know that? I learned the hard way, the same way any of us learn. Doing all the outward things in life that supposedly please God, I checked off everything on my list: working hard every day, praying, tithing, going to church every Sunday morning, Sunday night and Wednesday night. In addition, I attended a women's prayer meeting weekly on Tuesdays. I took class after class at church on how to improve myself as a Christian. I studied my Bible and took Bible classes in my church. Despite such monumental effort and dedication, the life of peace and joy escaped me. I came up empty-handed! I was on medication for depression for approximately 20 years. I was in counseling twice a month for many of those years. I read Christian self-improvement books like my Dad used to read the newspaper: every single day. My church prayed with me. They were

compassionate. But even they could not figure out the cause of my suffering. They could not discern my problem, nor could I. It never got any better. It got much worse.

Why did this intense expense of energy and thought not achieve in me the perfect Christian life and experience?

God had a better plan. In total desperation, I made an appointment with Edward Kurath, the prayer counselor who authored this book. Ed's office was eight hours away from me, so I took a week's vacation from work to do a week of intensive counseling with Ed. Intensive counseling is where you are in one-on-one counseling for three hours a day for five consecutive days. Each day you spend in counseling, you devote an additional three hours alone with just yourself and Jesus doing a homework assignment Ed gives you, which is always a prayer assignment: talk to Jesus about this, ask Him about that. Listen to what your heart is telling you.

My heart??? My heart??? What does that have to do with anything? It turns out my heart had everything to do with everything. I was eaten up inside with self-condemnation compounded with tons of legalism. I had mercy for everyone on the planet except myself. Jesus knew! Jesus met me in Ed's office and began His work of healing me and setting me free from self-condemnation, religion and legalism. Jesus showed up! He is about relationship, not performance. Jesus opened my spirit, soul, mind and heart to His love for me. Jesus came inside my heart. With His help I began to love myself and forgive myself. I am seven years into this journey. Nothing compares to Jesus on the inside of me. He is ever with me, continuing to set me free from the darkness that had bound me.

The foundation that Jesus gave me is the process of sanctification. It appears in detail in Endnotes #1 through #8 of this book. All of these principles are very prominent in this book only because they are very prominent in the New Testament Epistles. This teaching is nothing new, though much of it may seem new to you, for our traditions and our culture have hidden much of the understanding and experience of transformation from our sight. This book is revealing only what the

Scriptures reveal, the path of becoming holy, God's great and loving goal for each of us.

Inside this book you will find Truth, which is the Bedrock of the Spirit, deep things, life-changing things, things no one would tell you (not because they were withholding from you but because they did not know), the secrets that bring you peace and restore your soul. You will find hard things here, but always served with an abundance of grace! The hard things will sharpen you, as iron sharpens iron. There is no good Jesus will not do for you. He gave His life for you, not to condemn you, but to set you free of all that binds you and to release you into all that is holy and good.

We cannot know ourselves apart from Him abiding in us, revealing us to ourselves. That's the only way He works and the only way we work. There is nothing within you He does not know. Everything you need for this journey is still within you, no matter what you may have lost. Taste and see! He will reveal Himself to you, and reveal you to yourself. In that revealing He will heal you deep inside.

My prayer for you is that you may read this book with the eyes of a child, receive from it what you need in your journey with Jesus, and be made whole!

Christine Molder
Ammon, Idaho

Preface

Become New

How is "Transformation" the "Goal?"

Let's let the Apostle Paul answer that question:

> **"So that** if **any in Christ (is) a <u>new creation</u>,** the old passed away. **Lo and** behold, **the all new has begun to be"** (2 Corinthians 5:17 my literal translation, underlining added).
>
> "For in Christ Jesus neither circumcision **is availing** anything, nor uncircumcision, but a <u>new creation</u>" (Galatians 6:15, my translation, underlining added).

The Good News, the central provision that Jesus provides for us, is that we can be in the process of becoming new. We can be becoming a new creation. We can be in the process of being transformed into the image of Jesus.

This Is A Miracle

This "new creation" is a miracle that only Jesus can perform.

This was the goal for the Apostle Paul:

> *Not that I have already attained, or am already <u>perfected;</u> but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me. Brethren, I do not count myself to have apprehended; but one thing I do, forgetting those things which are behind and reaching forward to those things which are ahead, I press toward <u>the goal</u> for the prize of the upward call of God in Christ Jesus (Philippians 3:12-14, underlining is mine).*

Clearly, here Paul is saying he is in process, and the goal is to be perfected – to become a new creation.

How Can This Miracle Happen?

How can Jesus do this in us? By taking away our sin and replacing it with His Spirit.

In what we call "The Lord's Prayer," in Matthew 6:13, Jesus explains that our Father in heaven has the authority to take away our sins:

> *. . . yours is the kingdom and the power and the glory forever. Amen* (Matthew 6:13).

Based upon this, there is then a condition:

> *For if you forgive men their trespasses, your heavenly Father will also forgive you* (Matthew 6:14).

The Greek word translated in verse 14 as "For" is "*gar."* It means: "where the latter clause is dependent on the former." [1] Our being forgiven of our sins is dependent on God's ability to forgive, but being forgiven also requires us to first forgive others. If we will do that, then it is guaranteed it will happen! [2]

Being forgiven of our sins is the very center of the Gospel!

And in the very next verse, Jesus also explains what happens if we do not forgive:

> *But if you do not forgive men their trespasses, neither will your father forgive your trespasses (Matthew 6:15).*

In other words, without forgiving and being forgiven, we are stuck in our sin; and we will suffer the just consequences.

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[1] Strong's #1063, Zodhiates, page 357.

[2] For **much more** on "The Lord's Prayer," **see Endnote #25.**

This is serious business, and everything else in the life of a Christian is secondary to it!

Jesus came to provide the way to take away our sins. Before His sacrifice, mankind was stuck in their sins; and that was a very bad thing:

> *For the wages of sin is death* (Romans 6:23).
>
> *But the gift of God is eternal life in Christ Jesus our Lord* (also Romans 6:23).

"Salvation" Has Two Parts

This salvation He has given us has two aspects:

1. First, there is the one-time event when we made Jesus Christ our Lord. It is called salvation. We then receive His Spirit in us.

2. Then there is the ongoing process by which He takes away our sins. This is a lifelong process. It is also referred to as salvation, but also as sanctification and transformation into the image of Jesus.

When we give our lives to Jesus, that does not automatically take away all of our sins. It does make Him our Lord, which means we are now His property (1 Corinthians 6:19-20). This then gives Him permission to begin the ongoing process of our sanctification. That ongoing process by which Jesus takes away our sins requires us to forgive so we will be forgiven, as stated in Matthew 6:14 above.

For more, **see Endnote #5J, "Being 'Saved' Has Two Meanings."**

A Surprise

There is a surprise in store for you. The literal Greek Epistles do not exhort you to try hard to be good. The writers knew that attempt brings failure and frustration. **See Endnotes #1A through #1H.** Instead, they admonish you to be transformed into the image of Jesus.

Then you will have good behavior, because you have become good like Him.

Purpose Of This Translation

The sole purpose of this translation and commentary is to show how the Epistles of the New Testament emphasize the importance of this lifelong process of sanctification.

As you go through my translation, you may wonder why I so frequently talk about sanctification, the process whereby we can be transformed into the image of Jesus.

The answer is simple: I mention it so much because the writers of the Epistles mentioned it so much. In fact, it was a major reason why they wrote the Epistles in the first place!

Transformation into the image of Jesus is the main theme of most of the epistles.

Hopefully, their emphasis on sanctification will impress upon you how very important it is.

You will also notice that although the writers put a great deal of emphasis on the IMPORTANCE of sanctification, there is less emphasis on HOW to be sanctified (though HOW to do it is also present).

There are two reasons for where they put their emphasis:

1. The readers had already been taught in person HOW to accomplish sanctification, so the writers of the Epistles didn't have to talk a lot about HOW. [3]

[3] There is strong evidence that all of the churches to which the Epistles were addressed had been founded by or visited by an Apostle or one of their disciples. The Pastorals were addressed to disciples of Paul. Since forgiveness of sins is the foundation of the Good News, there is no doubt that the Apostles or disciples would have taught all the Christians HOW to be sanctified through forgiveness of their sins.

2. The readers were being influenced by legalists, including Jews, who were trying to get these churches to abandon sanctification and begin to obey a set of rules to please God. This problem needed to be stopped, and thus the writers emphasized the IMPORTANCE of sanctification. The Christians were in danger of drifting away from their sanctification, as expressed in Hebrews 2:1-3

We are all influenced by our culture. It is a subtle perspective of life of which we are usually not aware. In the Western world, that means that we think that we are fundamentally logical beings, and so we have the power to decide for ourselves how to manage our lives. The Christian church and most members see the scriptures through those colored glasses. The English translations we have of the Greek New Testament were influenced by that mindset.

That mindset is not at all how God sees reality, and is not the Hebrew view. The most powerful forces affecting our lives are below our level of conscious, rational thought. That is why so many "rational" people do the things they hate. Paul addressed this when he wrote:

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

Has this ever been your experience? Many Christians feel like failures because of this Western Mindset. They memorize Bible verses (which is good), and then they try to live up to these verses with their will power (which doesn't work). When they fail to do what they intended, they feel condemned. What drives the condemnation deeper is that, tragically, this striving is what is usually taught in church. Since the authorities tell them to try hard to be a good Christian, they believe them. This drives their guilt and shame deeper. After all, if this is how everybody else does it, why can't I? You feel wretched. The pain of constant failure is excruciating! Many people in churches live in this constant pain, which often leads to self-condemnation, depression, resignation, and hopelessness.

Paul knew you would fail, and echoed what you were feeling in your failure:

> *O wretched man that I am! Who will deliver me from this body of death?* (Romans 7:24).

It may surprise you to realize that you are not alone in your dilemma. Fortunately for us, Paul knew that we needed a spiritual solution to this deadly trap:

> *I thank God – through Jesus Christ our Lord* (Romans 7:25).
>
> .

Then, in the rest of the book to the Romans, he goes on to explain HOW we can have Jesus Christ deliver us from "this body of death." This transformation is also a key theme of most of the Epistles in the New Testament.

Introduction

Christianity Is Indeed Unique.

There are some who see Christianity as just one of the great religions of the world.

They are profoundly wrong!

No other religion, including Torah Judaism (which believes in the same God), has a cure for sin. [4]

- All humans sin.
- Sin is destructive.
- The Law of Moses wasn't very effective in taking away peoples' sins. God had to provide a better way.
- Jesus then came to take away our sins.
- This an ongoing process as long as we are on this earth.
- We need to forgive so we will be forgiven.
- Jesus is always with us to guide us through this process.
- This process is called sanctification: it is our transformation into the image of Jesus.
- There is no other cure for our sin problem.

This "transformation into the image of Jesus" makes us a new creature; and to the degree this occurs, we behave more and more like Jesus. Our good behavior is then spontaneous and effortless, because it is more and more our new nature producing the Godly behavior. This process is the second part of our salvation, and is also referred to as "sanctification," and "salvation."

[4] See Hebrews Chapters 7 through 10, especially Verses 7:19, 8:7, 9:28, 10:10.

Why Is Transformation Into The Image Of Jesus A Miracle So Very Central to the Christian Life?

As mentioned in the Preface, there are two aspects of "salvation," two great gifts that the Lord Jesus Christ provides for all people, if they will accept them:

The **first gift** is a **one-time event**. This occurred when you made Jesus your Lord. You now are a child of God with all of the privileges and equipping that entails. You then receive His Spirit into you. This event includes life eternal (when you die, you will go to heaven).

The **second gift** is an **ongoing process**. It is the provision for you to be transformed into the image of Jesus. As He takes away your sins, you become a partaker of the divine nature. You actually acquire His character! It is a process that you appropriate daily for the rest of your life. This provision gives you victory over sin now, in this life.

For a Christian, the gift of the one-time event has already occurred. Then the Christian life is all about the second gift: the ongoing process of sanctification, the taking away of our sins.

If You Are Not a Christian

If you are not a Christian, and you would like to inherit these two blessed gifts, you can very simply accept Him as Lord. The Bible says:

> *That if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved* (Romans 10:9).

It is very simple. Just say something like: "Jesus, I believe that You are the Christ, the Savior, and that God raised you from the dead.

I ask You to become the Lord of my life. I surrender myself to You." [5] And right then He will accept you into the family of God!

This process of sanctification is the only direct challenge to Satan's kingdom in this world. He realized that the most important thing he had to do was to bury this miraculous provision. Sin opens people up to destruction by him.

Also see "Salvation" in the Glossary.

The Only Alternative Is Legalism

Legalism is a clever counterfeit for producing good behavior. The intellect and the will are the tools to do it this way. As fallen humans, doing this is very appealing. In a sense we then become our own gods, in control of our own lives by our own choices. Satan realized this about human beings, so he used this vulnerability to keep men in bondage to sin.

Legalism does not work. In fact, it in itself is sin. In trying to be good in our own strength, we are trying to take the place of Jesus by doing what only He can do.

The Epistles Are Our Guide

The Epistles of the New Testament are the letters that are pertinent to our lives as Christians. Until the Holy Spirit was sent into men in the second chapter of Acts, we were not equipped to live this new life. Taking away our sin is why Jesus Christ was sent.

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[5] A more extensive prayer that explains more completely your change in status might be: "Dear Father God in heaven, I come to you in the name of Jesus. I acknowledge to You that I am a sinner, and I am sorry for my sins and the life that I have lived; I need your forgiveness. I believe that your only begotten Son Jesus Christ shed His precious blood on the cross at Calvary and died for my sins, and I am now willing to turn from my sin. You said in Your Holy Word, Romans 10:9 that if we confess the Lord our God and believe in our hearts that God raised Jesus from the dead, we shall be saved. Right now I confess Jesus as the Lord of my life. With my heart, I believe that God raised Jesus from the dead. This very moment I accept Jesus Christ as my own personal Savior and according to His Word, right now I am saved."

Since the Epistles are the messages to the Christian church after the Holy Spirit was given, they are our guide to the importance of transformation into the image of Jesus, and are our primary guide as to how to accomplish that.

The Epistles were written to Christian churches. Each church had been personally taught about the Christian faith. They had been taught in person by an anointed teacher, usually an Apostle. Because those personal meetings were not recorded, we don't know completely what the churches had been taught in person. But we can reasonably assume that forgiveness of sins was a major emphasis, since the reason that Jesus Christ was sent was to provide for forgiveness of our sins.

Most of the epistles were focused on the importance of sanctification, because those churches knew HOW to be sanctified, but were drifting away from practicing it.

Each Epistle was written later on to address specific problems that were arising in a specific church. From them we can clearly see that Satan was already at work trying to take away sanctification and substitute legalism, and so the Epistles greatly emphasize the IMPORTANCE of becoming Christ-like. [6] There is less emphasis on HOW to be sanctified, because the writers knew the churches had already been given hands-on, in person, step-by-step instruction as well as practice in repentance, forgiveness, and being forgiven. So the primary purpose of the Epistles was to remind them to not let themselves be deceived and robbed of this miraculous provision they had been given.

It is also true that the Epistles are the only information we have about the life of the first century Church. Because of the Epistles' limited

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[6] Transformation into the image of Jesus is addressed 190 times in the Epistles. The Epistles in my NKJV Bible take 154 pages, so, that is more than once per page on average (Kurath, Exceedingly Great and Precious Promises, page 85).

purpose, there is a great deal we do not know about what went on in the churches as the Apostles taught them in-person. We need to glean what we can from what they wrote in the Epistles.

After the Apostle John died, the Christian church fell into legalism. [7] The concern of the writers of the Epistles was validated, and Satan had accomplished this purpose.

My Emphasis On Sanctification [8]

Since sanctification is the very center of Christianity, my purpose here is to bring this out whenever it is present in the Epistles. Unfortunately, most English translations do not bring out this fundamental process of forgiving of our sins and the resulting transformation into the image of Jesus. The Greek is anointed by God and is much clearer. This translation and commentary are intended to

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[7] "The knowledge that the gift of grace (Paul) or of God's love (John) makes a man radically new is lost. Gone is the knowledge that a man without God's grace is a victim to the power of sin and death, that he has lost his freedom and is living in disobedience to God even if his conduct be correct, because God's law is to him a means of asserting himself before God. Vanished is the knowledge that his release from the powers that controlled him is a release to genuine obedience, but that he is never cast loose from the giving and forgiving grace of God nor left to rely upon his own strength."(Bultmann, Theology of the New Testament, Part II, page 204; also see pages 215-216). Satan immediately began to attack this law of liberty to bring people back into bondage to the Law. He knew that it was deadly for us to try to keep the Law in our own strength. The Epistles were written specifically to counteract this attempt to destroy what Jesus did to save His people. Unfortunately, shortly after the death of the Apostles, most of the "church fathers" fell back into bondage to legalism (Bultmann, Theology of the New Testament, Part II, pages 215-216). This is one of the reasons why we all have struggled so hard to be good, and have failed over and over again.

[8] You will note that I have already used both "transformation into the image of Jesus" and "sanctification" to refer to this process. As you read the Epistles, you will see that the authors used several way of referring to the process. Examples are: becoming a "new creature", to partake of "His divine nature," becoming a "partaker of His holiness," and being made "perfect." In some Christian circles the process is sometimes referred to as "inner healing," although that term is never used in the Epistles. You do not need to be concerned or confused by these various terms, because I have made it a point to elaborate whenever this process is being referred to.

bring out the meaning that is present in the Greek. I am very committed to not trying to make the Greek say something that it is not saying. In order to do this, I have made my translation literal rather than a paraphrase; and sometimes this results in a translation that is not smooth English. In my view, accuracy is more important than readability.

In my commentary I have focused on sanctification. There are many other theological issues that I have not commented on, such as predestination, forms of baptism, the Lord's Supper, etc. These other issues may have importance, but I am not here attempting to answer every theological issue present in the Epistles; and frankly, I am not qualified to answer questions about many of those other issues.

My purpose in writing this translation and commentary is to help you to understand in depth what the writer of each Epistle was saying. My hope is that you will then begin to realize that becoming a partaker of the divine nature is indeed possible for you; and therefore you can pursue it and expect to experience it.

I think you will also discover how the central focus of most of the epistles is on the importance of sanctification. After all, Jesus came to take away our sins; and in the process, we are transformed into His image.

Footnotes And Endnotes

In addition to my comments inserted in the translation itself, there is also more detail in footnotes and endnotes. The endnotes are in the back of the book. When my commentary makes reference to an endnote, it gives the number of the endnote. Longer Endnotes are broken up into important subject paragraphs, which have Alpha Letters to help you to locate the particular paragraph.

I would recommend that you read **Endnotes #1 through #4** in their entirety before you read the Translation. This will help you to understand the Translation and Commentary.

There is an even deeper discussion of these issues in my book, I Will Give You Rest.

A note to those who have already read my book, "I Will Give You Rest" - - -

Endnotes #1 through #6 in this book will already be familiar to you.

These six Endnotes are presented to provide the necessary background for readers who have not read my previous book. You might also find those chapters to be useful as a review.

My Introduction To Each Epistle

In my introductory comments about each Epistle I have only focused on what is important to the message of sanctification. For other details, such as who the author is, when it was written, where the author was at the time of writing, etc., you can find that information in many other resources.

Some Epistles Have More About Sanctification

Sanctification is a greater emphasis in some Epistles than others. Each epistle was written to address specific problems in a specific church. None of them were intended to be a detailed and full description of the fundamentals of the faith. Unfortunately, the fullness of what the apostles taught when they were present in a church is not available to us. We need to keep this in mind as we read the Epistles. If we consider the Epistles as a whole, we get a clearer picture of the faith than we can get from any one epistle. This variation from epistle to epistle does not reduce the fundamental importance of sanctification for every Christian.

Suggested Sequence To Read

Most of us tend to start reading a book at the beginning, and follow though the book in chapter order. That may not be the best way to read this. The sequence of the Epistles is traditional, but is not in order of their importance to sanctification.

If you want to read them in sequence of the concentration of content on sanctification, then it would be helpful to you if you would read them in the following order:

1. Colossians
2. James
3. 1 Peter
4. 1 John
5. Galatians
6. 2 Peter
7. Ephesians
8. Philippians
9. Romans
10. 2 John
11. Hebrews

The rest of the Epistles have important things to say, but are not as concentrated on sanctification.

Chapter and Verse Numbers

Chapter and verse numbers were not in the original Greek documents, but were added to the Greek text almost 500 years ago for convenient reference. These chapter breaks do not necessarily coincide with a change of subject, so I have not placed different chapters on separate pages in the translation.

World English Bible

My objective in producing my literal translation is to bring out and emphasize the presence of sanctification where most Bibles translations miss it. Part of my strategy has been to point out those areas where my translation differs from others. This may help you to compare my translation with the one you have been using. To show you the comparison, I chose to use the World English Bible as my English language base. In places where I use the World English Bible

verbatim, the words are NOT in bold. Then where my translating differs from theirs, I have **bolded** those different words. Sometimes I have also included their complete translation of a verse below my literal translation and commentary where including it will further emphasize a point. When I do this, I precede their text with WEB (abbreviation for World English Bible) so you know when this has been done.

I chose to use the World English Bible because it is a smooth, modern English translation, and it is not copyrighted. All their publisher requires is that I give them credit for it. You can see those details in the Bibliography. Because I only point out my differences from the WEB, it might appear that I am especially critical of their translation. Please be clear that is NOT the case. I chose their translation as the starting place for mine, because it is often well done. Where there are differences, it might be helpful for you to compare my translation with your favorite one, or perhaps several others. You will find that when the WEB differs significantly from mine, so do many other translations differ in the same verse. However, any differences I have with the WEB are based upon a literal translation of the Greek text, as I explain elsewhere. I invite anyone who disagrees with me to present their perspective to me in writing, and I will consider it. You may write to me or email me at the addresses listed on the last page of this book.

Greek Word Meanings

As with many English words, Greek words often have a range of meaning. Whenever I think it would be helpful to elaborate on the meaning of a Greek word, I have inserted Strong's number for the word and in a comment I have inserted a contextually appropriate word meaning. For Greek word meanings I have largely used several lexicons and compared meanings.

My Conventions

The Greek language is much more robust than is English in many ways. There are some notations that I have inserted to bring out into English what the Greek makes clear. My conventions are:

- **Continuous**: The Greek "present tense" of verbs expresses ongoing action. Where this occurs, I have inserted **"continuously"** in my translation. The only exception is for the next item, the "present indicative."
- **(PI)**: One use of the "present tense" is the "present indicative," which describes an ongoing action that is occurring in the present time, and is a statement of fact. For example, when Paul is writing a letter, it is in the "present indicative." It is better English to say "I am writing" than "I continuously write." However, English is sometimes a bit weak in bringing out this ongoing action; so when the "present indicative" occurs, I have placed **"(PI)"** after the English word to emphasize it is an ongoing action.
- **(OT): When the "law**" is mentioned and the Old Testament law is intended, I have inserted **(OT)** right before the word "law" so it is clear which law is intended. This "law" was a rule for people to follow. Also **see Endnote #21, "The Law."**
- **(NT): When the "law"** is mentioned as referring to the New Testament principles through Jesus Christ, I have inserted **(NT)** right before the word "law" so it is clear which law is intended. This also is a rule for people to follow, meaning to apply the blood of Jesus to their sins so He can set them free from the legal consequences of their sin. **See Endnotes #1F and #1G, "The System That Has Enough Power." Also see Endnote #21, "The Law."**
- **Where there is neither (OT) or (NT) by the word "law,"** the writer is speaking of the laws by which the spiritual realm operates. **See Endnote #1B, "The Reality God Created."**
- **You all**: Greek has a different word for singular and plural second person pronouns ("you"). Sometimes it is very important to know if the writer is addressing one person or several. When the Greek is using the plural, I have made "you" into **"you all,"** as they say in the south.
- **(passive):** The Greek differentiates between active and passive verbs. English often does not. When the Greek verb is passive, I have inserted **"(passive)."**
- **WEB:** This is appears when I am referring to the World English Bible. See the Bibliography.

Keeping It Simple

The Epistles were written to people who lived in the Roman world. They had their own cultures and various languages, and so Greek was a second language to many of them. In addition, most of them were simple, illiterate people; and the epistles would have to be read to them. [9] Because of the limited education of the intended audience of each epistle, I think we can assume that the writers of the Epistles would have used Greek in a simple way. They would likely not use obscure, sophisticated grammar that would only be useful to the educated upper class. Keeping this in mind, when translating I have assumed that basic, simple grammar and word meanings were in use. As I mentioned previously, sometimes Greek words have a range of meaning. Sometimes the various meanings are quite obvious, as with #4561, *sarx*. This is translated into English as "flesh"; sometimes it means something neutral (as my physical body), but sometimes something bad. **See Endnotes #7, "The Bad Part Of You," and Endnote #15F, "The Several Possible Meanings Of *Sarx* (Flesh)."**

But often the possible range of meaning is more subtle. For example, Strong's #1722, *en,* is a preposition used in conjunction with the dative case, primarily meaning "in" in English, with the primary meaning "remaining in place." Some translators believe that it can also mean "by," "to," "with," and "among," and it is up to the translator to choose which meaning to apply. As you can probably see, which meaning is chosen can often greatly affect the translation, and the translator's opinion then enters in. [10] Since my intention is

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[9] In the beginning of 1 Corinthians (Verses 1:26-28), the Apostle Paul addresses his audience: *For you see your calling, brethren, that not many wise according to the flesh, not many mighty, not many noble, are called. But God has chosen the foolish things of the world to put to shame the wise, and God has chosen the weak things of the world to put to shame the things which are mighty; and the base things of the world and the things which are despised God has chosen, and the things which are not, to bring to nothing the things that are.*

In 1 Thessalonians he instructed that the letter be read to the believers, implying that many were illiterate.

[10] While these variations may be technically possible, as in Homer which was written to the intelligentsia, the simple hearers of the Greek epistles would tend to think in terms of "in."

to minimize my interpretation of the Greek, and to let it do the speaking, I have always used "in" to translate this Greek word.

After all, the apostles were trying to communicate, and they wanted to be understood. And most importantly, God inspired the writers so they would get the message across. Therefore, in most cases, I have used the most common translation of a word. This may sometimes seem to be awkward English, but at times it also brings out a powerful meaning.

Literal Translation

My hope and intent in producing this literal translation and commentary is to only reveal what the writer meant; and thus to help the reader to see what each writer intended readers to see. A literal translation removes as much as possible a translator's bias. **See Endnote #23, "The Importance Of A Literal Translation."**
Sometimes English translations were made with the subconscious cultural blinders of the Western Mindset of the translators (**see "Western Mindset" in the Glossary**). My original purpose in making the translation literal, rather than converting it to smooth English, has been to help remove any cultural bias. This meant that sometimes the literal English translation seems awkward; but even

I want you to see what God is saying to Christians in the anointed writings.

when the the literal wording is awkward English, it most accurately expresses what the author of the epistle meant.
In the process of translating, I made another important discovery. I have found that when the grammar of the Greek has been changed or ignored in creating a smooth English translation, there is often a gold nugget of truth that gets hidden. After all, the original author's grammar was meaningful, was inspired by God, and so was purposely chosen. Changing the grammar sometimes changes the intended meaning. You will see this in many places.

It also seems that sometimes a translator has stretched the grammar of the Greek, or the meaning of a Greek word, to match their theology.

Contrary to that, we should all be willing to change our theology to match the Greek, not the other way around. For two examples of this, **see Endnote #10, "Faith Of Christ," and Endnote # 9, "The Two Great Commandments Of Jesus."**

The truth in the Epistles of the New Testament is so rich and anointed that I expect that you will be excited and blessed by the mindset of God as revealed by the writers. Sometimes it isn't smooth English, but the literal meaning is profound. **For more details on the importance of a literal translation, see a wonderful, anointed discussion by Dr. Robert Young in Endnote #23, "The Importance Of A Literal Translation."**

Acknowledgement

I owe a great debt to Christine Molder for her expert editing and meaningful contributions to the content of this enterprise. She spent many hours on it, and the resulting manuscript is much improved because of her contribution.

My desire is that this translation and commentary be as useful as possible. Therefore I welcome any suggestions for improvement, or ways this translation can be useful to the church, or any concerns you may have. Feel free to email me at: edkurath@divinelydesigned.com with your thoughts.

About The Author

I have a history as a prayer counselor. Over 30 years ago, the Lord began to take me on a journey of discovery. This journey began with my own emotional struggles. At that crucial time, the Lord put me in touch with other Christians who taught me how Jesus could set me free of these struggles. It worked for me! I had never before had my Christian faith work so powerfully in my life.

That set me on a quest to learn more. Then I began to help other Christians with their own struggles. Over the next 30 years I counseled hundreds of Christians, and saw them get set free. Sometimes the miracles were astounding. I then wrote a book, I Will Give You Rest, summarizing this miraculous provision of Jesus.

Through this journey the Lord showed me how this freedom was revealed in the Epistles of the New Testament. I discovered that not only did these truths work, they were indeed in harmony with the Word of God. They had to be, and that is why they worked! Not only were these truths present, they were the foundation of a Christian life.

I am neither a linguist nor a Greek scholar. I am a prayer counselor. This translation and commentary reflect my gifting and calling. In reading many English translations of the Epistles, I discovered that the fundamental message of freedom from sin and transformation into the image of Jesus was never emphasized, and was frequently buried. I became curious about what the Greek said, so I began a journey of discovering what the Greek actually said. I was astounded to find that the writers of the Epistles not only understood sanctification, they emphasized it. This translation and commentary is the result of that journey of discovery.

I pray that you will be blessed by this Translation and Commentary. I was hugely blessed by producing it!

Jesus came to take away our sins.

This is the very center of Christianity.

IT IS THE GREATEST EVENT IN THE HISTORY OF MANKIND since the fall in the Garden of Eden.

**As we forgive
and are forgiven of our sins,
sanctification is the result.
We are miraculously transformed
into the image of Jesus.**

Everything else is secondary!

The Epistles of the New Testament make it clear that Christianity is NOT just one of the world's great religions. Either Jesus Christ has provided the ONLY way for our sins to be forgiven, or He is a fraud and a liar. Hopefully my translation and commentary will help you to see this clearly.

Introduction To Romans

Romans was without a doubt written by the Apostle Paul. It is probably the most comprehensive discussion of the Christian faith that was delivered directly to him by Jesus Christ. He did not learn about the faith from other people, and he did not learn it over time. The truth was delivered directly through revelation from the risen Jesus Christ.

> *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ* (Galatians 1:12).

It would appear that his reason for writing the letter was to give the church in Rome a complete picture of the Christian faith.

At the time he wrote this epistle, he had not yet been to the church in Rome**.** [11] In his other letters he had previously personally spent time establishing each of those other churches to which the epistle was addressed, so he personally knew they had already been properly taught the principles of the faith. Therefore in those other letters he only had to address specific problems which that particular church was encountering.

Since the miracle of sanctification (the forgiveness of our sins) is the heart of Christianity, in writing a complete picture of the Christian faith to the Romans, one would expect Paul to put a lot of emphasis on sanctification. You will see that he did!

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[11] "The letter itself makes clear that Paul was a stranger to the church in Rome" (Carson, Moo and Morris, page 242).

1:1 Paul, a servant of Jesus Christ, called to be an apostle, **having been (passive)** set apart for the Good News of God,

> **It is Good News, because we now have a way for our sins to be forgiven. See Endnote #20, "The 'Good News.'"**

1:2 which he promised before through his prophets in the Holy Scriptures,
1:3 concerning his Son, **the One becoming out** of the seed of David according to the flesh,
1:4 **the One being decreed (passive)** who was declared to be the Son of God **in** power, according to the Spirit of holiness, **out of** the resurrection from the dead, Jesus Christ our Lord,
1:5 through whom we received grace and apostleship, **into** obedience of faith **in** all the nations, **over** his name's sake;
1:6 **in** whom you **all also being (PI), the called** ones of Jesus Christ;

> **"Of Jesus Christ" is in the Greek genitive case, which indicates possession. It is His calling, and He calls us.**

1:7 to all who are **continuously being** in Rome, beloved of God, called saints: grace to you and peace from God our Father and the Lord Jesus Christ.

> **Likewise, "of God" is in the genitive case. It is His love that He feels toward us.**

1:8 First, I **am thanking (PI)** my God through Jesus Christ **over** all of you, that your faith is **being** proclaimed **(passive) (PI) in** the whole world.
1:9 For God **being (PI)** my witness, whom I **am serving (PI)** in my spirit in the Good News of his Son, how unceasingly I **am making (PI)** mention of you **all**
1:10 always in my prayers, **continuously** requesting, if by any means now at last I may be prospered **in** the will of God to come to you.
1:11 For I **am longing (PI)** to see you **all**, that I may impart to you **all** some spiritual gift, to the end that you **all** may be established;
1:12 **but this** is **being (PI), to be consoled (passive) in** you **all**, each of us by the other's faith, both yours and mine.

1:13 Now I **am not desiring (PI)** to have you **all to continuously be** unaware, brothers, that I often planned to come to you **all**, and was hindered so far, that I might have some fruit **in** you **all** also, even as **in** the rest of the Gentiles.
1:14 I am **being (PI) a** debtor both to Greeks and to foreigners, both to the wise and to the foolish.
1:15 So, as much as is in me, I am eager to preach the Good News to you **all** also, **the ones** in Rome.
1:16 For I am not **being** ashamed **(PI)** of the Good News of Christ, for it **now** is **being (PI)** the power of God **into** salvation **to the one continuously believing**; for the Jew first, and also for the Greek.

Here "salvation" probably refers to both aspects of salvation, both the one-time event, and the process of sanctification. See page 16 and Endnote #5J.

Also note that when Paul is referring to all people other than Jews, he sometimes calls them Gentiles, and sometimes Greeks. He means the same thing: "The name 'Greek' was used to designate as Gentiles all those who were not Jews" (Zodhiates, page 569), namely all the rest of humanity.

1:17 For in it is **being** revealed **(PI) (passive)** God's righteousness **(#1343) out of** faith **into** faith. As it **has been** written **(passive),** "But the righteous **(#1342)** shall live **out of** faith."

See the Glossary about "faith."

There is a Greek word group that deals with righteousness, for example in verse 1:17. Paul uses this word group extensively in Romans. It begins when we make Jesus our Lord. At that moment God makes a just decision that we are now children of God. That is the one-time event which is the first part of our salvation. Then as we are progressively sanctified, that redeemed place in us has His righteous character. See page 16.

It will help you in your understanding of Paul's message if you become familiar with this word group.

#1341 *dikaiokrisia* a noun, meaning a righteous judgment.
#1342 *dikaios* an adjective, meaning righteous, just.
#1343 *dikaiosune* a noun, meaning righteousness, which is God's character.
#1344 *dikaioo* a verb, meaning to justify, render as just or innocent.

#1345 *dikaioma* a noun, meaning the product of being justified by God.
#1347 *dikaiosis* a verb, meaning to declare a just person as such.
For more detail, see "Salvation, "Justify," and "Righteous" in the Glossary.

1:18 For the wrath of God is **being** revealed **(PI) (passive)** from heaven against all ungodliness and unrighteousness of men, **continuously suppressing** the truth in unrighteousness,
1:19 because that which is known of God **being (PI)** revealed in them, for God revealed it to them.
1:20 For the **things that cannot be seen with the physical eyes** of him since the creation of the world are **continuously being** clearly seen **(passive)**, being perceived **(PI)** through the things that are made, **that is**, his **eternal** power and divinity; **into them to continuously** be without excuse.
1:21 Because, knowing God, they didn't glorify **(**him**)** as God, neither gave thanks, but **were made (passive)** vain in their reasoning, and their senseless heart was darkened **(passive).**
1:22 **Continuously** professing themselves to **continuously** be wise, they **were made (passive)** fools,
1:23 and traded the glory of the incorruptible God **in** the likeness of an image of corruptible man, and of birds, and four-footed animals, and creeping things.
1:24 Therefore **also** God gave them up in the lusts of their hearts **into** uncleanness, **to continuously dishonor** their bodies **in** themselves,
1:25 who exchanged the truth of God **in** a lie, and worshiped and served the creature rather than the Creator, who is **being (PI)** blessed **(#2128)** forever. Amen **(#281).**

#2128 *eulogetos* is an adjective describing the Creator as being worthy to be praised.
#281 *amen* means that what has just been said is very important. Frequently we think of this as just being the end of a discourse. But it is meant to emphasize the importance of what has just been said, here about the Creator. See Endnote #29, "Greek Glossary."

1:26 For this reason, God gave them up **into** vile passions. For their women changed the natural function into that which is against nature.
1:27 Likewise also the men, leaving the natural function of the woman, **were** burned **(passive)** in their lust toward one another, men **continuously** doing what is inappropriate with men, and **continuously** receiving in themselves the due penalty of their error.
1:28 **And** even as they refused to **continuously** have God in their knowledge **(#1922),** God gave them up **into** a reprobate mind, to **continuously** do those things **continuously being** not fitting;

> **#1922 *epignosis* Knowledge that is a profound knowledge, a download from God, not simply an intellectual understanding. These men refused to have this knowledge. See Endnote #11, "Aspects Of Knowing" for more.**

1:29 **having been** filled **(passive)** with all unrighteousness, sexual immorality, wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil habits, secret slanderers,
1:30 backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents,
1:31 without understanding, covenant breakers, without natural affection, unforgiving, unmerciful;
1:32 who, knowing **(#1921)** the ordinance of God, that those **continuously practicing** such things are **being (PI)** worthy of death, not only **are doing (PI)** the same, but also **are approving (PI)** of those **continuously practicing** them.

> **#1921 *epiginosko* This is a profound, deep knowing, not simply an intellectual understanding. These men have been given profound knowledge, but are ignoring itSee Endnote #11, "Aspects Of Knowing," for more.]**

VERY IMPORTANT NOTE for verses 2:1 through 2:6

THESE VERSES ARE FOUNDATIONAL IN UNDERSTANDING WHY YOU STRUGGLE AND HOW YOU CAN BE SET FREE BY BEING SPRITUALLY TRANSFORMED!

Paul is making a very important statement early in this Epistle, because it is so important.

When we judge, we are taking God's place; because He is the only judge. The only way out of the condemnation is to forgive and be forgiven by Jesus. THIS IS THE REASON JESUS CAME AND DIED – TO FORGIVE OUR SINS.

You will see this in detail as you read these verses and my commentaries.

The whole of Endnote #3 covers judging in detail, and the whole of Endnote #4 covers forgiving in detail.

2:1 Therefore you **all** are **being (PI)** without excuse, O man, **the one continuously judging**. For in that which you **are judging (PI)** another, you **are condemning (PI)** yourself. For **the one continuously judging is practicing (PI)** the same things.

> **See Endnote #3C, "The Sinful Judging Is Destructive," for more on the sin of judging, and how it impels us to further sin.**

2:2 and we know that the judgment of God is **being (PI)** according to truth against those **continuously practicing** such things

> **"Such things" refers to judging others, as the context demands.**

2:3 **But are you thinking (PI)** this, O man who **is continuously judging** those **continuously practicing** such things, and **are continuously doing** the same, that you will escape the judgment of God?

2:4 Or **are you despising (PI)** the riches of his goodness, forbearance, and patience, not **continuously** knowing that the goodness of God **is leading (PI)** you to repentance?

> **God wants us to repent, so that we can be forgiven for our judging. He freely wants to do this. Only God through Jesus Christ can set us free from the wrath of God resulting from our judging. See Matthew 6:14 & 6:15, and Endnote #25, "The Lord's Prayer."**
>
> **If we "despise" His provision for this forgiveness of our sins by neglecting to continuously forgive others, we will experience the wrath of God, as said in Verse 2:5 and Hebrews 2:1-3. Also see Endnote #28, "Christians And Sin."**

In fact, if we neglect to repent and forgive whenever we judge, we trample on the Son of God. We are then counting His sacrifice as nothing important. See Hebrews 10:28-31.

Also see Endnote #1F, "The System That Has Enough Power."

2:5 But according to your hardness and unrepentant heart you are treasuring up **(PI) to** yourself wrath in the day of wrath, **and of** revelation of the righteous judgment **(#1341)** of God;

#1341 See Verse 1:17.

You will ALWAYS suffer for un-repented sins. See Matthew 6:15 and Endnote #1E, "God's Laws Bring 'Good' or 'Bad.'"

This is why we must repent and have Jesus wash away our sin, or we will suffer. This is the only way out, because our will power is impotent to change this. See Endnote #1D, "The Illusion Of Our Will Power."

2.6 who "will pay back to everyone according to their works:"

Paul is not here advocating trying hard to be good. He is saying that if we forgive and thus have been forgiven, the "good root" will always produce "good fruit," and thus our "works" will reveal our transformation. See Endnotes #1H & #1 I, #2A & #2B.

2:7 **Indeed,** to those who **according to** patience **of** well-doing **are seeking (PI)** glory, honor, and incorruptibility, eternal life **(#2222 & #166)**;

The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of God. However, that life is not only about heaven after we die, but it is a quality of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."

2:8 but to those **out of** self-seeking, and **indeed continuously not persuaded to** the truth, but **are continuously persuaded to** unrighteousness, wrath and indignation,

> **"Not persuaded to the truth" is referring to not recognizing that the only cure for sin is the blood of Jesus. Without forgiveness of sins, our sins bring about bad things. See Endnotes #1E through #1G.**

2:9 oppression and anguish, on every soul of man **continuously working ou**t evil, **both** to the Jew first, and also to the Greek.
2:10 But glory, honor, and peace go to every man **continuously working** good, **of** the Jew first, and also **of** the Greek.

> **"Continuously working good" can only occur out of a transformed heart, then it is "good fruit" from a "good root." You cannot do good continuously out of will power. See Endnotes #21E through #1H.**

2:11 For there **is being (PI)** no partiality with God.
2:12 For as many as sinned without law will also perish without the **(NT)** law. As many as have sinned **in** the **(OT)** law will be judged **(passive)** by the **(OT)** law.

> **Often when Paul speaks of the law, he is speaking of the Law of Moses (OT), which depends upon will power to keep the rules. Here he also refers to the New Testament Law (NT), which means to forgive so you will be forgiven. See Endnote #21, "The Law."**

2:13 For it isn't the hearers of the **(NT)** law who are righteous **(#1342) ones** before God, but the doers of the **(NT)** law will be **declared righteous (#1344) (passive).**

> **#1342 & #1344 See Verse 1:17.**
> **The New Testament law requires that we act by forgiving. If we do not do this, we will not be delared righteous.**
> **It is because they have been made righteous that they behave righteously, and are then doers of the Old Testament Law of Moses by their new nature. See Endnotes #2A & #2B for more on the sanctification process.**

2:14 (for when Gentiles **not continuously having** the **(OT) law may be continuously doing** by nature the things of the **(OT)** law, these, **continuously** not having the **(OT)** law, **are being (PI)** a law to themselves,

There is no partiality. The spiritual realm always operates according to unchangeable laws and principles. See Endnote #1B, "The Reality God Created."

For all humans, God's laws always bring good or bad. See Endnote #1E, "God's Laws Bring 'Good' or 'Bad'."

If a Gentile is continuously able to keep the law, this is evidence they do not have a "bad root" in them producing "bad fruit."

2:15 **Any one showing** the work of the **(NT)** law written in their hearts, their conscience **continuously** testifying **of** them, and their **deliberations** among themselves **continuously** accusing or else **continuously** excusing
2:16 in the day when God will judge the secrets of men, according to my Good News, **through** Jesus Christ.

The words "my Good News" is about the ongoing process of forgiveness of our sins through Jesus Christ. See Endnote #20, "The "Good News.'"

"Paul renders worthless all merely external piety because God judges what is hidden and his verdict unveils the truth (Rom 2:16)." (Schlatter, page 74).

"No sin escapes his notice; his judgment on sins is inevitable" (Elwell, page 591).

Note for Verses 2:17-29

In these verses Paul is speaking to Jewish Christians, who think they are righteous because they are circumcised. He is pointing out that the proof of righteousness is whether or not they are keeping the law. He knows full well that they transgress the law, because transformation into the image of Jesus is the ONLY way a person can continuously keep the law ("good fruit" can only come from a "good root"). He is saying this to them for them to stop trying to be good with their will power (as their Judaism has advocated), and rather accept Jesus as Lord, and then let Him transform them.

2:17 **Behold, you being called (PI) (passive)** a Jew, and **resting (PI) in** the **(OT)** law, and **boasting (PI)** in God,
2:18 and **knowing (PI)** his will, and **distinguishing (PI)** the things **continuously being different**, being **continuously** instructed **(passive)** out of the **(OT)** law,
2:19 and are confident that you yourself **to continuously be** a guide of the blind, a light **of the ones** in darkness,
2:20 a corrector of the foolish, a teacher of babies, **continuously** having in the **(OT)** law the form of knowledge and of the truth.
2:21 You therefore **continuously teaching** another, **are you not teaching (PI)** yourself? **The one continuously proclaiming** that a man **is not to be continuously stealing**, **are you stealing (PI)**?

Those who try to keep the law always fail to keep it, because will power is impotent to stop "bad fruit" from a "bad root." See Endnote #1D, "The Illusion Of Our Will Power."

2:22 **The one continuously saying** a man **not to continuously** commit adultery. **Are** you committing adultery **(PI)**? You, **the one continuously abhoring** idols, **are** you **robbing (PI)** temples?

Paul is pointing out that trying to keep the law always fails.

2:23 You who **is boasting (PI) (#2744)** in the **(OT)** law, through your **transgression** of the **(OT)** law **are** you **dishonoring (PI)** God?

#2744 *kauchaomai* "Boast, glory, pride oneself" (Bauer, page 425) "Paul uses the word to clarify and strongly emphasize an idea which is central to his doctrine of justification. This is the teaching that man's original sin consists in glorifying himself and not giving God His due. . . The worthlessness of human boasting, when based on the law, is similarly exposed in the context of Rom. 2:23" (C. Brown, Volume 1, page 228).

This word has a powerful application to the sin involved in "I will do it myself." "The primal sin is not an inferior morality, but rather the understanding of oneself in terms of oneself and the attempt to secure one's own existence by means of what one himself establishes, by means of one's own accomplishments " (Bultmann, <u>Existence & Faith</u>, page 81).

2:24 For "the name of God is **being** blasphemed **(passive) in** the Gentiles because of you **all**," just as it **has been** written **(passive).**

2:25 For circumcision indeed **is profiting (PI)** , if you **may be continuously** a doer of the **(OT)** law, but if you **may continuously be** a transgressor of the **(OT)** law, your circumcision has become uncircumcision.
2:26 If therefore the uncircumcised **(Gentile) may continuously keep** the ordinances of the **(OT)** law, won't his uncircumcision be accounted **(passive)** as circumcision?
2:27 **And** won't the uncircumcision **(who) out of (his) natural disposition (is) continuously fulfilling** the **(OT)** law judge you, who **by** the letter **(the (OT) law)** and circumcision are a transgressor of the **(OT)** law?

> **"Good roots" always produce "good fruit," and "bad roots" always produce "bad fruit." See Endnote #1E, "God's Laws Bring 'Good' or 'Bad.'" Anyone, circumcised or uncircumcised, who does not have a "bad root" will continuously produce "good fruit" – be a doer of the OT law.**

2:28 For he is not a Jew who is **being (PI)** one outwardly, neither **(**is that**)** circumcision which is **in the apparent** in the flesh;
2:29 but **(**he is**)** a Jew **(#2453)** who **continuously** is one **not in outward appearance (physical circumcision)**, and circumcision **(**is that**)** of the heart, in the spirit not **to** the letter; whose praise is not **out of** men, but **out of** God.

> **"Circumcision (is that) of the heart" refers to transformation into the image of Jesus, which is only available to children of God through faith in Jesus Christ and applying His blood to their sins.**
>
> **The Greek word here translated as "Jew" is *ioudaios* (Strong's #2453). "By one who is a Jew inwardly Paul means one who, whether Jew or Gentile by natural descent, is a child of Abraham through faith in Christ, the promised seed" (Zodhiates, page 779).**
>
> **You need to be cleansed by the blood of Jesus to wash away your sins and be filled with His spirit. That is the only way you can continuously keep the law. And then your praise will come from God, because He did the work. See Endnote #3C, "The Sinful Judging Is Destructive," Endnote #1F, "The System That Has Enough Power," and Endnote #1G, "The 'Blood' And The 'Cross.'"**

3:1 Then what advantage does the Jew have? Or what is the profit of circumcision?
3:2 Much in every way! **For indeed** first of all, they were entrusted **(passive)** with the oracles of God.
3:3 For what if some were without faith? Will their lack of faith nullify the faithfulness of God?
3:4 **Let it not begin to be (#1096). But** let God **continuously** be true, but every man a liar. As it **has been** written **(passive)**, "That you might be justified **(#1344)** in your words, and might prevail when you **continuously** come **in being judged (passive)**."

#1096 *ginomai* "to come into existence, begin to be" (Thayer). This is a dynamic word referring to a process. See Endnote #29, "Greek Glossary."

See Note at Verse 1:17 on the verb #1344.

3:5 **And** if our **unrighteousness is presenting (PI) as worthy of** the righteousness **(#1343)** of God, what will we say? Is God unrighteous **continuously inflicting** wrath? I **am speaking (PI)** like men do.
3:6 May it never be! For then how will God judge the world?
3:7 For if the truth of God **in** my lie abounded to his glory, why am I also still **being** judged **(passive) (PI)** as a sinner?
3:8 Why not (as we **being** slanderously reported **(passive) (PI),** and as some **are affirming (PI) us to be continuously saying)**, "**We may** do evil, that good may come?" Whose judgment is **being (PI)** just.
3:9 What then? Are we **being** better **(PI)** than they? No, in no way. For we previously warned both Jews and Greeks, **all to continuously be** under sin.

See Endnote #3D, "Our Weakness," and all of Endnote #7.

3:10 As it **was** written **(passive),** "There is **being (PI)** no one righteous **(#1342)**; no, not one.

#1342 Adjective. See Verse 1:17.

We ALL need the Savior, daily. See Endnote #3D, "Our Weakness," regarding our ongoing tendency to sin.

3:11 There **is existing (PI)** no one **continuously understanding**. There is **being (PI)** no one **continuously seeking** God.

3:12 They all turned aside. They together **were made** unprofitable **(passive).** There **exists (PI)** no one **continuously doing** good. No, **there exists (PI) not** so much as one."

Verses 3:10 through 3:18 are quotes from the Psalms. Therefore he is speaking of people who were under the Old Testament Law; and based on that Law, no one was ever made righteous (Verse 3:20). They continuously produce "bad fruit." See Endnote #3F and Endnotes #7A through #7L on Our "God-Wannabe." We are now all like this unless sanctified and thus declared righteous by the blood of Jesus.

In these verses Paul is preparing the way to show that every person, Jew or non-Jew, can only be declared righteous by the redemption in Christ (Verses 3:22-36).

3:13 "Their throat is **a** tomb **having been opened (passive).** With their tongues they **defraud**." "The poison of vipers is under their lips;"
3:14 "whose mouth is **being** full **(PI)** of cursing and bitterness."
3:15 "Their feet are **eager** to shed blood.
3:16 Destruction and misery are in their ways.
3:17 The way of peace, they haven't known."
3:18 "There is **being (PI)** no fear of God before their eyes."
3:19 **And** we know that whatever things the **(OT)** law **is saying (PI)**, it **is speaking (PI)** to those **in** the **(OT)** law, that every mouth may be closed **(passive),** and all the world may be brought under the judgment of God.
3:20 Because **out of** the works of the **(OT)** law, no flesh will be **declared righteous (#1344) (passive)** in his sight. For through the **(OT)** law **(is)** the knowledge **(#1922)** of sin.

#1344 is a verb meaning to ascribe God's character to a person. It is passive to the person, because God does it.

The trap we so easily fall into is that when we come to know the law, we want to please God; so we immediately begin to try to keep the law by trying hard with our will power. Keeping the OT law depends on will power, which is impotent to stop "bad fruit" from a "bad root."

See Endnotes #1C and #1D, "We Have Made A Huge Mistake."

#1922 *epignosis* This is a profound knowledge, not just an intellectual knowing. See Endnote #11, "Aspects Of Knowing."

3:21 But now apart from the **(OT)** law, **the** righteousness **(#1343)** of God has been revealed **(passive), continuously** being testified **(passive)** by the **(OT)** law and the prophets;

#1343 See Verse 1:17. This righteousness is God's character.

3:22 **and** the righteousness **(#1343)** of God **(is)** through faith **of** Jesus Christ **into** all and on all **the ones continuously believing (#4100)**. For there is **being (PI)** no **difference,**

"Of Jesus" is different than "in Jesus" in the WEB. "Of Jesus" is genitive case in Greek, which means it is His possession. So it belongs to Him, and He gives it to us. He is the source of it, not us. See Endnote #10, "Faith Of Christ."

"Jesus Christ into all" is very different than "Jesus Christ to all" in the WEB. This change plus "of Jesus" says that Christ's faith is imparted into us!

Continuously believing: #4100 *pisteuo* "indicates that, once one believes, he continues to believe, for he has eternal life in him" (Zodhiates, page 1162). Believing is much more than mental assent.

WEB: 3:22 even the righteousness of God through faith in Jesus Christ to all and on all those who believe. For there is no distinction,

3:23 for all have sinned, and **are having been made to fall short (passive) (PI) (#5302)** of the glory of God;

#5302 *hustereo* "Fail to become a partaker" (Thayer). Note that this verse is passive. Because of sin we have "been made to fall short, fail to become a partaker, of the glory of God." The "bad root" is by its nature ungodly.

See Verse 3:12 above. See Endnote #2H, "Not Just For A Sick Few."

WEB: 3:23 for all have sinned, and fall short of the glory of God;

3:24 being **continuously declared righteous (#1344) (passive)** freely **in** his grace through the redemption in Christ Jesus;

#1344 is a verb indicating the impartation of God's character into a person. It is only accomplished through the sacrifice of Christ Jesus, and God is the One who declares it.

In Verse 3:23 our falling short is passive – something done to us. Likewise, our being declared righteous in this verse is

also passive – something done to us. Our self-effort cannot make us righteous.

Verse 3:25 says that this righteousness is brought about only by the atoning sacrifice of Jesus.

Then we need to be taught HOW this can occur, because this is the process of being transformed into the image of Jesus, which is THE MAJOR THEME of the epistles.

Also note that "in his grace" in Verse 3:24 is very different than "by his grace" in the WEB. "In his grace" speaks of his grace being in us.

See "Justify" in the Glossary.

WEB: 3:24 being justified freely by his grace through the redemption that is in Christ Jesus;

3:25 whom God set forth to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness **(#1343)** through the passing over of **sins having been done before**;

#1343 See Verse 1:17. This righteousness is God's character.

God does not forgive us for sins we have not yet committed.

This verse <u>does not</u> imply that He only forgives sins committed before we made Him Lord, or that when we made Him Lord He removed all our prior sins, as can be misunderstood in the WEB.

In conjunction with the rest of the New Testament, the <u>provision</u> for removal of our sins has been provided by Jesus, but we have to repent and forgive in order to be forgiven. See Matthew 6:14-15 and Endnote #25, "The Lord's Prayer."

"Through faith in his blood" is referring to the necessity that there be a shedding of blood for sins to be forgiven, and His blood is a one time sacrifice to provide this. See Hebrews 9:11-9:14, and that we have faith in His sacrifice.

See Endnotes #1F, "The System That Has Enough Power," and #1G, "The 'Blood' And The 'Cross.'" Also see my note at Colossians 2:13.

WEB: 3:25 whom God set forth to be an atoning sacrifice, through faith in his blood, for a demonstration of his righteousness through the passing over of prior sins, in God's forbearance;

3:26 **in God's forbearance** to demonstrate his righteousness **(#1343) in** this present time; that **He is to continuously** be just **(#1342)**, and the **One continuously justifying (#1344) the ones out of** faith **of** Jesus.

#1343, #1342, &#1344 See Verse 1:17. God is continuously justifying people as they make Jesus their Lord and go on with the sanctification process.

Here again, it is "out of faith OF Jesus, not "has faith in Jesus" in the WEB. "Faith of Christ" in in the Greek genitive case, which indicates possession. It is His faith that He imparts to us, so even our faith itself comes from Him. See Endnote #10, "Faith Of Christ." It is "out of" what Jesus plants in us that we are made just.

WEB: 3:26 to demonstrate his righteousness at this present time; that he might himself be just, and the justifier of him who has faith in Jesus.

3:27 Where then is the boasting? It is excluded. By what kind of law? Of works? No, but **through the (NT)** law of faith.

The law "of works" mentioned here is the Old Testament Law, which one tried to keep with will power.

We can't boast, because Jesus is the only One who can forgive our sins and transform us so that we can be declared righteous. See the next verse. Also see Endnotes #10A, "Faith Of Christ," and #21, "The Law."

3:28 We **are reckoning (PI)** therefore a man is **to continuously be declared righteous (#1344) (passive) to** faith apart from the works of the **(OT)** law.

#1344 is a verb indicating the impartation of God's character into the person, done by God. See Verse 1:17.

"Works of the (OT) law" here refers to trying to obey the law with will power, which is useless. See Endnote #1D, "The Illusion Of Our Will Power."

Also note that "to faith" is very different than "by faith" in the WEB. "To faith" implies that the direction is from "declared righteous" to "faith;" whereas "by faith" implies that it is the reverse. We do not become righteous by simply having faith. We do need to have faith in the blood of Jesus, but we also need to APPLY it to become righteous. Without this awareness, a Christian who has faith in Jesus might

wonder why that alone has not taken away their sin and thus transformed them. See Endnotes #2A & #2B.

WEB: 3:28 We maintain therefore that a man is justified by faith apart from the works of the law.

3:29 Or is God the God of Jews only? Isn't he the God of Gentiles also? Yes, of Gentiles also,
3:30 since indeed there is one God who will **declare righteous (#1344)** the circumcised **out of** faith, and the uncircumcised through **of the** faith.

#1344 is a verb indicating the act of God giving a person His character.

"Out of faith" is very different than "by faith" in the WEB. Being declared righteous is a result coming out of faith, and this faith leads us to apply the blood of Jesus to our sins. Being "declared righteous" is not by our simply having faith.

WEB: 3:30 since indeed there is one God who will justify the circumcised by faith, and the uncircumcised through faith.

3:31 **Are** we then **nullifying (PI)** the **(OT)** law through faith? May it never be! **But** we **are establishing (PI) (#2476)** the **(OT)** law.

#2476 *histemi* "To establish a thing, cause it to stand" (Thayer).

Faith of Jesus Christ leads to sanctification. This produces a "good root" which will always produce "good fruit," which always is congruent with the (OT) law, thus establishing or confirming the (OT) law. The(OT) law is always congruent with the way the spiritual realm works. See Endnotes #1A, #1B, and #1E.

4:1 What then will we say that Abraham, our forefather according to the flesh **to have found**?
4:2 For if Abraham was justified **(#1344) (passive)** by works, he **is having (PI)** something to boast about, but not toward God.

#1344 is a verb describing God's action of giving Abraham God's character. See Verse 1:17.

"Works" in these verses are deeds performed through will power.

4:3 For what **is** the Scripture **saying (PI)**? "**But** Abraham believed God, and it was accounted **(passive)** to him **into** righteousness **(#1343)**."
4:4 **And** to him **continuously working**, the reward is not **being** counted **(PI)** as grace, but as something owed.
4:5 **And not to the one continuously working, but (to the one) continuously believing on the one continuously declaring righteous (#1344)** the ungodly, his faith is **being** accounted **(PI) into (#1519)** righteousness **(#1343).**

See Note at Verse 1:17 on #1343 and #1344.

Note that "into righteousness" is much different than "for righteousness" in the WEB. In Greek, "into" is #1519 *eis.* This is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

We were declared righteous by God when we made Jesus our Lord, the one-time event in our salvation. Then we progressively obtain the character of God as we are being sanctified. See page 16.

***Eis* is a dynamic word, so "being accounted into righteousness" means God is continuously declaring righteous" this "continuously believing" person. This is referring to the child of God's process of sanctification as they are progressively receiving God's righteous character.**

WEB: 4:5 But to him who doesn't work, but believes in him who justifies the ungodly, his faith is accounted for righteousness.

4:6 Even as David also **is pronouncing (PI)** blessing **of** the man to whom God **is counting (PI)** righteousness **(#1343)** apart from works**,**

#1343 This is God's character. See Verse 1:17.

We are declared righteous by God when we made Jesus our Lord. We cannot attain this status by anything we do in our own strength, with our will power. A real conversion is a spiritual event, out of faith. We cannot fool God if our decision is only made in the psychological realm, as a work.

See Endnotes #1A through #1D, and "Righteous" and "Justify" in the Glossary.

4:7 "Blessed are they whose iniquities **were** forgiven **(passive),** whose sins **were** covered **(passive).**

"Forgive and you will be forgiven" (Luke 6:37). See Endnote #4A, "Forgiving Ends These Problems."

It is important to see that in this verse "blessed" is referring to those whose past sins were forgiven by God. The form of the verbs "were forgiven" and "were covered", makes this clear. The grammar for both is the "aorist indicative passive", which refers to an action (forgiven, covered) that factually occurred in the past with the subject being acted upon by another.

4:8 Blessed is the man **to** whom the Lord will by no means charge with sin."

When our sins are forgiven, (by us first forgiving), it is as though we had never sinned; and the negative consequences of the sin disappear, and we are blessed.

4:9 Is this blessing then on the circumcised, or **also** on the uncircumcised? For we **are saying (PI)** that **the** faith was accounted **(passive)** to Abraham **into** righteousness **(#1343).**

Again, "into" is very different than "for" in the WEB. See comment at Verse 4:5.

WEB: 4:9 Is this blessing then pronounced on the circumcised, or on the uncircumcised also? For we say that faith was accounted to Abraham for righteousness.

Note for Verses 4:9-4:22

Here Paul is addressing the Jewish Christians, and again he is making the point that it is through the faith in the provision given to them through Jesus that they can be declared righteous by God. They identify themselves as descendants of Abraham, and thus heirs of promise. In order to convince them of the new way, Paul is showing them that Abraham was justified by faith, not by keeping the law. He is saying they should do likewise, but now through the faith of Christ.

4:10 How then was it **accounted (passive)**? **Continuously being** in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
4:11 **And** he received the sign of circumcision, a seal of the righteousness **(#1343)** of the faith in **the** uncircumcision, **for him to continuously** be the father of all **the ones continuously believing through** uncircumcision **into righteousness (#1343) to also be accounted (passive)** to them.

#1343 This is God's character. Since here it is "the ones continuously believing," this is referring to the progressive impartation of God's character through the ongoing process of sanctification.

4:12 **And** he is the father of circumcision to those who not only are of the circumcision, but also **to the ones continuously walking** in the **footprints** of faith **in the uncircumcision of Abraham, the father of us.**

Paul is here speaking to Jewish Christians. He is not saying here that Abraham was the father of all peoples.

4:13 For the promise to Abraham **or** to his seed **to continuously be** heir of the world wasn't through the **(OT)** law, but through the righteousness **(#1343)** of faith.

#1343 This is God's character.

The promise to Abraham's seed wasn't by will power (law). What is "the righteousness of faith? "Of faith" is the Greek genitive case, which means possession. Faith imparts this righteous character. This impartation includes both aspects of salvation. See page 16.

4:14 For if **the heirs (are) the ones** of the **(OT)** law, faith **has been and continues to be** made void **(passive)** and the promise **has been** made **(passive)** of no effect.
4:15 For the **(OT)** law **is working (PI)** wrath, for where there **is being (PI)** no **(OT)** law, neither **(**is there**) wrongdoing.**

The OT law describes how the spiritual realm works. If people don't know how See Endnote #21, "The Law," for more on the OT law.

4:16 **Because of this** it is of faith, that **(it may be)** according to grace, to the end the promise **to continuously be relied upon** to all the seed, not only **to the one** of the **(OT)** law **(the Jews),** but also **to the one** of the faith of Abraham **(the Gentiles),** who is **being (PI)** the father of us all.

Now Paul is referring to all who have faith in Christ as being children of Abraham through faith: "But if you all are of Christ, then you all are being (PI) Abraham's seed and heirs according to promise" (Galatians 3:29).

The Roman church was made up of both Jews and Gentiles, and Paul wanted them all to know they are all included in the promise.

See "Faith" in the Glossary.

4:17 As it **has been** written **(passive),** "I have made you a father of many nations" in the presence of **God** whom he believed: **the One continuously giving life** to the dead, and **continuously calling the things that are not continuously being as continuously being.**

Our sanctification occurs out of sight, inside us. Then Jesus is really there, though you can't see Him.

4:18 Who **against hope believed in hope, into him to become the** father of many nations, according to that **having** been spoken **(passive),** "So will your seed be."
4:19 **And not** being weakened **to** faith, he didn't consider his own body, already **having been made impotent (passive)**, (he **continuously** being about a hundred years old), and the deadness of Sarah's womb.
4:20 Yet, **he was not separated from (passive)** the promise of God **to unbelief, but was made strong (passive) to** faith, giving glory to God,
4:21 and being fully **persuaded (passive)** that what he **(God)** had promised, he **is** also **being (PI)** able to perform.
4:22 **And** therefore it was **accounted (passive)** to him **into (#1519)** righteousness **(#1343)**."

#1343 This is God's character. See Verse 1:17.

"Into righteousness" is different than "for righteousness" in the WEB. The Greek is clear on this distinction.

#1519 *eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

Abraham's faithful belief caused him to enter into righteousness. He entered "into" a new status with God. This is different than something simply being done "for" him. This may seem nit-picking, but it isn't; because we only become righteous when our status is changed "into" being a child of God and "into" the sanctification that provides. See page 16.

WEB: 4:22 Therefore it also was "reckoned to him for righteousness."

4:23 **Yet** it was not written **(passive)** because of him **only that it was accounted (passive) to him,**
4:24 but **also on account of us**, to whom **it is being about (PI) to be continuously accounted (passive), to the ones continuously believing on the One rousing** Jesus, our Lord, from the dead,

"continuously accounted (passive)" indicates an ongoing process of us being accounted righteous by God through the blood of Jesus. But we need to believe in the blood of Jesus, and then apply it to our sins. See Endnotes #2A & #2B.

4:25 who was delivered up **on account of** our trespasses, and was raised **(passive) on account of** our justification **(#1347).**

#1347 *dikaiosis* "We are saved, not by believing the fact that Christ died for our sins, but by union with the crucified and risen, exalted Savior. Only through union with a living Savior who has in Him the virtue of His atoning death do justification, forgiveness, and all the blessings of redemption become ours" (Zodhiates, page 468).

IT IS A MIRACLE!

5:1 Being therefore **declared righteous (#1344) (passive) out of (#1537)** faith, we **are having (PI)** peace **toward** God through our Lord Jesus Christ;

#1344 *dikaioo* (a verb) "To justify . . . Spoken especially of the justification bestowed by God upon men through Christ, through the instrumentality of faith" (Zodhiates, pages 462 & 464). This occurs when we have the blood of Jesus take away our sins. See page 16, "Righteous" in the Glossary, and Endnotes #1F & #1G.

#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word

meaning moving into. See Endnote #29, "Greek Glossary." It seems clear that this is referring to the faith that Christ imparts to us. Faith is the agent which causes us to believe in the blood of Christ, and to apply it, that brings about our righteous character. See Endnote "10, "Faith Of Christ."

This change in character gives us ongoing peace toward God.

This whole process "out of faith" is different than the WEB "by faith." "By faith" would imply it is something we do, not something done to us.

WEB: 5:1 Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;

5:2 through whom also **we** have access **to** faith into this grace in which we **stood and continue to** stand. We **are rejoicing (PI) on** hope of the glory of God.

"We have access to faith" is different than "access by faith" in the WEB. We have access to the faith that is of Christ. It is His possession, and He imparts it to us. To the contrary, "by faith" implies that we apply the faith. I suspect that this is what most of us have believed.

WEB: 5:2 through whom we also have our access by faith into this grace in which we stand. We rejoice in hope of the glory of God.

5:3 **And** not only this, but we also **are rejoicing (PI)** in our sufferings, knowing that suffering **is working (PI)** perseverance; 5:4 and perseverance, proven character **(#1382)**; and proven character **(#1382),** hope:

#1382 *dokime* (noun). It refers to character "tried as metals by fire and thus purified" (Zodhiates, page 476). It is the result of the process of sanctification referred to in Hebrews 12:5-11.

It is proven character, which requires perseverance. It requires perseverance, because it can be difficult and painful. See Endnote #5L, "This Sanctification Process Can Feel Grievous."

The process of sanctification is the ONLY WAY that we can have "proven character."

Also see Endnote #2B, and "Sanctification" in the Glossary for more on sanctification.

5:5 and hope **is not disappointing (PI)** us, because **the love of God** has been poured out **(passive) in** our hearts through the Holy Spirit **being given (passive)** to us.

"Love of God" is in the Greek genitive case, which indicates possession. The love is His possession, and He pours it out into us. It is not the same as "love for God," which would be something we do, and which many Christians believe is their duty. See Endnote #10B, "Love Of God."

5:6 For while we were **continuously still being** yet weak, at the **appointed** time Christ died for the ungodly.
5:7 For one will hardly die for a righteous **(#1342)** man**,** for a **virtuous man perhaps** someone would even **be daring (PI)** to die.

#1342 Adjective. See Verse 1:17.

5:8 **And** God **is commending (PI)** his own love toward us, that while we were **still continuously being** sinners, Christ died **in behalf of** us.
5:9 Much more then, **having been declared righteous (#1344) (passive) in** his blood, **(been born again)** we will be saved **(passive)** from God's wrath through him **(through the process of sanctification).**

#1344 is a verb describing God's activity in Giving His character to someone.

This verse makes it very clear that there are TWO aspects to the gift of salvation. First we have been "declared righteous" (are "saved") by the one-time event, and thus put in right standing with God. Then we can repent, forgive, and be forgiven of our sins and sanctified, and thus saved from the bad consequences of our sin. See page 16 and Endnote #5J.

5:10 For if, **continuously being** enemies, **being** reconciled **(passive)** to God through the death of his Son, much more, being reconciled **(passive),** we will be saved **(passive) in (#1722)** his life.

Only available to Christians, sanctification is the "much more" miracle that only Jesus can do. See Endnote #2B on the sanctification process.

"We will be saved (passive) in his life" is much different than "we will be saved by his life" in the WEB. "In" is the Greek preposition #1722, *en* which expresses a static place of rest: "in the person, nature, soul, thought of any one" (Thayer). See Endnote #29, "Greek Glossary." Being sanctified, we are in His life.

WEB: For if, while we were enemies, we were reconciled to God through the death of his Son, much more being reconciled, we will be saved by his life.

5:11 **And** not only **(so),** but **also we are continuously rejoicing** in God through our Lord Jesus Christ, through whom **now** we have received the reconciliation **(#2643).**

#2643 *katallage* "In the N. T., of the restoration of the favor of God to sinners that repent and put their trust in the expiatory death of Christ" (Thayer). Clearly this is referring to the one-time act of making Jesus our Lord. It is "now." This makes it possible for the lifelong process of taking away our sins to be possible and to begin to occur.

5:12 **Because of this**, as sin entered into the world through one man, and through **the** sin **the death**; and so death passed **through into** all men, **on all which** sinned.

Sinning is doing what will cause the spiritual realm to bring harm. See Endnote #1B, "The Spiritual Realm." We all sin (1 John 1:8), and we will suffer unless we have Jesus sanctify us each time.

5:13 For until the **(OT)** law, sin was in the world; but sin is not **being** charged **(PI) (passive),** there **continuously not being of (OT)** law.

5:14 **But the** death reigned from Adam until Moses, **and upon** those **not sinning on the likeness of** Adam's disobedience, who is **being (PI)** a **pattern of the One being about to continuously come.**

Even if we do not sin like Adam did, we still suffer spiritual "death" because we are of his race, as the next verse clarifies.

5:15 But the free gift isn't like the trespass. For if by the trespass of the one **(Adam)** the many died, much more **(profusely)** the grace of God, and the **free** gift **(#1431) in (#1722)** the grace of the one man, Jesus Christ **into (#1519) the many.**

#1431 *dorea* "A free gift with emphasis on its gratuitous character." (Zodhiates, page 490). Also see Endnote #4Q, "Being Forgiven Is A Free Gift."

#1722 *en* is a static word that means resting in place. See Verse 5:10 above. See Endnote #29, "Greek Glossary."

#1519 *eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

"Into" is very different than "to the many" in the WEB, and the Greek grammar is clear on this distinction. Jesus' grace and the free gift actually move into those who are in the process of being sanctified. See Endnotes #2A & #2B.

WEB: but the free gift isn't like the trespass. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, aboud to the many.

5:16 **And** the **free** gift is not as through one **man sinning**: for **indeed the result of** judgment came by one to **condemnatory judgment**, but the free gift **out** of many trespasses **into (#1519) acquittal (#1345).**

#1519 *eis* See Verse 5:15. It is a dynamic word saying that we have been moved into acquittal.

#1345 *dikaioma* (noun) the result of being justified. "In Rom. 5:16, acquittal as opposed to *katakrima* (2631), an adverse sentence" (Zodhiates, page 467).

5:17 For if by the trespass of the one, death reigned through the one; much more will those **continuously receiving** the abundance of grace and of the **free** gift **(#1431)** of righteousness **(#1343) will** reign in life through the one, Jesus Christ.

#1431 See notes at Verses 5:15, 6:23 and Hebrews 6:4.

#1343 This is God's character.

Righteousness is the result of our making Jesus our Lord, and then are transformed through the process of sanctification. See page 16. Jesus' provision for us to become children of God and to then have access to forgivienss of our

sins is "much more" than the trespass which made us prone to sin.

The Greek verb form translated "will reign" is a statement of fact in the future (future indicative). When we have our sins forgiven, Satan no longer has dominion over us. Because we then have Jesus in our "Honeycomb," we "will reign in life." It is the only way. Also see Hebrews 12:28.

See Endnotes #2A & #2B and the Glossary for more on the sanctification process that sets us free from sin.

5:18 So then as through one trespass, all men **received condemnatory judgment, thus also** through one **result of being justified (#1345) (by God), into** all men **(came) justification of life.**

#1345 is a noun, the result of being justified. See note at Verse 1:17.

"Into all men (came) justification of life" means that justification is something God does inside us when we have a "bad root" cleansed by the blood of Jesus – the process of our sanctification. See Endnotes #2A & #2B. In context with Verse 5:17, here "all men" only refers to those "continuously receiving." Those "continuously receiving" are those who are actively applying the blood of Jesus to their sins and thus receiving forgiveness. Those not being sanctificd are not part of this "all men."

This is very different than the WEB translation below, which wrongly says Jesus' act of righteousness justification has already happened to all men. If that were the case, both the one-time event of making Jesus Lord and the ongoing process of sanctification would be unnecessary.

WEB: 5:18 So then as through one trespass, all men were condemned; even so through one act of righteousness, all men were justified to life.

5:19 For as through the one man's disobedience many were made **(passive)** sinners, so **also** through the obedience of the one, many will be made **(passive)** righteous **(#1342).**

#1342 Adjective. See Verse 1:17.

Also in context, "made righteous" is referring to the one-time act of making Jesus one's Lord. It does NOT say that <u>all</u>

will be made righteous. See the prior verse. Also see "Righteous" in the Glossary.

5:20 **And** the **(OT)** law came in besides **(#3922)**, that the trespass might abound; but where sin abounded, grace abounded more exceedingly;

#3922 ***pareiserchomai*** **From the beginning, the spiritual realm already operated upon unchanging laws and principles.**

Then "The Law of Moses was added to something already in existence. Men were sinners long before the Law was given; God had begun to implement the plan of salvation before the Law was given to Moses. The purpose of the Law's entrance into the world was not to redeem men (this only Christ could do), nor was it to make men sinful. Paul had already explained that man is guilty of Adam's sin, i.e., those from the time of Adam to the time of Moses (Romans 5:12). The Law was given that sin might be made more evident" (Zodhiates, page 1117).

As will be explained starting in Romans Chapter 7, the Law also tended to impel men to try to be good in their own strength, which was an additional sin placed on top of the sin they were trying not to commit. As Paul has already said, righteousness and sanctification do not come from obeying the law. They can only come through the sacrifice of Jesus. When we try to obey the law in our own strength, we are trying to do what only Jesus can do; and doing that in itself is sin – which adds to our load of guilt from the spiritual realm. See Endnotes #1B & #1C and Endnote #17 on Romans Chapter 7.

Verses 5:5-5:21 make the point that through the sacrifice of Jesus, and only through His sacrifice, can we be declared righteous and subsequently set free from sin and its consequences.

5:21 that **even** as sin reigned in death, **thus also** grace **may** reign **(subjunctive)** through righteousness **(#1343) into (#1519)** eternal life through Jesus Christ our Lord.

#1343 This is God's character. See Verse 1:17.

Grace is a free gift from God. See "Grace" in the Glossary. We do not earn it by our good behavior. Grace makes possible both the one-time event when me made Jesus our Lord and were declared righteous, and the ongoing process of our sanctification.

The subjunctive "may reign" expresses some doubt or undertainty. The doubt is on our part. First we may or may not make Jesus as our Lord. Then we may or may not forgive so we can be forgiven and thus sanctified.

"In Greek, "into" is the translation of #1519 *eis*. *Eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

"Eternal life" is both an everlasting thing and a quality of life that is God's. The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of God. However, that life is not only about heaven after we die, but it is a quality of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."

In this process of sanctification, God's presence in us is greater than the sin that was previously causing death in us. See Endnote #1E.

6:1 What shall we say then? Shall we **remain** in sin that **the** grace may abound?

See Endnote #5P, "Sin Has Consequences."

6:2 May it never be! We who died to sin, how **will we still** live in it?

We die to sin as we forgive and are forgiven by Jesus. Then that "bad root" will no longer cause "bad fruit." This cleansing then is a fact. See Endnotes #2A through #2F.

6:3 Or **are** you **all not knowing (PI)** that all we who were baptized **(passive)** into Christ Jesus were baptized **(passive)** into his death?
6:4 We **being** buried **(passive)** therefore with him through baptism to **the** death, that just like Christ was raised **(passive) out of** the dead through the glory of the Father, **and thus** we also might **live our lives** in newness **(#2538)** of life.

See "Cross of Christ" in Glossary for more regarding "baptism to the death."

#2538 *kainotes* "Renewal, not simply an experience similar to the past, but a qualitatively different one . . . meaning in a

qualitatively new life with the indwelling of Christ" (Zodhiates, page 805). His indwelling is what makes life qualitatively new. It is a miracle! It is us possessing eternal life. See Note at Verse 5:21.

6:5 For if we have become united with him **to** the likeness of his death, **but** we will also be of his resurrection;
6:6 **continuously** knowing this, that our old man was crucified **(passive) (**with him**),** that the body of **the** sin **may** be done away with **(passive) (subjunctive),** no longer **to be continuously enslaving us** to **the** sin.

"Was crucified" is speaking of the one-time event of making Jesus our Lord. "May be done away with" is a subjunctive, which means there is some doubt or unceretainty. This phrase is speaking of an ongoing event, our sanctification. The doubt is because of us. We may or may not forgive so we can be forgiven. See Endnote #7 I, "Where Does 'Die To Self' Fit In?"

6:7 For **the one** who has died has been **caused to be declared righteous (#1344) and thus freed (passive)** from sin.

"The one" is not referring to our whole self. It is referring to a part of our "Honeycomb." When we forgive and are forgiven, Jesus enters out "bad root" and it becomes a "good root." Then the sin is gone and has no power over us. See Endnotes #2A & #2B on the sanctification process.

6:8 **And** if we died with Christ, we **are believing (PI)** that we will also live with him;
6:9 knowing that Christ, **having been** raised **(passive) out of** the dead, **is dying (PI)** no more. Death no more **is having (PI)** dominion over him!
6:10 For the **One who** died, died to sin one time; **yet he is living (PI), he is living (PI)** to God.
6:11 Thus **also be reckoning inwardly (PI) (#3049)** yourselves **indeed to continuously** be dead to **the** sin, **and continuously living** to God in Christ Jesus our Lord.

#3049 *logizomai* "To reckon inwardly" (Thayer). This cannot be referring to logical, cognitive reckoning, because such spiritual things are perceived and decided inwardly.

This is referring to an ongoing process, which means their sanctification process.

This verse says be "dead to the sin," NOT "dead to self." See Endnotes #7H & 7I regarding "Don't 'Throw The Baby Out With The Bathwater.'"

6:12 Therefore don't **be having (PI)** sin reign in your mortal body, **to continuously obey it in the strong desire of it.**
6:13 Neither **you all be presenting (PI)** your members to **the** sin as instruments of unrighteousness, but present yourselves to God, as **continuously living out of** the dead, and your members as instruments of righteousness **(#1343)** to God.

#1343 This is God's character. See Verse 1:17.

This letter is written to Christians, so this advice must be to encourage them to be sanctified. Only in this way will their members (the "good roots") be "instruments of righteousness," rather than "instruments of unrighteousness" ("bad roots"). See Endnotes #2A & #2B for more on our continuing need of the savior to take away our sin.

6:14 For sin will not have dominion over you **all**. For you **all** are not **continuously being** under **(OT)** law, but under grace.

Before we were sanctified, we were continuously under law. We knew the law, and the only way we could obey it was by will power. And that did not work. See Romans Verse 7:15.

Now, being under grace (when we are continuously transformed by the blood of Jesus, over and over as necessary, and thus sin is gone from those parts of our "Honeycomb;" because now Jesus dwells there), then the power of sin is gone, and "good fruit" then spontaneously comes from the "good root." See Endnotes #2A & #2B. Then we do not need to try to be good with willpower, as under the OT law.

6:15 What then? Shall we sin, because we are not **being (PI)** under **(OT)** law, but under grace? May it never be!
6:16 Don't you **all** know that to **what (neuter)** you **all are presenting (PI)** yourselves as servants **(#1401)** to obedience, servants **(#1401)** you **all are being (PI) to what (neuter) you all are obeying (PI)**; whether of sin **into** death, or of obedience **into** righteousness **(#1343)**?

#1343 This is God's character. See Verse 1:17.

#1401 *doulos* "A slave, bondman, man of servile condition . . . one who gives himself up wholly to another's will" (Thayer). It is profound that Paul uses "into" both regarding "sin" and regarding "righteousness." When we have a "bitter root" of sin (a "bad root"), we are compelled <u>into</u> bad behavior. We are a servant to it. Likewise, when we have a "good root" of righteousness inside us as a result of transformation into the image of Jesus (God's character), we are compelled <u>into</u> good behavior. We are a servant to it! In that area of our life we are "consumed in the will" of the Holy Spirit, and will be compelled spontaneously into good behavior ("good fruit") by our new Godly nature there.

Note that "what" we are servants to is a neuter word; not "whom," which is not a neuter word, as in the WEB. Paul is referring to "bad roots" or "good roots" which are neuter, and which do have mastery over us, compelling "bad fruit" or "good fruit" See Endnotes #1H, "There Are <u>Two</u> Ways To Stop Bad Behavior," and #8H.

WEB: 6:16 Don't you know that to whom you present yourselves as servants to obedience, his servants you are whom you obey; whether of sin to death, or of obedience to righteousness?

6:17 But thanks be to God, that, whereas you were bondservants of sin, **yet you all obeyed** from the heart to that form of teaching **to which you all were given (passive).**

"that form of teaching" is about applying the blood of Jesus to our "bad roots" by forgiving and being forgiven. See Endnotes #2A & #2B for more on this process.

6:18 **And** being made free **(passive)** from sin, you **all were enslaved (passive) (#1402) to** righteousness **(#1343).**

#1402 *douloo* "to make a slave of, reduce to bondage" (Thayer).

#1343 This is God's character. See Verse 1:17.

As Jesus transforms us, we then will behave in a Godly way. The impulses of the Holy Spirit in the "good root" will automatically compel us to produce "good fruit." It is done to us, and then the "good fruit" is effortless. It is our new Godly nature. This is the sanctification process referred to in the next verse. This may seem too good to be true, but it is how

the spiritual world works; and Paul has been forceful about this in Verses 6:16-6:18. See "Sanctification" in the Glossary.

6:19 I **am speaking (PI)** in human terms because of the weakness of your flesh, for **even** as you **all** presented your members as servants to uncleanness and to wickedness upon wickedness, so now present your members as servants to righteousness **(#1343) into** sanctification.

See "Sanctify" in the Glossary.

6:20 For when you **all** were servants of **the** sin, you were free in regard to **the** righteousness #**(1343).**

6:21 What fruit then did you have at that time in the things of which you **all** are now **being** ashamed **(PI)**? For the end of those things **(**is**)** death.

They all had "bad fruit" from a "bad root." See Endnote #1 I, "'Bad Roots' and 'Bad Fruit.'"

6:22 **And** now, being made free **(passive)** from **the** sin, and **being enslaved (passive) to the** God, you **all are having (PI)** your fruit **into** sanctification, **but** the result eternal life.

Now you have "good fruit" from a "good root." Sanctification produces the "good" fruit, not the other way around.

Eternal life is a quality of life, not a time. See note by Verse 6:23.

By now you may be realizing how Paul is repeatly declaring the importance of transformation into the image of Jesus. He is repeating it over and over because it is so important, and yet Christians were tending to drift away from it. See Hebrews 2:1-3.

6:23 For the wages of sin is death, **and** the free gift **(#1431)** of God **(is)** eternal **(#166)** life **(#2222)** in Christ Jesus our Lord.

#1431 *dorea* "A free gift with emphasis on its gratuitous character." (Zodhiates, page 490). Also see Endnote #4Q, "Being Forgiven Is A Free Gift."

The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of

God. However, that life is not only about heaven after we die, but it is a quality of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."

"The wages of sin is death" means that the "bad roots" planted in us cause destruction in us ("bad fruit"). However, "good roots" bring blessings ("good fruit"). See Endnotes #1E, #2A & #2B.

Also see Endnote #28, "Christians And Sin," regarding the death that comes from not continuously being sanctified by the blood of Jesus.

Note for verses 7:1 through 7:6

Here Paul is using a parallel between the laws regarding marriage and the laws that govern the spiritual realm. Marriage sets in motion God's laws, and the only way to legally end it is by death. Likewise, the only way we can be free from the domination of the Law is by death: the death of Jesus and what that means to us if we are sanctified.

7:1 Or **are** you **all not knowing (PI)**, brothers (for I **am speaking (PI)** to men **continuously knowing** the **(OT)** law), that the **(OT)** law **is being Lord (PI)** over a man for as long as he **is living (PI)**?
7:2 For the woman that has a husband is bound **(passive)** by **(OT)** law to the husband while he **is continuously living**, but if the husband dies, she is discharged **(passive)** from the **(OT)** law of the husband.

When a person gets married, a legal transaction occurs in the spiritual realm; and they become one flesh. Another legal transaction occurs in the spiritual realm when a spouse dies, and the surviving spouse is no longer bound to their deceased spouse.

7:3 So then if, while the husband **is continuously living**, she is joined to another man, she would be called an adulteress. But if the husband dies, she is **being (PI)** free from the **(OT)** law, so that she is **not to continuously be** adulteress, though she is joined to another man.

7:4 **So that in the same way**, my brothers, you **all** also were made dead **(passive)** to the **(OT)** law through the body of Christ, **into** you **all beginning to become (joined) to a different one**, to **the one being** raised **(passive) out of** the dead **ones**, that we **may** bring forth fruit to God.

This verse is a metaphor with Verse 7:3: we are freed from being "married" to the OT law by Jesus' death, so we can now be becoming joined (a process) to the risen Christ. As with a marriage as in Verse 7:3, a legal transaction had to occur in the spiritual realm to set us free from the bondage to sin and the OT law, and we need to continuously be joined to Jesus so that He can sanctify us by replacing "bad roots" with Himself, thus creating a "good root." In this process, we are "made dead (passive) to the (OT) law."

Trying to be good in our will power is no longer a part of our life. We are not to return to this way of living. See Galatians 5:2-5:4. That is why our own will power can not "bring forth fruit to God." See Endnote #1F, "The System That Has Enough Power," and Endnote #1D, "The Illusion Of Our Will Power," for more.

PROFOUNDLY, it requires a MIRACLE by which we "become of another kind," we become like Jesus. Then we "bring forth fruit to God."

WEB 7:4 Therefore, my brothers, you also were made dead to the law through the body of Christ, that you would be joined to another, to him who was raised from the dead, that we might bring forth fruit to God.

7:5 For when we were in the flesh, the sinful passions which were through the **(OT)** law, worked in our members to bring forth fruit to death.

What is meant by "in the flesh" here? This means that we had "bad roots" planted in us by our "flesh," what I refer to as our "God-Wannabe." Then we are slaves to the "bad root," and impelled to "bad fruit." See Verse 7:5 above, and Endnotes #3E, #3F, #7A and "Flesh" in the Glossary for more on our "God-Wannabe."

7:6 But now we have been discharged **(passive)** from the **death of (OT)** law in which we were held **(passive)**; **accordingly us to continuously be slaves** in newness of the spirit, and not in oldness of the letter.

> **Receive the Holy Spirit in your "Honeycomb" instead of trying to be good with your will power. Then the Spirit effortlessly brings forth good behavior. In Paul's words, we are then slaves to the Spirit, doing just what the Spirit wants. See Endnote #2A on our "Honeycomb."**

7:7 What shall we say then? Is the **(OT)** law sin? **Never make it so**! **But** I wouldn't have known sin, except through the **(OT)** law. For I wouldn't have known coveting, unless the **(OT)** law had said, "You shall not covet."

> **The Old Testament law gives me a way to identify "bad fruit." Then I can look for the "bad root" that is continuously causing the "bad fruit." Without the OT law, I might not know that I need sanctification. See Endnote #1 I, "'Bad Roots' and 'Bad Fruit'", and Endnote #2D, "Inside-Out!", for more.**

7:8 But sin, finding occasion through the commandment, produced in me all kinds of **strong desire**. For apart from the **(OT)** law, sin is dead.
7:9 But **I once lived** apart from the **(OT)** law, but when the commandment came, sin revived, **but** I died.

> **Before I knew the law, I was not trying to be good by obeying it with my will power. Once I knew it, I tried to obey it in order to please God. As a child we may not have known the Law of Moses, but our culture told us what was good and bad.**

7:10 **And to me** the commandment, which was **found (passive)** for life, this **(I found to be)** for death;
7:11 for sin, **taking** occasion through the commandment, deceived me, and through it killed me.

> **What sin deceived me? The answer is that when I found out what the law required, my "God-Wannabe" impelled me to try to obey it. This is a subtle trap, because trying to keep the law with my own will power is not only futile, it is sin! Thus this dynamic "killed me." See Endnotes #1D, "The Illusion Of My Will Power," #7F, "The Primal Sin," and Endnote #17.**

7:12 **Thus** the **(OT)** law indeed is holy, and the commandment holy, and righteous **(#1342)**, and good.

#1342 Adjective. See Verse 1:17.

The OT law did accurately describe parts of the laws of the spiritual realm. But the OT law failed because those under the law depended upon thire will power to obey the OT law.

7:13 Did then that which is good become death to me? **Never make it so**! But sin, that it might be **appearing (passive)** to be sin, by **continuously** working death to me through **the** good; that through the commandment sin might become exceeding sinful.

The OT law is good, but my "God-Wannabe" is not.

When I realized I had broken the OT law (which is good), my "flesh" ("God-Wannabe," which is bad) leaped in to impel me to try to be good using my will power. This in itself is also sin. So my sin problem was compounded. See Verse 7:11 above and all of Endnote #7, "The Bad Part Of You."

7:14 For we know that the **(OT)** law is **being (PI)** spiritual, but I am **being (PI)** fleshly **(#4559), having been sold as slave (passive)** under sin.

"Fleshly" is a translation of the Greek word *sarkikos* (#4559), an adjective that refers to my tendency to take God's place and be my own savior and lord. I have coined the term "God-Wannabe" to describe this attribute. See Endnotes #3D, #3E, & #3F, "God-Wannabe" in the Glossary, and Endnoe #7.

7:15 For **what I am doing (PI) I am not understanding (PI). For what I am willing (PI) to do I am not practicing (PI); but that which I am hating (PI), this is what I am doing (PI).**

THIS IS A KEY WARNING!

Any Christian who has been trying to be good with their will power has experienced exactly this problem. Your will power has authority in the psychological realm, but it has no authority in the spiritual realm. Therefore, if you try your best to change your behavior but continuously fail, you are encountering a spiritual force – "bad fruit" from a "bad root." Then the only solution is to find the "bad root" and have Jesus remove it. See all of Endnote #1.

This is TOTALLY CONTRARY to what our culture says. It says that you can consciously decide how to act, and those continuously doing bad things have made "bad choices."

7:16 But **if I am doing (PI) what I am not willing (PI) to do, I am agreeing (PI) to the (OT) law (that it is)** good.

With my conscious mind I agree with the law.

7:17 **But** now it is no **longer** I that **is doing (PI) it**, but sin which **is continuously dwelling** in me.

The "sin which is continuously dwelling in me" is a "bad root" that is causing the "bad fruit," and my conscious mind and will power do not have authority over "bad fruit" from a "bad root." See Endnote #1C, "We Have Made A Huge Mistake."

7:18 **For I have known and now know this good behavior (#18) is not dwelling (PI) in me (this is being (PI) in my flesh). For to continuously be willing is being present (PI) to me; but to continuously be effecting the good character (#2570) I am not finding (PI).**

Paul used two Greek words for "good," because they have different meanings:

#18 *agathos* "Excellent in any respect, distinguished, good" (Thayer).

#2570 *kalos* "Good, excellent in its nature and characteristics, and therefore well-adapted to its ends" (Thayer).

Again, my "flesh" is my "God-Wannabe;" and IN IT there is no good.

VERY IMPORTANT: This is saying that in my "God-Wannabe" there is no good thing. Paul is NOT saying that in me is no good thing. "Flesh" here is not referring to my whole being, but to my "God-Wannabe" and the "bad roots" it plants.

When the "flesh" is producing "bad fruit," my will power is impotent to produce the good – the "good fruit."

7:19 For **not** the good **behavior (#18) which I am willing (PI) I am doing (PI), but this evil which I am not willing (PI) I am practicing (PI).**

I am not consciously making "bad choices" (will power), as our culture implies. Rather, I am impelled by my "God-Wannabe" and the "bad roots" it plants that function below my level of consciousness. See Verse 6:16.

7:20 But if what I **am not willing (PI)**, that I **am doing (PI)**, it is no more I that **am doing (PI)** it, but sin **continuously dwelling** in me.

"Bad roots" in my "Honeycomb," which are sinful, are the "sin continuously dwelling in me." In this passage, "I" refers to my conscious will power. These "bad roots" cause the "bad fruit;" and my will power is not able to change that. See Endnotes #1C, "We Have Made A Huge Mistake," #1D, "The Illusion Of Our Will Power," #1 I, "'Bad Roots' and 'Bad Fruit,'" and Endnotes #2A & #2B on the "Honeycomb."

Paul is saying this over and over in several ways to make sure the Roman church gets the message of THE FOUNDATIONAL NECESSITY TO BE SANCTIFIED BY THE BLOOD OF JESUS. It is the only way to be set free from the bondages of sin.

7:21 **Therefore I am finding (PI) the (OT) law to me to be continuously willing to continuously do the good, that to me the evil is being** present **(PI)**.

7:22 For I **am delighting (PI)** in God's **(OT)** law **according to** the inward man,

The part of me made in God's image delights in God's ways. See Endnotes #6B & #6C for more.

7:23 but I **am seeing (PI)** a different law in my members, **continuously** warring against the law of my **conscious mind**, and **continuously** bringing me into captivity **to** the law of sin **continuously being** in my members.

There are spiritual forces impelling me to do what I hate.

7:24 What a wretched man I am! Who will deliver me out of the body of this death?

Being stuck producing "bad fruit" is a miserable place to exist.

7:25 I **am thanking (PI)** God through Jesus Christ, our Lord! **Consequently then** with the **conscious thought**, I myself **am serving (PI)** God's **(OT)** law, but with the flesh, the **law of sin.**

With my conscious will power I can not overcome "bad fruit" from a "bad root." But Jesus does have the power to remove the "bad root" and replace it with His Spirit, which then makes it a "good root." The "good root" will then "deliver me out of the body of this death" – my slavery to the "law of sin." See Endnote #1F, "The System That Has Enough Power."

Of course, then there is the question of HOW we can enlist His power to bring this about. Paul discusses this in Verses 2:1-2:4. Also, go to all of Endnote #4, "Forgiving Ends These Problems."

THE ANSWER TO "HOW" WE CAN BE DELIVERED BY JESUS CHRIST IS THE KEY TO A "MYSTERY," WHICH IS THE GREATEST REALITY IN THE HISTORY OF MANKIND! IT IS THE CENTRAL SUBJECT OF THE EPISTLES, AND IS THE PURPOSE OF THIS TRANSLATION AND COMMENTARY. SEE ENDNOTE #22, "THE MYSTERY."

Verse 8:1 is actually a continuation of the thought in Verse 7:25 above, so it is very unfortunate that there is a Chapter break here, the unfortunate break perhaps erroneously inferring that verse 8:1 is a new thought.

8:1 There is therefore now no condemnation to those in Christ Jesus, **not continuously living their life** according to the flesh, but according to the Spirit.

THIS IS A CRUCIAL VERSE.

"In Christ" is not referring to the one-time event of becoming a child of God. It is referring to the ongoing process of transformation into the image of Jesus. "Therefore" connects this verse with the prior verse: "through Jesus Christ. "There is no condemnation because the sin has been removed from a "bad root" by forgiving and having Jesus forgive us. The "good roots" in us will then cause us to live that part of our life "according to the Spirit."

There is no other way for us to be continuously living our lives according to the Spirit. We cannot do this by will power. This verse is FREQUENTLY SEEN EXACTLY BACKWARDS, thinking that by behaving correctly we will

avoid condemnation. See Endnotes #1I through #1K, and #2A through #2F.

8:2 For the **(NT)** law of the Spirit of life in Christ Jesus **freed** me from the law of sin and of death.

Through the process of sanctification, Jesus in my "Honeycomb" freed me from the curse of the law of sin that was previously in there as a result of the "bad root." See Endnote #21, "The Law" for more on the (NT) law.

8:3 For the **impotence of the (OT) law in which it was** weak through the flesh, God, **His own Son having sent** in the likeness of sinful flesh and **on account of** sin, condemned sin in the flesh;

"The impotence of the law" refers to the impotence of our will power, which is what "the law" rests on. See Endnotes #17, "Romans Chapter 7," and #21, "The Law."

Again, God knew our will power was impotent against "bad fruit" from a "bad root," (see Endnote #1D) so He sent Jesus to provide the way to transform the "bad root" into a "good root."

"Condemned sin in the flesh" means that He eradicated the "bad root" which our "God-Wannabe" had planted. See Endnote #8A, "There Is A War Going On."

8:4 that the **just effect (#1345)** of the **(OT)** law might be fulfilled **(passive)** in us, **the ones not continuously living their lives according to** the flesh, but **according to** the Spirit.

#1345 *dikaioma* "The product or result of being justified by God" (Zodhiates, page 467).

The typical English translation tends to imply that we can choose to walk after the flesh or after the spirit. This is tragically untrue. As Paul has been saying over and over again, the fruit of the "flesh" ("God-Wannabe") results from the "bad roots" it plants, and the fruit of the Spirit results from "good roots" Jesus produces; and we cannot choose in our own strength, using our will power, to live life either way. We need Jesus to transform us to "fulfill the just requirement of the law." The Spirit continuously in us (the "good root") will spontaneously and continuously produce behavior that is congruent with the law, thus fulfilling it.

WEB: 8:4 that the ordinance of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

8:5 For the ones **continuously being (#5607)** according to the flesh, **are being devoted to (PI) (#5426)** the things of the flesh**,** but **the ones being (#5607) according** to the Spirit, **(are being devoted to (PI))** the things of the Spirit.

#5607 *ontes* means: "Being, it refers to existence" (Zodhiates, page 1498).

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H. Here Paul is emphasizing the sometimes strong impact of the spiritual reality on the mental. Also see Endnote #19 on the words for "mind."

Verse 8:5 makes a key point. Paul is speaking of who they <u>are</u>, NOT what they <u>do</u>, here translated as "continuously <u>being</u> according to the flesh." In contrast, many translations, like the WEB, say "who <u>live</u> according to the flesh," which in our culture will usually be interpreted to mean a person's behavior which they consciously, rationally choose by will power. Here Paul is actually referring to "bad roots" existing in the person ("the ones continuously <u>being</u> according to the flesh"). "Bad roots" are planted by the "flesh," or what I call our "God-Wannabe." See Endnotes #3E & #3F and "God-Wannabe" in the Glossary. Then these "bad roots" <u>exist</u> inside the person, and by their very evil nature compel "bad fruit," despite what the person may consciously will to do (Verse 7:15).

Conversely, those who are continuously being "according to the Spirit" have a "good root" which produces "good fruit."

WEB: 8:5 For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit, the things of the Spirit.

8:6 For the **bent (#5427)** of the flesh **(**is**)** death, but the **bent** of the Spirit **(**is**)** life and peace;

#5427 *phronema* Many translations say "mind"; but in our culture that will often be interpreted as a conscious decision.

Here Paul is referring to the very nature of a "bad root," its "bent,"which subconsciously compels us to act according to its nature. Being sinful, a "bad root" will always compel us to sin. The "bent" of the Holy Spirit always compels us to "good fruit."

WEB: 8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace;

8:7 because the **bent** of the flesh **(**is**)** hostile towards God; for it is not **being** subject **(PI) (passive)** to God's law, **for** neither **is it being able (PI)**.

The "bent" (very nature) of the "God-Wannabe" is evil.

WEB: 8:7 because the mind of the flesh is hostile towards God; for it is not subject to God's law, neither indeed can it be.

8:8 **But** those **continuously being in the flesh are not being able (PI) to** please God.

"Continuously being in the flesh" is referring to a "bad root," not to the whole person. A "bad root" always displeases God, because its "bent," its very nature, is evil.

8:9 But you **all** are not **being (PI)** in the flesh but in the Spirit, if it is so that the Spirit of God **is dwelling (PI)** in you **all**. But if any man **is not having (PI)** the Spirit of Christ, **this one** is not **being (PI) of Him.**

This verse is not referring to the whole person, but to roots in our "Honeycomb." A "good root" has "the Spirit of God" dwelling in it, but a "bad root" does not. See Endnotes #2A & #2B. If "this one is not being (PI) of Him "meant our whole being, none of us would be His and heaven would be empty.

8:10 **But** if Christ **(is)** in you, the body indeed **(is)** dead because of sin, but the spirit **(is)** alive **through** righteousness **(#1343).**

1343 This is God's character. See Verse 1:17.
"Body" here is single neuter, so it cannot be referring to a person. It must be referring to a "root" in our "Honeycomb," because it is neuter. It cannot be referring to a "good root," because it is alive with the life of Jesus in it, so it must be referring to a "bad root."

If we are children of God, the Holy Spirit dwells in us, but not in our "bad roots" or our "God-Wannabe." See Endnotes #2A & #2B on the "Honeycomb."

8:11 But if the Spirit of **the One raising** up Jesus from the dead **is dwelling (PI)** in you **all**, **the One raising** Christ Jesus from the dead will also give life to your mortal bodies through his Spirit **continuously dwelling** in you **all**.

Paul is writing to Christians, so this is not about going to hell or heaven. It is not speaking of our whole person, but about "good roots." Again, we are a "Honeycomb" not a "honey jar." See Endnotes #2A & #2B, and the diagram in Endnote #7H.

8:12 So then, brothers, debtors **we are being (PI)**, not to the flesh, to **continuously** live **according to** the flesh.

When we have a "bad root," we are impelled to produce "bad fruit" ("continuously live according to the flesh"). "Live after" in the WEB seems to imply conscious choice and pursuit, which Paul is clearly not saying.

WEB: 8:12 So then, brothers, we are debtors, not to the flesh, to live after the flesh.

8:13 For if you **all are living (PI) according to** the flesh, you **all are being about (PI) to continuously** die; but if **to** the Spirit you **all are putting** to death **(PI)** the **practices of** the body, you will live.

"Putting to death," being an ongoing process, is the sanctification process. It cannot be done with will power, but only through the sanctification process. See verse 8:3 above about "putting to death," and Endnotes #2A & #2B.

WEB: 8:13 For if you live after the flesh, you must die; but if by the Spirit you put to death the deeds of the body, you will live.

8:14 For as many as are **being** led **(PI) (passive)** by the Spirit of God, these are **being (PI) sons** of God.

This verse is not advocating that by being led by the Spirit we become sons of God. IT IS SAYING THE REVERSE: when

we make Jesus our Lord (the one-time event), we can expect the Spirit of God to continuously lead us.

8:15 For you **all** didn't receive the spirit of bondage again **into** fear, but you **all** received the Spirit of adoption, **in which we are crying (PI)**, "Abba! Father!"
8:16 The Spirit himself **is testifying (PI)** with our spirit that we are **being (PI)** children of God;
8:17 And if children, then heirs; heirs **indeed** of God, **yet** joint heirs **of** Christ; if indeed we **are suffering together (PI)** with him, that we may also be glorified **(passive)** with him.

Continuously having our "bad roots" sanctified isn't always easy. See Endnote #5L, "The Sanctification Process Can Feel Grievous."

8:18 For I **am considering (PI)** that the sufferings of this present time **(**are**)** not worthy **(**to be compared**)** with the glory **continuously being about to** be revealed **(passive) into** us.

Continuously having our "bad roots" transformed can sometimes be painful and difficult. See Endnotes #5L & #5M. But then Jesus in us reveals glory. Note how much more powerful is "into us" than "toward us" in the WEB.

WEB: 8:18 For I consider that the sufferings of this present time are not worthy to be compared with the glory which will be revealed toward us.

8:19 For the eager expectation of the creation **is waiting (PI)** for **the revealing of the sons of God.**
8:20 For the creation was **being** subjected **(passive)** to vanity, not of its own will, but because of **the One subjecting (**it**)** in hope,
8:21 that **also** the creation itself will be delivered **(passive)** from the bondage of **corruption** into the liberty of the glory of the children of God.
8:22 For we know that the whole creation **is groaning (PI)** and **is travailing (PI)** in pain together until now.
8:23 **Yet** not only so, but ourselves also, **continuously having** the first fruits of the Spirit, **and** we ourselves **are groaning (PI) in** ourselves, **continuously** waiting for adoption, the redemption of our body.

Important Note for Verses 8:24 and 8:25

Here "saved" refers to the process of sanctification for two reasons: first, this is written to people who are already children of God, so the one-time event has already occurred for them. Second, it is referring to an ongoing process, which both Verses 8:24 and 8:25 speak of as a continuous event.

THIS IS A KEY ISSUE!

If we are able to produce good behavior with our will power, the good behavior is immediately evident. We are in control, and hope or trust are not necessary. Of course, this is only possible if there is not a "bad root" creating some bad behavior. See Endnote #1H, "There Are Two Ways To Stop Bad Behavior."

But if we have "bad fruit" in our life, then the only way to change it to "good fruit" is to forgive and have Jesus forgive us; and then He changes the "bad root" to a "good root." See Endnotes #2A & #2B. When we do this, the change may only become apparent to us when "good fruit" spontaneously occurs in a similar situation where "bad fruit" was previously present. Unlike when we change our behavior with our will power, we are not in control; so we need to trust the Lord and wait patiently. See Endnote #4T, "Entrusting God With Our Behavior."

Being conformed to the image of Jesus is what the sanctification process is, which Paul has just been referring to. It is possible that Verses 8:26 through 8:34 may have a wider application in life than only sanctification, but they definitely also apply to the sanctification process whereby we are set free from the bondage to sin.

KEEP SANCTIFICATION IN MIND AS YOU READ THESE VERSES!

8:24 For we were saved **(passive)** in hope, but hope **continuously being seen (passive)** is not **being (PI)** hope. For **why is anyone hoping (PI) for what he is seeing (PI)?**
8:25 But if we **are not seeing** that which we **are hoping for**, we **are waiting** with patience.
8:26 **But also** in the same way, the Spirit **is helping (PI)** our weaknesses, **for what we should pray according to what is being necessary (PI)** we don't know. But the Spirit **itself is making** intercession **(PI) over** us **to** groanings which can't be **expressed in words.**
8:27 **But the One continuously searching** the hearts knows what **(is) the result of the mindset of the Spirit**, because **He is making** intercession **(PI)** for the saints according to God.

The Lord will direct our sanctification process if we will listen to Him. See Endnote #5K, "God Is Very Personal With You."

8:28 **But** we know that **to the ones continuously loving (#25)** God **all is working** together **(PI) into (#1519)** good **into (#1519) the ones continuously being** called **ones** according to purpose.

#25 *agapao* This is God's kind of love. He is the only source for it, so we only have it to the degree that we are like Jesus. We cannot generate this kind of love. See Endnote #18, "God's Kind Of Love."

#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary."

You can see that "into" is very different than "for," which appears twice in the WEB. Hopefully, this will help you to see why a literal translation of the Greek is so important. See #26 in Endnote #29, "Greek Glossary."

If we are demonstrating *agapao* love, that is evidence that "all is working together into good <u>into</u> the ones being called according to purpose." What is His purpose for us? It is to transform us into the image of Jesus. He wants to put Him <u>into</u> us. So the presence of *agapao* says it is happening. God is not necessarily making life comfortable for us. Rather, His focus is always on sanctifying our character. That always trumps everything else. Sometimes He has to let trials occur for us so that we will see our need of sanctification See Hebrews 12:5 through 12:11.

It is often taught that God promises to make life easy for us if we will just love Him. As you can see, this is not what Paul is promising.

WEB: 8:28 We know that all things work together for good for those who love God, to those who are called according to his purpose.

8:29 **That** whom he foreknew, he also predestined to be conformed **of** the image of his Son, **to continuously be into (#1519) Him**, the firstborn **in** many **brethren.**

#1519 *eis* See the prior verse. Again, "into Him" is referring to sanctification.

WEB: 8:29 For whom he foreknew, he also predestined to be conformed to the image of his Son, that he might be the firstborn among many brothers.

8:30 **But** whom he predestined, those he also called. **And** whom he called, those he also **declared righteous (#1344). And** whom he declared righteous **(#1344),** those he also glorified.

#1344 is a verb describing God's impartation of His character into the person. See Verse 1:17.

8:31 What then shall we say about these things? If God **(**is**)** for us, who **(**is**)** against us?

God is stronger than the Enemy, so He is able to evict him from our "bad roots" if we will do our part: repent, forgive, and be forgiven.

8:32 **Surely** he who didn't spare his own Son, but delivered him up for us all, how would he not also with him **all things grant to us**?
8:33 Who **shall** bring a charge against God's chosen ones**? God (is) the One continuously declaring righteous (#1344).**

#1344 is a verb describing God imparting His character into a person. He does it. This is referring to both parts of salvation. See page 16.

8:34 Who is **the one continuously condemning**? It is Christ who died, **but** rather**, also being raised (passive) (from the dead)**, who **also is being (PI) in** the right hand of God, who also **is making** intercession **(PI)** for **the sake of** us.

Note for Verses 8:35-8:39

As discussed in Hebrews 12:5-11, God uses our trials to bring about our sanctification. That is why James can write: "Count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing" (James 1:2-4,). The trials can be experienced as joyful when we realize the Lord is using them to transform us into His image. In this way we "are continuously more than conquerors through the one loving us" (Verse 8:37 following).

8:35 Who shall separate us from the love of Christ? Oppression, or anguish, or persecution, or famine, or nakedness, or peril, or sword?

See Endnote #10B on the love of Christ.

8:36 Even as it **has been** written **(passive)**, "**That on account of you** we are **being** killed **(PI) (passive)** all day long. We were accounted **(passive)** as sheep **of** slaughter."
8:37 **But**, in all these things, we are **being** more than conquerors through **the one loving** us.
8:38 For I **have been and continue to be** persuaded **(passive)**, that neither death, nor life, nor angels, nor principalities, **nor powers**, nor things **being** present, nor things **continuously being ready to come about,**
8:39 nor height, nor depth, nor any other created thing, will be able to separate us from the love **(#26)** of God, in Christ Jesus our Lord.

#26 *agape* This is a genuine God kind of love. He is the source of it. See Endnote #18, "God's Kind Of Love," and Endnote #10B, "Love Of God," and @26 in Endnote #29, "Greek Glossary."

This is NOT saying "love FOR God." Rather, Paul is speaking of the God kind of love that has been placed in us through the blood of Jesus. See Endnote #10B, "Love Of God."

9:1 I **am telling (PI)** the truth in Christ. I am not lying **(PI)**, my conscience **continuously** testifying with me in the Holy Spirit,

9:2 that **to me is being (PI)** great sorrow and unceasing pain in my heart.
9:3 For I could wish that I myself **to continuously be** accursed from Christ for my brothers' sake, my relatives according to the flesh,
9:4 who are **being (PI)** Israelites; whose is the adoption, **and** the glory, **and** the covenants, **and** the giving of the **(OT)** law, **and** the service, and the promises;
9:5 of whom are the fathers, and **out of** whom is Christ as concerning the flesh, **the one continuously being** over all, God, blessed forever. Amen **(#281)**.

> **Here "flesh" is not speaking of something bad. It is speaking of our human existence. See Endnote #7B, "When 'Flesh' Is Not Bad."**
>
> **#281 *amen* is not the end of a thought or prayer. It is a way of bringing attention to the importance of what has just been said. See Endnote #29, "Greek Glossary."**

9:6 But it is not as though the word of God has come to nothing. For **not all the ones out of** Israel, are Israel.
9:7 Neither, because they are **being (PI)** Abraham's seed, are they all children. But, "In Isaac will your seed be called."
9:8 That is, it is not **being (PI)** the children of the flesh **(natural descendants of Abraham)** who are children of God, but the children of the promise **He is accounting (PI)** as a seed.

> **Though Jesus is the Messiah predicted in the Old Testament, many of the physical descendants of Abraham do not believe it to this day. In fact, many are very hostile to Him.**

9:9 For this is a word of promise, "At the appointed time I will come, and Sarah will have a son."
9:10 **Yet** not only so, but **also** Rebecca **having** conceived by one, by our father Isaac.
9:11 For being not yet born **(passive),** neither having done anything good or bad, that the purpose of God according to election may **continuously** stand, not of works, but **out of the One continuously calling.**
9:12 it was said **(passive)** to her, "The elder will serve the younger."
9:13 Even as it **has been** written **(passive),** "Jacob I loved, but Esau I hated."

9:14 What shall we say then? Is there unrighteousness with God? **May this not come to pass!**
9:15 For he **is saying (PI)** to Moses, "I will have mercy on whom **ever** I **may continuously** have mercy, and I will have compassion on whom **ever** I **may continuously** have compassion."
9:16 So then it is not of **the one continuously willing**, nor of **the one continuously exerting strenuous effort**, but of God **continuously being merciful.**
9:17 For the Scripture **is saying (PI)** to Pharaoh, "For this very purpose I caused you to be raised up, **so** that I might show in you my power, and **so** that my name might be **being** proclaimed **(passive)** in all the earth."
9:18 So then, he **is having** mercy **(PI)** on whom he **is desiring (PI)**, **but** he **is hardening (PI)** whom he **is desiring (PI)**.
9:19 You will say then to me, "Why **is** he still **finding** fault **(PI)**? For who withstands his will?"
9:20 But indeed, O man, who are you **being (PI), the one continuously replying** against God? The thing formed **will not declare to the one forming**, "Why did you make me like this?"
9:21 Or **is not** the potter **having (PI)** a right over the clay, from the same lump to make one part a vessel for honor, and another for dishonor?
9:22 **Yet** if God, **continuously** willing to show his wrath, and to make his power known, endured **in** much patience vessels of wrath **having been** made **(passive)** for destruction,
9:23 and that he might make known the riches of his glory on vessels of mercy, which he prepared beforehand for glory,
9:24 us, whom he also called, not from the Jews only, but also from the Gentiles?
9:25 As he **is saying (PI)** also in Hosea, "I will call them 'my people,' which were not my people; and her **having been** 'beloved' **(passive)**, who was not **having been** beloved **(passive)**."
9:26 And "It will be that in the place where it was said **(passive)** to them, 'You are not my people,' There they will be called **(passive)** '**sons** of the **continuously** living God.'"

He is the "continuously living God." He is living and present.

9:27 **But** Isaiah **is crying (PI)** concerning Israel, "If the number of the children of Israel **may continuously be** as the sand of the sea, the remnant will be saved **(passive);**
9:28 **For His word He is continuously fulfilling entirely and continuously decreeing in righteousness (#1343) that His word having been decreed will the Lord execute upon the land."**

#1343 This is God's character. See Verse 1:17.

9:29 **And** as Isaiah has said before, "**If** the Lord of **angelic hosts** had **not** left us a seed, we would have become like Sodom, and would have been made **(passive)** like Gomorrah."
9:30 What shall we say then? That the Gentiles, **not continuously pursuing** after righteousness **(#1343),** attained to righteousness **(#1343), but** the righteousness **(#1343) out** of faith;
9:31 but Israel, **continuously pursuing** a **(OT)** law of righteousness **(#1343),** didn't **attain** the **(NT)** law of righteousness **(#1343).**

The fact that #1343 *dikaiosune* occurs so frequently in these verses makes the point that this is a very important concept. See note at Verse 1:17. See Endnote #21, "The Law," for more on the (NT) law.

9:32 Why? Because they didn't seek **out of** faith, but as **out of** works of the **(OT)** law. **For** they stumbled over the stumbling stone;

Israel fell into the trap of trying to be good in their own strength, keeping rules by using their will and intellect. That does not work, so DO NOT DO THAT! See Endnotes #1A through #1D.

9:33 even as it **has been** written **(passive),** "Behold, I **am laying (PI)** in Zion a stumbling stone and a rock of **a trap (#4625)**; and **every one continuously believing on** him will **not** be **put to shame (passive).**"

#4625 *skandalon* "The movable stick or tricker ('trigger') of a trap, trap-stick; a trap, snare; any impediment placed in the way and sausing one to stumhle or fall" (Thayer). Man's "God-Wannabe's" tendency is to try to be their own god, establishing a righteousness of their own (Verse 10:3). To not fall into that trap, one needs to believe that Jesus is how we can be declared righteous. The Jews were zealous (Verse 10:2), but their "God-Wannabe" got triggered and blinded

them. Jesus' way of bring righteousness was not what they expected. It is a mystery. See Endnote #22, 'The Mystery."

We all have the same tendency in our "God-Wannabe," which is encouraged by the Western Mindset. So we need to be careful to not fall into the same trap. Unfortunately, many Christians are trying hard to be good, and are failing to do so. See all of Endnote #7, "The Bad Part Of You," and the Western Mindset in the Glossary.

WEB: 9:33 even as it is written, "Behold, I lay in Zion a stumbling stone and a rock of offense; and no one who believes in him will be disappointed."

10:1 Brothers, **indeed the desire of my heart** and my prayer to God is **being (PI)** for Israel, that they may be saved.
10:2 For I **am testifying (PI) to** them that they **are having (PI)** a zeal for God, but not according to knowledge **(#1922)**.

#1922 *epignosis* This is profound knowledge, not an intellectual knowledge. See Endnote #11, "Aspects Of Knowing."

10:3 For **continuously** being ignorant of God's righteousness **(#1343),** and **continuously** seeking to establish their own righteousness **(#1343),** they **were not being subject (passive)** to the righteousness **(#1343)** of God.

#1343 This is God's character. See Verse 1:17.

"Of God" is genitive case, which means that this righteousness is a possession of God and He imparts it to us.

10:4 For Christ is the fulfillment of the **(NT)** law **into** righteousness **(#1343)** to everyone **continuously believing.**

"Everyone" includes both Jews and Gentiles. See Endnote #21, "The Law," for more on the (NT) law.

Those "continuously believing" are in the process sanctification, of gaining more and more of God's character.

10:5 For Moses **is writing (PI)** about the righteousness **(#1343)** of the **(OT)** law, "**That** the one doing them will live **(future indicative) in (#1722)** them."

#1343 This is God's character. The OT law did reflect some of the attributes of the righteousness of God, but people could not

keep it. Any person who tries to keep the rules of the Old Testament law, which is done by their own will power, will always be defeated. They will always suffer in this, and this is a fact in the future (Greek future indicative).

#1722 *en* means resting in place. See Endnote #29, "Greek Glossary." The one trying to do the OT law is stuck "in" their inability to obey it. "In" is very different than "by" in the WEB.

WEB: 10:5 For Moses writes about the righteousness of the law, "The one who does them will live by them."

10:6 But the righteousness **(#1343)** which is of faith **is saying** this, "**You may not** say in your heart, 'Who will ascend into heaven?' (that **being (PI)**, to bring Christ down);

#1343 This is God's character. See Verse 1:17.

10:7 or, 'Who will descend into the abyss?' (that **being (PI)**, to bring Christ up from the dead.)"
10:8 But what **is it saying (PI)**? "The word is **being (PI)** near you, in your mouth, and in your heart;" that **being (PI)**, the word of faith, which we **are preaching (PI)**:
10:9 that if you **may** confess **(subjunctive) in** your mouth **the Lord Jesus**, and **may** believe **(subjunctive)** in your heart that God raised him from the dead, you will be saved **(passive, future indicative) (#4982).**

"May confess" and "may believe" are subjunctives. These are verb forms about which there is some doubt or uncertainty. The uncertainty is that we may or may not do these.

#4982 *sozo* a verb meaning "to save, to keep safe" (Thayer). "Saved" here refers to <u>both</u> the one-time event when you were born again, and the ongoing process of sanctification, as the following verses make clear.

"Will be saved" is future indicative, which means that <u>if</u> we do confess, and do believe as described, it is a fact in the future that we will be saved. Then there is <u>no doubt</u> that God will save us.

10:10 For **to** the heart**, it is being believed (PI) (passive) into** righteousness **(#1343); but to** the mouth **it is being confessed (PI) (passive) into** salvation.

#1343 This is God's character. See Verse 1:17.

"It is being believed" and "it is being confessed" are both 3rd person singular passive, not a pronoun (one) acting as in the WEB. "It" refers to the confession and belief, and it is present inside us. This means it is something that has been done to us, imparting God's character into us, not something we decide to do. Again, this is very different than "one believes" in the WEB. That rendering would put a burden on us to do it, which we cannot do. See Endnote #10A, "Faith Of Christ" regarding how our faith to believe is given to us.

WEB: 10:10 For with the heart, one believes unto righteousness; and with the mouth confession is made unto salvation.

10:11 For the Scripture **is saying (PI)**, "**The one continuously** believing **on** him will **not be put to shame (#2627) (passive)**."

#2617 *kataischuno* "To dishonor, disgrace . . . to put to shame, make ashamed" (Thayer). Much different than "disappoint" in the WEB.

WEB: 10:11 For the Scripture says, "Whoever believes in him will not be disappointed."

10:12 For there is **being (PI)** no distinction between Jew and Greek; for the same Lord of all **is continuously being** rich to all **the ones continuously calling** him.

10:13 For e**very one who may ever** call **upon** the name of the Lord will be saved **(passive) (future indicative) (#4982).**

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). "Will be saved" is a statement of fact in the future. No doubt involved. In context, this is referring to both aspects of salvation. See page 16.

10:14 How then will they call in whom they have not believed? **But** how will they believe **of** whom they have not heard? **But** how will they hear **apart from one continuously proclaiming**?

10:15 **But** how will they **proclaim if they are not sent forth**? As it **has been** written **(passive)**: "How beautiful are the feet of **the ones continuously preaching** peace, **the ones continuously preaching the** good things!"
10:16 But **not all obeyed the good** news. For Isaiah **is saying (PI)**, "Lord, who believed **in hearing of us**?"

See Endnote #20, "The 'Good News'."

10:17 So faith comes **out of** hearing, **but** hearing **through** the word of God.

Be aware that at the time Paul wrote this, the Bible did not yet exist. He also probably had no idea that this letter would become part of the written word of God. In context with Verses 10:14-10:16, here he is speaking of anointed preachers who proclaimed the Good News.

10:18 But I **am saying (PI)**, **did they not** hear? Yes, most certainly, "Their sound went out into all the earth, their words to the ends of the **inhabited** world."
10:19 But I **am asking (PI)**, didn't Israel know? First Moses **is saying (PI)**, "I will provoke you **all** to jealousy with that which is no nation, **on** a nation void of understanding I will make you **all** angry."
10:20 **But** Isaiah is **being** very bold **(PI)**, and **saying (PI)**, "I was found **(passive)** by those **not continuously seeking** me. I was revealed to those **not continuously inquiring after me**."

Salvation in Jesus is not dependent on being a Jew, but it is available to all people everywhere by faith, both Jews and non-Jews.

10:21 But as to Israel he **is saying (PI)**, "All day long I stretched out my hands to a **people continuously disobeying and continuously opposing**."
11:1 **Then** I **am not saying (PI)** God **cast away** his people. May it never be! For I also am **being (PI)** an Israelite, a descendant of Abraham, of the tribe of Benjamin.
11:2 God didn't **cast away** his people, **who** he foreknew. Or don't you know what the Scripture **is saying (PI)** in Elijah? **As** he **is pleading (PI)** with God against Israel, **continuously saying**:

11:3 "Lord, they have killed your prophets, **and** they have broken down your altars; and I **alone** am left **(passive)**, and they **are seeking (PI)** my life."
11:4 But **what is the answer God is saying (PI) to** him? "I have reserved for myself seven thousand men, who have not bowed the knee to Baal."
11:5 Even so then **also in** this present time a remnant according to the election of grace **has come into existence.**
11:6 **But** if by grace, then it is no longer of works; otherwise grace is **coming to be (PI)** no longer grace. But if it is of works, it is no longer **being (PI)** grace; otherwise work is no longer **being (PI)** work.
11:7 What then? That which Israel **is seeking (PI)** for, **this it** didn't obtain, but the chosen ones obtained it, **but** the rest were hardened **(passive).**
11:8 According as it **has been** written **(passive),** "God gave them a spirit of stupor, eyes **not to continuously see**, and ears **not to continuously** hear, to this very day."

See John 12:40

11:9 **And** David **is saying (PI)**, "Let **(passive)** their table be made **into** a snare **and into a cause of destruction**, and **into** a trap, and **into** a retribution to them.
11:10 Let their eyes be darkened **(passive), to not be continuously seeing, and** bow down their back always."
11:11 **Then I am asking (PI)**, did they **not** stumble that they might fall? May it never be! But **to** their fall salvation **(**has come**)** to the Gentiles, to provoke them to jealousy.
11:12 **But** if their fall **(**is**)** the riches of the world, and their loss the riches of the Gentiles; how much more their fullness?
11:13 For I **am speaking (PI)** to you **all**, **to the** Gentiles. **In as much as I indeed** am **being (PI)** an apostle to Gentiles, I **am glorifying (PI)** my ministry;
11:14 if by any means I may provoke to jealousy those who are my flesh, and may save some of them.

Clearly here Paul is wanting the Jews to become Christians (the one-time event of being saved).

11:15 For if the rejection of them **(**is**)** the reconciling of the world, what would their acceptance be, **if not** life from the dead?
11:16 **But** if the first fruit **(**is**)** holy, **also** the lump. **And** if the root **(**is**)** holy, so are the branches.
11:17 But if some of the branches were broken off **(passive), but** you, **continuously** being a wild olive, were grafted in **(passive) in** them, and **you** became partaker with them of the root and of the richness of the olive tree;
11:18 don't **continuously** boast over the branches. But if you **are boasting (PI)**, it is not you who **are supporting (PI)** the root, but the root **(**supports**)** you.
11:19 You will say then, "**The** branches were broken off **(passive)**, that I might be grafted in."
11:20 True; **to (their)** unbelief they were broken off **(passive)**, **but** you stand by your faith. Don't **continuously** be conceited, but **continuously** fear;
11:21 for if God didn't spare the natural branches, **lest perhaps neither might** he spare you **(singular).**

"Spare you," speaking to a Gentile.

11:22 See then the goodness and severity of God. **Indeed** toward **the ones falling**, severity; but **on** you, goodness, if you continue in his goodness; otherwise you also will be cut off **(passive).**
11:23 **But** they also, if they don't **remain** in their unbelief, will be grafted in **(passive),** for God is **being (PI)** able to graft them in again.
11:24 For if you were cut out **(passive)** of that which is by nature a wild olive tree, and were grafted **(passive)** contrary to nature into a good olive tree, how much more **the ones (**which are**)** the natural branches, **shall** be grafted **(passive)** into their own olive tree?
11:25 For I **am not desiring (PI)** you **all** to **continuously** be ignorant, brothers, of this mystery **(#3466)**, so that you **may not continuously** be wise in **yourselves**, that a partial hardening has **come** to Israel, until the fullness of the Gentiles **may** come in,

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

11:26 and **thus** all Israel will be saved **(passive).** Even as it **has been** written **(passive),** "There will come out of Zion the **one continuously rescuing**, and he will turn away ungodliness from Jacob.
11:27 **And** this is my covenant to them, when I **may** take away their sins."

> **"I may take away their sins" is a Greek subjunctive. This verb form indicates there is some doubt or uncertainty. There is no doubt that God will forgive us. That is His promise. But this is conditional on us forgiving first. The doubt is on our part, not His. This is different than "will" in the WEB.**
>
> WEB: 11:27 This is my covenant to them, when I will take away their sins."

11:28 **Indeed according to** the Good News, they are enemies for **the sake of you all**. But concerning the election, they are beloved **because of the fathers (plural)**.

> **Not speaking of Father God, but the multiple fathers of the Hebrew faith. See Endnote #20, "The 'Good News.'"**

11:29 For the gifts and the calling of God **(**are**)** irrevocable.
11:30 For as you **all also** in time past were disobedient to God, but now have obtained mercy **(passive)** by their disobedience,
11:31 **Thus** these also have now been disobedient, that **to your mercy** they may also **receive** mercy **(passive).**
11:32 For God has **included together** all **into** disobedience, that he might have mercy on all.

> **All humans, both Jews and Gentiles, are of Adam's fallen race.**

11:33 Oh the depth of the riches both of the wisdom and the knowledge **(#1922)** of God! How unsearchable his judgments, and **untraceable his ways**!

> **Two important aspects of "knowledge of God:"**
> **#1922 *epignosis* is a profound knowledge which is a download from God.**
>
> **"Of God" is in the genitive case, which means it is the possession of God which He shares with us. See Endnote #11, "Aspects Of Knowing," for more.**

11:34 "For who **knew** the **understanding** of the Lord? Or who **became** his counselor?"
11:35 "Or who has first given to him, and it will be repaid **(passive)** to him again?"
11:36 **That out** of him, and through him, and **into** him, **(**are**)** all things. To him be the glory for ever! Amen **(#281).**

#281 *amen* is here to emphasize the importance of what has just been said. See Endnote #29, "Greek Glossary."

12:1 Therefore I **am urging (PI)** you **all**, brothers**, through** the mercies of God, to present your bodies a **continuously** living sacrifice, holy, **well pleasing** to God, which is your **reasonable** service.
12:2 **And** don't **continuously** be conformed **(passive)** to this world, but be **continuously being** transformed **(passive) to** the renewing of **the mode of thinking (#3563) of you all, to continuously approve you all. What (is) the will of God? The good and well-pleasing and completely morally mature.**

Paul is here NOT saying God's will is good and well-pleasing and completely blameless. That goes without saying.

He is saying that to the degree we have been transformed into the image of Jesus, the "good and well-pleasing and completely morally mature" now describes <u>us</u>, and this is the will of God for us:

#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscous mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L. Paul is here advocating that they need to have their "bad roots" transformed into "good roots," because that will renew their conscious mind to think holy thoughts.

12:3 For I **am saying (PI) through the grace having been given (passive) to me, to every man continuously being in you all, not to continuously think something as being important beyond what is being necessary (PI) to continuously think, but to**

continuously be of an opinion into to continuously be sound judgment, to each as God divided a measure of faith.

This is a very difficult verse to translate. The typical translation says to not think of yourself more highly than you ought to. The Greek nowhere contains these words as applying to an overly high opinion of yourself. Rather, it is a general statement about anything, though at the end of the verse it seems to be speaking of realistically recognizing each person's spiritual gifting from the Lord – as Verses 12:4-12:8 address further. Note how different the Greek is from the typical English translation. It is not prideful to recognize your particular gifts from God. You did nothing to earn them. He imparted them to you. It is pleasing to God when you manifest them, because He gave each of us unique gifts, and then together we can accomplish His work on earth.

In the movie "Chariots of Fire," Eric Liddell said: "I believe that God made me for a purpose: He made me fast; and when I run, I feel His pleasure. To give it up would be to hold Him in contempt. It is not just for fun. To run is to honor Him" (1981, Enigma Productions). Because he honored God in this way, we still know about Eric and his story.

WEB: 12:3 For I say, through the grace that was given me, to every man who is among you, not to think of himself more highly than he ought to think; but to think reasonably, as God has apportioned to each person a measure of faith.

12:4 For even as we **are having (PI)** many members in one body, **but** all the members **are not having (PI)** the same function,
12:5 so we, who are many, **we are being (PI)** one body in Christ, **but** individually members one of another.
12:6 **But continuously** having gifts differing according to the grace **having been** given **(passive)** to us, if prophecy, according to the proportion of faith;
12:7 or service, in service; or **the one continuously teaching, in the teaching;**
12:8 or **the one continuously exhorting**, **in the** exhorting: **the one continuously giving, in** liberality; **the one continuously leading**, **in** diligence; **the one continuously being merciful, in** cheerfulness.

12:9 Love **(#26 *agape*) (is) you all continuously abhoring** that which is evil, **you all continuously clinging** to that which is good.

#26 *agape* This is a genuine God kind of love, He is the only source of it. See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God," and #26 in Endnote #29, "Greek Glossary."

DO NOT GET THIS BACKWARDS! Abhoring evil and continuously clinging to good is the EVIDENCE of God's kind of love dwelling in you because of sanctification. The reverse is to think that by abhorring evil and clinging to good will make you loving. That is legalism, not transformation.

12:10 Love **(#5360 *philadelphia*) into one another in brotherly love (*philostorgos* # 5387), in mutual respect continuously taking the lead of each other.**

#5360 *philadelphia* "the love which Christians cherish for each other as 'brethren'" (Thayer).

#5387 *philostorgos* "that natural affection that characterizes members of the same family" (Zodhiates, page 1447-1448).

These last two verses show how much more rich is the Greek meaning than the English. The two types of love in this verse are dramatically different than *agape* in Verse 12:9.

12:11 not lagging in diligence; **you all continuously being** fervent in spirit; **you all continuously** serving the Lord;

Note For Verses 12:12-13:7

These verses list some "good fruit" from a "good root." See Endnote #1 I. They are NOT a list of the good behavior we are to try to do with our will power.

12:12 **you all continuously** rejoicing in hope; **you all continuously** enduring in troubles; **you all continuously being steadfast** in prayer;
12:13 **you all continuously** contributing to the needs of the saints; **you all continuously pressing hard after** hospitality.
12:14 **You all continuously** bless **the ones continuously persecuting** you **all**, **you all continuously bless and you all continuously do not** curse.

12:15 **To continuously** rejoice with **the ones continuously rejoicing. To continuously** weep with those **continuously weeping**.
12:16 **You all continuously being of the same opinion to one another, not continuously being of the high opinion (#5308), but continuously being led away to the humble (#5011), not continuously coming to be wise of yourselves as the source.**

#5308 *hupselos* "regarded with pride," (Zodhiates, page 1432).

#5011 *tapeinois* "lowly, humble, modest, the opposite of *hupselos*" (Zodhiates, page 1365).

As shown in Verses 12:3-12:8 (especially 12:3), our gifting is from God, and is not of our doing. We did nothing to receive our gifts, and did not get to choose them. We are not the source. This is a humbling reality. We need to look for our gifts, and gladly receive them; even if they are not what we would have chosen.

Most definitely, being humble does not mean that you are a worthless worm. See Endnotes #6D & #6E.

12:17 **Continuously rendering** no one evil **in place of** evil. **Continuously taking thought (of) the good** in the sight of all men.
12:18 If it is possible, as much as it is up to you **all, continuously being** at peace with all men.
12:19 **Not continuously avenging** yourselves, beloved, but give place to **(**God's**)** wrath. For it **has been** written **(passive),** "Vengeance belongs to me; I will **avenge,** the Lord **is saying (PI)**."

Rather than avenging ourselves, we need to forgive those who transgress us. That is the ONLY WAY we can truly, continuously perform Verse 12:20 below. This "good fruit" of treating our enemies well is evidence of a "good root." Paul is NOT commanding us to do this through will power.

12:20 Therefore "If your enemy **may be continuously** hungry, **continuously** feed him. If he may **continuously be** thirsty, **continuously** give him a drink; for in **continuously** doing so, you will heap coals of fire on his head."

12:21 Don't be **continuously** overcome **(passive) of the** evil, but **continuously** overcome **the** evil **in the** good.

> **The literal Greek "of the evil" and "in the good" are what is in the Greek, and are more powerful than "by evil" and "with good" in the WEB.**
>
> WEB: 12:21 Don't be overcome by evil, but overcome evil with good.

Note for Verses 13:1-7

There has been much controversy over how the first 7 verses of this Chapter 13 actually apply to us. What if the "authorities" were to command us to do immoral acts? Adolph Hitler used these 7 verses to try to get the Christians to obey him.

I am not sure that these verses can be adequately explained. I will not attempt to address them, because they do not relate directly to the issue of sanctification; which is the focus of my translation and comments.

However, for those of us who live in the United States, there seems to be a clear answer. Under our constitution, we the people are the "authorities," and those in governmental positions are supposed to be our servants. So it seems clear that these verses do not apply to us in the same way as to Christians who live under a dictatorship.

13:1 Let every soul **continuously** be in subjection to the authorities **continuously being higher**, for there is **being (PI)** no authority except from God, and those who **continuously** exist **are being (PI) having been ordained (passive)** by God.
13:2 Therefore **the one continuously resisting** the authority, **has withstood** the ordinance of God; and those **having withstood** will receive to themselves judgment.
13:3 For rulers are not **being (PI)** a terror **of** the good work**s**, but **of** the evil. **But are you willing (PI)** to **continuously not** fear the authority? **Continuously** do **the** good, and you will have praise from the same,
13:4 for he is **being (PI)** a servant of God to you for good. But if you **may continuously** do that which is evil, **continuously** be afraid, for he **isn't bearing (PI)** the sword in vain; for he is **being**

(PI) a servant of God, an avenger for wrath to **the one continuously practicing** evil.
13:5 Therefore you need to **continuously** be in subjection, not only because of the wrath, but also **through the conscience**.
13:6 For this reason you also **are paying (PI)** taxes, for they are **being (PI)** servants of God's service, attending continually on this very thing.
13:7 Give therefore to everyone what you owe: taxes to whom taxes are due; customs to whom customs; respect to whom respect; honor to whom honor.
13:8 **Continuously** owe no one anything, except to **continuously** love **(#25)** one another; for **the one continuously loving (#25) another** has fulfilled the **(NT)** law.

> **Here the Greek verb translated as "love" is *agapao* type of love (Strong's #25). It means to apply the noun *agape* (Strong's #26), which is God's kind of love. We cannot do this on our own. Only Jesus residing in us can love this way. And this "good fruit" will always be congruent with what the law describes. For more on *agapao* love, see Endnotes #18, "God's Kind Of Love,"and #26 in Endnote #29, "Greek Glossary." See Endnote #21, "The Law," for more on the (NT) law.**

13:9 For the "You **will** not commit adultery," "You **will** not murder," "You **will** not steal," "You **will** not give false testimony," "You **will** not covet," and whatever other **principle (#1785)** there **is, is being** summed up **(PI) (passive)** in **the** saying, "You **will** love your neighbor as yourself."

> **This verse seems to be full of commands. But it has NO COMMANDS in it. When a writer in Greek is commanding a reader to do something, he uses the "imperative" mood. None of these statements in Verse 13:9 are in the "imperative" mood. They are ALL in the "indicative" mood. The "indicative" mood is making a statement of fact. In all the statements they are in the "future" tense, which means they are all statements of fact in the future. In all the Epistles, the "future indicative" always clearly means "a statement of fact in the future." However, most translations translate the "commandments" as imperatives, though they are all "future indicative." For example, every place in the New Testament where it says to love your neighbor as yourself (Matthew 5:43, 19:19, 22:39, Mark**

13:31, Luke 10:27, Galatians 5:14, James 2;8) it is in the "future indicative."

If we accept that the grammar is correct, how can it be possible for all these writers to know that in the future we WILL love our neighbors as ourselves? THIS IS A HUGE QUESTION WITH HUGE IMPLICATIONS! The answer is: as we are transformed into the image of Jesus, we will do these things. It will be "good fruit" spontaneously coming from the "good root," which is Jesus in our "Honeycomb." All these statements as fact would be impossible if this transformation was not at the center of the Gospel! Without transformation, this grammar makes no sense. This is more proof that transformation into the image of Jesus is central to Christianity. That is why I am doing a translation of the Epistles to bring out how important is transformation. JESUS CAME TO TAKE AWAY OUR SINS, and thus transform us a bit at a time.

One final comment: "and whatever other commandments there are" in the WEB translation. The Greek word here translated as "commandments" is #1785 *entole;* and it can also mean "precept" or "principle." It is the WEB translator's choice to use "commandment." Since these aren't commands, then one of the other meanings must apply. I have chosen to use "principle." See Endnote #9, "The Two Great 'Commandments' of Jesus."

You may have to spend some time thinking about this!

WEB: 13:9 For the commandments, "You shall not commit adultery," "You shall not murder," "You shall not steal," "You shall not give false testimony," "You shall not covet," and whatever other commandments there are, are all summed up in this saying, namely, "You shall love your neighbor as yourself."

13:10 Love **(#26 *agape*) is doing (PI) no evil to the** neighbor. Love therefore **(**is**)** the fulfillment of the **(NT)** law.

The EVIDENCE that *agape* love is present in you is that you are continuously fulfilling the law of Christ. See Endnote #18, "God's Kind Of Love." And Endnotes #9, "The Two Great 'Commandments' of Jesus," and #21, "The Law," for more on the (NT) law.

13:11 **And this you all having perceived** the time, **now is the hour for us to be roused (passive)** out of sleep, for **now our** salvation **(#4991) (**is) nearer to us than when we **(**first**)** believed.

> **#4991 *soteria* This same word is used to apply to both aspects of our salvation. The first part is the one-time event when we made Jesus our Lord. The second part is the process of transforming us into the image of Jesus (sanctification). See page14, Endnote #5J, and Endnote #29, "Greek Glossary." Since here Paul is writing to Christians, the one-time event has already occurred for them. So he must be referring to the process of sanctification, not the one-time event.**

13:12 The night is far gone, and the day is near. Therefore throw off the works of darkness, and put on the armor of light.

> **See commentary in Verse 13:14 about what it means to "put on the armor of light," which means to "put on the Lord Jesus Christ."**

13:13 **Live your lives** properly, as in the day; not in reveling and drunkenness, not in sexual promiscuity and lustful acts, and not in strife and jealousy.

> **This all is "bad fruit" from a "bad root." See Endnote #1 I.**

13:14 But **you all** put on the Lord Jesus Christ, and **of the flesh, continuously be making no provision, into its strong impure desires.**

> **Your "bad roots" do impel you to "bad fruit" by their "strong impure desire." "Put on the Lord" does NOT mean to try hard from the strength of your own will power. It means to be transformed into His image by forgiving and being forgiven by Jesus. Then the "good roots" with Jesus in them will produce "good fruit" as a result of <u>the strong pure desire</u> of the Spirit inside there.**

14:1 **But you all continuously** accept one **continuously being** weak in faith, not for **searching out and pronouncing judgment of their** opinions.

14:2 **Indeed,** one **is believing (PI)** to eat all **(**things**)**, but he who is weak **is eating (PI)** vegetables.

14:3 Don't **continuously** let him **continuously eating** despise **the one continuously not eating, and don't let the one continuously not eating judge the one continuously eating**, for God **took him to himself.**
14:4 Who are you **being (PI), the one continuously judging** another's servant? To his own lord he **is standing (PI)** or **is falling (PI)**. Yes, he will be made to stand **(passive)**, for God **is being (PI) able** to make him stand.

> **Some judging is sin. See note for verses 2:1 and 2:3 for more on the HUGE PROBLEM judging causes. Also see all of Endnotes #3 & #4.**

14:5 One man **is judging (PI)** one day as more important. Another **is judging (PI)** every day **(**alike**)**. Let each man **continuously** be fully assured **(passive)** in his own mind.
14:6 **The one continuously observing the day is observing (**it**) (PI)** to the Lord; and **the one not continuously observing** the day, to the Lord he **is** not **observing (**it**) (PI)**. **The one continuously eating is eating (PI)** to the Lord, for he **is thanking (PI)** God. **And the one not continuously eating** to the Lord he **is not eating (PI)**, and **is thanking (PI)** God.
14:7 For none of us **is living (PI)** to himself, and none **is dying (PI)** to himself.
14:8 For if we **may continuously** live, we **are living (PI)** to the Lord. Or if we **may be dying**, we **are dying (PI)** to the Lord. If therefore we **may continuously** live or **may continuously** die, we are **being (PI)** the Lord's.

> **The one-time event of becoming a child of God has already occurred to Paul's readers.**

14:9 For to this end Christ died, rose, and lived again, that he might be Lord of both the dead and the **continuously** living **ones**.

Note for Verses 14:10 through 14:13:

THESE VERSES ARE VERY IMPORTANT.
These verses address the major problem that we all experience from our Adamic nature. We have a tendency to take God's place as the judge of other people. He is the only one who gets to

do this. See all of Endnote #3, "Judging Causes Problems," and Endnote #7, "The Bad Part Of You."

14:10 But you, why **are you judging (PI)** your brother? Or you again, why **are you despising (PI)** your brother? For we will all stand before the judgment seat of Christ.
14:11 For it **has been** written **(passive),** "'As I **am living (PI)**,' the Lord **is saying (PI)**, 'to me every knee will bow. Every tongue will confess to God.'"
14:12 So then each one of us will give account of himself to God.
14:13 Therefore **by no means may we continuously** judge one another anymore, but judge this rather, no man **to continuously** put a stumbling block in his brother's way, or an occasion for falling.
14:14 I **have known**, and **have been** persuaded **(passive)** in the Lord Jesus, that nothing **(**is**)** unclean of itself; except that **to the one continuously considering** anything to be unclean, to him it **continuously (is) to be** unclean.
14:15 **But** if because of food your brother is **being** grieved **(PI) (passive),** you **are** no longer **walking (PI)** in love. Don't **continuously** destroy with your food him for whom Christ died.
14:16 Then don't **continuously** let your good be slandered **(passive),**
14:17 for the Kingdom of God is not **being (PI) the act of** eating and **the act of** drinking, but righteousness **(#1343), and** peace, and joy in the Holy Spirit.

> **#1343 This is God's character that has been imparted to believers. This produces peace and joy. See Verse 1:17.**

14:18 For **the one continuously serving to** Christ in these things **(**is**) well-pleasing** to God and men **proved in the furnace of adversity (#1384)**.

> **#1384 *dokimos* "in the N. T. one who is of tried faith and integrity" (Thayer).**
>
> **"Continuously serving to Christ in these things" is only possible as "good fruit" from a "good root." This is <u>evidence</u> that God has been able to transform us into the image of Jesus through our trials. God uses our trials to transform us. See Hebrews 12:11 and Endnote #5K for more on how God uses our suffering for our good.**

14:19 So then, **we may continuously pursue the (things) of** peace, and **the (**things**) of the building up of one another.**
14:20 Don't **continuously** overthrow God's work for **the** sake **of food**. All things indeed **(**are**)** clean, however it is evil **to the man through (whom) continuously eating (creates a) stumbling block**.
14:21 **(**It is**) the** good to not eat meat, **nor** drink wine, nor **(**do anything**) in** which your brother is stumbling **(PI)**, **or** is **being caused to be led astray (PI) (passive)**, or is **being weakened (PI)**.
14:22 **Are** you **having (PI)** faith? **Continuously** have it to yourself **in the presence of** God. Happy is **the one not continuously judging** himself in that which he **is regarding as fit and proper (PI).**
14:23 But **the one continuously doubting if ever he eats, he has been condemned and continues to be condemned (passive),** because **(**it **is) not out** of faith; **but** whatever is not of faith is **being (PI)** sin.

Verses 14:24 through 14:26 are not in what is called the Majority Greek Text, so I will not include them here. This brings up the issue of which Greek text is the original one, and that question is beyond the scope of this translation.

15:1 Now we who are strong **are owing (PI)** to **continuously** bear the weaknesses of the weak, and not to **be continuously pleasing** ourselves.
15:2 **For** each one of us **continuously** please his neighbor for **the** good, **toward** building him up.

> **Paul is not here advocating "people pleasing," because people pleasing is a result of fear of rejection. See Endnote #12, "'Die To Self' – Where Does That Fit In?" What Paul is advocating here is what "good fruit" from a "good root" looks like. See Endnote #2A & #2B.**

15:3 For even Christ didn't please himself. But, as it **has been** written **(passive),** "The reproaches of **the ones continuously reproaching** you fell on me."

15:4 For whatever **things were** written **(passive)** before were written **(passive)** for our learning, that through patience and encouragement of the Scriptures we **may continuously** have hope.
15:5 Now the God of patience and of encouragement grant you **all** to **continuously** be of the same **opinion (#5426)** one **in** another according to Christ Jesus,

> **#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H.**

15:6 that with one accord you **all in** one mouth **may continuously** glorify the God and Father of our Lord Jesus Christ.
15:7 Therefore you all **continuously receive to yourselves** one another, even as Christ also took **us to himself**, to the glory of God.
15:8 Now I **am saying (PI)** Christ **to have become** a servant of the circumcision for the truth of God, **to** confirm the promises given **of** the fathers,

> **"The fathers" refers to the fathers of the faith of the Old Testament.**

15:9 and the Gentiles **to** glorify God for his mercy. As it has been written **(passive)**, "**Because of this**, I will give praise to you **in** the Gentiles, and to your name **I will sing**."
15:10 Again he **is saying (PI)**, "**Be gladdened (passive)**, you Gentiles, with his people."
15:11 **And** again, "**Continuously** Praise the Lord, all you Gentiles! **And praise Him** all the peoples."
15:12 **And** again, Isaiah **is saying (PI)**, "There will be the root of Jesse, **and the one continuously rising** to **continuously** rule the Gentiles; **on** him the Gentiles will hope."
15:13 **But** the God of hope fill you **all of** all joy and **of** peace in **to continuously believe into to continuously superabound (for) you all** in hope, in the power of the Holy Spirit.
15:14 **But** I myself **have** also **been** persuaded **(passive)** about you **all**, my brothers, that you yourselves **also** are **being having been filled (passive)** of goodness, **are being (PI) having been** filled **(passive) of** all knowledge, also **continuously being able** to **continuously** admonish **one another.**

Their "bad roots" have been transformed into "good roots" by being filled with the Holy Spirit there ("having been filled of goodness"), which makes them "continuously able." See Endnotes #2A & #2B on this transformation process.

15:15 But I **wrote** the more boldly to you **all, brothers**, in part, as **continuously** reminding you **all**, because of the grace **having been** given **(passive)** to me by God,
15:16 that **me to continuously be a minister** of Christ Jesus to the Gentiles, **continuously** serving as a priest **of** the Good News of God, that the offering up of the Gentiles might **come to be** acceptable, **having been sanctified (passive) in** the Holy Spirit.

Jesus is the only One who can cause all humans to be sanctified. See page 16 AND Endnote #5J.
Also see Endnote #20, "The 'Good News.'"

15:17 I **am having (PI)**, therefore, my boasting in Christ Jesus in things pertaining to God.
15:18 For I will not dare to **continuously** speak of any things except those **of** which Christ worked through me, **into** the obedience of the Gentiles, **in** word and deed,
15:19 in the power of signs and wonders, in the power of God's Spirit; so that **I,** from Jerusalem, and around as far as to Illyricum, the Good News of Christ **to have supplied fully**;

See Endnote #20, "The 'Good News.'"

15:20 **but**, **thus continuously aspiring to continuously bring** the Good News, not where Christ **has been** named **(passive),** that I **may** not **continuously** build on another's foundation.
15:21 But, as it **has been** written **(passive), "To whom it was not spoken of (passive) concerning him, they will see; and (they) who have** not heard will understand."
15:22 Therefore also I was hindered **(passive) much** from **to be** coming to you **all,**
15:23 but now, no longer **continuously** having any place in these regions, **but continuously having** longing to come to you **all from many years**,

15:24 **If ever I may be continuously going** to Spain, I will come to you **all**. For I **am hoping (PI), continuously passing through,** to see you **all**, and to be **sent forward** by you **all**, if **of you all** first I **be somewhat filled (passive).**
15:25 But now I am going **(PI)** to Jerusalem, **continuously** serving the saints.
15:26 For Macedonia and Achaia **were well pleased** to make **some** contribution for the poor **of** the saints **in** Jerusalem.
15:27 **For** it has been their good pleasure, and they are **being (PI)** their debtors. For if the Gentiles **participated in** their **(the Jews')** spiritual things, they **(the Gentiles) are owing (PI) also** to **minister to** them in fleshly things.
15:28 **Then on finishing** this, and **sealing** to them this fruit, I will go on by way of you **all** to Spain.
15:29 **But** I know that, **in continuously coming** to you **all,** I will come in the fullness of the blessing of the Good News of Christ.
15:30 **Yet** I **am begging (PI)** you **all**, brothers, **through** our Lord Jesus Christ, and **through** the love of the Spirit, **to** strive together with me in your prayers to God **over** me,

> **Love OF the Spirit does NOT mean love FOR the Spirit. This is in the Greek genitive case, which indicates possession. It is love that has its source in the Spirit, which is one with the Father and the Son. See Endnote #10B, "Love Of God."**

15:31 that I may be delivered **(passive)** from **the ones continuously being unbelieving** in Judea, and that my service **into Jerusalem may be becoming well received** to the saints;
15:32 that I may come to you **all** in joy through the will of God, and **I will be refreshed** together with you **all.**
15:33 Now the God of peace be with you all. Amen.
16:1 **Yet** I **am commending (PI)** to you **all** Phoebe, our sister, **continuously being** a servant of the assembly **in** Cenchreae,
16:2 that you receive her in the Lord, in a way worthy of the saints, and that you assist her in whatever matter she may **continuously** need from you **all,** for she herself also has been a helper of many, and of my own self.
16:3 Greet Priscilla and Aquila, my fellow workers in Christ Jesus,
16:4 who for my **soul**, laid down their own necks; to whom not only I **am thanking (PI)**, but also all the assemblies of the Gentiles.

16:5 Greet the assembly that is in their house. Greet Epaenetus, my beloved, who is **being (PI)** the first fruits of Achaia to Christ.
16:6 Greet Mary, who labored much for us.
16:7 Greet Andronicus and Junia, my relatives and my fellow prisoners, who are **being (PI)** notable **in** the apostles, who also were in Christ before me.
16:8 Greet Amplias, my beloved in the Lord.
16:9 Greet Urbanus, our fellow worker in Christ, and Stachys, my beloved.
16:10 Greet Apelles, the approved in Christ. Greet those who are of the **(**household**)** of Aristobulus.
16:11 Greet Herodion, my kinsman. Greet them of the **(**household**)** of Narcissus, **the ones continuously being** in the Lord.
16:12 Greet Tryphaena and Tryphosa, who **continuously** labor in the Lord. Greet Persis, the beloved, who labored much in the Lord.
16:13 Greet Rufus, the chosen in the Lord, and his mother and mine.
16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers **together** with them.
16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas, and all the saints **together** with them.
16:16 Greet one another **in** a holy kiss. The assemblies of Christ **are greeting (PI)** you **all.**
16:17 Now I **am begging (PI)** you **all,** brothers, **to continuously** look out for those who are causing the divisions and occasions of stumbling, contrary to the doctrine which you **all** learned, **are continuously causing**, and **you all** turn away from them.

> **Clearly, "the doctrine which you all learned" indicates that those to whom Paul is writing have previously been taught the truth about Jesus. But they had been taught by other anointed teachers; because when he wrote this letter, he had not yet been to the church in Rome.**
>
> **See Endnote #26E, "Correct Doctrine."**

16:18 For such **ones not serving (PI)** our Lord, Jesus Christ, but their own belly; and by their smooth and flattering speech, they **are deceiving (PI)** the hearts of the innocent.

16:19 For your obedience has become known to all. I **am rejoicing (PI)** therefore over you **all**. But I **am desiring (PI)** you **all to continuously be** wise **indeed, into the** good, but innocent **into the** evil.
16:20 And the God of peace will crush Satan under your feet **in swiftness**. The grace of our Lord Jesus Christ **(**be**)** with you **all.**
16:21 Timothy, my fellow worker, **is greeting (PI)** you **all**, as do Lucius, Jason, and Sosipater, my relatives.
16:22 I, Tertius**, the one writing** the letter, **is greeting (PI)** you **all** in the Lord.
16:23 Gaius, my host and host of the whole assembly, **is greeting (PI)** you **all**. Erastus, the treasurer of the city, **is greeting (PI)** you **all**, as does Quartus, the brother.
16:24 The grace of our Lord Jesus Christ **(**be**)** with you all! Amen.

Verses 16:25 through 16:27 are not in the World English Bible because it is based upon a different Greek source document. Therefore my translation is all bold, because it is all mine. The Greek for these verses is the "Majority Text."

16:25 Now to the one continuously being able to establish you all according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery (#3466) having been kept secret (passive) in time past

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought.**
>
> **What is important to understand here is that the Gospel of Jesus Christ, the "Good News," is something that cannot be discerned or calculated with the human rational mind. It may even not make sense to our culture's way of thinking, and may even seem unreasonable to us. It is a spiritual truth that is stored inside us, below our level of consciousness. Paul came to understand it by revelation directly from Jesus Christ (Galatians 1:12). Because it cannot be arrived at by human logic, it must be taught (Romans 10:14).**
>
> **See Endnote #22, "The Mystery."**

16:26 But now having been made manifest (passive), and of prophetic writings according to the command of the eternal God

having been made known (passive) to obedience of faith to all the nations.

> **It is interesting that Paul closes the letter with "obedience of faith" with the same words he used at the beginning (Romans 1:5).**

16:27 To the only wise God (be) the glory through Jesus Christ forever. Amen (#281).

> **#281 a*men* means that what has just been said is very important. It is not simply announcing the end of the epistle or ending prayer. See Endnote #29, "Greek Glossary."**

Written (passive) to the Romans from Corinth through Phoebe the servant of the church in Cenchrea.

Introduction To 1 Corinthians

This letter was written by the Apostle Paul, and there is little dispute about this. He knew the Corinthians well, because he lived and taught among them for a year and a half, establishing the foundation of their faith. Since he had personally taught them and ministered to them, he knew they were familiar with the "Good News" that Jesus came to take away our sins. He left them in AD 51 to continue his evangelistic journeys.

He heard of practices going on in the church in Corinth that disturbed him, which was the impetus for writing this letter in about AD 55. It is a strongly worded letter, and much of it addresses specific issues, and his advice about them. A bit later, he somewhat regretted the harshness of this letter, and 2 Corinthians is much more conciliatory.

The issue of transformation into the image of Jesus is addressed in the first four chapters. Then he launches into the specific issues with which he is concerned. His discussion of these issues constitutes the middle chapters, from Verse 5:1 through 11:34. This emphasis on behavior is unusual in Paul's writings. We can with confidence assume he was not advocating rule keeping, because he knows full well that trying to keep the law is deadly. See Verse 15:56. In other letters he speaks against trying to keep the law in strong language. Usually his emphasis is on the importance of transformation of a person's character through the sacrifice of Jesus Christ, with their behavior only being addressed as a consequence and result of that transformation.

Therefore, Paul's directions to the Corinthians are a description of their "bad fruit." He wants them to recognize the "bad fruit," but he would never expect them to make changes through will power, as that would be contrary to his theology. In many places in this epistle Paul refers to the "Good News." The "Good News" is that Jesus came to provide the way for our sins to be taken away. This then produces a "good root" which will produce "good fruit," which is the behavior he is advocating. See all of **Endnotes #1, #2, and #20, "The 'Good News.'"**

Chapter 13, which is often referred to as "The Love Chapter," will likely surprise you. That chapter is actually focused on the necessity for us to be transformed into the image of Jesus, and love is the "good fruit" from that transformation. If the "good root" of Jesus has not implanted God's kind of love in a person, then they will not continuously display the "good fruit" that Paul lists. The presence of God's kind of love in a person is a significant example of the "good fruit" of which he speaks so emphatically in this epistle.

1:1 Paul, called an apostle of Jesus Christ through the will of God, and our brother Sosthenes,
1:2 to the assembly of God, **the one continuously being in Corinth, to the ones having been** sanctified **(passive) (#37)** in Christ Jesus, **called saints, together** with all **the ones continuously calling** on the name of our Lord Jesus Christ in every place, both theirs and ours:

> **#37 *hagiazo* "Render or declare sacred or holy" (Thayer). This is a key word, in that it is a description of the end result of a person having been transformed into the image of Jesus. It is passive, because Jesus is the One who produces the holiness.**

1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
1:4 I **am** always **being thankful (PI) to** my God concerning you **all, on** the grace of God **being** given **(passive)** you **all** in Christ Jesus;

> **"Being given" refers to an ongoing event, versus "was given" in the WEB, which would indicate a past event.**
>
> WEB: 1:4 I always thank my God concerning you, for the grace of God which was given you in Christ Jesus;

1:5 that in everything you **all** were enriched **(passive)** in him, in all speech and all knowledge **(#1108)**;

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**

1:6 even as the testimony of Christ was confirmed **(passive)** in you **all**:
1:7 so that you **all** come **not to continuously be made** behind **(passive)** in **any** gift; **continuously** waiting for the revelation **(#602)** of our Lord Jesus Christ;

> **#602 *apokalupsis* "An uncovering . . . manifestation, appearance" (Thayer). Sometimes this word refers to Second**

Coming of Jesus at the end of the age. However, in context with the surrounding verses here, this is referring to His presence here, now. First, He rose from the dead on Easter. Second, He sent His Spirit at Pentacost as described in Acts 2:4. Third, He is also present in the "good roots" of those who are being sanctified. Verse 1:8 following makes this clear, because the only way to be blameless is to have been sanctified. See Bultmann, Part I, pages 306-307 and Part II, page 57 for more on His presence here, now.

1:8 who will also confirm you **all** until the end, blameless **(#410)** in the day of our Lord Jesus Christ.

#410 *anegkletos* "Not merely unaccusable but unaccused, free from any legal charge." (Zodhiates, page 168). Since we are all sinners (1 John 1:8), "blameless" can only refer to Christians in those places whee they have been transformed into the image of Jesus. See Endnotes #2A & #2B.

1:9 **The faithful (#4103)** God, through whom you **all** were called **(passive)** into the fellowship of his Son, Jesus Christ, our Lord.

#4103 *pistos* "Worthy of belief, trust, or confidence...Of God as faithful to His promises (1 Cor. 1:9...)" (Zodhiates, page 1164). He is faithful to us in the transformation process just spoken of.

1:10 **But** I **am begging (PI)** you **all**, brothers, through the name of our Lord, Jesus Christ, that you all **may continuously** speak the same thing and that there **may continuously** be no divisions **in** you **all**, but you **all may continuously** be **being** perfected **(passive) (#2675)** together in the same mind **(#3563)** and in the same **opinion.**

#2675 *katartizo* "To strengthen, perfect, complete, make one what he ought to be" (Thayer). What is it that we "ought to be." Not in our fallen, sinful state; but having been transformed into the image of Jesus. See all of Endnotes #1 & #2. In context, this is supposed to happen to all the Christians, together.

#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscous mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L. Paul is here advocating that they need to have their "bad roots" transformed into "good roots" ("be being perfected"), because that will renew their conscious mind to think holy thoughts, which will then of course be the same opinion.

1:11 For it has been reported to me concerning you **all,** my brothers, by those who are from Chloe's household, that there are **being (PI)** contentions **in** you **all.**
1:12 **And** I **am meaning (PI)** this, that each one of you **all is saying (PI)**, "I **indeed am being of** Paul," "**But** I **am being (PI) of** Apollos," "**But** I **of** Cephas," **but** "I **of** Christ."
1:13 **Has** Christ **been** divided **(passive)**? Paul **was not** crucified for you **all**. Or were you **all** baptized into the name of Paul?
1:14 I **am thanking (PI)** God that I baptized none of you **all**, **if not** Crispus and Gaius,
1:15 so that no one **may** say that I baptized you into my own name.
1:16 **And** I also baptized the household of Stephanas; besides, I don't know **if** I baptized any other.
1:17 For Christ sent me not to **continuously** baptize, but to **continuously** preach the Good News--not in wisdom of words, that the cross of Christ **may not** be made void **(passive)**.
1:18 For the word of the cross **indeed** is **being (PI)** foolishness to **the ones continuously perishing**, but to us, **the ones continuously being** saved **(passive) (#4982)** it is **being (PI) to us** the power of God.

#4982 *sozo* "To save, to keep safe and sound, to rescue from danger or destruction" (Thayer). "Saved" has two aspects: the one-time event when we made Jesus our Lord, and the ongoing process of being sanctified by the forgiving of our sins (see page 16 and Endnote #5J, "Being Saved has Two Meanings"). Since this is referring to an ongoing action, Paul must be referring to the ongoing process; and it is dependent on the power of God.

This provision of salvation, which is dependent on God, is not dependent on our will power; so to the people of Corinth, who are Greeks who idolize the will and intellect, this salvation

is incomprehensible to them. In the next several verses Paul will elaborate on this.

1:19 For it **was** written **(passive)**, "I will destroy the wisdom of the wise, **and** I will **make void** the **compehension** of the **intelligent**."
1:20 Where is the wise **one**? Where is the scribe? Where is the **reasoner** of this world? Hasn't God made foolish the wisdom of this world?
1:21 For **in as much as** that in the wisdom of God, the world through its wisdom didn't know God. **God delighted** through the foolishness of the preaching to save **(#4982) the ones continuously believing.**

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Since here Paul is speaking of ongoing believing, it would seem that he is referring to the ongoing sanctification process. See page 16.

1:22 **And inasmuch as** Jews **are asking (PI)** for **a sign**, **and** Greeks **are seeking (PI)** after wisdom,
1:23 but we **are preaching (PI)** Christ **having been** crucified **(passive)**; **indeed** a **snare (#4625)** to Jews, and foolishness **(#3472)** to Greeks,

#4625 *skandalon* "The movable stick or tricker ('trigger') of a trap, trap-stick; a trap, snare; any impediment placed in the way and causing one to stumble or fall" (Thayer). The Jews expected a messiah who would physically come and defeat the Romans. That He would come and be crucified was a trap for them – that concept snared them so they could not believe the Good News.

#3472 *moria* "Folly, foolishness, absurdity" (Zodhiates, page 1001). When Paul says "foolishness to the Greeks," he is making a profound statement. The Greeks believed that all of life was lived in the will and intellect. What Paul is writing about is spiritual, which means it primarily operates below our level of consciousness. He elaborates on this in Verses 2:7 through 2:16.

We live in a culture which has the same view of life as did the Greeks, and so much of what Christ can do for us is a mystery to us. Also see Endnotes #7H and #1D, and #8A-#8B. Also see "Western Mindset" in the Glossary.

The idea that our Savior could be made strong in weakness is the problem to the Jews and Greeks. Of course, if He had been crucified and didn't rise again, it would be a problem, which Paul will elaborate on in Verses 15:17-20.

1:24 but to **the** called **ones**, both Jews and Greeks, Christ **(**is**)** the power of God and the wisdom of God.
1:25 **That** the foolishness of God is **being (PI)** wiser than **(that) of** men, and the weakness of God is **being (PI)** stronger than **(the strength) of** men.
1:26 For you **are seeing (PI)** your calling, brothers, that not many **people** wise according to the flesh, not many **people powerful**, and not many **people** noble;

Here "wise," "powerful" and "noble" are adjectives that are "masculine," so they must be referring to people.

1:27 but God chose the foolishness **(adjective)** of the world that he **may continuously** put to shame **the** wise **people**. **And** God chose the **weakness (adjective)** of the world, that he **may continuously** put to shame the **strength (adjective);**

Here "foolishness," "weakness." and "strength" are adjectives that are "neuter," so they must be referring to attributes, not people.

1:28 and God chose the **lowliness (adjective)** of the world, and the **continuously being** despised **(passive) (#1848)**, and the **continuously not existing (adjective)**, that he **may** bring to nothing the **existing (adjective)**:

Here "lowliness," "despised", "not existing," and "existing" are all "neuter," so they must be referring to attributes, not people.

#1848 *exoutheneo* (verb) "To make of no account, to despise utterly" (Thayer).

#5607 *on* "Being, it refers to existence." (Zodhiates, page 1498). In context, it is clear that by "exist," Paul is referring to the natural realm, as opposed to the spiritual realm, which does not seem to exist. God's spiritual realm and power is greater than any power in the natural realm.

Verses 1:27-1:28 seem a bit confusing, but it appears that Paul is here addressing the Greek world view (Corinth was in Greece) that focused on what one could observe in the physical world. Paul says that what matters is not observable in the physical world; because God lives in a different reality, sees things differently, and overpowers what seems to be real.

1:29 **so** that no flesh **may** boast **in the sight of Him.**
1:30 But **out (#1537)** of him **(genitive)**, you **all** are **existing (PI)** in Christ Jesus, who was **beginning to become (#1096)** to us wisdom from **of** God **(genitive)**, and **also** righteousness**,** and sanctification, and redemption:

> **#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word meaning moving into. See Endnote #29, "Greek Glossary." The Greek genitive mood here refers to ownership ("of him"), so that here it is clear that "out of Him" as the source, we are "in Christ Jesus." Likewise, we are "beginning to become" wisdom, righteousness and sanctification, and redemption "out of" Him. These are not our doing, and are the ongoing results of our sanctification process.**
>
> **#1096 *ginomai* "begin to be" (Thayer).**

1:31 that, according as it **was** written **(passive)**, "**The one continuously boasting**, let him **continuously** boast in the Lord."
2:1 **And coming** to you **all**, brothers, I didn't come with excellence of speech or of wisdom, **continuously** proclaiming to you **all** the testimony of God.
2:2 For I determined not to know **of** anything **in** you **all**, except Jesus Christ, and him **having been** crucified **(passive)**.
2:3 **And** I became **toward** you **all** in weakness, in fear, and in much trembling.
2:4 **And** my speech and my preaching were not in persuasive words of human wisdom, but in demonstration of the Spirit and of power,
2:5 that your faith **may not continuously be** in the wisdom of men, but in the power of God.

2:6 **But** we **are speaking (PI)** wisdom **(#4678) in the ones completely blameless (#5046), but** a wisdom **(#4678)** not of this world, nor of the rulers of this world, who are **continuously being done away with (passive).**

#4678 *sophia* "In respect to divine things, wisdom, knowledge, insight, deep understanding, represented everywhere as a divine gift, and including the idea of practical application" (Zodhiates, page 1301).

#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).

This can only be referring to Christians to the degree to which they have been transformed into the image of Jesus. This is the only process by which people can become "completely blameless." The wisdom "not of this world" is knowing the spiritual truth of the provision Jesus has made for taking away our sins. See Endnotes #2A & #2B.

The following Verses, 2:7 through 2:16, speak more about this wisdom.

2:7 But we **are speaking (PI)** God's wisdom in a mystery **(#3466)**, the **(**wisdom**)** that has been hidden **(passive)**, which God foreordained before the **ages, into** our glory,

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought.

What is important to understand here is that the Gospel of Jesus Christ, the "Good News," is something that cannot be discerned or calculated with the human rational mind. It may even not make sense to our culture's way of thinking, and may even seem unreasonable to us. It is a spiritual truth that is stored inside us, below our level of consciousness. Paul came to understand this by revelation directly from Jesus Christ (Galatians 1:12). Because it cannot be arrived at by human logic, it must be taught (Romans 10:14).

See Endnote #22, "The Mystery."

Colossians 1:27 reveals this mystery as "Christ in you, the hope of glory:" namely, transformation into the image of Jesus as He takes away our sins. See Endnotes #2A & #2B.

This is a miracle, a mystery to the natural man, as the next several verses discuss.

Because we cannot figure it out, we must receive it by revelation or by the teaching of those who do understand it. See Endnote #22, "The Mystery."

2:8 which none of the rulers of this world has known. For had they known it, they wouldn't have **ever** crucified the Lord of glory.
2:9 But as it **was** written **(passive)**, "Things which an eye didn't see, and an ear didn't hear, **and** didn't enter into the heart of man, **which** God has prepared **to the ones continuously loving** him."
2:10 But to us, God revealed **(**them**)** through **His** Spirit. For the Spirit **is searching (PI)** all, **even** the **depths** of God.
2:11 For who **of** men **has perceived** the **(**things**)** of a man, **if not** the spirit of the man in him? **Thus also**, no one knows the **(**things**)** of God, **if not the** Spirit **of God**.
2:12 But we received, not the spirit of the world, but the Spirit **out (#1537) of** God, that we **may** know **(#1492)** the **(**things**) being graciously** given to us by God.

> **#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word meaning moving into, to, towards. See Endnote #29, "Greek Glossary." Again, this is a dynamic word which here means that the Spirit belongs to God and comes out from Him as the source.**
> **#1492 *eido* is knowledge that we can only know as a result of our relationship with God. This is not an intellectual knowledge gained by study. See Endnote #29, "Greek Glossary."**

2:13 Which **(**things**)** also we **are speaking (PI)**, not in **taught** words **of human** wisdom, but **in words taught of** the Holy Spirit, **continuously** comparing spiritual things **to** spiritual things.

> **What "things" has Paul been referring to in the prior verses? It seems evident that he is referring to the "mysteries" spoken of in Verse 2:7, revealed in Colossians 1:27: "Christ in you, the hope of glory".**

2:14 But the natural man **is not receiving (PI)** the **(**things**)** of God's Spirit, for **it is being (PI)** foolishness to him, and he **is not being able (PI)** to know, **that is being** discerned **(PI) spiritually.**

> **Paul is continuing to elaborate on the fact that our will and intellect cannot discern the spiritual realm. What Jesus does when He takes away our sins is not evident to the natural man, because this transformation is below our level of consciousness.**

Corinth was a city in Greece, so the Corinthians grew up with the Greek philosophy, which believed that life is lived by the conscious mind (will and intellect). Paul had to keep elaborating on this issue, because what he was saying was new and strange to the readers. See my comment on Verse 1:23.

2:15 But **the** spiritual **one indeed is discerning (PI)** all **(**things**)**, **but** he himself is **being** judged **(PI) (passive)** by no one.
2:16 "For who knew the mind of the Lord**? Who will** instruct him?" But we **are having (PI) the mind (#3563) of Christ.**

#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscous mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L. Paul is here saying that they "are having the mind of Christ." That means they have had their "bad roots" transformed into "good roots." These "good roots" are inhabited by the Holy Spirit, who thus influences their conscious thoughts to be Christlike.

"Of Christ" is in the Greek genitive case, which indicates possession. So Christ is the source of these "good roots" that influence their conscious minds.

3:1 **And** brothers, I couldn't speak to you **all** as to spiritual, but as to fleshly, as to babies in Christ.
3:2 I fed you milk, **and** not **solid food**; for you weren't yet **able**. Indeed, not even now are you **all being able (PI),**

Clearly, Paul is speaking to Christians, but to those that are "babies"; and so the one-time event of salvation has already occurred in them. What is the "solid food he refers to? It is the challenging walk of sanctification, the ongoing part of salvation. See page 16. Sanctification is Paul's emphasis in all his writings; and in the contents of Verse 3:3, he is giving them the evidence of their lack of sanctification by describing their existing "bad fruit" from "bad roots." If they had been sanctified, the "bad fruit" would not have been there. See commentary at Hebrews 5:12-14.

3:3 for you **all** are still **being (PI)** fleshly. For **where** jealousy, strife, and factions **(are) in** you **all**, aren't you **all being (PI)** fleshly, and **aren't** you **all living your lives (PI)** in the ways of men?
3:4 For when one **may continuously say**, "I **am being (PI) of** Paul," **but** another, "I **of** Apollos," **are** you **all not being (PI)** fleshly?
3:5 Who then is **Paul being (PI)**, and who **Apollos**, but **than** servants through whom you believed; and **to** each as the Lord gave?
3:6 I planted. Apollos watered. But God **makes it grow up**.
3:7 So **that** neither **the one continuously planting** is **being (PI)** anything, nor **the one continuously watering**, but God **continuously making it grow up.**
3:8 But **the one continuously planting and the one continuously watering are being (PI) one**, but each will receive his own reward according to his own labor.

> **"Are one" is saying both are members of Christ's body and in that state are "one."**

3:9 For we are **being** God's fellow workers. You **all** are **being (PI) the farm of God, the building of God.**
3:10 According to the grace of God **being given (passive)** to me, as a wise **foreman** I laid a foundation, **but** another **is building (PI)** on it. But let **him continuously consider** how he **is building** on it **(PI)**.
3:11 For no one **is being able (PI) to lay a** foundation **besides the one continuously being** laid, which is Jesus Christ.

> **"Continuously being laid" indicates an ongoing activity, whereas "which has been laid" in the WEB indicates a past event. We need our foundation to continuously be laid, which is our ongoing sanctification process.**
>
> WEB: 3:11 For no one can lay any other foundation than that which has been laid, which is Jesus Christ.

3:12 But if anyone **is building (PI)** on **this** foundation gold, silver, costly stones, wood, hay, or stubble;
3:13 **the work of** each man will be revealed. For the Day **shall make it evident**, because it is **continuously being** revealed **(PI) (passive)** in fire; and the fire will test what sort of work each man's work is **being (PI)**.

3:14 If any man's work **is remaining** which he built on it, he will receive a reward.
3:15 If any man's work is burned **(passive)**, he will **be made to** suffer loss **(passive) (#2210),** but he himself will be saved **(passive)**, **(#4982)** but as through fire.

#2210 *zemioo* "To sustain damage, to receive injury, suffer loss" (Thayer).

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer).

This is a very important reality, and this is THE ONLY VERSE in the Epistles that addresses what happens when we die and still have un-forgiven sins. This verse says we "will be saved," but we will "be made to suffer loss." It is not clear what "be made to suffer loss" means; but obviously it is something negative. In other words, our "bad roots" that still remain when we die will not keep us out of heaven, but it would be better if we had them cleansed by the blood of Jesus while we were still alive here on earth.

3:16 Don't you **all** know that you **all** are **being (PI) the** temple of God, and that God's Spirit **is living (PI)** in you **all**?

Note the plural "you all," and "is living," which is ongoing. This speaks of our connectedness in Christ.

3:17 If anyone **is destroying (PI)** the temple of God, God will destroy **this one**; for God's temple is **being (PI)** holy, which you **all** are **now being (PI)**.
3:18 Let no one **continuously** deceive himself. If anyone **in you all is thinking (PI) himself to be** wise **in** you **all** in this world, let him become a fool, that he may become wise.
3:19 For the wisdom of this world is **being (PI)** foolishness with God. For it **has been** written **(passive)**, "**He is continuously grasping** the wise in their craftiness."
3:20 And again, "The Lord **is knowing (PI)** the reasoning of the wise, that **they are being (PI) in vain**."
3:21 **So that** no one **continuously** boast in men. For all things are **being (PI)** yours,
3:22 whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things **being** present, or things **continuously coming**. All **is being (PI)** yours,
3:23 and you **all** are Christ's, and Christ is God's.

4:1 So let a man **continuously** think of us as servants **of Christ**, and stewards of **the** mysteries **(#3466) of God**.

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery." God's ways are indeed mysterious to the human intellect. See Verses 3:19-3:20. Also see Endnote #22, "The Mystery."**

4:2 But, moreover, it is required **(PI) (passive) in** stewards, that **any** be found **(passive)** faithful.
4:3 But **to** me it is **being (PI)** a very small thing that I **may** be judged **(passive)** by you **all**, or by **of man**. **But** I **am not judging** my own self.
4:4 For I **am aware of** nothing **to** myself. Yet I **have** not been justified **(passive) in** this, but the **One continuously judging (PI)** me is **being (PI)** the Lord.

> **Judging is sin, and plants "bad roots" inside. Judging oneself is very destructive. It is the root cause of clinical depression and many other problems. Paul says he does not judge himself, because the one judging him is the Lord. See Endnote #4K, "Importance Of Forgiving Yourself."**

4:5 **Thus you all continuously do not** judge **anything** before the time, until **ever** the Lord **may come**, who **also shall** bring to light the hidden things of darkness, and reveal the counsels of the hearts. **And** then **the** praise from **God** will **come to** each.

> **Verses 4:3-4:5 make a very important statement. Judging is God's prerogative. When we judge, we are taking His place. This is a very common and destructive sin. All of Endnote #3 elaborates on this.**
>
> **Additionally, and VERY importantly, many Christians continuously judge themselves. This is especially destructive. Judging ourselves builds a wall which cuts us off from our spiritual self, and from God. See Endnotes #7G-#7J, #8M-#8O, #12, and #15B. God is supposed to be our only judge.**

4:6 **But** these things, brothers, I have in a figure **into** myself and Apollos for your sakes, that in us you **may** learn not **above what has been** written **(passive) to continuously be of an opinion**

(#5426) that no one (who is) over one may continuously be puffed up **(passive)** against **the different one**.

> **#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H.**

4:7 For **who is making a distinction (PI)**? And what **are** you **having (PI) which** you didn't receive? But if **also** you did receive it, why **are** you **boasting (PI)** as **not receiving** it?

> **Paul displays some sarcasm here, and in the next couple of verses, to those who think they have arrived.**

4:8 You **all** are **being having been filled (PI) (passive)**. You **all** have already become rich. You **all** have come to reign without us. And I **surely** wish that you did reign, that we also **may** reign **to** you **all**.
4:9 For, I **am thinking (PI)** that **our** God has displayed us, the apostles, last **as an exhibit appointed** to death, **that** we **were become** a spectacle to the world, **and** to angels**,** and **to** men.
4:10 We are fools **through Christ**, but you **all** are **the** wise in Christ. We are weak, but you **all** are strong. You **all** have honor, but we have dishonor.
4:11 Even to this present hour we are **being hungry (PI)**, **and we may continuously** thirst, are **being** naked **(PI)**, are **being** beaten **(PI) (passive)**, and **are having** no certain dwelling place **(PI)**.
4:12 **And** we **are toiling (PI)**, **continuously** working **to** our own hands. **Continuously being reviled (passive)**, we **are blessing (PI)**. **Continuously** being persecuted, we **are enduring (PI)**.
4:13 **Continuously** being defamed **(passive)**, we **are entreating (PI)**. We are **become** as the filth of the world, the **scum of all things**, until now.
4:14 I **am not writing (PI)** these things to **be continuously shaming** you **all**, but **I am admonishing (PI)** you **all** as my beloved children.
4:15 For though you **may continuously** have ten thousand tutors in Christ, **but** not many fathers. For in Christ Jesus, I became your father through the Good News.

4:16 I **am begging (PI)** you **all** therefore, **continuously** be **becoming** imitators of me.

> **"Be becoming imitators of me." What does that mean? Paul has just said he had become their father through the Good News.**
>
> **What is the Good News? Jesus came to provide the way for our sins to be taken away. Paul must be letting Jesus do this by repenting, forgiving, and being forgiven; and he is encouraging them to be imitators by doing the same as he does. See Endnote #20, "The 'Good News.'"**
>
> **Paul is NOT encouraging them to try to be like him using their will power! That would be contrary to all that he preaches, and what he says in the next verse "in Christ." It seems as though they need to be reminded of this provision for forgiveness of their sins, of which Timothy will also remind them.**

4:17 Because of this I have sent Timothy to you **all**, who is **being (PI)** my beloved and faithful in the Lord, who will remind you **all** of my ways in Christ, even as I **am teaching (PI)** everywhere in every assembly.
4:18 Now some are puffed up **(passive)**, as though I were not **continuously** coming to you **all**.
4:19 But I will come to you **all** shortly, if the Lord **may be** willing. And I will know, not the word of **the ones having been** puffed up **(passive)**, but the power.
4:20 For the Kingdom of God is not in word, but in power.
4:21 What **are** you **all wanting (PI)**? **May** I come to you **all in** a rod, or in love and **to** a spirit of gentleness?
5:1 It is actually **being** reported **(PI) (passive)** that there is sexual immorality **in** you **all**, and such sexual immorality as is not even **being** named **(PI) (passive) in** the Gentiles, that one **to continuously have** his father's wife.
5:2 You **all are being (PI) having been** are puffed up **(passive)**, and didn't rather mourn, that **the one doing** this deed might be removed **(passive)** from among you **all**.
5:3 For I most certainly, as **continuously** being absent **to** body but **continuously being** present **to** spirit, have already, as though **continuously being** present, judged **(#2919)** him who has done this thing.

#2919 *krino* "To pronounce an opinion concerning right and wrong" (Thayer).

There are three kinds of judging we do, two being good and one being bad.

In Verse 4:5 he has addressed a judging that is bad. Here it is a good thing. It is confusing that both the Greek and the English use one word for all three kinds of judging. See Endnote #3A and #3B for more about the different kinds of judging.

5:4 In the name of our Lord Jesus Christ, you **all** being gathered together **(passive)**, and **of** my spirit, with the power of our Lord Jesus Christ,
5:5 to deliver such a one to Satan **into** the destruction of the flesh, that the spirit may be **being** saved **(passive) (#4972)** in the day of the Lord Jesus.

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here this is obviously speaking of the person continuously remaining a child of God, despite their sinning. We do not lose our eternal destiny because we sin. That is very important for us to know, because we all ain a lot.

5:6 Your boasting is not good. Don't you **all** know that a little yeast **is leavening (PI)** the whole lump?
5:7 **You all then** purge out the old yeast, that you **all** may **continuously** be a new lump, even as you **all** are **now being (PI)** unleavened. For indeed Christ, our Passover, **was** sacrificed **(passive) for the sake of us**.
5:8 **So that we may continuously** keep the feast, not **in** old yeast, neither **in** the yeast of malice and wickedness, but **in** the unleavened bread of sincerity and **of** truth.
5:9 I wrote to you **all** in **the** letter to **not continuously keep** company with sexual sinners;
5:10 **And** not **entirely** meaning with the sexual sinners of this world, or **to** the covetous**, or** extortioners, or idolaters; **or else** you **all are obligated (PI) to come out of** the world.
5:11 But **now** I wrote to you **all** not to **continuously** associate **if ever** anyone **continuously being named (passive)** a brother who **may be** a sexual sinner, or covetous, or an idolater, or a slanderer, or

a drunkard, or an extortioner. **Not** even **to continuously** eat with such a person.
5:12 For what **to me to continuously judge also the ones not within**? **Aren't** you **all judging (PI)** those who are within?
5:13 But those who are outside, God judges. **And you all** put away the wicked man **out** from yourselves.
6:1 **Is** any of you **all**, **continuously** having a matter **toward the** neighbor, **being bold (PI) to continuously be being judged (passive) on of** the unrighteous, and not **on of** the saints?
6:2 Don't you **all** know that the saints will judge the world? And if **in you all** the world is **being j**udged **(PI)**, are you **all being (PI)** unworthy to judge the smallest matters?
6:3 Don't you **all** know that we will judge angels? **Not surely life's affairs**?
6:4 **Indeed** then, **if ever you all may continuously have tribunals** pertaining to this life, **the ones being contemptible (passive), these you all are seating (PI)** in the assembly?
6:5 I **am saying (PI)** this to move you **all toward** shame. **Is** there **existing (PI) not** even one wise man **in** you **all** who **will** be able to **judge** between his brothers?
6:6 But brother is **being sued (PI) (passive)** with brother, and that **on** unbelievers!
6:7 Therefore it is **indeed** altogether **being (PI)** a defect in you **all**, that you **all are having (PI)** lawsuits **among yourselves**. Why not rather be **being** wronged **(PI) (passive)**? Why not rather be **being** defrauded **(PI) (passive)**?
6:8 But you **all are doing** wrong **(PI)**, and **are defrauding (PI)**, and **these things to** brothers.
6:9 Or don't you **all** know that the unrighteous will not inherit the Kingdom of God? Don't **continuously** be deceived **(passive)**. Neither the sexually immoral, nor idolaters, nor adulterers, nor male prostitutes, nor homosexuals,
6:10 nor thieves, nor covetous, nor drunkards, nor slanderers, nor extortioners, will inherit the Kingdom of God.

> **Paul is expecting that if they have been sanctified and justified, they will not be doing those things mentioned in Verses 6:9 & 6:10.**

6:11 **And these** were some of you **all**, but you **all** were washed. But you **all** were sanctified **(passive)**. But you **all** were justified **(passive)** in the name of the Lord Jesus, and in the Spirit of our God.

By being sanctified they will no longer do the things listed in Verses 6:9 & 6:10.

6:12 "All things are **being** lawful **(PI) to** me," but not all things are **being** expedient **(PI)**. "All things are **being** lawful **(PI) to** me," but I will not be brought under the power **(passive) by** anything.
6:13 "Foods **to** the belly, and the belly **to** foods," but God will **also** bring to nothing both it and them. But the body is not **to** sexual immorality, but **to** the Lord; and the Lord **to** the body.
6:14 **But** God **also** raised up the Lord, and will also raise us up **through** his power.
6:15 Don't you **all** know that your bodies are **being (PI)** members of Christ? Shall I then be **taking away** the members of Christ, and **may I** make them members of a prostitute? **May that not begin to become**!
6:16 Or don't you **all** know that **the one continuously being** joined **(passive)** to a prostitute is **being (PI)** one body? For, "The two," he **is saying (PI)**, "will **be into** one flesh."
6:17 But **the one continuously being** joined **(passive)** to the Lord is **being (PI)** one spirit.
6:18 **Continuously** flee sexual immorality! "Every sin **which ever** a man **may do** is **being (PI)** outside the body," but **the one continuously committing** sexual immorality **is sinning (PI) into** his own body.
6:19 Or don't you **all** know that your body **(**is**)** a temple of the Holy Spirit which is **being (PI)** in you **all**, which you **all are having (PI)** from God? You **all** are not **being (PI) of yourselves**,
6:20 for you **all** were bought **(passive) of** a price. **You all therefore by all means** glorify God in your body and in your spirit, which **is being (PI) of God**.
7:1 **But** concerning the things about which you wrote to me: it is good for a man not to **be continuously touching** a woman.
7:2 But, because of sexual immoralities, let each man **continuously** have his own wife, and let each woman **continuously** have her own husband.

7:3 Let the husband **be continuously rendering** to his wife the affection **continuously being** owed **(passive)** her, **but** likewise also the wife to her husband.
7:4 The wife **isn't having** authority **(PI) of** her own body, but the husband. **But** likewise also the husband **isn't having** authority **(PI) of** his own body, but the wife.
7:5 Don't **continuously** deprive one another, unless it is by consent **toward** a season, that you may **continuously** give yourselves to fasting and **to** prayer, and may **continuously** be together again, that Satan **may not continuously** tempt you because of your **want of power to regulate our appetites**.
7:6 But this I **am saying (PI)** by way of concession, not of commandment.
7:7 **For I am wishing (PI)** all men **to continuously be also as** me. **But** each man **is having (PI)** his own gift **out of** God, **one indeed in this manner, but one indeed in another manner**.
7:8 But I **am saying (PI)** to the unmarried and to **the** widows, it is **being (PI)** good **to** them if they **may** remain even as I am.
7:9 But if they **are not having** self-control **(PI)**, let them marry. For **it is being (PI)** better to marry than to **continuously be burned (passive)**.
7:10 But to the **having** married**,** I **am commanding (PI)**--not I, but the Lord--that the wife not **to be separated (passive) from** her husband
7:11 (but if she **is separated (passive)**, let her **continuously** remain unmarried, or **to** be reconciled **(passive)** to her husband), and that the husband not **to continuously leave** his wife.
7:12 But to the rest I **am saying (PI)**--not the Lord--, if any brother **is having (PI)** an unbelieving wife, and she is **being** content **(PI)** to **continuously** live with him, let him not **continuously leave** her.
7:13 The woman who **is having (PI)** an unbelieving husband, and he is **being** content **(PI)** to **continuously** live with her, let her not **continuously leave him**.
7:14 For the unbelieving husband **has been** sanctified **(passive)** in the wife, and the unbelieving wife **has been** sanctified **(passive)** in the husband. **Since** otherwise your children would be **being (PI)** unclean, but now are **being (PI)** holy.

7:15 **But** if the unbeliever **is departing (PI)**, let **them be continuously separated (passive)**. The brother or the sister **has not been enslaved** in such cases, but God has called us in peace.
7:16 For how do you know, wife, **if** you will save **(#4982)** your husband? Or how do you know, husband, **if** you will save **(#4982)** your wife?

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). By context, this is clearly speaking of the one-time event of the other person making Jesus their Lord.**

7:17 **If (you will not save your spouse)**, the Lord has **divided** to each man, as God has called each, so let him **be continuously walking**. **And thus I am prescribing (PI)** in all the assemblies.
7:18 Was anyone called **(passive)** having been circumcised **(passive)**? Let him not **be becoming** uncircumcised. Has anyone been called in uncircumcision? Let him not be **being continuously** circumcised **(passive)**.
7:19 Circumcision is **being (PI)** nothing, and uncircumcision is **being (PI)** nothing, but the keeping of the **precepts (#1785)** of God.

> **Here #1785 *entole* means a precept of Jesus, not a command for us to do something. See Endnote #29, "Greek Glossary." To translate *entole* as "commandments" (as in the WEB), would imply that Paul is saying that we need to keep the Old Testament Law of Moses. This cannot be the meaning here, because New Testament believers are not under legalism. See Endnote #9A, "The Two Great 'Commandments' Of Jesus."**
>
> **Circumcision and uncircumcision are external, but the "precepts of God" are internal. They are to forgive and be forgiven of our sins by Jesus, so that we can be transformed into His image.**

WEB: 7:19 Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.

7:20 Let each man **continuously** stay in **the** calling in which he was called **(passive)**.
7:21 Were you called **(passive)** a bondservant? Don't **continuously** let that bother **to** you, but if **also** you **are being able (PI)** to become free, **rather** use it.

7:22 For **the one being** called **(passive)** in the Lord **(**being**)** a bondservant is **being (PI)** the Lord's free man. Likewise **also the one** free is **being (PI)** Christ's bondservant.
7:23 You **all** were bought **(passive) of** a price. Don't **continuously** become bondservants of men.
7:24 Brothers, let each man, in **which** he was called **(passive)**, **continuously** stay in **this** with God.
7:25 **But** concerning virgins, I **am having (PI)** no commandment from the Lord, but I **am giving (PI)** my judgment as one **having** obtained mercy **(passive) by** the Lord to **continuously** be trustworthy.
7:26 I **am thinking (PI) then this** is good **to be continuously existing**, because of the distress that is on us, that it is good for a man to **continuously** be as he **now** is.
7:27 **Have you been** bound **(passive)** to a wife? Don't **continuously** seek to be freed. **Have** you **been freed (passive)** from a wife? Don't **continuously** seek a wife.
7:28 But if **also** you **may** marry, you have not sinned. **And** if **the** virgin **may marry**, she has not sinned. Yet such will have oppression **to** the flesh, **but** I **am sparing (PI)** you **all**.
7:29 But I **am saying (PI)** this, brothers: **that** the time **having been limited (passive)**, from now on **is being (PI) that** both **the ones continuously having** wives may **continuously** be as **not continuously having**;
7:30 and **the ones continuously weeping as not continuously weeping**; and **the ones continuously rejoicing as not continuously rejoicing**; and **the ones continuously buying as those not continuously possessing**;
7:31 and **the ones continuously using this** world, as not **continuously** using it **immoderately**. For the mode of this world **is passing** away **(PI)**.
7:32 But I **am desiring (PI)** to have you **all** to **continuously** be free from cares. The unmarried is **being** concerned **(PI) about** the things of the Lord, how he **will** please the Lord;
7:33 but **the one marrying** is **being** concerned **(PI)** about the things of the world, how he **will** please his wife.
7:34 **A difference has been made (passive)** between **the** wife and **the** virgin. The unmarried **is caring (PI)** about the things of the Lord, that she may **continuously** be holy **to** body and **to** spirit. But

the one marrying is caring (PI) about the things of the world--how she **will** please her husband.
7:35 **But** this I **am saying (PI) toward continuously being expedient of you all**; not that I may ensnare you **all**, but **toward the** appropriate, and **constant attention** to the Lord without distraction.
7:36 But if any man **to continuously be** behaving inappropriately **on** his virgin, **as is being customary (PI)**, if she **may continuously be** past the flower of her age, and if **thus it ought (PI) to continuously begin to be**, let him **continuously** do what he **is desiring (PI)**. He **is not sinning (PI)**. Let them **be marrying**.
7:37 But he who stands steadfast in his heart, **continuously** having no necessity, but **is** having **(PI)** power over his own **inclination** and **has decided in his heart** to **continuously** keep his own virgin, **is doing (PI)** well.
7:38 So then both **the one continuously giving in marriage is doing (PI)** well, **but the one not continuously giving** in marriage **is doing (PI)** better.
7:39 A wife is bound **(passive)** by **(OT)** law **on** as long as her husband **is living (PI)**; but if the husband **may be made** dead **(passive)**, she is **being (PI)** free to be married **(passive)** to whoever she **is desiring (PI)**, only in the Lord.
7:40 But she is **being (PI)** happier if she **may remain (**as she is**), according to** my judgment, and I **am thinking (PI)** I also **am to continuously** have God's Spirit.
8:1 **But** concerning **idol sacrifices**: We know that we all **are having (PI)** knowledge **(#1108)**. Knowledge (#1108) **is puffing** up **(PI)**, but love **(#26) is building** up **(PI)**.

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**
>
> **#26 *agape* This is a noun, the kind of love that has God as its source. We only possess this if we have received it from God in the process of our sanctification. See Endnote #18, "God's Kind Of Love."**
>
> .

8:2 But if anyone **is thinking (PI) to perceive** anything, he **has not** yet **known** as **it is being necessary (PI)** to know.
8:3 But if anyone **is loving (PI) (#25)** God, **this one has been** known by him.

> **#25 *agapao* This is a verb, the kind of love that has God as its source. We cannot create it ourselves. This verse makes it clear that the only way to be loving God continuously, in the present (present indicative) in this way is to be "known" by him. See Endnote #18, "God's Kind Of Love."**

8:4 Therefore concerning the eating of **idol sacrifices**, we know that **an** idol **(**is**) nothing** in the world, and that there is no other God **if not** one.
8:5 For though there are **being (PI)** things **continuously being** called **(passive)** "gods," whether in the heavens or on earth; as there are **being (PI)** many "gods" and many "lords;"
8:6 yet to us **(**there is**)** one God, the Father, of whom **(**are**)** all things, and we **into** him; and one Lord, Jesus Christ, through whom **(**are**)** all things, and we through him.
8:7 **But the** knowledge **(#1108)** isn't in all men. But some, **to** consciousness of the idol until now, **are eating (PI)** as of **an idol sacrifice**, and their conscience, **continuously** being weak, is **being** defiled **(PI) (passive)**.

> **#1108 *gnosis* See note at Verse 8:1.**

8:8 But food will not **be commending (PI)** us to God. For neither, if we **may** eat, **we are abounding (PI); neither** if we **may not** eat, **are we are being made to lack (PI) (passive)**.
8:9 But **continuously** be careful that by no means does this liberty of yours **may** become a stumbling block to the **ones continuously being** weak.
8:10 For if a man **may see** you **the one continuously having** knowledge **(#1108) continuously** sitting in an idol's temple, won't **the** conscience **of him continuously being** weak, be emboldened **(passive) into to continuously** eat **the idol sacrifices**?
8:11 **And the brother continuously being weak will perish on your knowledge, because of whom Christ died.**

8:12 **But** thus, **continuously** sinning **into** the brothers, and **continuously** wounding their conscience **continuously being** weak, you **are sinning (PI) into** Christ.
8:13 Therefore, if food **is causing (PI)** my brother to stumble, I **may** eat no meat forevermore, that I **may not** cause my brother to stumble.
9:1 Am I not **being (PI)** an apostle? **Am I not being (PI) free?** Haven't I seen Jesus Christ, our Lord? Aren't you **all being (PI)** my work in the Lord?
9:2 If to others I am not **being (PI)**an apostle, **but surely** I am **being (PI)** to you **all**; for you **all** are **being (PI)** the seal of my apostleship in the Lord.
9:3 My defense to **the ones continuously examining** me is **being (PI)** this.
9:4 **Are** we **having (PI)** no right to eat and to drink?
9:5 Are we **having (PI)** no right to **continuously** take along **a sister**, a wife, even as the **other** apostles, and the brothers of the Lord, and Cephas?
9:6 Or have only Barnabas and I **having (PI)** no right **of** not **to continuously** work?
9:7 **Who is being a soldier (PI) to supply** his own **rations**? Who **is planting (PI)** a vineyard, and **is not eating (PI) out** of its fruit? Or **who is providing for (PI)** a flock, and **out of milk of** the **flock doesn't is not eating (PI)**?
9:8 **Am I not speaking (PI)** these things according to the ways of men? Or **is not** the **(OT)** law also **saying (PI)** the same thing?
9:9 For it **has been** written **(passive)** in the **(OT)** law of Moses, "You shall not muzzle an ox **continuously threshing** out the grain." **It is not of the oxen that is being of interest (PI) to** God.
9:10 or **for our sake, he** assuredly **is saying (PI),** "For our sake it was written **(passive)** that **the one continuously plowing is owing (PI)** to **continuously** plow **on** hope, and **the one continuously threshing, of hope to continuously** partake **on hope."**
9:11 If we sowed to you **all** spiritual things, is it a great thing if we reap **of you all** fleshly things?
9:12 If others **are partaking (PI)** of this right **of** you **all**, **not** we more? Nevertheless we did not use this right, but we **are forbearing (PI) (#4722)** all things, that we may cause no hindrance to the Good News of Christ.

#4722 *stego* "To bear up aginst, hold out against, and so to endure, bear, forbear" (Thayer).

9:13 Don't you **all** know that those **continuously working the** sacred things **are eating (PI) out** of the temple, and **the ones continuously attending to** the altar **are having** their portion **(PI) to** the altar?
9:14 **Thus also** the Lord ordained **to the ones continuously announcing** the Good News **to continuously live out of** the Good News.
9:15 But I used none of these things, I don't write these things that it may be done so in my case; for I would rather **to** die, than that anyone **may** make my boasting void.
9:16 For if I **may continuously** preach the Good News, **boast is not being (PI) to me;** for necessity is **lying heavily (PI) to** me; but **it** is **being (PI)** woe to me, if I **may not continuously** preach the Good News.
9:17 For if I **am doing (PI)** this of my own will, I **am having (PI) wages**. But if not of my own will, I have a stewardship entrusted **(passive) (to me)**.
9:18 What then is **being (PI)** my **wage**? That **in continuously preaching** the Good News, I may present the Good News of Christ without charge, so as not to abuse my authority in the Good News.
See Endnote #20, "The 'Good News.'"

9:19 For **continuously being** free **out of** all, I brought myself under bondage to all, that I might gain the more.
9:20 **And** to the Jews I became as a Jew, that I might gain Jews; to those under the **(OT)** law, as **though I were** under the **(OT)** law, that I might gain those who are under the **(OT)** law;
9:21 to those without **(OT)** law, as without law (not **continuously** being without law **to** God, but under law **to** Christ), that I might win those without **(OT)** law.
9:22 To the weak I became as weak, that I might gain the weak. I have become all to all men, that I may by all means save **(#4982)** some.

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). In light of Verse 9:24, which obviously speaks of the ongoing

process of sanctification, here he is referring to both aspect of salvation, not just the one-time event. See page 16.

9:23 **But** I **am doing (PI)** this for the sake of the Good News, that I may be a joint partaker of it.
9:24 Don't you **all** know that **the ones continuously racing in a stadium, indeed all are racing (PI)**, but one **is getting (PI)** the prize? **Thus continuously** run, that you **all** may win.

Verses 9:24-9:27 might be confusing. The athlete does use will power to race. We do not use will power to be good, but we must use will power to decide to forgive and be forgiven. Our part in this is indeed hard work, but the results depend on Christ's sacrifice. See Endnote #5M, "Persistence Is Required." And Paul must use will power to keep preaching, despite persecution.

See Endnote #27, "The Struggle" for more on the the need to actively "run" the race.

9:25 **But** every man **continuously contending is controlling himself (PI)** in all things. **Those indeed then may** receive a corruptible crown, but we an incorruptible.
9:26 I therefore **am running** like that, as not uncertainly. I **am fighting** like that, as not **continuously** beating the air,
9:27 but I **am beating (PI)** my body and **bringing (PI)** it into submission, **lest somehow to others preaching**, I myself might be rejected.
10:1 **But I am not willing (PI) you all to continuously be** ignorant, brothers, that our fathers were all under the cloud, and all passed through the sea;
10:2 and were all baptized into Moses in the cloud and in the sea;
10:3 and all ate the same spiritual food;
10:4 and all drank the same spiritual drink. For they drank **out** of a spiritual rock **continuously following (them)**, **but** the rock was Christ.
10:5 **But not in** most of them, God was well pleased, for they were overthrown **(passive)** in the wilderness.
10:6 **But** these things were our examples, **into us not to continuously be lusters** after evil things, as they also lusted.

10:7 Neither **continuously** be idolaters, as some of them. As it **has been** written **(passive)**, "The people to eat and **to** drink, and rose up to **continuously** play."
10:8 Neither **may we continuously** commit sexual immorality, as some of them committed **prostitution**, and in one day twenty-three thousand fell.
10:9 Neither **may we continuously** test the **Christ**, as some of them tested, and perished by the serpents.
10:10 Neither **continuously** grumble, as some of them also grumbled, and perished by the destroyer.
10:11 **But** all these things happened to them **as examples**, **but it was** written **(passive) toward** our admonition, **into** whom the ends of the ages **came**.
10:12 **So that the one continuously supposing to stand continuously beware** that he **may not** fall.
10:13 No temptation has taken you **all if not** common to man. **But the faithful God**, who will not allow you **all** to be tempted **(passive)** above **which** you **all** are **being** able **(PI)**, but will with the temptation also **to continuously enable you all of the way of escape** to endure it.

See Endnote #27, "The Struggle," on the need for endurance.

10:14 Therefore, my beloved, **continuously** flee from idolatry.

Idolatry is putting anything or anybody on a throne in such a way that it replaces a living relationship with the living God. When we are idolizing our conscious faculties (our will and our intellect, as our culture teaches us), this is a form of idolatry. This sort of idolatry is what Paul is addressing, because in the next verse he explains that the sacrifice of Jesus (Verse 10:16) is the only way of excape (Verse 10:13), and to keep from falling (Verse 10:12). We cannot do any of this with our will and intellect.

See "Idolatry" in the Glossary.

10:15 I **am speaking (PI)** as to wise men. **You all** judge what I **am saying (PI)**.
10:16 The cup of blessing which we **are blessing (PI)**, **is** it **not being (PI) the fellowship** of the blood of Christ? **Is (PI) the bread which we are breaking (PI) is it not being (PI) the fellowship of the body of Christ**?

10:17 **That we are being (PI)** one bread and one body; for we all **are partaking (PI)** of the one loaf of bread.
10:18 **Continuously** consider Israel according to the flesh: **are not (PI) the ones continuously eating** the sacrifices **participants of** the altar?
10:19 What am I saying **(PI)** then? **An idol** is **being (PI)** anything, or that an idol **sacrifice** is **being (PI)** anything?
10:20 But I say that the things which the Gentiles **are sacrificing (PI)**, they **are sacrificing (PI)** to demons, not to God, **but** I **am not desiring (PI)** that you **all to continuously begin to become participants of** demons.
10:21 You **all are not being able (PI)** both **to continuously** drink the cup of the Lord and the cup of demons. You **are not being able (PI)** both **to continuously** partake of the table of the Lord, and of the table of demons.
10:22 Or **are we provoking** to jealously **(PI)** the Lord? **We are not continuously being** stronger than he**!**
10:23 "All things are **being** lawful **(PI)** for me," but not all things are **being** profitable **(PI)**. "All things are **being** lawful **(PI)** for me," but not all things **are building** up **(PI)**.
10:24 No one **continuously** seek **of himself**, but each one **of the other one**.

> **Out of *agape* love, we will also have concern for the welfare of others, as he will elaborate in Verses 10:28-29. Here Paul is not saying you have no rights. See Endnotes #7 I & #12 on "Die to Self."**

10:25 **Everything continuously being sold (passive)** in the butcher shop, **continuously** eat, **continuously** asking no question for the sake of conscience,
10:26 for "the earth is the Lord's, and **the filling of her**."
10:27 But if one of **the unbelievers is inviting (PI)** you **all (**to a meal**)**, and you are **being** inclined **(PI)** to **continuously** go, **continuously** eat whatever is **continuously being placed (passive)** before you **all**, **continuously** asking no questions for the sake of conscience.
10:28 But if anyone **may say** to you **all**, "This **is being (PI) an idol sacrifice**," don't **be eating** it for the sake of the one **talking**, and the conscience. For "the earth is the Lord's, **the** fullness **of her**."

10:29 **But** conscience, I **am saying (PI)**, not your own, but the other's. For why is my liberty **being** judged **(PI) (passive) of the other's** conscience?
10:30 **But** if I **am partaking (PI)** with thankfulness, why am I **being** denounced **(PI) (passive)** for that for which I **am giving** thanks **(PI)**?
10:31 Whether therefore you **are eating (PI)**, or **are drinking (PI)**, or whatever you **are doing (PI)**, **continuously** do all **into** the glory of God.
10:32 **Continuously begin to become** no occasions for stumbling, **and** to Jews, **and** to Greeks, **and** to the assembly of God;
10:33 even as I also **am pleasing (PI)** all in all things, not **continuously** seeking my own **benefit**, but **what is continuously advantageous** of the many, that they may be saved **(passive) (#4982).**

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Since Paul mentions the "assembly of God," here he must be referring to both aspects of salvation, not just the one-time event. See page 16.**
>
> **See note at Verse 10:24. Here Paul is voluntarily giving up his rights, out of love, for the benefit of others. He is not creating a rule that your rights are always less important than others', or that you should feel guilty about having your legitimate needs met in legitimate ways.**

11:1 Be **continuously** becoming followers **(#3402)** of me, even as I also am of Christ.

> **#3402 *mimetes* "An imitator" (Thayer). Paul is NOT advising them to ACT like him with will power. That would be legalism, and would be contrary to his teachings. He wants them to forgive and be forgiven, just as he does. Jesus was the prime example of forgiving.**

11:2 **But** I **am praising (PI)** you **all**, brothers, that you **all have remembered me and continue to** remember me in all things, and **holding** firm **(PI)** the **teachings**, even as I delivered them to you **all**.
11:3 But I **am desiring (PI)**you **all to** know that the head of every man is **being (PI)** Christ, **but** the head of the woman **(**is**)** the man, **but** the head of Christ **the** God.

11:4 Every man **continuously** praying or **continuously** prophesying, **continuously** having his head down **(#2596)**, **is dishonoring (PI)** his head.

> **#2596 *kata* "Down from, down" (Thayer). This is often translated as "covered." But in light of Verse 11:5 and the note regarding women, it probably has nothing to do with a hat.**

11:5 But every woman **continuously** praying or **continuously** prophesying with her head uncovered **(#177) is dishonoring (PI)** her head. For it is **being (PI)** one and the same thing as to having **been** shaved **(passive)**.

> **#177 *akatakaluptos* "Not covered, unveiled: Col. Xi. 5,13" (Thayer). The temple prostitutes at a temple in Corinth had short hair, and this is what Paul was speaking against. This is not to be taken as a law for women that currently applies in the Christian church. For more, see Zodhiates, pages 109-110.**

11:6 For if a woman is not **being** covered **(PI) (passive) (#2619)**, let her also be shorn. But if **(is)** shameful **to the** woman to be shorn or **to continuously be** shaved **(passive)**, let her **continuously** be covered **(passive)**.

> **#2619 *katakalupto* "to veil or cover one's self" (Thayer). (See both Verses 11:6-7).**

11:7 For a man indeed **is being obligated (PI)** not to have his head **continuously** covered **(passive) (#2619)**, **continuously being** the image and glory of God, but the woman is **being (PI)** the glory of the man.
11:8 For man is not **being out of** woman, but woman **out of** man;
11:9 for **also** neither was man created **(passive) because of** the woman, but woman **because of** the man.
11:10 For this cause the woman is **being obligated (PI)** to **continuously** have authority **over** her head, because of the angels.
11:11 **However**, neither is the **man** independent of the **woman**, nor the **woman** independent of the **man**, in the Lord.
11:12 For as woman **out of man**, so **the** man also through a woman; but all **out of** God.
11:13 **You all** judge **in** yourselves. Is it **being (PI) continuously** appropriate that a woman **to continuously** pray to God **uncovered**?

11:14 Or **is** even nature itself **teaching (PI)** you **all** that if a man **may continuously have** long hair, it is **being (PI) dishonoring** to him?
11:15 But if a woman **may continuously have** long hair, it is **being (PI)** a glory to her, **seeing that** her hair **has been** given **(passive)** to her **instead of clothing (#4018)**.

> **#4018 *peribolaion* "A covering, throw around, a wrapper . . . a mantle . . . a veil" (Thayer). Referring back to Verses 11:5 and 11:6, this makes it clear that the preferred "covering" for a woman is her hair.**

11:16 But if any man **is seeming (PI)** to **continuously** be contentious, we **are having (PI)** no such custom, neither do God's assemblies.

> **Note that this letter was written to the church in Corinth where it was the custom that prostitutes have short hair. In this verse Paul seems to be saying that what he has just been teaching about women's heads being covered usually does not apply to other assemblies. This is not a universal law.**

11:17 But **continuously declaring** this, I **am not praising (PI)**, that you **all are coming** together **(PI)** not **into** the better but **into** the worse.
11:18 For first of all, **of continuously coming** together in the assembly, I **am hearing (PI)** divisions **to continuously** exist **in** you **all**, and I **am partly believing (PI)** it.
11:19 For **heresies** must **be (PI) in** you **all**, that **the** approved **ones to continuously** be revealed **in** you **all**.
11:20 **Then the continuous coming together of you all on the same place**, it is not **being (PI)** the Lord's supper **to be eaten**.
11:21 For each one **is taking before (PI) another** his own supper **in to be eating, and** one is **being** hungry **(PI)**, **but** another is **being** drunken **(PI)**.
11:22 **For aren't** you **all having (PI)** houses to **continuously** eat and to **continuously** drink in? Or **are** you **all despising (PI)** God's assembly, and **putting (PI)** them to shame who **are not continuously having**? What **may** I tell you **all**? **May** I praise you **all**? In this I **am not praising (PI)** you **all**.

11:23 For I received from the Lord that which also I delivered to you **all**, that the Lord Jesus **in** the night **to** which he was betrayed **(passive)** took bread.
11:24 When **giving** thanks, he broke it, and said, "Take, eat. This is **being (PI)** my body, **continuously being** broken **(passive)** for you **all**. **Continuously** do this **into the** memory of me."
11:25 In the same way also the cup, after supper, **continuously** saying, "This cup is **being (PI)** the new covenant in my blood. **Continuously** do this, as often as you **may continuously** drink, **into the** memory of me."
11:26 For as often as you **may continuously** eat this bread and **may continuously** drink this cup, you **are proclaiming (PI)** the Lord's death until **of which ever (#302)** he **may come**.

> **#302 *an* "A particle indicating that something can or could occur on certain conditions, or by the combination of certain fortuitous causes" (Thayer). There is no uncertainty about His coming; but when Paul wrote this, there was uncertainty about the time. Two thousand years later it obviously has still not occurred.**

11:27 **So that** whoever **may continuously eat** this bread or **may continuously drink** the Lord's cup in a way unworthy of the Lord will be guilty of the body and the blood of the Lord.
11:28 But let a man **continuously** examine himself, and **thus** let him **continuously** eat **out** of the bread, and **continuously** drink **out** of the cup.
11:29 For **the one continuously eating and continuously drinking** in an unworthy way **is eating (PI)** and **is drinking (PI)** judgment to himself, if he **is not continuously discerning** the Lord's body.
11:30 For this cause many **in** you **all (**are**)** weak and sickly, and **a considerable number are being made to** sleep **(PI) (passive)**.
11:31 For if we discerned ourselves, we wouldn't **ever** be judged **(passive)**.
11:32 But when we are **continuously being** judged **(passive)**, we are **being instructed (PI) (passive) (#3811)** by the Lord, that we may not be condemned **(passive) (#2632) together** with the world.

> **#3811 *paideuo* "Originally to bring up a child, to educate, used of activity directed toward the moral and spiritual nurture and training of the child" (Zodiates, page 1088). "Punish" in**

the WEB is a very bad translation, because God disciplines us so we may be partakers of His holiness (Hebrews 12:10).

#2632 *katakrino* "To judge worthy of punishment, to condemn" (Thayer).

When we sin, we suffer; but we have been lovingly instructed by the Lord how to have our sins forgiven. When we forgive and are forgiven by Him, we will not be condemned with the world.

WEB: 11:32 But when we are judged, we are punished by the Lord, that we may not be condemned with the world.

11:33 Therefore, my brothers, when **continuously coming** together **into** to eat, **continuously** wait for one another.
11:34 But if anyone is **being** hungry **(PI)**, let him **continuously** eat **in** home, **that when you all continuously may come** together**, not into** judgment. **But** the rest I will set in order **as ever** I **may** come.
12:1 **But** concerning **of the** spiritual things, brothers, I **am not wanting (PI)** you **all** to **continuously** be ignorant.
12:2 You **all** know that when you **all** were heathen, you were **continuously being** led away **(passive) toward** those mute idols, **as ever you all were** led **(passive)**.
12:3 Therefore I **am making** known **(PI)** to you **all** that no man **continuously speaking in** God's Spirit **is saying (PI)**, "Jesus **(**is**)** accursed." **And** no one **is being able (PI) to** say, "**Lord** Jesus," **if not in** the Holy Spirit.
12:4 **But** there are **being (PI)** various **apportionments** of gifts, but the same Spirit.
12:5 There are **being (PI)** various apportionments of ministry **(#1248)**, and the same Lord.

#1248 *diakonia* "Service, ministering" (Thayer).

12:6 **And** there are **being (PI)** various kinds of workings **(#1755)**, but **it is being (PI)** the same God, **the One continuously acting** all things in all.

#1755 *energema* "used only in 1 Cor. 12:6, 10 of the results of the energy of God in the believer." (Zodhiates, page 589).

12:7 But to each one is **being** given **(PI) (passive)** the manifestation of the Spirit **toward continuously benefiting (**all**)**.

12:8 For to one **indeed** is **being** given **(PI) (passive)** through the Spirit the word of wisdom, **but** to another the word of knowledge **(#1108)**, according to the same Spirit;

> **#1108 *gnosis* Remember, there are various kinds of "knowledge." See Endnote #11, "Aspects Of Knowing."**

12:9 **but** to another faith, **in** the same Spirit; **but** to another gifts of healings, **in** the same Spirit;
12:10 **but** to another workings of **powerful deeds (#1411)**; **but** to another prophecy; **but** to another discerning of spirits; **but** to another different kinds of languages; **but** to another the interpretation of languages.

> **#1411 *dunamis* "Strength, ability, power . . . inherent power, power residing in a thing by virtue of its nature" (Thayer). Some have a gift of *dunamis*, and they have this because of the nature God has placed in them.**

12:11 But the one and the same Spirit **is working (PI)** all of these, **continuously** distributing to each one separately as he **is desiring (PI)**.
12:12 For **even** as the body is **being (PI)** one, and **is having (PI)** many members, **but** all the members of the body, **continuously** being many, are **being (PI)** one body; **thus** also **the** Christ.
12:13 For **also** in one Spirit we were all baptized **(passive)** into one body, whether Jews or Greeks, whether bond or free; and all **are made to imbibe (passive) in** one Spirit.
12:14 For **also** the body is not **being (PI)** one member, but many.
12:15 If the foot **may** say, "**Seeing that I am** not **being (PI)** the hand, **I am being (PI) out of** the body," it is not therefore **being (PI)** not **out** of the body.
12:16 **And** if the ear **may** say, "**Seeing that I am (PI)** not **being** the eye, **I am not being (PI) out** of the body," **it is** not **being (PI) out** of the body.
12:17 If the whole body **(**were**)** an eye, where **(**would **be)** the hearing? If the whole were hearing, where **(**would **be)** the smelling?
12:18 But now God has set the members, each one of them, in the body, just as he desired.
12:19 **But** if they were all one member, where would the body **(**be**)**?
12:20 But now **indeed** many members, but one body.

12:21 **But** the eye **is not being able (PI) to** tell the hand, "**I am having (PI)** no need **of** you," or again the head to the feet, "I **am having (PI)** no need **of** you."
12:22 **But**, much rather, **the** members of the body **continuously seeming to continuously be inherently** weaker, are **being (PI)** necessary.
12:23 **And** which we **are thinking (PI)** to **continuously** be less honorable **of the body**, **to these** we **are bestowing (PI)** more abundant honor; and our unpresentable parts **is having (PI)** more abundant comeliness;
12:24 **but the** presentable parts **are having (PI)** no such need. But God composed the body together, giving more abundant honor to the **one continuously being made to be inferior (passive)**,
12:25 that there **continuously may** be no division in the body, but that the members **continuously may** have the same care for one another.

> **Note that in two places a subjunctive is translated as an imperative in the WEB ("should"). This is wrong. An imperative (should) is a command, whereas a subjunctive (may) is making a statement about where there is some doubt or undertainty. The WEB mistranslation will impel readers to try to do what only Jesus can do in them by transformation into His image. When Jesus transforms them, "care for one another" is "good fruit" from a "good root." See Endnotes #2A through #2F.**
>
> WEB: 12:25 that there should be no division in the body, but that the members should have the same care for one another.

12:26 **And** when one member **is suffering (PI)**, all the **members are suffering together** with it **(PI)**. Or one member is **being** honored **(PI) (passive)**, all the members **are rejoicing** with it **(PI)**.
12:27 **But** you **all** are **being(PI)** the body of Christ, and members **out of to have a part (#3313)**.

> **#3313 *meros* "to share, receive one's due portion . . . participation in the same thing" (Thayer).**

12:28 God **also indeed** has set some in the assembly: first apostles, second prophets, third teachers, then **powers (#1411)**, then gifts of healings, helps, governments, various kinds of languages.

#1411 *dunamis* "Strength, ability, power . . . inherent power,power residing in a thing by virtue of its nature" (Thayer). Some have been anointed with *dunamis*, and they then have this power because of the nature that God has placed in them.

12:29 **All** are **not** apostles**.** All are **not** prophets**. All** are **not** teachers**. All** are not powerful **(#1411).**
12:30 **All are not having (PI)** gifts of healings**. All are not speaking (PI)** with various languages. **All are not interpreting (PI).**
12:31 But **continuously** earnestly desire the best gifts. **And still**, I **am showing (PI) to you all** a most excellent way.

Note for Verses 13:1 through 13:10

These verses speak of love, #26, *agape*. This love only has God as its source. See Endnotes #18, "God's Kind Of Love," and Endnote #29, "Greek Glossary."

The only way *agape* can be manifest in our lives is by our having been transformed into the image of Jesus. God is love; so then we will love like Jesus loves. In these verses Paul is describing what "good fruit" from a "good root" will look like. See Endnotes #2A through #2E. "Good roots" always produce "good fruit." He lists the "good fruit." If there is no "good fruit," then we have not been transformed.

These verses are about transformation into the image of Jesus, not admonitions to try to love.

We cannot *agape* love anybody in our own strength. If you want the "good fruit" he lists to be in your life, then hopefully these verses will motivate you to be transformed, rather than to try hard to love or to do good works by will power.

13:1 **If ever I may continuously** speak **to** the languages of men and of angels, but **I am not continuously having (#2192)** love **(#26)**, I have become a **continuously** sounding brass, or a **continuously** clanging cymbal.

#2192 *echo* "to have . . . to have (carry) one in one's heart, to love one constantly" (Thayer). Paul is speaking of the

necessity for us to continuously possess *agape*. It needs to be part of our character. This only occurs when we are having been transformed into the image of Jesus. And if *agape* is in us, it will express itself in our behavior.

#26 *agape* See note on the prior page.

13:2 If I **may continuously have** prophecy, and may have known all mysteries **(#3466)** and all knowledge **(#1108)**; and if **ever** I **may continuously** have all faith, so as to **continuously** remove mountains, but **I may continuously not** have
love, I am **being (PI)** nothing.

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

13:3 If I **may** dole out all **the things I continuously possess** to feed the poor, and if I **may** give my body to be burned **(passive)**, but **may not continuously** have love, **I am being benefited (PI) (passive) not the least.**
13:4 Love is **being** patient **(PI)** and is **being** kind **(PI)**; love **is not being envious (PI)**. Love **is not bragging (PI)**, is not **being made** proud **(PI) (passive)**,
13:5 **is not being inappropriate**
(PI), **is not seeking (PI)** its own way, is not **being** provoked **(PI) (passive)**, **is not taking** account **(**of**) (PI)** evil;
13:6 **is not rejoicing (PI) on** unrighteousness, but **is rejoicing (PI) to** the truth;
13:7 **bearing (PI)** all things, **believing (PI)** all things, **hoping (PI)** all things, **enduring (PI)** all things.
13:8 Love never **is failing (PI)**. But **whether** prophecies, they will be done away with **(passive)**. **Or** various languages, they will cease. **Or** knowledge **(#1108)**, it will be done away with **(passive)**.

#1108 *gnosis* (noun), again. See comment at Verse 8:1.

13:9 For we **are knowing (PI) (#1097)** out of part of a whole in part **(#3313)**, and we **are prophesying (PI) out of part of a whole**.

#1097 *ginosko* (verb) This is the kind of knowing the we in the Western World would assume when we see "know" in the Bible. It is an intellectual knowledge that is limited, because we are limited. It is in contrast with #1921

***epiginosko*, which is a full knowledge from God. See #1097 in Endnote #29, "Greek Glossary."**

See next verse for note on #3313.

13:10 but when **the maturity (#5046) may** come **(subjunctive)**, then that **out of part of a whole (#3313)** will be done away with **(passive)**.

#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).

The subjunctive mood makes speaks of something about which there is some uncertainty. Here the undertainty is because Christians may or may not be engaged in the process of their sanctification.

#3313 *meros* "one of the constituent parts of a whole . . . in part, partially, i.e. *imperfectly*, 1 Co. xiii. 9, 12" (Thayer).

Since the whole discourse on *agape* in Chapter 13 has been illustrating the evidence of a person having been transformed into the image of Jesus, Verse 13:10 is referring to that process. *Teleios* describes the end process of transformation, and *meros* describes that this process removes the "bad roots." See Endnotes #2A and #2B. The next verse, Verse 13:11, also describes the results of that process.

Our transformation is dependent on us repenting and forgiving so we can be forgiven, and the subjunctive mood expresses that conditional aspect of the process.

This verse is not referring to the Second Coming of Jesus. The subjunctive mood eliminates that possibility, because there is no doubt about His coming someday. It is a promise.

13:11 When I was a child, I spoke as a child, I **continuously had the mindset (#5426)** of as a child, I **reckoned** as a child. **But when I became** a man, I put away childish things.

In this verse Paul is saying he <u>has</u> put away childish things. "Became" and "put away" are both in the "perfect" tense, which means something in the past, but having existing results. So this is something profound that he has in this life. It seems clear this means the "maturity" in the prior verse.

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). See Endnote #19.

13:12 For now we **are seeing (PI) as by** a mirror **in an enigma (#135)**, but then face **toward** face. Now I **am knowing (PI) (#1097) of** part, but then I will know fully **(#1921)**, even as I was also fully known **(passive) (#1921)**.

#135 *ainigma* "An enigma, riddle, an obscure saying . . . we see as by means of a mirror reflecting the images of heavenly and spiritual things" (Zodhiates, pages 97-98). "An enigma . . . an obscure thing" (Thayer).

"Mirrors in Biblical times were, it seems, metallic . . . spiritual knowledge in this life is represented metaphorically as an image dimly perceived in a mirror" (Vine, MIRROR, page 76).

#1097 *ginosko* (verb) This is the kind of knowing the we in the Western World would assume when we see "know" in the Bible. It is an intellectual knowledge that is limited, because we are limited. It is in contrast with #1921 *epiginosko*, which is a full knowledge from God. See #1097 in Endnote #29, "Greek Glossary."

#1921 *epiginosko* (verb) "To know fully in a completed sense, have a full knowledge of" (Zodhiates, page 624).

This verse is a great way to see the differences in the ways of knowing. Our knowing is partial (#1097), but God knowing is full (#1921). These meanings are lost in the English, where both are translated as "know." See Endnote #11, "Aspects Of Knowing."

Though Paul has put on maturity (Verses 13:10-13:11), he still does not see spiritual things clearly. That will happen when he goes to heaven. We are just like that ourselves.

13:13 But now faith, hope, and love **are remaining (PI)** --these three. **But** love **(is)** greatest of these.

14:1 **Continuously pursue (#1377)** love **(#26)**, but **continuously** earnestly **pursue (#2206)** spiritual gifts, but especially that you **all** may **continuously** prophesy **(#4395).**

#1377 *dioko* "To run swiftly in order to catch some person or thing, to run after . . . to press on" (Thayer).

#26 *agape* This is God's kind of love, and He is the only source of it. and we can only receive it by being sanctified. We cannot do this by trying to love. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary.

#2206 *zeloo* "To desire earnestly, pursue" (Thayer).

#4395 *propheteetuo* "To prophesy . . . to utter forth, declare, a thing which can only be known by divine revelation" (Thayer). Similarly to Chapter 13 which speaks of *agape* love, Chapter 14 speaks of divine utterances. These divine utterances are words that God speaks to Christians.

Verse 14:1 links Chapters 13 and 14 together. Both *agape* love in Chapter 13 and *propheteetuo* prophecy in Chapter 14, are "good fruit" from a "good root." Because they are mentioned along with "spiritual gifts," it seems clear that all spiritual gifts are "good fruit" from a "good root." See Endnotes #2A-#2F and Matthew 7:17-20. The Corinthians would know all about how to do this, because Paul had spent a year and a half with them teaching and mentoring them.

So when Paul is here saying to continuously pursue *agape* love, *propheteetuo* prophecy, and spiritual gifts, he is saying to continuously, earnestly pursue your sanctification, which will then manifest itself externally in all of these. We cannot produce any of these ourselves, and so we need to receive all of these from God. We need to earnestly pursue our sanctification, because it requires our participation and can be hard work. See Endnotes #5L & #5M regarding why this process requires persistence.

14:2 For **the one continuously speaking to an unknown** language **is speaking (PI)** not to men, but to God; for no one **is understanding (PI)**; but **to** the Spirit he **is speaking (PI)** mysteries **(#3466)**.

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

14:3 **The one continuously prophesying is speaking (PI)** edification, exhortation, and consolation **to men**.
14:4 **The one continuously speaking to an unknown** language **is edifying (PI)** himself, but **the one continuously prophesying is edifying (PI)** the assembly.
14:5 **But** I **am desiring (PI)** you all **to continuously** speak **to unknown** languages, but rather that you **all may continuously** prophesy. For greater **is the one continuously prophesying than the one continuously speaking to unknown** languages, unless he

may continuously interpret, that the assembly may **receive edification**.
14:6 But now, brothers, if I **may** come toward you **all continuously** speaking **to unknown** languages, what would I profit you **all**, unless I **may** speak to you **all** either **in** of revelation, or **in** knowledge **(#1108)**, or **in prophesy**, or **in** teaching?

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge in the Glossary.**

14:7 **Likewise**, things without **souls**, **continuously** giving a voice, whether pipe or harp, if they **may not** give a distinction **to** the sounds, how **will** it be known **(passive)** the continuously being fluted **(passive)**, or the continuously being harped **(passive)**?
14:8 For if the trumpet **may give** an uncertain sound, who **will** prepare himself **into** war?
14:9 **Thus** also **if ever you all may not (be) giving intelligible expression through** the tongue, how **will** it be known **(passive)** what is **continuously being** spoken? For you **all will** be **continuously** speaking into the air.
14:10 **If** it may be, **there are being (PI)** so many kinds of sounds in the world, and none is without meaning**,**
14:11 then if ever I may not know the **import** of the sound, I **will** be to **the one continuously speaking to** a foreigner, and **the one continuously speaking** foreigner **in** me.
14:12 **Thus** also you **all**, since you **all** are **being (PI) zealots of** spiritual **things**, **continuously** seek that you **all** may **continuously** abound **toward** the building up of the assembly.
14:13 Therefore let **the one continuously speaking to an unknown** language **continuously** pray that he may **continuously** interpret.
14:14 For if I **may continuously** pray **to an unknown** language, my spirit **is praying (PI)**, but my understanding is **being (PI)** unfruitful.
14:15 What is it **being (PI)** then? I will pray **to** the spirit, **but** I will pray **to** the understanding also. I will sing **to** the spirit, **but** I will sing **to** the understanding also.

14:16 Otherwise if you **may** bless **to** the spirit, how will **the one continuously filling** the place of the unlearned say the "Amen" **on** your giving of thanks, seeing he **did not** know what you **are saying (PI)**?
14:17 For you most certainly **are giving** thanks **(PI)** well, but the other person is not **being** built up **(PI) (passive)**.
14:18 I **am thanking (PI)** my God, **I am continuously speaking to unknown** languages more than **all of** you all.
14:19 However in the assembly I **am desiring (PI) to** speak five words **through** my understanding, that I might instruct others also, than ten thousand words in **an unknown** language.
14:20 Brothers, don't **continuously** be children **to the** thoughts, yet **to evil continuously** be babies, but **to** thoughts **continuously** be **becoming** mature.
14:21 In the **(OT)** law it **was** written **(passive)**, "**That in different languages, and in different** lips I will speak to this people. **And neither** thus will they hear **of** me, **the Lord is saying**s **(PI)**."
14:22 **So that the** languages are **being (PI) into** a sign, not to **the ones continuously believing**, but to the unbelieving; but **the prophesy** is **(**a sign**)**, not to the unbelieving, but to **the ones continuously believing**.
14:23 If therefore the whole assembly **may be** assembled **on the same place** and all **may continuously** speak **to** languages, **but** unlearned or unbelieving people **may** come in, won't they say that you **all** are **being** crazy **(PI)**?
14:24 But if all **may continuously** prophesy, **but** someone unbelieving or unlearned **may come** in, he is **being** reproved **(PI) (passive)** by all, and he is **being judged (PI) (passive) by all.**
14:25 And thus the secrets of his heart are **being beginning to become (PI) apparent**. **And thus falling on his face he will** worship **to** God, **continuously** declaring that God is **being (PI) in** you **all** indeed.
14:26 What is it **being (PI)** then, brothers? When you **may continuously** come together, each one of you **all is having (PI)** a psalm, **is having (PI)** a teaching, **is having (PI)** another language, **is having (PI) a revelation**, **is having (PI)** an interpretation. Let all things **(**be done**) toward edification**.

14:27 If any man **is speaking (PI) to** another language, **(**let it be**) according to** two, or at the most three, and in **part**; and let one **continuously** interpret.
14:28 But if there **may continuously be** no interpreter, let him **continuously** keep silent in the assembly, **but** let him **continuously** speak to himself, and to God.
14:29 But the prophets, **let them continuously** speak, two or three, and let the others **continuously** discern.
14:30 But if **(**a revelation**) may be** made **(passive)** to another **continuously** sitting by, let the first **continuously** keep silent.
14:31 For you all **are being able (PI) to continuously** prophesy **according to** one, that all may **continuously** learn, and all may be **continuously** exhorted **(passive)**.
14:32 **And** the spirits of the prophets are **being subjected (PI) (passive)** to the prophets,
14:33 for God is not **being (PI) the god** of confusion, but of peace. As in all the assemblies of the saints,

> **God is not "the" god of confusion, versus not "a" God of confusion as in the WEB. There is "a" god of confusion (Satan), and it is not our God!**
>
> WEB: 14:33 for God is not a God of confusion, but of peace. As in all the assemblies of the saints,

14:34 let your wives **continuously** keep silent in the assemblies, for it has not been permitted **(passive) to** them to **continuously** speak; but let them **to continuously** be in subjection, as the **(OT)** law also **is saying (PI).**
14:35 **But** if they **are desiring (PI)** to learn anything, let them **continuously** ask their own husbands **in** home, for it is **being (PI)** shameful **to** a woman to **continuously speak** in the assembly.
14:36 **Or** was it from you **all** that the word of God went out? Or did it come **into** you **all only**?
14:37 If any man **is thinking (PI)** himself to **continuously** be a prophet, or spiritual, let him **continuously** recognize **(**the things**)** which I **am writing (PI)** to you **all**, that they are **being (PI)** the **precepts (#1785)** of the Lord.

Here #1785 *entole* means a precept of Jesus, not a command for us to do something as in the WEB. See Endnote #29, "Greek Glossary."
See Verse 7:19 for more.

14:37 If any man thinks himself to be a prophet, or spiritual, let him recognize the things which I write to you, that they are the commandment of the Lord.

14:38 But if anyone is **being** ignorant **(PI)**, let him **continuously** be ignorant.
14:39 Therefore, brothers, **continuously** desire earnestly to **continuously** prophesy, and don't **continuously** forbid **to continuously speak to** languages.
14:40 **Continuously** let all things be done decently and **according to** order.
15:1 **But** I **am declaring(PI)** to you **all**, brothers, the Good News which I preached to you **all**, which also you **all** received, in which you also stand,
See Endnote #20, "The 'Good News.'"

15:2 **through** which also you **all** are **being** saved **(PI) (passive) (#4982)**, if you **all are holding** firmly **(PI) to what** word I preached to you **all**--unless you **all** believed in vain.
#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). "You all are being saved" (present indicative) means that this is an ongoing process in the present, and this letter is written to Christians. So here "being saved" must be referring to the sanctification process. See page 16.

15:3 For I delivered to you **all in the** first **(things)** that which I also received: that Christ died for our sins according to the Scriptures,
The "Good News" (Verse 15:1) is that Jesus Christ died to provide the way for our sins to be taken away (Verse 15:3).

THIS IS THE VERY CENTER OF THE GOSPEL!

"If you all are holding firmly to what word I preached" (Verse 15:2) makes it clear that the salvation process being mentioned here is conditional. If we don't hold firmly, we wont be "being

saved." This cannot be referring to the one-time event of when we made Jesus our Lord; because from then on His lordship is n longer conditional. Therefore Paul must be referring to the ongoing process of sanctification, which is the very center of what Paul preached. See page 16 and Endnote #5J.

As this verse says: this forgiveness of our sins (if we will first forgive) is the first thing that Paul received directly from Jesus. Also see Galatians 1:12.

15:4 **And** that he was buried **(passive)**, **and** that he was raised **(passive) to** the third day according to the Scriptures,
15:5 and that he **was seen (passive)** to Cephas, then to the twelve.
15:6 Then he **was seen (passive)** to over five hundred brothers at once, **out** of whom **the majority are remaining (PI)** until now, but some also **were put to sleep (passive)**.
15:7 Then he **was seen (passive)** to James, then to all the apostles,
15:8 **but** last of all, as to the child born **prematurely**, he **was seen (passive)** to me also.
15:9 For I am **being (PI)** the least of the apostles, who is not **being (PI)** worthy to **continuously** be called **(passive)** an apostle, because I persecuted the assembly of God.
15:10 But **to** the grace of God I am **being (PI)** what I am **being (PI), and** his grace **into** me **was not become** futile, but I worked more than all of them; not I, but the grace of God which **together** with me.
15:11 Whether then I or **those, thus** we **are preaching (PI)**, and **thus** you **all** believed.
15:12 **But** if Christ is **being** preached **(PI) (passive)**, that he has been raised **(passive) out of** the dead, how **are any in** you **all saying (PI)** that there is **being (PI)** no resurrection of the dead?
15:13 But if there is **being (PI)** no resurrection of the dead, neither has Christ been raised **(passive)**.
15:14 **But** if Christ has not been raised **(passive)**, then our preaching is in vain, **also the** faith **of you all (**is in vain**)**.
15:15 **But** we are **being** found **(PI) (passive)** false witnesses of God, because we testified about **the** God that he raised up **the** Christ, whom he didn't raise up, if it is so that the dead are not **being** raised **(PI) (passive)**.

15:16 For if the dead aren't **being** raised **(PI) (passive)**, neither has Christ been raised **(passive)**.
15:17 **But** if Christ has not been raised **(passive)**, vain **(is) the faith of you all**; you **all** are still **being (PI)** in your sins.

Note the importance of forgiveness of our sins expressed here. The bottom line of our faith is that Jesus came to take away our sins. He had to die in order to do that. But if He was not raised again, He was not God and thus would not have the power to take away our sins. See Hebrews, Chapter 9.

Everything else is secondary to the the forgiveness of our sins and the resulting transformation of our character.

15:18 Then also **the ones being put to sleep (passive)** in Christ have perished.
15:19 If **only in this life we are (PI) having hope** in Christ, we are **being (PI)** of all men most pitiable.
15:20 But now Christ has been raised **(passive) out of** the dead. He became the first fruits of those **having been put to sleep (passive)**.
15:21 For since death **(**came**) through** man, **also** the resurrection of the dead also came **through** man.
15:22 For **even** as in Adam all **are dying (PI)**, so also in Christ all will be made alive **(passive)**.

"Will be made alive" is in the Greek future indicative. This means it is a fact in the future. It is not in doubt, but we need to repent and forgive. Then it is a fact that we will be forgiven and made alive in Christ. See Endnote #25, "The Lord's Prayer" where this is spelled out.

15:23 But each in his own **assigned order (#5001)**: Christ the first fruits, then those who are Christ's **in his presence. (#3952)**.

#5001 *tasso* "Concerning everything that you have been ordered to do" (Bauer, page 806).

"But" as the first word of this verse means that "all will be made alive" in Verse 15:22 is conditional upon each one doing what he has been assigned to do: to forgive so he can be forgiven.

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). See Endnote #29, "Greek Glossary."

This word sometimes refers to His coming into those who have been sanctified. However, THE FOLLOWING VERSES

ARE CLEARLY REFERRING TO JESUS'S SECOND COMING AND THE END TIMES.

15:24 Then the end comes, when he **may** deliver up the Kingdom to **the** God, **and** the Father; when he **may** abolish all rule and all authority and power.
15:25 For **it is being necessary (PI) for Him to continuously reign until ever** he **may** put all his enemies under his feet.
15:26 The last enemy **being** abolished **(PI) (passive)** is death.
15:27 For, "He **subjected** all things under his feet." But when he **may say**, "All things **have been subjected (passive)**," it is evident that **(means) outside of the one subjecting** all things to him.
15:28 **But** when all things **may** have been subjected **(passive) to the one subjecting** to him, then the Son will also himself be subjected **(passive)** to **the one subjecting** all things to him, that God may **continuously** be **the** all in all.
15:29 Or else what will they do**, the ones continuously being** baptized **(passive)** for the dead? If the dead **are not being** raised **(PI) (passive)** at all, why then are they **being** baptized **(PI) (passive)** for the dead?
15:30 Why **are** we also **standing** in jeopardy **(PI)** every hour?
15:31 I **am dying (PI) daily**. **I affirm your boasting which I am having (PI)** in Christ Jesus our Lord.

> **"'I die daily' refers to the external perils Paul faced. It was a foolish thing to face them if there is no resurrection" (Wycliffe Bible Commentary, page 1257).**

15:32 If I fought with **wild** animals **in** Ephesus **in respect to man**, what **benefit to** me? If the dead are not **being** raised **(PI) (passive)**, "**May we** eat and **may we** drink, for tomorrow we **are dying (PI)**."
15:33 Don't **continuously** be deceived **(passive)**! "Evil **conversations are corrupting (PI)** good morals."
15:34 Wake up righteously, and don't **continuously** sin, for some **are having (PI) ignorance** of God. I **am saying (PI)** this **toward** your shame.
15:35 But someone will say, "How are the dead **being** raised **(PI) (passive)**?" **but**, "With what kind of body **are they coming (PI)**?"
15:36 You foolish one, **(**that**)** which you yourself **are sowing (PI)** is not **being** made alive **(PI) (passive)** unless it **may not die**.

15:37 **And** which you **are sowing**, **(PI) not** the body that **shall** be **coming to be**, but **you are sowing (PI)** a bare grain, maybe of wheat, or of some **of the rest**.
15:38 But God **is giving (PI)** a body **to him,** even as **He wills**, and to each **of the seeds the** body of its own.
15:39 **Not** all flesh is the same flesh, but **indeed (**there is) flesh of men, **but** another flesh of animals, **but** another of fish, **but** another of birds.
15:40 **And** celestial bodies, and terrestrial bodies; but the glory of the celestial differs from that of the terrestrial.
15:41 **Another** glory of the sun, **and** another glory of the moon, and another glory of the stars; for one star **is differing (PI) of** another star in glory.
15:42 **Thus** also the resurrection of the dead. It is **being** sown **(PI) (passive)** in corruption; it is **being** raised **(PI) (passive)** in incorruption.
15:43 It is **being** sown **(PI) (passive)** in dishonor; it is **being** raised **(PI) (passive)** in glory. It is **being** sown **(PI) (passive)** in weakness; it is **being** raised **(PI) (passive)** in power.
15:44 It is **being** sown **(PI) (passive)** a natural body; it is **being** raised **(PI) (passive)** a spiritual body. There is **being (PI)** a natural body and there is **being (PI)** a spiritual body.

> **"A spiritual body": there is in fact a spiritual world, and it powerfully affects our lives. See Endnote #1B.**

15:45 **Thus** also it was written **(passive)**, "The first man, Adam, became **into** a **continuously** living soul." The last Adam **into** a **continuously** life-giving spirit.
15:46 **But the** spiritual isn't first, **but** the natural, then **the** spiritual.
15:47 The first **earthly** man **out** of the earth. The second man the Lord **out of** heaven.
15:48 As is the one made of dust, such are those who are also made of dust; and as is the heavenly **one**, such also **the ones** heavenly.
15:49 And we bore the image of those made of dust, we will **(future indicative)** also bear the image of the heavenly.

> **The future indicative is a statement of fact in the future. It is a fact, not a maybe. So we in the future we WILL bear the image of the heavenly.**

15:50 **But** I **am saying (PI)** this, brothers, that flesh and blood **are not being able (PI) to** inherit the Kingdom of God; neither corruption **is inheriting (PI)** incorruption.
15:51 Behold, I **am telling** you **all** a mystery **(#3466)**. **Indeed** we will not all **be made to** sleep **(passive)**, but we will **(future indicative)** all be changed **(passive)**,

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**
>
> **The future indicative is a statement of fact in the future. It is not in doubt that we will all be changed.**

15:52 in a moment, in the twinkling of an eye, **in** the last trumpet. For the trumpet will sound, and the dead will be raised **(passive)** incorruptible, and we will be changed **(passive)**.
15:53 For **it is being necessary (PI)** this corruptible **to** put on incorruption, and this mortal **to** put on immortality.
15:54 But when this corruptible **may** put on incorruption, and this mortal **may** put on immortality, then the **saying having been** written **(passive)** will **begin to become**: "Death **was** swallowed up **(passive) into** victory."
15:55 "Death, where is your sting? Hades, where is your victory?"

Important Note for Verses 15:56, 15:57, and 15:58:

Verse 15:56: Trying to keep the law in our own strength is deadly – we always fail. This is how the law has power in us. See Endnotes #1C through #1E. Unfortunately, we spontaneously try to keep the law, and the Western Mindset promotes that. See "Western Mindset" in the Glossary.

It is a subtle but deadly trap. When we try to keep the law in our own strength, we are un-wittingly taking Jesus' place, which is sin. His presence in us is the only way we can keep the law; and then it is spontaneous, effortless. See Endnotes #2E, #2F, #6F, #7F, #12, Galatians 4:5 and Colossians 2:18.

Verse 15:57: The blood of Jesus frees us from the problems in Verse 15:56, and it is an ongoing event. See Endnotes #1F through #1K.

Verse 15:58: Typically people read "abounding in the 'work of the Lord'" as meaning preaching the Good News to bring

people to Jesus. That is probably valid, but falls short. As Paul has just said in Verses 15:56 and 15:57, the "work of the Lord" also, and primarily, is referring to the forgiveness of our sins. This results in transformation into the image of Jesus. This is our victory, but is hard work. Thus Paul tells them to be steadfast. See Endnotes #2A through #2H, Endnotes #5L & #5M, #13C, and Hebrews 12:11.

15:56 **But** the sting of death **(**is**)** sin, **but** the power of sin **(**is**)** the **(OT)** law.
15:57 But thanks be to God, **the One continuously giving to** us the victory through our Lord Jesus Christ.
15:58 **So that**, my beloved brothers, be **continuously becoming** steadfast, immovable, always abounding in the **work of the Lord**, **always having been aware** that your labor is not **being (PI)** in vain in the Lord.
16:1 **But about** the collection **into** the saints, as I **prescribed (#1299) to** the assemblies of Galatia, **thus** you **all** do likewise.

> **#1299 *diatto* "*to arrange, appoint, ordain, prescribe, give order*" (Thayer). "Commanded" in the WEB implies that Paul had the authority to demand what the churches do. He has some authority because of his anointing, but the churches also could ignore him if they chose to do so. In fact, the whole of 1 Corinthians is addressing things that the church in Corinth was doing in opposition to what Paul had taught them. The first century church did not have an official hierarchy.**
>
> WEB: 16:1 Now concerning the collection for the saints, as I commanded the assemblies of Galatia, you do likewise.

16:2 **According to the first day of Sabbaths**, each one of you **all**, **continuously be placing in continuously being stored which ever** he may **continuously have been prospered (passive)**, that no collections **may continuously** be made when I **may** come.
16:3 **But** when I **may** arrive, **whom if ever you all may** approve, **through these I will be sending** letters to carry your gracious gift **into** Jerusalem.

16:4 **But** if it **continuously may be** appropriate **of** me to **continuously** go also, they will go with me.
16:5 But I will come **toward** you **all** when I **may** have passed through Macedonia, for I am passing through **(PI)** for Macedonia.
16:6 But **toward** you **all, perchance** I will stay, or **also wintering**, that you **all** may send me wherever I **may continuously** go.
16:7 For I **am** not **wishing (PI)** to see you **all** now in passing **through**, but I **am hoping (PI)** to stay **some time toward** you **all**, if the Lord **may continuously permit**.
16:8 But I will stay **in** Ephesus until Pentecost,
16:9 for a great and effective door has opened to me, and there are many **continuously opposing**.
16:10 **But** if Timothy **may** come, **continuously** see that he **may be toward** you **all** without fear, for he **is working (PI)** the work of the Lord, as I also do.
16:11 **Then** no one **may** despise him. But **you all** set him forward in peace, that he may come **toward** me; for I **am expecting (PI)** him with the brothers.
16:12 **But** concerning Apollos, the brother, I strongly urged him **that he may** come to you **all** with the brothers; and it **undoubtedly** was not his desire **that he may** come now; but he will come when he **may have** an opportunity.
16:13 **Continuously** watch! **Continuously** stand firm in the faith! **Continuously** be courageous! **Continuously** be **made** strong **(passive)**!

> **"Be strong" in the WEB is very different than the passive "be made strong." We are continuously made strong as we are transformed into the image of Jesus. Then His presence in us continuously makes us strong. This is completely contrary to "be strong," which sounds like something we do with self-effort.**
>
> WEB: 16:13 Watch! Stand firm in the faith! Be courageous! Be strong!

16:14 **In all your things, continuously begin to become (#1096) in** love **(#26)**.

> **#1096 *ginomai* "to become, i. e. to come into existence, begin to be" (Thayer). See Endnote #29, "Greek Glossary."**
>
> **#26 *agape* This is God's kind of love, and we can only "begin to become in love" from being sanctified and thus**

having Jesus dwelling in our "good roots." See Endnotes #2A & #2B. We cannot do this by trying to love. See Endnote #18, "God's Kind Of Love."

16:15 But I **am begging (PI)** you **all**, brothers (you know the house of Stephanas, that it is **being (PI)** the first fruits of **the** Achaia, and that they have set themselves **into service to** the saints),
16:16 that you **all** also **may continuously be subjected (passive)** to such, and to everyone **continuously cooperating together with us and continuously toiling**.
16:17 **But** I **am rejoicing (PI) on** the coming of Stephanas, **and** Fortunatus, and Achaicus; **that the want of you all these** supplied.
16:18 For they refreshed my spirit and yours. **You all continuously recognize then** those who are like that.
16:19 The assemblies of Asia **are greeting (PI)** you **all**. Aquila and Priscilla **are greeting (PI)** you **all** much in the Lord, **together** with the assembly that is in their house.
16:20 All the brothers **are greeting (PI)** you **all**. Greet one another **in** a holy kiss.
16:21 This greeting **to my hand of** Paul.
16:22 If any man **is not loving (PI)** the Lord Jesus Christ, let him **continuously** be accursed. Come, Lord!
16:23 The grace of the Lord Jesus Christ **(**be**)** with you **all**.
16:24 My love **with** all of you in Christ Jesus. Amen **(#281)**.

#281 a*men* means that what has just been said is very important. It is not simply announcing the end of the epistle. See Endnote #29, "Greek Glossary."

Was first written (passive) from Philippi toward Corinthians through Stephanas and Fortunatus and Achaics and Timothy.

Introduction To 2 Corinthians

There is little dispute that 2 Corinthians was written by the Apostle Paul. There are some theologians that question whether Chapters 10-13 were part of the original letter. But it was accepted by the church as being authentic by the mid second century.

It is interesting that as I translated 2 Corinthians, I realized that I was connecting with a real person who lived long ago. It was very touching. In this letter he was very real about his struggles and problems. He is a real person, like us. If you will read this letter with this in mind, I think you will experience the same thing.

This letter was written to the Corinthians a bit after 1 Corinthians. Estimates are about a year and a half later.

This letter is less theological than most of his other letters, which means that there is less teaching about the forgiveness of sins by Jesus (sanctification). It is there, but it is less central. After all, he had previously spent a year and a half with them, teaching them, mentoring them, fellowshipping with them, living with them; so they would already be knowledgable about how to be sanctified.

Paul recognized that 1 Corinthians was a bit harsh. 2 Corinthians is much more conciliatory, and yet he still does some correcting. One central theme is that there were other people coming into the church who were presenting themselves as apostles who should be followed, but who were not preaching the same Good News as Paul had. Apparently, some of the Corinthians were giving these newcomers more respect and credibility than they were giving to Paul. Paul was setting them straight about his calling and anointing and message.

1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the assembly of God**, the one continuously being in** Corinth, with all the saints**, the ones continuously being** in the whole of Achaia:
1:2 Grace to you **all** and peace from God our Father and the Lord Jesus Christ.
1:3 Blessed **(**be**)** the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort **(#3874)**;

> **#3874 *paraklesis* "Consolation, comfort, solace" (Thayer). God is on our side, and he is the source of all comfort. See all of Endnote #5, "God Is On Your Side." He has graciously given us a way to have our sins forgiven. And when tht happens, we are comforted and have peace. Also see 2 Corinthians 13:11.**

1:4 **the one continuously comforting** us **on** all our affliction, **into to continuously enable us** to **continuously** comfort those in **all** affliction, through the comfort which we ourselves are **being** comforted **(PI) (passive)** by God.
1:5 **Seeing that** as the sufferings of Christ **superabounding (PI) into** us, our comfort also **is superabounding (PI)** through Christ.
1:6 But if we are **being** afflicted **(PI) (passive) over the** comfort **of you all,** and salvation **(#4991) continuously working in endurance** of the same sufferings which we also **are suffering (PI)**.

> **#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." This salvation has two aspects. First there is the one-time event when we made Jesus Lord, and then there is the ongoing process of sanctification. See page 16 and Endnote #5J, "Being Saved Has Two Meanings." Since this letter was written to Christians, it must be referring to the process of sanctification. This process can be hard work, requiring endurance. See Hebrews 12:11. Also see Endnote #5L.**

1:7 **Whether we are being comforted (PI) in behalf of the comfort of you all, and salvation, also our hope is confirmed in behalf of you all, us being aware that even as you all are (PI) of the suffering, thus also** of the comfort.
1:8 For we **are not desiring (PI)** to have you **all continuously** uninformed, brothers, concerning our affliction, **the one beginning to be** to us in Asia, that we were weighed down **(passive)**

exceedingly, beyond our power, so **that us to be despaired (passive) and also to continuously live.**
1:9 **But** we ourselves have had the sentence of death **in** ourselves, that we **continuously may not be having** trust **on** ourselves, but **on** God **the one continuously rousing** the dead,

> **Note "may not be having trust on ourselves" is not a command of something we "should not" do, as in the WEB. It is a Greek subjunctive, which expresses something about which there is some doubt or uncertainty. The doubt is because Paul is a human, and so there is no guarantee that he will not at times trust on himself. God's part is not in doubt.**
>
> WEB: 1:9 Yes, we ourselves have had the sentence of death within ourselves, that we should not trust in ourselves, but in God who raises the dead,

1:10 who delivered us out of so great a death, and **rescuing (PI) us, into** whom we have set our hope that he will also still deliver us;

> **See Endnote #5K, "God Is Very Personal With You."**

1:11 you **all** also **continuously** helping together on our behalf **to the** supplication; that **out of many persons**, the **gracious** gift **into us**, **through** many **He may be thanked (passive) over us**.
1:12 For our boasting is **being (PI)** this: the testimony of our conscience, that in **purity (#572)** and sincerity of God, not in fleshly wisdom but in the grace of God we **were overturned (#390) (passive)** in the world, **but** more **superabundantly** toward you **all**.

> **#572 *hapiotes* "Simplicity, purity, sincerity, faithfulness, plentitude . . . In the NT used only in a moral sense as the opposite of duplicity" (Zodhiates, page 214). Very different than "holiness," as in th WEB, but is a fruit of holiness.**
>
> **#390 *anastrepho* "To turn upside down, overturn . . . to turn back" (Thayer). This is a passive verb. We do not turn ourselves back in the world. It is "in the grace of God" that this happened. This is DIAMETRICALLY OPPOSED to "behaved ourselves" in the WEB. That translation would throw us into striving and defeat. See Endnotes #1C & #1D.**

WEB: 1:12 For our boasting is this: the testimony of our conscience, that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God we behaved ourselves in the world, and more abundantly toward you.

1:13 For we **are writing (PI)** no other things to you **all**, **but** what you **all are reading (PI)** or **also acknowledging (PI)**, **but** I **am hoping (PI) that even** you **all** will acknowledge to the end;
1:14 as also you **all** acknowledged us in part, that we are **(PI)** boasting **of you all**, even as you **all** also **of us**, in the day of our Lord Jesus.
1:15 **And to** this confidence, I was determined to come first **toward** you **all**, that you **all may continuously** have a second **grace (#5485)**;

#5485 *charis* "Good-will, loving-kindness, favor . . . kindness which bestows upon one what he has not deserved" (Thayer).

God loves us so much that He sent Jesus to suffer and die to provide a cure for our sins. If we forgive, we will be forgiven. There is nothing we can do to earn this by self effort. It seems that Paul was wanting to remind them of that gracious provision for their sanctification, as he speaks of in the following verses.

Clearly *charis* is much more profound than "benefit" as in the WEB, and clearly means something received from God.

WEB: 1:15 In this confidence, I was determined to come first to you, that you might have a second benefit;

1:16 and **through** you **all** to pass into Macedonia, and again from Macedonia to come **toward** you **all**, and to be sent forward **(passive)** by you **into** Judea.
1:17 **This** I therefore was thus **continuously determining**, did I **then use lightness**? Or the things **I am determining (PI)**, do I **am I determining (PI)** according to the flesh, that **it continuously may be** with me the "Yes, yes" and the "No, no?"
1:18 But as God is faithful, **that** our word toward you **all** was not "Yes and no."
1:19 For the Son of God, Jesus Christ, who **being** preached **(passive) in** you **all through us, through** me, **and** Silvanus, and Timothy, was not "Yes and no," but **has become** in him "Yes."

1:20 **For how great (**are the**)** promises of God, in him the "Yes." Also **in** him is the "Amen" **(#281)**, to God **toward glory** through us.

(#281) ***Amen*** **is not simply the end of a prayer. Rather it is, "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is there to emphasize the truth of God's faithfulness. See Endnote #29, "Greek Glossary."**

1:21 **But the One continuously establishing** us with you **all into** Christ, and God, **the One anointing us;**
1:22 **the One** also **sealing** us, and **giving** us the down payment of the Spirit in our hearts.

Note "sealing" and "giving" are not past events, as the WEB says. They are participles, which are verbs used as adjectives. They therefore describe who Christ and God are, their nature.

WEB: 1:22 who also sealed us, and gave us the down payment of the Spirit in our hearts.

1:23 But I **am calling (PI)** God**, the** witness **on** my soul, that I didn't come **into Corinth continuously sparing** you **all**.
1:24 Not that we **are being lord (PI) of** your faith, but **we are being (PI)** fellow workers **of** you **all of** your joy. For you **all** stand firm **to** faith.

It is important to note that even through Paul was recognized as an apostle, he did not have an office in the church where he could command them in their faith. The first century Christian church did not have a hierarchial structure. Jesus was the only Lord over all, and Paul was a fellow worker, not a master. Also see Philippians 2:25 & 4:3; Colossians 1:7 & 4:11; 1 Thessalonians 3:2.

2:1 But I determined this **to** myself, not **to** come **toward** you **all** again in sorrow.
2:2 For if I **am making** you **all** sorry **(PI)**, **and** who **is (PI) the one continuously gladdening me if not the one continuously being sorrowed (passive) out of me**?
2.3 And I wrote this very thing to you **all**, that **I may not continuously be having sorrow coming from** whom I ought to **continuously be rejoicing**; having confidence **on** you all, that **the** joy to me **being (PI) of** all of you.

2:4 For out of much affliction and anguish of heart I wrote to you **all through** many tears, not that you **all may** be made sorry **(passive)**, but that you **may** know the love that I **am having (PI)** so abundantly **into** you **all**.
2:5 But if any has caused sorrow, he has **not made me sorry**, but **from** part (that I **may** not **continuously** press too heavily) you all.
2:6 Sufficient **this punishment** to such **(**a one**)** by the many;
2:7 so that on the contrary you **all** rather **to** forgive him and **to** comfort him, lest by any means such **(**a one**)** should be swallowed up **(passive) to** excessive sorrow.
2:8 Therefore I **am begging (PI)** you **all** to confirm love **into** him.
2:9 For **into** this I also wrote, that I **may** know the proof of you **all**, **if** obedient **you all are being (PI) into** all.

> **This is speaking of obedience to God, not to Paul. In the next verse he makes it clear that he is concerned that they are forgiving and being forgiven, which is the process of sanctification. The link is "but" that begins the next verse. Whereas "all things" in the WEB, makes it sound like there is a multiplicity of things Paul is addressing, rather than sanctification.**
>
> WEB: 2:9 For to this end I also wrote, that I might know the proof of you, whether you are obedient in all things.

2:10 **But to whom you all are forgiving (PI) anything, I also**. For if I have forgiven anything, **to whom** I have forgiven **because of you all** in the presence of Christ,
2:11 **that we may not be being taken advantage of (passive)** by Satan; for we are not **being** ignorant **(PI)** of his schemes.

> **Verses 2:7-2:11 make it clear that when we judge another person and do not forgive them (see the prior verse), Satan can take advantage of us right there.**
>
> **THIS IS A KEY THING TO UNDERSTAND in living your daily life as a Christian. See Endnotes #8A through #8F for more on the war with Satan and how to lose it.**

2:12 Now **on coming into** Troas **into** the Good News of Christ, and **of** a door **having been** opened **(passive)** to me in the Lord,
2:13 I had no relief **to** my spirit, **to not** find Titus, my brother, but taking my leave **to** them, I went out into Macedonia.

2:14 **But** thanks be to God, **the One** always **continuously giving** us in triumph in Christ, and **continuously revealing** through us the sweet aroma of **the** knowledge **(#1108) of Him** in every place.

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words.**
>
> **Here *gnosis* cannot be referring to "his knowledge" (referring to God) as in the WEB, because God has clear and exact knowledge. It seems that therefore this is referring to some limited knowledge that He gives to us. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**

WEB: 2:14 Now thanks be to God, who always leads us in triumph in Christ, and reveals through us the sweet aroma of his knowledge in every place.

2:15 **That** we are **being (PI)** a sweet aroma of Christ to God, in **the ones continuously being saved (passive) (#4982)**, and in **the ones continuously perishing**.

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). The Greek verb I translated as "continuously being saved" is a verb form that describes an ongoing process. Since this is addressed to Christians, this must be referring to the sanctification process. See page 16 and Endnote #5J, "Being 'Saved' Has <u>Two</u> Meanings." In context with this, then "the ones continuously perishing" presumably are the Christians who are not forgiving, and are therefore being taken advantage of by Satan, as addressed in Verse 2:11. Neglecting our sanctification opens us up to being in big trouble. Some teach that when we became a Christian, all of our sins were immediately forgiven. This is untrue. See Colossians 2:13 and commentary, and Endnote #28, "Christians And Sin."**

2:16 **Indeed,** to the one a stench **of** death **into** death; **but** to the other a sweet aroma **of** life **into** life. **And** who is sufficient **toward** these **(**things**)**?

2:17 For we are **being (PI)** not as so many, **continuously** peddling the word of God. But as **out (#1537)** of sincerity, but as **out (#1537)** of God, in the sight of God, we **are speaking (PI)** in Christ.

> **#1537 *ek* is a dynamic word meaning out from . It is the opposite of #1519 *eis*, which is a dynamic word meaning into, to , towards. See Endnote #29, "Greek Glossary." Paul is saying that the word of God he preaches has its source from God: "out of God." In Galatians 1:12 Paul was very clear that he received his teaching directly from Jesus. "Out of God" does not mean "about God" as could be inferred from the WEB.**
>
> WEB: 2:17 For we are not as so many, peddling the word of God. But as of sincerity, but as of God, in the sight of God, we speak in Christ.

3:1 Are we beginning **(PI)** again to **continuously** commend ourselves? Or **are we not needing (PI)**, as some, letters of commendation **toward** you **all** or **out of you all letters of commendation**?
3:2 You **all** are **being (PI)** our letter, **having been** written **(passive)** in our hearts, **continuously being** known **(passive)** and **continuously being** read **(passive)** by all men;
3:3 **continuously** being revealed **(passive)** that you **all** are **being (PI)** a letter of Christ, **being** served **(passive)** by us, **having been inscribed not to** ink, but **to** the Spirit of the **continuously** living God; not in tablets of stone, but in tablets that are hearts of flesh.

> **The Corinthians are manifesting the presence of Jesus in their transformed areas so that "all men" (Verse 3:2) can see the transformation.**

3:4 **But** such confidence we **are having (PI)** through Christ toward God;
3:5 not that we are **being (PI)** sufficient **from** ourselves, to account anything as **out of** ourselves; but our sufficiency **(**is**) out (#1537) of** God;

> **#1537 *ek* is a dynamic word, meaning movement out of. See Endnote #29, "Greek Glossary." Here it means "out of God." "Without Me you can do nothing" (John 15:5). God is the source of our sufficiency. See Endnotes #2D and #15G. "Out of God" is much clearer than "from God" in the WEB.**

WEB: 3:5 not that we are sufficient of ourselves, to account anything as from ourselves; but our sufficiency is from God;

3:6 who also made us sufficient servants of a new covenant; not of the letter, but of the Spirit. For the letter **is killing (PI)**, but the Spirit **is giving** life **(PI)**.

"The letter" is referring to the Old Testament Law. It brings death, because its fulfillment is based on our will power, and we cannot do it. See Endnotes #26C & #26D.

3:7 But if the service of death, **in letters having been** engraved **(passive) in** stones, **became in** glory, so that the **sons** of Israel **not to continuously have power to** look steadfastly **into** the face of Moses **because of** the glory of his face; **the one continuously being made to cease (passive)**:
3:8 **how shall not rather the ministry** of the Spirit **shall be in** glory?
3:9 For if the **ministry** of condemnation **(**has**)** glory, **much rather the ministry** of righteousness **is exceeding (PI)** in glory.

The Old Testament can be referred to as having glory, because it was given by God and then engraved in stone. But the living ministry of righteousness (the New Testament law providing sanctification) is a manifestation of His living presence. That is exceeding in glory. See Endnote #21, "The Law."

3:10 For **also the having been glorified (passive) had** not **yet** been **glorified in this respect, on account of the continuously exceeding of** glory.
3:11 For **if that continuously having been vanished (passive) (is) of** glory, **rather to** much **(**more**)** that **continuously remaining (**is**)** in glory.
3:12 **Continuously** having therefore such a hope, we **are using (PI)** great boldness,
3:13 and not **even** as Moses, who put a veil on his face **toward** the **sons** of Israel **to not** look steadfastly on the end of **(**that**) continuously being made to cease (passive)**.

3:14 But their minds were hardened **(passive)**, for until **the day on** the reading of the old covenant the same veil **is remaining (PI)**, **not continuously being uncovered, which** in Christ **is being made to cease (PI) (passive)**.
3:15 But to this day, **if ever** Moses is **being** read **(PI) (passive)**, a veil **is now lying (PI)** on their heart.
3:16 But whenever one **may turn back toward** the Lord, the veil is **now being** taken away **(PI) (passive)**.
3:17 **But** the Lord is **being (PI)** the Spirit**, but** where the Spirit of the Lord **(**is**)**, **freedom (is)** there.
3:18 But we all, **having our** face unveiled **(passive)**, **continuously mirroring (#2734)** the glory of the Lord, are **being** transformed **(PI) (passive)** into the same image from glory **into** glory, even as **of** the Spirit **of the Lord**.

THIS IS A VERY IMPORTANT VERSE!
It is referring to our transformation into the image of Jesus.
#2734 *kataptrizo* "*to show in a mirror, to make to reflect, to mirror*" (Thayer). "Mirrors in Biblical times were, it seems, metallic" (Vine, page 76). The mirrors reflected imperfectly.
<u>Perhaps</u> Paul is here saying that we imperfectly mirror the glory of the Lord, since the readers of his day would likely interpret it that way. For sure, since we are in process, we are only partly transformed at any moment in time.
"Being transformed" as an ongoing event in the present (present indicative) is clearly referring to the ongoing process of our sanctification, our being transformed into the image of Jesus. See Endnote #13C and page 16.

4:1 **Because of this, us continuously having** this ministry, even as we **were shown** mercy **(passive)**, we **are not being despondent (PI)**.

What ministry? The ministry of the "Good News" mentioned in Verse 4:3. In context with the prior verse, namely, helping Christians in their process of being transformed into the image of Jesus by having their sins taken away.

4:2 But we have renounced the hidden things of shame, not **continuously** walking in craftiness, nor **continuously** handling the word of God deceitfully; but **to** the manifestation of the truth

continuously commending ourselves **toward** every man's conscience in the sight of God.
4:3 **But** if **also** our Good News is **having been covered (passive)**, it is **now (PI) having been covered (passive)** in **the ones continuously perishing**;
4:4 in whom the god of this world blinded the **understanding** of the unbelieving, **into to not shine to them the illumination** of the Good News of the glory of Christ, who is **being (PI)** the image of God.

> **The "Good News" is that Jesus came to provide the way for our sins to be taken away, and thus transform us into His image. This is glorious! We need to participate; for by participating, then we can be so transformed. See Endnote #20, "The 'Good News.'"**
>
> **Unfortunately, in this day the Good News is largely covered up. The god of this world has blinded the understanding of many Christians, so they believe that by doing good works from sheer will power they can please God, obtain righteousness, and become holy. They lose out.**

4:5 For we **are not preaching (PI)** ourselves, but Christ Jesus **the** Lord, **but** ourselves your servants **through** Jesus;
4:6 **that** God, **the one having said "To shine light** out of darkness," who has shone in our hearts, **toward illumination** of the knowledge **(#1108)** of the glory of God in the face of Jesus Christ.

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words.**
>
> **"Toward illumination of the knowledge" seems to indicate that the people are having their limited knowledge enhanced.**
>
> **See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge in the Glossary.**

4:7 But we **are having (PI)** this treasure in clay vessels, that the exceeding greatness of the power may **continuously** be of God, and not **out of us.**

4:8 **Continuously being afflicted (passive) in all, but not continuously being crushed (passive)**; **continuously being perplexed (passive), but** not **continuously despairing**;
4:9 **continuously being** pursued **(passive)**, **but** not **continuously being** forsaken **(passive)**; **continuously being cast down (passive), but not continuously perishing**;
4:10 always **continuously** carrying in the body the putting to death of the Lord Jesus, that the life of Jesus may also be revealed **(passive)** in our body.

> **When Jesus is in us through our sanctification, the difference between His presence in us and our natural person will be so dramatic, that people will see the difference. He "may also be revealed (passive) in our body."**

4:11 For **ever** we, **the ones continuously living are being given up (PI) (passive) into** death **through** Jesus, that the life also of Jesus may be revealed **(passive)** in our mortal flesh.

> **This is speaking of the two step process of our sanctification. First Jesus brings to death our "bad roots," and then He fills that place with His Spirit. Then this "good root" reveals "good fruit" in our lives. Being a passive verb, it is not something we do, but is revealed by Jesus in us. See Endnotes #2A & #2B.**

4:12 So then **indeed** death **is now working (PI)** in us, but life in you **all**.
4:13 But **continuously** having the same spirit of faith, according to that which **was having been** written **(passive)**, "I believed, therefore I spoke." We also **are believing (PI)**, and therefore also we **are speaking (PI)**;
4:14 knowing that **the One raising** the Lord Jesus will **also** raise us **through** Jesus, and will present us **(future indicative)** with you **all**.

> **The Greek future indicative is a statement of fact in the future. So Jesus will in fact raise us and present us.**

4:15 For all **because of you all**, that the grace, **being more than enough (#4121)** through the many, the thanksgiving **may** abound **richly into** the glory of God.

#4121 *pleonazo* "The grace of God is presented as . . . having been given in greater measure than needed." (Zodhiates, page 1170).

4:16 Therefore we **are not being despondent (PI)**, but **even if** our outward man is **now being decayed (PI) (passive)**, **but** our inward man is **now being** renewed **(PI) (passive)** day by day.

Our sanctification process is day by day, daily forgiving and being forgiven each time we sin. Each time we do this, the Spirit renews us.

4:17 For our **momentary** light affliction, **is producing (PI) to us exceedingly into exceedingly** an eternal weight of glory;

Our momentary trials produce holiness in us. See Hebrews 12:6 through 12:11.

See Endnote #27, "The Struggle," on why Paul wants to encourage them to not be despondent at their affliction.

4:18 while we **are not continuously contemplating** the **(**things**) continuously being** seen **(passive)**, but the **(**things**) not continuously being seen (passive)**. For the **(**things**) continuously being** seen **(passive)** are **temporary**, but the **(**things**) continuously not being** seen **(passive)** are eternal.

5:1 For we know that if the earthly house of our tent **may be** dissolved **(passive)**, we **are having (PI)** a building **out of** God, a house not made with hands, eternal, in the heavens.

5:2 For **also** in this we **are groaning (PI)**, **continuously** longing to be clothed **(**with**)** our habitation **out of** heaven

5:3 if **indeed also** being clothed we will not be found **(passive)** naked.

5:4 For indeed we **continuously being** in this tent **are groaning (PI)**, **continuously** being burdened **(passive)**; **on which we are not willing (PI)** to be unclothed, but to be clothed, that **the** mortal may be swallowed up **(passive)** by life.

5:5 **But God, the one making us into** this very thing, also **giving** to us the down payment of the Spirit.

5:6 Always **continuously having confidence** and **knowing** that **continuously being** at home in the body, we are **being** absent **(PI)** from the Lord;

5:7 for we **are walking (PI) through (#1223)** faith, not **through (#1223)** sight.

> **#1223 *dia* "Of the instrument or intermediate cause; that which intervenes . . . Through, throughout...i.e., we are Christians through and in a state of faith in Christ" (Zodhiates, pages 415 – 417). This word makes it clear that it is faith that is the instrumentality that makes our Christian life possible. The WEB's translation implies that it is something that we do.**
>
> WEB: 5:7 for we walk by faith, not by sight.

5:8 But we are **being** courageous, **(PI)** and **we** are **being well-pleased (PI)** rather to be absent **out of** the body, and to be at home **toward** the Lord.
5:9 Therefore also we **are making** it our aim **(PI)**, whether **continuously being** at home or **continuously being** absent, to **continuously** be well pleasing to him.
5:10 For **it is being necessary (PI) that** we all be revealed **(passive)** before the judgment seat of Christ; that each one may receive **through** the body, **toward which** he has done, whether good or **evil**.

> **"The judgment seat of Christ" is why God wants us transformed. Our "bad roots" would cause us "to suffer loss" at that time, so He wants them all transformed in this lifetime. See 1 Corinthians 3:13-16 and Endnote #3 I.**

5:11 Knowing therefore the fear of the Lord, we **are persuading (PI)** men, but we are **made manifest (passive)** to God; **but** I also **am hoping (PI) to have been made manifest (passive)** in your consciences.
5:12 For we are not commending **(PI)** ourselves to you again, but **continuously** giving **to** you **all opportunity** of **boast over us**, that you **all** may **continuously** have **toward the ones continuously boasting** in appearance, and not **to** heart.
5:13 For if we **were** beside ourselves **to** God**,** if we are **being** sober **minded (PI) to** you **all**.

5:14 For the love **(#26)** of Christ **is constraining (PI) (#4912)** us; because **judging this**, that one died for all, therefore all died.

#4912 *sunecho* ""To hold together with constraint" (Thayer). "Love of Christ" is in the Greek genitive case, which indicates possession.

#26 *agape* This is love that has its source in God. He must give it to us for it to be present in our lives. See Endnote #29, "Greek Glossary."

This is NOT saying that our love FOR Christ is constraining us, as a command for us to do something. Rather, it is Christ's *agape* love dwelling in us that absolutely impels us to love others. This only occurs through sanctification. See Endnote #10B.

5:15 **And** he died for all, that **the ones continuously living** no longer **may continuously** live to themselves, but to him **dying** for their sakes and being raised **(passive).**

The WEB makes this verse seem like a command: "should no longer live." However this verb is a subjunctive, not an imperative (a command). A subjunctive makes a statement about which there is some doubt or uncertainty. So it becomes "may continuously live." The undertainty is that we may or may not do this. The rest of the sentence makes it clear that Paul is saying that because Jesus died for our sake, we may be able to live this way. This is not a guilt trip - that we owe Him to no longer live to ourselves. Rather, as we may be transformed into His image because of His sacrifice, our transformed nature will indeed cause us to no longer live only to ourselves; because we will be like Him, and thus will act like Him.

See Endnote #12, "'Die To Self' – Where Does That Fit In?"

WEB: 5:15 He died for all, that those who live should no longer live to themselves, but to him who for their sakes died and rose again.

5:16 **So that** we know **(#1492)** no one **according to** the flesh. **But if** even we have known **(#1097)** Christ **according to** flesh, **but** now we **are knowing (PI) (#1097)** him no more.

#1492 *eido* is knowledge that we can only know as a result of our relationship with God. This is not an intellectual

knowledge gained by study. See Endnote #29, "Greek Glossary."

#1097 *ginosko* This is the kind of knowing the we in the Western World would assume when we see "know" in the Bible. It is an intellectual knowledge that is limited, because we are limited. See #1097 in Endnote #29, "Greek Glossary."

This verse is a revealing example of the limitations of English, which only has one word, "know" to describe a whole range of ways of knowing. See Endnote #11, "Aspects Of Knowing."

We Christians cannot #1492 know people according to the flesh – in our own limited faculties. We need God to give this to us. But even if some of Paul's readers have #1097 known Christ (physically met Him, "according to the flesh"), they no longer #1097 know Him in that limited way, because He has physically gone. They now know Him in a #1492 way, as imparted to them from God.

5:17 **So that (#5620)** if **any (#5100) new creation in (#1722) Christ,** the old passed away. **Lo and** behold, **the all new has begun to be (#1096)**.

WEB: 5:17 Therefore if anyone is in Christ, he is a new creation. The old things have passed away. Behold, all things have become new.

THIS IS A VERY IMPORTANT VERSE, AND IS WIDELY MISUNDERSTOOD.

The way it is usually translated, including in the WEB, leads Christians to believe that when they made Jesus their Lord, they became completely new. When they believe this, they are robbed of engaging in their sanctification, which is an ongoing process. See page 16. There are several reasons why most translations get this wrong:

1. **It is NOT TRUE that when we became a Christian (and thus "in Christ") that we became a totally new creaton. This would be contrary to the enormous presence of sanctification in the Epistles (190 verses). Rather, we are to progressively be sanctified and thus be in the process**

of becoming new. We have many parts to us. See Endnotes #2A, #2B, and #2 I.

2. **By experience, we know that we have not become a totally new creation. We still struggle with some ot the problems that we had before we became a Christian (the old creation is still present).**
3. **The literal Greek of this verse says that we are not yet all new: "The all new has begun to be" (#1096).**
4. **Both "any" and "new creation" are subjects (Greek nominative case). For "new creation to be equal to "any" (to make it a predicate nominative) there would need to be a Greek verb form of "to be." The WEB adds the verb "is" to the sentence to make this so, even though "is" is not present in the Greek.**

Compare the WEB: "if anyone is in Christ, he is a new creation . . . all things have become new." In this translation there is an equation between being a Christian and all things have become new.

However, the literal Greek says: "if any new creation in Christ . . . the all new has begun to be." It says that there can be a question as to whether any is a new creation (" if any").

A key to understand this difference is that the WEB is speaking of the whole person. However, Paul was speaking of those parts of Christians that may have been transformed. This is the "Honey Jar" versus the "Honeycomb" in Endnote #2A. Inside we have many places. A possible paraphrase could be: "So that if any "root" in a Christian's "Honeycomb" is a new creation (has been sanctified), then the old has passed away and the all new has begun to be. The sanctification process has begun to happen."

#5620 *hoste* "So that" (Thayer). What Paul is going to say in this verse follows from and in consequence to the prior verses; which say that we are in relationship with God and may be partakers of Jesus' sacrifice for our sins.

#5100 *tis* "A certain one; used of persons and things concerning which the writer either cannot or will not speak more particularly" (Thayer).

#1722 *en* This is a Greek word that primarily means "in, resting in place": "A primary preposition denoting (fixed)

position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of *rest*"" (Strong).

#1096 *ginomai* "To become, i. e. to come into existence, begin to be" (Thayer). This indicates a process that is beginning, which is the process of having those parts of us that are not yet in Christ (our "bad roots") to become in Christ (become "good roots"). This wording shows that We are not completely sanctified by the one-time event. There are many verses that describe this. See Endnote #28, "Christians And Sin" for more on this reality.

"The all new has begun to be" is in the Greek "perfect indicative." This means an action that has taken place in the past but has existing results. In this case "the all new" is the result of the process of sanctification, is still in there, and is still occurring.

Sanctification is indeed the process of creating the "new creation," our transformation into the image of Jesus. This process does not occur spontaneously. We have to participate by forgiving and then being forgiven of sins by Jesus. See Endnotes #2A & #2B, and Endnote #25, "The Lord's Prayer."

5:18 But all **out** of God, **the one reconciling** us to himself through Jesus Christ, and **giving** to us the ministry of reconciliation;

> **"Reconciling" and "giving" (aorist participle) are verbal adjectives, here describing what kind of a God we have. That is HIS NATURE. In context, with Verse 5:19, it is clear that He continuously is like this. The WEB says these are acts in the past. To be a simple act in the past, it would have to be a different verb form (aorist indicative).**
>
> WEB: 5:18 But all things are of God, who reconciled us to himself through Jesus Christ, and gave to us the ministry of reconciliation;

5:19 **how** that God was in Christ **continuously** reconciling the world to himself, not **continuously imputing** to them their trespasses, and **committing in** us the word of reconciliation.

5:20 We are **then being** ambassadors **(PI)** on behalf of Christ, as **of** God **continuously** entreating **through** by us: we **are begging (PI)** you **all** on behalf of Christ, be reconciled **(#2644) (passive)** to God.

#2644 *katallasso* "To reconcile. Used of the divine work of redemption denoting that act of redemption insofar as God Himself is concerned by taking upon Himself our sin" (Zodhiates, page 836). Paul is speaking to Christians, so he cannot be referring to the one-time event of their salvation. They are already reconciled to God in that way.

Paul is here pleading with them to continue to work out their sanctification. Since he is begging them to do this, it is apparent that they are drifting away from sanctification. Otherwise he would have no concern. See Endnote #28, "Christians And Sin," about the dire consequences of neglecting it.

THIS CONCERN IS EXACTLY WHY MOST OF THE EPISTLES SPEND SO MUCH TIME STRESSING THE IMPORTANCE OF SANCTIFICATION. Have you been aware of the great importance of sanctification?

5:21 For **the one knowing** no sin he made sin on our behalf; so that in him we **may continuously** become the righteousness **(#1343)** of God.

"That we may continuously become the righteousness of God" is speaking of the ongoing, lifelong process of transformation into the image of Jesus. See page 16. "May continuously become" is a Greek subjunctive, which expresses an action about which there is some doubt. The doubt is on our side. It will only occur if we first forgive so we can be forgiven. As we are sanctified, we have Jesus in our "good roots," and thus those places possess the same character as God.

#1343 *dikaiosune* "There are two distinct words in the theology of Paul. These are *dikaiosune* (1343), righteousness or the inherent righteousness of God, the nature and quality of His character, and *dikaiosis* (1347) which is the act of justification, God making man what He is, righteous" (Zodhiates, page 461).

6:1 **But continuously** working together, we **are entreating (PI)** you **all** not **to** receive the grace of God **into empty hands (#2756)**,

#2756 *kenos* "When used not of things but of persons, it predicates not merely an absence of good, but also, since a vacuum does not exist in man's moral nature, the presence of evil (James 2:20)" (Zodhiates, page 856). To receive God's grace, we must have faith that Jesus will forgive our sins if we first repent and forgive. Our hands cannot be empty.

WEB: 6:1 Working together, we entreat also that you not receive the grace of God in vain,

6:2 for he **is saying (PI)**, "**To** an acceptable time I listened to you, **and** in a day of salvation I helped you." **Lo and** behold, now the acceptable time. **Lo and** behold, now the day of salvation.

We do not need to wait until we die for our salvation. This is a clear statement of the present reality of the ongoing process of sanctification. Our salvation is available now, if we will forgive so we will be forgiven. See page 16.

6:3 **Continuously giving** no occasion **to stumble** in anything, that **the ministry** may not be blamed **(passive),**
6:4 but in everything continuously **commending** ourselves, as servants of God, in great endurance, in afflictions, in hardships, in distresses,
6:5 in beatings, in imprisonments, in riots, in labors, in watchings, in fastings;
6:6 in pureness, in knowledge **(#1106)**, in patience, in kindness, in the Holy Spirit, in sincere love **(#26)**,

#1106 *gnome* "It is discernment which determines conduct." (Zodhiates, page 377). Again the limitations of English "knowledge" are apparent.

#26 *agape* God's kind of love. See Endnote #29, "Greek Glossary."

6:7 in the word of truth, in the power of God; **through** the **implements (#3696)** of righteousness **(#1343) of** the right hand and **of** the left,

#3696 *hoplon* "Any tool or implement for preparing a thing" (Thayer).

#1343 This is God's character. See Verse 1:17.

6:8 **through** glory and dishonor, **through** evil report and good report; as deceivers, and true;
6:9 **continuously being** unknown **(passive)**, and **continuously being** well known **(passive)**; as **continuously** dying, and **lo and** behold, we **are living (PI)**; as **continuously being disciplined (#3811) (passive)**, and not **continuously being** killed **(passive)**;

#3811 *paideuo* "Originally to bring up a child, to educate, used of activity directed toward the moral and spiritual nurture and training of the child" (Zodhiates, page 1088).

This is NOT punishment as in the WEB.

WEB: 6:9 as unknown, and yet well known; as dying, and behold, we live; as punished, and not killed;

6:10 **continuously being sorrowed (passive)**, yet always **continuously** rejoicing; as poor, yet **continuously enriching** many; as **continuously** having nothing, and **continuously** possessing all.

Verses 6:8 through 6:10 speak of the difficulty of this walk of sanctification. See Hebrews 12:4 through 12:11 and Endnote #5L, "This Sanctification Process Can Feel Grievous."

6:11 Our mouth **has been** open to you **all**, Corinthians. Our heart **has been** enlarged **(passive)**.
6:12 You **all** are not restricted **(PI) (passive) in expressing yourselves in** us, but you **all** are restricted **(PI) (passive) in** your own **inward** affections **(#4698)**.

#4698 *splagchnon* "the bowels, viscera . . . Figuratively, the inward parts" (Zodhiates, page 1306).

In this context, Paul is saying that there are spiritual things inside them that restrict them. They have "bad roots" that compel certain unwanted behavior.

GOD KNOWS AND UNDERSTANDS how we are "restricted" by our "bad roots." See Endnotes #1A through #1E.

6:13 **But the same recompense (#489)** I **am speaking (PI)** as to my children, you **all** also be **delivered from straits (#4115) (passive)**.

#489 *antimisthia* "A recompense, either in a good or bad sense, retribution" (Zodhiates, page 193).

#4115 *platuno* ""to give him enlargement, deliverance from straits . . . In the pass., to be enlarged, i.e., to have enlargement, to rejoice; the opposite of *stenochoreo* (4729), to be in narrow places, straits" (Zodhiates, page 1167).

"Recompense" is the bad wages of sin (Romans 6:23). This restricts them as in Verse 6:12. He wants them delivered from this. The WEB is very unclear about this.

WEB: 6:13 Now in return, I speak as to my children, you also be open wide.

6:14 Don't **continuously begin to become continuously being** unequally yoked **to** unbelievers, for what fellowship **to** righteousness and iniquity? Or what fellowship **to** light **toward** darkness?
6:15 **But** what agreement **to** Christ **toward** Belial? Or what portion **to** a believer with an unbeliever?
6:16 **But** what agreement **to** a temple of God with idols? For you **all continuously** are a temple of the living God. Even as God said **that** "I will dwell in them; **and I will live among them (#1704)**, and I will be their God, and they will be people **to m**e."

#1704 *emperipateo* "To go about in, walk in . . . among persons" (Thayer).

6:17 Therefore, "'Come **out of the midst of** them, and be **being separated (passive)**,' the Lord **is saying (PI)**. '**Continuously** touch no unclean thing. **And** I will receive you **all**.
6:18 **And** I will be to you **all into** Father. **And** you **all** will be to me **into** sons and daughters,' the Lord Almighty **is saying (PI)**."
7:1 **Continuously** having therefore these promises, beloved, **we may** cleanse ourselves from all defilement of flesh and spirit, **continuously** perfecting **(#2005)** holiness **(#42)** in the fear **(#5401)** of God.

#2005 *epiteleo* "To bring to an end, accomplish, perfect, execute, complete" (Thayer).

#42 *hagiosune* "Sanctity or holiness . . . This does not refer to something Christ achieved but what Christ was in Himself, holy." (Zodhiates, page 71). This is not referring to behavior, but to character. "Perfecting holiness" refers to the process of being transformed into the image of Jesus.

#5401 *phobos* "the fear 'of God' or the Lord meaning a deep and reverential sense of accountability to God or Christ" (Zodhiates, page 1450).

These promises of the forgiveness of our sins and the resulting transformation into the image of Jesus is not a thing to be ignored or taken lightly, because the full power of God is behind it. See Endnote #28, "Christians And Sin."

Paul is NOT talking about behavior or trying to be good.

7:2 **Receive** us. We wronged no one. We corrupted no one. We took advantage of no one.
7:3 I **am saying (PI)** this not **toward condemnation**, for I have said before, that you **all** are **being (PI) in** our hearts **into** die together and **to continuously** live together.
7:4 Great boldness **to me** toward you **all**. Great boasting **to me over you all**. I **have been** filled **(passive) to** comfort. I **am overflowing (PI) to** joy **on** all our affliction.
7:5 For even **of coming of us** into Macedonia, our flesh had no relief, but **being continuously** afflicted **(passive) in everything**. **Outside,** fightings. Inside**, fears.**
7:6 Nevertheless God, **the one continuously comforting** the lowly, God, comforted us **in** the coming of Titus;
7:7 **But not only in** his coming, but also **in** the comfort **to** which he was comforted **(passive) over** you **all**, **continuously telling** us of your longing, your mourning, and your zeal for me; so that I **to rejoice** more.
7:8 **That if I ever** made you **all** sorry **in** my letter, I **am** not **regretting (PI)** it, **if even** I did regret it. For I **am seeing (PI)** that my letter made you sorry, **that if even toward** a while.
7:9 I **am** now **rejoicing (PI)**, not that you were made sorry **(passive)**, but that you were made sorry **(passive) into** repentance. For you were made sorry **(passive) according to God**, that you might suffer loss **(passive) out of** us in nothing.
7:10 For **the** sorrow **according to God to** repentance **into** salvation, **is producing (PI)** no regret. But the sorrow of the world **is producing (PI)** death.

Unfortunately, we humans usually need pain and sorrow to motivate us to repent. See Endnotes #5L & #5M. This leads to repentance and forgiving, bringing about salvation.

The salvation here mentioned must be the ongoing process of sanctification, because this letter was written to Christians, who had already experienced the one-time event. See page 16.

7:11 For **lo and** behold, this same thing, **you all to be made angry (passive) according to God, how much it produces to you all diligence**, **but** indignation, **but** fear, **but** longing, **but** zeal, **but** vengeance! In everything you **all** demonstrated yourselves to **continuously** be pure in the matter.
7:12 **If consequently** I **even** wrote to you **all**, **not on account of the one doing the hurting, neither on account of the one being hurt (passive)**, but that **our** earnest care **toward you all to** be revealed **(passive)** in the sight of God.
7:13 **Through this** we have been comforted **(passive) on your** comfort**. But** we rejoiced the more exceedingly **on** the joy of Titus, **that** his spirit has been refreshed **(passive) from** you all.
7:14 **That** if in anything I have boasted to him on your behalf, I was not disappointed **(passive)**. But as we spoke all things to you **all** in truth, **thus** our **boasting** also **of us on** Titus was **become** truth.
7:15 **And** his affection more abundantly **into** you **all**, **is now (PI) him having continuously remembered** all of your obedience, **as** with fear and trembling you received him.
7:16 I **am rejoicing (PI)** that in everything I am **having confidence (PI) in** you **all**.
8:1 **But**, brothers, we **are making** known **(PI)** to you **all** the grace of God **having** been given in the assemblies of Macedonia;
8:2 that in much proof of affliction the abundance of their joy and their deep poverty abounded **into** the riches of their liberality.
8:3 **That** according to their power, I **am testifying (PI)**, and beyond their power, **(**they gave**)** of their own accord,
8:4 **continuously** begging **of** us with much entreaty to receive **the** grace and the fellowship **of** the **ministry into** the saints **to receive us**.
8:5 **And** not as we had hoped, but first they gave their own selves to the Lord, and to us through the will of God.
8:6 **Into to entreat us**, Titus, that as he made a beginning before, so **also** he **may** complete **into** you **all** this grace.

8:7 But **even** as you **all are abounding (PI)** in everything, **to** faith, **and to** utterance, **and to** knowledge **(#1108)**, **and to** all earnestness, and **the** love **out of you all in** us, that you **all** also **may continuously** abound in this grace.

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**

8:8 I **am speaking (PI)** not **according to command**, but through the earnestness of others**, continuously testing the** sincerity of your love.
8:9 For you **are knowing** the grace of our Lord Jesus Christ, that, **continuously being** rich, for your sakes he became poor, that **of that one to poverty, you all may** become rich.
8:10 I **am giving (PI)** a judgment in this: for this is **being** expedient **(PI)** for you **all**, who **already started from** a year ago, not only to do, but also to **continuously** be willing.
8:11 But now **also** complete the doing, **so** that **even** as the readiness **of** to **continuously** be willing, **thus also** to **complete** out of **(you) to continuously have (it) in mind**.
8:12 For if the readiness is lying before **(PI)**, **(**it is**)** acceptable according to what you **may continuously be having**, not according to what you **aren't having (PI)**.
8:13 For this is not that **ease to** others **but** affliction to you **all, but out of equality. In the present time your superabundance into the lack of others.**
8:14 **that also the superabundance of others be becoming into** your lack, **so** that there may be **becoming** equality.
8:15 As it **has been** written **(passive)**, "He **with** much had **no surplus**, and he **with** little had no lack."
8:16 But thanks be to God**, the One continuously imparting,** the same earnest care for you **all in** the heart of Titus.
8:17 **That** indeed **he** accepted our exhortation, but himself **continuously being** very earnest, he went out to you **all** of his own accord.

8:18 **But** we have sent together with him the brother whose praise **(is)** in the Good News through all the assemblies.
8:19 **But** not only so, but also **the one being** appointed **(passive)** by the assemblies, **a fellow traveler of us together** with this grace, which is **continuously being** served **(passive)** by us**, toward** the glory of the **same** Lord, and readiness **of you all**.
8:20 **Continuously** avoiding this, **no** man **may** blame us **in** this **bountiful giving continuously being** administered **(passive)** by us.
8:21 **Continuously providing the** honorable **(**things**)**, not only in the sight of the Lord, but also in the sight of men.
8:22 **But** we have sent **to** them our brother, whom we many times **proved continuously being diligent** in many things, but now much more **diligent**, **to** great confidence into you **all**.
8:23 **Whether for the sake of** Titus, my partner and fellow worker **into** you **all,** our brothers, they are the apostles of the assemblies, the glory of Christ.
8:24 **Then** show the proof of your love, and of our boasting **over** you **all into them, shown into the presence of the assemblies**.
9:1 **For indeed concerning the ministering into the saints, it is now (PI)** unnecessary **to** me to **continuously be writing** to you **all**,
9:2 for I know your readiness, of which I **am boasting (PI)** on your behalf to **Macedonians**, that Achaia has been prepared **(passive)** for a year past, **and the** zeal **out of you all** has stirred up many.
9:3 But I sent the brothers that our boasting on your behalf may not be **being made** in vain **(passive)** in this respect, that, just as I said, you **all** may **continuously** be **having been** prepared **(passive)**,
9:4 **Lest somehow, if ever the Macedonians may be coming together** with me**, and may be finding you all unprepared, we may be disgraced (passive), that we may not continuously lay before you all in this ground of confidence of this boasting.**
9:5 I thought it necessary therefore to entreat the brothers that they **may** go before **into** you **all**, and **may** arrange ahead of time the generous gift promised before **(passive) of you all**, **this to** be ready as a generosity, and not **even as greed**.
9:6 **But** this: **the one continuously sowing** sparingly will also reap sparingly. **The one continuously sowing on** bountifully will also reap **on** bountifully.

9:7 Each man **(**give**)** according as he **is determining (PI) to** his heart; not **out of grief**, or **out of** compulsion; for God **is loving (PI)** a cheerful giver.
9:8 **But the able** God to **lavish** all grace **into** you, that you **all**, always **continuously** having all sufficiency in everything, **you all** may **continuously superabound into** every good work.

> **Paul is NOT here advocating behavior as our goal. Rather, the only way we can "superabound into every good work" is as "good fruit" from a "good root" by being transformed into the image of Jesus. Generosity being spoken of here, is "good fruit." See Endnotes #2A & #2B.**

9:9 As it **has been** written **(passive)**, "He scattered abroad, he **gave** to the poor. His righteousness **is remaining (PI)** forever."
9:10 **But the one continuously supplying** seed to the one **continuously sowing** and bread **into** food, **may** supply and **may** multiply your seed, and **may** increase the fruits of your righteousness;

> **"The fruits of your righteousness" is speaking of the "good fruit" from the "good roots" in them, planted in them as they are sanctified, and thus made righteous. Paul is NOT advocating that they prove that they are righteous by being generous.**

9:11 in everything you **all continuously** being enriched **into** all liberality, which **is working (PI)** through us thanksgiving to God.
9:12 **That the** service of **this ministry** not only **is now (PI) continuously replenishing the** lack **of the** saints, but **also is continuously superabounding** through many givings of thanks to God;
9:13 through the proof **of the** service, **this is continuously glorifying** God **on** the obedience of your confession **into** the Good News of Christ, and **to** the liberality of your contribution **into** them and **into** all;
9:14 **And their prayer for you all, continuously longing** for you **all** by reason of the **continuously** exceeding grace of God **on** you **all**.
9:15 **But** thanks to God **on** his unspeakable gift!

10:1 **But** I Paul, myself, **am entreating (PI)** you **all through** the humility and gentleness of Christ; I who in your presence am lowly **in** you **all**, but **continuously** being absent am **being** bold **(PI) into** you **all**.
10:2 **But**, I **am begging (PI)** that I may not, **continuously being** present, **to** show courage **to** the confidence **to** which I **am intending (PI)** to be bold **on any**, **continuously considering** us **as continuously** walking according to the flesh.
10:3 For **continuously walking** in the flesh, we **are not waging** war **(PI)** according to the flesh;

> **Paul and his fellow-workers are indeed living people, but they recognize that the ongoing war is not in the physical realm, but the spiritual realm. See Endnotes #8A through #8F on the war going on.**

10:4 for the weapons of our warfare are not of the flesh, but mighty **to** God **toward** the throwing down of strongholds,
10:5 **continuously** throwing down imaginations and every **height continuously being** exalted against the knowledge **(#1108)** of God, and **continuously leading** into captivity **every thought (#3540) into** the obedience of Christ;

> **#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**
>
> **#3540 *noema* "A mental perception, thought" (Thayer). This is a conscious thought. How do we lead these into captivity? Paul just said the weapons of our warfare are not carnal, so here he is not speaking of using our will power to capture our thoughts. He must then be referring to transforming our inner man through the blood of Jesus. The "knowledge of God" here is for us to know to do this. Then our conscious thoughts will be those of Jesus, "good fruit" from a "good root." See Endnotes #2A through #2F, and #8H.**

10:6 and **continuously having** in readiness to **defend the cause against (#1556)** all **active** disobedience **(#3876)**, when your obedience **(#5218) may** be made full **(passive)**.

> **#1556 *ekdikeo* "To execute justice, defend one's cause, maintain one's right" (Zodhiates, page 537).**
>
> **#3876 *parakoe* "it means a failing to hear or hearing amiss, with the notion of active disobedience which follows this inattentive or careless hearing" (Zodhiates, page 1107).**
>
> **#5218 *hupakoe* "it refers to subjection to the saving will of God revealed in Christ and referred to as obedience to the truth" (Zodhiates, page 1408).**
>
> **The meaning of the Greek words bring about a very different meaning than in the WEB. It really says that as we are transformed into the image of Jesus (which is the saving will of God), we will be in readiness to defend that process against the adversaries.**
>
> **A PROFOUND STATEMENT!**
>
> WEB: 10:6 and being in readiness to avenge all disobedience, when your obedience will be made full.

10:7 **You all are looking (PI) according to appearance.** If anyone trusts **to** himself **to continuously be** Christ's, let him **continuously** consider this again **from** himself, that, even as he **(**is**)** Christ's, so also we are Christ's.
10:8 For though I **also may** boast somewhat abundantly concerning our authority, (which the Lord gave **into edification**, and not **into** casting you **all** down) I will not be **put to shame (passive)**,
10:9 that I may not seem as **ever** to **continuously** terrify you **all through the** letters.
10:10 **That indeed the** letters **he is affirming (PI) (**are**)** weighty and strong, but his bodily presence **(**is**)** weak, and his speech **having been** despised **(passive)**.
10:11 Let **him continuously consider** this, that what we are **now (PI) to** word **through** letters **continuously being** absent, such **(**are we**)** also **to** deed **continuously being** present.
10:12 For we are not **being** bold **(PI)** to **judge by or to** compare ourselves **to** some of those who **continuously commending** themselves. But they **in** themselves, **continuously** measuring

themselves, and **continuously** comparing themselves **to** themselves, are **being** without understanding **(PI)**.

See Endnote #6D, "Humility And Pride."

10:13 But we will not boast **into the immeasurable,** but **according to the measure of the allotment distributed** to us, **to** reach even **as far as** you **all**.
10:14 For we **are not as continuously reaching into you all. We are over-stretching (PI) ourselves**. **For** as far as **even** to you **all we outstrip others in** the Good News of Christ,
10:15 not **continuously** boasting **into the immeasurable** in other men's labors, but **continuously** having hope **of a continuously growing up of** your faith**, to be magnified (passive) in you all according to the measurement of us into superabundance.**
10:16 to preach the Good News **into** the parts beyond you **all**, not to boast in what **is ready in another's allotment (#2583)**.

#2583 *kanon* "A definitely bounded or fixed space within the limits of which one's power or influence is confined; the province assigned one; one's sphere of activity" (Thayer).

10:17 But "**The one continuously boasting**, let him **continuously** boast in the Lord."
10:18 For not the one **continuously commending** himself is the one approved, but whom the Lord **is commending (PI).**
11:1 I wish that you would bear with me **to the** little foolishness, but**, and** indeed**,** you **all are bearing (PI)** with me.
11:2 For I am **being** jealous **(PI)** over you **all to** jealousy **of God**. For I married you **all** to one husband, **to** present you a pure virgin to Christ.
11:3 But I am **fearing (PI) lest** somehow, as the serpent deceived Eve in his craftiness, **thus** your minds **(#3540)** might be **being** corrupted **(passive)** from the **faithful benevolence into (#1519)** Christ.

#3540 *noema* "A mental perception, thought" (Thayer). Here "mind" is conscious thought, as we in our culture would think.
#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary."
"The faithful benevolence into Christ" is speaking of us being dynamically transformed into Christlikeness.

Paul is not speaking of thinking about Christ, as the WEB implies. Rather, Paul is wanting them to not have their thoughts about sanctification to be corrupted.

Satan's main goal has been to rob the church of sanctification. Unfortunately, he has been quite successful at this, just as Paul feared with regard to the Corinthians. That is why it is so seldom emphasized and taught in churches to this day. This deception was already at work when Paul wrote this letter, which is why Paul felt compelled to encourage them into their sanctification in all his letters. See Footnote #6 in the Introduction.

WEB: 11:3 But I am afraid that somehow, as the serpent deceived Eve in his craftiness, so your minds might be corrupted from the simplicity that is in Christ.

11:4 For if **indeed the one continuously coming is preaching (PI)** another Jesus, whom we did not preach, or if you **all are receiving (PI)** a different spirit, which you did not receive, or a different "good news", which you did not accept, you put up with that well.
11:5 For I **am reckoning (PI)** that I am not to be **deficient of** the very best apostles.
11:6 But **even if** (I am**)** unskilled **to** speech, **but** not **to the** knowledge **(#1108), but in everything being** revealed **(passive**) into you **all** in all **(**things**)**.

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge in the Glossary.

11:7 Or did I commit a sin in **continuously** humbling myself that you **all may** be exalted **(passive)**, **that** I preached to you **all the** Good News **of God** free of charge?
11:8 I robbed other assemblies, **getting recompense toward service of you all.**

11:9 And **continuously being** present **toward** you **all** and **being in want (passive)**, I wasn't a burden **to** anyone, for the brothers **coming** from Macedonia, supplied the measure of my **wants**. In everything I kept myself **not** burdensome to you all, and I will **keep (doing so)**.
11:10 The truth of Christ is **being (PI)** in me, **that this boasting will not be blocked (passive) into me** in the regions of Achaia.
11:11 Why? Because I **am not loving (PI)** you **all**? God knows.
11:12 But what I **am doing**, **and** I will do, that I may cut off occasion **of the ones** that desire an occasion, that in which they **are boasting**, they may be found **(passive)** even as we.
11:13 For such false apostles, deceitful workers, **are continuously changing their outward appearance into** Christ's apostles.
11:14 And no wonder, for Satan is **changing his outward appearance (PI) into** an angel of light.
11:15 It is no great thing therefore if his servants also **are being made in outward appearance (PI) (passive)** as servants of righteousness, whose end will be according to their works.
11:16 I **am saying (PI)** again, no one **may** think me **to continuously be** foolish. But if **not**, yet receive me as foolish, that I also may boast a little.
11:17 Which I **am speaking (PI)**, I **am not speaking (PI)** according to the Lord, but as in foolishness, in this **the** confidence of boasting.
11:18 **Since** many **are boasting (PI)** after the flesh, I will also boast.
11:19 For **with relish** you **all are bearing** with **(PI)** the foolish gladly, **continuously** being wise.
11:20 For you **all are bearing (PI)**, if **a man is enslaving (PI)** you **all**, if **anyone is devouring (PI)** you **all**, if **anyone is taking (PI)** you **all** captive, if **anyone is exalting (PI)** himself, if **anyone is striking (PI) you all into** the face.
11:21 I **am speaking (PI) according to** disparagement, as **that** we **were** weak. But in which ever anyone **may continuously be** bold (**in foolishness** I **am speaking (PI)**), I am **being** bold **(PI)** also.
11:22 Hebrews **they are being (PI)**. So am I. Israelites **they are being (PI).** So am I. Seed of Abraham **they are being (PI)**. So am I.

11:23 Servants of Christ **they are being (PI)**. (I **am speaking (PI)** as one **continuously being** beside himself) I am **above them**; in labors more abundantly, **in beatings above measure**, in prisons more abundantly, in deaths often.
11:24 Five times **by** the Jews I received forty **(**stripes**)** minus one.
11:25 Three times I was beaten **(passive)** with rods. Once I was stoned **(passive)**. Three times I suffered shipwreck. I have been a night and a day in the **bottom of the sea**.
11:26 **(**I have been**) to** travels often, **to** perils of rivers, **to** perils of robbers, **to** perils **of** my countrymen, **to** perils **out of** the Gentiles, **to** perils in the city, **to** perils in the wilderness, **to** perils in the sea, **to** perils **in** false brothers;
11:27 in labor and travail, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
11:28 **Apart from** those things that are outside, **the opposition of me** daily, anxiety **of** all the assemblies.
11:29 Who is **being** weak **(PI)**, and I am not **being** weak **(PI)**? Who is **being** caused to stumble **(PI) (passive)**, and I **am not being incensed (PI) (passive)**?
11:30 If I **am to be continuously boasting**, **it is being necessary (PI)** I boast of my weakness.
11:31 The God and Father of the Lord Jesus Christ, **the One continuously being** blessed forevermore, knows that I **am not lying (PI)**.
11:32 In Damascus the governor **of** King Aretas guarded the city of the Damascenes **continuously** desiring to arrest me.
11:33 Through a window I was let down (passive) in a basket **through** the wall, and escaped his hands.
12:1 It is doubtless **being** not profitable **(PI) to** me to **continuously** boast. For I will come **into** visions and revelations of the Lord.
12:2 I know a man in Christ, fourteen years ago (whether in the body, I don't know, or whether out of the body, I don't know; God knows), such a one **being** caught up **(passive) unto** the third heaven.
12:3 I **knew** such a man (whether in the body, or outside of the body, I don't know; God **knew**),
12:4 **that** he was caught up **(passive)** into Paradise, and heard unspeakable words, which **continuously not being** lawful **to** a man to utter.

12:5 On behalf of such a one I will boast, but on my own behalf I will not boast, except in my weaknesses.
12:6 For if I **may** desire to boast, I will not be foolish; for I will speak the truth. But I **am refraining (PI)**, so that no **one** may think more of me which he **is seeing (PI)** in me, or **is hearing (PI) out of** me.
12:7 **Also to** the exceeding greatness of the revelations, that I **may** not **continuously** be exalted excessively **(passive)**, there was given **(passive)** to me a thorn in the flesh, a messenger of Satan**, that he may continuously torment** me, that I **may** not **continuously** be exalted excessively **(passive)**.

> **See Endnote #5L, "This Sanctification Process Can Feel Grievous."**

12:8 Concerning this, I begged the Lord three times that it **may** depart from me.
12:9 He has said to me, "My grace is **being** sufficient **(PI)** to you, for my power is **being** made perfect **(PI) (passive)** in weakness." Most gladly **then** I will rather glory in my weaknesses, that the power of Christ may rest on me.
12:10 Therefore I **am taking** pleasure **(PI)** in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake. For when I **may continuously be** weak, then I **am being (PI)** strong.
12:11 I have become foolish in **continuously** boasting. You **all** compelled me, for I ought to have **continuously** been commended **(passive)** by you **all**, for in nothing was I inferior **of** the very best apostles, **even if** I am **being (PI)** nothing.
12:12 Truly the signs of an apostle were worked **(passive)** in you **all** in all patience, in signs and wonders and mighty works.
12:13 For is there **being (PI) anything** in which you **all** were made inferior **(passive) above** the rest of the assemblies, **if not** that I myself was not a burden to you **all**? Forgive me this **injustice**.
12:14 **Lo and** behold, this is the third time I am **being (PI)** ready to come **toward** you **all**, and I will not be a burden **of** you **all**; for I **am not seeking (PI) of you all**, but you **all**. For the children not **being obligated (PI)** to **continuously** save up **to** the parents, but the parents **to** the children.

12:15 **But** I will most gladly spend and be spent **(passive)** for **the sake of** your souls. **Even if I am continuously loving** you **all** more abundantly, **the less I am being loved (PI) (passive)**?
12:16 **But let it continuously** be so, I did not burden you **all**. But, **continuously** being crafty, I caught you **all to** deception.
12:17 Did I **defraud** you **all of** anyone whom I have sent **toward** you **all**?
12:18 I exhorted Titus, and I sent the brother **together** with him. Did Titus **defraud** you **all**? Didn't we walk **to** the same spirit? Didn't we walk **to** the same steps?
12:19 Again, **are you thinking (PI)** that we are excusing ourselves **(PI)** to you **all**? In the sight of God we **are speaking (PI)** in Christ. But all, beloved, for your edifying.
12:20 For I am **fearing (PI) lest somehow on coming,** I **may**, find you **all** not the way I **am wanting (PI)** to, and that I **may** be found **(passive) to** you **all such** as you **are not desiring**; **lest somehow (**there would be**)** strife, jealousy, outbursts of anger, factions, slander, whisperings, proud thoughts, riots;
12:21 **not coming** again, my God **may** humble me **toward** you **all**, and I **will** mourn for many of **the ones having sinned already**, and not **repenting** on the uncleanness and sexual immorality and lustfulness which they committed.

> **When we sin (and we all do), we need to repent, forgive and be forgiven. Paul will mourn for the ones not repenting because they, even though they are Christians, will suffer from the operation of the spiritual realm. See Endnotes #1A through #1D. See Endnote #28, Christians And Sin."**

13:1 This is the third time I am coming **(PI) toward** you **all**. "**On** the mouth of two or three witnesses shall every word be established **(passive)**."
13:2 I have said beforehand, and I **am predicting (PI)**, as when **continuously being** present the second time, **and** now, **continuously** being absent, I **am writing (PI)** to **the ones having sinned** before, and to all the rest, that, if I **may** come again, I will not spare;
13:3 **Since you all are seeking (PI)** a proof of Christ **continuously speaking** in me; who **into** you **all** is not **being** weak **(PI)**, but is **being** powerful **(PI)** in you **all**.

13:4 For **even if** he was crucified **(passive) out of** weakness, yet he **is living (PI) out of** the power of God. For we also are **being** weak **(PI)** in him, but we will live with him **out of** the power of God **into** you **all**.
13:5 **Continuously** test your own selves, **if** you **all** are **being (PI)** in the faith. **Continuously** test your own selves. Or **are** you **all not knowing (PI)** as to your own selves, that Jesus Christ is **being (PI)** in you **all**?—**if any are not (PI)** disqualified **(#96)**.

> **#96 *adokimos* "*which does not prove itself to be such as it ought*" (Thayer). Since Paul has just been talking about fake Christians, that is probably what this refers to.**

13:6 But I **am hoping (PI)** that you will know that we **are not (PI)** disqualified.

13:7 **But** now I **am praying (PI) toward** God that you **all to** do no evil; not that we may appear **(passive)** approved, but that you **all** may **continuously** do that which is honorable, **but** we **may continuously be disqualified**.
13:8 For **we are not being able (PI)** to do **anything** against the truth, but for the **sake of the** truth.
13:9 For we **are rejoicing (PI)** when we **may continuously be** weak, **but** you **all may continuously be** strong. **But** this we also **are praying (PI)** for, **the** perfecting **(#2676) of you all**.

> **#2676 *katartisis* "A strengthening, perfecting" (Thayer). This word is from #2675 *katartizo* in Verse 13:11. Paul is here saying they will be praying that the Corinthians will continue in their sanctification process so that they can be perfected, to be transformed into the image of Jesus.**

13:10 **Through** this cause I **am writing (PI)** these things **continuously being** absent, that **continuously being present** I may not deal sharply, according to the authority which the Lord gave me **into** building up, and not **into** tearing down.
13:11 Finally, brothers, **continuously** rejoice. Be **continuously being** perfected **(passive) (#2675)**, be **continuously being exhorted (passive) (#3870)**, be **continuously** of the same **opinion (#5426)**, **continuously** live in peace, and the God of love and peace will be with you **all**.

#2675 *katartizo* "To strengthen, perfect, complete, make one what he ought to be" (Thayer). "Be continuously being perfected (passive)" is not something we do or accomplish, which is why this is a passive word; and it is an ongoing process. This is the process of our being transformed into the image of Jesus. See Endnotes #2A & #2B.

#3870 *parakaleo* "To console, to encourage and strengthen by consolation, to comfort" (Thayer).

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H. Also see Endonte #19 on Greek words for "mind."

The Corinthians need to continuously be exhorted to continue in their sanctification process, and they all need to be of this same opinion so they can encourage eash other in this process. It is a difficult journey, and Satan wans to stop the process by influencing their thinking. See Endnotes #5L & #5M.

13:12 Greet one another **in** a holy kiss.
13:13 All the saints **are greeting (PI)** you **all**.
13:14 The grace of the Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit with you all. Amen **(#281)**.

#281 a*men* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle or ending prayer. It is affirming the truth of what Paul has written. See Endnote #29, "Greek Glossary."

The second written (passive) toward Corinthians from Philippi of Macadonia through Titus and Lucas.

Introduction to Galatians

There is little dispute that the Apostle Paul wrote this epistle. It was probably his first letter. There is some doubt about when and from where it was written: either 48 AD from Galatia (which is a region and not a single city), or 55 AD from the city of Ephesus. It is quite short, but has an importance out of all proportion to its size.

You will note that the Epistles are not presented in the Bible in the same time order as they were written. For example, Romans was written in about 57 AD. Galatians was written first, but appears in most Bibles later than Romans. The sequence of the books is not important, and does not represent a development of the theology over time. Paul's theology was delivered to him directly and fully by revelation from Jesus Christ himself at the beginning of his ministry (Galatians 1:12).

In this letter to the Galatians, Paul's major theme is that the law (trying hard to be good with your will power) is directly opposite to the Gospel (transformation into the image of Jesus). He is very clear that the Galatians cannot have both transformation and legalism (the law, Verse 2:21). He was very disturbed that it seemed that the Galatians were deserting the Gospel he had taught them for legalism (Verses 1:4-7; 3:1-5). He had personally been with them on his first missionary journey, and it is clear that he had taught them how to be transformed into the image of Jesus; or he would not have been upset that they were abandoning what he had taught them, and were adopting legalism instead.

Without an awareness of the miraculous provision of the process of transformation into the image of Jesus (also referred to as "sanctification"), legalism is the only other option available for producing good behavior. That is why a lack of awareness of sanctification is such a slippery slope to legalism in our Western culture, where the will and the intellect are considered to be the only tools we need to live life. **See Endnote #1D**.

Apparently it was also a slippery slope for the Galatians! That is why this Epistle is so important for us Western Christians: it is a warning that we need to understand and apply the Good News of sanctification to our lives. Otherwise the blood of Jesus will be of no benefit to us in this life. There were apparently Jews who were telling the Galatians that they needed physical circumcision. Physical circumcision is making a commitment to the Law of Moses. Paul told the Galatians:

> *5:2 Behold, I, Paul, tell you that if you receive circumcision, Christ will profit you nothing.*
> *5:3 Yes, I testify again to every man who receives circumcision, that he is a debtor to do the whole law.*
> *5:4 You are alienated from Christ, you who desire to be justified by the law. You have fallen away from grace* (World English Bible).

Because you were probably raised in the Western World, and attended a Western church, you should pay especial attention to Paul's warning. **See Endnotes #1A through #1H** for more on this very important reality.

1:1 Paul, an apostle (not from men, neither through man, but through Jesus Christ, and God the Father, **the One raising Him** from the dead),
1:2 and all the brothers who are with me, to the assemblies of Galatia:
1:3 Grace to you **all** and peace from God the Father, and our Lord Jesus Christ,
1:4 **the One giving** himself **over** our sins, that **He Himself** might **rescue (#1807)** us out of this present evil age, according to the will of our God and Father—

THIS IS THE VERY CENTER OF CHRISTIANITY: Jesus came to take away our sins.

#1807 is *exeletai*, meaning "to take out of affliction or danger, to deliver" (Zodhiates, page 598). If we do not have our sins forgiven, we will suffer because "the wages of sin is death" (Romans 6:23).

1:5 to whom **(be)** the glory **into the ages of the ages**. Amen **(#281)**.

#281 *amen* is not simply the end of a prayer. Rather, it is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is there for emphasis, for the reader to pay special attention to what has just been said about Jesus. See Endnote #29, "Greek Glossary."

1:6 I **am marveling (PI)** that you **all** are **now** so quickly **turning away (PI) from the One calling** you in the grace of Christ **into** a different "good news";

Paul is writing to the churches in Galatia because their faith in the Good News of Christ providing the way for our sins to be taken away is being attacked.

THIS IS THE PURPOSE OF THIS LETTER!

After Jesus died, Satan IMMEDIATELY attacked the church to remove transformation into the image from the church. See Endnote #26, "Satan's Main Objective."

1:7 **which is not being (PI)** another. Only there **are being (PI) ones continuously troubling** you **all,** and **continuously wanting** to pervert the Good News of Christ.

See Endnote #20, "The 'Good News.'"

1:8 But **also if ever** we, or an angel from heaven, **may continuously** preach to you **all** any "good news" other than that which we preached to you **all,** him be **continuously** cursed.
1:9 As we have said before **and** I **am saying (PI)** again: if any man **is bringing (PI)** a "good news" other than that which you received, him be **continuously** cursed.
1:10 For am I now **persuading (PI)** men, or God? Or am I striving **(PI)** to **continuously** please men? For if I still **pleased** men, I wouldn't **ever** be a servant of Christ.
1:11 But I **am making (PI)** known to you **all,** brothers, concerning the Good News **being** preached **(passive)** by me, that it is **being (PI)** not according to man.
1:12 For neither did I receive it **to myself** from man, nor was I taught it **(passive),** but through revelation of Jesus Christ.

> **This is a VERY IMPORTANT STATEMENT. The Apostle Paul did not gradually develop his theology over time, which would be reflected in his letters. Rather, it was given to him in a moment of time by Jesus Christ. It is important for us to know this as we read his epistles.**

1:13 For you **all** have heard of my way of living in time past in the Jews' religion, how that beyond measure I persecuted the assembly of God, and ravaged **her**.
1:14 And I advanced in the Jews' religion beyond many of my own age among my **posterity**, being **continuously** more exceedingly zealous **of** the traditions of my fathers.
1:15 But when it **pleased** God, **the one separating** me from my mother's womb, and **calling** me through his grace,
1:16 to reveal his Son in me, that I might **continuously** preach him **in** the Gentiles, I didn't immediately confer with flesh and blood,
1:17 nor did I go up **into** Jerusalem to **the ones (**who were**)** apostles before me, but I went away into Arabia, **and again** I returned **into** Damascus.
1:18 Then after three years I went up **into** Jerusalem to visit Peter, and stayed with him fifteen days.
1:19 But of the other apostles I saw no one, except James, the Lord's brother.
1:20 **But** about the things which I **am writing (PI)** to you **all,** behold, before God, I'm not lying **(PI)**.

1:21 **Thereupon** I came to the regions of Syria and Cilicia.
1:22 **But** I was **continuously being** unknown **(passive)** by face to the assemblies **in Christ** of Judea,
1:23 but they **were** only **continuously hearing that "the one continuously persecuting** us now **is preaching (PI)** the faith that he once **ravaged."**
1:24 And they glorified God in me.
2:1 Then after a period of fourteen years I went up again **into** Jerusalem with Barnabas, taking Titus also with me.
2:2 **But** I went up **according to** revelation, and I laid before them the Good News which I **am preaching (PI) in** the Gentiles, but privately before **the ones continuously being** respected, for fear that I might be **continuously** running, or had run, in vain.

See Endnote #20, "The 'Good News.'"

"The ones continuously respected" in this verse shows that the early church did not have offices, like "bishop," or "Pope," or even "leader." There was no official hierarchical top down structure beyond Jesus being over everyone. Paul makes this clear in Verses 2:6 and 2:9:

Verse 2:6 "But from the ones continuously seeming to continuously be someone" and "the ones continuously seeming to be of repute . . . "

Verse 2:9 "the ones continuously seeming to be pillars."

IT IS VERY IMPORTANT THAT YOU KNOW THIS, because it is contrary to the way almost all Christian churches are now structured. They now have "offices" and a top down heirarchial structure. The biblical truth is that "God is not being partial (Verse 2:6). We are all equal and subject directly to Jesus. We have different gifts, but have equal stature. At the same time, we should look to those more mature than us for teaching and mentoring.

2:3 But not even Titus, who was with me, **continuously** being a Greek, was compelled **(passive)** to be circumcised.

When an adult became circumcised, it was a sign that the person had decided to become a Jew, and thus be subject to the Laws of Moses to which the Jews adhered.

2:4 **But through** the false brothers secretly brought in, who stole in to spy out our liberty which we **are having (PI)** in Christ Jesus, that they might bring us into bondage;
2:5 to whom we gave no place in the way of subjection, not for an hour, that the truth of the Good News might continue **toward** you **all.**
2:6 But from **the ones continuously seeming to continuously be someone** (**of what sort they at some time were** it is **making (PI)** no difference to me; **God is not taking account (PI) the person of a man) –for to me the ones continuously seeming to be of repute** imparted nothing,

> **This verse makes it crystal clear that the first century church did not have <u>any</u> heirarchial structure. When he visited the Apostles in Jerusalem, Paul gave no particular deference to them, even though they had been personally chosen by Jesus, and lived with Him during His ministry on earth!**

2:7 but to the contrary, **perceiving** that I had been entrusted **(passive) (**with**)** the Good News **of** the uncircumcision, even as Peter **(**with the Good News**) of** the circumcision

> **"Uncircumcision" refers to all those in the world who are not Jews, and "circumcision" refers to the Jews.**

2:8 (for **the One acting to** Peter **into** the apostleship of the circumcision **also acted to** me **into** the Gentiles);
2:9 and **them knowing** the grace **being** given **(passive)** to me, James and Cephas and John, **the ones continuously seeming** to be pillars, gave to me and Barnabas the right hand of fellowship, that we **(**should go**)** to the Gentiles, **but** they **into** the circumcision.
2:10 only **that we may continuously** remember the poor--which **also** I was **eager** to **do this same thing.**
2:11 But when Peter came **into** Antioch, I resisted him to his face, because he **was worthy of blame (passive).**

> **Paul was not awed by the Apostles he had previously met with in Jerusalem, because he just leapt from Verse 2:10 to 2:11.**

2:12 For before some people came from James, he ate **together** with the Gentiles. But when they came, he drew back and separated himself, **continuously** fearing **the ones out** of **(#1537)** the circumcision.

> **#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word meaning moving into. See Endnote #29, "Greek glossary." Here it clearly means Peter feared those with their origin in Judaism.**

2:13 And the rest of the Jews **also played the hypocrite together with him (passive);** so that even Barnabas was carried away **(passive)** with their hypocrisy.
2:14 But when I saw that they **are not walking** uprightly**(PI)** according to the truth of the Good News, I said to Peter before them all, "If you, **continuously** being a Jew, **are living (PI)** as the Gentiles **(**do**)**, and not as the Jews do, why **are** you **compelling (PI)** the Gentiles to **continuously** live as the Jews do?

> **Because Peter was free from the Law of Moses, he lived as do the Gentiles. But when some Jews came on the scene, Peter, out of fear, apparently began to teach the Gentiles to live as do the Jews. This is the hypocrisy that Paul was addressing here.**

2:15 "We, being Jews **to** nature, and not sinners **out of the Gentiles**,
2:16 knowing that a man is not **being** justified **(PI) (passive**) **(#1344)** out of the works of the **(OT)** law but through faith **of** Jesus Christ, **and** we believed **into** Christ Jesus, that we might be justified **(passive) (#1344) out of** faith **of** Christ, and not **out of** the works of the **(OT)** law, because **every** flesh will **not** be justified **(passive) (#1344) out of (#1537)** the works of the **(OT)** law.

> **"Justified" is #1344 *dikaioo* It is a verb, and it means "To declare, pronounce, one to be just, righteous, or such as he ought to be" (Thayer). It is God declaring us to be righteous, which occurs at the moment that we make Jesus our Lord. This is the one-time event that is the first part of our "salvation." This does not change our character and make us holy, but puts them in a position for the ongoing process of forgiveness of our sins to occur, which is the second part of our salvation. See page 16. See "Justify" in the Glossary.**

"Works of the law" is referring to a person trying to obey the the Laws of Moses using their will power to do it, thinking this will make him acceptable to God. This is not only futile, this attempt in itself is also sin, which compounds the problems. See Endnote #7D, "The Bad Part," and Endnote #14A, "Trying To Be Good." The Jews (the "circumcision") would have been convinced that keeping the law was the way to please God, so they were pressuring the Christians to do the same.

There is a very important grammatical issue in Verse 2:16. You will notice that in two places where the typical translation has "faith in Jesus Christ" and "faith in Christ," whereas my translation has "faith of Jesus Christ" and "faith of Christ."

This is a very important distinction. In English the difference is only one word: "in" or "of." However, in Greek in the first example, "faith," "Jesus," and "Christ" are all in the "genitive" case. The genitive case means possession, so "of Christ" means it is His possession, and He gives it to us.

Why does this matter? The difference is PROFOUND. If we are to have "faith in Christ," this means that we have to do something to have it. Somehow we need to generate it. If we are to have "faith of Christ," that means the faith is His, and it comes from Him. He is the possessor and originator of it, and He gives it to us. We cannot generate it. Can you now see how important is the difference between "in" and "of"? See Endnote #10A, "Faith Of Christ," for more details.

Then the question becomes: "HOW can I become a partaker of His faith?" The answer seems clear: when we made Him Lord, the one-time event, He sent His Spirit into us. He came into us, and in some areas in our "Honeycomb" we now have His nature. His nature will manifest what He possesses, including His faith. However, it is clear that the job is not yet complete. Otherwise the second great spiritual gift of transformation into the image of Jesus wouldn't be necessary. The idea that the whole job is done would be the idea that we have a single compartment inside, which I refer to as the "Honey Jar" concept. The truth is that we actually have many areas inside. I refer to this as our "Honeycomb." See Endnotes #2A and #2B for more on this. So as we are transformed, He becomes Lord of more and more of our "Honeycomb." As He inhabits more and more of us ("good roots") His character becomes more and more ours. Part of His character is faith in

Father God; so the more His character becomes ours, the more of His faith we have, and He is the source of it.

A second issue in this verse: Paul is saying that we cannot be justified by self-effort ("works of the law"). We need to accept Jesus as our Lord. That is the ONLY way to be justified by God, and thus declared to be "righteous. See "Righteous" in the Glossary.

A third subtle but profound issue in this verse is that the literal Greek translates as "believed <u>into</u> Christ Jesus" rather than "believed in Christ." The Greek word I have translated as "into" is *eis* #1519, which is a dynamic word meaning motion into. The Greek word *en* #1722 would be required for a translation to be "in." *En* is a static word meaning resting in place. But Paul chose to use *eis* instead of *en. Eis* is a dynamic word meaning into, whereas *en* is a static word meaning resting in place. See Endnote #29, "Greek Glossary."

So Paul chose a word that spoke of a dynamic relationship, not a static one. His word choice was very purposeful. He was inspired.

2:17 But if we **were continuously seeking** to be justified **(passive)** in Christ, we ourselves also were found **(passive)** sinners, is Christ a **minister** of sin? Certainly not!
2:18 For if I **am building** up **(PI)** again those things which I **demolished**, I **am showing (PI)** myself a **transgressor of the (OT) law.**
2:19 For I, through the **(NT)** law, died to the **(OT)** law, that I might live to God.

The OT law required people to try hard with their will power to be good. The NT law is for you to be sanctified, and then you will behave like Jesus as "good fruit" from the "good root." See Endnotes #2A, #2B, and #21, "The Law."

You cannot "live to God" under the OT law. Why not? Because trying to be good in your own strength is not only futile, it is sin. See Endnote #7F, "The Primal Sin," and Galatians 5:2 with commentary. You must forsake trying to be good rather than being sanctified. See Endnote #4T, "Entrusting God With Our Behavior."

2:20 I have been **crucified (passive) to** Christ, **but I am no longer living (PI)**, but Christ **is** living **(PI)** in me. **But that which I am now living (PI) in the flesh, in faith I am living (PI) to the Son of God, the One loving me and giving up himself in behalf of me.**

"I have been crucified with Christ" IS NOT SPEAKING OF MY TOTAL BEING! Rather, it is referring to a part of my "Honeycomb." It is important to know that Christ giving Himself for me is an ongoing event: I sin frequently, and so I have an ongoing need for Him to pay the price for each sin. "Christ is living in me" refers to the "good root" he inhabits in part of my "Honeycomb." See Endnotes #2A & # 2B regarding the sanctification process. Also see Paul's statement in Philippians 3:13.

This is NOT saying that everything in me needs to die. See Endnotes #7H, #7 I, and #12, "Die To Self – Where Does That Fit In?" on the disaster of the common teaching of dying to self.

2:21 I **am not making** void **(PI)** the grace of God. For if righteousness **(#1343) (is)** through the **(OT)** law, then Christ died for nothing **(#1432)**!"

#1343 This is God's character. See Romans 1:17.

See the contrast Paul is making, pointing out how <u>very wrong</u> Peter had been to accommodate to the "circumcision" (Jews). The Good News is dramatically different from legalism (Verse 2:19). So trying to be good in my own strength ("out of works of the law") is like saying that Jesus died for nothing (Verse 2:21). The word here translated as "for nothing" is #1432 *dorean* which means "useless, or in vain" (Zodhiates, page 490). Paul is saying that either Christ accomplished something with His sacrifice, or He accomplished nothing. The Galatians can't have it both ways. There is no compromise or intermediate position.

See Endnote #20, "The 'Good News.'"

3:1 Foolish Galatians, who has bewitched you **all** not to **continuously be persuaded (passive) to** obey the truth, **according** to whose eyes Jesus Christ was openly set forth **(passive) in** you **all having been** crucified **(passive)**?

3:2 **Only this I am wanting (PI)** to learn from you **all.** Did you **all** receive the Spirit **out of (#1537)** the works of the **(OT)** law, or **out of (#1537)** hearing of faith?

The Greek word I here translated as "out of" instead of "by" is #1537, *ek.* This is a dynamic word meaning moving out of or out from some source. See Endnote #29, "Greek Glossary."

"Out of" accurately shows the dynamic source of the Spirit in believers. "By" in the WEB is a mistranslation of the obvious meaning of the Greek word, and removes an important message. Words matter!

Paul is asking if they received the Spirit as a result of ("out of") keeping the law (will power, See Endnote #14A and Endnote #15G), or as "out of" their faith which they were taught by him. Their faith is belief that Jesus will take away their sins if they first forgive. When they do this, the Spirit actively comes and dwells in their "Honeycomb."

WEB: 3:2 I just want to learn this from you. Did you receive the Spirit by the works of the law, or by hearing of faith?

3:3 **Thus** are you being **(PI)** so foolish? Having begun **to** Spirit, are you **all** now **being** completed **(PI) to** flesh **(#4561)**?

The Greek *sarx* (#4561) is here translated as "flesh." "Flesh" is referring to our fallen nature, which for clarity I have labeled as our "God-Wannabe." See Endnotes #7A through #7L for a detailed discussion of that attribute. Here it is referring to our tendency to try to be good in our own strength, as spontaneously impelled to do so by our "God-Wannabe." In this verse Paul is stating that for a Christian, we are made righteous, or "complete," by our transformation into the image of Jesus, not our self-efforts. As described in detail in Endnotes #4A through #4T, we are transformed into the image of Jesus by forgiving and being forgiven by Jesus. Then our sin has been removed, and then His Spirit inhabits that place in us. Our character has been changed; and in that area we are "completed." See Endnote #13B for more on this transformation.

We are transformed "to" the Spirit, not "in" the Spirit as in the WEB. This is the "Good News." See Endnote #20, "The 'Good News.'"

WEB: 3:3 Are you so foolish? Having begun in the Spirit, are you now completed in the flesh?

3:4 Did you suffer so many things in vain, if it is indeed **also** in vain?
3:5 Therefore **the One continuously supplying** the Spirit to you **all**, and **continuously working power in (#1722)** you **all**, **(**does he do it**) out of** the works of the **(OT)** law, or **out of** hearing of faith?

#1722 *en* which is a primary preposition primarily meaning "in." It means a static position of rest. See Endnote #29, "Greek Glossary."

The Greek shows that the Holy Spirit works power "in" (#1722) you, not "among" you as in the WEB. I think you can see the profound difference: His working is internal in us, not external among us. Again, words matter!

WEB: 3:5 He therefore who supplies the Spirit to you, and works miracles among you, does he do it by the works of the law, or by hearing of faith?

3:6 Even as Abraham "believed God, and it was counted **(passive)** to him **into (#1519)** righteousness."

Again, words matter. My translation of #1519, *eis,* is "into," rather than "for" in the WEB. *Eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

Righteousness was imparted "into" Abraham by God, not "by" Abraham (verse 3:5).

Next Paul will go on to show how this applies to us now.

WEB: 3:6 Even as Abraham "believed God, and it was counted to him for righteousness."

3:7 **Be knowing (PI)** therefore that those **out (#1537)** of faith, **these** are **being (PI)** children of Abraham.

Here again, "out" is Greek #1537 *ek*, which is a dynamic word meaning out of. It is mistranslated as "who are" in the WEB. Christ is the source out of which our faith exists. See Endnote #10A, "Faith Of Christ.' Those who have Jesus in their "Honeycomb" (see Endnotes #2A & #2B) are the ones who have His faith inside them, and they are the heirs to the

promise to Abraham. "Who are" in the WEB misses the profound source of our inheritance.

WEB: 3:7 Know therefore that those who are of faith, the same are children of Abraham.

3:8 **But** the Scripture, foreseeing that God **is justifying (PI)** the Gentiles **out of** faith, preached the Good News beforehand to Abraham, **that** "In you all the nations will be blessed **(passive)**."
3:9 So **that the ones out of** faith are **being** blessed **(PI) (passive**) together with faithful Abraham.
3:10 For as many as are **being (PI) out** of the works of the **(OT)** law are **being (PI)** under a curse. For it **has been** written **(passive),** "Cursed is everyone who **is not persevering** in all things **having been** written **(passive)** in the book of the **(OT)** law, to do them."
3:11 **But** that no man is **being** justified **(PI) (passive) in** the **(OT)** law **with** God is evident, that, "The righteous will live **out of** faith."

Again, we live "out of" faith from Jesus inside, not "by" faith as in the WEB, which would imply it is something we produce. See Endnote #10A, "Faith Of Christ."

WEB: 3:11 Now that no man is justified by the law before God is evident, for, "The righteous will live by faith."

3:12 **But** the **(OT)** law is not **being (PI) out** of faith, but, "The man **doing** them will live **in** them."

Here it is clear that keeping the law is something a man tries to do with will power, and it says that the person does not have faith that Jesus can take away their sin. Anybody trying to keep the law with their will power will reap defeat and a curse (See Verse 3:13). See Endnotes #1A through #1F for why they fail. See Endnotes #2A & #2B for the sanctification process.

3:13 Christ redeemed us **out of** the curse of the **(OT)** law, **becoming** a curse **on behalf of** us. For it **has been** written **(passive)**, "Cursed is everyone **continuously hanging** on a tree,"

Jesus was crucified only once, and is now in heaven. Here Paul chose to use the Greek word form meaning "continuously hanging," (a loose quote from the Old Testament), so he must

be referring to something ongoing. We continuously sin, so we have a continuous need of sanctification by Him.

Without His sacrifice, we have to try to keep the law with will power; and we are then under a curse. Trying to keep the law with will power is not only futile, it in itself is sin. See Endnote #14A, "Trying To Be Good."

He redeemed us from this predicament by providing a better way, the Good News. See Endnote #20.

3:14 that the blessing of Abraham might come **into (#1519)** the Gentiles **in** Christ Jesus; that we might receive the promise of the Spirit through faith.

Here again, "into" is the literal translation of #1519, *eis*. See my comment in Verse 3:6 above. It doesn't come "on" the Gentiles, as in the WEB. The blessings enter "into" them.

WEB: 3:14 that the blessing of Abraham might come on the Gentiles through Christ Jesus; that we might receive the promise of the Spirit through faith.

3:15 Brothers, **I am** speaking **(PI) according to** human terms, **yet even** a man's covenant, when it has been confirmed, no one **is making** it void **(PI)**, or **is adding** to it **(PI)**.
3:16 **But** the promises were spoken **(passive)** to Abraham and to his seed. He **is not saying (PI)**, "**And** to seeds," as **on** many, but as **on** one, "**And** to your seed," which is **being (PI)** Christ.
3:17 **But** I **am saying (PI)** this. A covenant **having been confirmed (passive)** beforehand by God **into** Christ, the **(OT)** law, **having come into existence** four hundred thirty years after**, is** not **annulling (PI)**, **into to do away with the promise.**
3:18 **For if th**e inheritance is **out** of the **(OT)** law, it is no **longer out** of promise; but **to Abraham**, God has granted it **through** promise.
3:19 What then **(**is**)** the **(OT)** law? It was added **(passive)** because of transgressions, until the seed **may** come to whom the promise has been made, **having been** ordained **(passive)** through angels **in** the hand of a mediator.

3:20 **But** a mediator is not **being (PI)** between one, but God is **being (PI)** one.

> **The law was given through angels in the hand of a mediator, Moses (Verse 3:19). "But the promise was not given through a mediator; it was a unilateral enactment of the one God" (Keener, page 527.) The unilateral promise that was made was "until the seed should come" – which is Jesus. Paul inserted this to the Jews, who believed "God is one."**

3:21 Is the **(OT)** law then against the promises of God? Certainly not! For if there had been **given (passive)** a **(OT)** law **continuously being able to** make alive, most certainly righteousness would have been **out** of the **(OT)** law.

> **The OT law was a description of how the spiritual realm works, so it was good. The flaw was that it depended upon us to be good using our will power. We were unable to do that. See Endnotes #1A through #1G.**

3:22 But the Scriptures imprisoned **together** all things under sin, that the promise **out of** faith **of** Jesus Christ might be given **(passive)** to **the ones continuously believing.**

> **Here again, the promise is "out of faith of Jesus Christ." He is the source. Wrongly translated as "by faith in Jesus Christ" in the WEB loses the truth that He is the source, not us. See Endnotes #1F, "The System That Has Enough Power,"and Endnote #10A, "Faith Of Christ."**
>
> WEB: 3:22 But the Scriptures imprisoned all things under sin, that the promise by faith in Jesus Christ might be given to those who believe.

3:23 But before **of the** faith **to come**, we were **kept imprisoned (passive)** under the **(OT)** law, **having been** confined **(passive) into** the faith **continuously being about to be** revealed **(passive)**.
3:24 So that the **(OT)** law has become our tutor **into** Christ, that we might be justified **(passive) out of** faith.

> **The law tells us what is "bad fruit," so that we can then know to look for the "bad root" producing it; and then we apply the blood of Jesus to it. Then the Law becomes the way that we can identify the "good fruit" when it is produced. See Endnotes #1I & # 1J for more on this.**

3:25 **But the coming of** faith, we are no longer **being (PI)** under a tutor.
3:26 For you are all **now being (PI)** children of God, through faith in Christ Jesus.

> **This letter was written to Christians in Galatia, and they had already made Jesus their Lord, which is the first aspect of salvation. See page 16.**

3:27 For as many of you **all** as were baptized **(passive)** into Christ have put on Christ.
3:28 There is **being (PI)** neither Jew nor Greek, there is **being (PI)** neither slave nor free man, there is **being (PI)** neither male nor female; for you **all** are **being (PI)** one in Christ Jesus.
3:29 **But** if you **all** are **of** Christ, then you **all** are **being (PI)** Abraham's seed and heirs according to promise.
4:1 **But I am saying (PI)** that so long as the heir is **being (PI)** a child, he is **being** no different from **(PI)** a bondservant, though he **continuously** is **being** lord of all;
4:2 but is **being (PI)** under guardians and stewards until the day appointed by the father.

> **This is profound information! Paul is saying that even though we are now children of God, we are still "enslaved (passive) under the elemental principles of the world," namely under sin. We are still stuck there until we have Jesus redeem us from our sins (the sanctification process).**

4:3 So we also, when we were children, **we were having been enslaved (passive)** under the elemental principles of the world.
4:4 But when the fullness of the time came, God sent out his Son, **becoming out of** a woman, **becoming** under the **(OT)** law,
4:5 that he might redeem **the ones** under the **(OT)** law, that we might receive the adoption of children.

> **Before Jesus provided the way for us to be transformed into His image, we had no way to be set free from the bondage to sin. Before Jesus, we were reaping bad things from our sin. When we tried to change our behavior using our will power, we entered further into sin. It was a death spiral. See Endnote #7D, "The Bad Part," for more on how it can be sin to try to be good. Jesus provided the only way for us to be set free from this trap.**

4:6 **But** because you **all** are **being (PI)** children, God sent out the Spirit of his Son **into the hearts of you all, continuously** crying, "Abba, Father!"
4:7 So **that you** are no longer **being (PI)** a bondservant, but a son; **but** if a son, then an heir of God through Christ.
4:8 **But then indeed,** not **having known (#1492)** God, you **all** were **slaves to the ones not in nature continuously being** gods.
4:9 But now that you **all are knowing (#1097)** God, or rather **being** known by **(#1097)** God, **how are you all turning (PI)** again **on** the weak and **destitute elements**, to which you **all are again willing (PI) to again continuously be in bondage now?**

Paul is here speaking to Christians who are turning away from transformation into the image of Jesus back to trying to be good (obeying the law) with their will power. This does not work. See Endnotes #1D, "The Illusion Of Our Will Power," and Endnote #14A & 14B. If trying to be good worked, Christ died in vain; because then we wouldn't need Him to do it for us.

You will note that there are two different Greek words translated as "know" in Verses 4:8 & 4:9. See Endnotes #11, "Aspects Of Knowing," and #29, "Greek Glossary."

4:10 You **all** are observing **(PI)** months, seasons, and years.

Doing these things indicates they are stuck in legalism, thinking to please God by obeying certain rules. The Old Testament contained these sort of rules, and in the next verse Paul is afraid that they have left his teaching of the Good News that Jesus has provided the way for our sins to be forgiven.

4:11 I am **being** afraid **(PI)** for you **all, lest somehow I have toiled in vain into (#1519)** you **all.**

#1519 *eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."

Paul's teaching (his toil) was meant to go into them and change them, and not be "for" them as in the WEB. He was concerned that this had not happened. In the next verse he says he wanted them to continuously be becoming as him.

WEB: 4:11 I am afraid for you, that I might have wasted my labor for you.

4:12 **You all continuously be becoming (#1096)** as I, **that I also** as you **all, brothers. I am beseeching (PI) of you all**. **In nothing you all injured me.**

> **This is a very difficult passage to translate into smooth English, but it begins with an important admonition.**
>
> **#1096 *ginomai* is a dynamic word meaning to begin to come into existence. He is not wanting them to try to act like him with will power, but to "become" as him in their ongoing sanctification process.**
>
> **It appears to be an attempt to smooth things over a bit with the Galatians as Paul transitions from rebuking them about how they have drifted from what he has previously taught them about transformation, into then discussing how their attitude towards him seems to have changed since his earlier visit.**

4:13 but you **all** know that because of weakness of the flesh I preached the Good News to you **all** the first time.
4:14 **And the trial of me** in my flesh, you **all** didn't despise nor reject; but you **all** received me as an angel of God, as Christ Jesus.
4:15 The blessing then was what? For I **am testifying (PI)** to you **all** that, if possible, **the eyes of you all plucking out, perhaps gave** them to me.
4:16 So then, have I become your enemy by **continuously being true to you all?**
4:17 They **are being zealous (PI) over you all** in no good way, **but** they **are desiring (PI)** to alienate you **all,** that you **all** may **continuously be zealous (over)** them.
4:18 But **(i**t is**)** always good to **continuously** be zealous in good, and not only **in me to continuously be** present **toward** you **all**.
4:19 My little children, of whom I **am** again **travailing (PI)** until **of whom** Christ **may be** formed **(passive)** in you **all**—

> **The Galatians to be transformed into the image of Christ is Paul's main goal for them ("Christ may be formed (passive) in you all." See Endnotes #2A & #2B for more on the sanctification process.**

4:20 but I could wish to **continuously** be present **toward** you **all** now, and to change my tone, **because** I am **being** perplexed **(PI) in** you **all**.

Paul is frustrated with the church wanting to go back to the law. His frustration is very understandable. Unfortunately, that is now the situation in much of the modern church. Without the miracle of transformation into the image of Jesus, of which most churches are unaware, there is no alternative but legalism (the law).

See Endnote #26D, "Legalism And Legalistic Religions."

4:21 **Continuously be telling** me**, the ones continually desiring** to **continuously** be under the **(OT)** law, **you all are not hearing (PI)** the **(OT)** law.
4:22 For it **has been** written **(passive)** that Abraham had two sons, one **out of** the handmaid, and one **out of** the free woman.
4:23 **But** the **one indeed out of the** handmaid was born **(passive)** according to the flesh, but the **one out of** the free **(**woman was born**)** through promise.
4:24 **Which is being (PI) continuously allegorized (passive),** for these are **being (PI)** two covenants. One **indeed proceeding** from Mount Sinai, **continuously generating into** bondage, which is **being (PI)** Hagar.
4:25 For this Hagar is **being (PI)** Mount Sinai in Arabia, **but is being in line (PI)** to the Jerusalem that exists now, **yet** she is **being** in bondage **(PI)** with her children.
4:26 But the Jerusalem that is above is **being (PI)** free, **who** is **being (PI)** the mother of us all.

Clearly, Paul is saying that the Old Covenant produced bondage, but the New Covenant brings freedom; and we are not to go back to the Old now that we have freedom through Jesus in the New. He is taking time so as to show the Galatians that they need to stay in the New rather than being coerced back into the Old. Clearly there were Jews actively trying to pervert the Good News (See verse 4:29 below).

4:27 For it **has been** written **(passive), "Be rejoiced (passive), the one** barren **not the one continuously bringing forth. Break forth into rejoicing and cry aloud, not the one continuously travailing in birth, that many (are) the children of the desolate rather than of the woman continuously having the** husband."
4:28 **But** we, brothers, as Isaac was, are **being (PI)** children of promise.

4:29 But **even** as then, **the one being** born according to the flesh persecuted the one **(**who was born**)** according to the Spirit, so also **(**it is**)** now.
4:30 **But** what **is** the Scripture **saying (PI)**? "Throw out the handmaid and her son, for the son of the handmaid **emphatically** will not inherit with the son of the free woman."
4:31 So then, brothers, we are not **being (PI)** children of a handmaid, but of the free **(**woman**)**.
5:1 **You all continuously** stand firm therefore in the liberty **(**by which**)** Christ **freed** us, and **you all** don't be **continuously** entangled **(passive)** again **to** a yoke of **slavery.**

> **The Greek grammar makes it clear that here "freed us" is a one-time event. So here Paul must be referring to the moment when we made Jesus our Lord. Here Paul is concerned that the Galatians are abandoning their relationship with Jesus by returning to the law. He knows that if they do that, Christ will be of no use to them. See the next verse.**
>
> **Of course, your freedom from sin (your sanctification) is a journey, not a one-time event. You must "stand firm," because forgiveness through Jesus is the only way to get free from sin. See Endnotes #13C, "Your Sanctification Is A Journey," and #5M, "Persistence Is Required."**

5:2 Behold, I, Paul, **am telling (PI)** you **all** that if you **all may continuously** receive circumcision **(passive),** Christ will profit you nothing.

> **Receiving physical circumcision is making a statement that you want to deal with the law the way the Jews do – with your will power and intellect. If you are not continuously being sanctified, but are trying hard to be good, Christ is of no use to you! Perhaps this is shocking. It is a strong message to STAY OUT OF LEGALISM!**

5:3 **Yet again I am testifying (PI)** to every man **who is continuously being circumcised (passive)**, that he is **being (PI)** a debtor to do the whole **(OT)** law.

> **In Judaism, physical circumcision is a one-time event (cutting away the foreskin). In contrast, here Paul is referring to circumcision as an ongoing process, so it appears that he is actually referring to continuously trying to keep the law with will power, which is what the Jews do. Verses 5:1-5 & 5:9 then**

can apply directly to us now, if we try to keep the law with will power rather than to have Jesus transform us into His image. If we try to keep the law, we are alienated from Christ! And since we are not able to keep the law with will power, we are then in big trouble. See Endnote #7D, "The Bad Part," and Endnote #14A, "Trying To Be Good," for more on the sin of trying to be good with will power.

5:4 You **all were** alienated **(passive)** from Christ, you **all** who **are being justified (PI) (passive) in (OT)** law. You **all fell of** grace.
5:5 For we, **to** the Spirit, **out of** faith **are patiently awaiting (PI)** the hope of righteousness.

"Of righteousness is in the Greek genitive case, which means that our hope has its source in righteousness. The parts of us that are righteous are those parts of our "Honeycomb" that has been transformed. See Endnotes #2A & #2B.

"Out of faith" expresses that this transformation came about because we had faith that Jesus would take away our sin, and the we acted upon it by forgiving. We can patiently await more of this, because we believe that God is at work transforming us as quickly as possible. See Endnote #5K, "Gos Is Very Personal With You."

5:6 For in Christ Jesus neither circumcision **is having any force (PI)**, nor uncircumcision, but faith **continuously** working through love.
5:7 You **all were racing** well! Who interfered with you **all not to be continuously persuaded (passive) to** the truth?
5:8 **The** persuasion (is) not **out of the one continuously calling** you **all.**
5:9 A little **leaven is leavening (PI)** the whole lump.

Being dissuaded of continuously being sanctified does not come from God (Verse 5:8); and when some of you have gone astray, it infects others with unbelief.

5:10 I have confidence **into** you **all** in the Lord that you **all** will **be of** no other **opinion (#5426)**. But **the one continuously troubling** you **all** will bear **the** judgment, whoever he **may continuously be**.

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the

spiritual realm. See Endnote #8H. Paul is concerned that the "persuasion" in Verses 5:7-5:8 will influence their opinion.

5:11 But I, brothers, if I **am** still **preaching (PI)** circumcision, why am I still **being** persecuted **(PI) (passive)**? Then the stumbling block of the cross has been removed **(passive).**

It appears that those who disagreed with transformation into the image of Jesus were not willing to leave the Christians alone, but rather were actively persecuting those who did not agree.

In my opinion, now the opposition is not so overt, but is very present. Now most in our culture has a subconscious bias that prevents them from embracing the miracle of transformation. The "leaven" has surely infected the whole lump (Verse 5:9). This bias is the Western Mindset that assumes that will power and the intellect are how a person runs their life. See Endnote #1D, "The Illusion Of Our Will Power," Endnote #3J, "God Changes Us Into His Image," and Endnote #17 "Romans Chapter 7 & The Illusion of Our Will," and the Glossary on the Western Mindset.

5:12 **And** I wish that those **continuously disturbing** you **all** would cut themselves off.

5:13 For you **all** brothers, were called **(passive) onto** freedom. Only don't **(**use**) the** freedom **into an occasion** to the flesh, but through love **(#26) continuously** be servants to one another.

#26 *agape* is the kind of love only available from Jesus in us. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

It is important to read "one another" here. God's love in us is reciprocal, and it is "good fruit" from a "good root" of Jesus in us. The only way this love can continuously be there is by "all brothers" being in the process of being sanctified.

5:14 For the whole **(NT)** law is **being** fulfilled **(PI) (passive)** in one word, in this: "You **will** love **(#25**) your neighbor as yourself."

#25 *agapao* This is God's kind of love, and He is the only source of it. "Will love" here is not a command for us to accomplish as implied in "shall love " in the WEB. In the Greek this word is "future indicative," which means a statement of fact in the future, not a Greek "imperative" which would be a command.

<u>God would never command us to do something that we can't do. Only Jesus in us can love like this.</u> As we are transformed into the image of Jesus, *agapao* love for one-another will be present as "good fruit" from the "good root." The *agapao* love is not the goal. It is the evidence of our having been transformed. See Endnotes #2D through #2H, Endnote #18, "God's Kind Of Love," and Endnote #9, "The Two Great 'Commandments' Of Jesus." Also see Endnote #21, "The Law" for more on the (NT) law. There is is a VERY IMPORTANT difference between the OT way and the NT way.

WEB: 5:14 For the whole law is fulfilled in one word, in this: "You shall love your neighbor as yourself."

5:15 But if you **all are biting (PI)** and **are devouring (PI)** one another, **continuously** be careful that you **all aren't consumed (passive) by** one another.

Paul is here explaining what "bad fruit" from a "bad root" looks like, and that it is destructive. See Endnotes #1I & #1J, "Bad Roots' And 'Bad Fruit.'"

5:16 But I **am saying (PI)**, **you all continuously live your life (#4043) in** the Spirit, and you **all** won't fulfill the **strong desire** of the flesh.

#4043 *peripateo* ". . . to live or pass one's life" (Zodhiates, page 1148). Continuously being sanctified, and thus continuously filled with the Spirit, is a way of life, not a one-time action.

In Verses 5:22-23 Paul explains that the Spirit gives us a spontaneous, strong desire impelling us to "good fruit."

The "bad roots" planted in us by our "God-Wannabe" do indeed spontaneously create a strong desire which produces "bad fruit." But it is also true that wherever Jesus is a "good root" in us, He also spontaneously always produces a strong desire for "good fruit." See Endnotes #2A & #2B.

5:17 For the flesh **is lusting (#1937) (PI)** against the Spirit, **but** the Spirit against the flesh; **yet** these are **being** contrary **(PI)** to one another, that **not which ever you may continuously will, these you may continuously do**.

#1937 *epithumeo* "to lust, desire, long after . . . To desire in a good sense . . . in a bad sense of coveting and lusting after" (Zodhiates, page 627).

This is a repeat of the meaning of Romans 7:15. Paul is saying that "bad roots" are the exact opposite of "good roots;" and that your will power is completely impotent to stop the "bad fruit" from the "bad roots." See Endnote #1D, "The Illusion Of Our Will Power," and all of Endnote #8 about the war going on inside each of us – which we can win if we know how to have Jesus do it.

See Endnote #27, "The Struggle," for more on this war.

5:18 But if you **all** are **being brought along (PI) (passive) in** the Spirit, you **all** are not **being (PI)** under the **(OT)** law.

Here Paul is showing that the "good root" of Jesus in you, after you have been transformed in an area, will effortlessly and spontaneously bring you along to "good fruit." Trying to obey the law with will power will not be a temptation, because your behavior is already Godly. See Endnotes #2A & #2B, for more on the sanctification process.

Important Note For Verses 5:19-5:21

In these verses Paul describes "bad fruit" from a "bad root." Here he is NOT here telling you that you should try hard not to behave in ways he will list.

5:19 **But** the works of the flesh **is being (PI)** obvious, which **is being (PI)** adultery, sexual immorality, uncleanness, lustfulness,

Interestingly, Paul refers to the "works of the flesh" as plural; but then he expresses "is being obvious" is in the singular, and which is an ongoing event in the present. Presumably he is referring to the singularity of the source of the various "bad fruit" he is listing, namely the Devil operating through our "God-Wannabe" (our "flesh").

WEB: 5:19 Now the works of the flesh are obvious, which are: adultery, sexual immorality, uncleanness, lustfulness,

5:20 idolatry, sorcery, hatred, strife, jealousies, outbursts of anger, rivalries, divisions, heresies,

5:21 envyings, murders, drunkenness, orgies, and things like these; **to** which I **am forewarning (PI)** you **all**, even as I also **told before**, that **the ones continuously practicing** such things will not inherit the Kingdom of God.

Paul is not saying here that if you have any of this "bad fruit" in your life that you will go to hell. That would be contrary to a main message of Scripture regarding your citizenship in heaven being secure. He therefore must be saying that when you have a "bad root" that is impelling the "bad fruit," in that area of your "Honeycomb" you do not have Jesus in that particular place. You will thus experience the wrath of God in this life for that "bad root" (which is sin) until you have Jesus transform that "bad root" into a "good root." This interpretation does align with the rest of Scripture. See Endnotes #2A & #2B, for more on the sanctification process.

5:22 But the fruit of the Spirit is **being (PI)** love, joy, peace, patience, kindness, goodness, faith,
5:23 gentleness, and self-control. **The (NT) law is not being (PI) against such things.**

The Spirit, the "good root," always continuously, spontaneously produces "good fruit," and this "good fruit," and will always be congruent with the spiritual laws of God. See Endnote #21, "The Law," for more on the (NT) law.

5:24 **But** those **of** Christ crucified the flesh **together** with **the** passions and **strong desires.**

Here, "those of Christ" must be referring to all those who have made Him Lord. "Of Christ" is in the Greek genitive case, which indicates possession. Thus they all belong to Him.

Then all Christians are supposed to actively be forgiving and being forgiven, and thus be being sanctified. Unfortunately, many do not; but, significantly, here Paul is then referring to those who have indeed done this.

Here, "crucified" is a single act in the past (Greek aorist indicative). This verse then means that those Christians who have indeed had a given "bad root" sanctified, the strong desires of the "God-Wannabe" will be gone and replaced by Jesus and His strong desires. This is the NT law! Forgive and you will be forgiven and thus transformed into the image of

Jesus (sanctified).

Paul is NOT saying that every Christian has already crucified the flesh. The next verse adds the "if" to the situation. There Paul says that "if" they have been sanctified in a certain area, they may live in accordance with the Spirit that now dwells in in their "good root."

Very unfortunately, the WEB (and most English translations) make it sound as though all Christians have already crucified the flesh and its passions and strong desires. That is a terrible message. First, it is not true. But that understanding of the verse condemns them to defeat. That wording makes it sound like either they don't belong to Christ, or they are not trying hard enough to keep the "flesh" at bay. Since they cannot do that with will power, they are relegated to defeat. See Endnotes #1A through #1D.

WEB: 5:24 Those who belong to Christ have crucified the flesh with its passions and lusts.

5:25 If **(#1476)** we **are living (PI) in the Spirit, in the Spirit we may continuously walk in orderly fashion.**

#1487 *ei* is correctly translated as "if," a conditional conjunction: "When anything is simply and generally assumed to be, or to be done, or to have been done" (Thayer).

Here it means that <u>if</u> a Christian has "crucified the flesh," as in the prior verse ("if" is necessary because they may or may not have had a "bad root" sanctified), <u>then</u> they have had Jesus come into a place in their "Honeycomb." Then that place in them ("we" in this verse is not referring to their whole being, but a root) will have His Spirit living there; and this "good root" will always continuously, spontaneously produce good behavior, "good fruit" ("we may continuously walk in orderly fashion"). We cannot do this otherwise. See Endnotes #2A & #2B for details.

Paul is now changing his subject, so Verse 5:26 more properly belongs in Chapter 6. He is shifting from describing transformation to giving advice – defining "good fruit."

5:26 **We may not continuously beginning to become** conceited, **continuously** provoking one another, **continuously** envying one another.
6:1 **And** brothers, if **ever also a man may be overtaken (passive)** in some **error,** you **all the spiritual ones,** must **continuously** restore such a one in a spirit of gentleness; **continuously** looking to yourself so that you also **may not be** tempted **(passive).**

"Must continuously restore" is in the imperative mood, which means it is a command to do something.

6:2 **Continuously** bear one another's **consequences of sin**, and **thus** fulfill the **(NT)** law of Christ.

Forgive and be forgiven is the NT law, and Paul is here encouraging them to do this when another Christian sins. We can only do what Verse 6:1 says if we have done this.
See Endnote #21, "The Law," for more on the (NT) law.

6:3 For if **any** man **is imagining (PI)** himself to **continuously** be something**, continuously being** nothing**,** he **is deceiving (PI)** himself.
6:4 But let each man **continuously** test his own work, and then he will **boast into** himself and not **into another.**
6:5 For each man will bear his own burden **of responsibilities and failures.**
6:6 But **continuously** let him who is **continuously being** taught **(passive)** the word share **in** all good things **to the one continuously instructing.**
6:7 Don't **continuously** be deceived **(passive)**. God is not **being** mocked **(PI) (passive)**, for whatever a man **may be continuously sowing, this** he will also reap.

This verse makes it clear that God's laws always work. (See Endnotes #1A through #1E, "The Spiritual Realm"). The next verse makes this clear.

6:8 **That the one continuously sowing into** his own flesh **(#4561) out of the flesh shall** reap corruption. But **the one continuously (sowing) into** the Spirit, **out of** the Spirit **will** reap eternal life.

#4561 *sarx* This Greek word has a wide range of meaning (see Endnote #7A), but here it seems clear that it is something bad. Since it is here producing corruption, it is the fallen part of us

that impels us to "bad fruit" by planting "bad roots" in our "Honeycomb."

The alternative is to sow into the Spirit. Then we will have the Spirit living in his "Honeycomb." This is speaking of the sanctification process. Then we will receive out of the Spirit "eternal life" dwelling in us.

The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of God. However, that life is not only about heaven after we die, but it is a quality of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."

6:9 **But (us) continuously** doing **the** good, **may not continuously turning out to be despondent**, for **to our own** season we will reap (**if) we are not continuously being made weary (passive)**.

Our sanctification requires persistence, because our part in it is sometimes difficult. See Endnote #5M, "Persistence Is Required," and an example in Endnote #4P, "Forgiving Is Miraculous."

6:10 So then, as we **are having (PI)** opportunity, **we may continuously do** good toward all, **but** especially toward those of the household of the faith.

We may "continuously do good," produce "good fruit," when we have "eternal life" planted in our "Honeycomb."

6:11 See with what large letters I write to you **all** with my own hand.
6:12 As many as **are desiring (PI)** to look good in the flesh, **these are compelling (PI)** you **all** to **continuously** be circumcised **(passive)**; only that they may not **continuously** be persecuted **(passive) to** the cross of Christ.
6:13 For **not** even **the ones continuously being circumcised (passive) are keeping (PI)** the **(OT)** law themselves, but they **are desiring (PI)** to **continuously** have you **all** circumcised **(passive),** that they may boast in your flesh.

6:14 But **not to me to wish to continuously** boast, **if not** in the cross of our Lord Jesus Christ, through **whom** the world has been crucified **(passive)** to me, and I to the world.
6:15 For in Christ Jesus neither circumcision **is availing (PI)** anything, nor uncircumcision, but a new creation.

The "new creation" IS ALL THAT MATTERS! IT IS THE CORE TRUTH OF CHRISTIANITY.

In this verse Paul is summarizing what he has been saying throughout the epistle.

Jesus came to take away our sin. The first Adam sinned and that sin placed a curse on mankind. This curse consisted of planting in mankind a tendency to sin, to take God's place – a "God-Wannabe." When this sin occurs as we take God's place as judge, we have a "bad root" planted inside us. <u>This changes our nature.</u> This "bad root" then impels us to sin further.

When Jesus takes away the sin in that "bad root," that "root" is changed into a "good root," which is because His spirit now resides in that place. This action CHANGES US INTO A "NEW CREATION" in that area of our life, as said in this verse. Our very character has changed.

IT IS VERY IMPORTANT to know that at the moment we give our life to Jesus, the "new creation" DOES NOT OCCUR as a result of this single event. "Is availing" is an ongoing event in the present (present indicative), so it must be referring to the ongoing event of sanctification. But what does occur in that moment is that we have given our life to Him, and thus given Him permission to do what He wants in our life. We also have His Spirit placed in us, and are now in a position to begin the process of having Jesus forgive our sins as we forgive and are forgiven, one "bad root" at a time.

See all of Endnotes #1, #2, #3, and #4. Also see Endnote #13C and #25.

IT IS VERY IMPORTANT THAT YOU UNDERSTAND THIS, BECAUSE IT IS INDEED THE ESSENCE OF CHRISTIANITY, AND IS THE REASON IT IS DIFFERENT THAN ALL OTHER RELIGIONS. No other religion has a means of forgiveness for our sins. Of course this is all dependent upon God having the ability to forgive us:

"For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not

forgive men their trespasses, neither will your Father forgive your trespasses." **(Matthew 6:13-6:15).**

If there was another way, Jesus died in vain.

6:16 **And** as many as **live their lives to** this rule **(#2583),** peace **on them** and mercy, and on **the** Israel of God.

The "rule" here referred to by Paul is the "new creation" as dictated by the context in Verse 6:15, and the whole of what Paul has been saying throughout Galatians. It is the second great spiritual gift we have been given by Jesus. See page 16. The Greek word here translated as "rule" is #2583, *kanon*. It means "Anything straight used in examining other things . . . a measure or measuring rod or the like . . . The word is given as a technical term for the accepted books of the Bible considered as inspired." (Zodhiates, page 818). It is not a "commandment," but rather is a description of spiritual reality. If you appropriate the provision Jesus made for you to be transformed into His image, then Verse 6:16 will be your possession. You will have peace, which is a "fruit of the Spirit." See Endnote #4U for more on our rewards.

The "Israel of God" refers to all who have made Jesus their Lord, both Jews and Gentiles, as Paul has also been emphasizing. This is not referring to the physical descendants of Abraham, Isaac, and Jacob.

6:17 **Of the rest,** let no one **continuously be the source of grief to me**, for I **am bearing (PI)** the marks of the Lord Jesus **in** my body.
6:18 The grace of our Lord Jesus Christ **(**be**)** with your spirit, brothers. Amen **(#281)**.

#281 *amen* is not simply the end. Rather, it is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is there for emphasis. "Amen" was added to give emphasis to the importance of the grace of our Lord Jesus Christ being with your spirit. See Endnote #29, "Greek Glossary."

Was written (passive) from Rome to the Galatians.
(The last sentence in this verse is not in the WEB, because it is not in the Greek text the WEB used.)

Introduction To Ephesians

This epistle was probably written in about 62 AD while Paul was in prison in Rome. He had personally spent about 3 years with the Ephesians about 10 years earlier, so he was very familiar with them and what they knew about the foundations of the faith.

He apparently felt that they needed to be reminded of some of the things he had taught them. It was not that Paul had learned more in those 10 years and was giving them some new information which he had discovered. He did not gain his knowledge of Christ by careful study over years. Rather, the living Christ personally imparted this knowledge to him by revelation:

> *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ* (Galatians 1:12).

We do not have a record of what he taught them during the three years he was with them, but we can certainly assume that a major theme he would have emphasized is how they can have Jesus take away their sins. After all, that is why Jesus came: to provide a cure for sin. Without a doubt he would have also actively mentored them in this process.

From the contents of this letter, it would appear that the Ephesians needed to be reminded about some fundamentals of the faith. In Verses 1:4 through 1:9 he specifically talks about the fundamental importance of forgiveness of their sins. Interestingly, in this letter he does not specifically teach them HOW to do this – to forgive so they will be forgiven.

Why did he not teach them this in this letter? The answer is pretty simple: He had spent three years teaching them HOW to do this. He apparently did not feel that he needed to again teach them what he had already taught them. Rather, he needed to remind them of their need to do this, because it appears that they were drifting away from it. It was easy for them to become lax in this, because there were spiritual forces of darkness trying to lead them astray. Verses 6:10 through

6:18 are a strong reminder to them that they are indeed in a spiritual battle. They need to "accept the helmet of salvation" (not "take" – see my note at Verse 6:17) which Jesus has offered to them. Since they were already Christians, this can only be referring to the ongoing process of salvation, namely sanctification through the forgiveness of their sins. If they do not "accept" it, it will not occur; and they will be stuck in their sins and thus vulnerable to the influence of the Devil. **See Endnotes #1A through #1H**.

Of all the Epistles, this one has the greatest concentrated emphasis on sanctification.

1:1 Paul, an apostle of Christ Jesus through the will of God, to the saints **continuously being in** Ephesus, and **to** faithful in Christ Jesus:
1:2 Grace to you **all** and peace from God our Father and the Lord Jesus Christ.
1:3 **The** blessed God and Father of our Lord Jesus Christ, **the one blessing** us **in** every spiritual blessing in the heavenly places in Christ;
1:4 even as he chose us in him before the foundation of the world, that we would **to continuously** be holy and without blemish **in the very presence of** him in love;

> **We are "to continuously be holy and without blemish." That is an astonishing statement, is it not? And Paul will focus on the process that continuously makes us like that.**

1:5 having predestined us **into** adoption as children through Jesus Christ **into** himself, according to the good pleasure of his desire,

> **This verse is speaking of the one-time event of when we made Jesus our Lord. Then Verse 1:7 is about the ongoing process of sanctification. The ongoing process does not occur at the moment the one-time event happens. See page 16.**

1:6 **into** the praise of the glory of his grace, **in** which he **greatly favored** us in the **one having been** beloved **(passive),**
1:7 in whom we **are having (PI) the** redemption through his blood, the forgiveness of our **sins,** according to the **abundance** of his grace,

> **THIS IS THE VERY CENTER OF THE CHRISTIAN FAITH!**
>
> **Paul is here reminding them about how to be transformed into the image of Jesus as he would have taught them in detail in the 3 years he was with them. See Endnotes #2A & #2B, and "sanctification" in the Glossary.**
>
> **It is through the blood of Jesus that we can have forgiveness of our sins. See "Blood of Jesus" and "Cross of Christ" in the Glossary.**
>
> **The forgiveness of our sins means "a release, the letting them go as if they had not been committed, thus forgiveness, a remission of their penalty" (Wuest, Word Studies in the Greek New Testament, Vol I, Ephesians and Colossians, page**

40). It is then as though there had never been a "bad root." God performs a miracle. See Endnotes #4A and #4P.

1:8 which he made to abound **into** us in all wisdom and prudence,
1:9 making known to us the mystery **(#3466)** of his will, according to his good pleasure which he **designed beforehand** in him

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

Our redemption through the blood of Christ is indeed a mystery. It is beyond human reason to figure it out, and it makes little sense to our rational mi
nd. That is why it is so difficult for the Western rational mindset to understand it. See Endnote #22, "The Mystery."

1:10 **into the management (#3622)** of the **full end** of the times, to **bring** all things **into one** in Christ, **both** the things in the heavens, and the things on the earth, in him;

#3622 *oikonomia* means: "The management, oversight, administration, of others' property; the office of a manager or overseer, stewardship" (Thayer). God has appointed Christ to carry out God's will in all things to the end. The WEB fails to communicate the magnitude of Christ's authority which He now has.

WEB: 1:10 to an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens, and the things on the earth, in him;

1:11 **in Him** in whom **the lot has fallen upon us (passive)** also having been foreordained **(passive)** according to the purpose of **the One** who **is continuously working** all things **according to** the counsel of his will;
1:12 **into to continuously be us into** the praise of his glory, **the ones having** hoped **in advance (#4276)** in Christ:

#4276 *proelpizo* "referring to the Jews as having had of old the hope and promise of the Messiah in contrast to the Gentiles who had heard of Him just then" (Zodhiates, page 1218).

1:13 in whom you **all (Gentiles)** also, **hearing** the word of the truth, the Good News of your salvation--in whom, **also believing**, you were sealed **(passive) to** the Holy Spirit of promise,

See Endnote #20, "The 'Good News.'"
Salvation has two aspects. See page 16.

1:14 who is **being (PI)** a pledge **into** our inheritance, **into** the redemption **(#629)** of **the purchased** possession **(#4047), into** the praise of his glory.

#629 *apolutrosin* "Redemption, deliverance, liberation procured by the payment of a ransom" (Thayer).

#4047 *peripoleseos* "means a people acquired or purchased to Himself" (Zodhiates, page 1149).

We need an ongoing pledge, because we continuously need forgiveness of our sins; because we keep sinning and we have prior sins not yet forgiven.

1:15 **Through** this I also, **hearing** of the faith **of you all** in the Lord Jesus, and the love **into** all the saints,
1:16 **I am not ceasing (PI) continuously giving** thanks **over** you **all, continuously** making mention of you **all on** my prayers,
1:17 that the God of our Lord Jesus Christ, the Father of glory, may give to you **all** a spirit of wisdom and revelation in the knowledge **(#1922)** of him;

#1922 *epignosis* This is clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108, *gnosis*. See Endnote #29, "Greek Glossary."

Additionally, "of him" is in the genitive case, which means this knowledge is his possession, which He shares with us.

1:18 **the eyes of your understanding (#1271) having been enlightened (passive) with ongoing results into you all to perceive what is being the hope of His calling, and what (are) (PI) the riches of the glory of the inheritance of Him in the saints.**

#1271 *dianoia* Understanding, intellect. This is one of two Greek word groups that refer to our conscious mind. See Endnote #19, "The Several Meanings Of 'Mind.'"

1:19 and what **continuously** is the exceeding greatness of his power **into** us, **the ones continuously believing,** according to that working of the strength of his might
1:20 which he worked in Christ, **rousing** him **out of** the dead, and made him to sit **in** his right hand in the heavenly places,
1:21 far above all rule, and authority, and power, and dominion, and every name **continuously being** named **(passive),** not only in this age, but also in that which is **continuously coming**.
1:22 **And** He put all **under** subjection under his feet, and gave him head over all things **to** the assembly,
1:23 which **is being (PI)** his body, the **fulfilling of the all, in all continuously making perfect (#4137).**

#4137 ***pleroo*** **"To make complete in every particular; to render perfect" (Thayer). We need to continuously be make perfect through the process of our sanctification. See page 16.**

2:1 **And** you **all continuously being dead to the** transgressions and the sins,

Verses 1:23 through 2:3 can seem confusing because of their sequence. Do keep in mind that Paul had previously spent about 3 years in Ephesus teaching and mentoring them about sanctification (forgiveness of their sins). Thereforehere he was just reminding them of things they already understood, and was encouraging them to do what they already knew how to do..Thus he didn't need to take them logically, step by step through the process. The sequence might be more confusing to you, because you did not get personally mentored by the Apostle Paul.

What he was saying was they all once lived in sin, as said in Verses 2:2 and 2:3. Then they became dead to their sin through the sanctification process ("being having been saved" in Verse 2:5). In this process, if they forgave, they were forgiven, and their "bad roots" of sin came to death (Verse 2:1); and those places were filled with the "good root" of Jesus. As a result, in those areas they had been made perfect (Verse 1:23).

Then from here through Verse 2:22 Paul goes on to elaborate on this provision for the forgiveness of their sins and resulting transformation into the image of Jesus.

2:2 in which you **all** once walked according to the **age (#165)** of the world **(#2889)**, according to the prince of the power **(#1849)** of the air, **of** the spirit now **continuously working** in the children of disobedience;

> **#165 *aion* The present world, with its cares, temptations, and desires; the idea of evil, both moral and physical, being everywhere implied" (Zodhiates, page 106).**
>
> **#2889 *kosmos* "the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ" (Thayer).**
>
> **#1849 *exousia* "Power over persons and things, dominion, authority, rule" (Zodhiates, page 607).**
>
> **Satan can have power in a person through the "bad root" that had been planted by their "God-Wannabe," and that is how the non-Christians live. See Endnote #1E.**

2:3 **in** whom we also all once lived in the lust of our flesh **(#4561), continuously** doing the desires of the flesh and of the **modes of thinking (#1271)**, and were children **to nature** of wrath, even as the rest.

> **#4561 *sarx* See "Flesh" in the Glossary, and also "God-Wannabe." Also see all of Endnote #7, "The Bad Part of You." When we have "bad roots," they impel us to "bad fruit."**
>
> **#1271 *dianoia* "The mind as the faculty of understanding" (Thayer). This is one of two Greek words that refer to our conscious mind. When we are under the influence of a "bad root," we think thoughts that are influenced from that place in us. See Romans 8:5-8:9, Endnotes #8H and #19.**

2:4 But God, **continuously** being rich in mercy, **through** his great love with which he loved us,

2:5 and **us continuously being** dead **to** the trespasses, **He** made us alive together **to the** Christ. **To** grace you **all are being (PI) having been** saved **(passive) (#4982)**,

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). "Are being having been saved (passive)" is a verb indicating an ongoing process in the present, the process of sanctification. This process frees us from the "lusts of our flesh" (Verse 2:3), and places the life of Christ in our "Honeycomb." See Endnotes #2A & #2B.**

2:6 and **He** raised **together**, and **seated together** in the heavenly places in Christ Jesus,
2:7 that in the ages **continuously coming** he might show the **continuously** exceeding riches of his grace in kindness **on** us in Christ Jesus;

Note for Verses #2:7-2:10:

THESE VERSES ARE REFERRING TO THE HUGE NECESSITY OF US BEING TRANSFORMED INTO THE IMAGE OF JESUS!

In these verses Paul is saying we can't produce good works of our own will. It is the "gift of God" (Verse 2:8), not "out of works" (Verse 2:9). We "are his workmanship" (Verse 2:10). The objective is for us to be re-created in Christ Jesus. Then we will be able to produce good works. Good works are not the goal.

In Verse 2:10: We are NOT re-created "for" good works, as in the WEB. The Greek word is #1909, *epi:* "On, upon . . . generally combining the ideas of rest and motion upon . . . toward" (Zodhiates, page 620). Here it means that being his workmanship, then there is motion towards good works. Good works are the EVIDENCE of a re-created life, not the goal. It is crucial to understand this difference. Otherwise there would be a contradiction: "You can't do it" (Verses 2:7-9), and then saying "Now go do it" (Verse 2:10).

2:8 for **to the** grace you all **are ones being (PI) having been** saved **(passive) (4982)** through **the** faith, and **this** not **out** of **you all**, **(it is)** the gift **(#1434)** of God,

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Since this is addressed to Christians, and in light of the context of the surrounding verses, this is referring to the sanctification process. See page 16.**
>
> **#1434 *dorema* "a gift, bounty, benefaction" (Thayer). Also see Endnote #4Q, "Being Forgiven Is A Free Gift."**
> **Here "saved" refers to the ongoing process of sanctification, as the following verses will show.**

2:9 not **out** of works, that **not anyone might** boast.

2:10 For **of him we** are **being (PI)** his workmanship, **being** created **(passive)** in Christ Jesus **on (#1909)** good works, which God prepared before that **in them** we **may be able to** walk.

> **#1909 *epi* "On, upon . . . generally combining the ideas of rest and motion upon . . . toward" (Zodhiates, page 620). "We may be able to walk" is referring to the "good works," and by being sanctified is the ONLY WAY this can occur. He has to do it in us. It is "good fruit" from a "good root." "Good works" are the evidence of the sanctification, not the goal, as the WEB says.**
>
> WEB: 2:10 For we are his workmanship, created in Christ Jesus for good works, which God prepared before that we would walk in them.

2:11 Therefore **continuously** remember that once you **all**, the Gentiles in the flesh, **the ones continuously being** called **(passive)** "uncircumcision" by **the ones continuously being** called **(passive)** "circumcision," in the flesh, made by hands;
2:12 that you **all** were **in** that time separate from **of** Christ, **having been** alienated **(passive) of** the commonwealth of Israel, and strangers **of** the covenants of the promise, **continuously** having no hope and without God in the world.
2:13 But now in Christ Jesus you **all** who once **continuously being** far off **began to become (#1096)** near in the blood of Christ.

> **#1096 *ginomai* "to become, i. e. to come into existence, begin to be" (Thayer). This is referring to a dynamic process that is beginning to happen.**
>
> **"In the blood of Christ" means having Christ take away our sins in the ongoing process of sanctification. It is the shedding of His blood that makes it possible for Him to take away our sin.**
>
> **See "Blood of Jesus" and "Cross of Christ" in the Glossary, and Endnote #1G.**

2:14 For he is **being (PI)** our peace, **the one making** both one, and **breaking** down the middle wall of partition,
2:15 **nullifying in his flesh** the hostility, the **(OT)** law of **precepts** in ordinances, that he might create in himself **into** one new man of the two, **continuously** making peace;

2:16 and might reconcile **the** both in one body to God through the cross, **killing** the hostility **in it.**

"Killing" is an ongoing event, setting us free from the curse of the law, whereas the WEB says it is a past event. We need that provision NOW!

Here "it" is the law as in Verse 2:15.

WEB: 2:16 and might reconcile them both in one body to God through the cross, having killed the hostility thereby.

2:17 **And coming, he announced peace to you all, the ones far and the ones near.**
2:18 **That** through him we **are having (PI)** our access, both in one Spirit **toward** the Father.
2:19 So then you **all** are **being (PI)** no longer strangers and foreigners, but fellow citizens **of** the saints, and **members** of the household of God,

This is speaking of the one-time event when me made Jesus our Lord. <u>This is the first aspect of "salvation</u>." It makes the second step possible. See page 16 and Verse 2:22 below.

2:20 being built **(passive)** on the foundation of the apostles and prophets, Christ Jesus himself **continuously** being the chief cornerstone;
2:21 in whom the whole building, **continuously being** fitted together **(passive), growing (PI)** into a holy temple in the Lord;
2:22 in whom you **all** also are **being** built **(PI) (passive) into** a habitation of God in the Spirit.

<u>This is the second aspect of "salvation</u>," the ongoing process. "In whom you all also are being built (passive)" is a verb form indicating an ongoing process, speaking of the ongoing process of sanctification. This process gradually transforms us into "a habitation of God in the Spirit." Truly, we become more and more like Him! This is a huge ongoing miracle.

3:1 **Of** this **grace** I, Paul, the prisoner of Christ Jesus on behalf of you **all of the Gentile nations,**
3:2 if it is so that you **all** have heard of the administration of **the** grace of God **having been** given **(passive) to** me **into** you all;

3:3 **that according to** revelation **he** made known to me **the mystery**, as I wrote before in few words,

> **The mystery of the grace of God through Jesus Christ was given to Paul by direct revelation. See Galatians 1:12-1:16, Also see Endnote #22, "The Mystery."**

3:4 **toward which the ones continuously reading will be being able (PI) to** perceive my understanding in the mystery **(#3466)** of Christ;

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**

3:5 which in other generations was not made known **(passive)** to the children of men, as it now **has** been revealed **(passive)** to his holy apostles and prophets in the Spirit;
3:6 the Gentiles **to continuously be fellow** heirs, and fellow members of the body, and fellow partakers of his promise in Christ Jesus through the Good News **(#2098)**,

> **#2098 *euaggelion* "The gospel plan of salvation, its doctrines, declarations, precepts, promises" (Zodhiates, page 669). It is the fact that Jesus provided the only way that we can be forgiven for our sins, and thus be set free of their consequences.**
>
> **See Endnote #20, "The 'Good News.'"**

3:7 of which I **began to be** a **minister,** according to the gift of **the** grace of God **being granted (passive) to** me according to the working of his power.
3:8 To me, the very least of all saints, was this grace given **(passive),** to preach **in** the Gentiles the unsearchable riches of Christ,
3:9 and to make all men see what is the **fellowship** of the mystery **(#3466) having been concealed (passive) from of the ages** in God, **the one creating** all through Jesus Christ;

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**

3:10 **that it might be made known (passive) now to the principalities and the powers in the heavenly places through the assembly (#1577) the manifold wisdom of God.**

#1577 *ekklesia* "all who were called by and to Christ in the fellowship of His salvation, the church worldwide of all time, and only secondarily to an individual church" (Zodhiates, page 541).

3:11 according to the purpose **(#4286) of the ages** which he **brought about (#4160)** in Christ Jesus our Lord;

#4286 *prosthesis* "a predetermination, purpose, intent, or design of God in calling men . . . to salvation" (Zodhiates, page 1220).

#4160 *poieo* "To be the author of a thing . . . to cause, bring about" (Thayer). God always had the plan, and now it was instituted in Christ. See Endnotes #5F through #5K.

3:12 in whom we **are having (PI)** boldness and access in confidence through **the** faith **of** him.

Note: the Greek here says "faith of him," not "faith in him." "Faith of him" is in the Greek genitive case, which indicates ownership or possession. Here this is saying that the faith is His possession, so he downloads it to us. He is the source, not us.

On the other hand, "faith in him" seems to put the burden on us to produce the faith. It is true that about half the time when "faith in him" or "faith in Christ" appears in the WEB (and in most other English translations) that is correct. But the other half of the time it should be "faith of him" or "faith of Christ." This is a profound difference. See Endnote #10A, "Faith Of Christ."

WEB: 3:12 in whom we have boldness and access in confidence through our faith in him.

3:13 Therefore I **am asking (PI)** you **to not continuously** lose heart **in** my troubles over you **all**, which **is being (PI)** your glory.
3:14 For this cause, I **am bowing (PI)** my knees **toward** the Father of our Lord Jesus Christ,

3:15 **out of whom** every family in heaven and on earth is **being** named **(PI) (passive),**
3:16 that he **may** grant **to you all,** according to the riches of his glory **to power, to be made strong (passive)** through his Spirit **into (#1519)** the inward man;

> **#1519 *eis* is a dynamic word that expresses motion into something. To be translated as "in," as in the WEB, would require the Greek to have #1722 *en*, which is a static word meaning to rest in place. See Endnote #29, "Greek Glossary."**
>
> **The power to be made strong comes as his Spirit is infused into our inward man. It is not the static "in" as in the WEB. The Lord does it, so He makes us strong, and we receive it (note the "passive" grammar of "strong.") This is addressed to Christians, so they are in a process of being made strong through the ongoing process of sanctification.**

> WEB: 3:16 that he would grant you, according to the riches of his glory, that you may be strengthened with power through his Spirit in the inward man;

3:17 **the** Christ **to dwell** in your hearts through faith; **having been** rooted **(perfect passive) and having been** grounded **(perfect passive)** in love **(#26)**,

> **The Greek perfect tense speaks of an event that happened in the past, but which has existing results. This means their sanctification has existing results, which is manifest by the presence of *agape* love. This meaning is lost in the WEB. A passive verb is saying that this action was done to the person, not something they did. Jesus rooted and grounded them.**
>
> **#26 *agape* This is God's kind of love. The only way to love in this way is by having been transformed by the blood of Jesus. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."**
>
> **Note a subtle but profound difference here. The WEB says that the goal is that they be "rooted and grounded in love" ("to the end that" says this), whereas actually the goal is that they be filled with His Spirit (as in verse 3:16), with the ongoing present result being the presence of *agape* love. Love is not the goal. Christ "in us" is the goal, and then love will be there expressed as "good fruit" from a "good root." See Endnotes #2A & #2B for more on the sanctification process.**

WEB: 3:17 that Christ may dwell in your hearts through faith; to the end that you, being rooted and grounded in love.

3:18 **that you all** may **be strong to grasp together** with all the saints what is the breadth and length and height and depth,
3:19 and to know **(#1097) the love of Christ, continuously surpassing of knowledge (#1108),** that you **all** may be filled **(passive)** with all the fullness of God.

Again, the goal is to be filled "with all the fullness of God." This verse is addressed to Christians, and Paul is praying that "you all may be filled;" so they may be engaged in a process of being filled. See Endnotes #2A & #2B for more on this process.

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. Christ's love surpasses that knowledge (#1108) , meaning this love is continuously beyong our ability to grasp with our own thinking. It can not be logically understood, but we can know (#1097) it is present as we observe the "good fruit" from the "good root."

#1097 *ginosko* is the verb form of the #1108 *gnosis* kind of knowledge.

See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary. Also see Endnote #10B on love of Christ.

3:20 Now to **the one continuously being** able to do exceedingly above all which we **are asking (PI)** or **are thinking (PI)**, according to the power **continuously working** in us,

Becoming Christ-like is a miracle, and only God can do it. Truly, it is "exceedingly above all that we are asking (PI) or are thinking (PI)." This verb form is describing ongoing action in the present. It is His power "continuously working in us." That is why it is so hard to grasp and to trust. See Endnote #4P for more about the miraculous provision God has made for us.

3:21 **the glory to Him** in the assembly in Christ Jesus **into** all generations forever and ever. Amen **(#281).**

#281 *amen* is not simply the end. Rather, it means "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is there to emphasize what has just been said in this verse. See Endnote #29, "Greek Glossary."

4:1 I therefore, the prisoner in the Lord, **am begging (PI)** you **all** to **live your lives suitably** of the calling with which you **all** were called **(passive),**

"Were called" means called to be sanctified.

4:2 with all modesty **(#5012)** and humility **(#4236)**, with patience, **continuously** bearing with one another in love;

#5012 *tapeinophrosune* "the correct estimate of ourselves" (Zodhiates, page 1366). To see ourselves as God sees us, no more and no less.

#4236 *praotes* "an inward grace of the soul, calmness toward God in particular" (Zodhiates, page 1208). This scripture is not saying to see ourselves as worms. That is not how God sees us. See Endnote #6B, "Who Does God Say We Are?"

4:3 **continuously** being eager to **continuously** keep the unity of the Spirit in the bond of peace,
4:4 one body, and one Spirit, even as you **all** also were called in one hope of your calling;
4:5 one Lord, one faith, one baptism,
4:6 one God and Father of all, **the one** over all, and through all, and in **you** all.
4:7 But to each one of us the grace **was given (passive)** according to the measure **(#3358)** of the gift of Christ.

#3358 *metron* "A vessel for receiving and determining the quantity of thngs" (Thayer). "The "quantity" of the gift of Christ" is absolutely huge! Therefore the grace is huge!

4:8 Therefore he **is saying**, **(PI)** "Ascending into heaven, he led captivity captive, and gave gifts to men."

> **Before Jesus set us free, we were captives of sin, and in bondage to it. This was a curse, which he nullified: He took it captive.**

4:9 **But** this, "He ascended," what is it **being (PI) if not that also He** descended first into the lower parts of the earth?
4:10 **The one descending** is **also being (PI)** the one **ascending** far above all the heavens, that he might fill all.
4:11 And He **himself** gave **indeed** the apostles**; also the** prophets**; also the** evangelists**; also the** shepherds and teachers;

Note for Verses 4:12 through 4:32

These verses make it clear that we need the Lord to do a work in us for us to be transformed. It would be easy to interpret Verses 5:1 through 6:9 as a list of things we are to do –and thus be thrown into trying hard to do these things.

BEWARE: that is <u>not</u> what Paul is saying. Verses 5:9 and 5:10 make it clear that the fruit of the Spirit is what he is talking about. In other words, if the behavior he is listing is not continuously manifest in your life, this is evidence that you need to be further transformed, as he says in Verses 4:23 and 4:24. The only way for "good fruit" to be consistently manifest in our lives is to be transformed so that we have a "good root" in us. Jesus was very clear about this in John 15:4-5:

> **"*Abide in Me and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing."***

See also Matthew 7:17-18:

> ***"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit."***

See also Matthew 12:33 and Luke 6:43-45.

Also note the frequency of passive verbs (Ephesians Verses 4:16, 21, 22, 23, 24, 26, 30, 31). This means these things are not things we actively do. They come from outside us and act upon us. There are spiritual forces at work. Only the Holy Spirit can do these things in us. This refutes self-effort as our culture implies, and unfortunately some English translations imply. Being passive, these verbs can sometimes be awkward to translate into English.

4:12 **toward the completion** of the **perfecting** of the saints, **into** the work of **ministration (#1248) in the Christian community**, **into** the building up of the body of Christ;

> **#1248 *diakonias* "The office of ministering in divine things" (Zodhiates, page 429). "toward the completion of the perfecting of the saints" makes it clear that Paul is here speaking of sanctification.**

4:13 until we all **may** attain **into** the unity of the faith, and of the knowledge **(#1922)** of the Son of God, **into a morally mature (#5046) man, into** the measure of the stature of the fullness of Christ;

> **#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study, which is #1108, *gnosis*. *Epignosis* is not "knowing about" Christ. For instance, when you "know" your mother or father, this is a deep knowing.**
>
> **"Knowledge of the Son of God" is in the Greek genitive case, which expresses ownership. Christ is the owner of it, and He downloads it into us. See Endnote #29, "Greek Glossary."**
>
> **#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).**
>
> **"Into the measure of the stature of the fullness of Christ" is the "finished" goal, our sanctification. "Until we all may attain" makes it clear that this is an ongoing process that is not yet completed.**

4:14 that **(#2443)** we may **continuously** no longer be children, **being continuously** tossed back and forth and **being continuously** carried about **(passive) to** every wind of **teaching**, **in** the trickery of men, in craftiness, **toward the organized method of seduction of deception;**

> **#2443 *hina* "Used to indicate the cause for, or on account of which anything is done" (Zodhiates, page 774).**
>
> **Note the first word in this verse: "that;" which connects this verse with the previous one. The fullness of Christ is our protection from being tossed about and deceived.**
>
> **Christ in us is never fooled!**

4:15 but **continuously professing true doctrine (#226)** in love, we may grow **into Him the all, who is being (PI) the Christ the head;**

> **#226 *aletheuo* "To profess the truth (true doctrine)" (Thayer). In context, it is clear that Paul is not here talking about globally speaking truth in general about any old thing, but specifically speaking the truth about the truth of Christ taking away our sins. See Endnote #26D, "Correct Doctrine."**
>
> **It is also clear that Paul is speaking of a process, since he prays that he and they "may grow." Neither Paul nor the Ephesians are all the way there yet. We are just like them!**

4:16 **out of** whom all the body, is **continuously** being fitted **(passive)** and **continuously** being knit together **(passive)** through every **adjoining** joint **of the supply**, according to the **active power** in measure of **one of each part, is making (PI)** the **growth of the body into a building** of itself in love.

> **Here, because of the presence of "continuously," it is clear that Paul is referring to an ongoing event, which the next verse makes clear is sanctification. Christians need to help each other in this process, each using their unique gifting.**

4:17 Then this I **am saying (PI)** and **am testifying (PI)** in the Lord, you **all** no longer **to continuously live your lives according as also** the rest of the Gentiles **are walking (PI)**, in the futility of their **natural faculty of conscious thought (#3563),**

> **#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as**

"mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscious mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L.

Since the "rest of the Gentiles" do not have Christ, they have no way of having their "bad roots" transformed. Thus their only way to change their behavior is by will power, which is futile. See Endnotes #1C & #1D.

Paul is here encouraging the Ephesians to continuously be transformed into the image of Jesus as he has just been speaking in Verses 4:12-4:16, rather than to live in the old way that does not work. See Romans 7:15 where Paul speaks of the futility of living by will power.

4:18 **Having been** darkened **(passive) to the** understanding, **continuously being** alienated **(passive) of** the life of God, because of the ignorance **continuously being** in them, because of the **hardness** of their hearts;
4:19 who **being past feelings** gave themselves up to **an insatiable desire for pleasure, into** work **of** all uncleanness **in greed.**
4:20 But you **all** did not **thus know (#3129)** Christ;

#3129 *emanthete* This is not simply an intellectual "know" that you would get from studying something. It "is equivalent to *epiginosko"* (1921), to know more fully" (Zodhiates, page 942). It is a deep personal knowing, which is shown in many scriptures to be a download from God as a result of our living relationship with Him.

"Learn" as in the WEB, seems to imply an intellectual knowledge. This is dangerous to use in an English translation, because people with the Western Mindset will likely be impelled by this verse to do more intellectual work to learn more ABOUT Him. We can never gain *emanthete* that way.

See Endnote #11, "Aspects Of Knowing," and "Know" in the Glossary.

WEB: 4:20 But you did not learn Christ that way;

4:21 if indeed you **all** heard him, and were taught **(passive) (#1321)** in him, even as truth is **being (PI)** in Jesus:

#1321 *didasko* "To hold discourse with others in order to instruct them" (Thayer). Being taught IN him is different than being taught ABOUT him. To "hear" him implies a living relationship with him. Jesus did the teaching!

4:22 you **all** to put away, as concerning your former way of life, the old man, **the one continuously being corrupted (passive) according to the desires of deceit (#539);**

#539, *apates* "deceitful propensities which seduce to sin and lead to disappointment" (Zodhiates, page 207). "The old man" is referring to our "bad roots" that were planted by the corrupting impulse of our "God-Wannabe." See Endnotes #3C-#3F.

The only way to "put away, as concerning your former way of life" is to be transformed into the image of Jesus by forgiving and having Him forgive us of our sins. See Endnotes #4A-#4G. We cannot make this change with our will power.

4:23 **but to continuously be being** renewed **(passive) to** the spirit of your **moral consciousness (#3563),**

"Continuously be being renewed (passive)" makes it clear Paul is speaking of the ongoing process of sanctification.

#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscious mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L.

The way for the Ephesians to have their conscious mind renewed is by having their "bad roots" transformed into "good roots." Then the Holy Spirit dwelling in the "good root" will renew their conscious mind. See Endnote #4P for an example of this process.

One way to know when to pray is to continually listen to your negative emotions, which do accurately signal you when there is a problem. See Endnote #3G, "How Can you Tell The

Difference," and all of Endnote #16, "Emotions Are Your Friend."

4:24 and **to** put on the new man, **being created (passive) according to** God in righteousness and holiness of truth

The WEB says "has been created," implying this is already all done. The actual grammar is a passive participle, to be translated as: "being created (passive)," an ongoing event. Paul has been speaking of the miraculous process of Christians being transformed into the image of Jesus, so that is what he is referring to here.

Then in Verses 4:25-29 he explains the "good fruit" that will spontaneously result from this new "good root." See Endnotes #2D & #2E. There he is NOT suddenly abandoning all he has been saying and now implying that you are to behave correctly through your will power. See Endnotes #1C & #1D, "We Have Made A Huge Mistake," #7D, "The Bad Part," and #7E, "The Common Denominator."

WEB: 4:24 and put on the new man, who in the likeness of God has been created in righteousness and holiness of truth

4:25 Therefore, putting away falsehood, **continuously** speak truth each one with his neighbor, **because** we are **being (PI)** members of one another.

4:26 **"You all continuously be made** angry **(passive),** and don't **continuously** sin." Don't **continuously** let the sun go down on your wrath,

Here Paul is not commanding us to be angry. He knows full well that our "God-Wannabe" will judge, and the emotion it produces is anger. He is giving us permission to feel the anger so that we can know we have to forgive and be forgiven. And then to forgive right away. See Endnote #16A-#16C for more on this process.

4:27 neither **continuously** give place to the devil.

While we are angry, we are in the mind of the "God-Wannabe" ("flesh"), and thus are vulnerable to be doing the devil's work. Our "bad roots" give the devil access to us. See Endnotes #1 I, "Bad Roots' and 'Bad Fruit,'" and #1J, "Track Backward From-'Fruit'-To-'Root.'" Some teach that when

people become Christians, all their sins are immediately forgiven. This is not true. Paul is here speaking to Christians; and he is saying that if Christians do not forgive and be forgiven, they will be vulnerable to the devil, and will suffer. This is especially tragic, because Jesus has indeed provided the way that Christians can be forgiven and set free. See Endnote #28, "Christians And Sin."

4:28 **The one continuously stealing, continuously** steal no more; but rather **continuously** labor, **continuously the good to the hands,** that he may **continuously** have to **continuously** give to **the one continuously having** need.

"Continuously stealing" is "bad fruit" from a "bad root." Once the root is sanctified, they will "steal no more," which is "good fruit" from a "good root" of Jesus in them. Paul is here NOT advocating legalism, namely, stopping stealing by will power.

4:29 **Every corrupt word continuously let not go** out of your mouth, but **if any good (word) toward edification of the personal need** that it may give grace to the one **continuously hearing.**
4:30 **And** don't **continuously** grieve the Holy Spirit of God, in **which** you were sealed **(passive) into** the day of redemption.

VERSES 4:31, 4:32, & 5:1 DESCRIBE HOW TO BE TRANSFORMED INTO THE IMAGE OF JESUS!
Paul has just described what not to do (the "bad fruit"), in these next three verses he gives a simple overview of HOW we can be transformed into the image of Jesus – the only way to not do those bad things anymore. See all of Endnote #4, "Forgiving Ends These Problems."

4:31 **Every** bitterness **and** wrath **and** anger **and** outcry and slander, **let be taken up and carried away (passive) from you all, together** with all malice.

How are these taken away? Note that this process is passive, meaning it is not something we do, but it is done to us. These listed negative things are taken away by Jesus when we forgive and are forgiven of our sins; and the "bad roots" which were producing the "bad fruit" listed above are removed, and Jesus comes in and fills those places. Thus we are transformed into His image. See Endnotes #2A & #2B for more on this process.

4:32 **But continuously** be kind **into** one another, tenderhearted, **continuously** forgiving **to one another, even as** God also in Christ forgave you **all.**

There is an unfortunate chapter break between 4:32 and 5:1, because there is a continuous thought. By forgiving as in 4:32 we are being imitators of God (Who freely forgives us) as stated in 5:1 (instead of living out of our "God-Wannabe"). Paul is NOT saying to try to imitate God with our will power. See Endnote #4A, "Forgiving Ends These Problems," and Endnotes #3D, "Our Weakness," #3E & #3F. And in this way the sin is "carried away from you all (passive)", as in verse 4:31.

5:1 Therefore **(#3767) continuously begin to be** imitators of God, as beloved children.

#3767 *oun* "a conj. indicating that something follows from another necessarily. . . then, therefore, accordingly, consequently, these things being so" (Theyer). This links 5:1 to 4:32, and is dependent on it. When we forgive, "accordingly" we are acting just like God who forgives graciously. To be "imitators" is NOT advocating trying to act like God with our will power. For the folly of this, see Endnote #1D, "The Illusion Of Our Will Power."

THIS IS THE CENTRAL KEY TO THE CHRISTIAN LIFE: to continuously forgive one another. We all judge many times a day, and thus need to forgive many times a day. See Endnotes #3D "Our Weakness," through #3F.

5:2 **And you all continuously live your lives** in love **(#26)**, even as Christ also loved **us,** and gave himself up for us, an offering and a sacrifice to God **into** a sweet-smelling fragrance.

#26 *agape* is the kind of love only available from Jesus in us. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

This is another statement linked with Verse 4:32. When we forgive and are forgiven, we are transformed; and the new "good root" will produce the "good fruit" of *agape* love. Being transformed is the only way to have this kind of love. Continuously exhibiting *agape* love is evidence of our transformation.

Verses 5:3-5:5 describe more "bad fruit."

5:3 But sexual immorality, and all uncleanness, or covetousness, let it not **continuously** be mentioned **(passive) in** you **all,** as **being proper (PI) to** saints;
5:4 **and** filthiness, **and** foolish talking, **and coarse wittiness**, **continuously** not **being** appropriate; but rather **thanksgiving.**
5:5 **For** this **you all are being (PI) continuously knowing,** that **every** sexually immoral person, **or** unclean person, **or** covetous **person**, who is **being (PI)** an idolater, **is having (PI) no** inheritance in the Kingdom of Christ and God.
5:6 Let no one **continuously** deceive you **to** empty words. For because of these things, the wrath of God **is coming (PI)** on the children of disobedience.

> **The alternative to being transformed into the image of Jesus is to remain in our sin and to experience the operation of God's laws bringing bad consequences ("the wrath of God"). See Endnote #1E, "God's Laws Bring 'Good' Or 'Bad.'"**

5:7 Therefore don't **continuously** be partakers **together** with them.
5:8 For you **all** were once darkness, but now light in the Lord. **You all continuously live your lives** as children of light,
5:9 for the fruit of the Spirit in all goodness and righteousness and truth,

> **The fruit of the Spirit is a reward we receive from applying the blood of Jesus to our "bad roots." Then the Holy Spirit dwells in there, and there is "good fruit." See Endnote #4U, "Rewards."**

5:10 **continuously** proving what is **being (PI)** well pleasing to the Lord.

> **The presence of continuous "good fruit" proves that you have a "good root" (Jesus) in you, or you could not continuously produce "good fruit". See Endnotes #2A & #2B for more on the sanctification process. Also see John 15:4-5. Consistent "good fruit" proves we have been transformed; and God sent His Son to make this possible. See Endnote #2F, "Keeping God's Commandments." He is happy when this happens, because it means we are valuing and receiving the work of Jesus in our lives.**

5:11 And **continuously** have no fellowship **to** the unfruitful works of darkness, but rather even **continuously show them to be wrong.**
5:12 **For the hidden things continuously coming to be of them it is being (PI) vile even to continuously speak.**
5:13 But all things, **continuously being shown to be wrong (passive) under the light is being made manifest (PI) (passive), for everything the light is (PI) continuously being made manifest (passive).**

> **"The light" is the Spirit of God illuminating what is wrong, so that we can see it. Verses 5:14-5:15 are telling us to be perceptive of what the Lord is saying. Only then will be know when to forgive and be forgiven. See Endnote #16C, "How To Listen To Your Emotions And Pray."**

5:14 Therefore he **is saying (PI)**, "Awake, **the one continuously sleeping,** and arise **out of** the dead, and Christ will **give light to** you."
5:15 Therefore **you all continuously** watch carefully how **you all are living your lives (PI)**, not as unwise, but as wise;

> **Since Paul's major theme is being forgiven of our sins, living wisely means applying the blood of Jesus to our sins as necessary.**

5:16 **continuously** redeeming **(#1805)** the **opportunity (#2540)**, because the days **of your life (#2250)** are **being (PI)** evil.

> **#1805 *exagorazomenoi* "Used of our redemption by Christ from the curse and yoke of the Law" (Zodhiates, page 597).**
>
> **#2540 *kairos* "Season, opportune time" (Zodhiates, page 805). "The time when things are brought to a crisis, the decisive epoch waited for" (Thayer).**
>
> **#2250 *hemerai* "Specifically the time of one's life, i.e., one's days, years, age, life" (Zodhiates, page 711).**
>
> **We are frequently faced with trials, and our "God-Wannabe" often causes us to sin every day in response. That moment is the opportune time to apply the blood of Jesus to the "bad root" just planted. See Endnote #4G, "Remove 'Bitter Roots' Immediately!"**

5:17 **Through this not continuously becoming** foolish, but **continuously understanding** what the will of the Lord **(is).**

> **Based on this series of scriptures, and since Jesus came to take away our sins, <u>the primary "will of the Lord" Paul is referring to here is our sanctification!</u>**

5:18 **And you all to not continuously be made drunk (passive) to** wine, in which is **being (PI)** dissipation, but **you all continuously be being** filled **(passive) in** the Spirit,

> **"Continuously be being filled (passive) in the Spirit" makes it clear that Paul is speaking of a process, the process of sanctification.**

5:19 **continuously** speaking to one another **to** psalms, hymns, and spiritual songs; **continuously** singing, and **continuously** making melody in the heart **of you all,** to the Lord;
5:20 **you all continuously** giving thanks always concerning all, in the name of our Lord Jesus Christ, to the God and Father;
5:21 **continuously being subject (passive)** to one another in **reverence to God.**

> **"Continuously being subject (passive)" is evidence of a "good root" inside. It is passive, so it is something done to us; in this case, it is done by the presence of Jesus in our "good root." We cannot do this with will power. See Endnote #7 I, "Where Does 'Die To Self' Fit In?"**

Note For Verses 5:22-6:9

In these verses, Paul is NOT now becoming a legalist, laying down rules for the Ephesians to follow. Rather, he is describing what "good fruit" from a "good root" looks like in particular situations. People who have been sanctified will live this way.

Now, since this is a situational letter, Paul is here listing ways in which the Ephesian church is out of order. What he is going to say is very different than the relationship of the husband to the wife in the ancient world. There the wife was considered to be property, with no rights; and the husband could treat her any way he wanted. Paul is here wanting to tell them how God sees it.

5:22 Wives, **continuously** be subject to your own husbands, as to the Lord.
5:23 **for this reason**, the husband is **being (PI)** the head of the wife, **as even** Christ the head of the assembly, and **He is being (PI)** savior of the body.
5:24 But **even** as the assembly is **being** subject **((PI) passive)** to Christ, so **also** let the wives be to their own husbands in everything.
5:25 Husbands, **continuously** love your wives, even as Christ also loved the assembly, and gave himself up for **her;**
5:26 that he might sanctify **her, cleansing to the bath** of water **in** word **(#4487).**

> **#4487 *rhema* "That which is or has been uttered by the living voice, thing spoken, word" (Thayer). At the time this was written, the Bible did not yet exist. For us, this word can be referring to the Bible as the recorded living words of God, but is not limited to it, for God speaks in many ways. Of course, if He speaks to us in other ways, whatever He shows us will never contradict the Bible, which contains His words He gave to His anointed Apostles.**

5:27 that he might present **her** to himself **glorious,** not **continuously** having spot or wrinkle or any such thing; but that **she may continuously** be holy and without blemish.

> **"Continuously be holy and without blemish" can only occur as a result of the sanctification process.**

5:28 Even so husbands **are owing (PI)** to **continuously** love their own wives as their own bodies. **The one continuously loving** his own wife **is loving (PI)** himself.
5:29 For no man ever hated his own flesh; but **is nourishing (PI)** and **is cherishing (PI) her,** even as the Lord also the assembly;
5:30 because we are **being** members of his body**, out** of his flesh and **out of his** bones.
5:31 **Equally, of this** a man will leave his father and mother, and will be joined **(passive**) toward his wife and the two will **be into** one flesh."

5:32 This mystery **(#3466)** is **being (PI)** great, but I **am speaking (PI) into** Christ and **into** the assembly.

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**

5:33 **However, also even each one** must **thus continuously** love his own wife as himself; **but that** the wife **may continuously honor and respect** her husband.
6:1 Children, **continuously** obey your parents in the Lord, for this is **being (PI)** right.
6:2 "**Continuously** honor your father and mother," which is **being** the first commandment **in** promise:
6:3 "that it may **begin to** be **(#1096)** well **to** you, and you **will be long-lived** on the earth."

> **#1096 *ginomai* "to become, i. e. to come into existence, begin to be" (Thayer). Here this refers to a dynamic change. See Endnote #29, "Greek Glossary."**

6:4 **And the** fathers, don't **continuously** provoke your children to wrath, but **continuously** nurture them in the discipline and instruction of the Lord.

> **"Instruction of the Lord" must of necessity include teaching children when and how to forgive, and its importance; because this is the center of the Good News. See Encnote #20, "The 'Good News.'"**
>
> **This verse is very contrary to Roman law under which the Ephesians lived. Under Roman law, a father had the power of life and death over his children. He had no obligation to treat them lovingly. God sees it differently.**

6:5 Servants, **continuously obey** to **your masters** according to the flesh, with fear and trembling, in singleness of your heart, as to Christ;
6:6 not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, **continuously** doing the will of God **out of the soul (#5590);**

> **#5590 *psuches* This is a Greek word with a range of meanings, but it is certain it is not "heart", as in the WEB. "Heart" is #2588 *kardia.* Paul's intent may be revealed in the next verse,**

"with good will." See Verse 6:22 where *kardia* is correctly translated. See Endnote #15A, "Man Is Multifaceted."

WEB: 6:6 not in the way of service only when eyes are on you, as men pleasers; but as servants of Christ, doing the will of God from the heart;

6:7 with good will **continuously** doing service, as to the Lord, and not to men;
6:8 knowing that **if ever each one might do any good, the same he will bring to himself from of the Lord,** whether he is bound or free.
6:9 **And the** masters, **continuously** do the same things toward them, **continuously giving** up threatening, knowing that **the** master **of you all, as well as of them, is being (PI)** in heaven, and there is **being (PI)** no partiality **to** Him **in His sight.**

Note For Verses 6:10-6:18

THESE VERSES ARE A SUMMATION OF THE CHRISTIAN LIFE!
Paul is again changing his emphasis. Now he will be speaking again of the spiritual battle in which we are in fact engaged (whether we know it or not, it is happening), and that forgiveness of our sins is the only way to win it. See all of Endnote #8, "There Is A War Going On."

6:10 Finally, **my brothers, continuously be being made** strong **(passive)** in the Lord, and in the **power** of his **inherent strength.**
6:11 Put on the whole armor of God**, toward you all to continuously be enabled** to stand **toward** the wiles of the devil.

Paul is in the process of making it very clear that we cannot do any battle in the spiritual realm in our own strength. We need the strength of the Lord. He is now going to outline the only way HOW that strengthening can occur.

6:12 For our combat is not **being (PI) toward** flesh and blood, but **toward** the principalities, **toward** the powers, **toward** the world's rulers of the darkness of this age, **toward** the spiritual forces of **the** wickedness in the heavenly places.

6:13 **Through this, you all take up (#353)** the whole armor of God, that you may be able to withstand in the evil day, and, having done all, to stand.

> **#353 *analambano* "To take up, raise" (Thayer). This is a command to do something (imperative mood). Note the difference in the verb here and that in verse 6:17 (where it is "accept"). "Stand" in verse 6:14 is also a command to do something.**
>
> **These verses about the armor of God can be seen as a summary of this epistle. We put it on by being transformed into the image of Jesus. Through that process our "bad roots" are removed, and our "bad roots" are where Satan can influence us. See Endnote #8H.**

6:14 **You all stand** therefore, **being girded about your loin in** truth **(#225)**, and having put on the breastplate of righteousness,
6:15 and having fitted **the** feet in readiness **(#2091)** of the Good News of peace;

> **#225 *alethia* "In the NT especially, divine truth or the faith and practice of the true gospel" (Zodhiates, page 121). This is the truth that Jesus can take away our sins.**
>
> **#2091 *hetoimasia* "Preparation or a basis . . . This intimates the firm and solid knowledge of the gospel in which the believer may stand firm and unmoved like soldiers in their military duty. The Roman soldiers were furnished with shoes that had cleats on the soles for this purpose" (Zodhiates, pages 666- 667). The "Good News" is the provision for the forgiveness of our sins. See Endnote #20, "The 'Good News.'"**

6:16 **On** all, taking up the shield of faith, **in** which you **all** will be able to quench all the **arrows having been made fiery (passive)** of the evil one.

> **Since our "bad roots" are the only access points that the Enemy has in Christians, when we forgive and have Jesus forgive us and replace the "bad roots" with "good roots," the Enemy has no power over us.**

6:17 And you **all accept (#1209)** the salvation **(#4992) helmet**, and the sword of the Spirit, which **spoken word is being (PI)** of God;

> **#1209 *dexasthe* "To accept an offer deliberately and readily. To take to oneself what is presented or brought by another, to**

receive" (Zodhiates, pages 409-410). This is also a command to do something (imperative mood), but is very different in meaning than to "take" as in the WEB and in verses 6:13 & 6:14.

#4992 *soterios* An adjective describing the nature of the "helmet," which is a protection for our head. It is related to #4991 *soteria:* salvation. God has provided for salvation, and we are to receive what He has offered. Salvation has two aspects (see page 16). Here "salvation" is an ongoing battle, so it must be referring to the ongoing process of sanctification.

Since this letter was written to Christians, here "salvation helmet" must be referring to the second part of "salvation," our sanctification; because for them the one-time event has already occurred. THIS IS VERY IMPORTANT TO BE CLEAR ABOUT.

It seems that what Paul is talking about is the way that our sanctification (salvation) protects our "head,' our conscious thinking. See the diagram in Endnote #8H.

Here "which spoken word" is not speaking of the New Testament, because it did not exist at that time. It must be referring to the illumination of the Holy Spirit, as spoken of in Verses 5:13-5:15. For us, we can and should consult the Bible; but we must not limit our meditation to it.

WEB: 6:17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God;

6:18 **through every** prayer and **petition, continuously** praying **in every occasion** in the Spirit, **into this same, continuously** being watchful in all perseverance and requests **concerning** all the saints:
6:19 **and over me**, that **to me** utterance may be given **(passive)** in opening my mouth, **in boldness** to make known the mystery **(#3466)** of the Good News,

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

Paul was anointed and called to teach about the mystery of our salvation, because it will not be known unless it is taught. See Romans 10:14. Also see Endnote #22, "The Mystery," and Endnote #20, "The 'Good News.'"

6:20 for **the sake of which** I am **being** an ambassador **(PI)** in chains; that in it I may **be bold as is being necessary (PI) (for) me to** speak.
6:21 But that you **all** also may know my affairs, Tychicus, the beloved brother and faithful servant in the Lord, will make known to you **all what all things I am doing (PI);**
6:22 whom I have sent toward you **all into** this very purpose, that you may know **about us**, and that he may comfort your hearts **(#2588).**

> **#2588 *kardias* Correctly translated as "hearts." See my comment under verse 6:6 above.**

6:23 Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.
6:24 **The** grace with all **of the ones continuously loving** our Lord Jesus Christ **in incorruption.**

Was written (passive) towards Ephesians from Rome through Tychicus.

> **Note that sometimes my literal translation includes additional words that are not in the World English Bible, or excludes some that are in the WEB. The same is true of many other modern translations of the Bible. When this occurs, it is because the two translations are based upon different Greek texts, which occasionally differ from each other.**

Introduction to Philippians

There is little doubt that this letter was written by the Apostle Paul. He was in prison when he wrote it.

The very core of this letter is sanctification, transformation into the image of Jesus, which is more important than anything else to him. See Verses 3:8-21. In this there is great encouragement for us. It can be easy for us to feel like failures because we have not yet fully become like Jesus, but even Paul had not yet been fully perfected (Verse 3:12), but he pressed on.

It is also encouraging to know that it is God at work:

> 2:13 *For it **continuously** is God **continuously acting** in you **all** both to **continuously** will and to continuously work, for **the sake of** his good pleasure* (my translation).

He encouraged them to imitate him in this journey of sanctification (Verses 3:15-3:17). It is very important to understand that Paul is NOT telling them to imitate him by trying hard to act perfectly (Verse 3:12). He is coaching them to continue to have Jesus forgive their sins so that He can perfect them. **See Endnotes #2A & #2B.**

My introduction to this epistle is pretty brief, because there is little that is confusing in it that needs further explanation. Let it speak for itself.

1:1 Paul and Timothy, servants of Jesus Christ; To all the saints in Christ Jesus **to the ones continuously being in** Philippi, with the overseers **(#1985)** and servants:

> **#1985 *episkopos* "An overseer" (Thayer). "From #1909 and 4649 (in the sense of 1983)" (Strong). Literally then this is to "beware" (1983), "over" (1909), and "a watch (*sentry* or *scout*)" ((4649). This would seem to be the watchman on the wall in the Old Testament (Isaiah 62:6). Frequently this term has been used to denote someone who has authority over others in the church. I cannot be dogmatic about this, but, in context with the fact that there was no hierarchy in the first century church (Galatians 2:2), but Christians were encouraged to confront each other when someone was straying (Galatians 6:1); it would appear that *episkopos* is not referring to "rulers" in the church, but to mature Christians who could sense when the enemy was making inroads and sound a warning (Hebrews 5:14).**

1:2 Grace to you, and peace from God, our Father, and the Lord Jesus Christ.
1:3 I **am thanking (PI)** my God **upon every remembrance of you all,**
1:4 always in every request of mine **over** you all **continuously** making my requests with joy,
1:5 **on** your **fellowship into** the Good News **(#2098)** from the first day until now;

> **#2098 *euaggelion* The "Good News" is the Jesus came to provide the way for ous sins to be taken away, which process then sanctifies us. See Endnote #20, "The 'Good News.'"**

1:6 being confident of this **same** thing, that **the one beginning** a good work in you **all** will complete it until the day of Jesus Christ.

> **The "Good News" (Verse 1:5) and the "good work" (Verse 1:6) is our transformation into the image of Jesus by washing away our sin. "The one beginning a good work in you all" and "will complete it" make it clear that this is a work of God, and is an ongoing process. See Endnotes #2A & #2B on sanctification. He is on our side. See Endnotes #5A through #5T for more on this truth.**
>
> **Also see Endnote #20, "The 'Good News.'"**

1:7 even **as it is being (PI)** right **to** me to **continuously have this opinion (#5326) over** all of you, **because to continuously have me in your heart,** both in my bonds and the defense and confirmation of the Good News, you all **continuously are being joint** partakers of **me of** grace.

> **#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H.**

1:8 For God is **being (PI)** my witness, how I **am longing (PI) for** all of you in the tender mercies of Christ Jesus.
1:9 **And** this I **am praying (PI)**, that your love **(#26 *agape*)** may **continuously** abound **still** more and more in knowledge **(#1922)** and all **perception (#144);**

> **#26 *agape* This is God's kind of love. The only way to continuously love in this way is not by conscious decision to do so, but by having been transformed by the blood of Jesus. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."**
>
> **#1922 *epignosis* This is a clear and exact knowledge which God downloads to us as we experience Him. It is not simply an intellectual knowledge. See Endnote #11, "Aspects Of Knowing," for more.**
>
> **#144 *aesthesis* "Involves knowledge based upon experience. In Phil 1:9 contrast *epignosis* (1922) the insight obtained by penetrating knowledge going down to the foundation" (Zodhiates, page 100).**

1:10 **into to continuously** approve **you all** the things **continuously differing (#1308);** that you may **continuously** be sincere and without **stumbling into** the day of Christ;

> **#1308 *diaphero* "In Rom 2:18; Phil 1:10, *diapheronta*, things different, has the meaning of distinguishing things that are different" (Zodhiates, page 445). Differing from what? Likely differing from the legalism of all other religions, because in Christ we have the new "fruit of righteousness" being mentioned in the next verse. This is quite a different meaning than in the WEB.**
>
> WEB: 1:10 so that you may approve the things that are excellent; that you may be sincere and without offense to the day of Christ;

1:11 **having been** filled **(passive) of** the fruits of righteousness, which are through Jesus Christ, to the glory and praise of God.

> **The "fruits of righteousness" are "good fruit" from a "good root" of Jesus in us. See Endnotes #2A & #2B for more on the sanctification process. This "good fruit" would include *agape* love in verse 1:9. See Endnote #18, "God's Kind Of Love."**

1:12 **But** I **am desiring (PI)** you **all to continuously** know, brothers, that the things **of** me have turned out rather **into** the progress of the Good News;
1:13 so that **my bonds in Christ to become apparent in** the whole palace guard, and to the rest;
1:14 and that most of the brothers in the Lord, being confident **to** my bonds, are more abundantly **to continuously be** bold to **continuously** speak the word without fear.
1:15 Some indeed **are preaching (PI)** Christ even **through** of envy and strife, **but** some also out of good will.
1:16 **Indeed the ones preaching (PI)** Christ **out of contention not sincerely, continuously** thinking **to be continuously bringing** affliction to my **imprisonment**;
1:17 but the **ones** out of love, knowing that I am **being** appointed **(PI) into** the defense of the Good News.
1:18 **For** what moreover, **to** every **manner**, whether **to** pretense or **to** truth, Christ is **being** proclaimed **(PI) (passive). And** I **am rejoicing (PI)** in this **(being proclaimed),** yes, **but I** will rejoice.
1:19 For I know that this will turn out **into** my salvation **(#4991),** through **the** supplication **of you all** and the supply of the Spirit of Jesus Christ,

> **#4991 *soteria* This word means salvation. This is the same Greek word used to refer to our salvation from sin, but here Paul is referring to his physical safety.**

1:20 according to my **expectation** and hope, that I will in no way **be put to shame (passive),** but **in** all boldness, as always, now also Christ will be magnified **(passive**) in my body **(#4983),** whether **through** life, or **through** death.

> **#4983 *soma* "Body, an organized whole made up of parts and members" (Zodhiates, page 1356). Sometimes this refers to our entire being, which is the case here. See "Body" in the Glossary and Endnote #15A, "Man Is Multifaceted."**

1:21 For **the Christ to me (is) to continuously live, and gain to die**.
1:22 But **to continuously** live in the flesh **(#4561)**, this **to me** fruit **of** work; I **am not knowing (PI) (1107)** what I will choose.

#4561 *sarx* Flesh. This is a word with a wide range of meaning, but obviously here Paul is referring to his physical body. See "Flesh" in the Glossay and Endnote #7, "The Bad Part Of You."

#1107 *gnorizo* "To make known to oneself, to ascertain, find out" (Zodhiates, page 378).

1:23 **For** I am **being perplexed (PI) (passive) out of** the two, **continuously** having the desire to depart and **to continuously** be **together** with Christ, which is far better.
1:24 Yet, to **continuously** remain in the flesh **(#4561)** is more needful **because of you all.**
1:25 **And** having this confidence, I know that I will remain, and **will** remain with you all, **into** your progress and joy **of** the faith,
1:26 that your rejoicing may **continuously** abound in Christ Jesus in me through my presence **toward** you **all** again.
1:27 Only **worthily** of the Good News of Christ, **continuously conduct yourselves (#4176)** that, whether I come and see you or am **continuously being** absent, I may hear of your state, that you **are standing** firm **(PI)** in one spirit, with one soul **continuously** striving for the faith of the Good News;

#4176 *politeuo* "Live, conduct oneself, lead one's life" (Bauer, page 686).

What does it mean to continuously conduct yourself "worthily of the Good News of Christ? It is <u>not</u> striving for good behavior. The Good News is to have Jesus continuously take away your sins. Then your good behavior will be "good fruit" from a "good root." That is "the Good News of Christ." See Endnotes #2A & #2B for more on the sanctification process, and #20, "The 'Good News.'"

1:28 and in nothing **continuously being** frightened **(passive)** by **the ones continuously opposing**, which is **being (PI) to** them proof of destruction, but to you **all** of salvation **(#4991), and this from God.**

#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary," and page 16. This was written to

Christians, so here "salvation" must refer to the process of being forgiven of our sins, our sanctification

1:29 **that** it has been **graced** to you **all because** of Christ, not only to **continuously** believe **into** him, but also to **continuously** suffer **because of Him,**
1:30 **continuously** having the same conflict **(#73)** which you **all** saw in me, and now **hearing (PI) (is)** in me.

#73 *agon* "Strife, contention, contest for victory or mastery . . . Paul applies the word to the evangelical contest against the enemies of man's salvation" (Zodhiates, page 78).

2:1 If **then** any **encouragement** in Christ, if any **comfort** of love, if any fellowship of the Spirit, if any tender **affections** and compassions,
2:2 make my joy full, **that you all may continuously be** like-minded, **continuously** having the same love, **continuously** being of one accord, of one **opinion (#5426)**;

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H.

Paul wants their opinions to all be influenced by a "good root" of the Holy Spirit in them.

2:3 nothing **according to** rivalry or through conceit, but **to the** humility, **continuously deeming one another continuously being superior in rank (#5242) of selves;**

#5242 *huperecho* "To be above, be superior in rank, authority, power" (Thayer). This is not saying you are a worthless worm, of less value than others. God does not see any of us like that. See Endnotes #6A & #6B. In context, Paul is saying to not wrestle to be in charge. See "Humility" in the Glossary.

"Better than himself" wrongly translated in the WEB gives the impression that the reader is an inferior person. Also see Endnote #7 I and Endnote #12 on "Die To Self."

WEB: 2:3 doing nothing through rivalry or through conceit, but in humility, each counting others better than himself;

2:4 each of you not **continuously** looking to his own things, but each of you **also** others.

"Also" is important. Paul is NOT saying that your own needs are not important and that you should always give them up for others. He is saying to consider others also. Paul is NOT saying to do this in our will power. See the next verse. This concern for others needs to be "good fruit" from a "good root." Otherwise it is legalism.

2:5 **For this, continuously be thus minded (passive) (#5426) in you all,** which was also in Christ Jesus,

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H.

Here this is passive, so it is not something we do with will power. When we have been transformed, His "good root" in us will influence our conscious thoughts. Then it truly is exactly Jesus' mindset. It is His Spirit in us producing it ("which was also in Christ Jesus").

2:6 who, **continuously** existing **(#5225)** in the form of God, didn't **deem it robbery to continuously be equal to God.**

#5225 *huparoho* "to be" (Zodhiates, page 1411). Jesus was God, so He was in fact equal to God. He didn't have to try to grasp it, as said in the WEB.

WEB: 2:6 who, existing in the form of God, didn't consider equality with God a thing to be grasped,

2:7 but emptied himself, taking the form of a servant, **becoming** in the likeness of men. **And being found (passive) to appear (#4976) as a man.**

#4976 *schema* "However, the point of the passage is to contrast the pre-incarnate glory of Christ with His incarnate humility and lowliness. Servanthood was the mode of existence which the Son of God assumed and humanity was the receptacle, as it were, into which He poured Himself" (Zodhiates, page 1352).

2:8 he humbled himself, becoming obedient **unto** death, **even** the death of the cross.

2:9 **For which** God also highly exalted him, and **graced** to him the name which is above every name;
2:10 that **in (1722)** the name of Jesus every knee **may** bow, of those in heaven, those on earth, and those under the earth,

"In" the name of Jesus is different than "at" in the WEB. The Greek is clear on this. #1722 *en* means resting in place. His name rests in Him, as it was graced to Him in Verse 2:9. It is because of who Jesus is to God that every knee may bow.

In verses 2:10, and 2:11 the WEB makes "bow" and "confess" as commands. However, both are subjunctives, which express actions about which there is some doubt or undertainty. Each person has a choice, which is the reason for the possible doubt about knees bowing and tongues confessing.

WEB: 2:10 that at the name of Jesus every knee should bow, of those in heaven, those on earth, and those under the earth,

2:11 and that every tongue **may** confess that **Lord** Jesus Christ **into** the glory of God the Father.

"May confess" is a Greek subjunctive, which means it is something about which there is some doubt. "Should" in the WEB wrongly makes it into a command to do something.

WEB: 2:11 and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 So **that**, my beloved, even as you **all** have always **hearkened (#5219)**, not only **as** in my presence, but now much more in my absence, **continuously** work out **(#2716)** your own salvation **(#4991)** with fear and **profound reverence.**

#5219 *hupakouo* "To listen, hearken" (Thayer). It is clear that the first century church did not have a hiearchial structure, so Paul would have never said "obey" as in the WEB. See Galatians 2:6 and my commentary there.

See note after Verse 2:13 following.

WEB: 2:12 So then, my beloved, even as you have always obeyed, not only in my presence, but now much more in my absence, work out your own salvation with fear and trembling.

2:13 For it is **being (PI)** God **continuously acting** in you **all** both to **continuously** will and to continuously work, for **the sake of** his good pleasure.

Note for Verses 2:12 and 2:13:

This letter is to Christians, so "continuously work out your salvation" in Verse 2:12 must be referring to the ongoing process of sanctification, of being transformed into the image of Jesus. It is not promoting legalism.

#2716 *katergazomai* "to bring about, accomplish, to carry out a task until it is finished" (Zodhiates, page 849). Again, keep in mind that there are two things Jesus provided for us that are both referred to as "salvation." The first thing is the one-time event when we made Him Lord. Then the second thing is the lifelong process of sanctification. Both are referred to as "salvation." This may surprise you.

#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." Salvation is God's will for us. He wants this so much that He sent Jesus to suffer and die to make it possible. It is important to note that the Greek tense of "work out" (present imperative) in Verse 2:12 denotes a command to do something in the future which involves continuous or repeated action. It is a process that occurs over time. This is a command to forgive so we will be forgiven. This is indeed something we can do.

"By sanctification is meant the continued transformation of moral and spiritual character so that the life of the believer actually comes to mirror the standing which he or she already has in God's sight. While justification is an instantaneous act giving the individual a righteous standing before God, sanctification is a process making the person holy or good" (Elwell, page 875).

Only Jesus can transform us, which is why Paul writes in Verse 2:13: "For it continuously is God continuously acting in you all". It is "his good pleasure" to sanctify us, because he loves us and wants to save us from the ravages of sin.

2:14 **Continuously** do all things without murmurings and disputes,

2:15 that you may **be beginning to be (1096)** blameless and harmless, children of God without blemish in the midst of a crooked and **having been perverted (passive)** generation, **in** whom you are **being** seen **(PI) (passive)** as lights in the world,

> **#1096 *ginomai* "To become, i. e. to come into existence, begin to be" (Thayer).**
>
> **"Beginning to be blameless," and "without blemish" only can occur by our being transformed into the image of Jesus, the ongoing process.**

2:16 **continuously** holding up the word of life; **into a ground of glorying to me into the** day of Christ, that I didn't run in vain nor labor in vain.
2:17 **But**, and if, I am **being** poured out **(PI) (passive)** on the sacrifice and service of your faith, I **am rejoicing (PI)**, and **am rejoicing together (PI)** with you all.
2:18 **But** in the same way, you **all** also **continuously** rejoice, and **continuously** rejoice with me.
2:19 But I **am hoping** in the Lord Jesus to **quickly** send Timothy to you **all,** that I also may **continuously** be cheered up, **knowing the concerns of you all.**
2:20 For I **am having (PI)** no one else like-minded, who will **genuinely** care about you.
2:21 For they all **are seeking (PI) of themselves**, not of Jesus Christ.
2:22 But you **are knowing (PI)** the proof of him **(Timothy),** that, as a child **to** a father, he served **together** with me **into** the Good News.

> **See Endnote #20, "The 'Good News.'"**

2:23 **Indeed I am hoping (PI)** to send him at once, as soon as I **may presently** see **the things concerning** me.
2:24 But I trust in the Lord that I myself also will come shortly.
2:25 But I counted it necessary to send to you **all** Epaphroditus, my brother, fellow worker, fellow soldier, **but** your apostle and servant of my need;
2:26 since he **was continuously longing** for you all, and **continuously being depressed**, because you had heard that he was sick.

2:27 For **also** he was sick, nearly to death, but God had mercy **to** him; **but** not **to** him only, but **to** me also, that I might not have sorrow on sorrow.
2:28 **Then** I have sent him the more diligently, that, **seeing** him again, you **all** may rejoice, and I may **continuously** be the less sorrowful.
2:29 **Then continuo**usly receive him in the Lord with all joy, and **continuously** hold such in honor,
2:30 **that through** the work of Christ he came near **unto** death, **not regarding** his **soul that he might supply to perfection the want of you all of the public office with respect to** me.

> **It is unlikely that Paul is here chastising the church for not ministering to him well enough, as expressed in the WEB translation of verse 2:30. In verse 2:4 he was just exhorting them to also look to the needs of others. He would do the same. The Greek makes room for a more likely meaning: Epaphroditus will fulfill an office that Paul had not been able to fulfill for them by being absent (he is in prison).**
>
> WEB: 2:30 because for the work of Christ he came near to death, risking his life to supply that which was lacking in your service toward me.

3:1 Finally, my brothers, **continuously** rejoice in the Lord. To **continuously** write the same things to you **all**, to me indeed is not tiresome, but **to** you **all** safe.
3:2 **Continuously** beware of the dogs, **continuously** beware the evil workers, **continuously** beware the **carnal** circumcision.

> **When Paul wrote this, there were groups, master-minded by Satan, trying to subvert the Good News by taking the church back into legalism. That is still going on, and unfortunately Satan has been quite successful. All legalism and the whole Western Mindset come from a perversion of the truth, which is that "good fruit" only comes from "good roots." See all of Endnote #1, "The Power Of The Spirit Realm," and Endnote #26D, "Legalism And Legalistic Religions." See "Legalism" and "Idolatry" in the Glossary.**

3:3 For we are **being (PI)** the circumcision, **the ones continuously worshipping to** God **to** the Spirit, and **continuously rejoicing** in Christ Jesus, and **not having** confidence in the flesh;

Here, when Paul refers to "the flesh," he is not simply talking about the natural man. He is talking about "trying hard to be good" with our own strength. That is what keeping the Law depends upon, and he will explain how before Jesus saved him, he had previously been completely immersed in that way of doing life. See Endnote #7D, "The Bad Part."

3:4 **and even I continuously having** confidence **also** in the flesh. If any other man **is thinking (PI) to have** confidence in the flesh, I yet more:

Here "flesh" refers to Paul's natural man. Sometimes "flesh" means something else. See Endnote #7, "The Bad Part Of You."

3:5 circumcised the eighth day, **out** of the **race** of Israel, of the tribe of Benjamin, a Hebrew **out** of Hebrews; concerning the **(OT)** law, a Pharisee;
3:6 concerning zeal, **continuously** persecuting the assembly; concerning the righteousness in the **(OT)** law, **becoming** blameless.

Paul is not saying tht we can succeed in becoming truly blameless by keeping the Old Testament law. That would be totally contrary to what he now knows about the necessity of sanctification.

Therefore, he must be saying that before he got saved, by the measurements of the Pharisees (Verse 3:5), he was working hard at living up to the OT law.

3:7 **But,** what things were gain to me, these have I counted loss for Christ.

See Endnote #14A about why trying to be good with will power is actually sin.

3:8 **But** most certainly, and I **am counting (PI)** all to be loss **through** the **continuously being** excellent knowledge **(#1108)** of Christ Jesus, my Lord, **through** whom I **have** suffered the loss **(passive)** of all, and **am counting (PI)** them **to continuously be** refuse, that I may gain Christ

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several

other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.

What is especially important to see is that here this knowledge is a possession of Christ Jesus, and He imparts it to us. We don't figure it out. This is clear, because "knowledge of Jesus Christ" is in the Greek genitive case, which designates His possession. Unfortunately, people with the Western Mindsed would see "knowledge of Christ Jesus" to mean "knowledge about Christ Jesus," as an intellectual pursuit.

Note for Verses 3:9-3:21

Jesus has the power to conform us into His glory, Verse 3:21. And "into to be becoming conformed" is obviously speaking of the ongoing process of sanctification.

This process is not possible to grasp with the rational mind that is focused on earthly things, Verse 3:19. In Verses 3:9-14 Paul speaks of the process of being sanctified by faith in what Jesus can do in us by taking away our sins - if we repent and forgive and have Him forgive us as explained elsewhere in his writings. In this process the goal is to become fully mature, as in Verses 3:12 and 3:15.

The really bad news is that for those who are not focused on this transformation, their end is destruction, Verse 3:19. Not continuously being sanctified brings about a bad end. It grieves Paul to think about them, Verse 3:18.

3:9 and **may** be found **(passive)** in him, not **continuously** having **my** righteousness **out** of the **(OT)** law, but through **the** faith **of** Christ, the **out of God** righteousness upon faith;

Note that it is the faith <u>of</u> God, not faith <u>in</u> God as in the WEB. The Greek is is in the genitive case, which indicates possession. So it is clear here that this faith belongs to God and is imparted to us from Him. Faith grows as we have relationship with Jesus. See "Faith" in the Glossary and Endnote #10A, "Faith of Christ." Verse 3:9 is powerful in showing how foundational is "the out of God" faith.

WEB: 3:9 and be found in him, not having a righteousness of my own, that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith;

3:10 **of the to** know **(#1097)** him, and the power of his resurrection, and the fellowship of his sufferings, **continuously being** conformed to his death;

#1097 *ginosko* This is the kind of knowing the we in the Western World would assume when we see "know" in the Bible. It is an intellectual knowledge that is limited, because we are limited. It is in contrast with #1921 *epiginosko*, which is a full knowledge from God. See #1097 in Endnote #29, "Greek Glossary." This is the verb form of 1108 (noun) in Verse 3:8.

See "Know" in the Glossary and Endnote #11 on the various kinds of knowing. Paul is also speaking of "continuously being conformed to his death," which is obviously the process of sanctification.

3:11 if **somehow** I may attain **into** the **rising up of** the dead.

In the prior verse Paul was speaking of death of his areas of sin ("bad roots" in his "Honeycomb"). He wants the life of Christ to come into those places. We can understand this because Verses 3:12 through 3:17 are speaking of this sanctification process. See Endnotes #2A & #2B.

3:12 Not that I have already obtained, or **have** already **been** made perfect **(#5048) (passive) but I am pursuing (PI), if also I may (subjunctive) take hold on that** which also I was taken hold of **(indicative) (passive)** by Christ Jesus.

#5048 *teleioo* "To complete, make perfect by reaching the intended goal" (Zodhiates, page 1373). Even Paul is still in process. This makes it clear that transformation is a lifelong process. Since here it is passive, it is also clear that this is something Jesus does in us. Also see note at verse 2:12.

The subjunctive makes a statement about which there is some uncertainty or doubt. Maybe Paul will "take hold" and be "made perfect" (Verses 3:13-3:17), maybe not. He is human. The indicative is a statement of fact. There is no doubt Paul "was taken hold of" by Christ Jesus.

3:13 Brothers, I **am not regarding (PI)** myself **to have attained (#2638),** but one thing. **Indeed continuously** forgetting the things behind, **but continuously reaching** forward to the things before,

> **#2638 *katalambaino* "To lay hold of so as to make one's own, to obtain, attain to" (Thayer). In seeing that he has not attained, Paul is showing himself to be just like us in the ongoing process of sanctification. He also needs ot be "continuously reaching forward." We are all just like that. We all need to actively, continuously pursue our sanctification. See Endnote #5M, "Persistence Is Required."**

3:14 I **am pressing (PI)** on toward the goal **on** the prize of the high calling of God in Christ Jesus.

> **"The high calling of God in Christ Jesus" is referring to persistently, continuously forgiving and being forgiven, the process of sanctification. PI means that for Paul it is ongoing in the present, and it is our calling to do the same.**

3:15 **Then (#3767) as many perfect (#5046) may continuously be of this opinion. And** if in anything you **all are thinking (PI)** otherwise, God will also reveal that to you **all.**

> **#3767 *oun* "A conj. indicating that something follows from another necessarily . . . then, therefore, accordingly, consequently, these things being so" (Thayer). As a result of pressing on in sanctification, we are made perfect.**
>
> **#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).**
>
> **While this perfection is the goal, Paul admits even he is still in process and has not yet achieved this goal (Verse 3:12); and we need to be of the same opinion that sanctification is to be the goal of everyone.**

3:16 **Much more into which** we have already attained, **to continuously** walk **to** the same rule, **to continuously** be **to** the same **opinion.**

3:17 Brothers, **continuously** be **becoming** imitators together of me, and **continuously note the ones continuously living their lives in** this way, even as you **all are having (PI)** us for an example.

> **Paul is NOT here encouraging them to try to behave like him with their will power, but to keep pressing forward with their sanctification as he has just explained that he is doing - to**

continuously live their lives this way, just as they see him and other mature believers doing; and not to live like some others mentioned in the next two verses.

3:18 For many **are living their lives (PI)**, of whom I told you **all** often, **but** now **also I am telling (PI)** you **all** even **continuously** weeping, the **ones** enemies of the cross of Christ.
3:19 **of whom the** end is destruction, **of whom the** god is the belly **(#2836),** and **the** glory in their shame, **the ones continuously devoted to (#5426)** earthly things.

#2836 *koilia* "hollow, the belly . . . the gullet . . . gluttony" (Thayer).

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but here negatively influenced by the spiritual realm. See Endnote #8H.

Verses 3:18 & 3:19 follow Paul's discussion in Verses 3:9 through 3:17 regarding pressing on towards sanctification. In context (and context is always hugely important), 3:18 & 3:19 is indicating that those who do not do what Paul is doing (forgiving and being forgiven) are in big trouble. See Hebrews 2:1-3 and 10:28-31 that say this same thing.

THE WARNING: DO NOT NEGLECT YOUR OWN SANCTIFICATION!

3:20 For our citizenship is **existing (PI)** in heaven**, out of which** we also **are patiently waiting for (PI) (#553)** a Savior, the Lord Jesus Christ;

Speaking to the Philippian Christians, their citizenship in heaven is an existing fact in the present (present indicative). This citizenship is a result of the one-time event of their salvation, and is necessary for them to begin to experience the ongoing process of forgiveness of their sins. See page 16).

#553 *apekdechomai* "Assiduously and patiently wait for" (Thayer).

"Patiently waiting for (PI)" is continuously occurring in the present time. This may be referring to waiting for Jesus' Second Coming, but here that is probably not his meaning. In Verses 3:8-4:1 he is speaking of the ongoing sanctification process, so this must be the topic here. Therefore, Paul is

saying that as they continue to forgive and be forgiven, the Lord's presence is inhabiting more and more of the areas of their "Honeycomb." This is a process that requires patient endurance. See Endnotes #2A& #2B, and #5M, "Persistence Is Required."

3:21 who will change the body of our humiliation **into to be becoming** conformed to the body of his glory, according to the **operation of continuous power to continuously enable Him and** to subject all to himself.

"Will change" is in the Greek future indicative, which is a statement of fact in the future. There is therefore no doubt that he will do what we are awaiting: if we forgive, we <u>will</u> be forgiven, and thus "conformed to the body of his glory." See Endnote #25, "The Lord's Prayer" for more on forgiving and being forgiven.

4:1 **So that**, my brothers, beloved and longed for, my joy and crown, **thus (#3779) continuously** stand firm in the Lord, my beloved.

#3779 *houto*s "As referring to what precedes" (Zodhiates, page 1078). Based on the prior several verses (the word "thus" connects them), Paul is here exhorting them to persevere in their process of sanctification, of which he has been speaking.

4:2 I **am exhorting (PI)** Euodia, and I **am exhorting (PI)** Syntyche, to **continuously be of the same opinion** in the Lord.

#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H. Here Paul wants them to be influenced by the Lord's Spirit.

These are apparently two women that Paul is referring to.

4:3 **And**, I **am begging (PI)** you also, true yokefellow, **continuously** help these women, **who** labored **together to** me in the Good News, with Clement also, and the rest of my fellow workers, **of whom** names are in the book of life.

4:4 **Continuously** rejoice in the Lord always! Again I will say, **continuously** rejoice!

> **We can rejoice in the Lord, because He has provided the way that our sins can be forgiven, about which He has just been speaking.**

4:5 Your gentleness let be known **(passive)** to all men, **the near** Lord**.**

> **"Near" is an adverb, describing where the Lord is. He is the subject of the second half of the verse. The literal Greek therefore indicates that their gentleness is because of the near Lord. He is alive and present in their "good roots." The gentleness is evidence of this. It is "good fruit" from the "good root" of Jesus in that place in them. This is not smooth English, but the Greek is clear.**

4:6 In nothing be **continuously** anxious, but in everything**, to** prayer and petition with thanksgiving, **continuously,** let your requests be made known **(passive) toward** God.
4:7 And the peace of God, **continuously surpassing** all understanding, will guard your hearts and your thoughts in Christ Jesus.

> **As God transforms us inside, our thoughts are changed to His kind of thoughts; and we will feel peace. See Endnote #4P and #8H. This results in Verse 4:8.**

4:8 Finally, brothers, whatever **is being (PI)** true, whatever honorable, whatever just, whatever pure, whatever lovely, whatever **well-spoken of;** if any virtue, and if any praise, **continuously occupy yourselves** about these.
4:9 which you **all also** learned, **and** received, **and** heard, and saw in me: **be practicing (PI)** these things, and the God of peace will be with you.

> **What "things" are Paul talking about practicing? Not law keeping, but rather having Jesus continuously forgive his sins, which is what he has been talking about. Then God's peace will be present and felt. See Endnote #4R, "How Do You Know You Have Forgiven?"**
>
> **Paul is an example to them of the need for ongoing sanctification. See 1 Timothy 1:15. Again, context is always important.**

4:10 But I **rejoiced** in the Lord greatly, that now at length you **all have caused your care over me to flourish again**; **to also continuously be disposed in behalf of me**, but you **all** lacked opportunity.
4:11 Not that I **am speaking (PI)** in respect to lack, for I have learned in whatever **(state)** I **am existing (PI)**, to **continuously** be content in.
4:12 **And** I know to **continuously** be humbled **(passive),** and I know also to **continuously superabound**. In everything and in all I have **been introduced to (passive) (#3453)** the secret both to be **continuously** filled **(passive)** and to **continuously** be hungry, **and** to **continuously** abound and to **continuously** be in need **(passive).**

#3453 *mueo* "To initiate into the mysteries" (Thayer).

4:13 **I am being strong (PI) in** Christ, **the one continuously strengthening** me.
4:14 **Much more**, you **all** did well **sharing together** my affliction.

This again makes it clear that in verse 2:30 Paul was not criticizing them for not meeting his needs.

4:15 **But** you yourselves also know, you Philippians, that in the beginning of the Good News, when I departed from Macedonia, no assembly shared **to** me **into** the matter of giving and **of** receiving but you **all** only.
4:16 **That also** in Thessalonica you sent once and **twice** to my need.
4:17 Not that I **am seeking (PI)** the gift, but I **am seeking (PI)** the fruit **continuously increasing into** your account.
4:18 But I **am having received (PI)** all things, and **am superabounding (PI)**. I am filled **(passive), receiving** from Epaphroditus the things that came from you **all**, a sweet-smelling fragrance, an acceptable and well-pleasing sacrifice to God.
4:19 **But** my God will supply every need of yours according to his riches in glory in Christ Jesus.
4:20 **But** to our God and Father the glory **into** forever and ever! Amen **(#281)**.

#281 *amen* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is much more than just a period at the end of a prayer. It is

emphasizing the importance of what has just been said in the verse. See Endnote #29, "Greek Glossary."

4:21 Greet every saint in Christ Jesus. The brothers who are with me **are greeting (PI)** you **all**.
4:22 All the saints **are greeting (PI)** you **all**, **but** especially those **out** of Caesar's household.
4:23 The grace of the Lord **of us** Jesus Christ **(be)** with **all of** you. Amen **(#281)**.

#281 a*men* Here it is at the end of this epistle, but it is not simply announcing the end of it or the ending prayer. It is affirming the truth of what Paul has written.

Was written (passive) towards the Philippians from Rome through Epaphroditus.

Introduction To Colossians

THIS IS A VERY POWERFUL, BRIEF AND FOCUSED LETTER REGARDING TRANSFORMATION INTO THE IMAGE OF JESUS!

Our salvation has two parts.

- First, there is the one-time event when we made Jesus our Lord and received His Spirit.
- Then second, there is the ongoing process of the forgiveness of our sins, which continues for the rest of our lives. In this process we are transformed into the image of Jesus.

In this epistle Paul has the ongoing process as a major focus. Since the Epistles are "situational" letters (they addressed specific situations going on in the various churches), it is apparent that he felt that the Colossians needed to be encouraged to keep focused on this miraculous provision that Jesus provides for them. Paul apparently was concerned that outside influences were attempting to get the Colossians to fall back into legalism instead of being transformed into the image of Jesus. His emphasis on this transformation will be evident to you as you read this translation and my commentary.

Paul's emphasis on transformation into the image of Jesus and its results is contrasted with keeping the Law of Moses as a way to produce good behavior. **See Endnotes #1A through #1H**. You may be surprised at how prominent is this message here.

In America we are perhaps even MORE vulnerable to this temptation to try to keep the law in our own strength. We are surrounded by the Western Mindset which says that we are in control of our own lives, and that our intellect and will power are all that we need to live life. It is very hard to not be influenced by this view of life. It is very possible that your church has been influenced by it. **See Endnote #8L and "Western Mindset" in the Glossary** for more on the Western Mindset.

1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,
1:2 to the saints and faithful brothers in Christ at Colossae: Grace to you and peace from God our Father, and the Lord Jesus Christ.
1:3 We **are thanking (PI)** to God the Father of our Lord Jesus Christ, **continuously** praying **about** you **all,**
1:4 **hearing** of **the** faith **of you all** in Christ Jesus, and of the love **towards** all the saints,
1:5 because of the hope which is **continuously being reserved** for you **all** in the **heavenly realms**, of which you heard before in the word of the truth of the Good News,

> **The "Good News" is that Jesus came to provide the way for their sins to be forgiven. See Endnote #20, "The 'Good News.'"**

1:6 **of the one continuously coming into (#3918) you all, and** even **also** in all the world, and **is now (PI) continuously bringing forth** fruit **and even also** in you **all**, **from which** day you **all** heard and **you all** knew the grace of God in truth;

> **#3918 *pareimi* "into, and the acc. of person (Col. 1:6)" (Zodhiates, page 1116). The Holy Spirit <u>continuously</u> coming into them is very different than "the truth of the Good News which has come to you" in the WEB.**
>
> **His presence "continuously coming into" them continuously brings forth fruit, which is the external observable evidence of their transformation. This is the result of the truth that Jesus takes away their sins if they will first forgive.**

> WEB: 1:6 which has come to you; even as it is in all the world and is bearing fruit and growing, as it does in you also, since the day you heard and knew the grace of God in truth;

1:7 **and** even as you **all** learned **(#3129) from** Epaphras our beloved fellow servant, who is **being (PI)** a faithful servant of Christ **over you all**,

> **#3129 *manthano* "To learn" (Thayer). This is indeed a mental process. What would Epaphras have taught them? He would have taught them about how to be transformed into the image of Jesus. We cannot be transformed unless we know our part**

in it – to forgive so we can be forgiven. We need to be taught. See Romans 10:14-15.

"Over you all" is not referring to a hierarchical structure. It is referring to leadership because of Epaphras' Christian maturity and anointing.

1:8 **the one** also **declaring** to us **the** love **of you all** in the Spirit.
1:9 **Through** this, we also, since the day we heard, **are not ceasing (PI) continuously** praying **over you all,** and **continuously requesting** that you **all** may be filled **(passive)** with the knowledge **(#1922)** of his will in all spiritual wisdom and understanding,

"Continuously requesting that you all may be filled," being spoke to Christians, obviously is speaking of the ongoing process, and it is passive, that God filled them.

#1922 *epignosis* This is not an intellectual knowledge, as people in our culture would likely assume. It is a clear and exact understanding in your spirit, as the rest of the sentence reveals. See Endnote #11, "Aspects Of Knowing," for more.

1:10 **to live your life worthily of the Lord into all pleasing in every act, you all continuously bearing good fruit and continuously being grown (passive) into the knowledge (#1922)** of God;

#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108, *gnosis.* It is referring to "a knowledge which perfectly unites the subject with the object" (Vine, Volume 1, page 299). See Endnote #11, "Aspects Of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.

"Knowledge of God" is in the genitive case, and reveals this is God's possession, which He downloads to us.

"Continuously bearing good fruit" can only be produced by a "good root," which is the result of the process of us "being grown" by Him (passive to us). These acts are indeed pleasing to Him, but His focus is on the transformation in us, not the resulting behavior. The behavior is simply the evidence of the transformation having occurred. It is pleasing because Jesus died to make this transformation possible. This can only be referring to the ongoing process of sanctification, not to us

trying to be good with our will power (legalism). See Endnotes #2A & #2B and Endnote #2F, "Keeping God's Commandments."

1:11 **Continuously being** strengthened **(passive) in** all power, according to the might of the glory **of Him, into** all endurance and **forbearance (#3115)** with joy;

Thus, because of "continuously being strengthened" by Him because of His might, through our sanctification, we have all endurance. This is a joyful thing, which is totally contrary to trying to produce good behavior by will power. That is hard work, joyless, and fruitless.

#3115 *makrothumia* "Patience, forbearance, long-suffering" (Thayer). This is very different than "perseverance" in the WEB, which would imply self-effort. Where would be the joy in that?

WEB: 1:11 strengthened with all power, according to the might of his glory, for all endurance and perseverance with joy;

1:12 **continuously** giving thanks to the Father, **the One making us competent into** the inheritance of the saints in light;

It is God who does this work of making us competent to inherit Christ-like character, and we need to know that He did it, and thank Him. Also note it is an ongoing process ("making," not "made"). This sanctification is our inheritance as children of God.

1:13 who **did deliver** us out of the power of darkness, and **did translate (us)** into the Kingdom of the Son of His love;

This is referring to the one-time event of when we made Jesus our Lord, which sets the stage for our sanctification. See page 16.

1:14 in whom we **are having (PI)** our redemption, **through His blood (#129)**, the forgiveness of our sins;

"We are having (PI) our redemption" is an ongoing process in the present (Greek present indicative). This is referring to the ongoing process of sanctification, not the one-time event when we made Jesus Lord (Verse 1:13). The WEB says that we

already have redemption, the forgiveness of our sins. This is a HUGE ERROR.

Here Paul says this so simply and briefly that it might be easy to think it is a passing thought. However, it is a HUGE CENTRAL MESSAGE. See IMPORTANT note below.

Also note that "through His blood" is missing in the WEB, which of course is exactly what makes forgiveness of our sins possible.

WEB: 1:14 in whom we have our redemption, the forgiveness of our sins;

Very Important Note for Verses 1:13 & 1:14

THIS IS WHY JESUS CAME, SUFFERED AND DIED:

- **TO FIRST TRANSLATE US INTO THE KINGDOM OF GOD (Verse 1:13), to save us.**
- **AND THEN TO TAKE AWAY OUR SINS! (Verse 1:14). To save us.**
- **END OF DISCUSSION!**

In these two verses, the Apostle Paul summarizes Christianity!

In Verse 1:13 he makes it clear that "salvation" starts with delivering us out of the kingdom of darkness (where we were in bondage to the king of darkness), and translating us into the kingdom of God. We now belong to God, so we have given Him permission to do what He wants in us.

> ***You are not your own, for you were bought with a price*** **(1 Corinthians 6:19-20, WEB).**

But what then? In Verse 1:14 he explains what happens after we become His property. Yes, we now belong to Him, but we still have areas of sin in our being. In those areas, we are not yet His. These are the "bitter roots" talked about in Endnote #1 I. He still needs to save us from those sins. We "have our redemption through His blood (#129, *haima,* see below), the forgiveness of our

sins." Then in that particular area of our life, we are like Jesus. See Endnote #13D about forgiving and grace.

Jesus' sacrifice to take away our sin is extensively covered in Hebrews Chapter 9. His death (shedding of His blood) was a necessary spiritual sacrifice so that our sins could be washed away. #129 *haima,* is real blood that was shed. "The blood of Christ, therefore, represents the life that He gave for our atonement . . . The fact that the blood (His life poured out in sacrifice) of the God-Man, the Lord Jesus Christ, was not mere human blood, but divine, and that its accomplishment was a supernatural cleansing is clearly demonstrated in Acts 20:28 . . . The cleansing is not automatic for all, but it is available for all. And to show that this blood is the same means of forgiveness for all, John says in 1 John 1:9, 'If we confess our sins, he is faithful and just [God's justice has been satisfied through the shedding of Christ's blood] to forgive us our sins, and to cleanse us from all unrighteousness.'" (Zodhiates, pages 92-96). "Through His blood" is missing in the WEB. Huge omission (probably missing on the Greek manuscript used for the WEB)!

Please note the words: "If we confess our sins." We have to participate by repenting and forgiving (Matthew 6:14), or the forgiveness will not occur (Matthew 6:15). See Endnote #25.

Unfortunately, this process of sanctification is seldom taught in church, and seldom emphasized. Thus it is seldom practiced by Christians. But it is available, and you can experience it. If a Christian does not forgive and thus be forgiven, he or she will suffer for their sins; and that is a very tragic thing. See Endnote #28, "Christians And Sin."

Kings have total dominion over their subjects. So now that you have given God the title deed to your life (He now owns you), you have given Him permission to do His work in your life, which work is the process of your transformation into the image of His dear Son. Sometimes this process is painful. See Endnotes #5L, #5M, and #27. However, He is committed to bringing about this miraculous change in you:

> ***Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of***

> ***righteousness to those who have been trained by it*** **(Hebrews 12:11.**

And you need to keep at it:

> ***continuously work out your own salvation with fear and profound reverence*** **(Philippians 2:12, my translation).**

Even the Apostle Paul was in process, and had not been completely washed of all his sins. Paul is an example for us!

> ***Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me*** **(Philippians 3:12).**
>
> **Paul is an example for us!**

1:15 who is **being (PI)** the image of the invisible God, the firstborn of all creation.

> **"Firstborn" certainly implies that there will be more offspring, namely us!**

1:16 **That in Him all was created (passive), all** in the heavens and on the earth**, the** visible and **the** invisible, whether thrones or dominions or principalities or powers; all **through Him and into Him has been created (passive).**

1:17 **And** He is **being (PI)** before **all, and all** in him **is** held together.

> **The Greek verb form of "being" is an ongoing event in the present (present indicative).**

1:18 **He** is **being (PI)** the head of the body, the assembly **(#1577),** who is **being (PI)** the beginning, the firstborn **out of** the dead; that **He must become continuously in all being the highest dignity**.

> **#1577 *ekklesia* "The Christian community was designated for the first time as the *ekklesia* to differentiate it from the Jewish community, *sunagoge*" (Zodhiates, page 541). The *ekklesia* is**

"being the beginning of the firstborn out of the dead," an ongoing event in the present (present indicative). We Christians are meant to be continuously in the process of being transformed into the image of Jesus.

1:19 **That** all the fullness was pleased to dwell in him;
1:20 and through him to reconcile all **into** himself, whether things on the earth, or things in the heavens, having made peace through the blood of his cross.

Paul is in the process of emphasizing that Jesus is so powerful that He has the power to take away our sins, and transform us into His image.

See "Blood of Jesus" and "Cross Of Christ" in the Glossary, and Endnote #25, "The Lord's Prayer."

Note for Verses 1:21-22:

#1271 *dianoia* "Understanding, intellect, intellectual faculty, thought, mind" (Zodhiates, page 436). Also see Endnote #19, "The Several Possible Meanings Of 'Mind.'" This word is speaking of what we in the Western World think of as "mind." It is our conscious faculties, including our will power and intellect. It is also important to correctly translate the dative case of *dianoia* as "to," not "in." In this way one realizes that Paul is speaking of what he wrote eloquently in Romans 7:15:

***For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).**

***But now he reconciled* (See Verse 1:21).**

Reconciled us to who? To our own conscious mind! Who reconciled us to ourselves? Jesus Christ.

***O wretched man that I am! Who will deliver me from this body of death? I thank God-through Jesus Christ our Lord!* (Romans 7:24-25).**

#604 *apokatallasso* "the restoration of a relationship of peace which has been disturbed" (Zodhiates, page 226).

This is not saying that He has now forgiven all of our sins. These two verses are saying that despite our past sins, our relationship with ourselves can be restored through the sacrifice of Jesus. Sin does alienate us from ourselves. See Endnotes #7G-#7J, #8M-#8N, and #15B for more on "The Wall" of separation. Verses 1:21 and 1:22 clearly state that it is through Jesus' sacrifice that we can be forgiven of our sins and become holy, like Jesus. See Endnotes #2A & #2B.

Some teach that sin alienates us from God, meaning it is then not possible for us to have a relationship with Him. This is not true. If that were true, none of us would have a relationship with God, because we all sin a lot. "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us" (1 John 1:8-10. Also see Romans 3:23).

But the particular sin that builds "The Wall" does make it more difficult or impossible for us to experience God, so we cannot sense that we are "in the very presence of him" (Verse 1:22), even though He is in us. See Endnote #8N, "Separation From God."

1:21 **And** you **all** in past times **continuously having been** alienated **(passive)** and enemies **to** your mind **(#1271)** in your evil works, **but** now he reconciled **(#604)**

> **#1271 *dianoia* "A thought or reflection with an evil connotation" (Zodhiates, page 436). This is referring to our "bad roots," which result in our "evil works."**
>
> **#604 *apokatallasso* "To reconcile completely . . . to reconcile back again, bring back to a former state of harmony" (Thayer).**

1:22 in the body of his flesh through death, to present you **all** holy and without blemish and blameless **in his sight.**

When we have been sanctified by the sacrifice of Jesus for our sins, we are in fact holy, and He sees it and knows it.

1:23 if **indeed you all are remaining (PI) to** the faith, **having been** grounded **(passive)** and **settled,** and not **being continuously** moved away **(passive)** from the hope of the Good News **of** which you **all** heard, **the one** being proclaimed in all creation under heaven; of which I, Paul, **came to be a minister.**

Stay focused on forgiving and being forgiven.
See Endnote #20, "The 'Good News.'"

1:24 Now I **am rejoicing (PI)** in my sufferings **over you all**, and I **am filling** up **(PI)** on my part that which is lacking of the afflictions of Christ in my flesh **over** his **body**, which is **being (PI)** the **church**; 1:25 of which I **came to be a minister,** according to the stewardship **(#3622)** of God **the one being** given **to me into** you **all**, to fulfill the **decree** of God,

#3622 *oikonomia* "The office of administrator (stewardship) intrusted by God" (Thayer). Paul was assigned by God to bring them the Good News.

Important Note for Verses 1:26 through 2:11:

Seeing the great emphasis that Paul puts on our sanctification in these verses, IT IS NOT POSSIBLE TO DENY THAT THE MYSTERY OF OUR SANCTIFICATION IS THE ESSENCE OF CHRISTIANITY!

1:26 the mystery **(#3466) having been** hidden **(passive) from the** ages and **from the** generations. But now **was made manifest (passive)** to his saints,

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought.
What is this mystery? Paul answers this in the next verse, which is PROFOUNDLY IMPORTANT! Also see Endnote #22, "The Mystery," to understand why it is a mystery.

1:27 to whom God **desired** to make known what are the riches of the glory of this mystery **(#3466) in** the Gentiles, which is **being (PI)** Christ in you **all**, the hope of glory;

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought.

What is important to understand here is that the Gospel of Jesus Christ, the "Good News," is something that cannot be discerned or calculated with the human rational mind. It may even not make sense to our culture's way of thinking, and may even seem unreasonable to us. It is a spiritual truth that is stored inside us, below our level of consciousness. Paul came to understand it by revelation directly from Jesus Christ (Galatians 1:12). Because it cannot be arrived at by human logic, it must be taught (Romans 10:14).

See Endnote #22, "The Mystery."

This mystery is referring to the second part of our salvation, the process of our transformation into the image of Jesus; as Paul says here: "which is being Christ in you all." This Greek verb form "is being" means an ongoing event in the present.

Tragically, this bedrock foundation of our inheritance in Christ is still a mystery to most of the church, and so this transformation is not commonly occurring.

1:28 whom we **are proclaiming (PI)**, **continuously exhorting** every man and **continuously** teaching every man in all wisdom, that we may present every man **perfect (#5046)** in Christ Jesus;

#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).

"Perfect" like Jesus is the goal of sanctification.

Paul realizes this is a mystery, not easily grasped with the natural mind. So he has to keep reminding the Christians about it.

1:29 **into** which I also **am laboring (PI)**, **continuously** striving according to his working, **continuously working** in me mightily.
2:1 For I **am desiring (PI)** to have you **all** know how greatly I **am having (PI) struggle concerning** you **all,** and **the ones in** Laodicea, and for as many as have not seen my face in the flesh;
2:2 that their hearts may be comforted **(passive),** being knit together **(passive)** in love, and **into** all riches of the full assurance of understanding **(#4907)**, **into the knowledge (#1922) of** the mystery **(#3466)** of God, both of the Father and of Christ,

#4907 *sunesis* "The understanding" (Thayer). Paul is praying that they can consciously understand the mystery that cannot be figured out by rational thought, but can be revealed to them by God.

#1922 *epignosis S*ee my comment about this" knowledge" in Verse 1:9 and Endnote #11, "Aspects Of Knowing."

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Verse 1:27 for more detail.

"Of the mystery," "of God," "of the Father and of Christ" are all in the genitive case, which mean they are God's possession and He shares them with us. He is the source.

2:3 in whom are **being (PI)** all the treasures of **the** wisdom and **of the hidden** knowledge **(#1108).**

#1108 *gnosis* This word IS what we in our culture usually think of as "knowledge." It is a conscious intellectual knowing, as in contrast with #1922 *epignosis* in verses 1:9 and 2:2. Greek differentiates different kinds of "knowledge," whereas English does not. See Endnote #11, "Aspects Of Knowing," for more.

2:4 **But this I am saying (PI)** that no one may **continuously** delude you **all in** persuasiveness of **words**.

Paul's point is that our *gnosis* knowledge can be deceived, but our *epignosis* knowledge cannot be.

2:5 For **if** I am **being** absent **(PI) to** the flesh, yet I **continuously** am **together** with you **all to** the spirit, **I am (PI)** rejoicing and **continuously** seeing your order, and the steadfastness of **the faith of you all into (#1519)** Christ.

#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary." This is a dynamic event of our transformation into the image of Christ ("Christ in you" in Verse 1:27). This dynamic transformation "into Christ" for which they have faith is much different than "your faith in Christ" in the WEB.

WEB: 2:5 For though I am absent in the flesh, yet am I with you in the spirit, rejoicing and seeing your order, and the steadfastness of your faith in Christ.

2:6 **Then** as you **all** received Christ Jesus, the Lord, **be living your life (PI)** in **(#1722)** him,

Comparing #1722 *en* in verse 2:6 with #1519 *eis in* Verse 2:5, it is evident that in this verse Paul is referring to Jesus at rest dwelling in them. The dynamic action "into" happened first, and now Christ is resting "in" them. When this is true, they can have the "good root" of Jesus in them produce "good fruit."

***Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me*" (John 15:4).**

2:7 **having been rooted (passive)** and **continuously being** built up **(passive)** in him, and **continuously being preserved (#950) (passive)** in faith, even as you **all** were taught, **continuously** abounding in **her** in thanksgiving.

#950 *bebaioo* "In the NT . . . signifying the confirmation of a person's salvation, preservation in a state of grace" (Zodhiates, page 331).

We probably do not know all that the Christians were taught when Paul was present with them, because all that we know for sure is what has been written in the Epistles; but it is evident in many places in the Epistles that the ongoing process of continuously forgiving and being forgiven (Verse 1:14), resulting in sanctification, was the key part of the teaching.

Interestingly, "faith" (*pistis*) is a feminine noun. "Abounding in her" ("her" is the feminine form of this Greek pronoun) makes it clear that faith is what they are to be abounding in. This is an example of the awesome accuracy of Greek, so we can be clear about what the pronoun refers to.

2:8 Be **being** careful **(PI)** that you **all** don't let anyone **be continuously robbing** you **all** through **the** philosophy and vain deceit, **according to** the tradition of men, **according to** the elements **(#3862)** of the world, and not **according to** Christ.

#3862 *paradosis* "A tradition, doctrine or injunction delivered or communicated from one to another, whether divine . . . or human" (Zodhiates, page 1104).

Christ in us is a mystery to the world, as described in Verses 1:26-28.

As you will see in the usual English translations of verses 2:12-15, the mystery of transformation into the image of Jesus has indeed been hidden. The Western Mindset in the church has kept this hidden. See "Western Mindset" in Glossary, and Endnote #8L, "A Cultural Deception," and Endnote #22, "The Mystery."

2:9 **That** in him all the fullness of the Godhead **is dwelling (PI)** bodily,
2:10 and you **all** are **being (PI) made full (passive)** in him, who is **being (PI)** the head of all principality **(#746)** and power **(#1849).**

#746 *arche* "Spoken of dignity, meaning the first place, power, dominion . . . Spoken of the princes or chiefs among angels . . . among demons; the powers of the other world" (Zodhiates, page 262).

#1849 *exousia* "As far as right, authority, or capability is concerned, it involves ability, power, strength . . . *Exousia* (1849) denotes the executive power while *arche* (746), rule, represents the authority granting the power" (Zodhiates, pages 606-607). It is by His power and authority that we can have our sins forgiven. See Matthew 6:13-6:14. Then we can be "made full in him."

2:11 in whom you **all** were also circumcised **(passive)** with a circumcision not made with hands, in the putting off of the body **(#4983)** of the sins of the flesh **(#4561)**, in the circumcision of Christ;

#4983 *soma* "Body, an organized whole made up of parts and members. . . Metaphorically for a body, meaning a whole, aggregate, collective mass" (Zodhiates, pages 1356-1357).

#4561 *sarx* here meaning "As implying sinfulness, proneness to sin, the carnal nature, the seat of carnal appetites and desires, of sinful passions and affections" (Zodhiates, page 1280). So here Paul is saying that our "flesh" (what I call our "God-Wannabe," see Endnotes #3D, "Our Weakness," through #3F and Endnote #7D, "The Bad Part") produces a "body" of

sins (what are called "bad roots," see Endnotes #1I, "'Bad Roots' and 'Bad Fruit'" & #1J). These "bad roots" cause us to sin further. It is ONLY through Christ that we can "put off" these "bad roots" See Endnotes #2A & #2B regarding how we can put off "bad roots."

2:12 **you all** <u>**being** buried</u> **(passive) to** him in baptism, in which you **all** also were raised **together** with him **(passive)** through faith **of** the working of God, **the one** <u>**raising**</u> him from the dead.

"Faith of the working of God" is in the genitive case, which means that the faith belongs to God, and He is the source of it. The Greek is clear on this. This is much different than "in" contained in the WEB, which puts the burden on us to produce the faith. See Endnote #10, "Faith Of Christ," for a discussion of the use of the genitive case.

WEB: 2:12 having been buried with him in baptism, in which you were also raised with him through faith in the working of God, who raised him from the dead.

2:13 **and** you **all** <u>**continuously** being dead</u> **in** your trespasses and **to** the uncircumcision of your flesh. He made you **all** alive together with him, **Him** <u>**forgiving**</u> **to you all the** trespasses,

See the very important note on this verse. The WEB implies that all of our sins are already forgiven when we made Jesus our Lord, the one-time event, by mistranslation of the participle "forgiving." THIS IS A HUGE THEOLOGICAL ISSUE. See note before Verse 2:12.

WEB: 2:13 You were dead through your trespasses and the uncircumcision of your flesh. He made you alive together with him, having forgiven us all our trespasses,

VERY IMPORTANT NOTE for Verses 2:12-2:15:

Verse 2:13 is frequently translated as "having forgiven us all trespasses."

This is VERY MUCH IN ERROR!

The grammar there mis-translated in the WEB as "having forgiven" is a Greek "aorist participle." This is a verbal adjective which has more than one way of being translated into English, of which "forgiving" is the most common, and "having forgiven" is another possibility.

Aorist: The aorist tense indicates an action that occurs at a single point of time. In all but the indicative mood (here it is a participle, not indicative) it makes no indication of the time of occurrence (Dana).

Participle: The Participle is a verbal adjective. It is usually translated by adding "ing" to the verb. For instance, "he is a giving person." Because of its versatility, the context needs to be used to translate it.

Aorist Participle: "The aorist participle describes an action without commenting on the nature of the action (undefined)" (Mounce, page 241).

In context with the whole reality of sanctification "having forgiven" is not the correct choice in this verse. To imply that God has already forgiven us of all our sins is contrary to Verses 1:26 through 2:11 just previous, and contrary to huge amounts of the New Testament showing the ongoing need for forgiveness of sins and the resulting sanctification. If in fact all of our sins have already been forgiven when we became a Christian, then the whole issue of sanctification would be unnecessary – we would already be completely sanctified.

A more correct translation of this aorist participle would be "forgiving." "Forgiving" has no time constraint, so this meaning coincides with the pervasive ongoing availability of forgiveness of our sins. Our need for ongoing forgiveness of our sins is obvious both because it is so clearly expressed in the Epistles and because the need is so evident in our experience as sinning people.

Interestingly, elsewhere in Verses 2:12-2:15 the aorist participle is usually translated with an ending of "–ing," not "having" before the verb. I have underlined the aorist participles in my translation of these particular verses so that you can see this. It is strange that sometimes translators added "having" to the participle, which then indicates a past event, and sometimes they did not.

I am taking this amount of space to explain in detail why the common translation in Verse 2:13 of "having forgiven us all trespasses" is wrong, because it relates to a fundamental issue of our life in Christ. I have found that MANY CHRISTIANS ARE CONFUSED on this exact point.

If all of our sins were forgiven the moment we gave our lives to Jesus, there would be no Christians suffering from depression, or alcoholism, or anger, etc. (which are all manifestations of existing "bad roots," which are produced by old unforgiven sin). See Endnotes #1I through #1K, and #2A & #2B. If all of our sins were already forgiven, we would all be perfect, just like Jesus; and we would always be behaving just like He did.

In writing to Christians, the Apostle John says: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us" (1 John 1:8-10).

So for Christians, we do have a process by which our sins can be forgiven, but OUR SINS WERE NOT ALL REMOVED THE MOMENT WHEN WE MADE JESUS OUR LORD!!

And of course the reason for all of this is us "<u>continuously being dead</u> in your trespasses" (Verse 2:13). We all sin a lot!

2:14 <u>wiping</u> out the handwriting in ordinances which was against us; and he has taken **(perfece tense)** it out of the way, <u>nailing</u> it to the cross;

> **The "perfect tense" speaks of an event that happened in the past but that has ongoing results in the present. He made the provision for forgiveness of our sins, and it is still presend and available to us now.**
>
> **See "Cross Of Christ" in the Glossary.**

WEB: 2:14 wiping out the handwriting in ordinances which was against us; and he has taken it out of the way, nailing it to the cross;

2:15 **divesting of power and authority** the principalities and the powers, he made a show of them **in boldness**, triumphing over them in it.

WEB: 2:15 having stripped the principalities and the powers, he made a show of them openly, triumphing over them in it.

2:16 Let no one therefore **be judging (PI)** you **all** in **food**, or in **drink**, or **in particulars of** a feast day or a new moon or a Sabbath day,
2:17 which **is being (PI)** a shadow of the things **continuously being about** to come; but **conversely** the body **is the possession of Christ.**
2:18 Let no one **be robbing (PI)** you **all** of your **prize in continuously willing seeing yourself as small** and worshipping of the angels, **continuously** dwelling in the things which he has not seen, **being continuously vainly puffed up (passive) under** his fleshly mind,

The prize is the ongoing forgiveness of your sins. You are robbed of your prize if you think all your sins, past present, and future have already been forgiven; because if that is what you believe, you will not apply the blood of Jesus to your ongoing sins. The sins will then remain, and those "bad roots" will continue to produce "bad fruit". You will then be forced to try to be humble with your will power, which is your fleshly mind. You then have no other way to trt ti act like a good person. This is legalism, and Paul is saying don't fall back into legalism.

Christlikeness is indeed a mystery to the world (see Verse 1:27), but legalism is not. This is especially true in the Western World where the will and intellect are believed to be how you are to control your life. Legalism is the worldly spontaneous method of controlling behavior. This is a subtle trap that is very easy to fall into, because it appeals to our "God-Wannabe," to our desire to control our own life. See Endnote #26D, "Legalism And Legalistic Religions," and "Western Mindset" in the Glossary.

Paul addresses this subtle trap in Verses 2:20-2:23 following.

2:19 and not **continuously** holding firmly to the Head, from whom all the body, being **continuously** supplied **(passive)** and **being continuously** knit together **(passive)** through the joints and ligaments, **is growing (PI)** with God's growth.

> **"Is growing with God's growth" is clearly referring to an ongoing process, which makes it clear this is the process of sanctification. In the next few verses, Paul is addressing legalism, which is man's attempt to "be good" through his own efforts rather than by being transformed into the image of Jesus by His blood.**

2:20 If you **all die** with Christ from the elements **(#4747)** of the world, why, as though **continuously** living in the world, **are** you **all being subject (PI) (passive)** to ordinances?

> **#4747 *stoicheion* "Paul calls the ceremonial ordinances of the Mosaic Law 'worldly elements'" (Zodhiates, page 1314). See Endnote #12.**

2:21 "Don't handle, nor taste, nor touch"
2:22 (all of which **is perishing (PI) from** use), according to the precepts and doctrines of men?
2:23 Which things indeed **are appearing (PI)** like **continuously having** wisdom in self-imposed worship, and humility, and severity to the body; but aren't **in** any value **toward** the **satisfying (#4140)** of the flesh.

> **#4140 *plesmone* "A filling or satisfying as with food; also fullness, satiety, indulgence" (Zodhiates, page 1178). The "flesh" produces "bad roots" in us. These "bad roots" produce "bad fruit." The "bad fruit" results from a compulsion that is driven by the "bad root," and will compel us to respond until we satisfy this compulsion. Our will power and the things we try to do in our own strength are impotent to satisfy these compulsions. Paul is here addressing legalism.**
>
> **Will power can sometimes produce good behavior if the problem is psychological, not spiritual. However, legalism has a spiritual force behind it that comes from our "God-Wannabe." See Endnotes #1A-#1F, #12, "'Die To Self'-Where Does That Fit In?" and Endnote #26D, "Legalism And Legalistic Religions."**

3:1 If then you **all** were raised **(passive)** together with Christ, **be seeking (PI)** the things above, where Christ is **being (PI)**, **continuously sitting in** the right hand of God.
3:2 **You all be being disposed (PI) (#5426)** to the things that are above, not **to** the things that are on the earth.

> **#5426 *phroneo* "entertain or have a sentiment or opinion; by implication, to be (mentally) disposed" (Strong). A conscious awareness. Partially rational, but perhaps influenced by the spiritual realm. See Endnote #8H. Also see Endnotes #19 on words for "mind," and #29, "Greek Glossary."**
>
> **"The things that are above" refers to the part of the spiritual realm, where Christ is; and His provision for our sanctification and the resulting "good fruit" from a "good root." We can say that, because as you will see in Verse 3:5, "the things that are on earth" refer to your "bad roots."**

WEB: 3:2 Set your mind on the things that are above, not on the things that are on the earth.

3:3 For you **all died**, and your life **has been and is** hidden **(perfect passive)** with Christ in God.

> **The perfect tense expresses a past event that has ongoing present results.**
>
> **Because you now belong to God, and continue to belong to Him, He will protect you and guide your path; see Endnotes # 5A through #5C.**

3:4 When Christ, our life, **may be made visible (passive)**, then you **all** will also be **made visible (passive)** with him in glory.
3:5 Then put to death your members **(#3196)** on the earth: sexual immorality, uncleanness, depraved passion, evil desire, and covetousness, which is **being (PI)** idolatry;

> **#3196, *melos*, "In the plural, *ta mele*, the members of the body as the seat of the desires and passions" (Zodhiates, page 957). The listed items are all "bad fruit" from "bad roots." Put them to death by removing "bad roots" which produce the "bad fruit" by forgiving and being forgiven by Jesus. Trying to overcome these with will power is idolatry. See Endnotes #4A, "Forgiving Ends These Problems," and "Idolatry" in the Glossary.**

3:6 **through** which things' sake the wrath of God **is coming (PI)** on the children of disobedience.

Disobedience always brings wrath, because God's laws <u>always</u> work to bring life or death, good or bad. Disobedience includes failing to forgive and be forgiven, and this will cause us to suffer for our sins. See Endnote #1E, "God's Laws Bring 'Good' or 'Bad,'" and Endnote #28, "Christians And Sin."

3:7 You **all** also once **lived your life** in those, when you **all** lived in them;

You all had "bad fruit" from "bad roots." See Endnotes #11, "Aspects of Knowing," & #1J.

3:8 but now you **all** also put them all away: anger, wrath, malice, slander, and shameful speaking out of your mouth.

Again, the way these are put away is by the blood of Jesus, not by trying hard to change by will power. See verse 3:10 below.

3:9 Don't **be lying (PI)** to one another, **stripping** off **(aorist participle)** the old man with his deeds,

"Stripping off" (aorist participle) is a verb used as an adjective. Here it refers to who we need to be. This is not a one-time event in the past (as in the WEB). See commentary on "aorist participle" under Verses 2:12-2:15.

WEB: 3:9 Don't lie to one another, seeing that you have put off the old man with his doings,

3:10 and **putting on (aorist participle)** the new man, **the one continuously being** renewed **(passive participle) into (#1519) a knowledge (#1922) according to the image of the one creating him**,

"Putting on" is very different than "have put on" in the WEB. These aorist participles are verbal adjectives describing who we need to be. "Putting on" is not an event in the past as in the WEB. The next verb ("continuously being renewed") is an ongoing description of us. Putting on the new man is the description of us as a result of the ongoing process of sanctification. Also see my commentary on "aorist participle" in verses 2:12-2:15.

#1922 *epignosis* clear and exact knowledge. This is not an intellectual knowledge, as people in our culture would likely assume. It is understanding in your spirit. See Endnotes #11, "Aspects of Knowing, #1922 in Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.

#1519 *eis* is a dynamic word, so this is saying that this is being downloaded into us as we are continuously being renewed. See #1519 in Endnote #29, "Greek Glossary."

WEB: 3:10 and have put on the new man, who is being renewed in knowledge after the image of his Creator,

3:11 where there is **being (PI)** not Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondservant, freeman; but Christ **the** all, and in all.

3:12 Put on **then**, as God's chosen ones, holy and **having been loved (passive), compassions of pity**, kindness, lowliness, humility, and **patience**;

These characteristics are only possible by you putting on Christ through sanctification; because then you are like Him in that area of your being.

Paul is NOT advocating to try to be like this with your will power, because in Verses 2:20-2:23 he just put down legalism. It is deadly, because it prevents us from being sanctified.

3:13 **continuously** bearing with one another, and **continuously** forgiving each other, if any man **may continuously have** a complaint against any; even as Christ **also** forgave you **all,** so you **all** also **(do).**

This is AN ABSOLUTELY CRUCIAL statement.

It is a description of HOW we are transformed into the image of Jesus.

If you learn nothing else from this translation and commentary, LEARN AND DO THIS!

See Endnotes #2A & #2B for more on the sanctification process, all of Endnote #4, "Forgiving Ends These Problems," and Endnote #13E on the definition of the Greek words for "forgive." Also read Matthew 6:14-6:15.

3:14 **Yet over all to** these, love **(#26)**, which is **being (PI) the** bond **(#4886)** of **the** perfection.

#26 *agape* God is the only source of this kind of love; so the only way we can have this kind of love is by having been transformed into the image of Jesus. See Endnotes #18, "God's Kind Of Love," and #10B, "Love Of God."

#4886 *sundesmos* "That which binds together, a band, a bond" (Thayer).

"Of the perfection" clearly states that *agape* form of love is the possession of perfection. It originates in those areas where we have been transformed into the image of Jesus.

DO NOT GET THIS BACKWARDS. We cannot try to love, thinking that makes us perfect. We are to be sanctified, and then the *apage* form of love will be there in the "good root," connecting us to other people.

3:15 **And** the peace of God **be ruling (PI)** in your hearts, **into** which also you **all** were called **(passive)** in one body; and **thankful ones be becoming (PI).**

This peace can only be ruling as we have been sanctified. When Jesus is in a "good root," we feel peace!

This feeling of peace is how we know that we have succeeded in forgiving and being forgiven and thus have been sanctified. The Prince Of Peace is now resident there. See Endnote #4R, "How Do You Know You Have Forgiven?"

3:16 the word **(#3056)** of Christ **be dwelling (PI)** in you **all** richly; in all wisdom **continuously** teaching and **continuously** admonishing one another **to** psalms, hymns, and spiritual songs, **continuously** singing **in** grace in **the hearts of you all** to the Lord.

#3056 *logos* "The Word of God, meaning divine revelation and declaration" (Zodhiates, page 924). Because the world around us gives a very different message than the truth of what Jesus does for us, and in us, we need to encourage each other in the word of God. This word is more than just the Bible, though it would include it. The Bible as we have it did not yet exist when Paul wrote this.

3:17 **And** whatever you **all may continuously** do, in word or in deed, **(do)** all in the name of the Lord Jesus, **continuously** giving thanks to God the Father, through him.

Always let the "good fruit" be from the "good root" of Jesus in you all, giving thanks to God for making this possible. Here "word" simply means what we speak.

Note for Verses 3:18-3:22

In Verses 3:18-3:22 Paul will list the "good fruit," which is how you will be able to tell if you have the "good root" of Jesus in you, or if you still need more transformation.

He is definitely NOT giving us rules to follow with our own will power. That would be contrary to all he has written so far in this epistle, and all of his epistles.

3:18 Wives, **be submitting (PI)** to your husbands, as is fitting in the Lord.
3:19 Husbands, **be loving (PI)** your wives, and don't be **being** bitter **(PI) (passive) towards** them.
3:20 Children, **be obeying (PI)** your parents in all things, for this **is being (PI) well pleasing to** the Lord.
3:21 Fathers, don't **be provoking** your children, so that they **may not continuously** be discouraged.
3:22 Servants, **be obeying (PI)** in all things those who are your masters according to the flesh, not **in appearance**, as men pleasers, but in singleness of heart, **continuously** fearing God.
3:23 And whatever you **all may continuously** do, **be working (PI) out of your soul (#5590)** as **to** the Lord, and not **to** men,

#5590 *psuche* "In the New Testament, usually meaning the vital breath, the life element through which the body lives and feels, the principle of life manifested in the breath" (Zodhiates, page 1494). See also Endnote #19, "The Several Possible Meanings Of 'Mind.'"

"Continuously" is a very important word in Verses 3:18-3:22. If our activity is through our own effort, we cannot possibly do these things continuously. If our activity is "good fruit" from the "good root" of Jesus in us, we will by this new nature spontaneously continuously act the way Paul is describing. This behavior must come from deep inside us as "good fruit," NOT the result of a determination of our will power as implied in the WEB where it says "work heartily."

IT IS VERY IMPORTANT THAT YOU GRASP THIS PROFOUND DISTINCTION. Misunderstanding this would tend to push people into legalism, which is a subtle trap which brings defeat, and is deadly. See Endnotes #1D through #1G, #2D through #2F, and #26D on legalism.

WEB: 3:23 And whatever you do, work heartily, as for the Lord, and not for men,

3:24 **You all having perceived** from the Lord you all will receive the reward of the inheritance **(#2817);** for **you all are being slaves (PI) to** the Lord Christ.

#2817 *kleronomia* "Divine salvation, considered both promised and already bestowed, is designated an inheritance in the New Testament so far as man, the heir, obtains possession of it (1 Peter 1:4)" (Zodhiates, page 867). The term "salvation" can refer to both the one-time event of making Jesus your Lord, and the ongoing process of transformation into the image of Jesus. See comments under Verses 1:13 and 1:14, and page 16.

When we made Him Lord, we gave our lives to Him. He now has permission to do whatever He wants to with us. See 1 Corinthians 6:19-6:20. Because He loves us, He will only do what is good for us; so being His slave is a very good thing! When we have "good roots" in us, they dominate our behavior, which means we are "slaves" to them in a good way. "Good roots" always produce "good fruit." See Endnote #8H.

3:25 **But the one continuously doing** wrong will receive **harm,** and there is **being (PI)** no partiality.

Sin brings bad consequences. <u>Always.</u> It is simply the way that the spiritual realm works. See Endnote #1E, "God's Laws Bring 'Good' or 'Bad.'"

Starting in Verse 4:1, Paul changes the subject. He has been focusing on sanctification, but is now beginning to speak of other issues.

4:1 Masters, **be giving (PI)** to your servants **the j**ust and equal, knowing that you **all** also **are having (PI)** a Master in heaven.

4:2 **You all be persevering (PI) to** prayer, **continuously** watching **in the same in** thanksgiving;
4:3 **You all continuously** praying together for us also, that God may open to us a door **of** the word, to speak the mystery **(#3466)** of Christ, **because of** which I am also in bonds **(passive);**

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**

4:4 that I may reveal it as **it is being necessary (PI) for me** to speak.
4:5 **You all be living your lives (PI)** in wisdom toward those who are outside, **continuously** redeeming the time.
4:6 Your speech always be **in** grace, **having been** seasoned **(passive) to** salt, you **all to know** how it **is being necessary (PI) for you all** to **continuously** answer **to** each one.
4:7 All my affairs will be made known to you **all** by Tychicus, the beloved brother, **and** faithful servant, and fellow bondservant in the Lord.
4:8 **whom I sent** to you **all into** this very purpose, that he may know your circumstances and **he may** comfort your hearts,
4:9 together with Onesimus, the faithful and beloved brother, who is **being (PI) out** of you **all.** They will make known to you **all** everything that is going on here.
4:10 Aristarchus, my fellow prisoner, **is greeting (PI)** you **all**, and Mark, the cousin of Barnabas (concerning whom you received **directions (#1785),** "if he comes to you **all,** receive him"),

> **Here #1785 *entole* means a precept or direction, not a command to do something. See Endnote #29, "Greek Glossary."**
>
> **In some cases this Greek word can refer to a "commandment," but here that would be an inappropriate translation as in the WEB. In the first century church there was not a top down structure where people at the top could command those below them. Every person was under the direct authority of Jesus Christ. Paul could give instructions or directions, but they were free to follow them or not.**

WEB: 4:10 Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas (concerning whom you received commandments, "if he comes to you, receive him"),

4:11 and Jesus, **the one continuously being** called **(passive)** Justus. These **continuously** are my only fellow workers **into** the Kingdom of God who are of the circumcision, men who have been **(passive)** a comfort to me.

Here Paul refers to those working with him as "fellow workers." He does not refer to them as "working under him." As in the prior verse, even though he was an apostle, he did not have a position of authority over them.

4:12 Epaphras, **the one out of you all,** a servant of Christ, **is greeting (PI)** you **all**, always **continuously** striving **over** you **all** in his prayers, that you **all** may stand perfect and **having been filled (passive)** in all the will of God.
4:13 For I **am testifying (PI) to** him, that he **is having (PI)** great zeal **over** you **all**, and for **the ones** in Laodicea, and **the ones** in Hierapolis.
4:14 Luke, the beloved physician, and Demas **is greeting (PI)** you **all**.
4:15 **You all** greet the brothers in Laodicea, and Nymphas, and the assembly that is in his house.
4:16 **And** when this letter **may be** read **(passive)** among you **all**, **you all** cause it to be read **(passive)** also in the assembly of the Laodiceans; and that you **all** also read the letter **out of** Laodicea.

This letter needed to be read to the people, because most of the Colossians were illiterate. That is one of the reasons why Paul would have written to them in simple, basic Greek.

4:17 **And you all** tell Archippus, "**Be heeding (PI)** the ministry which you have received in the Lord, that you **may continuously** fulfill it."
4:18 The salutation of me, Paul, to my own hand: **be remembering (PI)** my bonds. Grace be with you **all.** Amen **(#281)**

#281 *amen* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is much more than just a period at the end of a prayer. Here it is

emphasizing the importance of "Grace be with you all." See Endnote #29, "Greek Glossary."

Written (passive) from Rome through Tychicus and Onesimus.

The "majority manuscripts" include this ending to the Epistle, and the WEB does not. Fortunately, leaving this out does not leave out any important theological statement.

Introduction To 1 Thessalonians

There is often some speculation about when a letter was written, but it appears that this letter was written around 50 AD. This makes it among the earliest letters of Paul that we have. As you read his Epistles, you will recognize that Paul's theology was always the same after his encounter with Jesus on the road to Damascus (Acts 9:3-6). It did not develop and mature over time. This is because he received his knowledge of the Good News directly from Jesus. See Galatians 1:12.

It is clear that Paul had previously spent time with the Thessalonians, and had taught them (Verses 4:2-4:3). Since it is clear that for Christians, the very center of the Good News (the word of God) is the provision for the ongoing forgiveness of their sins resulting in their sanctification, there can be no doubt that when Paul wrote this letter, the Thessalonians already knew HOW that is accomplished. Thus in this letter, Paul would NOT have needed to give them detailed instructions as to HOW sanctification is accomplished. But he did feel the need to encourage them to work out their sanctification, and to help them to realize that they need to support each other in this journey. There were persons trying to get them to abandon it.

A significant issue addressed in this letter relates to the coming of the Lord Jesus (the *parousia*). There are two aspects to this.

- First, He has already come and is here now. He sent His Holy Spirit into men, on the day of Pentecost (Acts 2:1-4), but also continues to be present and fills us more and more as we are sanctified (1 Thessalonians 2:19, 4:3, and 5:8-5:9). It seems clear that this is one aspect of His coming:

  > "Hence, for John Easter, Pentecost, and the parousia are not three separate events, but one and the same." (Bultmann, Theology of the New Testament, Part II, page 57).

- Then there is his Second Coming in the future, and the raising of the saved dead (Verses 4:14-17). This event is separate

from the first event, and seems to be clearly described in these verses.

This letter is probably the clearest teaching in the Epistles that both aspects of His coming are true. It is an error to understand that only the Second Coming will occur. This is unfortunate; because if we believe that, we can be robbed of an awareness of His living presence being available to us NOW. See Verse 5:23.

1:1 Paul, **and** Silvanus, and Timothy, to the assembly of the Thessalonians in God the Father and the Lord Jesus Christ: Grace to you **all** and peace from God our Father and the Lord Jesus Christ.
1:2 We **are** always **giving (PI)** thanks to God **about** all of you, **continuously** mentioning you **all** in our prayers,
1:3 **Continuously** remembering without ceasing your work of faith and labor of love **(#26)** and patience of hope in our Lord Jesus Christ, before our God and Father.

> **#26 *agape* God is the only source of this kind of love; so the only way we can have this kind of love is by having been transformed into the image of Jesus. See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God," and #29, "Greek Glossary."**

1:4 We **are having perceived**, brothers loved by God, that you **all** are chosen,
1:5 that our Good News came **into** you **all** not in word only, but also in power, and in the Holy Spirit, and **in** much assurance. You **all** know what kind of men we **were in** you **all** for your **sakes**.

> **The "Good News" is that Jesus provided the way for their sins to be forgiven. Jesus has the power to do that, and they had experienced it. See Endnote #20, "The 'Good News.'"**

1:6 **And** you **all** became imitators of us, and of the Lord, having received the word in much affliction, with joy of the Holy Spirit,

> **Paul is here advocating that they all be imitators of Paul and Sylvanus and Timothy in the practice of their sanctification. The Thessalonians would know this because of "what kind of men we were among you all" in the prior verse. Paul was NOT advocating that they try with will power to ACT like him.**

1:7 so that you **all** became an example to all **the ones continuously believing** in Macedonia and in Achaia.
1:8 For from you **all** the word of the Lord has been declared, not only in Macedonia and Achaia, but also in every place your faith toward God has gone out; so that we need not to **continuously** say anything.

1:9 For they themselves **are reporting (PI)** concerning us what kind of a reception we had **toward** you **all**; and how you turned **toward** God from idols, to **continuously** serve **to the continuously** living and true God,
1:10 and to **continuously** wait for his Son **out of the heavens**, whom he raised **out of** the dead--Jesus, **the one continuously delivering** us from the wrath **continuously coming**.
2:1 For you yourselves know, brothers, our visit **toward** you **all has not been for naught**,
2:2 but having suffered before and been shamefully treated, as you know, **in** Philippi, we grew bold in our God to tell you **all** the Good News of God in much conflict.
2:3 For our exhortation **(**is**)** not **out** of error, nor **out** of uncleanness, nor in deception.
2:4 But even as we have been approved by God to be entrusted **(passive)** with the Good News, so we **are speaking (PI)**; not as **continuously** pleasing men, but God, **the One continuously approving (#1381)** our hearts.

> **#1381 *dokimazo* "to prove to bring forth the good in us or to make us good, is at times contrasted with *peirdzo*, to tempt to make us fall" (Zodhiates, page 476).**
>
> **This is not a bad thing. God is continuously working in us to continuously transform us into the image of Jesus. It may be painful for a time, but is intended for our good. See Endnote #5L, "The Sanctification Process Can Feel Grievous."**
>
> **"Test," as in the WEB, has a more negative sense.**

WEB: 2:4 But even as we have been approved by God to be entrusted with the Good News, so we speak; not as pleasing men, but God, who tests our hearts.

2:5 For neither were we at any time found **in (**using**)** words of flattery, as you know, nor **in pretense of** covetousness. God **(**is**)** witness,
2:6 nor **continuously** seeking glory **out of** men (neither from you **all** nor from others), **continuously being able to continuously be burdensome** as apostles of Christ.
2:7 But we were gentle **in** you **all**, **as ever** a nursing mother **may continuously cherish** her own children.

2:8 **Thus, continuously being ardently attached of** you **all**, we were well pleased to impart to you **all**, not the Good News of God only, but also our own souls, because you had become very dear to us.
2:9 For you **all are remembering (PI)**, brothers, our labor and travail; for **continuously** working night and day, **toward to not be burdensome to** any of you **all**, we preached **into** you **all** the Good News of God.

> **The "Good News" is that Jesus has provided the way for their sins to be forgiven. This is indeed "Good News." See Endnote #20, "The 'Good News.'"**

2:10 You **all** are witnesses with God, how holy, righteously, and blamelessly we **were become** toward you **all, the ones continuously believing**.

> **Paul is here reminding them of the "good fruit" that Paul and his co-laborers demonstrated. This "good fruit" was observable evidence of the ministers' sanctification, and thus a testimony to its effectiveness. See Endnotes #2A 7 #2B.**

2:11 As **you** all **were aware**, **how we were continuously consoling and continuously comforting each** one of you **all**, as a father **of his** own children.
2:12 **and continuously attesting into you all to live your lives** worthily of God, **the One continuously calling** you **all** into his own Kingdom and glory.
2:13 **Through** this we also **are thanking (PI)** God without ceasing, that, **receiving** from us the word of the message of God, you accepted it not as the word of men, but, as it is **being (PI)** in truth, the word of God, which also **is working (PI)** in **(#1722)** you **all**, **the ones continuously believing.**

> **#1722 *en* This word primarily means resting in place. So Paul knows that the "word of God" is situated in them, and is currently, actively doing its work (present indicative). He know it is in them, because he personally taught them. What is the word of God? It is the provision for their sins tocontinuously be forgiven in the present, resulting in sanctification. See page 16 and Endnote #5J, "Being 'Saved' Has Two Meanings."**

2:14 For you **all**, brothers, became imitators of the assemblies of God, **of the ones continuously being** in Judea in Christ Jesus; **that** you **all** also suffered the same things **even by** your own countrymen, even as they **also** did **by** the Jews;
2:15 **and the ones killing** both the Lord Jesus and their own prophets, and **banishing** us out, and **not continuously pleasing** God, and are contrary to all men;
2:16 **continuously** forbidding us to speak to the Gentiles that they may be saved **(passive) (#4982)**; to fill up their sins always. But wrath **came unexpectedly** on them **into** the uttermost.

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here "saved" would refer to both aspects of salvation. See page 16.**

2:17 But we, brothers, being bereaved **(passive) from** you **all** for a short season, in presence, not **to** heart, **we** tried even harder to see your face **in** great desire,
2:18 because we wanted to come **toward** you **all**--indeed, I, Paul, **and** once and again--**and** Satan hindered us.
2:19 For **who** is our hope, or joy, or crown of rejoicing? **Or** isn't it even you **all in front of (#1715)** our Lord Jesus **in His presence (#3952)**?

> **#1715 *emprosthen* "Before, in front of . . . Generally it means before, in the presence of" (Zodhiates, pages 577-578).**
>
> **#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). Perhaps surprisingly, here this is referring to Jesus' presence here, now. See #3952, *parousia*, in Endnote #29, "Greek Glossary."**
>
> **There is a major theological issue present here. Is this simply referring to Jesus' Second Coming after the tribulation, or to His presence in believers now? "At His coming" in the WEB implies the Second Coming. However, here the Greek indicates <u>now</u>: "in front of" and "<u>in</u> His presence" indicate <u>now</u>, not later. The Greek preposition appearing "in His presence" is "in" (#1722), which means resting in place. The WEB says "at his coming." This distinction is very important, because "in" refers to NOW; whereas "at" refers to some time in the future. We need to know that here Paul is saying that Jesus is present NOW.**

WEB: 2:19 For what is our hope, or joy, or crown of rejoicing? Isn't it even you, before our Lord Jesus at his coming?

2:20 For you **all** are **being (PI)** our glory and our joy.

This verse adds to the evidence that the prior verse is referring to Jesus' presence <u>now</u>, not later. The Thessalonians are presently, now, continuously being the glory and joy (continuously exhibiting "good fruit"); so Jesus must be present in them at the time of Paul's writing.

3:1 Therefore, **by no means any longer continuously enduring**, we thought it good to be left behind **in** Athens alone,
3:2 and sent Timothy, our brother and God's servant **and fellow-worker** in the Good News of Christ, **into** to establish you **all**, and to comfort you **all** concerning your faith;

Please note that Paul refers to Timothy as a fellow-worker, not someone inferior to Paul. There was no hierarchy in the first century church, where some Christians would have positions of power over others. The top down structure which has been the rule in the history of Christianity is unbiblical. All Christians are directly under the authority of God.

3:3 that no one **to** be moved **(passive) in** these afflictions. For you **all** know that we are **now** appointed **(PI) into** this.
3:4 For **even** when we were **toward** you **all**, we told you **all** beforehand that we are **being about (PI)** to **continuously be afflicted (passive)**, even as it happened, and you **all** know.
3:5 **Because of this, I also no longer refraining, I sent into to know your faith, lest somehow the one continuously testing (#3985) continuously tested (#3985) and the toil of us may be becoming for naught.**

#3985 *peirazo* "To try . . . tempt, test by soliciting to sin" (Zodhiates, page 1135).

Note the contrast with #1381 *dokimazo* in Verse 2:4: "to prove to bring forth the good in us or to make us good, is at times contrasted with *peirazo*, to tempt to make us fall" (Zodhiates, page 476).

Here, of course, "the one continuously testing" is Satan. Since the toil of Paul was to teach them how to be sanctified, this was what Satan was trying to rob from them.

3:6 But when Timothy came just now **toward** us from you **all**, and **bringing** us glad news of your faith and love, and that you **all are having (PI)** good memories of us always, **continuously** longing to see us, even as we also **(**long**)** to see you **all**;
3:7 for this cause, brothers, we were comforted **(passive)** over you **all on** all our distress and affliction through your faith.
3:8 For now we **are living (PI)**, if you **all may continuously** stand fast in the Lord.
3:9 For what thanksgiving **are we being able (PI) to** render again to God **about** you **all on** all the joy with which we **are rejoicing (PI)** for your sakes before our God;
3:10 night and day **continuously** praying exceedingly **into to be seeing the face of you all, and to** perfect that which is lacking in your faith?
3:11 **But** may our God and Father, and our Lord Jesus Christ, **may** direct our way **toward** you **all**;
3:12 **but** the Lord **may** increase and **may superabound to** love into one another, and **into** all, even as we also do **into** you **all**,
3:13 **into** the end **to** establish your hearts blameless in holiness **in front of (#1715)** our God and Father, **in (#1722)** the **presence (#3952)** of our Lord Jesus with all his saints.

#1715 *emprosthen* "In front of . . . Of persons, by implication meaning before, in the presence of" (Zodhiates, pages 579-580).

#1722 *en* This is a word that means resting in place. See Endnote #29, "Greek Glossary.

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). See Endnote #29, "Greek Glossary" for more.

In this verse the preposition before #3952 *parousia* is "in," not "at," as in the WEB. This is a profound difference. "At" implies a future event, namely Jesus' Second Coming in the future. Because of this grammar and the context, Paul is referring to Jesus' living presence NOW. The Thessalonian Christians can be resting in the presence of the Lord.

Here Paul links the Christians' hearts being established blameless and holy because they are in the living presence of the Lord. This is an additional avenue to sanctification. This is the miracle that happened to Saul on the road to Damascus, as explained in Acts Chapter 9. At the appearance of the living Jesus, Saul the Pharisee was transformed into the

Apostle Paul. He was indeed transformed from a persecutor of Christians to a minister of the Good News. Paul's prayer in this verse shows that this kind of miracle can happen to Christians now.

WEB: 3:13 to the end he may establish your hearts blameless in holiness before our God and Father, at the coming of our Lord Jesus with all his saints.

4:1 Finally then, brothers, we **are begging (PI) and exhorting (PI)** you **all** in the Lord Jesus, that as you received **of** us how **it is being necessary (PI) you all to be living your lives** and to **continuously** please God, that you **all may superabound** more and more.

What will continuously please God? To continuously have their sins washed away as a result of the sacrifice of His Son Jesus. Paul is NOT here advocating good behavior, because that would be legalism and totally contrary to the message of sanctification. As we are transformed into the image of Jesus, this is the only way to be enabled to have the abundant life (John 10:10).

Also see verse 4:3: "This is being (PI) the will of God, your sanctification." The Thessalonians would know how to do this, having previously been taught in person about sanctification, as the next two verses make clear.

4:2 For you know what instructions we gave you through the Lord Jesus.
4:3 For this is **being (PI)** the will of God: your sanctification. **To continuously** abstain from sexual immorality,

Verses 4:3-4:7 give some examples of "by the fruit the tree is known" (Matthew 7:17-20). Some is "good fruit" and some is "bad fruit." It is not an exahaustive list.

4:4 that each one of you **to** know how to possess himself of his own vessel in sanctification and honor,
4:5 not in the passion of lust, even as the Gentiles **not being acquainted with** God;
4:6 that no one **to continuously transgress and to continuously** take advantage of a brother or sister in this matter; because the Lord

(is**) the** avenger in all these things, as also we forewarned you **all a**nd testified.
4:7 For God called us not for uncleanness, but in sanctification.
Then the new "good roots" will NOT produce "bad fruit."
4:8 **surely then the one continuously rejecting is not rejecting (PI)** man, but God, **(**the one**)** also **giving** his Holy Spirit **into us**.
"Giving his Holy Spirit into us" is the first aspect of His coming.

4:9 But concerning brotherly love **(#5360)**, you **all are having (PI)** no need **to be continuously writing** to you **all**. For you yourselves are **being (PI)** taught by God **into to be continuously loving (#25)** one another,
#5360 *philadelphia* "The love which Christians cherish for each other as 'brethren.'" (Thayer).
#25 *agapao* This is a genuine God kind of love, "the love of God" or "of Christ" (Zodhiates, page 67).
These are two different kinds of love. We are naturally able to *philadelphia*, but need to have God place *agapao* in us. See Endnote #18, "God's Kind Of Love," and Endnote #10B, "Love Of God."

4:10 for indeed **you all are doing (PI) it into** all the brothers who are in all Macedonia. But we **are exhorting (PI)** you **all**, brothers, **to continuously be superabounding more and more;**
4:11 and to **continuously be being ambitious to continuously be quiet**, continuously be being engaged to **continuously** work **to** your own hands, even as we instructed you;
4:12 that you **all** may **continuously live your lives** properly toward those who are outside, and **you all** may **continuously be having** need of nothing.
4:13 But **I am not desiring (PI) you all** to be ignorant, brothers, concerning those **having been put to sleep (passive)** that you **all may not be grieved (passive)** like the rest, **the ones continuously having** no hope.
4:14 For if we **are believing (PI)** that Jesus died and rose again, even so God will bring with him **the ones having been put to sleep (passive) through** Jesus.

4:15 For this we **are telling (PI) you all in** the word of the Lord, that we, **the ones continuously living, the ones continuously surviving into** the coming **(#3952)** of the Lord, **may not** precede **the ones having been put to sleep (passive)**.

> **#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). This word can refer either to His Second Coming, or His presence here now in believers.**
>
> **In context, here it seems to be referring to His Second Coming in the future. See Endnote #29, "Greek Glossary."**

4:16 That the Lord himself will descend from heaven **in** a shout, **in** the voice of the archangel, and **in** God's trumpet. **And** the dead in Christ will rise first,
4:17 then we**, the ones continuously living, the ones continuously surviving**, will be caught up together with them in the clouds, **into meeting** the Lord in the air. **And thus** we will be with the Lord forever.
4:18 Therefore **continuously** comfort one another **in** these words.
5:1 But concerning the times and the seasons, brothers, you **are having (PI)** no need that anything **to continuously** be written **(passive)** to you **all**.
5:2 For you yourselves know well that the day of the Lord **is coming (PI)** like a thief in the night.
5:3 For when they **may continuously say**, "Peace and safety," then sudden destruction **is coming (PI) to** them, like **continuously having pain of childbirth in the belly**; and they **may in no way be escaping**.
5:4 But you **all**, brothers, **are not being (PI)** in darkness, that the day **may** overtake you **all** like a thief.
5:5 You **all** are **being (PI)** children of light, and children of the day. We **are not being (PI) of** the night, nor **of** darkness,
5:6 so then **we may not be continuously sleeping**, as **even** the rest, but **may we be continuously watching and may we continuously** be sober.

> **Our sanctification is an ongoing process that requires our attention and persistence. See Endnote #5M, "Persistence Is Required," and Endnote #27, "The Struggle," for the need to continuously be on the alert.**

5:7 For **the ones continuously sleeping are sleeping (PI)** in the night, and **the ones continuously being drunk are being drunk (PI) of** night.
5:8 But **we continuously being of day may continuously** be sober, putting on the breastplate of faith and **of** love **(#26)**, and, the head protecting **(#4030)** hope of **salvation (#4991).**

#26 *agape* This is God's kind of love, and to have it we need to receive it from Him. The only way to put it on is to be transformed into the image of Jesus. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

#4030 *perikephalaia* "The protection of the soul which consists in (the hope of) salvation" (Thayer).

#4991 *soteria* This word means salvation. This is a noun related to the verb "to save." Since this is written to Christians who have already experienced the one-time event of making Jesus their Lord, this verse must be referring to their sanctification, and to the hope which comes from knowing that Jesus will take away their sins if they first forgive. See page 16 and Endnotes #5J, "Being 'Saved' Has Two Meanings," and #29, "Greek Glossary."

5:9 **That** God didn't appoint us **into** wrath, but **into** the obtaining of salvation **(#4991)** through our Lord Jesus Christ,

#4991 *soteria* See Verse 5:8 above.

5:10 **the one dying** for us, that, whether we **may be continuously awake or may be continuously sleeping**, we **may** live together with him.
5:11 Therefore **continuously** exhort one another, and **continuously** build each other up, even as you **all** also **are doing (PI)**.
5:12 But we **are begging (PI)** you **all**, brothers, to know **the ones continuously laboring in** you **all**, **and are continuously caring (#4291) of** you **all** in the Lord, and **continuously admonishing** you **all**,

#4291 *proistemi* "To care for, give attention to" (Thayer). "Are over you" in the WEB and KJV implies a hierarchy and position of power. Such a position of power did not exist in the church at that time.

We all need to continuously be encouraged in our sanctification process, and therefore we need to encourage each other, as the following verses say. The world and our

adversary want to discourage us from this hard work. See Endnote #5M, "Persistence Is Required."

WEB: 5:12 But we beg you, brothers, to know those who labor among you, and are over you in the Lord, and admonish you,

5:13 and to **continuously** respect them **extravagantly** in love **(#26) because of** their work's sake. **Continuously** be at peace **in** yourselves.

#26 *agape* This is God's kind of love, so it's presence is the evidence of sanctification. See Endnote #29, "Greek Glossary." Peace IN ourselves is the result of sanctification, and is very different than "among" in the WEB. When we have been sanctified, we have peace IN ourselves (the Prince of Peace resides in our "good root"); and only then can we have peace among each other.

WEB: 5:13 and to respect and honor them in love for their work's sake. Be at peace among yourselves.

5:14 **But** we **are exhorting (PI)** you **all,** brothers, **be continuously admonishing** the disorderly, **continuously** encourage the fainthearted, **continuously** support the weak, **continuously** be patient toward all.
5:15 **Continuously** see that no one **may return** evil for evil to anyone, but always **continuously pursue** that which is good, **into** one another, and **into** all.
5:16 **Continuously** rejoice always.
5:17 **Continuously** pray without ceasing.
5:18 In everything **continuously** give thanks, for this is the will of God in Christ Jesus **into** you **all**.
5:19 Don't **continuously** quench the Spirit.
5:20 Don't **continuously** despise prophesies.
5:21 **Continuously examine (#1381)** all things, and **continuously** hold firmly that which is good.

#1381 dokimazo "To test, examine, prove, scrutinize" (Thayer). The Holy Spirit will show us what is good and not good (1 John 2:27). We need to continuously do this, because there is The Deceiver who wants to lead us astray. Things of

the spiritual realm are spiritually discerned, and so we need to continuously be led by the Lord.

5:22 **Continuously** abstain from every **appearance** of evil.
5:23 **But** the God of peace himself **may s**anctify **(#37)** you **all** completely. **And** your whole spirit, soul, and body **may** be preserved blameless **in (#1722) the presence (#3952)** of our Lord Jesus Christ.

#37 *hagiazi* "To make holy, sanctify" (Zodhiates, page 69). Continuously forgiving and being forgiven is the primary way that we can have God sanctify us. We need to continuously pray this way without ceasing, as Verse 5:17 says. In fact, Veres 5:15 through 5:22 are only possible through our being completely sanctified. They are "good fruit" from a "good root." This is a new lifestyle.

#1722 *en* This word means resting in place. See Endnote #29, "Greek Glossary."

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). See Endnote #29, "Greek Glossary" for more.

In this verse the preposition before #3952 *parousia* is #1722 *en*, "in," not "at," as in the WEB. This is a profound difference. "At" implies a future event, namely Jesus' Second Coming in the future. Because of this grammar and the context, Paul is referring to Jesus' living presence NOW. The Thessalonian Christians can be resting in the presence of Jesus at the present time.

Here Paul then links the Christians' whole spirit, soul and body becoming blameless as being the result of their being in the living presence of Jesus. The only way people become blameless is through sanctification. Therefore Paul is saying that they can be sanctified simply by being in the presence of Jesus. This is the miracle that happened to Saul when Jesus appeared to him on the road to Damascus as explained in Acts Chapter 9. Jesus appeared, and Saul the Pharisee was transformed into the Apostle Paul. Saul was indeed transformed. Paul's prayer in this verse shows that this kind of miracle can happen to Christians now.

WEB: 5:23 May the God of peace himself sanctify you completely. May your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ.

5:24 Faithful **(is) the One continuously calling you all**, who will also do it.
5:25 Brothers, **continuously** pray **about** us.
5:26 Greet all the brothers **in** a holy kiss.
5:27 I **am adjuring (#3726) (PI)** you **all** by the Lord that this letter **to** be read **(passive)** to all the holy brothers.

#3726 *horleiso* "to adjure (solemnly implore)" (Thayer).

"Solemnly command" in the WEB would imply that Paul was in a position of power to command them. This hierarchal implication is contrary to how Paul saw himself. He saw himself as a fellow worker. He referred to himself that way 13 times in the Epistles. The Christian church at that time emphasized that all were equal in status before the Lord, although each had a different calling and gifting from the Lord. For example, see Romans 12:3-8. Galatians 2:6-9 show that even the apostles James, Peter, and John did not have a hierarchal position of authority.

The reason why this letter was to be read was because most of the Christians in the church at that time were illiterate. Thus is it very likely that Paul wrote in simple Greek, and not in elaborate, obscure grammar. See "Keeping It Simple" on page 21.

WEB: 5:27 I solemnly command you by the Lord that this letter be read to all the holy brothers.

5:28 The grace of our Lord Jesus Christ be with you **all**. Amen **(#281)**.

#281 *amen* is not simply the end. Rather, it is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is here to emphasize Paul's prayer that the Thessalonians will have Jesus Christ's grace with them. This is very important. See Endnote #29, "Greek Glossary."

Introduction To 2 Thessalonians

2 Thessalonians was written shortly after 1 Thessalonians. We don't know exactly how soon after, but it was not long.

There is some similarity with 1 Thessalonians, and you might want to review my Introduction to it before going on.

Why did Paul feel that he needed to write to them so quickly? The letter speaks for itself.

Apparently the Thessalonians were suffering some affliction, and needed to be encouraged.

Part of the encouragement was to keep on with the Good News, meaning to continue to do what Paul had taught them, and they had observed Paul doing - namely to continuously apply the blood of Jesus to their sins so they could continuously be transformed into His image (Verses 1:8, 2:15-2:17, and 3:4).

Part of the encouragement was that Jesus is present with them currently (Verse 2:2).

They also need to be watchful, because the "man of sin" is coming, and will deceive some (Verse 2:3-2:8). He wanted to clarify what was coming in that regard.

1:1 Paul, Silvanus, and Timothy, to the assembly of the Thessalonians in God our Father, and the Lord Jesus Christ:
1:2 Grace to you **all** and peace from God our Father and the Lord Jesus Christ.
1:3 We are **being obligated (PI) to continuously** give thanks to God for you **all**, brothers, even as it is **being** appropriate **(PI)**, **seeing that** your faith **is flourishing** exceedingly **(PI)**, and the love of each and every one of you towards one another **is increasing (PI)**;
1:4 so that we **ourselves to continuously** boast **in** you **all** in the assemblies of God for your patience and faith in all your persecutions and in the afflictions which you **all are enduring (PI)**.
1:5 **(**This is an**)** obvious sign of the righteous judgment of God, **into** the end that you may be counted worthy **(passive)** of the Kingdom of God, for which you **all** also **are suffering (PI).**
1:6 **If so be that** it is a righteous thing with God to repay affliction to **the ones continuously afflicting** you **all**,
1:7 and to give relief to you **all, the ones continuously being afflicted (passive), rest** with us, **in** the **unveiling of the** Lord Jesus from heaven with his angels **of power**,
1:8 **continuously** giving vengeance **in fire of flame** to **the ones not being acquainted with** God, and to **the ones not continuously obeying** to the Good News of our Lord Jesus,

> **Importantly, Paul says that Christians who are NOT engaged in their sanctification ("obeying the Good News") AND unbelievers will both suffer for unrepented sins. Hebrews 10:28-31 and Matthew 6:15 say the same thing. MOST CHRISTIANS HAVE NOT BEEN TAUGHT THIS!**
>
> **If Christians are not continuously being sanctified, THEY WILL SUFFER FOR THEIR SINS; and the wages of sin is death (Romans 6:23).**
>
> **TRAGICALLY, FEW CHRISTIANS KNOW THIS! It is for this reason that, out of love and concern, Paul's epistles are so focused on motivating Christians to continuously be sanctified. See Endnote #28, "Christians And Sin," for more on the fact that Christians also suffer from unrepented sins.**
>
> **"Obeying to the Good News" is not speaking of behavior, or promoting legalism. The "Good News of our Lord Jesus" is**

that He came to provide a way to take away our sin, and in that process transform us into His image. Therefore, "continuously obeying the Good News" means to be continuously having Jesus take away our sins. We have to forgive so that we will be forgiven. See Matthew 6:14-6:15, and Endnote #20, "The 'Good News.'"

1:9 who will pay the penalty: eternal destruction from the face of the Lord and from the glory of his might,

Our unrepented sins close us off from the Lord's mighty protection. Such Christians will still go to heaven when they die, but they will suffer in this life for unrepented sins. See Romans 6:16. Most Christians are not aware of this truth. Let Paul's words here motivate you to continuously be sanctified. Jesus wants to set you free.

1:10 when he **may come** to be glorified in his saints, and to be admired **in all the ones continuously believing** (because our testimony to you **a**ll was believed) in that day.
1:11 To this end we **are praying (PI) always about** you **all** always, that our God may **consider** you **all suitable (#515)** of your calling, and **may** fulfill every desire of goodness and work of faith, **in** power;

#515 *axioo* "Consider suitable, fitting" (Bauer). Do not let these words bring fear or put you into striving to be good enough. In context, Paul is saying that our calling is to forgive so we will be forgiven, and thus be sanctified. This is our calling. THIS IS THE VERY CENTER OF CHRISTIANITY. This <u>alone</u> makes us "suitable," and the result is to "fulfill every desire of goodness" (produce "good fruit").

1:12 that the name of our Lord Jesus may be glorified in you **all**, and you **all** in him, according to the grace of our God and the Lord Jesus Christ.

The way that "the name of our Lord Jesus may be glorified in you all" is for His presence in the believers to result in "good fruit" from that "good root" of His presence in them. The way His presence continuously increases in us is by forgiving and being forgiven of our sins, and thus having Him replace our "bad roots" with His presence as a "good root" Then He will

be glorified by the "good fruit," which is our good behavior which others can observe. See Endnotes #2A & #2B.

Note for Verses 2:1 through 2:9, which relate to the coming of the Lord Jesus Christ.

The Greek word used for His coming is #3952 *parousia*. There is a great deal of controversy about this, as the New Testament is not crystal clear about it. We can only know the meaning of this word through the context in which it is used. See Endnote #29, "Greek Glossary" for more details.

I am addressing this controversial issue in some detail, because His *parousia* often relates to sanctification. Jesus has already come and is now present in at least two ways. He filled His believers on the Day of Pentacost in Acts 2:1-2:4. He also cleanses and inhabits the "bad roots" of a person as a result of their process of sanctification. In context with Verses 1:8 through 1:12, and flowing from them, it is clear that a significant part of what Paul is saying is that Jesus' presence in people as a result of anctification is for Christians NOW.

In Verse 2:1 below, Paul states that the presence of the Lord Jesus Christ already exists in them. Then in Verses2:2 through 2:9 he speaks about deceivers who claim that Christ has already physically come, but that presence is a lie and is actually a "working of Satan" (Verse 2:9).

2:1 **But we are asking (PI) you all,** brothers, **for the sake of the presence (#3952)** of our Lord Jesus Christ, and our gathering together **on** him,

#3952 *parousia* See comment above. Here it is referring to His presence in the believers NOW.

2:2 **into** not to be quickly shaken **(passive)** in your mind, **nor to be continuously** troubled **(passive)**, either **through** spirit, or **through** word, or **through** letters as **through** us, that the day of Christ **has become present and is continuing to be present (#1764)**.

#1764 *enistemi* "To be present, instant, or at hand" (Zodhiaes, page 591). Paul is warning them to not believe those that say

the Second Coming of Christ at the end of the age had occurred.

2:3 No one **may** deceive you **all** in any way**, that the falling away may not come first**, and the man of sin **may be** revealed **(passive)**, the son of destruction,
2:4 **the ones continuously opposing and continuously being lifted up (passive) over** all that is **continuously being called (passive) god** or that is worshiped; so that **to be seated** as God **into** the temple of God, **continuously showing himself that he is being (PI)** God.
2:5 **Are you all not remembering (PI)** that, when I was still **continuously being** with you all, I told you **all** these things?
2:6 **And** now you know **the continuously** restraining **into** the end**,** that **him to** be revealed **(passive)** in his own season.
2:7 For the mystery **(#3466)** of lawlessness already **is working (PI)**. Only there is one **continuously restraining at present**, until he **may be becoming** out of the way.

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."

2:8 **And t**hen the lawless one will be revealed, whom the Lord will **destroy to the spirit** of his mouth, and **will do away with to** the manifestation of his coming **(#3952)**;

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). Here it is referring to the coming in the future of the man of sin, as is made clear in the next verse.

2:9 whose coming is **being (PI)** according to the working of Satan **in** all power and signs and lying **miracles**,
2:10 and **in** all deception of wickedness **in the ones continuously perishing themselves, instead of which they did not** receive the love **(#26)** of the truth **into them to** be saved **(#4982).**

#26 *agape* This is God's kind of love, and "of the truth" is in the genitive case, and means that this love is a possession of the truth, and thus comes from it. The perishing ones did not receive this. The implication is that the believers have received both the truth and the resulting *agape* love from God through the process of sanctification. This is not love "about" the truth, as we in our culture may read it. The truth is that

Jesus came to take away our sins and thus sanctify us, thus planting *agape* love in us. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here "saved" refers to the one-time event of making Jesus Lord.

2:11 **And** because of this, God **will send** them a working of error, **into them to** believe **to the** lie;
2:12 that they all **may** be judged **(passive)**, **all the ones not believing to** the truth, but **delighting** in unrighteousness.
2:13 But we are **being** bound **(PI) to continuously** always give thanks to God for you **all**, brothers **having been** loved **(passive) (#25)** by the Lord, because God chose you **all** from the beginning **into** salvation **(#4991) in** sanctification **(#38)** of the Spirit and **to faith of** the truth;

#25 *agapao* This is God's way of loving. See Endnote #18, "God's Kind Of Love."

#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary."

#38 *hagiasmos* "Sanctification of heart and life" (Thayer).

This series of words wonderfully summarizes how God loves us, has provided salvation from sin, and this results in us being sanctified. The sanctification is "of the Spirit," which means it is the Spirit's possession, so it comes from Him as the source. We have the faith to do this, which is the possession of the truth, and thus comes from it. This process IS the truth!

2:14 **into** which he called you **all** through our Good News, **into** the obtaining of the glory of our Lord Jesus Christ.

The forgiveness of our sins is the "Good News," and then we obtain the glory "of our Lord Jesus Christ." "Of our Lord" is in the genitive case, which means it is His glory which He then imparts to us through our sanctification. Thus we obtain it. See Endnote #20, "The 'Good News.'"

2:15 So then, brothers, **continuously** stand firm, and **continuously** hold the **injunctions (#3862)** which you **all** were taught **(passive)** by us, whether **through** word, or **through** letter.

#3862 *paradoseis* "what is delivered, the substance of the teaching: so of Paul's teaching" (Thayer).

What would Paul have taught them in which he has to encourage them to stand firm? He would have taught them that they need to forgive and be forgiven for their sins and thus experience the miraculous transformation into the image of Jesus. We can know this because that was the center of the Good News he mentioned in Verse 2:14. See Endnote #20, "The 'Good News.'"

2:16 But our Lord Jesus Christ himself, and God our Father, **the One loving** us and **giving** us eternal comfort and good hope **in** grace,

"Loving" and "giving" are participles, which are verbs being used as adjectives describing God, not verbs expressing past events as "loved" and "gave" in the WEB. Because He is loving and giving, we have comfort and hope in His grace.

WEB: 2:16 Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace,

2:17 **may** comfort your hearts and **may** establish you in every good work and word.

The "good work" is "good fruit" from the "good root" of Jesus that is now in us as a result of our sanctification by the "Good News." See Endnotes #2A & #2B.

3:1 Finally, brothers, **continuously** pray **concerning** us, that the word of the Lord may **continuously** spread rapidly and **may continuously** be glorified **(passive)**, even as also **toward** you **all**;
3:2 and that we may be delivered **(passive)** from unreasonable and evil men; for not all **of the** faith.
3:3 But the Lord is **being** faithful **(PI)**, who will establish you **all**, and guard you **all** from **of** the evil one.
3:4 **But** we have confidence in the Lord **on** you **all**, that you both **are doing (PI)** and will do **that which we are announcing (#3853) (PI)**.

#3853 *paraggello* "to transmit a message along from one to another . . . to declare, announce"(Thayer). This Greek word can mean "command" as in the WEB, but Paul has often said that he did not have the authority to command believers. Rather, he taught them and led them regarding the

"Good News"; and he is confident they will do what he taught them by applying the blood of Jesus to their lives, and thus be sanctified.

WEB: 3:4 We have confidence in the Lord concerning you, that you both do and will do the things we command.

3:5 **But** may the Lord direct your hearts into the love **(#26)** of God, and into the patience of Christ.

#26 *agape* This is God's kind of love, and here it is clear that it comes into us from Him; because "of God" is the genitive case, which says that it is His possession. Also see Endnote #29, "Greek Glossary," and #18, "God's Kind Of Love."

Likewise, "patience" is a possession of Christ which He imparts to us as we are sanctified.

It would be easy to think "love of God" means for us to love God, which would be something we do. But the grammar does not say that. He is the source of the love.

3:6 **But** we **are announcing (#3853) to** you **all**, brothers, in the name of our Lord Jesus Christ, **to continuously** withdraw yourselves from every brother who **is continuously living disorderly**, and not after the **injunctions** which they received from us.

#3853 See Verse 3:4.

Paul is NOT here speaking of legalism and rules. That would be contrary to his teachings. He must be here speaking of his teachings regarding forgiveness of sins and the resulting sanctification.

Paul here also mentions that the absence of sanctification ("the injunctions") results in disorderly living.

Paul does not "command" them as in the WEB. There was no hierarchal authority structure in the first century church.

WEB: 3:6 Now we command you, brothers, in the name of our Lord Jesus Christ, that you withdraw yourselves from every brother who walks in rebellion, and not after the tradition which they received from us among you,

3:7 For you know how **it is being necessary (PI) to continuously follow us as an example, that** we didn't behave ourselves rebelliously **in** you **all**.

Again, Paul is not advocating that they imitate him in their behavior through will power. Rather, he would have modeled forgiving and being forgiven, which was the center of his teaching. He wanted them to continuously follow his example in doing this. Obviously, we need to do the same.

WEB: 3:7 For you know how you ought to imitate us. For we didn't behave ourselves rebelliously among you,

3:8 neither did we eat bread from anyone's hand without paying for it, but in labor and **toil, continuously working** night and day, **to not be burdensome to** any of you **all**;
3:9 **that** not because we **are not having (PI)** the right, but **that we may be giving to you all** an example **into you all to continuously** imitate us.
3:10 For even when we were **toward** you **all**, we **announced** this **to you all**: "If anyone **is not willing (PI) to continuously** work, neither let him **continuously** eat."
3:11 For we **are hearing (PI)** of some who walk **in** you **all** in **a disorderly manner, not continuously working** at all, but are **continuously being** busybodies.
3:12 **But to** those who are that way, we **are announcing (PI)** and **exhorting (PI) through** the Lord Jesus Christ, that with quietness **continuously working, they may continuously** eat their own bread.
3:13 But you **all**, brothers, **you all may not** be weary in **continuously** doing well.
3:14 **But** if any man **is not hearkening to (#5219) (PI)** our word **through** this letter, **continuously let be (it) be a sign to you all and continuously** have no company **to** him, that he may be **being** ashamed **(passive)**.

#5219 *hupakouo* "to listen, hearken" (Thayer).
Again, Paul does not have top-down authority over them to order them around, to make them "obey," as in the WEB.

WEB: 3:14 If any man doesn't obey our word in this letter, note that man, that you have no company with him, to the end that he may be ashamed.

3:15 **And** don't **continuously** count him as an enemy, but **continuously** admonish him as a brother.
3:16 **But** the Lord of peace himself **may** give **to** you **all** peace **through of** all in every way. The Lord be with you all.
3:17 The greeting of me, Paul, **to** my own hand, which is **being (PI)** the sign in every letter: this is how I **am writing (PI)**.
3:18 The grace of our Lord Jesus Christ be with you all. Amen **(#281)**.

> **#281 *amen* is not simply the end. Rather, it is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is here to emphasize Paul's prayer that the Thessalonians will have Jesus Christ's grace with them. This is very important.**
>
> **When *amen* appears at the end of a letter, it can of course lead us to think it means the end of the prayer, rather than emphasis of what has just been said. However, if you will review everywhere *amen* occurs, you will see that it always appears after a very important statement or prayer; and often not at the end. See Endnote #29, "Greek Glossary."**

The second written (passive) toward the Thessalonians from Athens.

Introduction To 1 Timothy

In reading 1 Timothy, it is very important to keep the circumstances in mind. Otherwise, one might think that the Apostle Paul is an advocate of good behavior, rather than transformation into the image of Jesus – which is the Good News.

The reason that this letter could be misleading is that the majority of it is indeed advice Paul is giving to Timothy about how to steward a church.

If we had the privilege of spending a couple of years with Paul, we would thoroughly understand the central nature of forgiveness of our sins and the resulting transformation into the image of Jesus. This is also referred to as sanctification, and is the ongoing aspect of salvation. **See page 16 and Endnote #5J, "Being 'Saved' has Two Meanings."** Because Paul knows that sanctification is the very essence of Christianity, in his presence he would have emphasized it, taught it, mentored it, and modeled it. Since Timothy was like a son to Paul, we can be sure that they had spent a lot of time together, and that therefore Timothy was fully aware of how sanctification works, of its importance, and would be practicing it.

Since Timothy already was fully aware of the centrality of sanctification, and how to accomplish it before Paul wrote this letter, Paul would have no reason to repeat those lessons to Timothy here. Rather, in this epistle, other than in the first chapter, Paul is mentoring Timothy in how to be an elder in his local church.

Likewise, by emphasizing advice about what to do in this letter, Paul was NOT saying that keeping rules of conduct is a central part of Christianity. In reality, mature Christian conduct is the result of earnestly and continuously practicing the sanctification process. Both he and Timothy know full well that consistent good behavior is only possible as "good fruit" from the "good root" of Jesus in us. **See all of Endnotes #1 & #2**.

Likewise for us, when we read this letter, we need to keep a proper perspective. Sanctification is the center and heart of the Good News, not behavior. The behaviors that Paul talks about to Timothy in most of this letter are only continuously possible as "good fruit" from "good roots." The "good roots" are created as we forgive and are forgiven by Jesus; and then He comes and inhabits those places in us. **See Endnotes #1E, #1H, and #2A through #2E.**

This letter has some important things to say, but its primary purpose is NOT to reveal to us how the sanctification process occurs. On the other hand, many of Paul's other letters are indeed much more focused on how we can be sanctified, and especially of its paramount importance.

Please keep this perspective clearly in mind as you read this letter.

1:1 Paul, an apostle of Christ Jesus according to the **authority** of God our Savior, and Christ Jesus our hope;
1:2 to Timothy, my true child in faith: Grace, mercy, peace, from God our Father and Christ Jesus our Lord.
1:3 As I urged you **to** stay **in** Ephesus, **when I was continuously going into Macedonia**, that you might **charge some** not to **continuously** teach **differently**,
1:4 neither to **continuously** pay attention to myths and endless genealogies, which **are causing (PI)** disputes, rather than **edifying of God** in faith

> **"Edifying of God" does NOT mean "edifying about God." "Of God" is in the genitive case, which means it is God's possession. He is the source of it, and He downloads it to us.**

1:5 **but love (#26) is being (PI)** the goal **(#5056)** of this **charge**, out of **(#1537)** a pure heart and a good conscience and sincere faith;

> **#26 *agape* God is the only source of this kind of love; so the only way we can have this kind of love is by having been sanctified. See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God (Or Of Christ, Or Of The Father)," and #29, "Greek Glossary."**
>
> **#5056 *telos* "The end to which all things relate, the aim, pupose" (Thayer).**
>
> **#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word meaning moving into. See Endnote #29, "Greek Glossary."**
>
> **In this verse Paul is NOT saying that we need to try to love. He is clearly saying that *agape* love is the result of ("out of") a pure heart. The heart has to be sanctified first. *Agape* is "good fruit" from a "good root." A pure heart which has been transformed into the image of Jesus is the only way *agape* love can be present. See all of Endnotes #1 through #4 on the sanctification process.**

1:6 from which some, **focusing on the wrong goal (#795) were turned aside (passive) into** vain talking;

> **#795 *astocheo* "does not mean to miss achieving the aim that one has set, but not to set the proper aim at which one ought to aim. It is not focusing on the right goal instead of not achieving one's set aim" (Zodhiates, page 281). The WEB gets**

this wrong, where "missed the mark" nullifies what Paul means.

This is a perfect follow up to Verse 1:5.

SANCTIFICATION IS THE PROPER GOAL which we are to focus on. Then *agape* love will come about as a result, as "good fruit" from the new "good root." See Endnotes #2A & #2B.

THIS IS PERHAPS ONE OF THE MOST SIGNIFICANT COMMENTS IN THIS ENTIRE TRANSLATION:

WE NEED TO FOCUS ON SANCTIFICATION, NOT BEHAVIOR.

WEB: 1:6 from which things some, having missed the mark, have turned aside to vain talking;

Note for Verses 1:7 through 1:10

The big question is that when Paul refers to "law," is he referring to the New Law of Christ (NT), or the Old Testament Law of Moses (OT)? I discuss that in my commentaries in those verses.

1:7 **continuously** desiring to **continuously** be teachers of **(NT)** law **(#3547)**, though they **are continuously not understanding either** what they **are saying (PI)**, nor about what they **are strongly affirming (PI)**.

#3547 *nomodidaskalos* from #3551 *nomos* "In the NT, law" (Zodhiates, page 1015).

It is clear that in this verse Paul is referring to the new law of Christ (NT), not the Old Testament Law of Moses (OT). There is a profound difference. If this verse were referring to the OT law, in light of Verse 1:6, he would here condemn them for being focused on the wrong goal, whereas in this verse he is condemning them for not understanding the NT law. See #3551 *nomos* used in Verse 1:8. Also see Endnote #21, "The Law."

1:8 But we **have known and continue to** know that the **(NT)** law **(#3551) (**is**)** good, if ever anyone may continuously use it lawfully,

#3551 "In the NT, law" (Zodhiates, page 1015). The question then again is always: which law? The Old Testament or the

New Testament? Paul's perspective would be that there is no way to use the OT lawfully. No one ever kept the OT law (Galatians 2:16, Romans 3:20); so here he must be referring to the NT law. The context also adds to this conclusion.

1:9 knowing this, that **(OT)** law **(#3551)** is not **being laid down (#2749) to the just (#1342)**, but **to** the lawless and insubordinate, the ungodly and sinners, the unholy and profane, murderers of fathers and murderers of mothers, manslayers,

#2749 *keimai* "To be laid, as a foundation" (Zodhiates, page 855).

#1342 *dikaios* Adjective "Just or righteous" (Thayer). See Romans Verse 1:17.

Here, by context, "law" must be referring to the Old Testament law, because the "just" (those who have made Jesus their Lord) are not under the OT law, but the NT law. However, those that have not made Jesus their Lord are indeed subject to the OT law, because it just describes how the spiritual realm works. Since they do not have the ability to be forgiven of their sins, their "bad roots" will inevitably produce the "bad fruit" Paul describes in this and the next verse. See Endnotes #1E & #1F.

1:10 **(**for**)** the sexually immoral, homosexuals, slave-traders, liars, perjurers, and for any other thing **being** contrary **(PI)** to **teaching (#1319), being continuously** sound;

#1319 *didaskalia* "Teaching, instruction" (Thayer). In context, this teaching has to be about the new law of Christ. In view of the NT law, Paul would not consider teaching OT law to be sound anymore.

1:11 according to the Good News of the glory of the blessed God, **with** which **I was entrusted (passive)**.

The "Good News" is that Jesus came to provide the way for ours sins to be taken away. This verse makes it very clear that the "law" referred to in Verses 1:7-1:9 is the "new law of Christ." See Endnote #20, "The 'Good News.'"

1:12 And I **am having gratitude (PI) to the one enabling** me, Christ Jesus our Lord, because he counted me faithful, appointing me **into** service;

1:13 **formerly continuously being** a blasphemer, a persecutor, and insolent. **But** I **was shown** mercy **(passive)**, because I did it ignorantly in unbelief.
1:14 **But** the grace of our Lord abounded exceedingly with faith and **of** love **(#26)** in Christ Jesus.

#26 *agape* God is the only source of this kind of love. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

1:15 The faithful **saying** and worthy of all acceptance, that Christ Jesus came into the world to save **(#4982)** sinners; of whom I am **being (PI)** chief.

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). There two aspects to such salvation. There is the one-time event when we made Jesus our Lord, and then there is the ongoing process of sanctification. See page 16. Here it is clear that Paul is referring to the ongoing process of sanctification, because he applies it to himself, and he is already a child of God.

Also note that he says he is currently a sinner ("present indicative" refers to something that is an ongoing fact in the present). He was not beyond sinning, but was just like us. We all need to be saved daily from our sins.

***If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8).**

See Endnote #2G, "We Plant New Bad Roots."

1:16 **But** for this cause I **was shown** mercy **(passive)**, that in me first, Jesus Christ **may** display all his patience, for **a pattern of the ones continuously being about** to **continuously** believe **on** him **into** eternal life.

For what "cause was Paul shown mercy?" Because Paul is a sinner (Verse 1:15), and because of the grace and love of the Lord (Verse 1:14) and mercy and patience (this verse), Paul's sins are being forgiven. When this happens, the Holy Spirit fills that place. See Endnotes #2A & #2B. Then he possesses "eternal life" in that place, and the presence of that life produces Christ-like behavior that they can observe. Then all those who continuously believe can do likewise!

The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of God. However, that life is not only about heaven after we die, but it is A QUALITY of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."

Clearly, here Paul is referring to having "eternal life" here and now!

1:17 **But** to the King **of the ages**, immortal, invisible, to God who alone is wise, honor and glory forever and ever. Amen **(#281).**

#281 *amen* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). Frequently we think of *amen* as being the end of a discourse, which is not the case here. Here it is meant to emphasize that honor and glory truly need to be given to God, because He is the one who gives us "eternal life" (Verse 1:16) as a result of our sanctification. See Endnote #29, "Greek Glossary."

1:18 This instruction I **am committing (PI)** to you, my child Timothy, according to the **continuously preceding** prophecies **over** you, that **in** them you may **continuously** wage the good warfare;

"The good warfare" is the warfare against sin. Satan traps us into sinning, and Jesus has the only cure for sin, resulting in our sanctification. See Endnotes #8A, "There Is A War Going On," through #8H.

1:19 **continuously having** faith and a good conscience **(#4893); which some having thrust away made a shipwreck concerning the** faith;

#4893 *suneidesi*s A noun designating the human faculty "as distinguishing between what is morally good and bad" (Thayer). This faculty sends up good or bad emotions that tell us about a good or bad circumstance. Here Paul is saying that those who have been sanctified (waged "the good warfare" in Verse 1:18) have a good feeling coming up from the "good root" that has been planted in them because of their faith in

the forgiveness they will receive through Jesus if they will forgive. See Endnote #16, "Emotions Are Your Friend."

1:20 of whom **is being (PI)** Hymenaeus and Alexander; whom I delivered to Satan, that they **may** be taught **(passive)** not to **continuously** blaspheme.
2:1 I **am exhorting (PI)** therefore, first of all, that petitions, prayers, intercessions, and giving of thanks, be made for all men:
2:2 **over** kings and all **the ones continuously being** in high places; that we may **continuously** lead a tranquil and quiet life in all godliness and reverence.
2:3 For this **(**is**)** good and acceptable in the sight of God our Savior;
2:4 who **is desiring (PI)** all people to be saved **(passive) (#4982)** and come to knowledge **(#1922)** of the truth.

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here Paul is referring to both parts of salvation. See page 16.
#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108 *gnosis.* See Endnote #11, "Aspects Of Knowing," and Endnote #29, "Greek Glossary."

2:5 For **(**there is**)** one God, and one mediator **of** God and **of** men, the man Christ Jesus,
2:6 **the One giving** himself as a ransom **over** all; the testimony **to** its own times;
2:7 **into** which I was appointed **(passive)** a preacher and an apostle (I am telling **(PI)** the truth in Christ, not lying **(PI)**), a teacher of the Gentiles in faith and truth.

Now Paul is moving from discussing sanctification to primarily describing what "good fruit" should look like.

2:8 I **am desiring (PI)** therefore the men **to be continuously praying** in every place, **continuously** lifting up holy hands without anger and doubting.
2:9 **And also** in the same way, **the** women **to continuously** adorn themselves in decent clothing, with modesty and propriety; not just **in** braided hair, **or** gold, **or** pearls, or expensive clothing;

2:10 but (which **is becoming (PI) to** women **continuously** professing godliness) **through** good works.
2:11 Let a woman **continuously** learn in quietness **in** all subjection.
2:12 But **I am not permitting (PI) to** a woman to **continuously** teach, nor to **be continuously domineering of** a man, but to **continuously** be in quietness.
2:13 For Adam was first formed **(passive)**, then Eve.
2:14 **And** Adam wasn't deceived **(passive)**, but the woman, being deceived **(passive)**, **was beginning to become in transgression;**
2:15 but she will be saved through **the** childbearing, if they **may** continue in faith **and** love, and sanctification **(#38)** with sobriety.

> **#38 *hagiasmos* "refers not only to the activity of the Holy Spirit in setting man apart unto salvation and transferring him into the ranks of the redeemed, but also to enabling him to be holy even as God is holy" (Zodhiates, page 70). See page 16.**

3:1 **The saying (is) fruitful**: if a man **is seeking (PI) of being an elder**, he **is desiring (PI)** a good work.
3:2 The **elder** therefore **to continuously** be without reproach, the husband of one wife, temperate, sensible, modest, hospitable, good at teaching;
3:3 not a drinker, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;
3:4 **continuously presiding over** his own house well, **continuously** having children in subjection with all reverence;
3:5 (but if a man **has not known** how to **preside over** his own house, how will he take care of the assembly of God?)
3:6 not a new convert, **that** being puffed up he **may** fall into the same condemnation **of** the devil.
3:7 But it is being necessary **(PI)** him also to continuously have a good testimony from those who are outside, **that he may not fall** into reproach and the snare of the devil.
3:8 Servants, in the same way, must be reverent, not double-tongued, not addicted to much wine, not greedy for money;
3:9 **continuously** holding the mystery **(#3466)** of the faith in a pure **(#2513)** conscience.

> **#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought. See Endnote #22, "The Mystery."**

#2513 *katharos* "Clean, pure . . . blameless, innocent" (Thayer). This can only be present as a result of the person's sanctification.

3:10 **But** let them also first **continuously** be tested **(passive)**; then let them **continuously** serve, **continuously being** blameless.
3:11 Their wives in the same way must be reverent, not slanderers, temperate, faithful in all things.
3:12 Let servants **continuously** be husbands of one wife, **continuously presiding well over** their children and their own houses.
3:13 For **the ones serving** well **are gaining (PI) to** themselves a good standing, and great boldness in the faith in Christ Jesus.
3:14 These things I **am writing (PI)** to you, hoping to come **toward** you shortly;
3:15 but if I **may be continuously being tardy**, that you may know how **it is being imperative (PI)** to **continuously** behave themselves in the house of God, which is **being (PI)** the assembly of the **continuously** living God, the pillar and ground of the truth.

God is the pillar and ground of the truth.

3:16 **And** without controversy, **great is being (PI)** the mystery **(#3466)** of godliness: God was revealed **(passive)** in the flesh, justified in the spirit, **was** seen **(passive)** by angels, **was** preached **(passive) in** the nations, **was** believed **(passive)** in the world, and **was** received **(passive)** up in glory.

#3466 *musterion* This means some mystery that cannot be figured out by mankind with their own rational thought.

Godliness is indeed a mystery. It defies human logic, and is the miracle of our transformation into the image of Jesus as He forgives our sins. See Endnotes #2A & #2B. It is a mystery, because it is not something that we can figure out or do with our conscious mind. See Endnote #22, "The Mystery."

4:1 But the Spirit **is saying (PI)** expressly that in later times some will fall away **of** the faith, **continuously** paying attention to seducing spirits and doctrines of demons,
4:2 **in** hypocrisy of **lying**, **having been** branded **(passive)** in their own conscience as with a hot iron;

4:3 **continuously** forbidding **to continuously marry** and to **continuously** abstain **of** foods which God created **into partaking** with thanksgiving **to the ones believing** and **having known** the truth.
4:4 **Seeing that** every creature of God **(**is**)** good, and nothing is to be rejected, **continuously being taken** with thanksgiving.
4:5 For it is **being** sanctified **(PI) (passive)** through the word of God and **of** prayer.
4:6 **Continuously suggesting to** the brothers of these things, you will be a good servant of Christ Jesus, **continuously being trained to** the words of the faith, and of the good **teaching** which you have followed **and continue to follow**.
4:7 But **continuously** refuse profane and old wives' fables, **but continuously** exercise yourself toward godliness.

> **The only way to "exercise yourself toward godliness" is to continuously forgive and be forgiven. We all sin many times a day. "Godliness" is only the result of being sanctified. See all of Endnotes #1 & #2.**

4:8 For bodily exercise **is being (PI) beneficial toward a few things**, but godliness **is being (PI) beneficial toward** all **(**things**)**, **continuously** having promise of the life now, and of that which is to come.

> **This verse speaks eloquently about the <u>two</u> aspects of salvation: both now and later. Note especially the words "the life now." Our "salvation" is effectual NOW, if we regularly apply the blood of Jesus to our sins. We usually tend to only think of "that which is to come." See page 16 and Endnote #5J, "Being 'Saved' Has <u>Two</u> Meanings."**

4:9 This saying **(**is**)** faithful and worthy of all acceptance.

> **What saying is faithful? That godliness is being beneficial both for now and the life to come.**

4:10 For **into** this we both **are laboring (PI) and being reproached (PI) (passive)**, because we trust **on** the **continuously** living God, who is **being (PI)** Savior of all men, especially of those who believe.

4:11 **Continuously** d**eclare (#3853)** and **continuously** teach these things.

> **#3853 *paraggello* "to transmit a message along from one to another . . . to declare, announce" (Thayer).**
>
> **To "command," as in the WEB, would be a poor choice for translating this Greek word, as even the Apostle Paul made it clear that he did not have the authority to command Christians. The first century church was not a top-down authoritative structure. Even the Apostles in Jerusalem did not have a position of authority based on an office. See Galatians 2:4-2:6.**
>
> **Reading this as "command" promotes a non-biblical hierarchical structure for the church.**

WEB: 4:11 Command and teach these things.

4:12 **Continuously** let no man despise your youth; but **continuously** be an example **of the ones believing**, in word, in your way of life, in love, in spirit, in faith, and in purity.
4:13 **Until I am coming (PI)**, **continuously** pay attention to reading, to exhortation, to teaching.
4:14 Don't **continuously** neglect **of** the gift in you, which was given to you **through** prophecy, with the laying on of the hands of the elders.
4:15 **You continuously** be **continuously** diligent in these things. Give yourself wholly to them, that your progress may **continuously** be revealed **in** all.

> **Timothy's sanctification was a process, and his new behavior (the "good fruit" from his new "good roots") will be evident to others. See Endnotes #2A & #2B.**

4:16 **Continuously** pay attention to yourself, and to your teaching. **Continuously be persisting** in these things, for in **continuously** doing this you will save **(#4982)** both yourself and **the ones continuously hearing of** you.

> **We need to continuously persist in the process of our sanctification process. It is not easy, but it is profitable. See Endnotes #5L,"This Sanctification Process Can Feel Grievous," & #5M, "Persistence Is Required."**

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Since this letter is written to Timothy, who is a Christian, "save both yourself" must be referring to the ongoing process of sanctification. When he does this, and the other Christians see his resulting "good fruit," they will be encouraged to do the same, and thus also be sanctified. See page 16.

See Endnote #27, "The Struggle," for more on why Paul would need to remind them to persist in their sanctification.

5:1 **You may not** rebuke an older man, but **continuously** exhort him as a father; the younger men as brothers;
5:2 the elder women as mothers; the younger as sisters, in all purity.
5:3 **Continuously** honor widows, **the ones really being** widows.
5:4 But if any widow **is having (PI)** children or grandchildren, let them **continuously** learn first to **continuously** show piety **(in)** their own family, and to **continuously** repay **to the** parents, for **this is being (PI) good** and acceptable in the sight of God.
5:5 **But the one being** a widow indeed, and **being left alone (PI) (passive) relies** on God, and **is remaining (PI) to** petitions and **to** prayers **of** night and **of** day.
5:6 But **the one continuously living in** pleasure **has died** while she **is continuously living**.
5:7 Also **continuously declare** these things, that they may **continuously** be without reproach.
5:8 But if anyone **is not providing (PI)** for his own, and especially **of the family members**, he has denied the faith, and is **being (PI)** worse **of** an unbeliever.
5:9 Let no one be **continuously being** enrolled **(passive)** as a widow under sixty years old, having been the wife of one man,
5:10 **continuously** being approved **(passive) in** good works, if she has brought up children, if she has been hospitable to strangers, if she has washed the saints' feet, if she has relieved **the ones continuously being** afflicted **(passive)**, and if she has diligently followed **to** every good work.
5:11 But **continuously** refuse younger widows, for when they **may** have grown wanton **to the** Christ, they **are desiring (PI)** to marry;
5:12 **continuously** having condemnation, **seeing that** they have rejected their first **faith**.

5:13 **But at the same time, idle ones they are also learning to be (PI), continuously** going about **the homes**, **but** not only idle, but also gossips and busybodies, **continuously** saying **things not continuously being proper**.
5:14 I **am desiring (PI)** therefore that the younger widows **to continuously** marry**, to continuously** bear children, **to continuously manage** the household, **to continuously give** no **opportunity of reviling to the one continuously opposing grace (#5485)**.

#5485. See comment in next verse.

5:15 For already some have **been** turned aside **(passive)** after Satan.

Clearly, the "one continuously opposing grace" in Verse 5:14 is Satan. Satan hates the grace that we have in Jesus, because it is the way that we are delivered from Satan's influence.

#5485 *charis* "Good-will, loving-kindness, favor . . . kindness which bestows upon one what he has not deserved" (Thayer).

God loves us so much that He sent Jesus to suffer and die to provide a cure for our sins. If we forgive, we will be forgiven. Then Jesus comes into that place, and we are free from Satan's influence in that area of our lives.

See Endnotes #7 I and #12 regarding the concept of "die to self."

See Endnote #5J, "Being 'Saved' Has <u>Two</u> Meanings."

5:16 If any man or woman who believes **is having (PI)** widows, let them **continuously** relieve them, and don't **continuously** let the assembly be burdened **(passive)**; that it might relieve **the ones** who are widows indeed.
5:17 Let the elders, **the ones presiding** well be counted worthy of double honor, especially **the ones continuously laboring** in the word and teaching.
5:18 For the Scripture **is saying (PI)**, "You shall not muzzle the ox **continuously threshing** the grain." And, "The laborer **(**is**)** worthy of his wages."
5:19 Don't **continuously** receive an accusation against an elder, **if without of two or three witnesses.**
5:20 **The ones continuously sinning, continuously** reprove in the sight of all, that the rest also may **continuously have reverence**.

5:21 **I am bearing witness (PI) (#1263)** in the sight of God, and Christ Jesus, and **of** the chosen angels, that you **may keep** these things without prejudice, **continuously** doing nothing **according to** partiality.

> **#1263 *diamarturomai* "To attest, testify to, solemnly affirm" (Thayer). Very different than "I command you" in the WEB. Again, Paul did not have the authority to command.**
>
> WEB: 5:21 I command you in the sight of God, and Christ Jesus, and the chosen angels, that you observe these things without prejudice, doing nothing by partiality.

5:22 Lay hands hastily **to** no one, neither **continuously** be a participant **to** other men's sins. **Continuously** keep yourself pure.

> **The only way to "continuously keep" himself pure is through transformation into the image of Jesus whenever he sins. Both Paul and Timothy know this.**

5:23 **No** longer **continuously drink** water only, but **continuously** use a little wine **because of** your stomach's sake and your frequent infirmities.
5:24 **The sins of some men are being (PI) manifest before all, continuously** preceding them **into** judgment, **but** some also **are following their example (PI)**.
5:25 **In the same way is being (PI) the evident** good works, and those **which are continuously being it otherwise, is not being able (PI) to be hid**.
6:1 **Whoever** are **being (PI)** bondservants under the yoke **continuously** count their own masters worthy of all honor, that the name of God and the **teaching may not continuously** be blasphemed **(passive)**.
6:2 **But the ones continuously having** believing masters, let them **continuously** not despise, because they are **being (PI)** brothers, but rather let them **continuously** serve them, because **they who receive the benefit of their service** are **being (PI)** believing and beloved. **Continuously** teach and **continuously** exhort these things.
6:3 If anyone **is teaching (PI) differently** and **is not coming (PI)** to sound words, **to** the words of our Lord Jesus Christ, and to the **teaching (#1319)** according to godliness,

#1319 *didaskalia* "Teaching, instruction" (Thayer). In context, this teaching has to be about our sanctification.

"Teaching" is a less legalistic word than "doctrine" in the WEB.

WEB: 6:3 If anyone teaches a different doctrine, and doesn't consent to sound words, the words of our Lord Jesus Christ, and to the doctrine which is according to godliness,

6:4 he **has been lifted up in pride (passive), continuously being versed in nothing**, but **continuously being** obsessed **about questionings and controversies, out of** which **is coming (PI)** envy, strife, insulting, evil suspicions,
6:5 **unprofitable disputes to be corrupted throughout (passive)** of people of corrupt mind and **being deprived (passive)** of the truth, **continuously supposing** that godliness **to continuously be** means of gain. **Continuously** withdraw yourself from such.
6:6 But godliness with contentment is **being (PI)** great gain.

"Godliness" is only obtained as we are sanctified. When a "bad root" has been removed, we feel contentment. This process gives us "great gain." See Endnotes #4P & #4R.

6:7 For we brought nothing into the world, and **(it is) evident we are not being able (PI) to** carry anything out.

See Endnote #5 I about why our sanctification has eternal consequences.

6:8 But **continuously** having food and clothing, we will be content **to these**.
6:9 But **the ones continuously desiring** to **continuously** be rich **are falling (PI)** into temptation and a snare and many foolish and harmful **desires**, **which are drowning (PI)** men in ruin and destruction.
6:10 For the love of money **(#5365)** is **being (PI)** a root of all kinds of evil**, of which some** have been led astray **(passive)** from the faith, and have pierced themselves through **to** many sorrows.

#5365 *philarguria* This word is related to #5384 *philos* "Loved, dear, befriended, friendly, kind" (Zodhiates, page 1447).

This is a very different kind of love than #26 *agape*, which is God's kind of love. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

Greek has several words to denote different kinds of love. Unfortunately, English has only one.

6:11 But you, man of God, **continuously** flee these things, **but continuously** follow righteousness, godliness, faith, love, patience, and gentleness.

This is a list of "good fruit" from a "good root" resulting ony from our sanctification.

6:12 **Continuously** fight the good fight of faith. Lay hold **(#1949)** of the eternal **(#166)** life **(#2222)** to which you were called **(passive)**, and you confessed the good confession in the sight of many witnesses.

Paul is encouraging Timothy to persevere in his walk of sanctification. See Endnote #5M, "Persistence Is Required."

#1949 *epilambano* "To lay hold of or to seize" (Thayer). This is a strong word which requires action. Paul is reminding Timothy that he has to do something to receive the eternal life. He needs to forgive so he can be forgiven, so that he can have the life of Christ in those parts of his "Honeycomb." This is action is what many Christians do not understand or know to do. See Matthew 6:14.

Since Timothy is already a Christian, the "eternal life" Paul is speaking of is not when Timothy goes to heaven, but is the quality of life that God imparts into us as we are sanctified. See commentary at Verse 1:16.

6:13 I **charge (#3853) (PI)** you **in the sight of** God, **the One continuously giving** life to all **(things)**, and **of** Christ Jesus, **the one testifying on** Pontius Pilate the good confession,

#3853 *paraggello* "to transmit a message along from one to another . . . to declare, announce" (Thayer).

To "command, as in the WEB," would be an inappropriate rendering of this Greek word, as even the Apostle Paul made it clear that he did not have the authority to command Christians. The first century church was not a top-down authoritative structure. Even the Apostles in Jerusalem did

not have a position of authority based on an office. See Galatians 2:2-2:6.

Translating this as "command" promotes a non-biblical, hierarchical structure for the church.

God gives life to all "things." "All" is neuter, and "things" is not in the Greek; so "all" is not speaking of people. Therefore, this is NOT saying that all people have access to forgiveness of their sins and the resulting eternal life. The life God gives in this verse is a quality, and is not speaking of heaven. "Things" don't go to heaven.

WEB: 6:13 I command you before God, who gives life to all things, and before Christ Jesus, who before Pontius Pilate testified the good confession,

6:14 that you keep the **precept (#1785)** without spot, blameless, **unto** the appearing of our Lord Jesus Christ;

Here #1785 *entole* means a precept or teaching of Jesus, not a command for us to do something. See Endnote #29, "Greek Glossary." This Greek word is also used in some places to refer to the Old Testament Commandments. One might infer that meaning from reading the WEB; but clearly this is not here referring to them. In fact, here it is singular, not plural, as it would be when the Old Testament Commandments are being referred to. The one precept of Jesus is to forgive so we can be forgiven by Him. His whole mission to earth was to take away our sins. See the first 10 chapters of Hebrews.

Paul knows that Timothy has been set free from the curse of the Old Testament Law (Galatians 3:13) and would never be drawn back into it. See Endnote #21, "The Law."

WEB: 6:14 that you keep the commandment without spot, blameless, until the appearing of our Lord Jesus Christ;

6:15 which **to** its own times he will show. The blessed and only Ruler, the King of **the ones continuously being** kings, and Lord of **the ones continuously being** lords;

6:16 **the only One continuously having** immortality, **continuously** dwelling in unapproachable light; whom no man has seen, nor **is able (PI) to** see: to whom honor and eternal power. Amen **(#281)**.

#281 *amen* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). We

frequently think of this as being the end of a discourse, which is not the case here. Here it is meant to emphasize these attributes of God as true, because that makes Him capable of forgiving our sins. See Endnote #29, "Greek Glossary."

6:17 **Continuously** charge **(#3853) to the rich ones** in this present **age to** that they not **continuously** be haughty, nor **to rely in** the uncertainty of riches, but **in** the **continuously** living God, **the One continuously providing to us** richly everything to enjoy;

#3853 *paraggello* "to transmit a message along from one to another . . . to declare, announce" (Thayer). This is the same Greek word as in Verses 4:11 and 6:13, where it was typically translated as "command."

Paul knows that Timothy does not have the authority to command the rich people; but as I have mentioned elsewhere, Paul also does not have the authority to command Timothy or any other Christians to do anything.

6:18 **to continuously be doing good acts, to continuously** be rich in good works, ready to distribute, willing to **continuously be liberal contributors**;

This attitude and continuous behavior is only possible as "good fruit" from a "good root" from the person being sanctified.

6:19 **continuously** laying up **to** themselves a good foundation **into** the time **which is continuously impending**, that they may lay hold of eternal life.

6:20 **Oh** Timothy, guard that which is committed to you, **continuously** turning away from the **profane** chatter and oppositions of the knowledge **(#1108)** which is falsely so called;

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge," in the Glossary.

What was committed to Timothy? The Good News that Jesus came to provide the way for our sins to be taken away, and He will do so if we will first forgive.

6:21 which some **continuously** professing **about the faith** have erred concerning the faith. Grace be with you. Amen **(#281)**.

> **#281 a*men* which is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle or ending prayer. It is affirming the truth of what he has written. See Endnote #29, "Greek Glossary."**

The first toward Timothy. Was written from Laodicea which is being (PI) the mother city of Phrygia of Pacatiana

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Introduction To 2 Timothy

It is clear that this letter was written to Timothy by the Apostle Paul some time after he wrote 1 Timothy. It is not clear how much later it was written, but it was probably written within a year or two.

As with 1 Timothy, in this letter Paul would not have needed to teach Timothy in detail HOW to be sanctified, as he would undoubtedly have taught him this in detail when they were together. The purpose of this letter is primarily to explain in more detail how to lead a Christian church. Paul is NOT advocating to either Timothy or us that keeping a list of rules is being central to the Good News.

See the Introduction to 1 Timothy for more details.

Again, it is important to keep in mind Paul's purpose in writing this letter. It is therefore important to NOT conclude that because he does not here emphasize the details of how we are to be transformed into the image of Jesus, that this process is not central to the Good News.

1:1 Paul, an apostle of Jesus Christ through the will of God, according to the promise of the life **which** is in Christ Jesus,

> **This is not speaking of our physical life here on earth, but of the quality of life which we receive inside us from God as we are sanctified.**

1:2 to Timothy, my beloved child: Grace, mercy, and peace, from God the Father and Christ Jesus our Lord.
1:3 I **am thanking (PI) to** God**, to** whom I **am serving (PI) from** my forefathers, **in** a pure conscience. **As** unceasing **I am having (PI) the remembrance about** you in my petitions, night and day
1:4 **continuously** longing to see you, **having been reminded (passive) of** your tears, that I may be filled **(passive)** with joy;
1:5 **continuously getting reminder** of the sincere faith that is in you; which lived first in your grandmother Lois, and your mother Eunice, and, I **have been** persuaded, **(passive) that** in you also.
1:6 **Because of which** cause, I **am reminding (PI)** you that you **to continuously** stir up the gift of God which is **being (PI)** in you through the laying on of my hands.
1:7 For God didn't give us a spirit of fear, but of power, **and of** love **(#26)**, and **of sound judgment (#4995).**

> **Power, love, and self-control are attributes of God, and are placed in us as we are sanctified. See Endnotes #2A & #2B. If these attributes are not preent in us, that is evidence that we have not been sanctified in an aea of our lives.**
>
> **#26 *agape* God is the only source of this kind of love, so it must be downloaded into us from God. See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God (Or Of Christ, Or Of The Father)," and #29, "Greek Glossary."**
>
> **#4995 *sophronismos* When we are sanctified, in that area we have the mind of Christ, and see things His way. See Endnote #8H.**

1:8 **Then you may not be being made** ashamed **(passive)** of the testimony of our Lord, nor of me his prisoner; but endure hardship **to** the Good News **in accord with (#2596)** to the power of God,

> **#2596 *kata* "Denoting motion or diffusion or direction from the higher to the lower" (Thayer). We can endure the hardship because God gives us the power to do so.**

1:9 **the One saving (#4982)** us and **calling** us **to** a holy calling, not according to our works, but according to his own purpose and grace, **being** given **(passive)** to us in Christ Jesus before **time was,**

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here Paul is referring to both aspects of salvation, not just the one-time event. See page 16.**

1:10 but **being manifest (passive) now through** the appearing of our Savior, Christ Jesus, **the One indeed abolishing** death, **but illuminating** life and immortality through the Good News.

> **"Abolishing" and "illuminating" are both Greek "aorist participles," verbs used as adjectives. They are thus descriptions of Christ Jesus. The "aorist participle" provides no indication of when the verb occurs. Because Jesus doesn't change, it is a current description of Him. The WEB implies that these were past events, which is in error. See commentary on the "aorist participle" at Colossians 2:12-2:15.**
>
> WEB: 1:10 but has now been revealed by the appearing of our Savior, Christ Jesus, who abolished death, and brought life and immortality to light through the Good News.

1:11 **Into which** I was appointed **(passive)** a preacher, **and** an apostle, and a teacher of the Gentiles.

> **That to which Paul was appointed is the Good News, as mentioned in the prior verse. The Good News is that Jesus came to take away our sins as we forgive and are then forgiven, and thus transform us into His image. See Endnote #20, "The 'Good News.'"**

1:12 **because of which** cause I also **am suffering (PI)** these things. Yet I am not **being** ashamed **(PI)**, for I **have known and continue to** know him **to** whom I have believed **and continue to believe**, and I **have been** persuaded **(passive)** that he is **being** able **(PI)** to guard that which **is** committed **of me into** that day.

1:13 **Continuously be having** a pattern of words **of** which you have heard **beside me**, in faith and love in Christ Jesus.

> **Paul is encouraging Timothy to preach the Good News as he himself has been doing. See Endnote #20, "The 'Good News.'"**

1:14 That good thing which was committed to you, guard through the Holy Spirit, **the One continuously dwelling** in us.
1:15 This you **have known and continue to** know, that all who are in Asia **were** turned away **(passive)** from me; of whom **is being (PI)** Phygelus and Hermogenes.
1:16 May the Lord grant mercy to the house of Onesiphorus, **that** he often refreshed me, and was not **made** ashamed **(passive)** of my chain,
1:17 but **coming to be** in Rome, he sought me diligently, and found me
1:18 (the Lord grant to him to find the Lord's mercy in that day); and in how many things he served **in** Ephesus, you **are knowing (PI)** very well.
2:1 You therefore, my child, be **continuously** strengthened **(passive)** in the grace **(#5485)** in Christ Jesus.

> **#5485 *charis* "Good-will, loving-kindness, favor . . . kindness which bestows upon one what he has not deserved" (Thayer).**

2:2 **And** the things which you have heard from me among many witnesses, **these** commit to faithful men, who will be able to teach others also.
2:3 You therefore must endure hardship, as a good soldier of Christ Jesus.
2:4 No **one continuously being** a soldier on duty **is being entangled (passive) to** the manner of life **practices**, that he may please the one enlisting.
2:5 Also, if anyone **may continuously compete** in athletics, he **is not being** crowned **(passive)** unless he **may compete** by the rules.
2:6 The **continuously toiling** farmers must be **(PI)** the first to **continuously partake** of the crops.
2:7 **Continuously** consider what I **am saying (PI)**, **for** may the Lord give you understanding in all.
2:8 **Continuously** remember Jesus Christ, **the One having been roused out of** the dead, **out** of the seed of David, according to my Good News,

> **See Endnote #20, "The 'Good News.'"**

2:9 in which I am **suffering (PI)** hardship **unto** chains as a criminal. But God's word isn't chained.

2:10 **Because of this I am enduring (PI)** all things **because of** the chosen ones, that they also may obtain the salvation **(#4991)** which is in Christ Jesus with eternal glory.

> **#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." Threre are two aspects to our salvation: a one-time event when we made Jesus our Lord, and the ongoing process of sanctification (see page 16). Since this verse is referring to believers ("chosen ones" who have already made Jesus their Lord), here Paul must be referring to the process of sanctification. See Endnote #5J, "Being Saved Has Two Meanings."**

2:11 This saying **(**is**)** faithful: "For if we died with him, we will also live **together** with him.
2:12 If we **are enduring (PI)**, we will also reign with him. If we **are denying (PI) Him, that One also** will deny us.
2:13 If we are **being** faithless **(PI)**, **that One is remaining (PI)** faithful. **To disown Himself, He is not being able (PI)**."
2:14 **Continuously** remind them of these things, **continuously** charging them in the sight of the Lord, **to not continuously** argue about words, into nothing profitable, **on to destruction of the ones continuously hearing**.
2:15 **Make every effort to do your best** to present yourself approved **to** God, a workman **unashamed**, **continuously** properly handling the Word of Truth.
2:16 But **continuously** shun **profane** chatter, for they will **increase** further **of** ungodliness,
2:17 and their word will consume like gangrene, of whom is **being (PI)** Hymenaeus and Philetus;
2:18 who have **deviated** concerning the truth, **continuously** saying that the resurrection is already past, and **are** overthrowing **(PI)** the faith of some.
2:19 However God's firm foundation stands, **continuously** having this seal, "The Lord **knew the ones continuously being of Him**," and, "Let every one **continuously naming** the name of the Lord depart from unrighteousness."

> **We depart from unrighteousness by forgiving and being forgiven, and thus transformed into the image of Jesus, who is righteous.**

2:20 **But** in a large house there **is being (PI)** not only **golden** vessel and silver, but also **wooden** and **earthenware, and which indeed into honor, but** some **into** dishonor.
2:21 If anyone therefore **may purge** himself from these, he will be a vessel **into** honor, **having been** sanctified **(#37) (passive)**, and suitable **to** the master's use, **having been** prepared **(passive)** for every good work.

> **#37 *hagiazo* "To make holy, sanctify" (Zodhiates, page 69). This is accomplished as we are transformed into the image of Jesus as a result of the process of salvation. See page 16. Then the person has been prepared "for every good work" as "good fruit" from the "good root" of Jesus in them. See Endnotes #2A through #2F.**
>
> **THIS IS THE VERY HEART OF THE GOOD NEWS!**

2:22 **But continuously** flee from youthful **desires**; but **continuously** pursue righteousness, faith, love, peace with **the ones continuously calling** on the Lord out of a pure heart.

> **This verse is a continuation of the thoughts in Verse 2:21.**

2:23 But **continuously** refuse foolish and ignorant questionings, knowing that they **are generating (PI)** strife.
2:24 **But it is being necessary (PI)** the Lord's servant not **to continuously** quarrel, but **to** be gentle towards all, able to teach, patient,
2:25 in gentleness **continuously** correcting **the ones continuously opposing** him: **lest at any time** God may give **to** them repentance **into** a full knowledge **(#1922)** of the truth,

> **#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108, *gnosis.* See Endnote #11, "Aspects Of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**
>
> **"Of the truth" is in the Greek genitive case, which indicates possession. The truth is thus the source of the *epignosis*. The truth is that Jesus came to take away our sins.**

2:26 and they may recover themselves out of the devil's snare, having been taken captive **(passive)** by him to his will.
3:1 But **continuously** know this, that in the last days, grievous times will come.
3:2 For men will be **selfish**, lovers of money, boastful, arrogant, blasphemers, disobedient to parents, unthankful, unholy,
3:3 without natural affection, unforgiving, **adversaries**, without self-control, fierce, no lovers of good,
3:4 traitors, headstrong, conceited, lovers of pleasure rather than lovers of God;
3:5 **continuously** holding a form of godliness, but **denying** its power. **Continuously** turn away from these, also.
3:6 For **out** of these are **being (PI) the ones continuously creeping** into houses, and **continuously capturing foolish** women **having been** loaded **(passive)** down **to** sins, **continuously being** led away **to** various lusts,
3:7 always **continuously** learning, and never **continuously being** able to come **into** the knowledge **(#1922)** of the truth.

#1922 *epignosis* See comment at Verse 2:25.

3:8 **But by which method** Jannes and Jambres opposed Moses, **thus** these also **are opposing (PI)** the truth; men **being** corrupted **(passive)** in mind **(#3563)**, **rejected as to** the faith, are rejected.

#3563 *nous* is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." See Endnote #19, "The Several Possible Meanings Of 'Mind.'"

We typically think of our conscous mind as being completely rational, but in fact it is influenced by our "good roots' or "bad roots" in our "Honeycomb." See Endnotes #8H-#8L. Here Paul is referring to people who have "bad roots" that are corrupting their conscious mind.

3:9 But they will proceed no further. For their folly will be evident to all men, as theirs also came to be.
3:10 But you did follow **to** my teaching, **to the** conduct, **to the** purpose, **to the** faith, **to the** patience, **to the** love, **to the** steadfastness,

3:11 **to the** persecutions, **to the** sufferings: **such** things that happened to me **in** Antioch, **in** Iconium, **in** Lystra. I endured those persecutions. **And** out of them all the Lord delivered me.
3:12 **But**, and all **the ones continuously willing** to **continuously** live godly in Christ Jesus will suffer **being persecuted (passive)**.
3:13 But evil men and impostors will grow **on the** worse, **continuously** deceiving and **continuously** being deceived.
3:14 But you **continuously** remain in **(**the things**)** which you have learned and have been assured of, **(passive)** knowing **of** whom you have learned.
3:15 **And** from infancy, you have known **and continue to know (#1492)** the holy Scriptures **continuously being** able to make you wise **into** salvation through faith in Christ Jesus.

> **#1492 *eido* is knowledge that we can only know as a result of our relationship with God. This is not an intellectual knowledge gained by study. This is the kind of knowing that occurs when you are reading the Bible, and suddenly a familiar verse comes alive to you. See Endnotes #29, "Greek Glossary," and #11, "Aspects Of Knowing."**

3:16 Every Scripture **(**is**)** God-breathed and profitable **toward** teaching, **toward** reproof, **toward** correction, and **toward** instruction in righteousness,

> **"Instruction in righteousness" is NOT saying to produce good works with will power. There is none righteous (Romans 3:10), and we cannot produce righteousness. The only road to righteousness is the process of sanctification.**

3:17 that the man of God may **continuously** be complete, **having been** thoroughly equipped **(passive) toward** every good work.

> **The only way we are "equipped toward every good work" is by being sanctified.**

4:1 I **earnestly exhort (#1263)** you therefore **in the sight of** God and the Lord Jesus Christ, **the One continuously being about to continuously** judge the **ones continuously** living and the dead **in accordance with** his appearing and his Kingdom:

> **#1263 *diamarturomai* "To attest, testify to, solemnly affirm" (Thayer). The WEB has this wrong by translating it as a command. In the first century church there was no hierarchy,**

and so Paul did not have the authority to "command" Timothy to do anything.

WEB: 4:1 I command you therefore before God and the Lord Jesus Christ, who will judge the living and the dead at his appearing and his Kingdom:

4:2 preach the word; be urgent **opportunely** and **inappropriately (#171)**; reprove, rebuke, exhort, **in** all patience and teaching.

#171 *akairos* "We are to preach God's word both when we believe that it is appropriate to do so and when it is inconvenient" (Zodhiates, page 100). At first glance this admonition may seem strange. However, apparently Paul wanted Timothy to preach the word at all times, even when the environment was not receptive. And of course the "word" is that Jesus came to provide the way for our sins to be taken away, and how to have that occur. It is the "Good News." See Endnote #20, "The 'Good News.'"

WEB: 4:2 preach the word; be urgent in season and out of season; reprove, rebuke, and exhort, with all patience and teaching.

4:3 For the time will come when they will not **receive** the **continuously being sound teaching,** but, having **ears** itching **to be told something pleasing (passive)**, will heap up **to** themselves teachers after their own **desires**;
4:4 and **indeed** will turn away their **hearing of** the truth**, but shall be turned** aside **(passive)** to fables.
4:5 But you **continuously** be sober in all things, suffer hardship, do the work of an evangelist, fulfill your ministry.
4:6 For I am already being offered **(PI) (passive)** , and the time of my departure **is imminent**.
4:7 I have fought the good fight. I have finished the course. I have kept the faith.
4:8 From now on, there is **being** stored up **(PI) to** me the crown of righteousness, which the Lord, the righteous judge, will give to me **in** that day; **but** not to me only, but also to all **the ones having** loved his appearing.
4:9 Be diligent to come **toward** me soon,

4:10 for Demas left me, **loving** this present world, and went **into** Thessalonica; Crescens i**nto** Galatia, Titus **into** Dalmatia.
4:11 Only Luke is **being (PI)** with me. **Taking up** Mark, **continuously** bring him with you, for he is **being (PI)** useful to me **into** service.
4:12 But I sent Tychicus **into** Ephesus.
4:13 **Continuously** bring the cloak **which** I left **in** Troas with Carpus **in continuously coming**, and the books, especially the parchments.
4:14 Alexander, the coppersmith, did much evil to me. The Lord will repay **to** him according to his works,
4:15 of whom you also must **continuously** beware; for he greatly opposed our words.
4:16 **In** my first defense, no one came to help me, but all left me. May it not be **reckoned to** them.
4:17 But the Lord stood by me, and strengthened me, that through me the message might be fully proclaimed **(passive)**, and that all the Gentiles might hear; and I was delivered **(passive)** out of the mouth of the lion.
4:18 And the Lord will deliver me from every evil work, and will save **(#4982)** me **into** his heavenly Kingdom; to whom **(**be**)** the glory forever and ever. Amen.

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Because Paul is already a Christian and has thus already been positionally placed in the heavenly kingom, here he must be referring to his ongoing process of being saved (sanctification), not the one-time event. See page 16.**

4:19 Greet Prisca and Aquila, and the house of Onesiphorus.
4:20 Erastus remained **in** Corinth, but I left Trophimus **in** Miletus **continuously being** sick.
4:21 Be diligent to come before winter. Eubulus **is greeting (PI)** you, **and** Pudens, **and** Linus, **and** Claudia, and all the brothers.
4:22 The Lord Jesus Christ be with your spirit. **The** grace be with you **all**. Amen **(#281)**.

> **#281 a*men* which is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle or ending prayer. Rather, it is affirming the truth of what Paul has written. See Endnote #29, "Greek Glossary."**

The second toward Timothy, being selected (passive) first elder of the church of the Ephesians, was written (passive) from Rome when Paul stood before Caesar Nero of a second time

Introduction To Titus

This letter was written for a similar purpose as were 1 Timothy and 2 Timothy. Paul was a close friend of Titus, and had obviously spent a significant amount of time with him. While with him, Paul would have mentored him the in process of sanctification, as that is the very essence of the Good News and thus of a Christian life.

Because of this as with 1 Timothy, Paul would not have had to teach Titus HOW to be sanctified in this letter. His purpose here was to teach Titus about how to lead a Christian church.

Titus was probably written between the time Paul wrote 1 Timothy and when he wrote 2 Timothy. When reading this letter it is very important to keep Paul's purpose in mind. Do not expect this to be detailed guide as to HOW to be transformed into the image of Jesus.

As in 1 Timothy and 2 Timothy, Paul does in fact here give Titus a list of things to do and to not do. But it is important to NOT then conclude that the essence of the Christian life is keeping a list of rules. Both Paul and Titus know full well that is not the case. Rather, his behavior as described here must be "good fruit" from a "good root." If these behaviors are not present, then Titus will need to look for the "bad root." Titus would know full well how to do this, because Paul was a close friend, and would have taught him HOW.

Please keep this in mind as you read this letter.

Also refer to the "Introduction To 1 Timothy" for more details. These two letter have very similar purposes.

1:1 Paul, a servant of God, **namely** an apostle of Jesus Christ, according to the faith of God's chosen ones, and the knowledge **(#1922)** of the truth which is according to godliness,

> **#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108, *gnosis. Epignosis* is not just intellectual knowledge, as we in our culture may assume. See Endnote #11, "Aspects Of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**

1:2 **on** hope of eternal life, which God, who can't lie, promised before time began;
1:3 but **to** his own time revealed his word in the message with which I was entrusted **(passive)** according to the commandment of God our Savior;
1:4 to Titus, my true child according to a common faith: Grace, mercy, peace from God the Father and the Lord Jesus Christ our Savior.
1:5 I left you in Crete for this reason, that you **may** set in order the things **continuously** lacking, and **may** appoint elders in every city, as I directed you;
1:6 if anyone is **being** blameless **(PI)**, the husband of one wife, **continuously** having children who believe, not **in accusation** of loose or unruly behavior.
1:7 For it **is being necessary (PI)** the overseer **to** blameless, as God's steward; not self-pleasing, not easily angered, not given to wine, not violent, not greedy for dishonest gain;
1:8 but **hospitable**, a lover of good, sober minded, fair, holy, self-controlled;
1:9 **continuously upholding according to the teaching of the** faithful word, that he may **continuously** be able to c**ontinuously** exhort in the **teaching continuously being** sound, and to **continuously** convict **the ones continuously contradicting**.

> **In verses 1:5-1:8 Paul is describing character that can only be present as "good fruit" from a "good root" as the result of sanctification. The "teaching continuously being sound" mus therefore be teaching about how the sanctification can occur.**

1:10 For there are also **being (PI)** many unruly men, vain talkers and deceivers, especially **the ones out** of the circumcision,
1:11 whose **mouths it is being imperative (PI) to continuously be stopping,** who **are subverting (PI)** whole houses, **continuously** teaching things which **it is being imperative (PI)** they ought not, for dishonest gain's sake.
1:12 One of them, a prophet of their own, said, "Cretans are always liars, evil beasts, and idle gluttons."
1:13 This testimony is **being (PI)** true. For this cause, **continuously** reprove them sharply, that they may **continuously** be sound in the faith,
1:14 not **continuously** paying attention to Jewish fables and commandments of men **the ones continuously turning** away from the truth.
1:15 To the pure **ones**, all **(**things**)** are **indeed** pure; but **to the ones having been** defiled **(passive)** and unbelieving, nothing is pure; but their mind and their conscience **has been** defiled **(passive)**.
1:16 They **continuously** profess that they know **(#1492)** God, but **to** their works they **are denying (PI) (**him**)**, **continuously** being abominable, **and** disobedient, and unfit for any good work.

> **#1492 *Oida*, perfect tense of *eido*, is knowledge that we can only know as a result of our relationship with God. This is not an intellectual knowledge gained by study. Note that Greek has several different words for various kinds of knowing. See Endnotes #11, "Aspects Of Knowing," and #29, "Greek Glossary."**
>
> **Here their continuous bad works reveal that they have not been transformed into the image of Jesus, and thus they are actually denying Jesus' provision for transforming them.**

2:1 But **you continuously** say **what is being proper (PI) to the teaching continuously being** sound.
2:2 that older men **to continuously** be temperate, sensible, sober minded, **continuously** sound **to the** faith, **to** love, **to** patience:
2:3 and that older women likewise in behavior **as becomes the sacred**, not slanderers nor enslaved to much wine, teachers of that which is good;
2:4 that they may **continuously** train the young women to **continuously** love their husbands, to love their children,

2:5 sober minded, chaste, workers at home, kind, **continuously** being in subjection to their own husbands, that God's word may not **continuously** be blasphemed **(passive)**.
2:6 Likewise, **continuously** exhort the younger men to **continuously** be sober minded;
2:7 **about** all **(**things**)** showing yourself an example of good works; in your teaching **with** integrity, seriousness, incorruptibility,

> **Paul is here encouraging Timothy to be an example of a person who is being sanctified, which results in "good works." Paul would not encourage Titus to do "good works" with will power. That would be legalism, and contrary to the essence of Paul's belief and all of his teaching.**

2:8 **sound** speech that can't be condemned; **that the one out of adversity** may be **being** ashamed **(passive)** , **continuously** having no evil thing to **continuously** say about **you all**.
2:9 Servants to **continuously** be in subjection to their own masters, to be well-pleasing in all things; not **continuously** contradicting;
2:10 not **continuously** stealing, but **continuously** showing all good fidelity; that they may **continuously dignify** the **teaching** of God, our Savior, in all things.

> **As in Verse 2:7, Paul is not encouraging good behavior by will power, but the teaching of the Savior, which is forgiveness of sins and the resulting sanctification.**

2:11 For the grace of God has appeared, bringing salvation **(#4992)** to all men,

> **#4992 *soterios* "Saving, bringing salvation" (Thayer). Here it is apparent that Paul is referring to both aspects of salvation. See page 16.**

2:12 **Continuously** instructing **(#3811)** us to the intent that, denying ungodliness and worldly **desires**, we **may** live soberly, righteously, and godly in this present **time**;

> **#3811 *paideuo* "Originally to bring up a child, to educate, used of activity directed toward the moral and spiritual nurture and training of the child . . . to chastise for the purpose of educating someone to conform to divine truth" (Zodhiates, page 1088).**

This is much more than intellectual instruction, which is what might be assumed in our culture, and must be referring to "good fruit" from "good roots" as a result of sanctification "in this present time." See Endnotes #2A & #2B.

2:13 **continuously** looking for the blessed hope and appearing of the glory of our great God and Savior, Jesus Christ;
2:14 who gave himself for us, that he **may** redeem **(#3084)** us from all iniquity, and **may** purify **(subjunctive) to** himself a people for his own possession, zealous **of** good works.

#3084 *lutroo* "To redeem, liberate by payment of ransom" (Thayer). We were fallen from grace when we sinned, and the blood of Jesus is the ransom paid to redeem that "bad root" back into the kingdom of God.

A Greek subjunctive makes a statement about which there is some doubt or uncertainty. Here the uncertainty is based upon whether or not we will forgive so we can be forgiven and thus be purified. We have a choice to do that or not.

The "good works" will result from their "purity." Their character change is first and primary, and then the "good works" result. "Good roots" impel us to 'good fruit." They would have been taught this, since it is the essence of the "Good News." See Romans 6:16 and the commentary there. See Endnote #20, "The 'Good News.'"

2:15 **Continuously** say these things and **continuously** exhort and **continuously** reprove with all authority. **Continuously** let no man despise you.
3:1 **Continuously** remind them to **continuously** be in subjection to **authorities** and to **those with executive power**, to **continuously** be obedient, to **continuously** be ready **toward** every good work,

Here "authorities" are civil rulers. The Christian church does not have a heirarchial structure. "Rulers" as in the WEB do not apply to us in our form of representative government. The Greek word (#746 *archais*) allows for application to us as "authorities," since in America the people are sovereign.

WEB: 3:1 Remind them to be in subjection to rulers and to authorities, to be obedient, to be ready for every good work,

3:2 to **continuously** speak evil of no one, not to **continuously** be contentious, to be gentle, showing all humility toward all men.

> **These good behaviors are only continuously possible as "good fruit" from "good roots." "Humitlity toward all men" does not mean to see yourself as a worm, or less than them; but not to be haughty and overbearing. See Endnote #7 I, "Where 'Does Die To Self' Fit In"?**

3:3 For we were also once foolish, disobedient, **continuously being** deceived **(passive)**, **continuously** serving various **desires** and pleasures, in malice and envy, hateful, and **continuously** hating one another.
3:4 But when the kindness of God our Savior and his love toward mankind was made to appear **(passive)**,
3:5 not **out of** works **in** righteousness, which we did ourselves, but according to his mercy, he saved **(#4982)** us, through the washing of regeneration and renewing by the Holy Spirit,

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). We can never save ourselves through "works in righteousness." We needed to be saved by an act of God, because we are all suffering from sin. See 1 John 1:8.**
>
> **Here "saved" can be referring to both aspects of salvation. See page 16.**

3:6 whom he poured out on us richly, through Jesus Christ our Savior;
3:7 that, being justified **(passive) to** his grace, we **may** be made heirs according to the hope of eternal life.

> **Here "being justified" as a passive event to a person emphasizes that we are not justified by our good works. This means that Jesus does the work for us of justifying us.**
>
> **If it was an active event on our part, that would be legalism, and not Christianity. See "Justify, Justified" in the Glossary.**
>
> **"Eternal life" is not only life after death, but a quality of life now, as we are sanctified. See my commentary at 1 Timothy 1:16 for more on this.**

3:8 This saying **(**is**)** faithful, and concerning these things I **am desiring (PI) you to** affirm confidently, so that **the ones having** believed God may **continuously** be **careful to continuously be**

diligent to care for (#4291) of good works. These things are **being** good **(PI)** and profitable to men;

> **#4291 *proestemi* "to care for, give attention to" (Thayer).**
>
> **Note that Paul cannot be advocating legalism. If a person is continuously producing bad works, this is evident of their need for sanctification. To "to continuously be diligent to care for good works" must mean to always be diligent to recognize when we are producing "bad fruit," and then to apply the blood of Jesus to the "bad root" so that "good fruit" will continuously be present. See Endnotes #2A and #2B.**

3:9 but **continuously** shun foolish questionings, **and** genealogies, **and strifes**, and disputes about the **(OT)** law; for they are **being (PI)** unprofitable and vain.
3:10 **Continuously** avoid a factious man after a first and second warning;
3:11 knowing that such a one **has been** perverted **(passive)**, **and is sinning (PI)**, **continuously** being self-condemned.
3:12 When I **will** send Artemas **toward** you, or Tychicus, be diligent to come **toward** me **into** Nicopolis, for I have determined to winter there.
3:13 Send **forward** Zenas, the lawyer, and Apollos speedily, that nothing may be **continuously** lacking **to** them.
3:14 **But continuously** let our people also learn to **continuously be diligent to care for (#4291) of** good works **into** necessary uses, that they may not **continuously** be unfruitful.
3:15 All who are with **me are greeting (PI)** you. Greet **the ones continuously loving** us in faith. Grace **(**be**)** with you all.
Amen (#281).

> **#281 a*men* is much more than just the end of the letter. It is affirming "Grace be with you all." See Endnote #29, "Greek Glossary."**

Toward Titus of the Cretian church, having been selected (passive) foremost elder. Was written (passive) from Nicopolis of Macedonia.

Introduction To Philemon

The Epistle to Philemon is different than all the rest of the Apostle Paul's letters that we have in the New Testament.

It seems that Philemon was a slave who had escaped from his master, Onesimus, perhaps having robbed him in the process.

At some point, Philemon had come into contact with Paul, and had become a Christian. From the letter, it is clear that Onesimus was also a Christian, and had a prior relationship with Paul.

In this letter, Paul is sending Philemon back to Onesimus; and he wants Onesimus to receive him back. Still as a slave, but as a Christian brother. Paul also twists Onesimus' arm to convince him not to hold anything against Philemon.

> "Did Philemon respond as Paul wished? We may safely assume that he did. Otherwise he would surely have suppressed the letter, and we would know nothing about it." (Carson, Moo, and Morris, pages 388-389).

Do not expect to find much in this letter which is instruction as to how to be sanctified, or relating to its importance. That was not Paul's purpose in this letter.

I have included it in this translation simply because it is a part of the New Testament Epistles.

1:1 Paul, a prisoner of Christ Jesus, and **the brother** Timothy, to Philemon, our beloved fellow worker,
1:2 **and** to the beloved **and** Apphia, to Archippus, our fellow soldier, and to the assembly in your house:
1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.
1:4 I **am thanking (PI)** my God always, **continuously** making mention of you in my prayers,
1:5 hearing of your love **(#26)**, and the faith which you **are having (PI)** toward the Lord Jesus, and **into** all the saints;

> **These good attributes can only be the result of Philemon having been sanctified. #26 *agape* love is a possession and attribute of God, and we only have it as He downloads it to us. See Endnote #18, "God's Kind Of Love."**

1:6 that the fellowship of your faith may become effective, in the knowledge **(#1922)** of every good thing which is in **you all into** Christ Jesus.

> **#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study, which is #1108, *gnosis.* See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**

1:7 For we **are having (PI)** much joy and comfort **on** your love, **that** the **compassion** of the saints have been refreshed **(passive)** through you, brother.
1:8 Therefore, **I am continuously having much** boldness in Christ to **continuously enjoin (#2004)** you that which is appropriate,

> **#2004 *epitasso* "To appoint over, put in charge, put upon one as a duty, enjoin" (Zodhiates, page 641). Paul would not command, as in the WEB. He did not have the authority to command. The first century church did not have a hierarchal structure. The next verse makes it clearer that this is not a command.**
>
> WEB: 1:8 Therefore, though I have all boldness in Christ to command you that which is appropriate,

1:9 for love's sake I **rather am begging (PI), continuously** being such a one as Paul, the aged, but **now** also a prisoner of Jesus Christ.
1:10 I **am begging (PI)** you **about** my child, whom I **begot** in my chains, Onesimus,
1:11 who once was useless to you, but now is useful to you and to me.
1:12 **Who I sent** back. **But you** receive him, that is **being (PI)** my own heart,
1:13 whom I desired to **continuously** keep **toward** me, that on your behalf **may continuously** serve me in my chains **of** the Good News.
1:14 But I was willing to do nothing without your consent, that your goodness would not be **according to** necessity, but **according to** free will.
1:15 For perhaps **through this** he was separated **(passive)** for a while, that you **might** have him forever,
1:16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much rather to you, **and** in the flesh and in the Lord.
1:17 If then you **are having (PI)** me a partner, receive him as you would receive me.
1:18 But if he has wronged you **in anything**, or **is owing (PI), continuously** put that to my account.
1:19 I, Paul, **wrote** this **to** my own hand: I will repay it (**that I may not continuously say** to you that you **are owing (PI)** to me even your own self).
1:20 Yes, brother, **I may obtain profit of** you in the Lord. Refresh my **compassion** in the Lord.
1:21 Having confidence **to** your obedience **to the truth (#5218)**, I **wrote** to you, **being aware** that you will do even beyond what I **am saying (PI)**.

> **#5218 *hupakoe* This word means obedience, but obedience to who? "The obedience of one who conforms his conduct to God's commands" (Thayer) fits here. His command to Christians is to forgive so they can be forgiven. This cannot be referring to obedience to Paul, because the first century church did not have a heirarchial structure; and thus Paul would never expect Philemon to obey him. See commentary at Galatians 2:2.**

1:22 **But** also, **continuously** prepare a guest room **to** me, for I **am hoping (PI)** that through your prayers I will be restored **(passive)** to you.
1:23 Epaphras, my fellow prisoner in Christ Jesus, **is greeting (PI)** you,
1:24 **(**as do**)** Mark, Aristarchus, Demas, and Luke, my fellow workers.
1:25 The grace of our Lord Jesus Christ **(**be**)** with your spirit. Amen **(#281)**.

> **#281 a*men* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle or ending prayer. It is affirming the truth of what he has written. See Endnote #29, "Greek Glossary."**

Was written (passive) toward Philemon from Rome through Onesimus, a servant.

Introduction to Hebrews

This Epistle is the most thorough and definitive description of the fact that Jesus Christ provides the ONLY way for our sins to be forgiven.

Traditionally this letter was believed to have been written by the Apostle Paul. The message is definitely congruent with his other letters. Periodically there has been some questioning of this, because the Greek writing style is not his. One proposed explanation to this is that Paul wrote it in Hebrew, which would make sense because he wrote it to Hebrew Christians. Since the writing style is similar to that of Luke, it is postulated that Luke then translated it into Greek for the use of other churches. Regardless of who wrote it, it was very early accepted as being inspired by God and written by an Apostle. I am going to go with the long tradition of Paul being the author.

All the Epistles were written to address specific problems in churches. In this case, Paul is addressing the problem that Jewish Christians had of accepting Jesus as the Messiah. Once that has been addressed, he wants them to then truly grasp how much more magnificent is their possession of forgiveness of sins through His sacrifice than the previous provision for holiness through the Old Testament sacrifices.

Jesus Christ did not just suddenly appear out of nowhere. This book shows that God had been miraculously preparing the way for Him for a very long time. That is one of the powerful evidences of the truth of Christianity: it has a long history leading up to His appearance, and this long history has been validated over and over again by archaeology and other ancient records.

The most important thing to keep in mind as you read the book to the Hebrews is that **it was written to Hebrew Christians.** Therefore the writer knew that the audience would be very familiar with Old Testament history, and the Law of Moses, and the temple sacrifices. He would not have written this way to gentiles, who would know nothing of that. He also knows that some of them would be reluctant

to let go of their Old Testament ways in order to embrace Jesus Christ as the Messiah.

It is clear from the detailed discussion in this letter of the Levitical priesthood and Old Testament provision for sin, that at the time this letter was written the temple sacrifices were still going on in Jerusalem. This would mean it was written before 70AD when the Romans destroyed the temple and temple sacrifices ceased. Of course, the writer of this letter would have had no idea that what he was writing about Levitical priests and the temple sacrifices for sin would soon cease and never be resumed. This of course adds importance to the eternal priesthood of Jesus, which outlived the temple, and who is still available to us almost 2,000 years later.

He wants to connect Jesus Christ with the Old Testament, so that these Hebrew readers will accept what He does for us in taking away our sins. Because of the intended audience, this connection is so important in this letter that he spends a bit over 9 chapters to convince them from their own scriptures. He explains how the blood of Jesus takes away our sins, whereas the blood of bulls and goats did not do that, and how supernatural is this new way. He also knows that they would be used to trying to keep the law with their will power, which is what Old Testament believers had to do.

Then starting in Chapter 10 Paul changes the emphasis, and speaks eloquently of the process of transformation into the image of Jesus.

He makes it very clear, in no uncertain terms, how important it is for them to appropriate the forgiveness of sins that Jesus Christ has miraculously provided.

In Verses 10:28-31 he warns against counting the blood of Jesus as ordinary, and the very serious consequences of not counting it as crucial. In Verses 12:1-15 he explains in a powerful way that they need to “run with endurance the race that is set before us.” (Verse 12:1); and that if they persist, they will be “partakers of His holiness” (Verse 12:10).

In summary, the epistle to the Hebrews says three things:

1. **Jesus came to provide the only way to take away our sins.**
2. **We then MUST act to have Him do it.**
3. **If we don't apply the blood of Jesus, we are trampling Him underfoot, and will suffer.**

1:1 God, **speaking** to the fathers **in** the prophets **in** many **parts** and in **many** ways,
1:2 **on the last of** these days spoke to us **in the** Son, whom he appointed heir of all, through whom also he made the **ages.**
1:3 **Who continuously being** the radiance of his glory, **and** the very image of his substance, and **continuously** upholding all **to** the word of his power, **through** himself **making** purification **of** our sins, sat down **in** the right hand of the Majesty **in highs**;

> **Please note the huge theological difference between "made purification" in the WEB and "making purification" in the Greek. This is the same issue as in Colossians 2:13. All our sins were NOT cleansed the moment we made Jesus our Lord. Purification of our sins is an ongoing process, which is made very clear throughout all the Epistles. You might read all of Endnotes #1 through #5, page 16, and Endnote #28, "Christians And Sin," if this is not clear to you.**
>
> WEB: 1:3 His Son is the radiance of his glory, the very image of his substance, and upholding all things by the word of his power, when he had by himself made purification for our sins, sat down on the right hand of the Majesty on high;

1:4 **becoming** so much better **of** the angels, as **much as** he inherited a more excellent name than **them.**
1:5 For to which of the angels he **said** at any time, "You are **being (PI)** my Son. Today I **have begotten you**?" and again, "I will be to him **into** Father, and he will be **into** me a Son?"
1:6 **But** again, when he **may** bring in the firstborn into the world he **is saying (PI)**, "Let all the angels of God worship him."

> **Jesus is called the "firstborn," because through Jesus, we have been given the provision for us to become children of God. See Romans 8:14 and 8:19, and 1John 3:1 & 3:2. This is truly an amazing privilege of ours if we give our lives to Him. This is the first step of our salvation. See page 16.**

1:7 **And** of the angels he **is saying (PI)**, "**The One continuously making** his angels **spirits**, and his **ministers** a flame of fire."
1:8 But **toward** the Son, "Your throne, O God, **into the age of the age.** The scepter of uprightness **(is)** the scepter of your Kingdom.

1:9 You **(Jesus)** loved righteousness, and hated iniquity; **through this**, God anointed you, **your God (anointed you)** with the **olive** oil of **joy toward** your **partners (#3353).**"

> **#3353 *metochos* "participant, i.e. (as noun) a sharer; by implication, an associate" (Strong). This is an interesting statement about Jesus.**

1:10 And, "You, Lord, **according to the beginnings (plural) founded** the earth. **And** the heavens are **being (PI)** the works of your hands.
1:11 They will perish, but you **are continuing (PI)**. **And** they all will **be made** old **(passive)** like a garment does.
1:12 **And** as a mantle, you will roll them up, and they will be changed **(passive);** but you are **being (PI)** the same. **And** your years will not fail."
1:13 But which of the angels has he told at any time, "**You may continuously** sit **out of** my right hand, until I **may** make your enemies the footstool of your feet?"
1:14 **Are** they **not** all **being (PI) ministering** spirits, **continuously being** sent out **(passive) into (#1519) the ones continuously being about to continuously enjoy** salvation **(#4991)**?

> **#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary."**
>
> **Note that the Greek says "sent out (passive) into" which is much different than "to do service for" in the WEB. These "ministering spirits" of God apparently actually come into us.**
>
> **#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." "Continuously being about to continuously enjoy salvation" is speaking of an ongoing process, the process of sanctification. The end result of our sanctification is peace and "good fruit," which is enjoyable! See Hebrews 12:11 and page 16.**

WEB: 1:14 Aren't they all serving spirits, sent out to do service for the sake of those who will inherit salvation?

Note for Verses 2:1-2:3:

#3901 *pararreo* "Figuratively to slip away, suggesting a gradual and almost unnoticed movement past a certain point" (Zodhiates, page 1113).

#272 *ameleo* "To be careless of, to neglect" (Thayer). Verses 2:1-2:3 are likely explaining why Paul decided to write this letter. It is clear that this letter was written to Jewish Christians. It seems that Paul was worried about them "drifting away" from the new faith that they had already accepted, and going back to their Old Testament roots. Here he warns them that all their sins would receive "a just recompense," if they were "neglecting of so vast a salvation," and that would be a very bad thing. Note that he says "neglecting," not actively "rejecting." In the next 7 chapters he will go on to explain in great detail about the "vast salvation."

Because teaching about daily applying the blood of Jesus to our sins is rarely taught in most churches, these seem to have "drifted away" from "so vast a salvation." When this is so, the Christians will receive "a just recompense." Paul doesn't explain here in detail what this consequence is; but based upon many other scriptures, clearly it is a very bad thing. He does add greater detail to this issue in Verses 10:28-31. Also see Endnote #28, "Christians And Sin."

2:1 **Because of this it being exceedingly necessary (PI) to continuously heed to** the things **being heard (passive)** lest we **may** drift away **(#3901).**

> **#3901 *pararreo* "To slip away, suggesting a gradual and almost unnoticed movement past a certain poing" (Zodhiates, page 1113). This is the main reason why the Epistles were written: the Christians were beginning to neglect their sanctification. It is hard work, and requires persistence. See Endnotes #4L & #5M.**

2:2 For if the word being spoken **(passive)** through angels **became certain**, and every transgression and disobedience received a just recompense;

2:3 how will we escape **neglecting (#272) of so vast (#5082)** a salvation--which at the first **to continuously** having been spoken **(passive)** through the Lord, was confirmed **(passive) into** us by **the ones hearing?**

#272 *ameleo* "To be careless of, to neglect" (Thayer).

#5082 *telikoutos* "So vast, so great, so mighty" (Zodhiates, page 1380).

Since Paul is writing this to Christians, the "salvation" here mentioned must be referring to the ongoing process of sanctification, which he refers to as "so vast." He is not here speaking of actively rejecting sanctification, but to neglect to have our sins forgiven every day, to counting this process as unimportant. Verse 2:2 says that every unrepented transgression would receive a "just recompense." Since the wages of sin is death (Romans 6:23) neglecting this vast salvation would be a very bad thing.

2:4 God also **continuously** testifying with them, both **to** signs and wonders, **and to** various **powerful** works, and **of** gifts of the Holy Spirit, according to his own will?
2:5 For he didn't subject **to angels** the world **continuously being about** to come, of which we **are speaking (PI)**.
2:6 But one has somewhere testified, **continuously** saying, "What is man **being(PI)**, that you **are being mindful (PI)** of him? Or the son of man, that you **are caring** for him?
2:7 You made him a little lower than the angels. **To glory and honor** you crowned him **and you placed on him the works of your hands.**
2:8 You have put all things in subjection under his feet." For in **to subject to him all,** he left nothing that is not subject to him. But now we **are not seeing (PI)** all **having been** subjected **(passive)** to him,
2:9 But we **are seeing (PI) the one having** been made **(passive)** a little lower than the angels, Jesus, because of the suffering of death **having been** crowned **(passive) to** glory and honor, that **to** the grace of God he **might** taste of death for everyone.
2:10 For it **was conspicuous (#4241) to** him, for whom **(are)** all things, and **by** whom **(are)** all things, **leading into glory** many children, to make **perfect** the author of their salvation through sufferings.

#4241 *prepo* "to stand out, to be conspicuous, to be eminent" (Thayer).

2:11 For both **the one continuously sanctifying** and **the ones continuously being sanctified (passive) are all out of one**, **through** which cause he is not **being** ashamed **(PI)** to **continuously** call them brothers,

See Verse 1:6 about us being brothers of Jesus.

2:12 **continuously** saying, "I will declare your name to my brothers. In the midst of the congregation I will sing **(to) you**."
2:13 **And** again, "I will **be having confidence on** him." **And** again, "Behold, I **and** the children whom God has given me."
2:14 Since then the children have shared **of** flesh and **of** blood, **and** he also himself in the same way partook of the same, that through death he might bring to nothing **the one continuously having** the power of death, **this** is **being(PI)**, the devil,
2:15 and might **these to fear of** death **through** all their lifetime **were held to be continuously living of a slavish spirit.**
2:16 For most certainly, he **is not taking upon himself (PI)** angels, but **is taking upon himself (PI)** the seed of Abraham.
2:17 **Whence** he was obligated **according to** all things to be made **(passive)** like his brothers, that he might become a merciful and faithful high priest **towards** God, **into to continuously be the propitiate (passive) (#2433)** for the sins of the people.

#2433 *hilaskomai* "in Heb 2:17 the def. art." (the word "the") "indicates the sins of the people which are removed from sinners because of Christ's sacrifice. That being accomplished, Christ liberates the sinner from the power of sin" (Zodhiates, page 769). "Passive" means that this atonement is passive for the people. Jesus does it for them, and it is a continuous need.

2:18 For in that he himself has suffered being tempted **(passive),** he is **being** able **(PI)** to help **the ones continuously being** tempted **(passive)**.

This verse and the previous one clearly reveal the reality of our lives: we are continuously tempted to sin; and when we do sin, we continuously need Jesus to be the propitiate for our

sins. He is able to forgive us. The war is continuous. See Endnotes #8A through #8D.

3:1 **Whence**, holy brothers, partakers of a heavenly calling, consider the Apostle and High Priest of our confession, Jesus **Christ**;
3:2 **continuously being** faithful to **the One appointing** him, as also was Moses in all his house.
3:3 For he has been counted worthy **(passive)** of more glory than Moses, inasmuch as **the one building is having (PI)** more honor than the house.
3:4 For every house is **being** built **(PI) (passive)** by someone; but **the one constructing** all **(is)** God.
3:5 **And** Moses indeed was faithful in all his house as a servant, **into** a testimony of those things which were to be spoken **(passive),**
3:6 but Christ as a Son over his house; whose house we are **being**, **(PI)** if we **may** hold fast confidence and the glorying of our hope firm **unto** the end.

This is speaking to our need to continuously apply the blood of Jesus to our sins "unto the end" of our lives – the sanctification process.

3:7 **Wherefore**, even as the Holy Spirit **is saying (PI)**, "Today if you **may** hear his voice,
3:8 **You all may not continuously harden** your hearts, as in the **bitter provocation**, like as in the day of the trial in the wilderness,
3:9 where your fathers tested me **they proved** me, and saw my works for forty years.
3:10 **Wherefore** I was displeased **to** that generation, and **I** said, 'They **are being strayed (PI) (passive) to** their heart, but they didn't know my ways;'
3:11 **as** I swore in my wrath, '**If (#1487)** they will enter into my rest **(#2663).**'"

#1487 *ei* "As such it expresses a condition" (Zodhiates, page 504).

#2663 *katapausis* "A resting place . . . denotes the fixed and tranquil abode promised to the Israelites in the land of Palesting" (Thayer).

Note the "not" in the WEB is not in the Greek. It seems clear that God is saying that entering into His rest is conditional, which the word "if" says. At the same time it is a

positive statement that they could enter His rest, rather than a condemnation that they will not enter. This statement is repeated in Verses 4:3 and 4:5, which makes it clear that adding "not" in the WEB is a very serious error.

WEB: 3:11 as I swore in my wrath, 'They will not enter into my rest.'"

3:12 C**ontinuously** beware, brothers, lest perhaps there be in any one of you **all** an evil heart of unbelief, in **to withdraw** from the **continuously** living God;

We need to continuously be on guard to continue to apply the blood of Jesus to our sins (which is the entire context), rather than to try to do life in our own strength.

3:13 but **continuously** exhort one another **toward each** day, **until which day is being called (PI) (passive)** "today;" **that not any out of you all may** be hardened **(passive) to** the deceitfulness of sin.

Sin truly deceives us. When we are in the "mind of the flesh," we are deceived into believing lies about reality. See Romans 8:6 & 8:7, and Endnotes #8H & #4P.

3:14 For we have become partakers of Christ, if we **may** hold fast the beginning of **the** confidence **unto the end that does not fail (#949):**

"If we may hold fast" clearly makes it conditional upon us Christians to "hold fast" our confidence in Christ to be able to continuously take away our sins –which is the whole context of the first 11 chapters of Hebrews. We need to "hold fast," because our enemy wants us to drift away from our sanctification. See Hebrews 2:1-3. If we do drift away from continuously forgiving and being forgiven, we will suffer for our sins. See Endnote #28, "Christians And Sin."

#949 *bebaios* "Fixed, sure, cerain, Figuratively that upon which one may build, rely, or trust" Z0dhiates, page 331). The promises to us that Christ will forgive our sins does not fail.

3:15 **in to continuously be said (passive),** "Today if you **all may** hear his voice, **you all may not continuously** harden your hearts, as in the **bitter provocation**."

3:16 For **any hearing were bitter**? **But not all the ones coming** out of Egypt **through** Moses?
3:17 **But to** whom was he displeased forty years? **If not to the ones sinning who sinned,** whose bodies fell in the wilderness?
3:18 **But** to whom did he swear **to not** enter into his rest, **if not to the ones being** disobedient?
3:19 **And** we **are seeing (PI)** that they were not able to enter in because of unbelief.

> **Writing to Hebrew Christians, Paul is using their Old Testament history to appeal to readers not to doubt about the rest in Jesus Christ that Paul is in the process of revealing. They will not enter into it unless they believe.**

4:1 **Then we may be afraid of continuously being left (passive) of a promise to enter into His rest, any of you may continuously seem to come short of it.**
4:2 For **also** we **are (PI) having been brought the well message (passive),** even as they also, but **hearing** the word **of the tidings** didn't profit them, **not having been** mixed **(passive) to** faith **to the ones hearing.**
4:3 For **the ones believing are entering (PI)** into that rest**,** even as he has said, "As I swore in my wrath, **if** they will enter into my rest;" although the works were **coming to be (#1096)** from the foundation of the world.

> **As in Verse 3:11, "not" in the WEB is not in the Greek. See Verse 3:11 for more.**
>
> **#1096 *ginomai* to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary."**

> WEB: 4:3 For we who have believed do enter into that rest, even as he has said, "As I swore in my wrath, they will not enter into my rest;" although the works were finished from the foundation of the world.

4:4 For he has said somewhere about the seventh day, "**And** God rested **in** the seventh day from all his works;"
4:5 and in this again, "**If** they will enter into my rest."

> **A third time, "not" is not in the Greek as also in Verses 3:11 and 4:3. See Verse 3:11 for more.**

> WEB: 4:5 and in this place again, "They will not enter into my rest."

4:6 **Since then it is being left (PI) (passive)** it remains **for** some **to** enter **into her**, and **the ones formerly being brought (passive)** the good news failed to enter because of disobedience,
4:7 he again **is defining (PI)** a certain day, today, **continuously** saying **in** David **after** so long a time (just as has been said **(passive)**), "Today if you **all may** hear his voice, **you all may not continuously** harden your hearts."
4:8 For if Joshua had given them rest, he would not **even** have spoken afterward of **a** day **after these.**
4:9 **Therefore the** Sabbath **rest is being left (PI) (passive) to** the people of God.
4:10 For **the one entering** into his rest **also** has himself rested from his **own** works, **even** as God **from out of His own.**

THIS IS A HUGE STATEMENT that can easily slip by us. When we have Jesus take away our sins, we no longer have to struggle. Our "own works" is referring to trying to be good with will power. Being relieved of this effort is definitely "rest. When sanctified, we can rest (Matthew 11:28). Then the "good root" of Jesus in us effortlessly produces "good fruit." See Endnotes #2A-#2F.

4:11 **Then we may be diligent** to enter into **the** rest, **that** anyone **may not** fall **in** the same example of disobedience **(#543).**

Note "may be diligent," which is different than "Let us" in the WEB, which seems to imply a command. This Greek verb form is a "subjunctive," which refers to an assertion about which there is some doubt or uncertainty. Entering His rest will only happen if we apply the blood of Jesus to our sin (continuously forgive and are forgiven). The doubt comes in because we may or may not do this.

#543 *apeitheia* "To be unvelieving, opposing the gracious word and purpose of God" (Zodhiates, page 208). Here Paul is writing to Christians, and so the "purpose of God" is for them to forgive and be forgiven of their sins through the sacrifice of Jesus. Sanctification is the whole context of these verses. The disobedience is to not to do this. Hebrews 10:28-31.

WEB: 4:11 Let us therefore give diligence to enter into that rest, lest anyone fall after the same example of disobedience.

4:12 For the word of God is **continuously** living, and active, and sharper **over** any two-edged sword, and **continuously** piercing **until** the dividing of **both** soul and spirit, of both joints and marrow, and is able to discern **of** thoughts and **of** intentions of the heart.
4:13 **And** there is **being (PI)** no creature that is hidden **in** his sight, but all **(are)** naked **and having been laid open (passive) to His** eyes, **the word toward us.**

The end of this verse is very hard to translate. It appears to be saying that He evaluates us in terms of His word he has given to us.

4:14 **Continuously** having then a great high priest, **the One having** passed through the heavens, Jesus, the Son of God, **we may continuously** hold tightly **of the** confession.

"We may continuously" is a "present subjunctive." The subjunctive mode is a mode of doubtful statement, and the present tense describes an action that is ongoing (Davis). We need to continuously "hold tightly," but there is some doubt as to whether we will. That is up to us. It is definitely not an "imperative," which is a command to do something, which the WEB seems to imply.

In context, "the confession" will be that Jesus is the Christ and is able to take away our sins.

WEB: 4:14 Having then a great high priest, who has passed through the heavens, Jesus, the Son of God, let us hold tightly to our confession.

4:15 For we **are not having (PI)** a high priest **continuously not being able to sympathize to our** infirmities, but **having been tried (passive) like all (men) similar yet apart from of** sin.
4:16 **Then we may continuously** draw near with boldness to the throne of grace, that we may receive mercy, and may find grace **into well-seasoned help.**

Again, "we may continuously" is a present subjunctive, not an imperative, similar to verse 4:14.

This whole series of verses are speaking of a continuous process that is dependent of our participation. This makes it crystal clear that once we become a Christian, all of our sins are NOT immediately washed away. It is the continuous

process of being transformed into the image of Jesus. See Endnotes #2A & #2B.

5:1 For every high priest, **continuously** taken **(passive) out of** men, is **being** appointed **(PI) (passive) over** men in **(**things**)** pertaining **toward** God, that he may **continuously** offer both gifts and sacrifices for sins.

This is speaking of the Levitical priests. Human beings have not changed since Old Testament times. We all sin many times a day, and continuously need a sacrifice for those sins.

5:2 **Continuously being able to continuously be moderate to the ones continuously being ignorant, and continuously being strayed (passive), since he** also **is being** surrounded **(PI)** with weakness.

Note "being strayed" is passive. There is something causing us to go astray. See Endnotes #3D through #3F regarding this force that impels us to sin.

5:3 **And** because of this, he **is being obligated (PI)**, **as concerning the people thus also about himself, to continuously** offer sacrifices for sins.
5:4 **And** nobody **is taking (PI)** this honor **to** himself, but **the one continuously being** called **(passive)** by God, just like Aaron was.
5:5 So also Christ didn't glorify himself to be made a high priest, but **the one speaking toward him,** "You are **being (PI)** my Son. Today I have **begotten you**."
5:6 **And** as he **is saying (PI)** also in another place, "You **(**are a**)** priest **into eternity according to** the order of Melchizedek."
5:7 **Who** in the days of his flesh, **offering both** prayers and petitions with strong crying and **tears toward the one continuously being** able to **continuously** save him **out of** death, and having been heard **(passive) from of his reverent submission,**
5:8 though **continuously being** a Son, **He** learned obedience **from what** he suffered.

In our culture we automatically tend to jump to the conclusion that this is cognitive, intellectual learning. Yet the context makes it clear this was experiential "learning."

5:9 **And** having been made perfect, he became to **all the ones continuously obeying to** him the **source (#159)** of eternal salvation,

> **#159 *aitio*s "Cause or source as of eternal salvation . . . The translation of *aitios* as "author" does not fully convey the meaning . . . Such believers on looking back could see only the reason for their salvation and the basis of it, Jesus Christ." (Zodhiates, page 104).**
>
> **"Continuously obeying to him" is not saying to try hard to be good. It means to continuously have Him take away our sins.**
>
> WEB: 5:9 Having been made perfect, he became to all of those who obey him the author of eternal salvation,

5:10 **being** named **(passive)** by God a high priest after the order of Melchizedek.
5:11 About **whom** many words to **us,** and hard to **continuously** interpret, **since** you **all** have become dull **to** hearing.
5:12 For **also because of the** time, you **all continuously being obligated to** be teachers, you **all** again **having (PI)** need **of someone to continuously** teach you **all what** the rudiments of the **beginning (#746)** principles of the oracles of God. **And** you have come to **continuously having need of** milk, and not **of** solid food.

> **#746 *arche* "Beginning . . . in a relative sense, of the beginning of the thing spoken of" (Thayer).**

5:13 For everyone **continuously partaking of** milk is not experienced **(#552) of** the word of righteousness **(#1343)**, for he is **being (PI)** a baby.

> **#552 *apeiros* "Inexperienced, unskillful (Heb. 5:13), ignorant of true doctrine" (Zodhiates, page 210). We need to continuously practice "true doctrine," which is that Jesus came to take away our sins. This is the "word of righteousness (#1343)."**
>
> **#1343 *dikaiosune* "Man does not simply receive the righteousness of God, but he is made righteous and acquires the nature of God" (Zodhiates, page 461). There is only one way to become righteous, and that is to become a child of God, and then to be forgiven of our sins. If we do not practice forgiving and being forgiven every day, we remain babies in**

the faith, namely we are not transformed. See Hebrews 12:5 through 12:8 and Endnote #5M, "Persistence Is Required."

5:14 But solid food is **being (PI) of the ones** full grown, **through the practiced faculties having been exercised (passive) are continuously having discernment of both** good and **of bad**.

Those who are in the process of being sanctified continuously practice listening to their emotions and forgiving and being forgiven when ever their God-Wannabe has planted a "bad root" of sin. In this they are continuously discerning between "good roots" and "bad roots," so they can be sanctified. This is the topic of all of Endnotes #1 through #4.

6:1 Therefore **you all** leaving the **beginning (#746) word** of Christ, **we may continuously be brought (passive)** on to perfection—not **again continuously** laying a foundation of repentance from dead works, **and** of faith **upon** God,

#746 *arche* See verse 5:12. Here Paul is referring to the same basic things as in Verse 5:12. He wants Christians to move on to maturity, not being stuck in the beginning things. We are not "brought (passive) on to perfection" by these beginning things. IT IS IMPORTANT FOR US TO KNOW THIS. He wants us to be "full grown" (Verse 5:14) by our sanctification process of forgiving and being forgiven of sins. In Verse 6:3 he says he wants to move on beyond the beginning things.

The inadequacy of only focusing on the beginnings is illustrated by "repentance from dead works." This is recognizing that trying hard to obey God does not work, and thus rejecting it. That is important, but that is only the beginning. Then we need to know what to do differently. The mature step is to move "on to perfection," and there is only one way to do that. We need to find the "bad root," forgive, and be forgiven, and have it changed into a "good root" by being filled with Jesus. Then our "works" are not dead, but are "good fruit" from the "good root."

The importance of being "brought on to perfection" is beyond the "rudiments of the beginning (#746) principles of the oracles of God" (Verse 5:12) and is for the "ones full grown" (Verse 5:14) in the faith.

He is not denying the truth of "repentance from dead works, and of faith upon God," or the things listed in Verse 6:2. Rather, these are the "beginning truths" that are

foundational and necessary, but are the things he wants to move beyond. There is an unfortunate verse break between the end of Verse 6:1 and all of Vere 6:2, because they are a continuous list. The Greek does not have this break, as verse divisions were not added until 1227AD.

6:2 of the teaching of baptisms, of laying on of hands, of resurrection of the dead, and of eternal judgment.
6:3 **And** this will we do, if God **may continuously** permit.

Tragically, much of Christianity has not moved on beyond the "beginning" things and into continuous repentance and forgiveness resulting in sanctification - their "perfection" (Verse 6:1). This is exactly why I wrote this translation: to bring out the fundamental importance of sanctification, and how to do it.

6:4 **For (it is) impossible, the ones once being** enlightened **(passive)** and tasted of the heavenly **free** gift **(#1431)**, and **beginning to become (#1096)** partakers of the Holy Spirit,

#1431 *dorea* "A free gift with the emphasis on its gratuitous character." (Zodhiates, page 490). Verse 6:1 makes it clear that this "heavenly gift" is "perfection." Perfection is transformation into the image of Jesus.

#1096 *ginomai* "to become, i. e. to come into existence, begin to be" (Thayer). See Endnote #29, "Greek Glossary."

6:5 and **tasting** the good word of God, and the powers of the age **continuously being impending.**
6:6 and **falling** away, **again to continuously** renew them **into** repentance; they **continuously crucifying** the Son of God **to** themselves, **continuously putting** him to open shame.

By not continuously being sanctified, we put Jesus to shame, because we then do not count His sacrifice for our sins to be an important thing. See Hebrews 10:28-31.

6:7 For the land **drinking** the rain **continuously coming** often on it, and **continuously bringing** forth a crop suitable **to those through whom** it is also **being** tilled**(PI)**, **is receiving (PI)** blessing from God;

6:8 but **continuously bringing** thorns and thistles, it is rejected and near **of curse**, **of whom the** end **into** be burned.

Not continuously forgiving and being forgiven means our "bad roots" remain, continuously producing "bad fruit" ("thorns and thistles"). This puts us "near of curse." Matthew 6:15 says: "But if you do not forgive men their trespasses, neither will your Father forgive your trespasses."

6:9 But, beloved, we **have been** persuaded **(passive) concerning you all about** the better things**,** and **of you all continuously having** salvation, **if we are speaking (PI) thus**.

This is written to Christians, so here "continuously having salvation" is clearly referring to the process of sanctification. Remember, salvation has two parts: the one-time event when we made Jesus our Lord, and then the ongoing process of transformation into His image also referred to as sanctification. See page 16 in the Introduction.

6:10 For God is not unrighteous, to forget your work and the labor of love **(#26)** which you **all** showed **into** his name, **serving** the saints, and **continuously serving.**

#26 *agape* This is God's kind of love, which we only have if God has given it to us. See Endnotes #10B and #18, "God's Kind Of Love," and #29, "Greek Glossary," for more on this.

Both their work and this kind of love are evidence of their having been transformed into the image of Jesus, as referred to in Verse 6:9. It is not saying that their work is what pleases God. We cannot please God by doing good works through our own will power.

6:11 **But** we **are desiring (PI)** that each one of you **all to continuously** show the same diligence **toward the full assurance** of hope even **until** the end,

See Endnote #5M, "Persistence Is Required."

6:12 that you **may not** be sluggish, but imitators of **the ones** who through faith and patience **continuously inheriting** the promises.

The WEB implies that the promises have all already been inherited. The Greek here is clear that the inheriting is an ongoing promise, which is the transformation process referred

to in the previous verses. See all of Endnotes #1 & #2 for more on this process.

VERY IMPORTANT: being "imitators" does NOT mean to try to BEHAVE like "the ones." Rather, being "imitators" means to apply the blood of Jesus to your sins just like they do to continuously inherit the promises of forgiveness of sins.

WEB: 6:12 that you won't be sluggish, but imitators of those who through faith and patience inherited the promises.

6:13 For God promising to Abraham, since he **had no one of greater to swear**, he swore by himself,
6:14 **continuously** saying, "Surely **continuously** blessing I will bless you, and **continuously** multiplying I will multiply you."
6:15 **And** thus, **being patient,** he obtained the promise.
6:16 For men indeed **are swearing (PI)** by a greater, **the oath into confirmation to end of every controversy**
6:17 In **which** God, **far more is continuously intending** to **show to** the heirs of the promise the immutability of his counsel, interposed **(#3315) to** oath;

#3315 *emesiteusen* "to act as mediator, between litigating or covenanting parties; trans. to accomplish something by interposing between two parties, to mediate" (Thayer). The two parties are God and the heirs of promise.

6:18 that **through** two immutable **matters**, in which it is impossible **(**for**)** God to lie, we may **continuously** have a strong encouragement, **to ones fleeing** for refuge to take hold of the hope **continuously lying before (them)**.

"Two immutable matters" means "one being God's promise and the other His oath in regard to the absolute truthfulness of His word (Zodhiates, page 133).

"Fleeing for refuge" is a participle (verbal adjective) describing "ones." It indicates a present reality, not a past event as in the WEB. The promise (Verse 6:17) is currently available to us.

WEB: :18 that by two immutable things, in which it is impossible for God to lie, we may have a strong encouragement, who have fled for refuge to take hold of the hope set before us.

6:19 **Which (hope) we are having (PI)** as an anchor of the soul, both sure and **on which one can rely**, and **continuously** entering into **the interior of** the veil;
6:20 where a forerunner Jesus entered for us, **becoming** a high priest **into** forever after the order **(#5010)** of Melchizedek.

> **#5010 *taxis* "which means a priest of the same order, rank, or quality as Melchizedek" (Zodhiates, page 1365).**

7:1 For this Melchizedek, king of Salem, priest of God Most High, who **meeting together with** Abraham **continuously** returning from the slaughter of the kings and **blessing** him,
7:2 to whom also Abraham divided a tenth part **from** all (first, **indeed continuously being translated**, king of righteousness, **but** then also king of Salem, which is **being (PI)** king of peace;
7:3 without father, without mother, without genealogy, **continuously** having neither beginning of days nor end of life, but made **very much** like the Son of God), **is remaining (PI)** a priest **into** continually.
7:4 **But be considering (PI)** how great this man was **(Melchizedek),** to whom **also** Abraham, the patriarch, gave a tenth out of the best spoils.
7:5 **And the ones** indeed **out** of the sons of Levi **continuously obtaining** the priest's office **are having (PI)** a commandment to **continuously** take tithes **from** the people according to the **(OT)** law, **this** is **being (PI)**, their brothers, **even the ones having** come out of the body of Abraham,
7:6 but **the one not continuously being reckoned by descent (passive) out of** them **(Melchizedek)** has **received** tithes from Abraham, and has blessed **the one (Abraham) continuously having** the promises.
7:7 But without any dispute the lesser is **being** blessed **(PI) (passive)** by the greater.
7:8 **And** here **indeed** people **continuously dying are receiving (PI)** tithes, but there **one continuously being witnessed (passive)** that he **is living (PI)**.
7:9 **And as to say,** through Abraham **also** Levi, **the one continuously receiving** tithes, has paid tithes,
7:10 for he was **still** in the body of his father when Melchizedek met him.

7:11 **If indeed then** perfection **was** through the Levitical priesthood (for under it the people have received the **(OT)** law), what further need was there for another priest to **continuously** arise after the order of Melchizedek, and not **to continuously** be called **(passive)** after the order of Aaron?

> **This is a key issue, and reveals why Jesus had to shed His blood to bring perfection, to make sanctification possible.**

7:12 For the priesthood **continuously** being changed **(passive)**, there is of necessity **beginning to become (PI)** a change made also **of** the **(OT)** law.
7:13 For **on** whom these things are **being** said **(PI) (passive) belonged** to another tribe, from which no one has **attended to** the altar.
7:14 For it is evident that our Lord has sprung out of Judah, **into** which tribe Moses spoke nothing concerning priesthood.
7:15 **And** this is **being (PI) still** more abundantly evident, if **according to** the likeness of Melchizedek another priest **is arising (PI)**,
7:16 who has **begun to become (#1096), not according to** the **(OT)** law of a fleshly commandment, but **according to** the power of an endless life:

> **#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary." Jesus entered into His new position as our ongoing savior.**

7:17 for it is **being** testified **(PI) that**, "You **(**are**)** a priest forever, according to the order of Melchizedek."

> **Clearly, Paul is going into this much detail about Jesus' position as Messiah because he is writing to Hebrews who need this foundation.**

7:18 For **indeed** there is **beginning to be (PI) (#1096)** an annulling of a **continuously preceding** commandment because of its weakness and uselessness

> **#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary." This was a new process being made available to us**
>
> **Law keeping is weak and useless. Strong words. Those of us who have tried it know this.**

7:19 (for the **(OT)** law made nothing perfect), **but** a bringing in of a better hope, through which we **are drawing** near **(PI)** to God.

This is a powerful statement about how ineffective the law was in perfecting people (taking away their sin). It then is a powerful statement regarding how useless it is for us to fall back into law-keeping. Also see Galatians 2:16, 2:21, 3:11, 3:21.

We have a "better hope" because of the forgiveness of our sins by Jesus Christ. Without an awareness of sanctification, Christian churches are stuck in trying to keep the laws with their will power. See Endnotes #1A through #1D.

7:20 **And** inasmuch **as (it is) not apart from oath, (for those indeed are (PI) beginning to become priests apart from oath),**
7:21 But **through the one continuously saying an oath toward** him "The Lord swore and will not regret **(#3338),** 'You **(**are**)** a priest forever, according to the order of Melchizedek.'"

#3338 *metamelomai* "*metamelomai* means His plan of salvation for man can have no improvement; He made no mistake" (Zodhiates, page 968).

7:22 By so much, Jesus has become the **surety (#1450)** of a better covenant.

#1450 *egguos* "Surety . . . he by whom we get full assurance of the more excellent covenant made by God with us, and of the truth and stability of the promises connected with it" (Thayer). A surety is: "a formal engagement (as a pledge) given for the fulfillment of an undertaking" (Webster's Dictionary). We have a guaranteed new covenant!

7:23 **And** many, indeed, **are (PI) having become** priests, because they are **to continuously be** hindered **(passive) to continuously remain because of** death.
7:24 But he, because he is **to continuously live** forever, **is having (PI)** his priesthood unchangeable **(#531).**

#531 *aparabatos* "Only in Heb. 7:24, speaking of the unchangeable, eternal priesthood of Christ. Contrasted to the Jewish high priesthood which was passed from father to son and successor and was liable to be violated and transgressed (Heb. 7:11). Christ's priesthood cannot be transferred to another; it is final" (Zodhiates, page 204).

7:25 Therefore he is also **being** able **(PI)** to **continuously** save **(#4982) into** the uttermost **the ones continuously coming** to God through him, seeing that he **is always continuously living into continuously making intercession over** them.

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here this is referring to both aspects of salvation.

Paul is in the process of showing the Hebrews how much superior is the intercession of Jesus than that of the Old Testament priests.

It also clearly shows that we need Jesus to <u>continuously</u> do for us what only He can do: take away our sins.

7:26 For such a high priest **became conspicuous (#4241) to** us: holy, guiltless, undefiled, **having been** separated **(passive)** from sinners, and **beginning to become (#1096)** higher **of** the heavens;

#4241 *prepo* "To stand out, to be conspicuous, to be eminent" (Thayer).

#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary." Jesus was entering into a new position for us.

7:27 who **is not having (PI) necessity daily**, like **the** high priests, **previously to continuously** offer up sacrifices, first for **their** own sins, and then **(**for**)** the sins of the people. For he did this once for all, **offering** up himself.

The high priests had sins, Jesus didn't. See next verse.

7:28 For the **(OT)** law **is appointing (PI)** men high priests **continuously having** weakness, but the word of the oath after the **(NT)** law appoints **the** Son forever **having** been perfected **(passive).** 8:1 **But on the main point continuously being said**, we **are having (PI)** such a high priest, who sat down **in** the right hand of the throne of the Majesty in the heavens,

"We are having (PI) such a high priest" is present indicative, which means that this is an ongoing event in the present. Jesus sacrifice continues to take away our sins as we repent, and forgive. See Endonte #21, "The Law," for more on the (NT) law.

8:2 a servant of the sanctuary, and of the true tabernacle, which the Lord made firm **(#4078)**, not man.

> **#4078 *pegnumi* "To make fast, to fix; to fasten together, to build by fastening together" (Thayer).**

8:3 For every high priest **(**is appointed**) into** to **continuously** offer both gifts and sacrifices **being placed down (PI) (passive).** Therefore it is necessary that this **one** also **to continuously** have something **which he may** offer.
8:4 For **indeed** if he were on earth, he would not **ever** be a priest at all, **there continuously being of** priests **continuously offering** the gifts according to the **(OT)** law;

> **Jesus couldn't remain on the earth, but had to die and go to heaven to have His eternal priesthood to replace the Levitical priesthood.**

8:5 who **(the Levitical priests) are serving (PI)** a copy and shadow of the heavenly things, even as Moses was warned **(passive)** by God when he was **continuously being** about to **continuously** make the tabernacle, for he **is saying (PI)**, "**Continuously** see, you **may** make everything according to the pattern **being** shown **(passive)** to you **in** the mountain."

> **It is interesting that in "you may make everything," "make" is a subjunctive, not a command. A subjunctive means there is some doubt or undercainty about the event. The subjunctive here then means that Moses had the option to do it as prescribed or not.**

8:6 But now he has obtained **of** a more excellent ministry, by so much as he is **being (PI)** also the mediator of a better covenant, which on better promises has been **established (passive)**.
8:7 For if that first **one was** faultless, then no place would have been **demanded (passive) (2212)** for a second.

> **#2212 *zeteo* "To seek, require, demand, expect, with the acc. of thing (1 Cor. 1:22; 2 Cor. 13:3, Heb. 8:7)" (Zodhiates, page 701). The need was great, and God then required a new covenant.**
>
> **The first covenant had to be replaced by a better one.**

8:8 For **continuously** finding fault **to** them, he **is saying (PI)**, "Behold, the days **are coming (PI)**," **is saying (PI)** the Lord, "**and** I will make a new covenant **on (#1909)** the house of Israel and **on** the house of Judah;

> **#1909 *epi* "On, upon . . . generally combining the ideas of rest and motion upon . . . toward" (Zodhiates, page 620).**
>
> **Note that the Greek is "on the house of Israel," not "with the house of Israel" as in the WEB. This is a seemingly small issue, but is actually profound. As with commentary on Verse 8:9 below, this covenant was a one-way contract created by God. "With" would imply a two-way contract, which would mean that Israel and Judah had a say in it, and agreed to it. The Greek grammar is clear on this.**
>
> WEB: 8:8 For finding fault with them, he said, "Behold, the days come," says the Lord, "that I will make a new covenant with the house of Israel and with the house of Judah;

8:9 not according to the covenant **which** I made **to** their fathers, in the day **my taking hold of their** hand to lead them out of the land of Egypt; **that** they didn't continue in my covenant, and I **did not regard** them," **is saying (PI)** the Lord.

> **God made the covenant promise "to" the fathers, not "with" the fathers as in the WEB. Again, it was a one way contract created by God, given to their fathers. He did not make it "with" them, which would imply a two way contract. Again, the Greek is clear on this.**
>
> WEB: 8:9 not according to the covenant that I made with their fathers, in the day that I took them by the hand to lead them out of the land of Egypt; for they didn't continue in my covenant, and I disregarded them," says the Lord.

8:10 "**That** this covenant that I will make **(FI) to** the house of Israel. After those days," **is saying (PI)** the Lord; "**Continuously imparting** my **(NT)** laws into their mind **(#1271)**, I will also write **(FI) (#1924)** them on their heart. **And** I will be **(FI) to them into** God, and they will be **(FI) into to me** people.

> **The four verbs with (FI) by them are "future indicative." "Future indicative" means a statement of fact in the future. So**

when God says these things, there is no doubt that they will come to pass. This is crucial to know, because these are His promises to us Christians. When He transforms us into the image of Jesus, his laws will be continuously imparted into us.

#1271 *dianoia*. This is our conscious mind. See Endnote #19A, "The Several Possible Meanings Of 'Mind.'"

#1924 *epigrapho* "to fix indelibly upon it" (Thayer). This statement describes the fact that when we forgive and are forgiven, the "bad root" is permanently transformed into a "good root," which is always permanently congruent with His "(NT) laws, continuously producing "good fruit."

Paul is saying that He will make them consciously aware of His NT laws. However, He will not stop there, as our Western Culture would believe; but He will also indelibly engrave them in our "good roots," thus making them permanent and effective. See Endnote #21, "The Law," for more on the (NT) law.

8:11 They **may** not teach every man his fellow citizen, and every man his brother, **continuously** saying, 'Know the Lord,' **that** all will know me, from the least of them to the greatest of them.
8:12 **That** I will be merciful to their injustice and of their sins and of their lawlessness. I **may be reminded (passive) of them** no more."
8:13 **In the to continuously be saying**, "A new **(**covenant**)**," he has made **old** the first. But **the (one) continuously being made old (passive) continuously being** aged is near **of** vanishing away.
9:1 **Then** indeed **also** the first covenant had ordinances of divine service, and an earthly sanctuary.
9:2 For a tabernacle was prepared **(passive).** In the first part were the lampstand, the table, and the show bread; which is **being** called **(PI) (passive)** the Holy Place.
9:3 **But** after the second veil **(**was**)** the tabernacle **the one continuously being** called **(passive)** the Holy of Holies,
9:4 **continuously** having a golden **censer** of incense, and the ark of the covenant **having been** overlaid **(passive)** on all sides **to** gold, in which was a golden pot **continuously** holding the manna, **and** Aaron's rod that budded, and the tablets of the covenant;
9:5 **but** above **of her** cherubim of glory **continuously** overshadowing the mercy seat, of which it **is not being (PI) now to continuously say** in detail.

9:6 **But of** these things having been thus prepared **(passive),** the priests continually **are passing (PI)** into the first tabernacle, **continuously** accomplishing the **divine** services,
9:7 but into the second only the high priest, once **of** the year, not without blood, which he **is offering (PI)** for himself, and the errors of the people.
9:8 **This continuously making evident of the Holy Spirit not as yet to having been manifest (passive) of the way of the holies of the first tabernacle continuously still having standing (#4714).**

IMPORTANT Note for Verse 9:8

#4714 *stasis* "yet having a standing" (Wigram, page 697), "position" (Strong). This verse has nothing to do with the temple still physically existing, as implied in the WEB. This book to the Hebrews was written before the temple was destroyed in 70 AD. "It is difficult not to conclude that the sacrifices were still being offered when the author wrote such lines as these . . . the preponderance of evidence favors a date before 70" (Carson Moo and Morris, page 400).

This verse is saying that the Holy Spirit would not be revealed as the way of holiness as long as the first temple has a place of authority in a person's life.

This would be a congruent with Paul's statement: *Indeed I, Paul say to you that if you become circumcised, Christ will profit you nothing* (Galatians 5:2). Becoming circumcised is an act which signifies a commitment to the Law of Moses, and thus the Temple.

WEB: 9:8 The Holy Spirit is indicating this, that the way into the Holy Place wasn't yet revealed while the first tabernacle was still standing;

9:9 **which parable into** the present age, **according to which both** gifts and sacrifices are **being** offered **(PI) (passive)** that are **continuously not being able according to** conscience, to make perfect **the one continuously offering divine service;**
9:10 only **on foods** and drinks and various washings and fleshly ordinances, **continuously laying upon (them) unto the** time of reformation **(#1357).**

#1357 *diorthosis* "the time of a new and better dispensation under the Messiah" (Zodhiates, page 471).

9:11 But Christ **coming** as a high priest of the **continuously** coming good things, through the greater and more perfect tabernacle, not made **of** hands, **this** is not **being (PI)** of this creation,

The participle "coming" is a current happening. The WEB "having come" implies only a past event.

WEB: 9:11 But Christ having come as a high priest of the coming good things, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation,

9:12 nor yet through the blood of goats and calves, but through his own blood, **He** entered once for all into the Holy Place, **finding** eternal redemption.
9:13 For if the blood of goats and bulls, and the ashes of a heifer **continuously** sprinkling **the ones having** been defiled **(passive), is sanctifying (PI) toward** the cleanness of the flesh:
9:14 how much more the blood of Christ, who through the eternal Spirit offered himself without blemish to God, **will** cleanse **(future indicative)** the conscience **of you all** from dead works **into** to **continuously** serve the **continuously** living God?

Future indicative is a statement of fact in the future. The sureness of this statement is important for us to know, and believe, and receive.

Taking away all of our sins, over and over in the future, is not a drag for Jesus. He loves doing it, because it is His calling! Then we will be able to serve the living God just as He does – "good fruit" from a "good root" in us.

Important note:

I am elaborating a lot on the first 11 chapters of Hebrews because here Paul is describing in detail that we need Jesus to take away our sins. This is absolutely crucial for Christians to know. That is the process by which we are transformed into His image. My purpose in this literal translation and commentary of all the Epistles is to show every place the various writers are addressing transformation – which is very frequently!

9:15 **And because of this, He** is **being (PI)** the mediator of a new covenant, so that **of His** death coming into existence, **into** redemption **(#629)** of the transgressions **on** the first covenant, **the ones having** been called **(passive)** may receive the promise of the eternal **(#166)** inheritance.

> **"He is being" is present indicative, meaning occurring in the present.**
>
> **#629 *apolutrosis* "deliverance from the power and consequences of sin" (Zodhiates, page 233).**
>
> **"Having been called" is passive, which means that God is the one doing the calling.**
>
> **#166 *aionios* "it means the life which is God's" (Zodhiates, page 107). This is quality of life, not time. We receive God's quality of life in our "Honeycomb" as we are sanctified.**

9:16 For where a last will and testament **(**is**), it is necessary to continuously be bringing in** the death of him who made it.
9:17 For a will is in force **on the dead ones since** it is never **being** in force **(PI) when the one making the covenant is living (PI)**.
9:18 **Whereupon neither** the first covenant has been dedicated **(passive)** without blood.
9:19 For every **precept being** spoken **(passive)** by Moses to all the people according to the **(OT)** law, **taking** the blood of the calves and the goats, with water and scarlet wool and hyssop, and sprinkled both the book itself and all the people,
9:20 **continuously** saying, "This **(**is**)** the blood of the covenant which God has commanded **toward** you **all."**
9:21 **Also** he sprinkled the tabernacle and all the vessels of the ministry in the same way **to** the blood.
9:22 **And** according to the **(OT)** law, nearly everything is **being** cleansed **(PI) (passive) in** blood, and apart from shedding of blood there **is becoming (PI)** no remission **(#859).**

> **#859 *aphesis* "Forgiveness, pardon, of sins" (Thayer).**

9:23 **Then** it was necessary **indeed** that the **examples** of the things in the heavens **to continuously** be cleansed **(passive) themselves**; but the heavenly things **to** better sacrifices than these.
9:24 For Christ hasn't entered into holy places made with hands, which are representations of the true, but into **the** heaven itself, now to appear **to** the presence of God for us;

9:25 nor yet that he **may continuously** offer himself often, as the high priest **is entering (PI)** into the holy place **every** year in others' blood,
9:26 **since** he must **to be suffering** often **from** the **laying down** of the world. But now once **on** the end of the ages, he has been revealed **(passive**) into repudiation **(#115)** of sin **through** the sacrifice of himself.

> **#115 *athetesis* "Cancellation, disannulling" (Zodhiates, page 89). Very powerful statement. Our sins are <u>cancelled</u> through His sacrifice!**

9:27 **And** inasmuch as it is **being** appointed **(PI) to** men to die once, **but** after this, judgment,
9:28 Thus the Christ, having been offered **(passive)** once **into** to bear the sins of many, **out of** a second time, **will be seen (passive) apart from** sin, to those who are **continuously expectantly** waiting for him **into** salvation **(#4991)**.

> **#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." Christ was offered once into bear the sins. However, this does not mean that all of our sins were forgiven at the moment we made Him Lord. Rather, He provided for the ongoing process whereby our sins can be forgiven. We can eagerly expect that! See page 16 and Endnote #5J. These readers were Christians, so they had already experienced the one-time event.**

10:1 For the **(OT)** law, **continuously** having a shadow of the **continuously impending** good **things (**not the very image of the **(good)** things **to be done), according to** the same sacrifices which they **are offering (PI) every** year**, is never being able (PI) to** make perfect those **continuously drawing** near.

> **"A shadow of the continuously impending good things" is referring to the OT sacrifices that were only a shadow of the sacrifice for sin provided by the shed blood of Jesus.**
> **The clear implication here is that under the new covenant (the New Testament Law), "those continuously drawing near" <u>will be</u> able to be made perfect; whereas the Old Testament Law was never able to do so.**

10:2 else wouldn't they **ever cease continuously being offered (passive)**, because the **ones continuously worshipping,** having been once cleansed **(passive),** would **not to continuously** have had consciousness of sins?
10:3 But in **them (**those sacrifices there is**)** a yearly **remembrance** of sins.
10:4 For it is impossible **for** the blood of bulls and goats **to continuously** take away sins.
10:5 Therefore **continuously coming** into the world, he **is saying (PI)**, "Sacrifice and offering you **did not will**, but you prepared a body **to** me;
10:6 **About** whole burnt offerings and sacrifices **concerning** sin **you had no pleasure.**
10:7 Then I said, 'Behold, I **am arriving (PI)** (in the **volume** of the book it **has been** written **(passive) concerning** me) to do your will, O God.'"

> **Probably the most important message of the Old Testament is the prediction of the coming of Messiah.**

10:8 Previously **continuously** saying, "Sacrifices and offerings and whole burnt offerings and **about** sin you didn't desire, neither had pleasure **which** according to the **(OT)** law **are being offered (PI) (passive),**
10:9 then he has said, "Behold, I **am arriving (PI) to do your will, God.**" He **is taking** away **(PI)** the first, that he may establish the second,

> **Note the difference of " Iam arriving." (this Greek verb form describes a present, ongoing event) rather than past tense "I have come" in the WEB. Jesus is continuously available to take away our sins, which is the will of God.**
>
> WEB: 10:9 then he has said, "Behold, I have come to do your will." He takes away the first, that he may establish the second,

10:10 **In** which will we are **being (PI) "having been set apart (perfect passive)"** through the offering of the body of Jesus Christ once for all.

> **The Greek perfect tense refers to an action that has taken place in the past, but which has ongoing results in the present.**

This combined with "once for all" at the end of the verse makes it clear that this is referring to the one-time event of our salvation when we made Jesus Lord and became a child ot God. This indeed has ongoing results in our lives.

10:11 **And indeed** every priest **stood daily continuously** serving and often **continuously** offering the same sacrifices, which **are** never **being able (PI) to** take away sins,
10:12 but he, **offering** one sacrifice for sins forever, sat down **in** the right hand of God;
10:13 **henceforth continuously** waiting **(expectantly)** until his enemies **may be** made **(passive)** the footstool of his feet.
10:14 For **to** one offering he has perfected **into the end the ones continuously** being sanctified **(passive).**

This could be confusing: if we have been perfected, why do we need to be continuously sanctified? He answers this in the following verses.

10:15 **But** the Holy Spirit also **is testifying (PI)** to us, for after **to have declared**,

"Is testifying" means this is a current, living word to us, now.

10:16 "This is the covenant that I will make **toward** them: 'After those days,' the Lord **is saying (PI)**, **'continuously imparting** my **(NT)** laws on their **hearts**, **and** on their minds **(#1271) I will write them."**

"Continuously imparting" is very important. This speaks clearly of the process of sanctification. As the Lord inhabits those redeemed places in us, He writes His laws in there. He does it, we don't. See Endnote #21, "The Law," for more on the (NT) law.

#1271 *dianoia*. This is our conscious mind. See Endnote #19. See my commentary at Verse 8:10.

Note for Verses 10:17-31

THIS IS A SUPREMELY IMPORTANT SERIES OF VERSES!! Up until Verse 10:17, Paul has been making the case for the deity of Christ, and how His blood sacrifice is indeed effectual for the taking away of our sins. This is in contrast to the temple

sacrifices under the Law of Moses, which fell well short. Paul has taken over 9 chapters to make this case firm, because he is wanting to convince Jewish Christians of these facts. Christ initiated a new covenant that replaces the first. These detailed facts would not be as meaningful to gentile Christians.

Starting in Verse 10:17 he begins to emphasize that they need to take seriously Christ's provision to take away their sins. Then he begins to emphasize how serious is this provision. If they do not take this seriously, and instead they willfully, consciously sin, they will not be forgiven (Verse 10:26); and they will then face a fiery judgment if they are an adversary to Christ (Verse 10:27).

But the problem is not just for the adversaries of Christ, but also for those who are luke-warm about the forgiveness of their sins. In Verses 10:28-29 he says that if they do not take it seriously and do not highly value this (they consider forgiveness of their sins a common thing of no consequence); and thus do not continuously apply the blood of Jesus to their sins, they are trampling on the Son of God! They will pay dearly for this, as he says in Verses 10:30-31.

Keep in mind that this letter was written to Jewish believers. Apparently, based upon Paul's need to warn them, they were not fully respecting the forgiveness of sins Jesus has provided. Remember, under the Old Covenant, it was the Levitical priests who did the ceremonies for forgiveness of sins. Now it is up to the believers to do it themselves. In Verses 10:22-25 he addresses the need for them to continuously apply the blood of Jesus to their own sins, and to help each other with this ongoing need.

Turning to the present day, it is common in Western Christian churches to fall into this very trap, and neglect to teach and practice continuous and ongoing forgiveness of sins. We all sin many times daily, especially by entering into judgment (see all of Endnote #3), and need forgiveness of these many sins every day (see all of Endnote #4A, "Forgiving Ends These Problems."

How often hafe you heard teaching from the pulpit about how we sin many times a day, and how important it is to regularly forgive and be forgiven, and how to do this? In my experience, it is rare. It is then no surprise that many Christians are suffering terribly from the consequences of their sins, as Paul describes in Verses 10:30-31. Because of this lack of emphasis, we have lost

an awareness of what sin is, of how often we sin, and of the need to be forgiven many times a day.

In this neglect, we are trampling on the Son of God!

I'll bet you didn't know that. For many years I didn't know it either, because I wasn't taught it by my churches.

I'll also bet you don't want to trample on Him.

And yet, this forgiveness of our sins is the essence of the Christian life. This is why Jesus came, suffered, and died.

10:17 "**And** I **may not be reminded (passive) still of** their sins and **of** their **lawlessness.**"
10:18 **But** where remission **(#859)** of these, **(**there is**)** no **longer** offering for sin.

> **#859 *aphesis* "Forgiveness , pardon,of sins" (Thayer(). Once we have been forgiven of a sin, it is gone. Period. Regarding that specific issue, we have been perfected forever. But our sanctification is an ongoing process, because we all need our "Honeycomb" continuously cleansed. See Endnotes #2A, #2B, &#2G describing the sanctification process, and Endnotes #8A through #8D regarding the ongoing need for remission of our sins.**

10:19 **Continuously** having therefore, brothers, **boldness into the way in of** the **holies in** the blood of Jesus,

> **In the Greek, "the holies" is not a place (a noun) as in the WEB, but is an adjective. In context it is a description of the condition of places in our "Honeycomb."**
>
> WEB: 10:19 Having therefore, brothers, boldness to enter into the holy place by the blood of Jesus,

10:20 which he dedicated for us, **through** a **recently slain (#4372)** and continuously living way, through the veil, **this** is **being (PI)** his flesh;

> **#4372 *prosphatos* "Lately slaughtered, freshly killed" (Thayer).**

10:21 and a great priest over the house of God,
10:22 **we may continuously** draw near with a true heart **(#2588)** in **assurance** of faith, our hearts **(#2588) having been** sprinkled **(passive)** from an evil conscience, and **the** body **having been** washed **(passive)** with pure water,

> **#2588 *kardia* This word has a range of meaning. It is not referring to a specific location inside us, but is simply a general term referring to parts of us below our level of consciousness.**
>
> **"We may continuously draw near" gives a different message than "let's draw near" in the WEB. "We may continuously draw near" tells us we can do this. It is our privilege as Christians.**

WEB: 10:22 let's draw near with a true heart in fullness of faith, having our hearts sprinkled from an evil conscience, and having our body washed with pure water,

10:23 **we may continuously** hold fast the confession of our hope **(#1680)** without wavering; for **faithful (is) the one promising.**

> **#1680 *elpi*s "Expectation of good, hope" (Thayer).**

10:24 **And we may continuously** consider how **into stir up** one another **of** love and **of** good works,

> **We need to support and encourage one another in our sanctification process, which then results in love and good works ("good fruit" from a "good root"). See Endnotes #2D through #2F about "good fruit."**

10:25 not **continuously** forsaking **the** assembling **of ourselves**, as the custom **to** some, but **continuously** exhorting; and so much more**, in as much as** you **all are seeing (PI)** the Day **continuously** approaching.

> **It is important to assemble together to exhort each other in our sanctification process, as opposed to focusing on good works. If we are sanctified, the good works will <u>effortlessly</u> and spontaneously follow.**

10:26 **For of our continuously sinning voluntarily, deliberately (#1596) after to actively take (#2983)** the knowledge **(#1922)** of the truth, **sacrifice no longer is being left (PI) (passive) concerning** sins,

#1596 *hekousios* "Voluntarily, willingly, of one's own accord . . . to sin wilfully" (Thayer).

#1922 *epignosis* A clear and exact and profound knowledge, not simply an intellectual knowing. See Endnote #11, "Aspects Of Knowing."

This verse is referring to a very serious situation with dire consequences, so we need to be sure and understand it.

The idea that I will not be forgiven if I ever commit a deliberate sin, as in the WEB, is petrifying. Fortunately, this is not what Paul is saying, and the Greek is clear on this.

"Voluntarily, deliberately, continuously sinning" in my translation is very different than "sin willfully" in the WEB. The Greek is clear that what Paul is talking about is a very serious turning away from the Lord on a continuous basis, even though we know better - have taken possession of the truth, as #2983 reveals: #2983 *lambano* "to take to one's self, lay hold upon, take possession of" (Thayer).

Paul is not referring to sins that spontaneously, subconsonsciously occur because of their "God-Wannabe." He is referring to having an attitude that sin is not an important issue for which they will suffer dire consequences.

The blood of Jesus will then no longer take away their sins if they continuously, voluntarily, intentionally sin when they profoundly and deeply know better. In the next few verses Paul warns against thinking that there will be no consequences if they neglect this great salvation that Jesus gives them when they actively forgive and are thus forgiven.

It has been my observation that most of the Western church does in fact count this salvation as a common thing, and neglects it. These Christians then do in fact suffer for these unrepented sins for which they are thus not forgiven. See Matthew 6:13-6:15.

WEB: 10:26 For if we sin willfully after we have received the knowledge of the truth, there remains no more a sacrifice for sins,

10:27 but a certain fearful expectation of judgment, and a fierceness of fire **continuously being about to continuously** devour the **adversaries (#5227).**

> **#5227 *hupenantios* "opposite to; set over against . . . opposed to, contrary to" (Thayer). It seems clear that here Paul is referring to those who oppose Christ and His provision. In the next verses he broadens this to include anyone who neglects the blood of Jesus.**

10:28 **Any one making void (#114)** Moses' **(OT)** law, on the word of two or three witnesses, **is dying (PI) without compassion.**

> **#114 *atheteo* "To thwart the efficacy of anything, nullify, make void, frustrate . . . to reject, refuse, slight" (Thayer).**

10:29 **To** how much **of** worse punishment, **are you all thinking (PI), w**ill be **counted** worthy **(passive) the one trampling (#2662) on** the Son of God, and **counting** the blood of the covenant **in** which he was sanctified **(passive)** a **common (#2839)** thing, and **treading with reproach (#1796)** the Spirit of grace?

> **#2662 *katapateo* "To tread down . . . trample under foot . . . to treat with rudeness and insult, to spurn, treat with insulting neglect" (Thaayer).**
>
> **#2839 *koinos* "to lie common or open to all . . . unconsecrated and therefore having no atoning efficacy" (Zodhiates, page 872).**
>
> **#1796 *enubrizo* "To treat with despite or reproach" (Zodhiates, page 596).**

10:30 For we know **the one saying (PI),** "Vengeance belongs to me, I will repay." **The Lord is saying. And** again, "The Lord will judge his people."

10:31 Fearful **to be falling** into the hands of the **continuously** living God.

> **It is frequently taught that when a person makes Jesus their Lord, that all their sins are forgiven. This is untrue. When we thus became a child of God, we do received a special loving relationship with God, and certain blessings and provisions. However, to have our sins forgiven, we first need to forgive. See Matthew 6:14-15. Without thus applying the blood of Jesus, we will still suffer trouble for our sins. Verses 10:28-31 then apply to us. See Endnote #28, "Christians And Sin."**

10:32 But **continuously** remember the former days, in which, **being** enlightened **(passive),** you **all** endured a **fight of afflictions**;
10:33 **as to this, indeed you all continuously being made a public spectacle (passive)** to both reproaches and oppressions; **but as to this**, becoming partakers **of the ones continuously being so used.**
10:34 For you **all also** had compassion **to** my chains, and joyfully accepted the **continuous** plundering **of the things you all continuously possessing, continuously** knowing **to continuously** have **in** yourselves a better possession and **a continuously** enduring one in the heavens

> **Note "have in yourselves" rather than "have for yourselves" in the WEB. The Greek is clear in this. It is <u>in</u> them that they possess eternal life.**
>
> **This "better possession" is their salvation, both the one-time event and the ongoing process of forgiveness of their sins.**

> WEB: 10:34 For you both had compassion on me in my chains, and joyfully accepted the plundering of your possessions, knowing that you have for yourselves a better possession and an enduring one in the heavens.

10:35 Therefore **not to** throw away your boldness, which **is having (PI)** a great reward.
10:36 For you **all are having (PI)** need **of** endurance so that, **doing** the will of God, you **all** may receive the promise.

> **"Doing the will of God" is not advocating doing good deeds to please God. As the following verses make clear, it is exercising faith in God and His promises. This can be difficult, as the following examples illustrate. These people faced very difficult circumstances, and yet they had faith in God, believed Him, and endured.**

10:37 "**For yet a** little while, **the one continuously coming** will come, and will not wait.
10:38 But the righteous will live **out (#1537) of** faith, and if he **may shrink** back, my soul **is having** no pleasure **(PI)** in him."

> **#1537 *ek* is a dynamic word meaning moving out of or out from. It is the opposite of #1519 *eis*, which is a dynamic word meaning moving into. See Endnote #29, "Greek Glossary."**
>
> **Faith is in the genitive case, which means "possession." Therefore properly this translates as "of faith." What we live**

is the possession of "faith." *Ek* is a dynamic word, so this means we dynamically live out from faith as the source. We do not crank faith up "by" will power. The WEB changes the Greek and thus misses this completely. See Endnote #10A, "Faith Of Christ."

WEB: 10:38 But the righteous will live by faith. If he shrinks back, my soul has no pleasure in him."

10:39 But we are not **being (PI)** of **shrinking** back **into** destruction, but of faith **into** the **procuring (#4047) by Jesus** of the soul.

#4047 *peripoiesis* "An acquiring, obtaining, purchasing" (Zodhiates, page 1149).

JESUS DOES IT!

11:1 **But** faith is **being (PI)** assurance **(#5287)** of things **continuously** hoped for **(passive), certain persuasion (#1650)** of things **continuously** not seen **(passive).**

#5287 *hupostasis* "In general, that which underlies the apparent, hence, reality, essence, substance; that which is the basis of something, hence assurance, guarantee, confidence" (Zodhiates, page 1426).

#1650 *elegchos* "a proof, that by which a thing is proved or tested . . . conviction" (Thayer).

When we have faith, we absolutely know the thing is true. You will also find that as you daily forgive and are forgiven as necessary, Jesus will indeed come in; and then you will feel peace where you had felt discord. Having Him do this miracle in you daily is faith building! These are not seen, but felt emotionally.

11:2 For **in** this, the elders **were testified to (passive).**

You will note that in many verses which follow, the Greek is "to faith," because faith is in the dative case. The only English options for the dative case are "to," "with," or "in," and "to" being the default when there are no words indicating the other two options. It is never translated as "by."

Why did Paul choose this case? I can only guess; but in light of verse 11:1, it would appear that he is saying that these listed people owe their behavior <u>to</u> their faith. It places their

behavior on something outside themselves, not in them. Faith is a gift from God. See Endnote #10A, "Faith Of Christ."

Perhaps Paul means these listed people owe their behavior to the gift of faith they had received from God.

Words always matter!

11:3 **To** faith, we **are understanding (PI)** that the **world and the next to have** been framed **(passive) to** the word of God, **into the continuously being seen (passive) is** not **to have become** out of things **continuously being** visible.
11:4 **To** faith, Abel offered to God a more excellent sacrifice than Cain, through which he **was testified (passive) to continuously be righteous**, God **continuously** testifying **on** his gifts; and through it he, being dead, still **is speaking (PI)**.
11:5 **To** faith, Enoch was taken away **(passive) of the not** to see death, and he was not found **(passive),** because God translated him. For he has **been witnessed (passive)** before his translation **to have** been well pleasing to God.
11:6 **But** without faith it is impossible **to** well **please**, **for to believe the one continuously coming** to God **it is being necessary (PI) to** believe that he **is existing**, and that he is **being (PI) beginning to be (#1096)** a rewarder **to the ones continuously seeking** him.

Without faith all we have is legalism, which is all non-Christian religions have. Trying to please any god, including the one God, with will power does not work. See Endnotes #1A through #1D.

#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary." This word is interesting. It says much more than "is" in the WEB. By continuously seeking Him, He "is beginning to be" (this Greek word form (present incicative) means an ongoing event in the present) a rewarder to the ones continuously seeking Him!

WEB: 11:6 Without faith it is impossible to be well pleasing to him, for he who comes to God must believe that he exists, and that he is a rewarder of those who seek him.

11:7 **To** faith, Noah, being warned **(passive)** about things not yet **continuously being** seen **(passive),** moved with **reverence and awe (#2125),** prepared **an ark into** the saving of his house, through which he condemned the world, and became heir of the righteousness according to faith.

#2125 *eulabeomai* "To reverence, stand in awe of" (Thayer).

11:8 **To** faith, Abraham, **continuously being** called **(passive),** obeyed to go out **into** the place which he was to **continuously** receive **into** an inheritance. **And** he went out, not **continuously** knowing where he **is going (PI)**.
11:9 **To** faith, he lived as an alien **into** the land of promise, as in a land not his own, dwelling in tents, with Isaac and Jacob, the heirs with him of the same promise.
11:10 For he looked **to** the city **continuously having** the foundations, **of which the** builder and maker is God.
11:11 **To** faith **also** Sarah received **strength for the casting or implanting of seed**, and she **brought forth** a child when she was past age, since she counted **the One promising** faithful.
11:12 Therefore **also from one were begotten these, and of one having been deadened (passive)**, as many as the stars of the sky **to** multitude, and as innumerable as the sand which is by the sea shore.
11:13 These all died in faith, not **obtaining** the promises, but having seen them and embraced them from afar, and having confessed that they were **being (PI)** strangers and pilgrims on the earth.
11:14 For **the ones continuously saying** such things **are made** clear **(PI)** that they are seeking **(PI)** a country of their own.
11:15 **And** if indeed they had been thinking of that country from which they went out, they would have had **an opportunity** to return.
11:16 But now they **are desiring (PI)** a better country, that is **being (PI)**, a heavenly one. Therefore God is not **being** ashamed **(PI)** of them, to be **continuously** called **(passive)** their God, for he prepared a city for them.
11:17 **To** faith, Abraham, **continuously** being tested, offered up Isaac. **And the one receiving** promises **offered** up **the only begotten** son;
11:18 **of** whom it was said **(passive),** "In Isaac will your seed be called **(passive)**;"

11:19 concluding that **the able** God is **also** able **to be continuously rousing out of** the dead, **from whence also he received him in parable.**
11:20 **To** faith, Isaac blessed Jacob and Esau, even concerning things **continuously being impending.**
11:21 **To** faith, Jacob, **continuously** dying, blessed each of the sons of Joseph, and worshiped, **(**leaning**)** on the top of his staff.
11:22 **To** faith, Joseph, **continuously nearing the end of his life remembered** the departure of the children of Israel; and gave instructions concerning his bones.
11:23 **To** faith, Moses, **being born (passive),** was hidden for three months by his parents, because they saw that he was a beautiful child, and they were not afraid of the king's commandment.
11:24 **To** faith, Moses, **becoming great**, refused to be **continuously be** called **(passive)** the son of Pharaoh's daughter,
11:25 choosing rather to **continuously** share ill treatment **to** God's people, than to **continuously** enjoy the pleasures of sin for a time;
11:26 accounting the reproach of Christ greater riches than the treasures **in** Egypt; for he looked **into** the reward.
11:27 **To** faith, he left Egypt, not fearing the wrath of the king; for he endured, as **continuously** seeing him who is invisible.
11:28 **To** faith, he kept the Passover, and the sprinkling of the blood, that the **one continuously destroying** the firstborn **may** not touch **of** them.
11:29 **To** faith, they passed through the Red Sea as **through** dry land, **of which** the Egyptians tried getting were swallowed up **(passive).**
11:30 **To** faith, the walls of Jericho fell down, **being surrounded (passive) on** seven days.
11:31 **To** faith, Rahab the prostitute, didn't perish **to the ones being** disobedient, **receiving** the spies **with** peace.
11:32 **And** what still **may I continuously** say? For the time **will be lacking for me continuously relating about** Gideon, Barak, **besides also** Samson, **and** Jephthah, David, **besides also** Samuel, and **of** the prophets;
11:33 who, through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions,

11:34 quenched the power of fire, escaped the edge of the sword, from weakness were made strong **(passive),** grew mighty in **battle**, **routed camps of aliens.**
11:35 Women received their dead **out of** resurrection. **But** others were tortured **(passive),** not accepting **the** deliverance, that they might obtain **of** better resurrection.
11:36 **But** others were tried **of** mocking and scourging, **but** moreover **of** bonds and **of** imprisonment.
11:37 They were stoned **(passive).** They were sawn apart **(passive).** They were tempted **(passive)**. They **died in murder of** the sword. They went around in sheep skins, in goat skins; being **continuously** destitute **(passive), being continuously** afflicted, **being continuously** ill-treated
11:38 of whom the world was not worthy, **continuously being caused to wander (passive)** in deserts, **and to** mountains, **and to** caves, and **to** the holes of the earth.
11:39 **And** these all, **being testified (passive)** through **of the** faith, didn't receive the promise,
11:40 **Of** God **providing** some better thing concerning us, that apart from us they **may** not be made perfect **(passive).**

> **Note that "made perfect" is passive. It is done to us. With this verse Paul is preparing us for his statements in Chapter 12 concerning our transformation. He has spent all of Chapter 11 showing how important it is to have faith, if we are to receive from God. He is doing this to emphasize that we must have faith that God is able to take away our sin through the sacrifice of Jesus, and thus perfect us. And he is about to explain this process in Chapter 12. ALL OF THIS EPISTLE HAS BEEN LEADING UP TO THAT!**

Verses 12:1-15 are pivotal verses in this Epistle.

Paul has been spending the whole Epistle validating that Jesus is Messiah, and that He has the ability to take away our sins.

In Verse 12:1 he validates that sin <u>easily ensnares us.</u> I can tell you from personal experience that I find myself judging numerous times daily. It involuntarily springs on me, and I cannot stop it from happening. But I can forgive and be forgiven every time. See Endnotes ##3D, "Our Weakness," through #3F.

Then he says that we need to run with endurance this race. He is saying that forgiving and being forgiven every time we sin is hard work, but we need to keep at it.

Then in Verse 12:2 he points out that we need to look to Jesus in those times of sinning. This sets the stage for Verses 12:3-15 where he elaborates on what he has just said. It is a challenging journey; but in the end it brings peace (Verse 12:14), which comes about when we have roots of bitterness removed (Verse 12:15).

#5281 *hupomone* "Steadfastness, constancy, endurance . . . a patient, steadfast waithig for . . . a patient enduring sustaining" (Thayer). This is very important to emphasize, because the process of "being made perfect" (the previous Verse 11:40) is a hopeful race against sin that is not easy and requires persistence.

See Endnote #5L, "The Sanctification Process Can Feel Grievous."

12:1 Therefore **we** also, **continuously having so vast a** cloud of witnesses **continuously surrounding of us**, **putting off** every weight and the **easily besetting** sin, **may we continuously race through** patience **(#5281)** the race **continuously lying** before us,

#5281 *hupomone* See note just previous.

12:2 **Continuously** looking **into** Jesus, the author and perfecter of **the** faith, who for the joy **continuously lying** before him endured the cross, despising **the** shame, and **is seated in** the right hand of the throne of God.
12:3 For **you all** consider **the one having** endured such **reproach** of sinners **into** himself, that you **all may not be** weary **continuously being exhausted (passive) to** your souls.
12:4 You **all** have not yet resisted **unto** blood, continuously striving against **the** sin;
12:5 and you **all** have **been made oblivious (passive) of** the exhortation which **is reasoning (PI) to** you **all** as **to** children, "My son, don't **continuously** take lightly the chastening of the Lord, nor **continuously be made** faint **(passive)** when you are **continuously being** reproved **(passive)** by him;

12:6 For whom the Lord **is loving (PI)**, he **is chastening (PI)**, but **He is scourging (PI)** every son whom he **is receiving (PI)**."

Again, our sanctification is a lifelong ongoing process.

12:7 **If you all are enduring (PI)** discipline, **God is bringing it to (PI)** you **all** as **to sons,** for what son is there **being (PI)** whom his father **is not disciplining (PI)**?
12:8 But if you **all** are **being (PI)** without discipline, of which all have **become** partakers, then **you all are being (PI)** illegitimate, and not **sons**.
12:9 Furthermore, we **indeed** had the fathers of our flesh **as discipliners**, and we **respected them.** Shall we not much rather be in subjection to the Father of spirits, and live?
12:10 For **the ones** indeed, for a few days, **disciplined** us as **continuously seeming** good to them; but **on** the **one continuously being profitable (#4851), into to partake** of **the** holiness **of Him**.

#4851 *sumphero* "to be profitable, advantageous, to contribute or bring together for the benefit of another" (Zodhiates, page 1330).

12:11 **But** all **discipline indeed toward** the present **is** not **seeming (PI)** to **continuously be** joyous but grievous; yet afterward it **is yielding (PI)** the peaceful fruit of righteousness to those **having been** exercised **(passive) of her.**

See Endnote #27, "The Struggle," for more on why the discipline can seem grievous and difficult.

12:12 Therefore, **you all** lift up the **enfeebled (passive)** hands and the **having been paralyzed (passive)** knees,
12:13 and **you all** make straight paths **to** your feet, that which is lame may not be **turned aside (passive)**, but rather **may** be healed **(passive).**
12:14 **Continuously eagerly pursue (1377)** peace **in the midst (#3326) of all (#3956),** and **indeed (#2532)** the sanctification **(#38) apart from** which no man will see the Lord,

Very Important Note for Verse 12:14:
THIS IS AN AWESOME VERSE REGARDING OUR SANCTIFICATION!

#1377 dioko "To seek after eagerly, earnestly endeavor to acquire" (Thayer). This is a Greek imperative, which means we are instructed to eagerly pursue our sanctification, which is mentioned later in this verse.

#3326 *meta* "Its primary meaning is mid, amid, in the midst, with, among" (Zodhiates, page 964).

#3956 *pantos* "any, every one . . . all" (Thayer). This is a noun in the genitive case. The genitive refers to possession or ownership, and is translated "with the 'of' construction" (Mounce, page 44).

#2532 *kai* "and indeed, namely" (Thayer).

#38 *hagiasmos* "refers not only to the activity of the Holy Spirit in setting a man apart unto salvation and transferring him into the ranks of the redeemed, but also to enabling him to be holy even as God is holy" (Zodhiates, pages 69-70). Hebrews is addressed to Christians, so the one-time event has already occurred for them. So here it must be referring to the ongoing process of transformation into the image of Jesus.

"Continuously pursue peace in the midst of all." "All" what? Whenever you encounter a pronoun, you have to look for the noun to which it refers. You will find that in the context of the previous verses. Here Paul has been spending the whole of the book of Hebrews making the case for the blood of Jesus being able to take away our sin.

In Verse 12:11 he says that the peaceful fruit of righteousness is the goal for which God disciplines us. In Verses 12:12-13 he speaks metaphorically of the wounded places inside us (referred to as roots of bitterness in Verse 12:15).

In 12:14 he is encouraging us to pursue the peaceful fruit of righteousness. When the roots of bitterness have been redeemed by the blood of Jesus, we experience peace. See Endnote #4Q, "How Do You Know You Have Forgiven?" This is the process of sanctification. It results from the forgiveness of our sins, which is ONLY made possible by the sacrifice of Jesus. THIS IS THE CULMINATION OF THE WHOLE MESSAGE OF HEBREWS!

The WEB (and almost every other English translation) says: "pursue peace with all *men*." THE WORD "MEN" DOES NOT EXIST IN THE GREEK TEXT! It has been added by the translators. THIS IS A GROSS MISTRANSLATION. This mistranslation seems to reflect a total misunderstanding on the

part of the translators of the process of sanctification, and even of the whole message of Hebrews.

IT IS A VERY SERIOUS THING TO ADD TO THE SCRIPTURES. ONE MUST HAVE A VERY GOOD REASON TO DO SO.

There is no basis for adding "men," and adding it completely ignores all of the preceding part of Chapter 12. It is also contrary to the rest of scripture. There is a scripture that speaks of "all men":

> ***If it is possible, as much as depends on you, live peaceably with all men*** **(Romans 12:18).**

Here there is a here condition: "If it is possible, as much as depends on you." Even Jesus did not "pursue peace with all men," because with some persons peace is not possible. For instance, he called the Pharisees "broods of vipers." Hardly conciliatory words.

In Hebrews 12:14, the pronoun "all" clearly refers to "that which is lame" in Verse 12:13. In context it is also clear that this is metaphorical, referring to the "roots of bitterness" referred to in Verse 12:15, not to the physical body.

As a result of this process, leaping ahead to Verse 12:28, PAUL MAKES AN ASTONISHING STATEMENT: HE SAYS TO TAKE INTO ONE'S POSSESSION A KINGDOM! I didn't say this. He did. In context with all of Chapter 12, it appears that he is saying that to the degree that we have been changed into the image of Jesus (the whole message of Hebrews), we have a kingdom. Our kingdom increases incrementally as we are sanctified. I presume that Paul means that wherever Jesus is now present in our "Honeycomb" as a result of our sanctification process (see Endnotes #2A & #2B), He will exercise dominion. This fact is almost beyond my ability to comprehend!

But we have to "take possession" by forgiving and being forgiven. This transformation is done for us so that we may serve God acceptably, of reverence and of piety.

12:15 **continuously l**ooking carefully **not anyone continuously falling** short **from** the grace of God; **not** any root of bitterness **continuously** springing up **may continuously** trouble you, and **through this** many **may** be defiled **(passive);**
12:16 **Not** any sexually immoral person, or profane person, like Esau, who sold his birthright for one meal.
12:17 For you **all** know that **also, afterwards continuously willing** to inherit the blessing, he was rejected **(passive),** for he found no place **of repentance and even seeking** it diligently with tears.

> **In order to receive forgiveness and transformation, we need to be repentant. Apparently Esau was not.**

12:18 For you **all** have not come to a mountain **continuously being** touched **(passive),** and **to have been** burned **(passive) to** fire, and to blackness, **and to** darkness, **and to** storm,
12:19 **and** the sound of a trumpet, and the voice of words; which **the ones hearing** begged that **no** word **to** be **added (passive),**
12:20 for they could not **bear the thing continuously being** commanded **(passive)**, "If even an animal **may come in contact of** the mountain, it shall be stoned **(passive), or be shot down (passive) to a dart;"**
12:21 and so fearful was the appearance, that Moses said, "I **continuously** am terrified **(passive)** and trembling."
12:22 But you **all** have come to Mount Zion, and to the city of the **continuously** living God, **to** heavenly Jerusalem, and to innumerable multitudes of angels,
12:23 to the general assembly and **to the** assembly of the firstborn **having been written (#583) in heavens (plural),** to God the Judge of all, to the spirits of just men **having been** made perfect **(passive),**

> **#583 *apographo* "To be registered, enrolled in a figurative and spiritual sense, an allusion to the book of life" (Zodhiates, page 220).**

12:24 **and** to Jesus, the mediator of a new covenant, and to the blood of sprinkling **continuously speaking** better than that of Abel.
12:25 **Continuously** see that you **all may not** refuse **the one continuously speaking**. For if they didn't escape, **refusing the one continuously warning** on the Earth, how much more **the ones continuously turning from the one of the heavens**,

"Refuse the one continuously speaking" is referring to ignoring the message of Jesus' provision for forgiveness of our sins, as mentioned in verse 12:24. And if we do neglect that, we won't escape the death sin brings.

12:26 whose voice shook the earth then, but now he has promised, **continuously** saying, "Yet once more **I am shaking (PI)** not only the earth, but also the heaven **(singular**)."

Note that "shaking" is not in the future as in the WEB. It is the Greek present indicative, which is an ongoing in the present (Davis, page 25).

WEB: 12:26 whose voice shook the earth then, but now he has promised, saying, "Yet once more I will shake not only the earth, but also the heavens."

12:27 **But the** "Yet once more," is **signifying (PI)** the **removal from one place to another** of those things **continuously being shaken (passive) as of** things that have been made **(passive),** that those things which are not **continuously being** shaken **(passive)** may remain.
12:28 Therefore, **continuously be taking into one's possession (#3880)** a kingdom **(#932) unshakable. May we continuously** have grace, through which we **may continuously** serve **to** God acceptably, with **of** reverence **(#127)** and **o**f piety **(#2124),**

Important Note For Verse 12:28:

#3880 *paralambano* "To take to . . . to take with one's self, to join to one's self" (Thayer).

#932 *basileia* "Royal power, kingship, dominion, rule . . . Royal dominion, kingdom" (Thayer).

#127 *aidos* "Reverence" (Thayer).

#2124 *eulabeia* "Reverence towards God, godly fear, piety" (Thayer).

THIS VERSE MAKES AN ASTONISHING STATEMENT! In context with all of Chapter 12, Paul is here summarizing the end results of our sanctification. Jesus has provided the ONLY cure for sin. When we repent, forgive, and are forgiven by Jesus, He takes out the "root of bitterness" and fills that place

in our "Honeycomb" with His Spirit (See Endnotes #2A & #2B). We are now like Him in that specific place!

Here Paul is telling us to take, to seize, to take into our possession, the forgiveness of our sins (as he has been writing about for the whole book). When we do this, and Jesus resides inside,

WE NOW POSSESS AN UNSHAKEABLE KINGDOM!

The implications of this are HUGE. It means that we are no longer slaves to sin (and thus under the influence of the Devil), but that we have dominion in the spiritual realm. I am awed by this, and struggle a bit to believe it. But this is an anointed word of God!

Then he explains that God has provided for this so that we may continuously serve Him with reverence and piety. This is a fact, because Jesus inside us will have this attitude.

12:29 for **also** our God **(**is) a **continuously** consuming fire.

Our God is the one loving us and providing for our sanctification, but He is also a consuming fire – to those who refuse His provision. So don't take lightly His provision for taking away our sins by applying the blood of Jesus.

13:1 **Continuously have** brotherly love **remain.**
13:2 Don't continuously forget **of** hospitality to strangers, for **through this,** some **were oblivious when lodging** angels.
13:3 **Continuously be mindful of those in bonds as having been** bound with them; **of the ones continuously being** ill-treated **(passive), as** you **all** are also **continuously being** in the body.
13:4 **The honorable** marriage in all, and the bed undefiled: but God will judge the sexually immoral and adulterers.
13:5 The mode of thinking, not fond of money, **continuously being** content **(passive) to the** things **continuously present**, for he has said, "**No, in no way may** I **be lax (subjunctive) regarding** you, neither **in no way may** I forsake **(subjunctive)** you."

In this verse the writer uses a double negative (no, not) to emphasize that there is no possibility that God will be lax (first use) and no possibility He will forsake (second use) each

person. The Greek subjunctive means there is some doubt or indefiniteness. It speaks of possibility, rather than certainty. However, in Greek the double negative in conjunction with the subjunctive means that by no means is there any possibility (that He will be lax or forsake). There are 85 occurrences of the couble negative in conjunction with the subjunctive in the New Testament, and they are typically making significant promises or reassurances (Mounce, page 288).

This verse is therefore a significant promise to each of us ("you" is singular in this quote) Christians; that even when each of us sin (and we all do frequently), He is still with each of us. We are still members of God's family. See Endnote #5, "God Is On Your Side." However, each of us will still suffer for our un-repented sins. See 2 Thessalonians 1:8.

13:6 So that **continuously having** good courage **to continuously** say, "The Lord **(**is**)** helper **to me and** I will not fear. What can man do to me?"

13:7 **Continuously** remember **the ones continuously leading of you all**, who spoke to you **all** the word of God, **of whom continuously** considering the **outcome** of their **turning about (#391), continuously** imitate their faith.

#391 *anastrophe* from #390, "To turn upside down, overturn . . . to turn back" (Thayer).

The KJV says: "Remember them which have the rule over you . . . ." WEB says "leaders." These both imply an office, whereas it is clear that Paul is speaking of those that are more mature and are examples to the flock. "Turning about" is more specific than "conduct." Paul seems to be saying that these mature Christians have repented (which means to change the mind, to decide to go another way), which is the first step in having one's sins forgiven. Thus these mature believers are examples of the life of faith and the resulting ongoing process of sanctification. See Endnote #4L.

WEB: 13:7 Remember your leaders, men who spoke to you the word of God, and considering the results of their conduct, imitate their faith.

13:8 Jesus Christ, the same **one (#846)** yesterday, today, and forever.

> **#846 *autos* "Self; him, her, it; the same . . . always the same, i.e., not changing, immutable" (Zodhiates, pages 291 and 294). Of course Jesus is "the same" as He has always been, as the WEB says. That would require that "same" be an adjective describing Jesus. But that is not what Paul is saying here.**
>
> **"The same one" is a noun and is the subject of the sentence, and so it means that Jesus is still the One who forgives our sins. It is only one word difference in the translations, but a profound difference in the meaning to us.**

WEB: 13:8 Jesus Christ is the same yesterday, today, and forever.

13:9 **You all** don't **continuously** be carried **about to** various and strange teachings, for good the heart **to** be **continuously** established **(passive) to** grace, not **to** food, **in which the ones so living their lives** were not benefited
13:10 We **are having (PI)** an altar **out o**f which **the ones continuously offering divine service to** the holy tabernacle **are having (PI)** no right to eat.
13:11 For **of which** the **blood of animals is being carried (PI) (passive)** into the holy place **through** the high priest **concerning** sin**, the bodies of these are being** burned **(PI) (passive)** outside of the camp.
13:12 Therefore Jesus also, that he might sanctify the people through **of** his own blood, suffered outside of the gate.
13:13 **Now then we may continuously** go out **toward** him outside of the camp, **continuously** bearing his reproach.
13:14 For we **are not having (PI)** here **a continuously** enduring city, but we **are seeking the one continuously being about** to come.
13:15 Through him, then, **we may continuously** offer up a sacrifice of praise to God continually, this is **being (PI)**, the fruit of lips **of continuously openly proclaiming** allegiance to his name.
13:16 But you **all don't continuously** forget **of** doing good and sharing, for **to** such sacrifices God is **being** well pleased **(PI) (passive)**.

> **"Doing good" is "good fruit" from a "good root," the result of sanctification.**

13:17 **You all continuously be persuaded (#3982) to the ones continuously going before (#2233) of you all, and continuously defer** to them, for they **are watching (PI)** on behalf of your souls, as those **giving account,** that they may **continuously** do this with joy, and not with **continuous** groaning, for that would be unprofitable for you **all.**

#3982 *peitho* "To persuade . . . to be induced to believe" (Thayer).

#2233 *hegeomai* "To lead or go before, go first, lead the way." (Zodhiates, page 707).

This verse is TERRIBLY translated in the King James Version. It says: "Obey them that have the rule over you." That translation implies a top-down authority in the church, which is of course what King James wanted. He wanted obedient servants. His translators stretched the meaning of #3982 and #2233 above to meet this objective.

The WEB says "Obey your leaders and submit to them," which is not much better than the King James Version.

The Christian church is meant to be a voluntary, bottom-up congregation where every member has equal access to Jesus.

> ***For there is one God and one Mediator between God and men, the Man Christ Jesus* (1 Timothy 2:5).**

Leaders go before them by being inspirational examples of the process of sanctification. See Verse 13:7 and my commentary there. The leaders do not hold offices, as in a hierarchy. They have certain spiritual gifts which God has given to them that give them spiritual authority (and responsibility) from God.

We all have our own spiritual gifts. We are all equal in relationship to Jesus, but not identical in gifts. God chooses who has which gifts, and we do nothing to earn them by earning degrees or being appointed to offices by men. See 1 Corinthians 12:4-11, 15:9-19; Galatians 1:15; Ephesians 2:19-20; 4:7-8, 4:11-12; Hebrews 2:4.

Why does this issue matter regarding sanctification (which is the theme of this translation and commentary)? It is vitally important that we know that we all have equal access to Jesus Christ and His forgiveness of our sins. We are likewise all

responsible for our own process of forgiving and being forgiven. Nobody can do that for us, regardless of a title they may hold. However, sometimes we do need each other to pray for one another, as in James 5:16. Here the credential that a person needs to pray for another is described: *The effective, fervent prayer of a righteous man avails much.* We can, and all should, do it. In this, all the righteous have equal status and authority.

13:18 **Continuously** pray **about** us, for we are persuaded that we **are having (PI)** a good conscience, **continuously** desiring to **continuously be turned around (passive)** to live honorably in all things.
13:19 **But** I **am urging (PI)** you strongly to do this, that I may be restored **(passive)** to you **all** sooner.
13:20 **But** the God of peace, **the One leading up out of** the dead**,** the great shepherd of the sheep **in** the blood of an eternal covenant, our Lord Jesus,
13:21 **make you perfect and complete (#2675)** in every good work to do his will, **continuously** working in you **all the** well pleasing in his sight, through Jesus Christ, to whom the glory **into** forever and ever. Amen.

#2675 *katartizo* "To strengthen, perfect, complete, make one what he ought to be" (Thayer).

This verse is NOT saying we are made perfect by doing good work. That would be contrary to all of this epistle. It is saying that after Jesus transforms us by forgiving our sins, we will do His will as "good fruit" from a "good root."

It is through the "blood of an eternal covenant" (Verse 13:20) that Jesus Christ forgives our sins to "make us perfect": our sanctification.

This sanctification is the "good work," not our behavior. Behavior is just the result.

This is His will; and when this happens, it is "well pleasing in his sight." Then the new "good root" will produce "good fruit."

THIS IS AN AMAZING SUMMATION OF THIS EPISTLE!

13:22 But I am exhorting **(PI)** you **all**, brothers, **continuously hold up (#430)** the word of exhortation, for **also** I have written to you **all** in few words.

#430 *anecho* "To hold up" (Thayer).

This is a very different meaning than "endure" in the WEB, or "suffer" in the KJV. "Endure" makes it sound like it is an awful thing we have to put up with, whereas "To hold up or back from falling" is a positive thing. It is an admonition to promote the truth of the word – which is that Jesus came to take away our sin, as Paul has been teaching throughout this epistle.

WEB: 13:22 But I exhort you, brothers, endure the word of exhortation, for I have written to you in few words.

13:23 **You all are knowing (PI) the** brother Timothy **having** been freed **(passive)** with whom, if he **may continuously come** shortly, I will see you **all.**
13:24 Greet the **ones continuously leading you all**, and all the saints. **The ones from Italy are greeting (PI)** you **all.**
13:25 **The** Grace with you all. Amen **(#281)**.

#281 a*men* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle. It is affirming the truth of what he has written about the importance of grace being with them. See Endnote #29, "Greek Glossary."

Was written (passive) towards the Hebrews from of Italy through Timothy.

(This last sentence is not in the Greek manuscript that the WEB used.)

Introduction To James

THIS IS AN IMPORTANT AND HIGHLY ANOINTED EPISTLE.

THE DANGER:
The danger in this epistle is that it might seem to be advocating good works as the goal. For instance:

> *Thus also faith by itself, if it does not have works, is dead. But someone will say, "You have faith, and I have works." Show me your faith without your works, and I will show you my faith by my works* (James 2:17-2:18).

However, James could not possibly be advocating that we prove that we have faith by our works. This is a God inspired letter, and that idea would contradict a huge message of the epistles.

THE ANSWER
Christian faith is belief that Jesus came to take away our sins. [12] If we forgive others, He has the power to forgive us; and He will then always do so. When we are thus forgiven, our 'bad root" is removed, and the "good root" of Jesus will take its place. In that area we will have been transformed into the image of Jesus. Jesus in that place will always produce good works ("good fruit").

Therefore, our faith will always produce good works if we will apply our faith to our sins. If there are no good works, then the process of transformation into His image has not taken place. **See Endnotes #2A & #2B.**

You will see James speak of this process of sanctification throughout the letter.

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[12] "Faith" is #4102 *pistis* "As a technical term indicative of the means of appropriating what God in Christ has for man, resulting in the transformation of man's character and way of life. Such can be termed gospel or Christian faith" (Zodhiates, page 1163).

MY COMMENTARY
In this letter I have made more comments than in any other epistle. This is due to two things:

1. James is focusing on this process of sanctification throughout the letter, and thus I make a lot of comments about sanctification.
2. There is a great danger that people in our Western culture will jump to the conclusion that by the power of our will and intellect we can produce "good works." I want to prevent that misunderstanding from happening.

James was an Apostle to the Jews, and so this letter was directed at Christians who had been Jews, located throughout the world. Since these Christians had been raised under the Old Testament Law of Moses, they would have a tendency to try to live their Christian lives in the same way as they had been doing as Jews, namely keeping the Law with their will power. In this epistle he then emphasized the difference between the OT law and the NT provision.

You may also note that the epistle of Hebrews was also directed at Hebrews, and that writer spent the first 10 chapters of that epistle explaining how different and more powerful is the NT provision than was the OT law. Both writers realized that the Jews has a lot of unlearning to do.

Without an understanding of the central importance of sanctification (the process of our transformation into the image of Jesus, also called the process of being saved), it is easy to conclude that James is promoting self-effort as a way to prove we have faith. Most English translations seem to have this self-effort as the message. Presumably the translators were influenced by the Western Mindset, which assumes that we do life through intellect and will power. **See Endnote #8L** for more on the Western Mindset. With this Western Mindset influencing translations, no wonder Christians read it this way; and then, thinking that the Lord is telling them to produce good behavior, they try to be good with their will power – and of course fail over and over again. It is tragic. **See Endnote #1D, "The Illusion Of Our Willpower."**

The Good News is that we can indeed be transformed into the image of Jesus, and then good behavior will spontaneously occur. Hopefully, my translation and commentary will help you to see this.

This epistle is generally accepted to have been written by James, the natural half-brother of Jesus. They had the same mother (Mary), but a different father. The father of Jesus was the Holy Spirit. The father of James was Joseph, Mary's husband.

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are in the Dispersion: **to continuously be rejoicing**.
1:2 Count it all joy, my brothers, when you **all might** fall into various **tests (#3986),**

> **#3986 *peirasmos* From 3984 "To test (objectively), i.e. endeavor, scrutinize, entice, discipline" (Strong). Definitely unpleasant experiences.**

1:3 **continuously** knowing that the testing of the faith **of you all is producing (PI)** endurance.
1:4 **But continuously** let endurance have its perfect work, that you all **continuously** may be perfect and complete, in nothing **continuously being made to lack (passive)**.

> **Why would someone find joy in an unpleasant experience, as in Verse 1:2? This seems ridiculous. James answers this in Verses 1:3 & 1:4: trials are what motivate us to do the hard work of forgiving and being forgiven-the sanctification process. See Endnote #5L, "The Sanctification Process Can Feel Grievous." And because it can be difficult, this process requires persistence. See Verses 1:6-1:8.**
>
> **This can be viewed as joyful because of the result. It is the ONLY WAY to experience rest and peace, which result from Jesus residing in a "good root." See Endnotes #2A & #2B on the transformation process.**
>
> **In Verse 1:4, "continuously may be perfect" makes it clear James is referring to sanctification.**
>
> **See Endnote #27, "The Struggle," for more on why endurance is necessary.**

1:5 But if any of you **all is being made to lack (PI) (passive)** wisdom **(#4678),** let him **continuously** ask of God, **continuously giving** to all liberally and without **continuously reproaching**; and it will be given **(passive)** to him.

> **#4678 *sophias* As with many Greek words, it has a broad range of meaning. To the Greek culture it meant something very different than it means here for Christians. Here it means in part: "A knowledge of the divine plan, previously hidden of providing salvation for men by the expiatory death of Christ . . . hence all the treasures of wisdom are said to be hidden in Christ" (Thayer). In context with the previous**

verses, *sophias* seems to be a divine impartation that gives us awareness of what we need to make us "perfect and complete" – God is the only one that can show us our particular path to sanctification, because we each have our own unique sins that need to be forgiven in order to bring about our transformation.

Our culture says that "wisdom" is an intellectual event. Be sure to not jump to that conclusion here.

"Being made to lack wisdom" means that something is keeping us ignorant. God would never be the One keeping us from "divine counsels." What is doing that must be Satan, or some aspect of our fallen nature. If we ask God for this wisdom, He can and will do it. He is greater than the things hindering us.

1:6 But let him **continuously** ask in faith, **continuously** without any doubting**,** for **the one continuously doubting has been** like a wave of the sea, **continuously being** driven **(passive)** by the wind and **continuously being** tossed **(passive).**

See Endnote #5M, "Persistence Is Required."

1:7 For **continuously** let that man not think that he will receive anything from the Lord.
1:8 A double-minded, **doubting** man **(is)** unstable in all his ways.
1:9 But let the **low degree** brother **be continuously boasting** in his high position;
1:10 **But** the rich **man (is)** in **the low degree of him**, because like the flower in the grass, he will pass away.
1:11 For the sun arises with the scorching **heat**, and **did wither** the grass, and the flower **of** it falls **off**, and the beauty of its appearance **perished.** So also the rich man in his pursuits **shall be made to fade away (passive).**
1:12 Blessed is the man **enduring (PI) trial, that** when he **is beginning to become tested**, he will receive the crown of life, which the Lord promised to **the ones continuously loving** him.

This is a parallel with Hebrews 12:5-11, explaining how the Lord disciplines us so that we can be partakers of His holiness.

1:13 Let no man **continuously** say when he is **continuously being tested (passive)**, "I am **being tested (PI) (passive) from** God," for God **is being (PI) incapable of being tempted to do** evil, **but He is tempting (PI)** no one.
1:14 But each one is **being tested (PI) (passive)** by his own **strong desire**, **he is continuously being drawn away (passive) and continuously being** enticed **(passive).**

"By his own strong desire" is referring the influence of our "God-Wannabe." It is not God pushing us into trials. It is the "bad fruit" from the "bad roots" in us that draws away. It is also not referring to a conscious choice we make, or our entire self. See Endnotes #8A through #8H for more on the war going on inside us.

1:15 Then the **strong desire, seizing and holding (him) fast, is bringing forth (PI)** sin; and the sin, **having been (passive)** full grown, **is bringing** forth **(PI)** death.

The "bad roots" planted by our "God-Wannabe" compel us (create a "strong desire") to "bad fruit" (sinful behavior); and it is not God doing this (Verse 1:13). See Endnotes #1A & #1B, "The Power Of The Spirit Realm," and #1I & #1J, "'Bad Roots' and 'Bad Fruit.'"

1:16 Don't **continuously** be deceived **(passive),** my beloved brothers.

When we are under the influence of our "God-Wannabe," we are being deceived (passive). We are then convinced that our wrong impulses are right. See Endnotes #4P, "Forgiving Is Miraculous," and Endnote #8H on how our thinking can be influenced by our "bad roots."

1:17 Every good gift and every perfect gift is **being (PI)** from above, **continuously** coming down from the Father of lights, with whom **there is being (PI) no variableness**, nor turning shadow.

Jesus inside us continuously produces "good fruit." This is a "good gift." See Endnotes #2A & #2B for more on the sanctification process.

James is saying that God always gives us good gifts, in opposition to the influence of our "God-Wannabe" that brings "bad fruit" as discussed in Verses 1:14-1:16.

1:18 **Being willing, He** brought us forth by the word of truth, **into us to continuously** be a kind of first **fruit** of his creatures.

"The word of truth" is the truth that Jesus came to take away our sin! And then we become like Him – "a kind of first fruit."

1:19 So, then, my beloved brothers, every man **continuously be** swift to hear, slow to speak, and slow to anger;

Based upon what James has just been saying; when we become like Jesus we will continuously be "swift to hear, slow to speak, and slow to anger," just like Jesus. This will be "good fruit" from our "good root" as a result of our transformation into His image.

1:20 for the anger of man **is not producing** the righteousness of God.

Anger is evidence that a person has committed the sin of judging, and has thus at that moment had a "bad root" planted inside which cannot produce righteousness. See Endnote #3C, "The Sinful Judging Is Destructive." This is the opposite of Verse 1:19.

1:21 Therefore, putting away **(#659)** all filthiness and overflowing of wickedness, **in** humility **(4240)** receive **(#1209)** the implanted **(#1721)** word **(#3056**), **continuously being** able to save **(#4982)** your souls.

THIS VERSE IS CLEARLY SPEAKING OF TRANSFORMATION INTO THE IMAGE OF JESUS!

#659 *apotithem*i "To put off" (Thayer). The ONLY way for us to "put off" wickedness is by applying the blood of Jesus and having Him remove it. We cannot do this with will power, because that is impotent in the spiritual realm. See Endnote #1D, "The Illusion Of Our Will Power."

#4240 *prautes* "It is that attitude of spirit we accept God's dealings with us as good and do not dispute or resist" (Zodhiates, page 1209).

#1209 *dechomai* "To receive favorably, give ear to, embrace, make one's own, approve" (Thayer).

Whenever we have judged, we need to forgive so we can receive forgiveness from God, and have the "bad root"

removed by Jesus, and receive His Spirit implanted in that place.

#1721 *emphutos* "Inborn, implanted, engrafted from another source (James 1:21)" (Zodhiates, page 579).

#3056 *logos* This word has a wide range of meaning. Here it cannot be referring to the New Testament, because it did not yet exist. Here it is speaking of Christ "There is one God, who has revealed himself through Jesus Christ his Son, who is his 'Word'" (Bauer, page 479).

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer).

These three words together, #1721 *emphutos,* #3056*, logo*, and #4982 *sozo*, are speaking of having Jesus implant His Spirit in our "Honeycomb." THIS IS ABSOLUTELY THE ONLY WAY WE CAN BE SAVED – the ongoing process. This must be speaking of the process, not the one-time event, because James is writing to Christians. See page 16.

When we have been sanctified (the "bad root" has been removed), the Lord will have put away the filthiness and wickedness ("bad fruit") by His living presence in what is now a "good root" in us.

See Endnotes #2A & #2B on the sanctification process. Also see Endnote #4A, "Forgiving Ends These Problems."

1:22 But **continuously** be doers of the word, and not only hearers, **continuously** deluding your own selves.

"Doers of the word" here refers to doing the forgiving and being forgiven. The "good root" (Jesus in us) will produce "good fruit" (desired behavior). Hearing only and not doing (not forgiving) will not transform us (Matthew 6:14-6;15).

As you can clearly see from the prior verse, this verse IS NOT ADVOCATING SELF-EFFORT to obey the Law, as Martin Luther thought.

See Endnotes #4P, "Forgiving Is Miraculous," and #1H, "There Are Two Ways To Stop Bad Behavior."

1:23 **That** if anyone is **being (PI)** a hearer of the word and not a doer, he is like a man **continuously** looking at his natural face in a mirror;

Hearing about sanctification but not doing it is a really bad thing for us. See Endnote #8F, "How To Lose The War," and Endnote #28, "Christians And Sin."

1:24 for he **saw** himself, and **has gone** away, and immediately **forgot** what kind of man he was.
1:25 But **the one looking** into the perfect **(#5046) (NT)** law **(#3551)** of freedom, and **is remaining**, not **becoming** a hearer who forgets, but a doer of the work, this man will be blessed in what he does.

"A doer of the word" is NOT referring to self effort. It is referring to forgiving and being forgiven.

#5046 *teleios* "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).

#3551 *nomos* "Metaphorically, the perfect law, meaning the more perfect law for the Christian dispensation, in contrast with that of Moses" (Zodhiates, page 1016).

It is clear that this is NOT referring to the Law of Moses, which was flawed. This "law of freedom" is "perfect." See Endnote #21, "The Law."

Jesus is the only One who can set us free from our sins. We need to "be a doer of the work:" we need to forgive and be forgiven whenever we sin, and then we will always produce "good fruit" from the "good root," and be blessed because of it. This is NOT promoting self-effort.

DO NOT forget to do this work of continuously forgiving and being forgiven.

See Endnote # 1F, "The System That Has Enough Power," and #4G, "Remove 'Bitter Roots' Immediately!", regarding being transformed into the image of Jesus.

1:26 If anyone **in** you **all is thinking (PI)** himself to **continuously** be religious while not **continuously** bridling his tongue, but **is continuously deceiving** his heart, **the religion of this one (is) useless (#3152).**

#3152 *mataios* "Devoid of force, truth, success, result . . . useless, to no purpose" (Thayer).

To continuously bridle the tongue can ONLY occur as "good fruit" from the person having been sanctified. If they cannot continuously bridle their tongue, then the person is trying to be good in their own strength, which is indeed useless. In fact, they are stuck in legalism. See Endnotes #1D through #1 I, and also #26D on legalism.

1:27 Pure religion **(#2356)** and undefiled before our God and Father is **being (PI)** this: to **continuously** visit the fatherless and widows in their affliction, **(**and**)** to **continuously** keep **himself** unstained **from** the world.

> **#2356 *threskeia* "Religious worship" (Thayer). There is only one "pure religion," and that is Christianity, Jesus forgiving our sins. If we are thus sanctified, we will act like Jesus. Here that means we will have compassion on the fatherless and widows. Continuously visiting them is "good fruit" from the "good root" of Jesus in them.**
>
> **Unpure religion would be legalism: attempting to produce "good fruit" ourselves by will power. Keep in mind that James was an Apostle to the Jews, and so these hearers were mostly people who were used to trying to keep the law with their will power under the Law of Moses.**
>
> **What is ironic is that English translations seem to imply that our behavior determines "pure religion." This is backwards, and is actually "unpure religion" (legalism).**
>
> **Martin Luther hated the book of James, because he thought it was advocating good works by self-effort; which was at odds with his theology of "faith alone." However, James is not advocating self-effort to be good. When James speaks of how a person should continuously act, he is describing the "good fruit" that can only continuously come from a "good root." See Endnotes #2D, "Inside-Out!" through #2F, "Keeping God's Commandments."**

2:1 My brothers, don't **continuously be holding** the faith of our Lord Jesus Christ of glory **in favoritism.**
2:2 For if a man with a gold ring, in fine clothing, **may enter** your synagogue **(#4864)**, a poor man in filthy clothing also **may enter;**

> **#4864 *sunagoge* "Synagogue . . . the name is transferred to an assembly of Christians formally gathered for religious purposes" (Thayer). Synagogues were where Jews met for Old Testament worship. James was an Apostle to the Jews, and it is evident that here he was writing to Christian Jews. Apparently they still referred to their meeting places as synagogues.**

2:3 and you **all may** pay special attention **to the one continuously wearing** fine clothing, and you **all may** say, "**You continuously** sit here in a good place;" and you **all may** tell the poor man, "Stand there," or "**Continuously** sit **under** my footstool;"
2:4 haven't you **all made a distinction in** yourselves, and **you all became** judges**, of** evil thoughts?

If we judge, we sin. We are sinning because we are then doing what only Jesus Christ has a right to do. Unfortunately, we do this frequently; and so we then need the blood of Jesus to take away the sin each time. See Endnotes #3A through #3F regarding judging.

2:5 Listen, my beloved brothers. Didn't God choose **the poor ones of** this world rich in faith, and heirs of the Kingdom which he promised to **the ones continuously loving (#25)** him?

"Rich in faith" is referring to those who are continuously forgiving and being forgiven. Then Jesus is in their "good roots," and so the Kingdom of God resides there. Then they have God's kind of love in them.

#25 *agapao* See note in Verse 2:8 on this word.

2:6 But you **all** have dishonored the poor man, **not** the rich **who are oppressing (PI)** you **all,** and **they are dragging(PI)** you **all into** the courts?

In that time and culture the only ones who were rich were those with political connections.

2:7 **Are** they **not blaspheming (PI)** the honorable name**, the one being called upon (#1941) (passive) over you all?**

#1941 *epikaleo* "To call upon . . . to invoke" (Thayer).

Who is the "one being called upon"? This is one person who is gender neuter. Man and Jesus Christ are always masculine, and a human is either masculine or feminine. <u>The Holy Spirit is the only one that is gender neuter</u>.

Note that Verses 2:8-2:12 address the "laws." See Endnote #21, "The Law." (OT) means the Old Testament Law of Moses, (NT) means the New Testament law of forgiving and being forgiven. See Endnote #21, "The Law," for more on the (NT) law.

2:8 However, if you **all are accomplishing to perfection (PI)** the **(NT)** royal law, according to the Scripture, "You **will** love **(#25)** your neighbor as yourself," you **all are doing (PI)** well.

#25 *agapao* This is the kind of love that only comes from God. We cannot produce this. It needs to be implanted in us. See Endnote #18, "God's Kind Of Love."

The verb translated as "you will love" is not an order. It is a statement of fact in the future (the verb form is future active indicative). See Endnote #2F, "Keeping God's Commandments," and Endnote #9, "The Two Great 'Commandments' Of Jesus." If you *agapao* love continuously, it is evidence that you have been transformed into the image of Jesus.

2:9 But if you **all are showing** partiality **(PI)**, you **all are committing (PI)** sin, being **continuously** convicted **(passive)** by the **(OT)** law as transgressors.

2:10 For whoever **will keep** the whole **(OT)** law, **but will fall into sin** in one (point), he has become guilty of all.

This verse means that if you do not keep the whole law (which you cannot do), you will unquestionably reap bad stuff from your sin: "For the wages of sin is death" (Romans 6:23). If you put yourself under the OT Law, Christ will be of no benefit to you. See Galatians 5:1-5.

2:11 For **the one saying, "You might not** commit adultery," also said, "**You might not** commit murder." **But** if you **will** not commit adultery, but **you will** murder, you have become a transgressor of the **(OT)** law.

All sin brings death, and you cannot possibly avoid sinning if you are trying to keep the law with will power. You can only keep the law by having been transformed into the image of Jesus. See Endnote #1F, "The System That Has Enough Power."

The words here translated as "might not" are aorist subjunctive. A subjunctive describes "what may (or might) be. In other words, it is the mood not of reality but of *possibility* or *probability*" (Mounce, page 289). The WEB translates these as imperatives (commands), which is in error.

"You will murder" is future indicative, which is a statement of fact in the future.

WEB: 2:11 For he who said, "Do not commit adultery," also said, "Do not commit murder." Now if you do not commit adultery, but murder, you have become a transgressor of the law.

2:12 So you **all continuously** speak, and **thus continuously do, as ones continuously being about to continuously be judged (passive) through the (NT) law of freedom.**

"The law of freedom" is clearly not the Law of Moses, which set no one free. The law of freedom is the new provision made for us through Christ, for the forgiveness of our sins. See Verse 1:25. See Endnote #21, "The Law," for more on the (NT) law.

Christians will be judged for their sins if they do not continuously have Jesus forgive them.

***Therefore we ought to pay greater attention to the things that were heard, lest perhaps we drift away. For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just recompense; how will we escape if we neglect so great a salvation--which at the first having been spoken through the Lord, was confirmed to us by those who heard* (Hebrews 2:1-3, WEB).**

Some teach that when we became a Christian, all of our sins were immediately forgiven. This is untrue. See Endnote #28, "Christians And Sin."

2:13 For **uncompassionate judgment (#2920, by God) to the one not doing mercy (#1656), and mercy (#1656) is triumphing (PI)** over judgment **(#2920).**

"Not doing mercy" is "bad fruit" from a "bad root." God's laws operate impersonally to bring good or bad. See Endnote #1E.

#2920 *krisis* "by implication, justice (especially, divine law) (Strong).

#1656 *eleos* "Mercy; kindness or good will" (Thayer). "Not doing mercy" is "bad fruit" from a "bad root." See Endnote #1 I, "'Bad Roots' And 'Bad Fruit'."

The prior verse says Christians "will be judged through the law of freedom." The law of freedom is forgiveness of our sin, and then we are no longer receiving the bad consequences

(judgment) for our sin. Being forgiven plants a "good root" which results in "good fruit," which includes being merciful. In this way, God's merciful provision for forgiveness of our sins triumphs over judgment for our sin.

This triumph is totally the consequence of our being thus sanctified. This is the emphasis in this verse. James is NOT advocating that we need to try to be merciful with will power so we can triumph over judgment, as many may believe, and as the WEB implies.

The literal Greek of this verse is hard to translate into smooth English, but the meaning seems clear.

WEB: 2:13 For judgment is without mercy to him who has shown no mercy. Mercy triumphs over judgment.

In Verses 2:14 through 2:26, James is focusing on "faith" and how it should result in works. Even though he does not define "faith" here, by context he is referring to faith to believe that Jesus is able to forgive sins, and that He will forgive their sins if they will first forgive (Matthew 6:14). After all, the WHOLE REASON Jesus came was to take away sin. If it had not been for sin, Jesus would not have had to come down from heaven and suffer and die. See the first 10 chapters of Hebrews. If these Christians will do this, then Jesus will take out their "bad root," and inhabit that place as a "good root." Then that "good root" will ALWAYS CONTINUOUSLY produce "good fruit" (good behavior, or good works) See Endnotes #2A & #2B.

If there are no good works, then that means the person either hasn't believed, or has not acted on it. Then the professed faith is of no use; or as James says, it is dead.

Without an understanding of sanctification, one might jump to the conclusion that James is advocating for a person to try hard to be good with their willpower. Be very careful not to interpret him that way. That would be contrary to the main message of the New Testament. If you are not clear on this, read all of Endnotes #1 through #4.

You will see that James says this same principle, over and over again in these verses. He wants the Christians to realize how important is the message.

2:14 What **advantage (is it),** my brothers, if **ever** a man **continuously claims to continuously** have faith, but **may continuously not to continuously have** works**? The faith is not being able (PI) to** save **(#4982)** him?

> **#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Here this is not referring to the one-time event, because this epistle is written to Christians. Therefore it must be referring to the ongoing process of sanctification. See Endnotes #2A & #2B for more on the sanctification process. Continuous good behavior is evidence that this transformation has taken place. The transformation depends upon having faith in Jesus' ability to forgive our sins, and the forgiving so they can be forgiven.**
>
> **When we became a Christian, all of our sins were NOT forgiven in that moment. Rather, becoming a child of God made it possible for us to be forgiven if we would first forgive. See Colossians 2:13 and my commentary there. For us to be "saved" from our sins, we must first forgive. See Matthew 6:14, and Endnote #28, "Christians And Sin."**

2:15 **Yet if ever** a brother or sister **may continuously be** naked and may **continuously be continuously made lacking (passive) of the nourishment of the day**,
2:16 **but someone out of you all may say to them**, "**You all continuously** go **away** in peace, **you all continuously** be warmed **(passive), and you all continuously be satisfied (passive)**;" yet you **all not** give to them the **necessities of the body**, what **advantage (is it)**?

> **James is not advocating legalism. He is saying that if you are not continuously being Christlike in your behavior, you have not been sanctified. The next verse will make this clearer.**

2:17 **Thus also** faith, if it **may continuously not have** works, it is **being (PI)** dead **according to** itself.

> **James is saying that if there are not continuously good works manifest in a person's life, they have not been transformed into the image of Jesus. Living faith will apply the blood of Jesus to sins, and will <u>always</u> result in good works; "good roots" <u>always</u> result in "good fruit." See Endnotes #2A 7 #2B.**

James is NOT saying that we should try hard with our will power to do good works so that we can prove that we have faith.

2:18 **But someone** will say, "You **are having (PI)** faith, and I **am having (PI)** works." Show **to** me your faith without works, and I **out of** my works will show **to** you my faith.

Having works is not the goal. Being sanctified is the goal. If a person says they have faith, but do not have good works, they have not been transformed into the image of Jesus. Paul is saying that his good works are the evidence that he has had faith to be sanctified, and has applied it to his sins. See Endnote #4T, "Entrusting God With Our Behavior."

2:19 You **are believing (PI)** that God is **being (PI)** one. You **are doing (PI)** well. The demons also **are believing (PI)**, and **are shuddering (PI) in fear**.

2:20 But **are you being willing (PI)** to know, **o** vain man, that faith apart from works is **being (PI)** dead?

If there are not good works ("good fruit") then transformation into the image of Jesus has not occurred. If we think we have faith, but do not have good works ("good fruit"), something is wrong with our faith.

The good works are not the goal. Sanctification is the goal. But good works are the way that we can tell if we have been sanctified. Here James is asking if we are too vain to admit that when we do not have good works, that we have sins that need to be forgiven.

Jesus is the only way to be transformed into His image.

2:21 Wasn't Abraham our father justified **(#1344) (passive) out of** works, **offering** up Isaac his son on the altar?

#1344 *dikaioo* "to render (i.e. show or regard as) just or innocent (Strong). See "Justify, justified" in the Glossary.

We need Jesus to pay for our sins. He needs to save us from the death that sin brings. James is NOT SAYING that we can be justified by doing good works. That would be legalism, and that would be contrary to the central message of the New Testament. If we could be justified by works, Jesus died in vain. James is saying that Abraham's works came out of his faith which justified him.

2:22 **That you are seeing (PI)** that faith worked **together** with his works, and **out of** the works faith was **made complete (passive) (#5048);**

> **"Made complete" is Greek *teleioo,* #5048. "To carry through completely; to accomplish, finish, bring to an end" (Thayer). The works were the proof and final evidence that Abraham had faith and had acted on it. If he had not had faith, he would not have been willing to do what God told him to do, to sacrifice his son. God has told us to forgive so we can be forgiven (Matthew 6:14), and we need to be willing to do what He is telling us to do. It was hard for Abraham, and this can be hard for us.**

2:23 and the Scripture was fulfilled **(passive), the one continuously saying**, "**Yet** Abraham believed God, and it was accounted **(passive)** to him **into** righteousness **(#1343)**;" and he was called **(passive)** friend of God.

> **#1343 *dikaiosune* is a noun meaning righteous. It is God's character, and for us it is the result of the verb #1344 *dikaioo* in verse 2:21 above.**

2:24 **Indeed now** you **are seeing (PI)** then that **out of** works, a man is **being** justified **(PI) (#1344) (passive)**, and not only **out of** faith.

> **#1344 is a verb saying that a person has had God's character imparted to them. See Romans Verse 1:17.**
>
> **This verse is NOT saying that by doing good works we are justified. "Out of works" here is saying that continuous good works are <u>evidence</u> of transformation. Again, a "good root" will <u>always</u> produce "good fruit." See Matthew 7:17-20. It cannot do otherwise. The "good fruit" is evidence that there is a "good root." Without the faith, there would be no transformation and the resulting character of God.**
>
> **"Not only out of faith" is saying that having faith but not applying it does not produce justification and the resulting good works. See Endnotes #2A & #2B and Verses 2:12-2:13 and commentary.**

2:25 **But also** in the same way, wasn't Rahab the prostitute also justified **(passive) (#1344**) **out of** works, **receiving** the messengers, and **sending** them out **to a different** way?

2:26 For **just** as the body apart from the spirit is **being (PI)** dead, **thus also** faith apart from works is **being (PI)** dead.

> **Faith that Jesus can transform will <u>always</u> result in good works once the person has applied the blood of Jesus. Therefore, if there are no good works, faith, even if present, was not acted upon. Therefore it was ineffective in transforming the person with the resulting "good fruit." It was "dead."**
>
> **This is the situation of many Christians today. They would say that that they believe that Jesus can take away their sin, but they do not pray every time they sin. Thus they are stuck in the "bad fruit" from the "bad root" that was not removed.**

3:1 Not many of you **all continuously begin to** be teachers, my brothers, knowing that we will receive heavier judgment.
3:2 For in many things we all **are stumbling (PI)**. If anyone **is not stumbling (PI)** in word, **this one (is)** a perfect man, able to bridle the whole body also.

> **We all sin many times a day (we "are stumbling"). This Greek verb form is an ongoing action in the present time. Therefore, we need to forgive and be forgiven many times a day. This propensity to sin is part of our fallen nature, what I call our "God-Wannabe." See Endnotes #3D through #3F.**

3:3 **Behold**, we **are putting (PI)** bits into the mouths **of the horses toward them to be continuously yielded (passive) to** us, and we are **guiding (PI)** their whole body.
3:4 Behold, the ships also, **continuously being** so big and **continuously being** driven by fierce winds, are **being** guided **(PI) (passive)** by a very small rudder, wherever the **impulse of the one continuously steering may continuously wish.**
3:5 So the tongue is **being (PI)** also a little member, and **is boasting greatly (PI)**. See **a small fire is lighting (PI) how great a forest.**
3:6 And the tongue **(is)** a fire. The world of iniquity **in** our members. **Thus the tongue is being set down (PI) (passive), continuously defiling** the whole body, and **continuously setting** on fire the course of **the species**, and is **continuously being set on fire (passive) from** Gehenna **(#1067).**

> **(#1067) *gehenna* "In the NT Gahenna is presented always as the final place of punishment into which the wicked are cast**

after the last judgment. It is a place of torment both for body and soul" (Zodhiates, page 361). We are "continuously being set on fire (passive)" to this bad behavior by our "God-Wannabe," our fallen nature. See Endnotes #7A through #7F.

3:7 For every **nature** of animal, bird**(s),** creeping thing**(s),** and thing**(s)** in the sea, **is being** tamed **(PI) (passive),** and has been tamed **(PI) (passive) (#1150) to the human nature.**

#1150 *damazo* "to tame . . . to restrain, curb" (Thayer). The word means a conscious decision to restrain. The tongue can be a manifestation of both "bad roots" and "good roots." With our will power we annot control the fruits from these roots.

3:8 But nobody **is being able (PI) to** tame the tongue **of humans**. **(It is) untamable** evil, full of deadly poison.
3:9 **In** it we **are blessing (PI) the** God and Father, and **in** it we **are cursing (PI)** men, **the ones having become according to the likeness** of God.
3:10 Out of the same mouth **is coming** forth **(PI)** blessing and cursing. My brothers, these things **are not needing (PI)** to **continuously begin to** be.
3:11 **Is any** spring **sending** out from the same opening **the** fresh and **the** bitter?
3:12 **A** fig tree **is not being able (PI)**, my brothers, **to produce** olives, or a **grape** vine figs? Thus no spring **(is able) to** yield both salt and fresh water.

Verese 3:10-3:12 are saying that there must be two sources of behavior, one producing good and one producing bad. There are both "good roots" and "bad roots" in us. "Being able" is a Greek verb form describing an ongoing event in the present. Each type of root must, by its very nature, continuously produce behavior according to its kind.

3:13 Who **(is)** wise and understanding **in** you **all**? Let him show **out of** his good conduct his deeds in gentleness of wisdom.

This verse is NOT saying that by will power we are to produce "good conduct." That would be contrary to James' message. Rather it is saying that good conduct is evidence of the

gentleness of Jesus in a "good root," and the wise and understanding one forgives and is forgiven.

3:14 But if you **all are having (PI)** bitter jealousy and **only self interest in the heart of you all,** don't **continuously** boast and don't **continuously** lie against the truth.
3:15 This wisdom is not **being (PI)** from above, but is **continuously being down on earth**, sensual, and demonic.
3:16 For where jealousy and **rivalry (are),** there is **tumult** and every evil deed.

This is "bad fruit" from "bad roots."

3:17 But the wisdom from above is **indeed being (PI)** first pure, then peaceful, gentle, reasonable, full of mercy and good fruits, without partiality, and without hypocrisy.

This is "good fruit" from a "good root." See Endnotes #2A & #2B.

3:18 **But** the fruit of righteousness is **being** sown **(PI) (passive)** in **peace in the ones continuously making** peace.

In these two verses it is clear that the "good fruits" in Verse 3:17 are "good fruits" from "good roots." Verse 3:18 adds to that meaning with "in the ones continuously making peace." This is not talking about behavior, but what is coming up from inside these ones, from the "good root" of Jesus in them. It is "being sown" in them from above. "Being sown" is a Greek verb form denoting an ongoing event in the present.

Verses 4:1-4:4 are listing "bad fruit" from a "bad root."

4:1 **From what place** do wars and fightings **in** you **all (**come from)? Don't they come from **out of** your pleasures **of the continuous warring** in your members?

Answer to this question: this "bad fruit" comes from the "bad roots." See Endnote #1 I, "'Bad Roots' And 'Bad Fruit.'"

4:2 You **all are longing after (PI) and are not having (PI)**. You **all are killing (PI) and are coveting**, **(PI)** and **are not being able (PI) to** obtain. You **all are fighting (PI)** and **making** war **(PI)**. You **all**

are not having (PI), **but** because **to continuously ask you all (do) not.**
4:3 You **all are asking (PI)**, and **are not receiving (PI)**, because you **all are asking (PI) evily**, so that you may spend it **in** your pleasures.
4:4 You adulterers and adulteresses, don't you **all** know that **fondness of** the world is **being (PI)** enmity **of** God? Whoever **then may want** to **continuously** be a friend of the world **is being made (passive) (PI)** enemy of God.

> **"Being made (passive)" is the antithesis of "makes himself" in the WEB. Wanting to be a friend of the world puts us in bondage to the prince of the world (the Devil). He then makes us an enemy of God.**
>
> WEB: 4:4 You adulterers and adulteresses, don't you know that friendship with the world is enmity with God? Whoever therefore wants to be a friend of the world makes himself an enemy of God.

4:5 Or **are** you **all thinking (PI)** that the Scripture **is saying (PI)** in vain, "The Spirit who lives in us **is yearning (PI) towards jealousy**"?

> **The Lord earnestly yearns to set us free from our "bad roots." When we forgive and are forgiven, we are doing what God eagerly wants us to do.**

4:6 But he **is giving (PI)** more grace. Therefore **He is saying (PI)**, "God **is resisting (PI)** the proud **ones (#5244)**, but **is giving (PI)** grace to the humble."

> **#5244 *huperephanos* "Arrogant, proud. Often associated with the rejection of God" (Zodhiates, page 1416). If we are humbly willing to confess our sins, God helps us in the sanctification process.**

4:7 **You all be being subject (passive)** therefore to God. **You all** resist the devil, and he will flee **(future indicative)** from you **all.**

> **"Be being subject (passive) therefore to God" says that we need to let Him be the Lord in control of our life, rather than to try to be in control of our life ourselves (See #5244 in the prior verse).**

When a "bad root" is removed and then filled with Jesus, the Devil has no place where he can influence you. Then greater is He that is in you than he that is in the world (1 John 4:4). The future indicative is a statement of fact in the future: the devil WILL flee.

4:8 **You all** draw near to God, and he will draw near to you **all.** Cleanse your hands, you sinners; and purify your hearts, you double-minded.

"Purify your hearts" is referring to sanctification. Remove all "bad roots" of sin so that you will not be double-minded: that you can actually continuously do the good that you want to do. This sanctification process is intended to continue as long as we live. See Endnote #4T, "Entrusting God With Our Behavior."

4:9 Lament **and** mourn, and weep. Let your laughter be **being** turned **(passive)** to mourning, and your joy to gloom.

The sanctification process can be hard work, but is a good work. Do not cover over or deny your sins, but listen to the Lord's conviction. We will suffer if we do not listen to the Lord's conviction as expressed by our emotions. See Endonte #8F, "How To Lose The War." See Hebrews 12:11. Also see Endnote #5L, "The Sanctification Process Can Feel Grievous."

4:10 **You all be being humbled (#5013) (passive)** in the sight of the Lord, and he will exalt you **all.**

#5013 *tapeinoo* "To bring into a humble condition . . . to have a modest opinion of one's self" (Thayer). Note that here the word is passive, which says that we are humbled by something outside ourselves. It is clear that here it is by God. Don't be proud or vain, but rather see your sin as God shows it to you. See Verse 2:20.

In the WEB it is translated as active, something we do, which is a very different meaning. We cannot truly humble ourselves. If we try to do it ourselves, we are faking it.

See Humility in the Glossary, and 1 Peter 5:6.

WEB: 4:10 Humble yourselves in the sight of the Lord, and he will exalt you.

4:11 **You all don't be continuously speaking** against one another, brothers. **The one continuously speaking** against a brother and **continuously judging** his brother, **is speaking** against **(PI)** the **(NT)** law and **is judging (PI)** the **(NT)** law. But if you **are judging (PI)** the **(NT)** law, you are not **being (PI)** a doer of the **(NT)** law, but a judge.

Judging a brother results in speaking against them – a classic case of "bad fruit" from a "bad root." See Endnote #3A, "Judging Causes Problems."

"The law" spoken of in this verse is NOT the Law of Moses. One cannot ever be a "doer" of the Law of Moses. But one CAN be a "doer" of the perfect law of freedom in Christ – we can forgive and be forgiven of sins. See Verse 1:25 on the "perfect law of freedom." See Endnote #21, "The Law," for more on the (NT) law.

4:12 Only one is **being (PI)** the lawgiver, **the one continuously being able** to save **(#4982)** and to destroy. Who you **are being (PI) who is judging (PI)** another?

#4982 *sozo* verb meaning "to save, to keep safe" (Thayer). Since God is able to accomplish both aspects of salvation, here it is referring to both. See page 16.

James 4:12-16 links these two sets of sin: judging and being boastful (see Verse 4:16).

"Judge not and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven" (Luke 6:37).

"Any slander or judgment of a brother implies an attitude of superiority reserved solely for God, who is the omnipotent Lawgiver and Judge" (Adamson, p. 177)."

See Endnote #4A, "Forgiving Ends These Problems."

4:13 **Continuously** come now, **the one continuously saying,** "Today or tomorrow **we may** go into this city, and **we will** spend a year there, **we will** trade, and **we will** make a profit."
4:14 **You all who are not knowing (PI) of the** tomorrow. For what **(**is**)** your life? For you **all** are **being (PI)** a vapor, **continuously appearing** for a little time, and then **continuously being disappeared (passive).**

4:15 **Instead** you **all** ought to **continuously** say, "If the Lord **may** will, **and** we will live, and **we will** do this or that."
4:16 But now you **all are boasting (PI) (#2744)** in your **ostentations**. All such boasting is **being (PI)** evil.

As Christians, God is the One in control of our lives. See Endnotes #5A through #5C, "God Is On Your Side," and Endnote #5 O, "A Change Of Attitude Results From This New Awareness."

#2744 *kauchaomai* This word has a powerful application to the sin involved in "I will do it myself." "Paul uses the word to clarify and strongly emphasize an idea which is central to his doctrine of justification. This is the teaching that man's original sin consists in glorifying himself and not giving God His due . . . The worthlessness of human boasting, when based on the law, is similarly exposed in the context of Rom. 2:23" (C. Brown, Volume 1, page 228). "The law" in this quote is the Old Testament Law of Moses, as discussed at Romans 2:23.

4:17 To **the one** therefore **knowing** to **continuously** do good, and **continuously not doing** (it), to him it is **being (PI)** sin.

***For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15). When we know the good we should do, but can't do it, this then is "bad fruit" from a "bad root." A spiritual force is binding us from doing good, and our intellect and will power are impotent to do the good works. This is then a signal to us that we need to be sanctified somewhere inside. See Endnotes #1C through #1E, "We Have Made A Huge Mistake," and Endnote #14B "'Symptom' (Fruit) Versus 'Cause' (Root)."**

5:1 **Now continuously bring the rich ones. You all** weep, **continuously howling on the misery continuously** coming on you all.
5:2 Your **wealth is rotted** and your garments **become** moth-eaten.
5:3 Your gold and your silver **have been** corroded **(passive),** and their corrosion will be **into** a testimony **to** you **all,** and will eat your flesh like fire. You **all** have laid up your treasure in the last days.
5:4 Behold, the wages of the laborers, **the ones mowing** your fields**, the ones having been defrauded of what belongs to him (passive) from you all, is crying** out **(PI)**, and the cries of **the ones reaping** have entered into the ears of the Lord of **the angelic hosts**.

5:5 You **all live luxuriously** on the earth, and **you all live** in pleasure. You **all nourish** your hearts as in a day of slaughter.
5:6 You **all** have condemned, you **all** have murdered the righteous one. He **is not resisting (PI) to** you **all**.
5:7 **You all** be patient therefore, brothers, until the **presence (#3952)** of the Lord. Behold, the farmer **is waiting** for **(PI)** the precious fruit of the earth, **continuously** being patient **upon Him**, until **he may receive** the early and late rain.

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). See Endnote #29, "Greek Glossary" for more.

5:8 You **all a**lso be patient. **You all strengthen (#4741)** your hearts, **because** the **presence (#3952)** of the Lord has drawn **near (perfect indicative).**

#4741 *sterizo* ""To strengthen, make firm . . . to render constant, confirm" (Thayer). "Strengthen your hearts" is in the Greek "imperative mood," which indicates a command to do something. The Epistles have made it clear that we cannot strengthen our hearts by will power. This strengthening can only happen as a result of our transformation into the image of Jesus, so James is telling them to work out their sanctification.

In places, *parousia* is sometimes used to refer to Jesus' Second Coming at the end of the age as the WEB implies. However, here "the presence of the Lord has drawn near" is in the Greek "perfect indicative." "The perfect indicative generally expresses the present result of a past action." (Davis, page 152). Therefore, it is a fact that the Lord has already come and is still present, and is in them (and us) through both aspects of "salvation." See Page 16.

There is another profound truth expressed here. The very presence of the Lord Jesus can sanctify us. This is the miracle that happened to Saul on the road to Damascus, as revealed in Acts Chapter 9. Jesus' appearance transformed him from Saul the persecuting Pharisee into the Apostle Paul, who then went on to preach the Good News. James' encouragement here shows that this way of sanctification can happen to Christians now.

WEB: 5:8 You also be patient. Establish your hearts, for the coming of the Lord is at hand.

5:9 Don't **continuously** grumble, brothers, against one another, so that you **may not** be judged **(passive).** Behold, the judge stands **before** the door.
5:10 Take, brothers, for an example of suffering and of patience, the prophets who spoke in the name of the Lord.
5:11 Behold, we **are calling (PI)** them blessed **the ones continuously enduring.** You **all** have heard of the **endurance** of Job, and **you all** have **perceived** the Lord in the outcome**, that** the Lord is **being (PI)** full of compassion and mercy.
5:12 But above all things, my brothers, don't **continuously** swear **(#3660)**, neither by heaven, nor by the earth, nor by any other oath; but **continuously** let your "yes" be "yes," and your "no," "no;" so that you **all** don't fall **under judgment**.

#3660 omnuete "To swear, affirm, promise" (Thayer). This is not referring to uttering curse words.

Note: "fall under judgment" is about the judgment of the Lord, not judgment of another person.

5:13 Is any **in** you **all** suffering **afflictions (PI) (#2553)?** Let him **continuously** pray. Is any **being** cheerful **(PI) (#2114)**? Let him **continuously** sing praises.

#2553 *kakopatheo* "To suffer (endure) evils (hardship, troubles); to be afflicted" (Thayer).

#2114 *euthumeo* "To put in good spirits, gladden, make cheerful" (Thayer).

Since #2553 and #2114 are set in comparison to each other, James is here talking about emotional/spiritual status, not physical health.

5:14 Is any **in** you **all being weak (PI) (#770)?** Let him call for the elders of the assembly, and let them pray over him, anointing him **to** oil in the name of the Lord,

#770 *astheneo* "to be weak, feeble" (Thayer). This word appears 18 times in the Epistles. Three times it is clearly referring to physical sickness, and 14 times not; and then there is this occurrence where in context it means both physical and emotional/spiritual causes for the weakness. See #4982 *sozo* in the following verse.

5:15 and the prayer of faith will **save (#4982) the one continuously weary (#2577),** and the Lord will raise him up. **And** if he **may continuously be having done** sins, he will be forgiven **(passive).**

#4982 is *sozo*, which means "to save, to keep safe" (Thayer). It is the Greek word that usually refers to salvation from sin.

#2577, *kamno* "Primarily to work, be weary from constant work (Heb. 12:3; Sept. Job 10:1). When used in connection with *astheneo* (770), to be sick, it suggests the common accompaniment of sickness, weariness of mind which may hinder physical recovery (James 5:15)" (Zodhiates, page 817).

By using *sozo* and *kamno* together, James is saying that sin may be involved in physical suffering; and that if sin is present, it can affect a person physically; but there also may be physical suffering without sin being present ("And if he may").

Here, based on the prior verse, "the prayer of faith" can be effective for both physical and emotional/spiritual (sin) issues. It appears that sometimes the issue is indeed because of sin. When sin is involved, there is no evidence in the New Testament that one person can repent for another; so if sin is present, the "weary" one will have to repent and forgive to be forgiven. The elders cannot do this for them. However, the presence of the elders to support and encourage and mentor can help the "weary" one to be able to have the strength and faith to pray.

In Verse 5:16 James makes it clear that spiritual/emotional suffering is <u>always</u> the result of sin. BUT OUR SINS CAN BE FORGIVEN!

5:16 **Continuously** confess your offenses **(#3900)** to one another, and **you all continuously** pray **over** one another, that you **all** may be healed **(#2390) (passive). The petition of a just one continuously acting is being very strong (PI).**

#3900, *paraptoma* "It is used of sin in general" (Zodhiates, page 1113).

#2390, *iaomai* "To heal, cure, restore to bodily health. . . Metaphorically, of moral diseases, to heal or save from the consequences of sin" (Zodhiates, page 753).

It is very important to see that we need each other to pray for each other. This makes the healing prayer powerful. Jesus said: *"For where two or three are gathered together in My name, I am there in the midst of them"* (Matthew 18:20 NKJV). Somehow, gathering together is very powerful.

5:17 Elijah was a man with **like feelings (#3663) to us**, and **in prayer** he prayed **of no rain**, and it didn't rain on the earth for three years and six months.

#3663 *homoiopathes* "of like feelings or affections" (Thayer).

5:18 **And** he prayed again, and the sky gave rain, and the earth brought forth **her** fruit.

Verses 5:17 and 5:18 say that prayer is powerful, and can truly heal us. James has been saying this can apply to both physical and spiritual/emotional healing (sanctification).

5:19 Brothers, if any **in** you **all may wander** from the truth, and someone **might turn** him back,

What is the "truth?" In Verse 5:16 James has just been emphasizing that Jesus came to take away our sin, but we need to pray (forgive) for it to happen. Sometimes we need other Christians to awaken us of our wandering. This is another reason why we need to be in fellowship with other Christians. See Jude 1:24 and commentary.

5:20 let him **continuously** know that **the one turning back** a sinner **out of straying (#4106)** of his way will save **(#4982)** a soul **out of** death, and will cover a multitude of sins.

Here "sinner" is referring to Christians, not the lost. The context is clear on this. All Christians sin and need to continuously be forgiven for their sins.

#4106 *plane* "mental straying, i. e. error, wrong opinion" (Thayer). The error here is to not continuously persist in their sanctification. The necessity for persistence and endurance in our process of sanctification is spoken of in many Epistles. It can be hard work, and sometimes people neglect to persist and drift away. See Hebrews 2:1-3 and 10:28-31. If they do drift away, they will suffer for their sins, even though they are Christians. See Endnote #28, "Christians And Sin."

#4982 *sozo*, which means "to save, to keep safe" (Thayer). When James here refers to "a sinner," he is not referring to

non-believers. Verse 5:19 makes this clear. "Save a soul out of death" therefore is not referring to hell or eternal damnation. Rather he must be referring to saving a soul out of the consequences of sin, which are described as death in Romans 6:23. See Endnote #1E, "God's Laws Bring 'Good' or 'Bad.'"

Introduction To 1 Peter

It is generally accepted that this letter was written by the Apostle Peter, one of the original 12 Apostles. Therefore, the author personally knew Jesus Christ when he was in His ministry on earth.

Some theologians object to Peter being the author, because this theology is so much like that of the Apostle Paul. This is a pretty ridiculous argument. If both Paul and Peter were anointed by the Lord in writing their letters, one should expect their theology to be very similar. This objection probably actually affirms the accuracy of both writers.

You will see that Peter well understands our need of a savior who can take away our sins. Then we will have the mind of Christ, and good behavior will result. Because of the Western Mindset (**see Endnote #8L**) of most English translators, it is very easy to think that Peter is focusing on good behavior which we bring about with our intellect and will power. See specifically Verses 2:21, 2:25, 4:17, and 5:6. But actually, Peter is focusing on our transformation into the image of Jesus. Then continuous good behavior is evidence of the transformation having taken place.

After all, Peter well understood the forgiveness of sins, and the power that results when we are filled with the Spirit. As the fear-filled man in Mark 14:71-72, he was forgiven by Jesus (implied in John 21:15-17), was then filled with His Spirit in Acts 2:4, and became a courageous defender of the faith in Acts 2:14-40. **He would have known that a miracle occurred in himself. Why would he expect it to be any different for us? He would have known that we also need the miracle of the blood of Jesus to change us.** His transformation was so amazing that he couldn't take credit for it. Therefore it is not possible that he would teach the church to produce good works in their own strength.

Hopefully, my translation and commentary will make this clear.
Keep this in mind as you read it.

1:1 Peter, an apostle of Jesus Christ, to the chosen ones who are living as foreigners **of** the Dispersion **of** Pontus, Galatia, Cappadocia, Asia, and Bithynia,
1:2 according to the foreknowledge of God the Father, in sanctification of the Spirit, **into obedience (#5218) and sprinkling of the blood of Jesus Christ.** Grace to you **all** and peace be multiplied **(passive).**

> **#5218 *hupakoe* "Obedience, compliance, submission" (Thayer). In context, this is obedience to the provisions of Jesus, which means forgiveiness of our sins. Grace and peace will only be multiplied to us through sanctification. Peter is not here advocating trying hard with will power to be good.**

1:3 Blessed be the God and Father of our Lord Jesus Christ, **the one** according to his great mercy **regenerating (#313) us into** a continuously living hope through the resurrection of Jesus Christ **out of** the dead,

> **#313 *anagennao* "To produce again, beget again, beget anew" (Thayer). This can be referring to both aspects of our salvation. See page 16.**

1:4 **Into** an incorruptible and undefiled **and unfading** inheritance **having been kept (passive)** in Heaven for you **all,**
1:5 **being continuously guarded (passive) in (#1722)** the power of God through faith **into (#1519)** salvation ready to be revealed **(passive)** in the last time.

> **The literal Greek here is much more powerful than the WEB translation.**
>
> **#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary."**
>
> **"In the power of God" speaks of us resting in His power, rather than "by the power of God" in the WEB.**
>
> **"Into a salvation" speaks of our movement into salvation, which is an ongoing, dynamic event, rather that "for a salvation" in the WEB:**

WEB: 1:5 who by the power of God are guarded through faith for a salvation ready to be revealed in the last time.

1:6 **In which you all are continuously rejoicing** briefly at present, if **it is (PI) continuously needing to** be, you have been **being** put to grief **(passive)** in various trials **(#3986),**

#3986 *peirasmos* "Trial . . . When God is the agent, *peirasmos* is for the purpose of proving someone, never for the purpose of causing him to fall" (Zodhiates, page 1135). Peter is not here referring to the temptations of the Devil. The next verse makes all this clear.

1:7 that the **genuineness (#1383)** of **the** faith **of you all**, which is more precious than gold **continuously being perished (passive) through fire, but continuously being tested (passive)**, may be found **(passive) into** praise **and** glory, and honor **in** revelation of Jesus Christ—

#1383 *dokimion*, "Here it reflects an adjectival sense which means genuine or approved" (Zodhiates, page 476).

See Hebrews 12:10-11 on trials.

1:8 whom not **seeing,** you **all be loving (PI)**; **into** whom, though now **you all aren't continuously seeing** him, yet **continuously** believing, you **all are rejoicing (PI)** greatly **to** joy unspeakable and **being glorified (passive)--**

1:9 **continuously** receiving the **end goal**, the faith **of you all**, the salvation **(#4991)** of souls.

#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." The question in this verse is: Is this referring to the one-time event of making Jesus Lord, or is it the ongoing process of sanctification? "Continuously receiving" and the following verses (1:13, 1:14 & 1:15) make it clear it is the ongoing process. See page 16.

1:10 Concerning this salvation **(#4991),** the prophets sought and searched diligently, **prophesying about** the grace **(#5485) into** you **all,**

#4991 See Verse 1:9.

#5485 *charis* "Good-will, loving-kindness, favor . . . kindness which bestows upon one what he has not deserved" (Thayer).

God loves us so much that He sent Jesus to suffer and die to provide a cure for our sins. If we forgive, we will be forgiven. There is nothing we can do to earn this by self effort.

1:11 **continuously** searching **into** who or what **season** the Spirit of Christ, which was in them, pointed **out, continuously predicting** the sufferings **into** Christ, and the glories **after these.**
1:12 To them it was revealed **(passive),** that not to themselves, but to **us**, they ministered **them**, which now **was** announced **(passive)** to you **all** through those **preaching** the Good News to you **all, in** the Holy Spirit **being** sent out **(passive)** from heaven; **into** which angels **are desiring (PI)** to look.
1:13 Therefore**, girding up the loins of** your minds **(#1271)**, **being continuously** sober and **unwavering**, set your hope on the grace **(#5485) continuously being** brought **(passive)** to you **all in** the revelation **(#602)** of Jesus Christ—

#1271 *dianoia* Conscious mind.

#5485 *charis* See Verse 1:10. Note that this grace is continuously being brought to us. It is the ongoing process of forgiving our sins and the resulting sanctification.

#602 *apokalupsis* "A disclosure of truth, instruction, concerning divine things before unknown – esp. those relating to the Christian salvation – given to the soul by God himself, or by the ascended Christ, esp. through the operation of the Holy Spirit" (Thayer).

1:14 as children of obedience, not **continuously** conforming to your former lusts in your ignorance **(#52),**

#52 *agnoia* "Want of knowledge, ignorance" (Thayer). In context this refers to the state of the Christian before he or she was taught of the forgiveness of sins Jesus provides.

1:15 **but down from (#2596) the One calling** you **all** is holy, you yourselves also **coming to be (#1096)** holy in all of your **manner of life (#391);**

#2596 *kata* "A preposition denoting motion or diffusion or direction from the higher to the lower . . . down from" (Thayer). "But down from" is stating that we get our holiness from God, which is very different that "but just as" in the WEB.

#1096 *ginomai* "to become, i. e. to come into existence, begin to be" (Thayer). See Endnote #29, "Greek Glossary." We are in the process of coming to be holy through sanctification.

#391 *anastrophe* "manner of life" (Thayer).

In this verse Peter is NOT advocating that we try hard to behave correctly. This whole context is about Jesus. It is "down from" Him that we can be transformed into His holiness. Then this "good root" will result in "good fruit" – in holy behavior. It is a process, "coming to be." See Endnotes #2A & #2B.

WEB: 1:15 but just as he who called you is holy, you yourselves also be holy in all of your behavior;

1:16 **For this reason it has been** written **(passive), "Holy ones become to be being (#1096) that holy I am being (PI)."**

Peter did NOT say to try to act holy. He said "to become to be" (#1096), see note on Verse 1:15. Peter is referring to our changed character, NOT our behavior. Again, the behavior is a RESULT of our new Christ-like character.

1:17 **And** if you **all are calling (PI)** on him as Father, **the one continuously judging impartially on account of (#2596)** each man's work, **in reverential fear of the duration of your human life be turned back (passive) (#390):**

#2596 *kata* "Through, on account of, from, owing to" (Thayer).

By "judging impartially on account of each man's work," Peter is NOT saying that God wants us to work hard to please Him. That would be contrary to Scripture, including the prior verse and the next two verses. That would be legalism, and would be just like all other religions. See Endnote #26D, "Legalism And Legalistic Religions." God does see our bad or good behavior, but judges the CAUSE, which is our "bad roots" and "good roots." Then He wants to turn us back from them through sanctification. See Endnotes #1D through #1 I.

***#390 anastrepho* "To turn upside down, overturn . . . to turn back" (Thayer). In this verse *anastrepho* is passive. This is contrary to "pass the time" in the WEB, which would be active on our part. Being passive strengthens the view that it is the Lord that turns us back. Verses 1:18 & 1:19 strengthen this more – "you were redeemed (passive) . . . to the precious blood of Christ." This overturning of our sins can only be referring to the ongoing process of sanctification, because that is what then changes our behavior. See Endnotes #2A & #2B.**

WEB: 1:17 If you call on him as Father, who without respect of persons judges according to each man's work, pass the time of your living as foreigners here in reverent fear:

1:18 knowing that you **all** were redeemed **(passive),** not with corruptible things, with silver or gold, **out of** the useless way of life handed down from your fathers,

"Useless way of life" is referring to the ineffectiveness of the Old Testament way of dealing with sin.

1:19 but **to the** precious blood **of Christ**, as of a faultless and pure lamb;

Jesus shedding His blood was the essential sacrifice to pay for our sins. See "Blood of Jesus" and "Cross of Christ" in the Glossary. Also read Hebrews Chapter 9.

1:20 **the one having been** foreknown **(passive)** indeed before the foundation of the world, but **being** revealed **(passive) on** the end of times **because of you all,**
1:21 **the ones continuously believing** through him **into** God, **the one rousing** him **out of** the dead, and **giving** him glory; so that your faith and hope **to continuously be into** God.
1:22 **Having** purified your souls in your obedience **of** the truth through the Spirit **into** sincere brotherly affection, love one another from the heart **earnestly, continually**:

Again, we can only continuously love others by having been purified (sanctified). See Endnote #18, "God's Kind Of Love."
"Obedience of the truth" thus must be referring to forgiving and being forgiven. See Endnotes #2A & #2B.

1:23 **continuously** having been born again **(passive),** not **out** of corruptible seed, but of incorruptible, through the **continuously** living word of God, and **continuously remaining into** forever.
1:24 For, "All flesh is like grass, and all of man's glory like the flower **of** the grass **is withered (passive)**. The grass and its flower falls **off;**
1:25 but the Lord's word **is enduring (PI)** forever." **But** this is **being (PI)** the word, the Good News **being** preached **(passive) into** you **all.**

"The Lord's word" is the Good News of the ongoing forgiveness of our sins, our sanctification by continuously forgiving and being forgiven. See Endnote #20, "The 'Good News.'"

The Bible is a good thing, but cannot be what Peter is here referring to as the Lord's word; because the Bible did not yet exist when he wrote this.

2:1 Putting away therefore all wickedness, all deceit, hypocrisies, **and** envies, and all evil speaking,

These things are "bad fruit" from a "bad root." See Endnotes #1I through #1K. The only way to be "putting away" these things is by being sanctified. Then they will be gone.

Peter is NOT saying to put them away with our will power. Of all people, Peter is one who knows that we need to be transformed by the Spirit of God. Prior to that occurring to him at Pentecost, he lied about knowing Jesus.

2:2 as newborn babies, long for the **reasonable (#3050), without guile (#97) rudiment of Christianity (#1051), that in it** you **all may be being grown (passive) (#837).**

#3050 *logikos* "Agreeable to reason, following reason, reasonable" (Thayer).

#97 *adolos* "Guileless; of things, unadulterated, pure" (Thayer).

#1051 *gala* "spiritual elements of Christian instruction" (Zodhiates, page 353). What is the "rudiment of Christianity?" Jesus came to take away our sin and thus sanctify us, which is a process: "you all may be being grown (passive)." Also see Verses 1:18 through 1:23.

#837 *auxano* "To grow, increase, become greater . . . of inward Christian growth" (Thayer).

Obviously, the "rudiment of Christianity" will have the characteristics of being reasonable and without guile, and will result in our being made greater as we are progressively sanctified.

2:3 **if that the good (#5543) Lord you have experienced (#1089):**

#5543 *chrestos* "Fit for use, useful; virtuous, good" (Thayer).

#1089 *geuo* "To taste, try the flavor of . . . to feel, make trial of, experience" (Thayer). We are being grown only if we

are experiencing the good the Lord has provided for our sanctification. Sanctification is definitely "fit for use."

2:4 **the ones continuously moving near toward a continuously** living stone, **having been** rejected **(passive)** indeed by men, but **near to** God, **chosen**, precious.
2:5 You **all** also, as **continuously** living stones, are **being** built up **(PI) (passive)** a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God through Jesus Christ.

Since this is addressed to Christians, "being built up" (passive) is a Greek verb form referring to a currently ongoing event. It can only be referring to their miraculous transformation.

It is indeed a "spiritual sacrifice" for us to get down off our throne and forgive whenever our "God-Wannabe" puts us there. This is the hard part that we have to do. See Endnote #4P, "Forgiving Is Miraculous" for an example of this struggle.

2:6 **Through which also** it is **being** contained **(PI)** in Scripture, "Behold, I **am laying (PI)** in Zion a chief cornerstone, chosen, precious: **and the one continuously believing on** him **may** not be **disgraced (passive)**."
2:7 **Honor then to you all, to the ones continuously believing; but to the ones continuously disbelieving, "which stone the ones continuously building the house rejected became into the head of the corner,"**

"The ones continuously building" is plural, and is referring "to the ones continuously disbelieving." They rejected the cornerstone - Jesus.

2:8 and, "a stone of stumbling, and a rock of offense." **Who all are stumbling (PI) to** the word, **continuously** being **disbelieving (#544), into** which also they were appointed **(passive).**

#544 *apeitheo* "Not to allow one's self to be persuaded . . . to refuse belief and obedience" (Thayer).

2:9 But you **all**, a chosen race, a royal priesthood, a holy nation, **into a people acquired (#4047)**, so that you **all** may proclaim the excellence of **the One calling** you **all** out of darkness into his marvelous light:

#4047 *peripoiesis* "means a people acquired or purchased to Himself in a peculiar or unique manner" (Zodhiates, page 1149).

Christians are God's property. See 1 Corinthians 6:19-20.

2:10 who in time past were no people, but now God's people, **the ones not having been shown** mercy **(passive)** but now **being shown** mercy **(passive).**
2:11 Beloved, I **am begging (PI)** you **all** as foreigners and pilgrims, to **continuously** abstain **of** fleshly lusts, which **are warring (PI)** against the soul;
2:12 **you all continuously having** good behavior **in** the nations, so in that **in** which they **are speaking** against **(PI)** you **all** as evildoers, they may **out of** your good works, **being spectators, they may** glorify God in the day of visitation.

The only way we can continuously have "good behavior" is through the miracle of sanctification. That is why others may glorify God. See Endnotes #2A & #2B.

2:13 Therefore **you all be** subject **(passive)** to every **human creation because of** the Lord: whether to the king, **as continuously being superior**;

Peter does not want Christians to be seen as trouble makers. However, for Americans, there is no king. We the people are sovereign. We do need to obey the laws, but (theoretically at least) the laws have been created by a consensus of the people, not by a king.

2:14 or to governors, as **continuously being sent (passive) through** him **into** vengeance **of** evildoers **but** praise **of doers of good.**
2:15 **That** this is **being (PI)** the will of God, **those continuously doing good to continuously** put to silence the ignorance of foolish men:

"Continuously doing good" can only be the result of sanctification. The "foolish men" are ignorant of God's way of sanctifying us.

2:16 as free, and **not continuously having** freedom **as** a cloak of wickedness, but as bondservants of God.

2:17 **You all** honor all. **Continuously** love the brotherhood. **Continuously reverence** God. **Continuously** honor **(#5091)** the king.

> **#5091 *timao* "To honor . . . to have in honor, to revere, venerate" (Thayer). Again, for Americans this must mean to honor one-another, because together we are the ultimate political authority.**

2:18 Servants, be **continuously being** in subjection to your masters **in** all fear; not only to the good and gentle, but also to the wicked.

> **Since we have no slaves in America, this does not apply to us.**

2:19 For **grace this** is commendable if someone **is enduring (PI)** pain, **continuously** suffering unjustly, because of conscience **of** God.
2:20 For what **credit (**is it**)** if, **ones continuously sinning and continuously being buffeted (passive)** patiently endure? **But if the ones continuously doing good and continuously suffering** patiently endure, this is **grace with** God.
2:21 For to this you **all** were called **(passive)**, because Christ also suffered for us, **continuously** leaving **to us** an example, that you **all may** follow **to** his steps,

> **"Should" in the WEB implies a command. However, this is a subjunctive, not an imperative; so it means that it is possible for us to do this in the future. A subjunctive makes an assertion about which there is some doubt or uncertainty.**
>
> WEB: 2:21 For to this you were called, because Christ also suffered for us, leaving you an example, that you should follow his steps,

2:22 who did not sin, "neither was deceit found **(passive)** in his mouth."
2:23 Who, **continuously being reviled (passive),** didn't **revile** back. **Continuously suffering,** didn't threaten, but committed himself to **the one continuously judging** righteously;

Note for Verses 2:24 and 2:25
These are absolutely key verses, with a huge truth.

In the World English Bible, 1 Peter 2:25 says:

> ***For you were going astray, but now have returned to the Shepherd and Overseer of your souls.***

In this translation, "going astray" and "returned" are thus seen as us making a bad decision to go astray, and then making a good decision to return to the Shepherd. Thus they are actions on our part. All but one English translation I have read translate these two verbs as being active on our part.

THIS IS TOTALLY IN ERROR!

"Astray" is Strong's #4105 *planao*, and "returned" is Strong's #1994 *epikataratos.* These are adequate definitions of the verbs. However, in this passage they are BOTH PASSIVE verbs, not active. An active verb is one in which the subject performs the action of the verb. A passive verb is one which means: "acted upon by an external agency" (Webster's Dictionary).

Thus Peter is saying that we have been caused to stray by an "external agency," and caused to return by an "external agency." What "external agencies?" He tells us this in the previous verse, which sets the stage for Verse 2:25:

In my translation, 1 Peter 2:24 says:
"who carried up (#399) our sins in his body on the tree, that the ones dying (#581) to sins, might live to righteousness; of whom to his stripes you all were healed (#2390) (passive)."

The "external agency" that causes us to stray is our sin and its consequences - "the wages of sin is death" (Romans 6:23).

The "external agency" that causes us to return is Jesus' presence in us as a result of Him having taken away our sins – "but the gift of God is eternal life in Christ Jesus our Lord" (also Romans 6:23).

#399 *anaphero* "To take up and bear sins by imputation" (Zodhiates, page 166).

#581 *apogenomenos* ". . . came to mean to cease to be what one was before, to die" (Zodhiates, page 220).

#2390 *iaomai* includes "to heal, cure . .. to make whole i. e. to free from errors and sins, to bring about (one's) salvation" (Thayer).

Could the "healed" in Verse 2:24 include physical healing? Probably; but in context, here Peter is speaking of us being able to become different by dying to sin through the sacrifice of Jesus.

Our sin is what has impelled us to stray, and Jesus' forgiveness of our sins has impelled us to return to the Shepherd. In each case, we are impelled by a force over which our will power and intellect have no power. A "bad root," or a "good root." is causing our behavior.

We do have a part to play in this freedom. We have to decide to forgive so we will be forgiven, as Jesus says in Matthew 6:14:

> ***"For if you forgive men their trespasses, your heavenly Father will also forgive you."***

But it is then the power of the blood of Jesus Christ that sets us free, as stated in Verse 2:24, not our will power. See "Blood of Jesus" and "Cross of Christ" in Glossary, and Endnote #1G.

Another way of saying this is that when we sin, we plant a "bad root" in us. This "bad root" produces "bad fruit." When we apply the blood of Jesus to our "bad root" of sin by forgiving and being forgiven (see Matthew 6:14-15 and Endnote #25, "The Lord's Prayer"), the "bad root" is washed away, and Jesus comes in. Now we have a "good root" that produces "good fruit." See all of Endnote #1, "The Power Of The Spirit Realm," and Endnotes #2A and #2B for more on the sanctification process.

Clearly, 1 Peter 2:25 is about transformation into the image of Jesus, and is NOT telling us to make a better decision. These passive verbs are 180 degrees away from the typical English translation.

Many diligent Christians read their English Bibles every day. That is a good thing to do. But without knowing about sanctification, without realizing it, here they may be impelled into trying hard to be good Christians by choosing with their will power. This can be a very clever trap of legalism.

2:24 who **carried up (#399)** our sins in his body on the tree, that **the ones dying (#581)** to sins, might live to righteousness; **of whom to his** stripes you **all** were healed **(#2390) (passive).**

See the discussion of these three words in the note above.
This is NOT saying that when you made Jesus your Lord that all your sins were automatically already forgiven.

2:25 For you **all** were **continuously being strayed (#4105) (passive)** like sheep; but now have **been turned back (#1994) (passive) on** the Shepherd and Overseer of your souls.

See the beginning of the long note immediately above Verse 2:24 for a discussion of these two Strong's numbers.

3:1 In the same way (**#3668),** wives, **continuously be being subject (passive)** to your own husbands; **and** that, if any **(husbands) are being disbelieving (PI) to** the Word, they may be won **(passive) through** the behavior of their wives without a word;

#3668 *homoios* "Like, of equal degree or manner and denoting perfect agreement, similarly, in like manner" (Zodhiates, page 1045). This word links the thought in 3:1 to 2:25. This is the key. In 2:25, "the way" is transformation into the image of Jesus. "In the same way" here must be the same. This will result in the good behavior that will win over the husband.

3:2 seeing your pure behavior in **respect (#5401).**

#5401 *phobos* "Reverence, respect" (Thayer). The husband will be "won" by realizing what a miracle it is that has occurred in his wife to produce the good behavior.

3:3 **Of who continuously** let **it** be not just the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on fine clothing;
3:4 but in the hidden person of the heart, in the **incorruptibility** of a gentle and quiet spirit, which is **being (PI)** in the sight of God very precious.

The "gentle and quiet spirit" is Jesus in the wife's "Honeycomb," as a result of sanctification. See Endnotes #2A & #2B.

3:5 For **thus once also** the holy women, **the ones continuously hoping on** God adorned themselves, **continuously** being **subject (passive)** to their own husbands:

3:6 as Sarah obeyed Abraham, **continuously** calling him **master (#2962), of whom you all were made to become (passive)** children, **continuously doing good**, and **not continuously fearing in** any terror.

> **#2962 *kurios* "Master, lord" (Thayer). In that time and culture women were not equal to men in rights and authority. I have chosen "master" instead of "lord," since we American Christians equate "lord" with God.**
>
> **"Of whom you all were made to become (passive) children" is speaking of all Christians being children of Abraham. This refers to the fact in Galatians 3:7: "Continuously know therefore that those out of faith, these continuously are children of Abraham" (Galatians 3:7 in this translation).**

3:7 You husbands, **in the same way (#3668), continuously living with them** according to knowledge, **continuously** giving honor to the woman, as to the weaker vessel, **and** as also joint heirs of the grace of life; **into** your prayers **to continuously** not be hindered **(passive)**.

> **#3668 *homoios* "Likewise, equally, in the same way" (Thayer).**
>
> **"Husbands, in the same way": what same way? It would appear to mean in the same way that wives were just told to relate to husbands in Verses 3:4-3:6. This would have been culturally revolutionary at that time in history in the Roman Empire. And it can only continuously be this way to the degree that the husband has been sanctified. Trying with will power will fail, as many couples know.**

Important note on Verses 3:8 through 3:11:

These verses seem to be saying that we are to focus on our behavior. That would be legalism, and would be contrary to all he has been saying so far. What he is doing is pointing out what "good fruit" from a "good root" looks like. The only way we can continue to do any of these things is because of our having been sanctified in that area. See Endnotes #2A & #2B.

3:8 **But** finally, all be like-minded, compassionate, loving as brothers, tenderhearted, courteous,
3:9 not **continuously** rendering evil **in place of** evil, or insult **in place of** insult; but instead **continuously** blessing; knowing that **into** this were you called **(passive),** that you may inherit a blessing.
3:10 For, **"The one continuously purposing to continuously** love life, and see good days, let him keep his tongue from evil, and his lips **to not speak guile.**
3:11 **Each one** turn away from evil, and **each one** do good. Seek peace, and pursue **her.**
3:12 **Because** the eyes of the Lord **(**are**)** on the righteous, and his ears open **into** their prayer; but the face of the Lord **(**is**) on the ones continuously doing** evil."

> **"The righteous" are Christians who are in the process of having their sins forgiven. Then the "good fruit" will result from the "good root." See Endnotes #2A & #2B.**

3:13 **And** who is **the one evil treating** you **all**, if you **all may** become **followers (#3402)** of **the** good?

> **#3402 *mimetes* "An imitator" (Strong).**

3:14 But even if you **all may be suffering (PI)** for righteousness, you **all** are blessed. "**But** don't **be afraid of them**, neither **may you all** be troubled **(passive)**."
3:15 But **you all** sanctify the Lord God in your hearts; **but** always **speak a defense** to everyone **continuously asking** you **all** a **word** concerning the hope in you **all**, with humility and **reverence:**

> **Speaking to Christians, "sanctify the Lord God in your hearts" can only be the process of sanctification. That is the only process by which we can be sanctified below our level of consciousness. Our will power has no direct control of those interior spiritual realities. See Endnotes #1A through #1D.**
>
> **This is not referring to the one-time event of our salvation.**

3:16 **continuously** having a good conscience; that, **in which they may continuously speak against you all** as evildoers, they may be **shamed (#2617) (passive), the ones continuously insulting** your good way of life in Christ.

> **#2617 *kataischuno* "To put to shame, make ashamed" (Thayer). Quite different than "disappointed" in the WEB.**

WEB: 3:16 having a good conscience; that, while you are spoken against as evildoers, they may be disappointed who curse your good way of life in Christ.

3:17 For it is better, if the will of God is **being willing (PI)**, **the ones continuously doing good to continuously suffer** than for **continuously** doing evil.
3:18 **Seeing that** Christ also suffered for sins once, the righteous **one** for the **sake of** unrighteous **ones**, that he might bring **us** to God; being put to death **(passive) to** the flesh, but **being** made alive **(passive) to** the spirit;

There is a spiritual war going on between the flesh and the spirit. See all of Endnote #8 if this is not already clear to you.

3:19 in which he also went and preached to the spirits in prison,
3:20 **the ones being dis-believers, once the longsuffering of** God waited in the days of Noah, **the ark continuously being built (passive),** few, that is **being (PI)**, eight souls, were saved **(passive)** through water.
3:21 **To which also baptism (is) a representation saving (PI) (#4982) us** --not the putting away of the filth of the flesh **(#4561),** but the answer of a good conscience **into** God, through the resurrection of Jesus Christ,

#4982 is *sozo*, which means "to save, to keep safe" (Thayer). Here Peter is referring to both aspects of salvation. See page 16.

#4561, *sarx i*s a Greek word with a wide range of meaning. In Verses 3:21-4:2 is "flesh" referring to our physical man, or to our "God-Wannabe." Since Peter is referring to the provision of Christ, it seems clear that he is here speaking of our "God-Wannabe." See "Flesh" in the Glossary and Endnotes #7A through #7C.

3:22 who is **being (PI) in** the right hand of God, **going** into heaven, angels and authorities and powers being made subject **(passive)** to him.
4:1 Then **the suffering of** Christ for us **to** the flesh, **you all also** arm yourselves with the same mind; **that the One suffering** in the flesh has ceased **of** sin;

4:2 **into** no longer **still to the desires of humans to pass the rest (of) time in the flesh**, but **to** the will of God.
4:3 For we, **suffice to us having passed the time of life having carried out** the desire of the Gentiles, in lewdness, lusts, drunken binges, orgies, carousings, and abominable idolatries.
4:4 **In which they are being made to think (PI) (passive) of you all not continuously running** with them into the same excess of riot, **continuously** blaspheming:
4:5 who will give account to **the One continuously having readiness** to judge the **continuously** living and the dead.
4:6 For **into** this **also is brought** the Good News even to the dead, that they **may** be judged **(passive)** indeed as men **to** the flesh, but **may continuously** live as to God **to** the spirit.

See Endnote #20, "The 'Good News,'" which is the provision for our sins to be forgiven.

4:7 But the end of all things is near. Therefore **you all** be of sound mind, self-controlled, and sober **into** prayer.

We all need to recognize ("sound mind") there is a continuous spiritual war going on, and consciously decide ("self-controlled", because this is not easy), to forgive and be forgiven ("into prayer") whenever we have judged.

THIS NEEDS TO BE OUR NEW LIFESTYLE.

4:8 **But** above all, **into yourselves continuously having earnest** love **(#26) that the** love **(#26) will** cover **(#2572)** a multitude of sins.

#26 *agape* This is love like God has for us. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary." It only comes to be in us as we do forgive and are forgiven. It is "good fruit" from a "good root." See Endnotes #2A & #2B.

#2572 *kalupto* "To cover, cover up" (Thayer).

The presence of *agape* love demonstrates that the "bad roots" have been removed through sanctification. Since the sins have been cleansed, God no longer sees them. He always sees the truth.

4:9 **You all** be hospitable **into** one another without grumbling.

4:10 As each has received a gift, **be continuously serving it into** one another, as good managers **(#3623)** of the **various** grace of God.

> **#3623 *oikonomos* "Any and every Christian who rightly uses the gifts intrusted to him by God for the good of his brethren" (Thayer). We are to express outwardly the gifts that God has placed in our "Treasure Inside." See all of Endnote #6, and especially Endnote #6D, "Humility And Pride."**

4:11 If anyone **is speaking (PI)**, **as** the very words of God. If anyone **is serving (PI)**, let it be **out** of the strength which God **is supplying (PI)**, that in all, God may be **continuously** glorified **(passive)** through Jesus Christ, to whom **is being (PI)** the glory and the dominion forever and ever. Amen.

> ***"Let your light so shine before men, that they may see your good works and glorify your Father in heaven"* (Matthew 5:16).**

4:12 Beloved, don't **continuously** be astonished **(passive) to** the fiery trial **continuously beginning to come in** you **all,** to test you **all**, as though a strange thing **is continuously happening** to you **all.**
4:13 But because you **all** are **partaking (PI) to the** sufferings **of Christ, continuously** rejoice; that **in** the revelation of his glory you also may rejoice, **continuously exulting.**
4:14 If you **all** are **being** insulted **(PI) (passive**) **in** the name of Christ, blessed **are you all that** the Spirit of glory and of God **is resting (PI)** on you **all**. On their part he is **being** blasphemed **(PI) (passive),** but on your part he is **being** glorified **(PI) (passive).**
4:15 For let none of you **continuously** suffer as a murderer, or a thief, or an evil doer, or a meddler in other men's matters.
4:16 But **(**if one of you suffers**) as** a Christian, let him **continuously** not be ashamed; but let him **continuously** glorify God in this matter.
4:17 **That** the time **to begin of the** judgment to **separate from (#575)** the household of God. **But** if first **of all from** us, what will **be the end of the ones continuously being stubborn to** the Good News of God?

> **#575 *apo* "Separation, departure, cessation" (Strong). Through sanctification, judgment separates from the household of God. In other words, the Christian's sin has been washed away; so there is no longer any judgment for the sin that is gone. This is a glorious thing! It is a very different meaning than "begins" in the WEB.**

If we needed separation from sin, what about the stubborn ones? They need it too; but because they will not forgive and be forgiven, judgment is upon them.

WEB: 4:17 For the time has come for judgment to begin with the household of God. If it begins first with us, what will happen to those who don't obey the Good News of God?

4:18 **And i**f the righteous **with difficulty is being** saved **(PI) (#4982) (passive)**, **where** will the ungodly and sinner **(#268) appear?"**

#4982 is *sozo*, which means "to save, to keep safe" (Thayer). This word is used in two ways. For the unbeliever, the first meaning is to give one's life to Jesus. This is a once in a lifetime act.

The second meaning is the ongoing process of a Christian being transformed into the image of Jesus by having their sins washed in the blood of Jesus by continuously forgiving and being forgiven. This is also called "sanctification." See "Blood of Jesus" and "Cross of Christ" in the Glossary. Also see Endnote #1G, "The 'Blood' and the 'Cross.'"

In this passage, both from the context and the "being saved" as an ongoing process in the present (present indicative), it is clear that Peter is referring to a continuous process that applies to the life of Christians, namely "sanctification."

#268 *hamartolos* ""Pre-eminently sinful, especially wicked" (Thayer).

Here Peter refers to two groups, the Christians and the non-Christians, "the righteous" and "the ungodly and sinner." Even though Christians sin, they are in a different category than the non-Christian. "The righteous do sin, but they are in the ongoing process of being forgiven of their sins ("being saved"), while the non-Christians are not.

The Apostle Paul wrote:

***For the wages of sin is death* (Romans 6:23).**

So un-repented sins of a Christian are bad things, and must be washed in the blood of Jesus. Here it is again very clear that when a person makes Jesus their Lord (the one-time act), all of their sins are NOT immediately forgiven. But they are now in the position to begin the lifelong process of forgiving and being

forgiven. See note at Colossians 2:13, and Endnote #28, "Christians And Sin."

"With difficulty are being saved (PI)" is referring to the fact that being forgiven first requires us to forgive. Making that decision to forgive is not always easy. See Endnote #5M, "Persistence Is Required." But then we are made righteous by the blood of Jesus, not by our will power.

When Christians sin, that does NOT mean they lose their "salvation" and are going to hell. We all sin many times daily; so if a sin would send us to hell, heaven would be empty.

See all of Endnotes #1 and #2.

4:19 **And so that the ones continuously suffering** according to the will of **God,** as to a faithful Creator**, continuously have their souls delivered (passive), in doing good.**

Peter is not advocating "doing good" as the goal. Rather he is saying to have their souls delivered (passive) to God's provision for taking away our sin, to be sanctified. Then "doing good" will be "good fruit" from the "good root" of Jesus in us.

Sometimes we need to suffer to be motivated to continue to forgive and be forgiven. See Hebrews 12:10-11 and Endnote #27, "The Struggle."

5:1 I **am exhorting (PI)** the elders **in** you **all**, a fellow elder, and a witness of the sufferings of Christ, and **participant of** the glory **continuously being about (#3195) to continuously be revealed (passive)**.

#3195 *mello* "be about to be" (Strong). This "glory" is the miracle of their sins being forgiven.

5:2 Shepherd the flock of God which is **in** you **all, continuously** exercising the oversight, not **of** compulsion, but voluntarily, not for dishonest gain, but willingly;
5:3 neither as **continuously being lords of the inheritance**, but **continuously becoming** examples **of** the flock.

Verses 5:2 & 5:3 are powerful statements about the leadership in the church. In the first century, there was NO hierarchy, and leaders did not have top-down authority over Christians, as is now true in many churches. They led as Peter advocated in these two verses.

5:4 **And being manifested (passive) of** the chief Shepherd, you **all** will receive the crown of glory that doesn't fade away.
5:5 Likewise, **all** you younger ones, be subject **(passive)** to the elder. **But** all of you **continuously be being subject (passive) to one another, you all clothed of** humility, **that** "God **is resisting (PI)** the proud, but **is giving (PI)** grace to the humble."

Important note for Verses 5:6-5:11:

This is a sequence of thoughts that can easily be misunderstood. If we misunderstand what Peter is saying, we will likely end up doing exactly what he says NOT to do, which is to use our will and intellect to fight the spiritual war that is going on. Peter is making a profound statement that God has to do it. It is true that we need to resist the devil, BUT the misunderstanding comes in HOW to do this.

Peter makes it very clear that resisting the devil can only be done by the provision God has made for us in Jesus Christ. Verse 5:10 summarizes this: "He may perfect, establish, strengthen, and give you all a good foundation." He does all this as we forgive and are forgiven of our sins and are thus transformed into Jesus' image.

The devil only has access to us in areas of sin ("bad roots"). When we forgive and are forgiven, Jesus changes the "bad roots" to "good roots," and then we are perfected in that area. Then the devil is powerless to oppress us in that way. So we resist him by forgiving and being forgiven of our sins.

Further details

Verse 5:6 says to be humbled under God, and He will exalt you. The Greek word for "being humbled" here is passive. An active verb is something we do. A passive verb is speaking of something being done to us by an outside agent. It is clear that here that outside agent is God. The WEB and most modern translations get this WRONG, which can push Christians into striving to make themselves humble, which they cannot do. God has to do it, not you. The Greek word translated as "being humbled" is #5013 *tapeinoo*, a verb. "To bring into a humble condition" (Thayer).

When we judge another person, we have a haughty attitude which is the opposite of this. That is the "mind of the flesh." It is "bad fruit" from a "bad root," which is contrary to the Spirit (Galatians 5:17). When we forgive and are forgiven, then we have the mind of Christ. The adjectival form of #5013 is #5011, *tapeinos.* Jesus used this adjective to describe himself in Matthew 11:29 as being humble. We will have a humble attitude when we have been given the mind of Christ through forgiveness of our sin.

Being humbled = being given the mind of Christ = sanctified

Verse 5:7 says to cast all your worries on God, implying that you can't do anything about the devil yourself.

Verse 5:8 does say to be sober and vigilant and watchful, because the devil does want to devour you. You do have a part to play in this battle. "Vigilant" is Greek #1127 *gregoreuo* "To watch, give strict attention to, be cautious, active" (Thayer). "Self-controlled" is a really bad translation of this word in the WEB. That would imply that we do this with will power, which is a direct contradiction to this being a spiritual battle that only God can win. And it is dependent on the process of salvation. Peter will then reveal more detail in Verses 5:9 & 5:10.

Verse 5:9 says to resist the devil – How? ONLY by faith that Jesus can take away our sins, and we need to then apply His blood to our sins by forgiving and being forgiven.

Verse 5:10 says that God wants to "perfect (#2675), establish, strengthen, and give you all a good foundation" (#2310). #2310 *themelios* "Laid down as a foundation . . . the rudiments, first principles, of Christian life and knowledge" (Thayer). Because this letter was written to Christians, here "the first principles of Christian life" is referring to the ongoing process of sanctification, not the one-time event when we made Him Lord. It is very clear that God must strengthen us for this battle. In this He will perfect us: #2675 *katartizo* "To strengthen, perfect, complete, make one what he ought to be" (Thayer). I also discussed this process at Verse 4:18. This is necessary, because our areas of sin, our "bad roots," are what give Satan a right to oppress us. When the "bad roots" are gone, the devil is gone from us.

Verse 5:11 says that all this is possible because of His glory and power that alone can forgive us and give us the mind of Christ. This is exactly what Jesus said in Matthew 6:13 right before He told us that if we forgive, we will be forgiven in Verse 6:14! See Endnote #25.

> ***"For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive men their trespasses, your heavenly Father will also forgive you."***

SUMMARY: VERSES 5:6-5:11 ARE ALL ABOUT THE IMPORTANCE OF OUR SANCTIFICATION!

5:6 **Be being humbled (passive) (#5013)** therefore under the mighty hand of God, that he may exalt you **all** in due time;

> **#5013 tapeinoo "To bring into a humble condition" (Thayer). It is important to see that "being humbled" is passive. It is not something we do, as the WEB says, but something God does to us. We cannot do this ourselves.**
>
> WEB: 5:6 Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time;

5:7 casting all your worries on him, **that** he **is caring (PI) about** you **all.**
5:8 **You all** be sober and **vigilant (#1127)**. Be watchful. Your adversary, the devil, **is walking** around **(PI) as** a **continuously** roaring lion, **continuously** seeking whom he may devour.

> **#1127 *gregoreuo* "To watch, give strict attention to, be cautious, active" (Thayer). See note above Verse 5:6 for a discussion of this word.**

5:9 **Whom resist** steadfast **to** your faith, knowing that your brothers in the world **to be continuously undergoing (passive) of** the same sufferings.
5:10 But may the God of all grace, **the One calling us into** his eternal glory **in** Christ Jesus, **the ones suffering briefly, He may** perfect, establish, strengthen, and **give you all a good foundation (#2310).**

#2310 *themelios* "Laid down as a foundation . . . the rudiments, first principles, of Christian life and knowledge" (Thayer).

5:11 To him the glory and the power forever and ever. Amen **(#281).**

As Peter has been saying, it is only His glory and power that can set us free from sin. He well knew that, because he had himself experienced it. If we are under the illusion that we can do this ourselves, we disdain what Jesus does for us. "Amen" is included to point out the importance of this reality.

#281, *amen* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is emphasizing the fact that the Glosry is God's. See Endnote #29, "Greek Glossary."

5:12 Through Silvanus, our faithful brother, as I **am considering (PI)** him, I have written to you briefly, **continuously** exhorting, and **continuously** testifying this **to continuously be** the true grace of God **into** which you **all** stand.
5:13 **The (church)** in Babylon, chosen together with you **all, is greeting (PI)** you **all;** and so does Mark, my son.
5:14 Greet one another **in** a kiss of love. Peace **(#1515)** to you all, **to the ones** in Christ Jesus. Amen **(#281)**.

#1515 *eirene* "Peace" (Bauer, page 226). The kind of peace that is "to the ones in Christ Jesus" cannot be obtained any other way than by having Jesus increasingly in us, as we proceed with out sanctification. He is the Prince of Peace, and His presence in a "good root" gives us the emotion of peace. See Hebrews 12:14. This peace is not something the world can experience or understand. See John 14:27, 16:33, and Philippians 4:7.

#281 a*men* "is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of the epistle. It is announcing the truth of what Peter has just written. See Endnote #29, "Greek Glossary."

Introduction To 2 Peter

Again, keep in mind that the Apostle Peter well knew the power of the blood of Jesus to take away our sins and then fill us with the Holy Spirit. He was a spiritual weakling when Jesus was about to be crucified, and denied Him three times. But after the Holy Spirit was shed abroad as described in Acts 2:1 through 2:4, he became a fearless and powerful apostle.

Clearly, this letter was written after 1 Peter; but it has not been possible to determine when.

Verses 1:1 through 1:12 are a FANTASTIC EXPLANATION OF THE IMPORTANCE OF SANCTIFICATION, and what a wonderful gift it is to us!

These verses are the heart of this letter.

Later on he tells them to watch out for false prophets (Verse 2:1), and explains that it will not go well for those people.

Let Peter's words inspire you to diligently pursue your own sanctification!

1:1 Simon Peter, a servant and apostle of Jesus Christ, to those who **having** obtained **through God's divine allotment (#2975) an equally** precious faith **to** us in the righteousness of our God and Savior, Jesus Christ:

> **#2975 *lanchano* "To obtain by lot . . . to receive by divine allotment" (Thayer). The point is that Peter did not choose his assignment with God. It was totally God's choice and anointing.**
>
> **See Endnote #10A, "Faith Of Christ."**

1:2 Grace to you **al**l and peace be multiplied **(passive)** in the knowledge **(#1922)** of God and of Jesus our Lord,

> **#1922 *epignosis* This is a clear and exact discernment from God, in contrast to the partial and limited kind of knowledge that we get from our own intellectual pursuits and study which is #1108, *gnosis*. *Epignosis* is referring to "a knowledge which perfectly unites the subject with the object" (Vine, Volume 2, page 299). See Endnote #11, "Aspects Of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.**
>
> **"Knowledge of God" is in the Greek genitive mood, which indicates possession. This kind of knowledge is His possession which He downloads to us. It does NOT mean intellectual "knowledge <u>about</u> God."**

Important Note for Verses 1:3 and 1:4:

The sequence of things in Verses 1:3 through 1:4 is very important:

- **The One calling us graciously gives us His *epignosis* kind of knowledge as a free gift.**
- **The *epignosis* kind of knowledge does then lead to divine power.**
- **The divine power has then given us the greatest promises.**
- **The greatest promises <u>make possible</u> for the divine nature to become ours.**

Note that "Through which" at the start of 1:4 is singular feminine. If it were saying here that God granted the promises directly to us, as translated in the WEB, 1:4 would start with "through whom," and "whom" would be masculine. God

initiates the sequence, but there is a process that then brings about the divine nature.

The perfect tense, as noted in Verse 1:3, means that these promises continue to be ours now. Also note that the verb "may be becoming" is a subjunctive, which means that it contains some doubt or uncertainty about becoming a participant in the divine nature. The uncertainty exists, not because God is unreliable, but because we need to participate in this part of the process; and we may or may not.

Clearly this bringing about the divine nature is referring to our process of transformation into the image of Jesus, which requires our participation.

God does not simply drop it onto us. See page 16 in the Preface for review of the ongoing process of salvation.

Then Verses 1:5 through 1:7 describe the results of the transformation, the "good fruit" that comes from the "good root" planted by the transformation. See Endnotes #1E through #1H. In Verses1:5-1:7, Peter is NOT advocating self-effort to bring these things about.

1:3 **So as to us, the all** of his divine power **toward** life and godliness **(#2150) having been graciously given (#1433) (perfect passive participle),** through the knowledge **(#1922)** of **the one calling** us **(genitive case) through of** glory and **of** virtue;

#2150 *eusebeia* "Devotion, piety toward God . . . literally means well-directed reverence . . . In 2 Pet. 1:3 we are instructed that our spiritual life and reverence towards God (*eusebeia*) are gifts of God" (Zodhiates, pages 682-684).

#1433 *doreomai* "To make a gift . . . In 2 Pet. 1:3 it is used to denote the free giving of the power of God resulting in life and godliness" (Zodhiates, page 490). This verb is a "perfect passive participle." The perfect tense "expresses the present result of a past action." (Davis, page 152). This gift of his divine power was graciously given and is still ours now.

#1922 *epignosis* This is a special kind of knowledge, in that it is clrea and exact discernment. As fallible humans, we are

not capable of obtaining this kind of knowledge by intellectual study. See Endnote #29, "Greek Glossary." Here the Greek genitive case makes this clear, because it indicates possession. So here it is knowledge that belongs to God and He gives to us, and it is not our knowledge <u>about</u> Him.

WEB: 1:3 seeing that his divine power has granted to us all things that pertain to life and godliness, through the knowledge of him who called us by his own glory and virtue;

1:4 **Through which has been given (perfect passive singular) the greatest (#3176)** and precious promises that through these you **all** may **be beginning to be (#1096) participants** of the divine nature, **escaping** the corruption in the world **in strong desire of corruption (#1939).**

#3176 *megistos* "the superlative of *megas* (3173);" #3173 *megas* "Great, large" (Zodhiates, pages 952-953). Peter is trying to explain the gigantic magnitude of these promises.

#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary." This clearly states that becoming like Jesus is an ongoing process, not a one-time event that fully happened when we made Him our Lord.

#1939 *epithumia* "Strong desire, longing, lust . . . Spoken of impure desire, lewdness" (Zodhiates, page 627). This "strong desire" is "bad fruit" from "bad roots." The only way to escape the influence of this is through sanctification.

"Escaping the corruption in the world" is an ongoing event as a result of our ongoing sanctification, rather than "having escaped" as a past event in the WEB.

WEB: 1:4 by which he has granted to us his precious and exceedingly great promises; that through these you may become partakers of the divine nature, having escaped from the corruption that is in the world by lust.

1:5 **And in the same manner also this, you all in addition bringing forth** all diligence **(#4710)** in your faith **in virtue, also in the virtue,** knowledge **(#1108);**

#4710 *spoude* "To give all diligence, interest one's self most earnestly" (Thayer). Peter speaks of the need for diligence, because our sanctification requires persistence on our part.

The enemy hates our sanctification, and tries to fight it. See Verse 1:6.

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words.

This is an example of the different kinds of knowledge that the Greek illuminates, but for which English only has one word. The differences are very important. See Endnote #11, "Aspects of Knowing," Endnote #29, "Greek Glossary," and "Know, Knowledge" in the Glossary.

1:6 **also** in **the** knowledge **(#1108),** self-control; **also** in **the** self-control **the endurance (#5281); also** in **the endurance** godliness **(#2150);**

#5281 *hupomone* "that quality of character which does not allow one to surrender to circumstances or succumb under trial" (Zodiates, page 1425). See Endnote #5M, "Persistence Is Required."

#2150 *eusebeia* see comment on Verse 1:3.

See Endnote #27, "The Struggle," for more on the necessity of endurance.

1:7 **also** in godliness brotherly affection; **also** in brotherly affection, love.

1:8 For **to** these things **you all continuously existing (#5225)** and **increasing (PI), you all not continuously constituted (#2525)** idle nor unfruitful **into** the knowledge **(#1922)** of our Lord Jesus Christ.

#5225 *huparcho* "To be, live, exist" (Zodhiates, pages 1410-1411). This is now who we are, referring to our new divine nature (Verse 1:4), and not what we do.

#2525 *kathistemi* "To set down as, constitute . . . to declare, show to be" (Thayer). When we have been placed in a condition of having a "good root," it WILL spontaneously and consistently make us fruitful, and in possession of God's *epignosis* knowledge.

#1922 *epignosis*, again, is in the genitive case, and is the clear and exact knowledge that is a possession of God, and He downloads a portion of it to us.

1:9 For **to whom these things are not present (PI)** is blind **(PI)**, **continuously closing his eyes**, **getting oblivious of** the cleansing **of** his old sins.

This verse makes it clear that becoming a partaker of the divine nature (Verse 1:4) is the result of the cleansing of our old sins (Verse 1:9). See Endnotes #2A-#2B.

1:10 Therefore **rather,** brothers, be diligent to **continuously** make your calling and election **confirmed.** For **continuously doing** these things, you **all may** never stumble.

"Continuously doing" what "things"? Continuously putting on the divine nature, by forgiving and being forgiven of our sins, which has been Peter's focus; NOT performing the behaviors listed in Verses 1:5 through 1:7.

1:11 For thus **(3779) to** you **all** will be richly supplied **(passive)** the entrance into the eternal Kingdom of our Lord and Savior, Jesus Christ.

#3779 *houto* "In this manner; in such a manner; thus, so" (Thayer). In what manner? From our sanctification. This has been the focus of all Peter has written so far in this epistle.

Note that this supply is passive for us, done to us by God.

1:12 Therefore I will not be negligent to **continuously** remind you **all about** these things, **even** though **the ones being aware and continuing to be aware**, and **the ones having been established and continuing to be established (passive)** in the truth **continuously being present.**

What "truth continuously being present"? The truth that Peter has been talking about is our obtaining the divine nature through the forgiveness of our sins. This truth is now present because of the sacrifice of Jesus.

Peter obviously sees that they need to continuously be reminded of truth, as he talks about in the next verse. He is NOT reminding them to do good works. Those will then come spontaneously and automatically as "good fruit" from a "good root." See Endnote #2F.

1:13 **But** I am thinking **(PI)** right, **on** as long as I am **(PI)** in this tent, to **continuously** stir you **all in reminder**;

1:14 knowing that **near at hand is being (PI)** the putting off of my tent, even as our Lord Jesus Christ made clear to me.
1:15 **Yet,** I will **also** make every effort **to continuously have you all**, always after my departure, **to continuously make mention of these things**.

"These things" is referring to the process of sanctification which Peter has just been writing about. He is wanting them to spread the "Good News" after he is gone. See Endnote #20, "The 'Good News.'"

1:16 For **not following** cunningly devised fables, we made known to you **all** the power and **presence (#3952)** of our Lord Jesus Christ, **but onlookers beginning to become (#1096)** of his majesty.

#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer). In places, this word also is used to refer to His Second Coming. However, Peter has been focusing on His presence in us now, so in context that would be what he intended here. <u>That is a powerful thing to know!</u> See Endnote #29, "Greek Glossary" for more on this Greek word.

#1096 *ginomai* "to become, i. e. to come into existence, begin to be (Thayer). See Endnote #29, "Greek Glossary."

Peter is not speaking here about his past experience of having seen Jesus, as in the WEB. He is not referring to a past event, but by *ginomai* is encouraging the readers for <u>themselves to begin to become</u> aware of Jesus' power and living presence.

WEB: 1:16 For we did not follow cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but we were eyewitnesses of his majesty.

1:17 For **receiving of** God the Father **as the source**, honor and glory, **of** the voice **being carried (passive)** to him **by so great of** Majestic Glory, "This is **being (PI)** my beloved Son, **into** whom I **have been** well pleased."
1:18 **And** this voice **we heard coming** out of heaven, **ones continuously being together** with him **in** the holy mountain.

Peter is using his experience with Jesus to validate the reality of who Jesus is and of His living presence. This was NOT the "Second Coming" meaning of *parousia* (Verse 1:16), but is

rather a manifestation of His presence to His Children now. The next verse speaks of "prophecy," which is one ot the ways the present, living God, speaks to His children. He spoke this way throught the Old Testament prophets, and this can happen now to Christians. See 1 Corinthians 14:1-5. This is a spiritual gift, and these verses say that this is "good fruit" from a "good root."

1:19 **And** we **are having (PI)** the more sure word of prophecy; **to which you all are doing (PI) well continuously heeding**, as to a lamp **continuously** shining in a dark place, until **of which** day **may dawn,** and the morning star **(#5459) may rise** in your hearts:

#5459 *phosphoros* "Spiritually it refers to that clear and comfortable knowledge and strong faith in Christ which is the harbinger of an eternal day in life and blessedness (2 Pet. 1:19)" (Zodhiates, page 1463).

1:20 **continuously** knowing this first, that **all** prophecy of Scripture is **not beginning to be (PI)** of private interpretation **(#1955)**.

#1955 *epilusis* "The prophets themselves . . . cannot explain their own predictions" (Zodhiates, page 630).

1:21 For no prophecy **was ever carried (passive) to** the will of man: but **by** holy men of God spoke **continuously** being moved **(passive) of** the Holy Spirit.

2:1 But false prophets also arose **in** the people, as false teachers will also be **in** you **all,** who will **smuggle** in heresies of destruction, continuously denying even the Master **buying** them, **continuously** bringing **to** themselves swift destruction **(#684).**

#684 *apoleia* "The destruction which consists in the loss of eternal life, eternal misery, perdition" (Thayer). Denying Jesus' sacrifice for sin means they suffer the consequences of their sins. "The wages of sin is death" (Romans 6:23).

2:2 **And** many will **follow to the destruction (#684), because of whom** the way of the truth will be maligned **(passive)**.

#684 *apoleia* See prior verse.

2:3 **And** in covetousness they will exploit you **all to** deceptive words: **to whom the judgment** of old **is not lingering (PI)**, and their destruction **is not slumbering (PI)**.
2:4 For if God didn't spare angels **sinning, but casting them** to Tartarus **(#5020),** to pits of darkness, **them having been kept (passive) into** judgment;

> **#5020 *tartaroo* "From Tartaros (the deepest abyss of Hades); to incarcerate in eternal torment" (Strong). Also referred to elsewhere as Hades.**

2:5 and didn't spare the ancient world, but preserved Noah with seven others, a preacher of righteousness, **bringing on** a flood **to** the world of the ungodly;
2:6 and **reducing to ashes** the cities of Sodom and Gomorrah into ashes **to overthrow (them),** condemned them, **having made them an example of the ones continuously being about to die to the ones continuously irreverent,**
2:7 and delivered righteous Lot, who was **continuously being** distressed **(passive**) of the lawless ones in wantonness.
2:8 **For to see and to hear, the** righteous man **continuously** dwelling **in** them, was tormented **(**in his**)** righteous soul from day **out of** day **to their** lawless deeds:
2:9 the Lord knows to **continuously** deliver the godly out of temptation **but** to **continuously** keep the **unrighteous continuously being punished (passive) into** the day of judgment;
2:10 but chiefly **the ones continuously going** after the flesh in the lust of defilement, and **continuously despising of** authority. Presumptuous men, self-willed, not **being** afraid **(PI)**, **continuously speaking** evil of **glory (#1391)**;

> **#1391 *doxa* This Greek word has a wide range of meaning. Here it means something like "Magnificence, excellence, preeminence, dignity, grace . . . majesty which belongs to Christ . . . the absolutely perfect inward or personal excellence of Christ" (Thayer).**

2:11 whereas angels, **continuously being to** greater might and **to** power, **not bringing (PI)** a railing judgment against them before the Lord.

2:12 But these, as unreasoning creatures, **being** born **(passive)** natural animals **into capture** and **destruction, continuously** speaking evil in matters **in** which they are **being** ignorant **(PI)**, in their **destruction will** be destroyed **(passive),**
2:13 **they will be** receiving the wages of unrighteousness; **continuously counting** it pleasure in the daytime **self-indulgence**, spots and blemishes, **continuously** reveling in their deceit, **continuously feasting together** with you **all;**
2:14 **continuously** having eyes full of adultery, and **unable to cease of** sin; **continuously** enticing unsettled souls; having a heart trained **to** greed; children **continuously having** of curse **(#2671)**;

> **#2671 *katara* "The word involves both the sentence of the divine judgment and the ruin therein inflicted" (Zodhiates, page 841). Whereas "cursing" in the WEB might imply bad language.**
>
> WEB: 2:14 having eyes full of adultery, and who can't cease from sin; enticing unsettled souls; having a heart trained in greed; children of cursing;

2:15 forsaking the right way, **they were strayed (passive), following out to** the way of Balaam of Beor, who loved the wages of wrongdoing;
2:16 but he **has had rebuke of** his own disobedience. A mute donkey **speaking in** a man's voice stopped the madness of the prophet.
2:17 These are **being (PI)** wells without water, clouds **continuously being** driven **(passive)** by a storm; **to** whom the blackness of darkness has been reserved **(passive)** forever.
2:18 For, **continuously** uttering great swelling words of emptiness, they **are enticing (PI)** in the lusts of the flesh, **in** licentiousness, those who are indeed escaping from those **continuously being returned (#390) (passive)** in error;

> **#390 *anastrepho* "To turn back . . . to return" (Thayer). This appears in context to be referring to Christian brothers (Verse 2:13) who have been enticed (passive) back to sinful living.**

2:19 **continuously** promising them liberty, they themselves **continuously being** bondservants of corruption; for **to whom has been** brought into bondage **(passive) this one was overcome and has been enslaved (passive).**
2:20 For **if the ones escaping** the defilement of the world **in** the knowledge **(#1922)** of the Lord and Savior Jesus Christ, **but to these** again **being** entangled **(passive), being** overcome **(PI),** the state has become **to them** worse than the first.

> **#1922 *epignosis* a noun which is a clear and exact revelation which belongs to the Lord and is downloaded to us. See commentary on Verse 1:2 and Endnote #11, "Aspects Of Knowing," for more.**

2:21 For it would **have been** better **to** them not to have known **(1921)** the way of righteousness, than after knowing it, to turn back **out of** holy **principle (#1785) being delivered (passive) to them.**

> **#1921 *epignosko* a verb related to the noun *epignosis* in Verse 2:20. It is NOT intellectual thinking.**
>
> **Here #1785 *entole* means the precepts or teachings of Jesus, not a command for us to do something. See Endnote #29, "Greek Glossary."**
>
> **If this had been speaking of the 10 Commandments, it would have been plural. Here it is singular. What was the holy principle of Jesus? Forgive and be forgiven (Matthew 6:14-15). Jesus came to take away our sin. He did not bring legalism, but transformation into His image. See Endnote #25, "The Lord's Prayer."**
>
> **Translating *entole* as "commandment" as in the WEB, which is an optional meaning, pushes Christians to try to keep rules; and in this verse can imply that if they do not keep the law (commandment), Verses 2:20 and 21 seem to indicate that they are in big trouble. And yet no one was ever able to keep the law by will power (Romans 7:15-20). So we would all be in big trouble if that was the meaning here.**
>
> **The only way to righteousness in this verse is by the sacrificial blood of Jesus. See Endnote #9, "The Two Great 'Commandments' Of Jesus."**
>
> **If Christians "turn back out of holy principle" and do not forgive so they can be forgiven, they will suffer for their sins. Tragically, some teach that when people become Christians, all**

of their sins are immediately forgiven. This is not true. See Endnote #28, "Christians And Sin."

WEB: 2:21 For it would be better for them not to have known the way of righteousness, than, after knowing it, to turn back from the holy commandment delivered to them.

2:22 But it has happened to them **of** the true proverb, "The dog **turning about on** his own vomit," and "the sow **being** washed **into** wallowing **of** mire."
3:1 This now, beloved, the second letter that I **am writing (PI)** to you **all;** in **which** I **am stirring** up **(PI) in your** sincere **minds (#1271) in remembrance;**

#1271 *dianoia* "The mind as the faculty of understanding" (Thayer). This is one of two Greek words that does mean our conscious mind, as we in the Western world would identify as "mind." See Endnote #19.

3:2 **to be reminded (passive) of** the words **having been** spoken before **(passive)** by the holy prophets, **of the apostles of us, and the precept (#1785) (singular)** of the Lord and Savior:

#1785 *entole* singular. See commentary on it in Verse 2:21. Note that in the WEB in this verse this word is translated as plural, which is an ERROR. Without knowing about transformation into the image of Jesus, this error will often impel Christians to try to keep the 10 commandments, which is legalism, and is deadly.

The singular principle of Jesus is to forgive so we will be forgiven.

Another serious problem with the WEB translation is that it says that the Apostles have authority to command the believers to do things. The first century church did not have a heirarchial structure, and there is no scriptural evidence that the modern church should. See Galatians 2:6.

WEB: 3:2 that you should remember the words which were spoken before by the holy prophets, and the commandments of us, the apostles of the Lord and Savior:

3:3 **You all continuously** knowing this first, that **on** the last **of the** days mockers **continuously going according to** their own lusts,
3:4 and **continuously** saying, "Where is **being (PI)** the promise of his **presence (#3952)**? For, from **which** the fathers **were made to sleep (passive), thus** all **are continuing (PI)** from the beginning of the creation."

> **#3952** ***parousia*** **See note at 2 Peter 1:16.**
>
> **Because the obvious purpose of this epistle is to speak about sanctification, which requires the living presence of Jesus in our "good roots," "his presence" is referring to His presence here and now, and not His Second Coming in the future.**

3:5 For this **is eluding (PI) the ones continuously willing**, that heavens were from of old, and **the** earth **having stood forth through** water**, to** the word of God;
3:6 **through** which **then** the world was, being overflowed **(passive) to** water, perished.
3:7 But the heavens, and the earth, **to** the same word **are now being (PI) continuously having** been stored up **(passive) to** fire, **into** the day of judgment and destruction of **the** ungodly men.
3:8 But **continuously** don't forget this one thing, **you all** beloved, that one day with the Lord **(is)** as a thousand years, and a thousand years as one day.
3:9 The Lord is not **being** slow **(PI) of the** promise, as some **are counting (PI)** slowness; but is **being (PI)** patient **into** us, not **continuously** wishing any **to** perish, but that all **to** come **into** repentance.

> **There is a very subtle but profound statement here. In Verses 2:21 and 3:2 the word #1785** ***entole*** **is mentioned. It is the precept of Jesus, which is to forgive and be forgiven. Here Peter is saying that the Lord wants all to come into repentance – which means to repent of our sins, and forgive so He can forgive us. See Endnote #4L on this sequence.**

3:10 But the day of the Lord will come as a thief in the night; in which the heavens will pass away with a great noise, **also** the elements will be dissolved **(passive) by being continuously**

burned, and the earth and the works **in her** will be burned up **(passive).**
3:11 **Then all of** these things **continuously being** destroyed **(passive)** like this, what kind of people **is it being necessary (PI) you all to continuously** be **(#5225)** in holy living and godliness,

> **#5225 *huparcho* "to exist . . . to be" (Zodhiates, page 1411). It is VERY IMPORTANT to get this straight. This word (and in the whole of this Epistle), Peter is talking about who we ARE, not what we DO. To the degree that we have been transformed into the image of Jesus, we will demonstrate "holy living and godliness." It is the result, not the goal. If this not clear, read all of Endnotes #1 and #2.**
>
> **He is making a strong case for Christians to pursue this transformation, because there are dire consequences otherwise.**

3:12 **continuously hurrying** and **continuously awaiting with eager desire** the coming of the day of God, **because of which the** heavens **continuously being put on fire (passive) shall be dissolved (passive),** and the elements will **be being melted (PI) (passive), continuously being set on fire (passive)**.
3:13 But, according to his promise, we **being looking (PI)** for new heavens and a new earth, in which righteousness **is dwelling (PI)**.
3:14 Therefore, beloved, **ones continuously hoping** for these things, **unspotted, you all** be diligent to be found **(passive) flawless to him, to be found (passive)** in peace.

> **Again, this is not talking about our behavior, but our character. Peter is encouraging us to be transformed into the image of Jesus, because this is the only way we will be found flawless. See Endnotes #2A and #2B.**

3:15 **And continuously esteem the longsuffering (#3115) salvation** of our Lord; even as **also** our beloved brother Paul, according to the wisdom **being** given to him **(passive),** wrote to you **all;**

> **#3115 *makrothumia* "to be long-suffering *makrothumia* is patience in respect to persons while *hupomone* (5281), endurance, is putting up with things or circumstances" (Zodhiates, page 739).**

The first point is that this salvation is the possession of the Lord, because it is in the Greek genitive case, which indicates possession.

Second, He is patient in respect to persons regarding salvation. Who is He patient with? US! And that is a very good and important thing.

3:16 as also in all of his letters, **continuously** speaking in them of these things. **In which** are **being (PI)** some things that are hard to understand, which the ignorant and unsettled **are twisting (PI)**, as they also do the other Scriptures, **toward** their own destruction.

The central theme of the Apostle Paul's writings is forgiveness of our sins with the result of our transformation into the image of Jesus. This has also been the central theme of this epistle by Peter.

3:17 You **all** therefore, beloved, **continuously** knowing **this** beforehand, **continuously** beware, **tha**t being carried away **(passive)** with the error of the wicked, **you all may not** fall **of** your own steadfastness.

There were persons who were being used by Satan to try to rob these readers of their sanctification. Peter is warning them not to be carried away by the error of those influences. In fact, <u>that exact battle is the main reason that most of the Epistles were written</u>, and why I am impelled to bring out the importance of sanctification therein.

3:18 But **continuously** grow in the grace and knowledge **(#1108)** of our Lord and Savior Jesus Christ. To him the glory both now and forever. Amen **(#281).**

#1108 *gnosis* (noun) is the kind of intellectual knowledge that we in the Western world assume is being expressed when we read "knowledge" in an English translation of the New Testament. This is different than #1922 *epignosis* and several other Greek words.

It appears that Peter used *gnosis* here, because we need to grow in this, and *epignosis* is downloaded into us by revelation. See Endnote #11, "Aspects of Knowing," Endnote #28, "Greek Glossary," and "Know, Knowledge" in the Glossary.

#281 *amen* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer).

It is much more than just a period at the end of a prayer. Here it is affirming the importance and accuracy of the contents of this epistle and the fact that the glory belongs to Jesus Christ. See Endnote #29, "Greek Glossary."

Introduction To 1 John

It is interesting that John's epistles were probably the last letters written by one of the original Apostles. The other Epistles by other writers were written before 70 AD, and it is estimated that 1 John was written in the early 90's.

As you may have noticed, 1 John can seem very confusing:

1 John 3:6: "Whoever abides in Him does not sin. Whoever sins has neither seen Him nor known Him."

1 John 1:8: "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

These two verses appear to be saying:

- If we sin, we aren't saved;
- All of us sin;
- Therefore, none of us are saved!

Yet, the Apostle John would never say something so contradictory. Could the English translations be misleading?

My translation of 1 John, going back to the original Greek, eliminates this confusion. However, my translation will seem clearer if you will first read **all of Endnotes #1 and #2.** There you will learn about "bad roots" (also called "bitter roots") and the "Honeycomb."

Then you will understand how it can simultaneously be true that: yes, you are saved; and yes, you do sin; and yes, it is also possible for you to not sin. Once you understand this, you will be able to see and appreciate the tremendous power of Jesus to take away sin, which is revealed in 1 John.

The Greek word *en* (#1722) is used 67 times in this short letter. This is important to know, because *en* is a static word meaning remaining in place. I always translate this Greek word as "in" in English, because that is its basic meaning. Watch for this as you read 1 John.

He speaks often of who we are inside us. Do we have darkness or light in us? Do we have Jesus Christ residing in us? This is a big theme in this letter, and we must understand the "Honeycomb" concept for this to make sense. If we see ourselves in the "Honey Jar" concept, this letter will be very confusing. Again, **see Endnotes "2A & #2B.**

Verses 2:27 through 3:24 speak over and over of "remaining," which is a translation of the Greek word *meno* (#3306).

It means:

> "To remain, abide, dwell, live . . . to be and remain united with him, one with him" (Zodhiates, page 959).

For example:

> "**Every one having been born (passive) out** of God **is not sinning (PI)**, because his seed **is remaining (PI) (#3306)** in **(#1722)** him; and **he is not being able (PI) to continuously be sinning**, because he **has been** born **(passive)** of God." (1 John 3:9, my literal translation).

Perhaps surprisingly, here "having been born out of God" cannot be referring to the one-time event of salvation; because when what John is here referring to happens, we are able to not sin. It is true that when we become a child of God, we are filled with His Spirit. But we still sin. All Christians sin, so here he must be speaking of the ongoing process of sanctification, which is the only other option **(see page 16 and Endnote # 5J).** This is very important to understand, because His remaining in us can only happen as a result of our having been transformed into the image of Jesus. Then Jesus has come into that place in our "Honeycomb," and He resides there on an ongoing basis. Then that "good root" will not produce "bad fruit" (sin). **See Endnotes #2A and #2B**.

You will also note that #1785 *entole* appears frequently in this epistle. Translating this as "commandment" is also misleading, because it tends to set us to trying hard to obey with our will power. The meaning here is **exactly the opposite**. It is actually referring to the

teaching and precept of Jesus, which is to forgive so we can be forgiven. Then out of our transformation into His image we will spontaneously, effortlessly do these things because of His presence in us. **See #1785 *entole* in Endnote #29, "Greek Glossary," Endnote #9A, "The Two Great 'Commandments' of Jesus," and Endnote #2F, "Keeping God's Commandments."**

With this new understanding, you will be able to appreciate the great power in this epistle!

1:1 That which was from the beginning, that which we have heard, that which we have seen **to** our eyes, that which we saw, and our hands touched, concerning the Word of life
1:2 and the life was revealed **(passive),** and we have seen, and **are testifying (PI)**, and **are declaring (PI)** to you **all** the life, the eternal life, which was **towards** the Father, and was revealed **(passive)** to us;

> **See Verse 2:25 for a discussion of the life John is here referring to as "eternal life."**

1:3 that which we have seen and heard we **are declaring (PI)** to you **all,** that you **all** also may **continuously** have fellowship with us, and **yet** our fellowship is with the Father, and with his Son, Jesus Christ.

> **John did not figure out intellectually what he is going to declare. He saw it and heard it.**

1:4 And we **are writing (PI)** these things to you **all**, that **your** joy may **continuously** be fulfilled **(passive).**
1:5 **And** this is **being (PI)** the message which we have heard from him and **are announcing (PI)** to you **all,** that God is **existing (PI) as** light, and in him is **being (PI)** no darkness at all.
1:6 If we **may** say that we **are having (PI)** fellowship with him and may **continuously live our lives** in the darkness, we **are lying (PI)**, and **are not doing (PI) (#4160)** the truth.

> **#4160 *pooioumen* The World English Bible says "tell the truth," but that is in error. This verb means: "To make, do" (Strong). This verse is saying that if we have 'bad fruit" in our life ("continuously live our lives in the darkness"), this is meaning we have not done the truth. To do the truth means to actively be transformed into the image of Jesus in part of us. Then the "good root" will ALWAYS produce "good fruit" (good behavior). The presence of continuous "bad fruit" is evidence that we are lying about working out our transformation. See Endnotes #2A & #2B for more on the sanctification process.**
>
> WEB: 1:6 If we say that we have fellowship with him and walk in the darkness, we lie, and don't tell the truth.

1:7 But if we **may continuously live our lives** in the light, as he is **existing (PI)** in the light, we **are having (PI)** fellowship with one another, and the blood of Jesus Christ, his Son, **is cleansing (PI)** us from all sin.

"Is cleansing us from all sin" is a process. The Greek verb form (present indicative, PI) means an ongoing event is the present. If we continuously live holy lives (continuously have "good fruit"), this is the evidence that we are continuously applying the blood of Jesus to our sins. We all sin daily, and so this needs to be a continuous, lifelong process. See Endnotes #2A & #2B again.

"We are having (PI) fellowhip with one another" is the evidence that the cleansing from our sins is happening. It is "good fruit" from a "good root."

This verse is NOT the other way around: John is NOT saying that if we behave correctly ("live our lives in the light") that this is what causes Jesus to cleanse us from sin. That would be legalism. See Endnote #1G, "The 'Blood' And The 'Cross'," "Blood of Jesus," and "Cross of Christ" in the Glossary, and Endnotes #2D & #2E, "Inside-Out!"

Note for Verses 1:8-1:10:

THESE VERSES ARE KEY TO LIVING YOUR DAILY CHRISTIAN LIFE. THIS IS THE CENTER OF CHRISTIANITY!

In these verses John is saying that we continuously sin, and that we need Jesus to continuously forgive us for our sins. Please note that for him to forgive us, we need to first repent and forgive others, as we are told in other scriptures.

***"For if you forgive men their trespasses, your heavenly Father will also forgive you"* (Matthew 6:14). See Endnote #25.**

Also see Matthew 18:35, Mark 11:25, Luke 6:37. See Endnote #1G, "The 'Blood' and The 'Cross.'"

Conversely, the message is clear that if we do not forgive, we will not be forgiven. We need a lifestyle of forgiving and being forgiven by the Lord every time we sin. Unfortunately, teaching of this key principle is not commonly emphasized in many churches.

In Verse 1:9, Jesus "may forgive us our sins, and may cleanse us from unrighteousness," because he, and he alone, does have the ability to save us from our sin by forgiving us. See Endnote #1B, "The Reality God Created," and Endnotes #1F & #1G.

1:8 If we **may** say that we **are having (PI)** no sin, we **are deceiving (PI)** ourselves, and the truth is not **being (PI)** in us.

> **We all have in us a tendency to sin, and so we do sin continuously. See Endnotes #7A through #7L.**

1:9 **If ever** we **may continuously** confess **(subjunctive)** our sins, **he** is **being (PI) worthy of belief** and **(is) just, that he may** forgive **(subjunctive)** us the sins, and **may** cleanse **(subjunctive)** us from all unrighteousness.

> **The "subjunctive mood" makes an assertion about which there is some doubt or uncertainty. Here the undertainty is whether or not we will confess our sins. The uncertainty about Him forgiving our sins and cleansing us is also dependent on us first confessing, because there is no doubt about Him then forgiving us for that sin.**

1:10 If we **may** say that we haven't sinned, we **are making (PI)** him a liar, and his word is not **being (PI)** in us.
2:1 My little children, I **am writing (PI)** these things to you **all** so that you **all might possibly** not sin **(subjunctive)**. **And** if anyone **may (subjunctive)** sin, we **are having (PI) an advocate towards** the Father, Jesus Christ, the righteous.

> **The "subjunctive mood" makes an assertion about which there is some doubt or uncertainty. We all sin many times a day, and John knows that (Verse 1:8). Then what must he be saying by we "might possibly not sin?" In Verse 1:7 he speaks of the blood of Jesus Christ cleansing us from sin. This process plants a "good root" in us, and that "good root" will then cause us to not sin. That is the only way we can "possibly not sin." But we also have "bad roots" of sin that our God-Wannabe plants continuously. And for those we have a way to have them forgiven by the blood of Jesus, as described in this verse and in Verse 2:2. The evidence that the "bad root" has been replaced by a "good root" through the blood of Jesus**

Christ is described in Verse 2:3; because the "good root" will always keep his precepts (produce "good fruit"). This sequence of verses is a powerful testimony of the process of sanctification. John is emphasizing the importance of sanctification, because he starts this verse by saying he is writing this so that they might be transformed and thus possibly not sin. See Endnotes #2A & #2B and #1G, "The 'Blood' And The 'Cross.'"

2:2 And he **is being (PI)** the atoning sacrifice for our sins, and not **about** ours only, but also **about** the whole world.
2:3 **And in this** we **are knowing (PI)** that we know him: if we **may continuously** keep **(subjunctive)** his **precepts (#1785).**

WEB: 2:3 This is how we know that we know him: if we keep his commandments.

THIS IS A HUGE ISSUE, so I am devoting extra space to it.

Here #1785 *entole* means the precepts or teachings of Jesus, not commands for us to do something which we cannot do. See #1785 *entole* in Endnote #29, "Greek Glossary."

This word has a range of meanings, and "precepts" fits much better here than would "commandments" as in the WEB. So I will translate it as "precept" throughout this epistle.

What does John mean when he refers to Jesus' *entole*?

We tend to identify this word with the commandments in the Old Testament, which focus on the behavior we produce by will power. However, is that what Jesus' "commandments" are? NO! Jesus gave us a whole new way of dealing with sin by our forgiving and then being forgiven. His mission was to save us from our sins. This is a new precept or principle, as in Luke 6:37: "Forgive, and you will be forgiven." Here the Greek word translated as "forgive" is in the Greek "imperative mood." The imperative mood specifically means a command to do something.

Based upon Jesus provision for us, "KEEPING HIS PRECEPTS" MEANS FORGIVING so we will be forgiven our sins. If we continuously forgive and are forgiven, we are transformed into his image. As we are continuously transformed into his image, we will continuously act like him.

See Endnote #2F, "Keeping God's Commandments" Endnotes #5F through #5H, "The List," and Endnote #9, "The Two Great 'Commandments' Of Jesus."

As you will see, our continuous good behavior resulting from our continuous transformation into the image of Jesus is a major theme of John in this epistle. See Verse 1:9 above.

2:4 **The** one **continuously saying "I have known him and continue to know him,"** and is not continuously **maintaining** his **precepts**, is **being (PI)** a liar, and the truth is **not being (PI)** in him.
2:5 But whoever **may be continuously** keeps his word, **the love of God** has most certainly been perfected **(passive)** in **this one**. This is how we **are knowing (PI)** that we **are being (PI)** in him:

It is important to note that "been perfected" is passive. He does it in us. We don't do it.

"But whoever continuously keeps his word" ("good fruit") is evidence that God's kind of love (#26 *agape*) has been planted in them ("good root").

See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God (Or Of Christ, Or Of The Father)," and #29, "Greek Glossary."

2:6 **The one continuously saying** he **is to continuously remain** in him **is being fit and proper (PI)** himself also to **continuously live his life** just like **He lived his life.**

This is NOT saying that trying hard to live a Godly life is how we prove we remain in him. The WEB can be read to mean that.

That is EXACTLY BACKWARDS. Rather, it is saying that if we continuously live like Jesus did, THAT IS THE EVIDENCE that shows that we remain in him. "Good fruit" only continuously comes from a "good root." See Endnotes #2D & #2E, "Inside-Out!"

WEB: 2:6 he who says he remains in him ought himself also to walk just like he walked.

2:7 Brothers, I **am writing (PI)** no new **precept** to you, but an old **precept** which you **all** had from the beginning. The old **precept is being (PI)** the word which you **all** heard from the beginning.

Evidently Jesus' "precepts" were taught to the churches from their beginning. Based upon the emphasis in this letter, it is NOT possible that "from the beginning" refers to the Old Testament law; because keeping the OT Law of Moses with will power nullifies the sacrifice of Jesus. See Galatians 5:1-4.

2:8 Again, I **am writing (PI)** a new **precept** to you **all,** which is **being (PI)** true in him and in you **all; that** the darkness is passing away **(PI)**, and the true light already **is shining (PI)**.

In summary, Jesus has provided a new truth, that is true in Him, and then in us, that the darkness is in the process of passing away as we are in the process of being transformed into the image of Jesus.

2:9 **The one continuously saying** he is **continuously to be** in the light and is **continuously** hating his brother, is **being (PI)** in the darkness even until now.

"Bad fruit" always comes from a "bad root."

2:10 **The one continuously loving** his brother **is remaining (PI)** in the light, and there is **being (PI)** no **cause to stumble** in him.

His "good root" always produces "good fruit."

2:11 But **the one continuously hating** his brother is **being (PI)** in the darkness, and **is living (PI) his life** in the darkness, and doesn't know where he is going **(PI)**, because the darkness has blinded his eyes.

When we have a "bad root" in us, it influences our perceptions. See Endnotes #8H-#8J and an example in #4P.

2:12 I **am writing (PI)** to you **all,** little children, because your sins **have been** forgiven **(passive)** you **through** his name's sake.

VERY IMPORTANT STATEMENT! Jesus came to take away our sins. It would be easy to miss this little statement here, but IT IS THE CENTER of the Gospel!

Of course, the "little children" must have first forgiven so that they could then be forgiven. See Matthew 6:14.

When we became Christians, all of our sins were NOT forgiven at that moment. See my commentary at Colossians 2:13, and Endnote #28, "Christians And Sin."

2:13 I **am writing (PI)** to you **all**, fathers, because you **all have known and continue to** know him who is from the beginning. I **am writing (PI)** to you **all**, young men, because you **all** have overcome the evil one. I **am writing (PI)** to you, little children, because you **all have known and continue to know** the Father.
2:14 I have written to you fathers, because **you all have known and continue to** know him who is from the beginning. I have written to you, young men, because you are **being (PI)** strong, and the word of God **is remaining (PI)** in you **all**, and you **all** have overcome the evil one.

It is only Christ's transformation of us that gives us the ability to overcome the evil one.

2:15 Don't **continuously** love the world, neither the things in the world. If anyone **may continuously love** the world, the **love (#26) of the Father is not being (PI)** in him.

If we "may continuously love the world," this is "bad fruit;" so there must be a "bad root." A "bad root" has not been transformed into the image of Jesus, so the "good root" filled with the Father's kind of love cannot be present.

#26 *agape* This is the kind of love that has God as its only source. "Love of the Father" is in the genitive case, which indicates possession; so John is speaking of love that has the Father as its source. It is NOT saying "love FOR the Father," which would be something that we produce.

See Endnotes #10B, "Love Of God (Or Of Christ, Or Of The Father)," #18, "God's Kind Of Love," and #29, "Greek Glossary."

2:16 **That** all in the world, the lust of the flesh, the lust of the eyes, and the pride of life, **is not being (PI) out of** the Father, but **is being (PI) of** the world.
2:17 **And** the world is passing away **(PI) and the** lust **of him**, but **the one continuously doing** God's will **is remaining (PI) into eternity (#165).**

#165 *aion* This word has a range of meaning. "Age . . . a human lifetime . . . an unbroken age, perpetuity of time, eternity" (Thayer). Because of the range of meaning of this word, it is perhaps hard to say exactly what John means here. In context it would appear to be referring to the eternal world in contrast

to this world system, which is under the dominion of Satan (Verse 2:16). One can say *aion* is something good.

This is NOT saying that by doing God's will we get this reward as the WEB seems to say.

THAT IS BACKWARDS. That would be legalism. We cannot earn *aion* by our behavior. What does "continuously doing God's will" mean? God's will for us is to continuously be sanctified. When sanctified, we already possess *aion* (present indicative means an ongoing event in the present).

Note that "the lust of him" is masculine gender, not neuter, presumably referring to the influence of Satan, who is always referred to in the masculine gender. The WEB translates this as "its," which would be neuter.

WEB: 2:17 The world is passing away with its lusts, but he who does God's will remains forever.

2:18 Little children**, it is being (PI) the last hour**, and as you **all** heard that the Antichrist is coming **(PI)**, **and** now many antichrists have arisen. By this we **are knowing (PI)** that it is **being (PI)** the **last** hour.
2:19 They went out **of** us, but they **were not out of** us; for if they **were out of** us, they would have continued with us. But that they might be revealed **(passive)** that they **are not being (PI) of** us.
and because **every lie is not being (PI) out** of the truth.
2:20 **And** you **all are having (PI)** an anointing from the Holy One, and you all **know all**.
2:21 I have not written to you **all** because you **all** don't know the truth, but because you **all** know it, and because **every lie is not being (PI) out** of the truth.

"The truth" John is referring to is that Jesus is the Christ, and thus He has the power to forgive our sins! That is why Jesus came and died and rose again.

2:22 Who is **being (PI)** the liar **if not the one continuously denying** that Jesus is **being (PI)** the Christ? This is **being (PI)** the Antichrist, **the one continuously denying** the Father and the Son.
2:23 **Every one continuously denying** the Son, **is not having (PI)** the Father. **The one continuously confessing** the Son **is having (PI)** the Father also.

2:24 Therefore, you **all**, let that **continuously** remain in you which you **all** heard from the beginning. If that which you **all** heard from the beginning **may** remain in you **all,** you **all** also will remain in the Son, and in the Father.
2:25 **And** this is **being (PI)** the promise which he promised **to** us, the eternal **(#166)** life **(#2222).**

> **The Greek words here translated as "eternal life" are *zoen* (#2222) and *aionios* (#166). *Zoen* means "life" (Thayer) and *aionios* means "without beginning or end, that which always has been and always will be" (Thayer). "Eternal life" is indeed life without end that we inherit when we become children of God. However, that life is not only about heaven after we die, but it is a quality of life we have NOW, in this life. His life is in us, and is increasingly present as we are progressively transformed into the image of Jesus. See #2222 in Endnote #29, "Greek Glossary."**
>
> **In this context, since John has been extensively talking about transforming us into the image of Jesus, here he is primarily talking about the quality of life he gives us NOW, as we are transformed.**

2:26 These things I have written to you **all** concerning those **continuously deceiving you all.**
2:27 **And** for you **all,** the anointing which you **all** received from him **is remaining (PI)** in you **all,** and you **all are not needing (PI) that** anyone **may continuously** teach you **all.** But as his anointing **is teaching (PI)** you **all** concerning **of** alls, and is **being (PI)** true, and is **not being (PI) a** lie, and even as it taught you **all**, you **all** will remain in him.
2:28 **And** now, little children, **continuously** remain in **Him,** that when **He may be made to appear (passive),** we may **continuously** have boldness, and **may** not be **put to shame (passive)** before **Him in (#1722) His presence (#3952).**

> **#1722 en is a primary preposition primarily meaning "in." It means a static position of rest. See Endnote #29, "Greek Glossary."**
>
> **#3952 *parousia* "presence . . . the coming, arrival, advent" (Thayer).**
>
> **This is an example of where a translator's perspective may enter in. Several translations imply that John is <u>only</u> talking**

about the Second Coming of Christ after the tribulation period. The WEB says "at his coming," which implies a future event.

The literal Greek is "in his presence." In context with verse 2:27, this is for sure talking about our encounters with Jesus NOW, in this life: "continuously remain in Him." One cannot "remain in him" if He isn't already here.

It is possible that John may ALSO be referring to His Second Coming in the future. See Endnote #29, "Greek Glossary."

WEB: 2:28 Now, little children, remain in him, that when he appears, we may have boldness, and not be ashamed before him at his coming.

2:29 If you **all may** know that he is **being (PI)** righteous, you **all are knowing (PI)** that **all continuously doing** righteousness **has been born (passive) out** of him.

If we continuously do righteousness, this is evidence of a "good root," that we have been transformed. See Endnotes #2A & #2B on the process of transformation.

John is NOT saying that if we do righteousness with our will power, that will mean we have been born out of Him. That would be BACKWARDS, and would be legalism. See Endnote #7L. "Legalism."

3:1 Behold, how great a love the Father has bestowed on us, that we **may** be **being** called **(passive)** children of God! For this cause the world **is not knowing (PI)** us, because it didn't know him.
3:2 Beloved, now we are **being (PI)** children of God, and it is not yet revealed **(passive)** what we will be. But we know that, **if** he **may be** revealed, **like to him** we we will be, for we will see him just as he is **being (PI)**.
3:3 **And** everyone **continuously having** this hope on him **is purifying (PI) (#48)** himself, even as he **(Jesus)** is **being (PI)** pure.

#48 *hagnizo*, "Become pure through forgiveness of sins" (Bauer, page 11). This is referring to the ongoing process of having our sins forgiven and thus being transformed into the image of Jesus, "is purifying" (present indicative, meaning ongoing in the present) – then we <u>will be just like him</u> in that area of our life. This may seem impossible to you, but this

promise is clear in many places in the Epistles. See Endnotes #2A through #2E for more on the sanctification process.

3:4 Everyone **continuously sinning** also **is committing (PI)** lawlessness. **And** sin is **being (PI)** lawlessness.

When we plant a "bad root," this "bad rood" impels us to do bad things. See Endnotes #1I & #1J, "'Bad Roots' And 'Bad Fruit.'"

3:5 You **all** know that he was **made known (passive) that he may** take away our sins, and in him is **being (PI)** no sin.

THIS IS HUGE

THIS VERSE REVEALS THE CORE TRUTH OF CHRISTIANITY, AND OF THIS EPISTLE.

To take away our sins is why Jesus came, and it is an ongoing process as explained in Verse 3:3.

Verses 3:6 through 3:10 contain a problem.

The typical translation causes conflict with other parts of this epistle. For instance:

WEB: 3:6 Whoever remains in him doesn't sin. Whoever sins hasn't seen him, neither knows him.

WEB: 1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

This is a graphic example of how a translator's bias can enter into a translation, resulting in leading us astray.

If this WEB translation of Verse 3:6 is accurate, none of us remain in him, and none of us know him. Worse yet, Verse 3:8 then says that we are of the Devil if we continuously sin. Therefore, we are all of the Devil. MUCH WORSE: Verse 3:9 in the WEB says: " Whoever is born of God doesn't commit sin." Therefore, if we commit sin, we are not born of God; so we are going to hell! WE ALL SIN MANY TIMES DAILY. See Endnote #2G, "We Plant New 'Bad Roots.'" So with this translation, WE ARE ALL GOING TO HELL!

Of course, this is contrary to the Good News, so there is something wrong with the WEB translation.

It is true that sometimes a translator has to interpret what a writer wrote. For instance, in Verse 3:6, the literal Greek is

"The any." The question is: "any what?" There is no noun present to define that, so John assumes you will know based upon what he has just said. In certain contexts, "any" (the Greek word *pas*, #3956, meaning "all" or "any") could in fact be referring to any person, making it "whoever," or "anyone" (essentially, adding "person," which is not in the Greek, to "any.") Then it is referring to our whole person. But here that interpretation must be wrong, because it conflicts with basic truths about the Good News, as in the conflict between Verse 3:6 and Verse 1:8 shown above.

At no time in the New Testament are we described as all bad. Rather, there is a part of us made in His image; but we also have areas of sin that need to be transformed. See Endnotes #15D, "Am I All Bad?," #2A & #2B, all of Endnote #6, and Endnote #7H.

I think the answer to "any what" is found in the prior verse, Verse 3:5 above, where John says that Jesus may take away the sins where they exist in us, wherever they exist. Then "any" in Verses 3:6-3:10 is referring to one of the multitude of places (the roots) in our "Honeycomb," rather than to the whole person. Some "roots" being sinful, and some having been redeemed and filled with Jesus. "Whoever" in the WEB is referring to the whole person, whereas "any" refers to parts of our "Honeycomb." See Endnotes #2A & #2B. Of course, the "root" is a part of us; so its presence, good or bad, affects us.

So instead of adding "person" to "any," I am adding "root." As you read my translation with "any (root)" inserted for clarity, this makes these verses harmonize exactly with the rest of the epistles, and the Good News. Note that in Greek sometimes the subject is contained in the verb, and *pas* (any) is absent. Then one must refer to context to find the subject. There I insert "(any root)."

3:6 **Any (root) continuously remaining** in him **is not sinning (PI)**.
(**Any root) continuously sinning** hasn't seen him, neither **has known** him.

When He forgives us our sins, He transforms us into His image. This "good root" means we produce "good fruit," not "bad fruit." In other words, we are not "continuously sinning." See Endnotes #2A & #2B.

Here it is very important to keep in mind that when John says "the any," he is not speaking of the whole person. He is speaking about a part of our "Honeycomb." Otherwise this verse would be in conflict with Verse 1:8 which says: "If we may say that we are having (PI) no sin, we are deceiving (PI) ourselves, and the truth is not being (PI) in us. "Whoever" in the WEB can make this confusing. "The any" is the literal wording.

In context, "has known him" is saying that we have encountered him in such a way that he has transformed us. When we have been transformed, we don't sin in that way anymore. See Endnote #11, "Aspects Of Knowing."

WEB: 3:6 Whoever remains in him doesn't sin. Whoever sins hasn't seen him, neither knows him.

3:7 Little children, let no one **continuously** lead you **all** astray. **(Any root) continuously doing** righteousness is **being (PI)** righteous, even as **He (Jesus)** is **being (PI)** righteous.

This verse is NOT saying that by good behavior we are made righteous. That would be EXACTLY BACKWARDS. As John has just been saying, when Jesus forgives our sins and removes the "bad roots" and fills those places with his presence, we are purified. Then we will continuously behave righteously.

The "good root" will continuously produce "good fruit." See Endnotes #2A & #2B for more on the sanctification process. Continuous righteous behavior is EVIDENCE of the "bad root" having been transformed into the image of Jesus. The focus is on transformation, not the resulting behavior.

Here, when John says Jesus is "being righteous," the verb in the present indicative is *estin* (#2076). This verb is speaking of His existence: who He is, not His behavior. When we are continuously doing righteousness, this is evidence that our character has been transformed into His. We are "being righteous."

"He who does righteousness" as in the WEB seems to say that by doing righteousness we become righteous. THIS IS

BACKWARDS. The righteous behavior is OBSERVABLE EVIDENCE that the transformation having occurred.

WEB: 3:7 Little children, let no one lead you astray. He who does righteousness is righteous, even as he is righteous.

3:8 **(Any root) continuously sinning** is **being (PI)** of the devil, for the devil **is (PI)** sinning from the beginning. **Into** this end the Son of God was **made to appear (passive),** that he **may** destroy the works of the devil.

The "works of the Devil" is to impel us to sin, to act as he does. If we sin continuously, this does not mean we are lost. It does mean that the devil, through his instrument in us of our "God-Wannabe," has planted in us a "root of bitterness." That part of us is then of the Devil. Jesus was sent to earth to redeem those places in us. See Endnotes #3D through #3F, "Our Weakness," And Endnotes #2A & #2B for more on the sanctification process.

WEB: 3:8 He who sins is of the devil, for the devil has been sinning from the beginning. To this end the Son of God was revealed, that he might destroy the works of the devil.

3:9 **Any (root) having been born (passive) out** of God **is not sinning (PI)**, because his seed **is remaining (PI)** in **the root (#846),** and **(the root) is not being able (PI) to continuously be sinning**, because **(the root) has been** born **(passive)** of God.

#846 *autos* "Self, . . . him, her, it, them" (Thayer). In "is remaining (PI) in the root," the Greek personal pronoun I have called "the root" is *autos*, and it is masculine. In Hebrews 12 some of the "roots" mentioned are masculine ("feet" in Hebrews 12:15). Since a "root" is a part of humanity, it is reasonable to define the pronoun *autos* as the noun "root," since both good and "bad roots" are part of us.

Where I have put "the root" in parentheses, there is no noun in the Greek, so it is referring to the same "any."

Clearly this verse is NOT saying that the moment we become a child of God that we cannot sin; or that the moment we become a child of God we are enabled to not sin (called "Entire Sanctification" by some denominations). See Verse

1:8. What John is saying is to the degree we have been transformed into the image of Jesus, that "good root" will always produce "good fruit." Again, see Endnotes #2A & #2B.

I am going this deep in my explanation of my translation because these verses are very controversial and usually misunderstood. You may not care about this much detail, but I want you to know why I translated and commented as I did.

WEB: 3:9 Whoever is born of God doesn't commit sin, because his seed remains in him; and he can't sin, because he is born of God.

3:10 In this **is being (PI) revealed** the children of God, and the children of the devil**. (Any root) not continuously doing** righteousness is **not being (PI) out** of God, **and the one not continuously loving (#25)** his brother.

#25 *agapao* This is God's kind of love. The presence of this has to have come from Him. The absence of it means an absence of Him. See Endnote #18, "God's Kind Of Love."

Only "children of God" can continuously do righteousness. By our fruit the tree is known, Matthew 7:17-20.

One evidence of the transformation not having taken place is the outwardly observable not continuously loving others.

WEB: 3:10 In this the children of God are revealed, and the children of the devil. Whoever doesn't do righteousness is not of God, neither is he who doesn't love his brother.

3:11 For this is **being (PI)** the message which you **all** heard from the beginning, **in order** that **(#2443)** we **may continuously** love **(#25)** one another;

#25 *agapao* This is love that comes from God. See Endnote #18, "God's Kind Of Love."

Loving one another continuously with *agapao* love is only possible to the degree we have been transformed into the image of Jesus. This transformation is the message the churches had been taught "from the beginning." This is one of the main reasons for all of the epistles: the target churches were drifting away from this truth.

#2443 *hina* means: "Denoting purpose and end; to the intent that; to the end that; in order that" (Thayer). The

message they had heard was the message of sanctification. Having been sanctified is the only way that a person can *agapao* love another.

"May continuously love" is a subjunctive, which means it is something about which there may be some doubt. This kind of love being present is dependent on sanctification having occurred. It is NOT a command, as "should" in the WEB implies. We cannot do this ourselves.

WEB: 3:11 For this is the message which you heard from the beginning, that we should love one another;

3:12 unlike Cain, who was of the evil one, and killed his brother. **And because of what** did he kill him? Because his works were evil, **but** his brother's righteous.
3:13 Don't **continuously** be surprised, my brothers, if the world **is hating (PI)** you **all.**
3:14 We **have perceived** that we have passed out of death into life, because we **are loving (PI) (#25)** the brothers. **The one not continuously loving (#25)** his brother **is remaining (PI)** in death.

Perhaps surprisingly, our transformation is the goal, and loving our brother is not the goal. *Agapao* loving is only the EVIDENCE of this transformation having occurred. Not *agapao* loving our brother is evidence that we have not been forgiven and thus transformed. We then are stuck in our sin, and the wages of sin is death (Romans 6:23).

#25 *agapao* See Endnote #18, "God's Kind Of Love."

3:15 **The one continuously hating** his brother is **being (PI)** a murderer, and you **all are aware** that no murderer **is not having (PI)** eternal life **continuously** remaining in him.

"Bad fruit" is always evidence of a "bad root," and a "bad root" does not have the eternal life of Jesus in it. This is NOT saying that a person is necessarily going to hell because they committed murder. It is sin, but the one-time event of becoming a child of God may still be in place.

3:16 **In** this we know **the** love **of God**, because he laid down his life for us. And we **are needing (PI)** to **continuously** lay down our lives for the brothers.

See Endnote #12, "'Die To Self' – Where Does That Fit In?"

3:17 But whoever **may continuously have the wealth of the world**, and **may continuously see** his brother **continuously having** need, and **may close** his heart of compassion **from** him, how **is** the love of God **remaining (PI)** in him?

See Endnotes #10B, "Love Of God (Or Of Christ, Or Of The Father)," and #18, "God's Kind Of Love."

3:18 My little children, **we may not continuously love to** word, neither **to** tongue, but **to truth and** deed.
3:19 And **in** this we **are knowing (PI)** that we are **being (PI) out** of the truth, and **we will** persuade our hearts before him,
3:20 **that** if our heart may continuously condemn us, God is **being (PI)** greater than our heart, and **is knowing (PI)** all things.
3:21 Beloved, if our hearts **may not continuously** condemn us, we **are having (PI)** boldness toward God;
3:22 and whatever we **may continuously** ask, we **are receiving (PI) out** from him, **that** we **are keeping (PI)** his **precepts (#1785)** and **are doing (PI)** the things that are pleasing in his sight.

Here #1785 *entole* means precepts or teachings of Jesus, not a command for us to do something. See Endnote #29, "Greek Glossary." Also see Endnote #9A, "The Two Great 'Commandments' Of Jesus."

This word is translated as "commandments" in the WEB, which tends to set us into trying to be good with our will power, which does not work. See Romans 7:15.

WEB: 3:22 and whatever we ask, we receive from him, because we keep his commandments and do the things that are pleasing in his sight.

3:23 And this is **being (PI)** his **precept (#1785)**, that we **may** believe **to** the name of his Son, Jesus Christ, and **may continuously** love **(#25)** one another, **according (#2531)** as he **gave us direction (#1785)** .

#2531 *kathos* "According as, just as, even as" (Thayer).

#1785 *entole* here means that He gave us direction, not a command as in the WEB. See Endnote #29, "Greek Glossary." His direction is that we forgive so we can be forgiven, and this

comes from belief that Jesus is able to forgive our sins. Also see Endnote #1F, "The System That Has Enough Power," as to how we can be transformed into his image by having him wash away our sin. This will result in our being able to continuously *agapao* love (#25) one another.

#25 *agapao* This is a demonstration of God's kind of love, that we can only produce by His presence in us, as "good fruit" from a "good root." See Endnotes #1G through #1 I, and #18, "God's Kind Of Love."

Also note that "may believe" and "may continuously love" are Greek subjunctives, not commands ("should" in the WEB). A subjunctive makes a statement about which there is some uncertainty. The uncertainties here are first that we may or may not believe, and then continuously *agapao* love is dependent of whether or not we then forgive and consequently are forgiven by Jesus.

WEB: 3:23 This is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, even as he commanded.

3:24 **And the one continuously keeping his precepts (#1785) is remaining (PI)** in him, and he in him. **And in** this we **are knowing (PI)** that he **is remaining (PI)** in us, **out of** the Spirit which he gave us.

"His precepts" is to forgive so we can be forgiven. If we continuously do this, we will be "remaining (PI) in him."

"Keeps his commandments remains in him" in the WEB wrongly implies that we remain in him by keeping a list of rules, such as the "beattitudes" in Matthew Chapter 5. This is NOT CHRISTIANITY. It is legalism. See Endnote #26D, "Legalism And Legalistic Religions."

Rather, "continuously keeping his precepts" is evidence of transformation having occurred.

WEB: 3:24 He who keeps his commandments remains in him, and he in him. By this we know that he remains in us, by the Spirit which he gave us.

4:1 Beloved, don't **continuously** believe every spirit, but **continuously** test the spirits, whether **it is being (PI) out** of God, because many false prophets have gone out into the world.

4:2 **In** this you **all are knowing (PI)** the Spirit of God: every spirit who **is confessing (PI)** that Jesus Christ **having** come in the flesh **is being (PI) out (#1537)** of God,

#1537 *ek* is a dynamic word meaning moving out of or out from. See Endnote #29, "Greek Glossary." "Of God" is in the genitive case, which denotes possession. Present indicative means something continuously going on in the present. So putting this all together, in the present, God is continuously the source of every spirit who is confessing Jesus "having come in the flesh."

4:3 and every spirit who **is not confessing (PI)** that Jesus Christ **having** come in the flesh is not **being (PI) out (#1537)** of God, and this is **being (PI)** the spirit of the Antichrist, **which** you **all** have heard that it **is coming (PI)**. **And** now it is **being (PI)** in the world already.

4:4 You **all** are **being (PI) out** of God, little children, and **you all** have overcome them; because greater is **being (PI) the one** in you **all** than **the one** in the world.

"Them" is referring to "every spirit who is not confessing" in Verse 4:3.

The fact that Jesus in us is greater than the one in the world is crucial. It is because of this greater power that Jesus can remove our "bad root," evicting the Devil's influence there, and inhabit that place.

4:5 They are **being (PI) out** of the world. **Through this they are speaking (PI)** of the world, and the world **is hearing (PI)** them.

"They" is referring to "every spirit who is not confessing" in Verse 4:3.

"The world" is referring to the sphere of existence which is under Satan's dominion.

4:6 We are **being (PI) out** of God. **The one continuously knowing** God **is listening (PI) of** us. **Who is** not **being (PI) out** of God **is not listening (PI) of** us. **Out of** this we **are knowing (PI)** the spirit of truth, and the spirit of **deception.**

4:7 Beloved **ones, we may continuously** love one another, **that** love **(#26)** is **being (PI) out** of God; and **the one continuously loving has been (passive)** born **out** of God, and **is knowing (PI)** God.

#26 *agape* "That love is being out of God" is making a profound statement. This is an ongoing reality in the present (present indicative). We cannot be the source of this kind of love. Only God in us can be this, and that is what *agape* is.

See Endnotes #18, "God's Kind Of Love," #10B, "Love of God (Or of Christ, Or Of The Father)," and #29, "Greek Glossary."

Consequently, if we continuously love in this way, this is evidence of a "good root" in us. Thus, in that area, we have "been (passive) born out of God" as the source. See Endnotes #2A & #2B on transformation.

4:8 **The one continuously not loving** doesn't know God, **that** God is **being (PI)** love.
4:9 **In** this **the love of God** was revealed **(passive)** in us, that God has sent his one and only Son into the world that we might live through him.
4:10 In this is **being (PI)** love, not that we loved God, but that he loved us, and sent his Son the atoning sacrifice **concerning the** sins **of us**.

THIS IS ANOTHER FUNDAMENTAL AND PROFOUND STATEMENT.

God sent Jesus so that our sins could be forgiven, and then our "Honeycomb" (see Endnote #2A) could have the "good root" of Jesus in us. This is the only way we can have *agape* love in us "out of God" (see Verse 4:7).

See Endnote #2E: This is always the direction of the flow, from God to us, not the other way around.

See Endnote #18, God's Kind Of Love."

4:11 Beloved, if God loved us in this way, we also **are needing (PI) (#3784)** to **continuously** love one another.

#3784 *opheilo* "Used thus of a necessity . . . by the nature of the matter under consideration" (Thayer). By the nature of our "good roots," they will produce the outward evidence of love.

Unfortunately, "ought to" in the WEB will likely be interpreted as a Christian duty to be loving with willpower, because God first loved us.

THIS IS NOT A COMMAND to do something. Rather, it is a statement of fact: if we have a "good root" in us, by its

very nature, it will continuously produce "good fruit." In this case, the "good fruit" will be *agape* love to one another.

Verse 4:10 just made the statement that it is the sacrifice of Jesus that makes this possible. See Endnotes #2A through #3F.

WEB: 4:11 Beloved, if God loved us in this way, we also ought to love one another.

4:12 No one has **ever** seen God. If we **may continuously** love one another, God **is remaining (PI)** in us, and his love **is being (PI) having** been perfected **(passive)** in us.

"Is being (PI) having been perfected (passive) in us" is speaking of the ongoing sanctification process. Here "being" is in the present indicative, which means something ongoing in the present.

"If we may continuously love one another" is the EVIDENCE of our having been transformed. The reverse is not true: trying to love one another is not how God remains in us. In our culture, having this backwards is a commonly mistaken perspective.

4:13 **In** this we **are knowing (PI)** that we **are remaining (PI)** in him and he in us, **that** he has given **to** us **out** of his Spirit.
4:14 **And** we have seen and **are testifying (PI)** that the Father has sent the Son Savior of the world.
4:15 Whoever **may** confess that Jesus is **being (PI)** the Son of God, God **is remaining (PI)** in him, and he in God.
4:16 **And** we **have known** and have believed the love **(#26)** which God **is having (PI) in (#1722)** us. God is **being (PI)** love **(#26)**, and **the one continuously remaining (#3306)** in love **(#26) is remaining (PI) (#3306)** in God, and God in him.

#3306 *meno* "To remain, abide, dwell, live" (Zodhiates, page 959).

#26 *agape* This is the kind of love that has God as its source. "The love which God is having <u>in</u> us," NOT "<u>for</u> us" as in the WEB. #1722, *en* is *a* primary preposition primarily meaning "in." It means a static position of rest. See Endnote #29, "Greek Glossary."

"In" is a vastly different meaning than "for" as in the WEB. "In us" means that He has taken up residence in us and abides there. That part of our "Honeycomb" is now inhabited by God, and expresses itself in *agape* love. Us "continuously remaining in love" is evidence of His presence there in us. See Endnotes #2A & #2B for more on the sanctification process. For more on *agape*, see Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

THIS VERSE IS A VERY POWERFUL STATEMENT about our sanctification. It is error to think this means that if we try to love, we remain in God; and worse yet, the thought that if we try to love, this means God remains in us. That would be TOTALLY BACKWARDS.

WEB: 4:16 We know and have believed the love which God has for us. God is love, and he who remains in love remains in God, and God remains in him.

4:17 In this love has been made perfect **(passive)** among us, that we may **continuously** have boldness in the day of judgment, because **even** as **that one** is **being (PI)**, **also** are we **being (PI)** in this world.

Because in whatever ways we have been transformed into the image of Jesus ("made perfect"), <u>in those exact areas</u> we are indeed like God. Then in that way, even as Jesus is in this world, likewise so are we.

4:18 There is **being (PI)** no fear in love **(#26)**; but perfect **(#5046)** love **(#26) is casting (PI)** out fear, because fear **is having (PI) chastening. But the one continuously fearing has** not been made perfect **(#5048) (passive)** in **(#1722)** love **(#26)**.

#26 *agape* This is God's kind of love, and He is the only source of it. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."

#5046 *teleios* (an adjective) "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).

#5048 *teleioo* (a verb) "To complete, make perfect by reaching the intended goal" (Zodhiates, page 1373).

#1722 *en* is a primary preposition primarily meaning "in." It means a static position of rest in place. See Endnote #29, "Greek Glossary." So *agape* love is resident in the one having

been made perfect. However, the one continuously fearing is showing that this has not yet happened to them.

The only way that we have God's kind of love completed in us is as a result of our sanctification. Then fear (from a "bad root") cannot be there, because Jesus is resident in that root. If we have fear, we need Jesus to cleanse that place, for us to be sanctified. There is no other cure for fear.

4:19 We **are loving (PI)** him, because he first loved us.

Again, the direction of the flow of love is always from God to us. And out of His love for us, He sent Jesus to take away our sins and to live in us. Then we can love God because of His Spirit in us.

4:20 If **any** man **may say**, "I **am loving (PI) (#25)** God," and **may continuously hate** his brother, he is **being (PI)** a liar; for **the one not continuously loving** his brother whom he has seen, how **is he being able (PI) to continuously** love God whom he has not seen?

#25 *agapao* This is God's kind of love that He must impart into us.

If one has been transformed, he will be able to continuously love God and his brother in this way. Therefore, if he doesn't continuously love his brother (which will be evident outwardly), he doesn't *agapao* love God either.

4:21 **And we are having (PI) this precept** from him, that **the one continuously loving (#25)** God **may also continuously love (#25)** his brother.

"Should" in the WEB seems to convey a command. However, this is simply a "subjunctive." A subjunctive makes a statement about which there is some doubt or undertainty. Here this is then saying that if we continuously love God, it is then possible for us to continuously love our brother with God's kind of love (#25), *agapao*. It is Jesus doing it in us, it is "good fruit" from a "good root."

This "precept" is just speaking the truth about our transformation into the image of Jesus.

Verse 4:21 is another graphic example of how the Western Mindset of doing life with our will and intellect permeates most Bible translations. See "Western Mindset" in the Glossary.

WEB: 4:21 This commandment we have from him, that he who loves God should also love his brother.

5:1 **Every one continuously believing** that Jesus is **being (PI)** the Christ **has been** born **(passive) out** of God. **And every one continuously loving the one begetting also is loving (PI) the one having been begotten (passive) out** of him.

Here "has been born (passive) out of God" is speaking of the one-time event of our salvation. "Continuously loving" is speaking of the result of the onging process of our salvation. See page 16.

5:2 **In** this we **are knowing (PI)** that we **are loving (PI)** the children of God, when we **are loving (PI)** God and **may continuously** keep his **precepts.**

Note for Verses 5:3 and 5:4:

The words "love of God" in Verse 5:3 is not referring to our loving Him. This grammatical form (genitive case) says that this love is His possession. Therefore, it is God's love that He puts in us as we are sanctified, which manifests itself in keeping His precepts.

It is VERY DANGEROUS to think that if we keep His commandments we love Him. This is total legalism. See Endnote #26D, "legalism And Legalistic Religions."

If you have ever tried to keep the commandments with your will power, you know that trying to keep them IS GRIEVOUS because we can't do it. John is not telling us to do this. He is referring to the "good fruit" that easily results from the "good root" in us when we have been transformed into the image of Jesus. See Endnotes #2A through #2E for more on the sanctification process. Also see Endnote #18, "God's Kind Of Love, and Endnote #10B, "Love Of God."

5:3 For this is **being (PI)** the love **(#26)** of God, that we **may continuously** keep his **precepts**. **And** his **precepts** are not **being (PI) heavy burdens**.

See note above. Do not get this backwards by thinking that by keeping commandments we are expressing love.

WEB: For this is the love of God, that we keep his commandments. His commandments are not grievous.

5:4 **That every one having been born (passive) out** of God **is conquering (PI)** the world. **And this conquest is being (PI) our faith, the one conquering the world**.

Here "our faith" is the faith that Jesus will continuously take away our sins if we will first continuously forgive.

5.5 **Who is being (PI) the one continuously conquering** the world, **if not the one continuously believing (#4100)** that Jesus is **being (PI)** the Son of God?

#4100 *pisteuo* "To believe . . . to put confidence in one, to trust one" (Thayer). We can continuously conquer the world as we are transformed into the image of Jesus, because then He dwelling in us does the conquering. For this to happen we must first believe that He is the Son of God and thus has the power to forgive our sins.

5:6 This **is being (PI) the one coming through** water and blood, Jesus Christ; not **in** the water only, but **in** the water and the blood. And it is **being (PI)** the Spirit **the one continuously testifying that** the Spirit is **being (PI)** the truth.
5:7 **That** there are **being (PI)** three **continuously testifying in heaven, the Father, the Word, and the Holy Spirit, and these three are being (PI) one:**

Note that the last part of this verse is in not in the Greek manuscript on which the WEB is based. The same is true of the first part of verse 5:8.

5:8 **And there are being (PI) three continuously testifying in the earth, the Spirit and the water and the blood. And the three are being (PI) into** one.
5:9 If we **are receiving (PI)** the witness of men, the witness of God is **being (PI)** greater; for this is **being (PI)** God's testimony which he has testified concerning his Son.

5:10 **The one continuously believing into (#1519)** the Son of God **is having (PI)** the testimony in himself. **The one continuously not believing** God has made him a liar, because he has not believed **into (#1519)** the testimony that God has given concerning his Son.

> **#1519 *eis* is a dynamic word that expresses motion into something. In contrast, #1722 *en* is a static word that means resting in place. See Endnote #29, "Greek Glossary."**
>
> **To be translated as "in" as in the WEB would require that the Greek word *en* (#1722) would be present instead of *eis* (#1519). The distinction between *eis* and *en* in this place is important. John is therefore talking about a dynamic event (*eis)*, not a static one (*en*). Our relationship and belief is an ongoing reality and necessity.**

WEB: 5:10 He who believes in the Son of God has the testimony in himself. He who doesn't believe God has made him a liar, because he has not believed in the testimony that God has given concerning his Son.

5:11 **And** the testimony is **being (PI)** this, that God gave to us eternal life, and this life **is being (PI)** in his Son.
5:12 **The one continuously having** the Son **is having (PI)** the life. **The one not continuously having** God's Son **is not having (PI)** the life.

> **This verse is not talking about going to heaven or hell after we die. This is speaking about the process of being transformed into the image of Jesus now, in this life – then we continuously have Him.**

5:13 These things I **wrote** to you **all, the ones continuously believing into** the name of the Son of God, that you **all** may know that you **are having (PI)** eternal life, and that you **all** may **continuously** believe **into** the name of the Son of God.
5:14 **And** this is **being (PI)** the boldness which we **are having (PI)** toward him, that, if we **may continuously** ask anything according to his will, he **is hearing (PI) of** us.
5:15 And if we know that **he is hearing (PI) of** us, whatever we **may continuously** ask, we know that we **are having (PI)** the petitions which we have asked him.

5:16 If anyone **may see** his brother **continuously** sinning a sin not **toward** death, he shall ask, and **it** will **be given to** him life, **to the one continuously sinning not toward** death. There is **being (PI)** a sin **toward** death. I **am not saying (PI)** that he **may** make a request concerning **that.**
5:17 All unrighteousness is **being (PI)** sin, and there is **being (PI)** a sin not leading **toward (#4314)** death.

> **#4314 *pros* "Of the goal or limit towards which a movement is directed" (Thayer). Similar to the issue in verse 5:10, this is dynamic, not static as improperly implied by "to" in the WEB.**
>
> WEB: 5:17 All unrighteousness is sin, and there is a sin not leading to death.

5:18 **We know that every one having been** born **(passive) out** of God **is not sinning (PI),** but **the one having been** born **(passive) out** of God **is keeping (PI)** himself, and the evil one **is not touching (PI)** him.

> **Here John is saying that having been born out of God, we are not sinning (present indicative – ongoing action in the present). This "having been born" could not be referring to the one-time event when we made Jesus our Lord, because Christians do sin.**
>
> **Therefore this must be referring to the other part of our "salvation," our transformation into the image of Jesus. This "having been born" is referring to the areas in us that have been transformed into the image of Jesus. Those areas indeed do not impel us to sin. They produce "good fruit." See Endnotes #2A through #2F for more on the sanctification process. And it is an ongoing process whereby we keep ourselves from evil. This is true because wherever Jesus is in us (in our "Honeycomb," #2A & #2B) evil cannot enter in. Jesus is occupying that place: "because greater is being (PI) the one in you all than the one in the world" (1 John 4:4).**

5:19 We know that we are **being (PI)** of God, and the whole world **is lying (PI)** in the evil one.

> **There is a spiritual war going on, and we have to choose sides. If we do not choose Jesus, by default we are choosing the evil one. See all of Endnote #8. For humans, there is no neutral**

ground. You cannot opt out of the war, and it is ongoing in the present.

5:20 **But** we know **(#1492-intuitively)** that the Son of God **is being here (PI)**, and has given **to** us an understanding **(#1271-conscious understanding)**, that we **may continuously** know **(#1097-acquired knowledge) the true one,** and we are **being (PI)** in **the true one**, in his Son Jesus Christ. This **one** is **being (PI)** the true God, and eternal life.

Jesus is here. Now. Ongoing! Not just "has come" as in the WEB. And we are being (present indicative, which is continuous action in the present) in Him. He is in us, and we have a living relationship with Him. This gives us victory in the spiritual war referred to in Verse 5:19.

#1492 *oida* This is the perfect tense of *eido*. It is knowledge that we can only know as a result of our relationship with God. This is not an intellectual knowledge gained by study. See Endnotes #29, "Greek Glossary," and #11, "Aspects Of Knowing."

#1271 *dianoia* "Understanding, intellect, intellectual faculty, thought, mind" (Zodiates, page 436). Our conscious mind.

#1097 *ginosko* This is the kind of knowing the we in the Western World would assume when we see "know" in the Bible. It is an intellectual knowledge that is limited, because we are limited.

"The contrast between *ginosko* and *oida* (1492), is that the first often suggests an acquired knowledge, but *oida* suggests intuitive knowledge . . . the Lord Jesus knows the Father intuitively because He and the Father are one, of the same essence" (Zodhiates, page 374).

This is a great example of the various meanings of "know" in Greek. These various Greek words make a statement: Jesus is here and has given us a conscious understanding, an acquired knowledge, to consciously know God.

Also see Endnote #11, "Aspects Of Knowing."

WEB: 5:20 We know that the Son of God has come, and has given us an understanding, that we know him who is true, and we are in him who is true, in his Son Jesus Christ. This is the true God, and eternal life.

5:21 Little Children, keep yourselves from **the** idols **(#1497). Amen (#281).**

#1497 *eidolon* "In the NT, it stands for an idol or image set up to be worshiped as a god" (Zodhiates, page 511).

This can seem like a strange and disjointed ending to the book of 1 John, unless you read it in context with the prior verse. In that context, John is warning the reader to only accept as God the "true one" and "his Son Jesus Christ."

In Verse 5:21 he also implies that doing anything other than knowing the Father in the way Jesus has shown us (Verse 5:20) may potentially be idolatry.

Idolatry is putting anything or anybody on a throne in such a way that it replaces a living relationship with the living God. When we are idolizing our conscious faculties (our will and our intellect, as our culture teaches us), this is a huge, present form of idolatry.

See "Idolatry" in the Glossary.

#281 a*men* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). Here it is not simply announcing the end of John's epistle. It is emphasizing the importance of "keep yourselves from the idols." See Endnote #29, "Greek Glossary."

Introduction To 2 John

It is interesting that John's epistles were probably the last letters written by one of the original Apostles. The other Epistles were written before 70 AD, and it is estimated that 2 John was written in the early 90's.

It is important to keep in mind that those to whom John was writing were Christians. It is clear that John knows that they had been taught the precepts of Jesus Christ. He reminds them of those teachings without here repeating them. Rather than re-teaching them what they had previously been taught, he admonishes them to adhere to those truths with which they were already familiar.

We also know what those teachings are from other parts of the New Testament. Jesus came to save us from our sins. This salvation has two parts. First, there is the one-time event when we made Jesus our Lord. Then second, there is the ongoing process of the forgiveness of our sins, which continues for the rest of our lives. The centerpiece of this transformation is to forgive so we will be forgiven of our sins. **See all of Endnotes #1, #2, #3, #4, & #5.**

This is the process of "sanctification," which is the process by which we are transformed into the image of Jesus. Then, to the degree that we are like Jesus, we will effortlessly act like Him. And Jesus always behaved in a holy way, never transgressing the laws of God. The laws of God, which are the way the spiritual realm works, never have changed and never will change. **See Endnotes #1A & 1B.**

Therefore, clearly, in 2 John, the Apostle is not commanding us to behave properly. He is speaking of the teaching of Jesus about how we can be transformed into His image. The readers were to live their lives by these precepts (Verse 1:6).

It is evident that there were people coming to the church teaching something different. John calls them deceivers, and warns the believers not to participate in those teachings. See Verses 1:10-1:11.

1:1 The elder, to the chosen lady and her children, whom I **am loving (PI)** in truth; and not I only, but also all **the ones having known** the truth;
1:2 **Through** the truth, **continuously remaining** in us, and it will be with us **into eternity**:
1:3 Grace, mercy, and peace will be with **you all**, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love.
1:4 I rejoice greatly that I have found **out** your **children continuously living their lives** in truth, even as we **received the precept (#1785 *entole*) from** the Father.

> WEB: 1:4 I rejoice greatly that I have found some of your children walking in truth, even as we have been commanded by the Father.

1:5 Now I **am begging (PI)** you, dear lady, not as **continuously writing** to you a new **precept (#1785)**, but which we had from the beginning, that we **may continuously** love **(#25)** one another.

> WEB: 1:5 Now I beg you, dear lady, not as though I wrote to you a new commandment, but that which we had from the beginning, that we love one another.

Note for Verses 1:3 to 1:5

#1785 *entole* This Greek word has a range of meanings, one of which is commandment: "injunction, i.e. an authoritative prescription:-- commandment, precept" (Strong). It is clear that John is not here speaking of something we are commanded to do, so that "precept" fits better. How can I say that?

I can say that because Jesus would never command us to do something that is impossible for us to do. See Endnote #9, "The Two Great 'Commandments' Of Jesus."

An example is in Verse 1:5, which says that a precept of Jesus is that "we may continuously love (#25 *agapao*) one another."

I cannot "love" (#25, *agapao* is the verb, #26 *agape* is the noun form of this kind of "love") others in this way in my own strength,

by my own power and ability; because this love is an attribute of God.

"God is love" (#26 *agape, a noun*), 1 John 4:16.

If this kind of love is present in me, I must have received it from God, either as an attribute of my "Treasure Inside," or through sanctification. I cannot "decide" to love in this way. It is there, or it is not.

Because *agapao* is something only God can do, it is only Jesus in us that can love others in this way. This loving is possible to the degree we have been transformed into the image of Jesus. How is this done? By following the precept of Jesus, which is to forgive and be forgiven of our sins. Then the "bad root" is taken out and replaced by the presence of Jesus in us. See Endnotes #1F through #1K, and #2A through #2F, especially #2F. Only in this way "we may continuously love one another" as John says in verse 5.

It is crucial to have this understanding about the precepts of Jesus, or one will be set to striving to obey the "commandments," as in the WEB, instead of focusing on being transformed into the image of Jesus by having our sins forgiven.

It is also crucial to understand what John is referring to as "love," because in our culture "love" is greatly misunderstood. See Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary," for more on *agape* and *agapao.*

1:6 **And** this **is being (PI)** love **(#26)**, that we **may continuously live our lives (#4043),** according to his **precepts**. This is **being (PI)** the **precept**, even as you heard from the beginning, that you **may continuously live your life** in it.

> **#4043 *peripateo* "to live or pass one's life" (Zodhiates, page 1148). "Should walk" in the WEB implies a command to do something. That translation is in error. This verb is in the Greek subjunctive mood, which is not a command to do something. A subjunctive makes a statement about which there is some doubt or uncertainty. If we are transformed into the image of Jesus (His precept), we will be able to love and to**

live this way. Otherwise we cannot. The uncertainty is present because we may or may not forgive and be forgiven and thus transformed. See Endnotes #2A through #2H for more on the sanctification process.

WEB: 1:6 This is love, that we should walk according to his commandments. This is the commandment, even as you heard from the beginning, that you should walk in it.

1:7 **That** many deceivers have gone out into the world, **the ones not continuously confessing** Jesus Christ **continuously coming** in the flesh. This is **being (PI)** the deceiver and the Antichrist.

There is a HUGE ERROR here in the WEB: there "Jesus Christ came in the flesh" speaks of a past event. This is a deception! This verb is a Greek present participle, which should be translated as "continuously coming." This is speaking of an ongoing reality. Jesus is in fact present NOW. We need to know this!

Whenever we forgive and are forgiven, Jesus cleanses the "bad root," and inhabits that place in us. Therefore, in the process of sanctification, the currently present and living Jesus is in us, more and more. See Endnotes #2A & #2B.

WEB: 1:7 For many deceivers have gone out into the world, those who don't confess that Jesus Christ came in the flesh. This is the deceiver and the Antichrist.

1:8 **You all continuously look to** yourselves, that we **may not destroy** which we have **worked,** but that we **may** receive a full reward.

1:9 **Every one continuously transgressing and not continuously remaining** in the teaching **(#1322)** of Christ, **is not having (PI)** God. **The one continuously remaining** in the teaching **of Christ**, **this one is having (PI)** the Father and the Son.

#1322 *didache* "Teaching, viz. that which is taught" (Thayer). What did Christ teach? His precepts! This is further evidence that in verses 4 and 5 *entole* is not a command, but a precept or teaching of Jesus. His main precept is to forgive so you can be forgiven of your sins. That is why He came down to earth! If we continuously remain in His teaching for us to forgive so

we will be forgiven, we will continuously have the Father and the Son.

1:10 If anyone **is coming (PI)** to you **all,** and **is not bringing (PI)** this teaching, don't **continuously** receive him into your house, and **continuously rejoice (#5463), do not continuously speak to** him.

#5463 *chairo* "To rejoice, be glad" (Thayer). By inserting this John seems to mean not to buy the unbelieving visitor's teaching, or be so swayed by his teaching that you are excited about it. See Galatians 1:6-8.

1:11 **for the one continuously saying to him to continuously be rejoicing is participating (PI) to** his evil works.

The unbeliever obviously will not teach Christ and Him crucified for our sins. There is a spiritual war going on, and we either side with God or evil. There is no neutral ground there. Jesus said: "He who is not with Me is against Me" (Matthew 12:30). Therefore, if we rejoice in what the unbeliever teaches, we clearly are participating in his evil works. See all of Endnote #8, "There Is A War Going On."

1:12 **Continuously** having many things to **continuously** write to you **all,** I don't want to **through** paper and ink, but I **am hoping (PI)** to come to you **all,** and to speak face to face, that our joy may **continuously** be **having been filled (passive).**

1:13 The children of your chosen sister **are greeting (PI)** you. Amen (#281).

#281 a*men* is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of what John has to say. It is announcing the truth of what he has written. See Endnote #29, "Greek Glossary."

Introduction to 3 John

In this epistle John does refer to the evidence of a person having been transformed into the image of Jesus in verses 1:2-1:4. John knows full well that no one can continuously live their life in truth unless they have Jesus as a "good root" in them. Verse 1:11 also refers to this. Otherwise, the focus of this epistle is primarily on a problem that church is having with a man named Diotrephes. This problem is probably the major reason why John wrote to them.

1:1 The elder to Gaius the beloved, whom I am loving **(PI)** in truth.
1:2 Beloved, I **am desiring earnestly (PI)** you **(singular, speaking to Gaius) to continuously be prospered (passive) of all** and **to continuously** be healthy, even as your soul **is being prospered (PI) (passive).**
1:3 For I **was** rejoiced greatly, **of the continuously coming of** brothers and **continuously testifying of** your truth **(#225),** even as you **(singular) are living your life (PI) (#4043)** in truth.

> **#225 *aletheia* "In the NT especially, divine truth or the faith and practice of the true gospel is called 'truth'" (Zodhiates, page 121). What is the truth of the gospel? Jesus came to take away our sin. When we have Him do that, we become like Him in that area of our life. This is why John is rejoicing – Gaius is living his life like this. This continuous faithful work (Verse 1:5) manifests itself in love (Verse 1:6).**
>
> **#4043 *peripateo* "To conduct one's self" (Thayer).**

1:4 I **am having (PI)** no greater joy than this, **that I may continuously** hear my children **continuously living their lives (#4043)** in truth **(#225).**
1:5 Beloved **(singular),** you **are doing (PI)** a faithful work **which** you **may** accomplish **into (#1519) the** brothers and **into (#1519) the** strangers,

> **#1519 *eis* is a dynamic word that expresses motion into something. See Endnote #29, "Greek Glossary."**
>
> **"Into" is a very different meaning than "for" in the WEB. *Eis* is a dynamic word, and here it refers to the change that has been made with Jesus coming into the "bad roots" and replacing them with His presence. Here John specifically compliments Gaius for bringing his brothers and strangers to that transformation. What a huge difference one word difference can make! See Endnotes $2A and #2B.**

WEB: 1:5 Beloved, you do a faithful work in whatever you accomplish for those who are brothers and strangers.

1:6 **who (plural**) testified **of** your **(singular)** love **in the presence of** the assembly, **whom** you **(singular)** will do well **sending** them forward on their journey **worthily (#516)** of God,

#516 *axios* "Suitably; worthily, in a manner worthy of" (Thayer).

"Of God" is in the Greek genitive case, which means "worthily" is God's possession. They are not doing this journey on their own, but are going forth carrying His healing message to others, under the anointing and power of God. Gaius "does well" in sending them, because that is the way the Good News of forgiveness of sins and the resulting transformation can spread. Churches need to reach out. They are seldom reaching out and teaching about transformation into the image of Jesus, which is why it is such a mystery to many Christians.

1:7 for the sake of **His** Name they went out, **continuously** taking nothing from the Gentiles.
1:8 We therefore **are needing (PI)** to **continuously** receive such, that we may **continuously** be fellow workers **to** the truth.
1:9 I wrote to the assembly, but Diotrephes, **the one continuously being fond of being** first **of** them, **is not receiving (PI) us.**
1:10 **Because of this**, if I **may** come, I will **remind him of the** deeds which he **is doing (PI)**, **continuously** falsly accusing us **to** wicked words. **And continuously not being satisfied (passive) on these things,** neither **is** he himself **receiving (PI)** the brothers, and the ones continuously willing, he **is forbidding (PI)** and **throwing out (PI)** of the assembly.
1:11 Beloved, don't **continuously follow as an example the** evil, but **the** good. **The one continuously doing** good **is being (PI) out (#1537)** of God. But **the one continuously doing** evil hasn't seen **(#3708)** God.

THIS IS A KEY VERSE!

#1537 *ek* is a dynamic word meaning moving out of or out from. See Endnote #29, "Greek Glossary."

The present indicative here means that God is continuously being the source of someone continuously doing good. We cannot do this ourselves.

A "good root" can only come from having been transformed into the image of Jesus. See Endnotes #2A and #2B.

Note also the Greek says "the one continuously doing evil." This is "bad fruit" from a "bad root." John is not talking about a person who sins occasionally, which we all do.

#3708 *horao* "not the mere act of seeing, but also the actual perception of some object . . . To see face to face, meaning to see and converse with, have personal acquaintance and fellowship with . . . To see God, figuratively meaning to know Him, be acquainted with Him, know His character" (Zodhiates, page 1055).

1:12 Demetrius **has been witnessed (passive) by** all, and **by** the truth itself; **but** we also **are testifying (PI)**, and you **all** know that our testimony is **being (PI)** true.
1:13 I had many things to **continuously** write, but I am **not being willing (PI)** to write to you **through** ink and pen;
1:14 but I **am hoping (PI)** to see you soon, and we will speak face to face. Peace be to you. The friends **are greeting (PI)** you. C**ontinuously g**reet the friends by name.

Introduction to Jude

The author is Jude, who says he is a brother of James. It is not totally clear which James, but there seems to be agreement that this James is a half-brother of Jesus. This would also make Jude to be a half-brother of Jesus.

There is not very much in this letter regarding sanctification. It is primarily warning the target church to watch out for devious people.

"But this letter is not a systematic setting forth of the faith or some aspect of the faith. Rather, he is calling his readers to consider what follows when people who profess to be followers of Christ deny the faith in teaching and in life. He is taking action in a situation where people with membership in the Christian church live such evil lives that they could be called godless and it could be said of them they 'deny Jesus Christ.'" (Carson, Moo, Morris, page 463).

1:1 Jude, a servant of Jesus Christ, **yet** brother of James, **to the ones in** God the Father, **having been sanctified (passive) and called, having been kept (passive) to** Jesus Christ:

> **"Having been sanctified (passive)" does not mean that the moment the people made Jesus their Lord they became fully sanctified. Rather, because the first century church understood sanctification, these believers have been experiencing sanctification. But it is a clear statement in the Epistles that sanctification is an ongoing process, and nobody has fully achieved sanctification. Even the Apostle Paul had not. See Philippians 3:12-14.**
>
> **Additionally, Verse 1:3 below says "continuously contend," which makes it clear that the believers need to keep on with their process of sanctification.**

1:2 Mercy to you **all** and peace and love **may** be multiplied **(passive).**

1:3 Beloved, **I am continuously giving diligence to continually** write to you **all** about our common salvation **(#4991)**, I was constrained to write to you **all**, **continuously** exhorting you to **continuously** contend earnestly **(#1864) to** the faith once **being** delivered **(passive)** to the saints.

> **#4991 *soteria* This word means salvation. See Endnote #29, "Greek Glossary." There are two aspects to "salvation." First, there is the one-time event when we make Jesus our Lord. Second, there is the ongoing process of Him taking our sins, and thus transforming us into the image of Jesus. See page 16 in the Introduction. Also see Endnote #5J, "Being 'Saved' Has <u>Two</u> Meanings."**
>
> **Jude does not specify which of the two aspects of salvation he is referring to in this verse. He may be referring to both the one-time event and the process of sanctification, but he is encouraging the saints to "continuously contend earnestly to the faith;" so that would seem to indicate that he is referring to the ongoing procsss of sanctification.**
>
> **#1864 *epagonizomai* "To fight for or in reference to something, with the dat. of that which gives the occasion (Jude 1:3)" (Zodhiates, page 610).**
>
> **"To contend earnestly" reveals that "our common salvation" is not easy. This definitely applies to the ongoing process, which is not easy. It is hard work to see our sins, then**

to repent, forgive, and be forgiven. It requires persistence. See 2 Corinthians 4:16, Ephesians 3:8-3:19, 2 Corinthians 4:1-7.

See Endnote #27, "The Struggle," for more on the necessity to "contend earnestly to the faith." It can be a struggle.

1:4 For **some** men crept in secretly, those **having been written (about) (passive)** long ago written about **into** this condemnation: ungodly men, **continuously** turning the grace of our God into indecency, and **continuously** denying our only Master, God, and Lord, Jesus Christ.
1:5 **But** I **am desiring (PI)** to remind you **all,** though you **all having** already know this, that the Lord, **saving** a people out of the land of Egypt, **again** destroyed **the ones not believing.**
1:6 **And** angels **not keeping** their first domain, but **deserting** their own dwelling place, he has kept in everlasting bonds under darkness **into** the judgment of the great day.
1:7 **As** Sodom and Gomorrah, and the cities around them, having, in the same way **prostituting** and **coming** after strange flesh, are **lying before us (PI)** as an example, **continuously** suffering the punishment of eternal fire.
1:8 **Indeed,** in the same way, these also **continuously having vain and empty opinions indeed defiling (PI)** the flesh **(#4561)**, **but they are rejecting (PI) (#114) the lordship (#2963) (of Christ) but are blaspheming (PI) (#987) glories (#1391).**

#4561 *sarx* This is a Greek word with a range of meanings, as I have discussed in Endnote #7. Here Jude could not be referring to the aspect of flesh that I call our "God-Wannabe," because it had already been defiled at the fall in the Garden of Eden. So he must be referring to some part of us that could be defiled. In context with the surrounding verses, he is speaking of a spiritual war; so he seems to be referring to what I refer to as our "Honeycomb" having a "bad root" planted in it. See Endnote #2A, and Endnote #8C, "The Nature Of The War Inside Us.'

#114 *atheto* "To reject, refute, slight" (Thayer).

#2963 *kuriotes* "denotes the kingly glory of Christ (Zodhiates, page 902).

#987 *blasphemeo* "To blaspheme, revile" (Zodhiates, page 340).

#1391 *doxa* This Greek word has a wide range of meaning. Here it means something like "Magnificence, excellence, preeminence, dignity, grace . . . majesy which belongs to Christ . . . the absolutely perfect inward or personal excellence of Christ" (Thayer).

1:9 But Michael, the archangel, when **continuously** contending **to** the devil and **argued** about the body of Moses, dared not **to** bring against him an abusive **judgment,** but said, "May the Lord rebuke you!"
1:10 But these **indeed are speaking blasphemy (PI)** of whatever things they don't know. **But whatever** they **are understanding (PI)** naturally, like the creatures without reason, they are **being** destroyed **(PI) (passive)** in these things.
1:11 Woe to them! **That** they **took themselves to** the way of Cain, and **they were poured out (passive) to** the error of **the reward of** Balaam and **to the reproach of** Korah's rebellion **they perished.**
1:12 These are **being (PI)** hidden rocky reefs in your love feasts **continuously feasting** with you **all, continuously shepherding themselves** without fear; clouds without water, **continuously being** carried along **(passive)** by winds; autumn **trees** without fruit, twice **dying, being** plucked up by the roots **(passive);**
1:13 wild waves of the sea, **continuously** foaming out their own shame; wandering stars, **to** whom the blackness of darkness has been reserved **(passive) into** forever.
1:14 **But to** these also Enoch, the seventh from Adam, prophesied, **continuously** saying, "Behold, the Lord came **in** ten thousands of his holy ones,
1:15 to execute judgment **of** all, and to convict **fully** all the ungodly **concerning** all their works of ungodliness which they have done in an ungodly way, and **concerning** all the hard things which ungodly sinners have spoken against him."
1:16 These are **being (PI)** murmurers, complainers, **continuously** walking after their lusts (and their mouth **speaking (PI) boastful** things), **continuously** showing respect of persons **for the sake of** advantage.

1:17 But you **all**, beloved, **be reminded (passive) of** the words **having** been spoken before **(passive)** by the apostles of our Lord Jesus Christ.
1:18 They said to you **all** that "In the last time there will be mockers, **continuously** walking **according to the** ungodly lusts **of themselves**."
1:19 These are **being (PI) the soulish ones continuously separating themselves**, not **continuously** having the Spirit.
1:20 But you **all,** beloved, **continuously** building up yourselves **to** your most holy faith, **continuously** praying in the Holy Spirit.
1:21 Keep yourselves in the love **(#26)** of God, **continuously** looking for the mercy of our Lord Jesus Christ **into** eternal life.

> **#26 *agape* This is God's kind of love, and He is the source of it. Note that "love of God" is in the Greek genitive case. This denotes possession, so the love spoken of here is God's possession which He gives to us. Do not understand this as being "love <u>for</u> God." Without this understanding it is easy to think that somehow we need to produce this love. See Endnotes #18, "God's Kind Of Love," #10B, "Love Of God (Or Of Christ, Or Of The Father)," and #29, "Greek Glossary" for more.**

1:22 **And indeed continuously show** compassion, to the ones continuously separating themselves **(#1252)**,

> **#1252 *diakrino* "To separate . . . of heretics withdrawing from the society of true Christians" (Thayer).**

1:23 **But** some **continuously** save **(#4982)**, **continuously** snatching them out of the fire **in** fear, **continuously** hating even the clothing **having been stained (passive) from** the flesh.

> **#4982 is *sozo*, which means "to save, to keep safe" (Thayer). In light of the context, this is addressed to Christians; so is referring to the ongoing process of sanctification, not the one-time event that has already occurred for them. See page 16.**

1:24 **But** to **the one continuously being** able to keep **you all** from stumbling, and to present you faultless **(#299) in** the presence of his glory in great joy,

> **THIS IS A POWERFUL STATEMENT.**

#299 *amomos* "Without blemish, faultless, unblamable" (Thayer). Being faultless is speaking about our character, not our behavior. It can only be true of a person to the degree they have been transformed into the image of Jesus. Therefore Jude clearly understands that the "salvation" that he refers to in Verse 1:3 includes the process of sanctification.

In this verse he is addressing the mature Christians who are able to mentor other believers in the process of sanctification, through the power of God to take away their sins, as he describes in the next verse.

Unfortunately, this process is seldom emphasized in most translations, and in the church.

Jude addresses ones who can keep them from stumbling, so they will indeed be sanctified, and thus be faultless. This sanctification process is often difficult, and so we all need persistence and encouragement. See Endnotes #5L, "The Sanctification Process Can Feel Grievous, #5M, "Persistence Is Required," and #27, "The Struggle."

Because our sanctification requires persistence, having a community of believers to fellowhip with us, to pray with and for us, to encourage and mentor us, and to hold us accountable, is essential. This is a common thread throughout all of the Epistles. A couple of examples are in Hebrews 10:25 and James 5:16. It is very difficult for us to successfully live this Christian life alone.

1:25 to **our only wise** God our Savior, glory and majesty, dominion and power, **and** now and **into all the ages.** Amen **(#281)**.

#281 a*men* is"an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer). It is not simply announcing the end of Jude's prayer. It is announcing the truth of what he has written about God. See Endnote #29, "Greek Glossary."

Endnote #1A

The Power Of The Spirit Realm

God's Laws At Work

> ***For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do*** **(Romans 7:15).**

These words haunt many of us. This is the common experience of all those who are trying to please the Lord, who want to walk in His ways.

God knows that you continually fail, and He wants it to be different. He wants so much to set you free from this bondage that He sent Jesus to make it possible. There is a clear and profound reason why we are all stuck doing what we don't want to do, and I will now go on to explain why.

Endnote #1B

The Reality God Created

When God created the universe, He created it to operate in an orderly way in accordance with unchangeable laws. There are three aspects, or realms, to the reality we experience:

1. **The physical**
2. **The spiritual**
3. **The psychological**

The Physical Realm

We can all see the orderliness of the physical realm. The physical laws, such as those of physics, chemistry, and mathematics, are unchangeable. We may not fully understand them, and we may misapply them, but they still operate. Since the New York Trade Center Towers fell in the terrorist attack, there are studies going on to understand what was wrong with their design that allowed them to fall. These studies are being done in order to see if we can learn something that will prevent such collapses in buildings of the future. We can learn how to prevent it because the laws of physics are constant. There are no exceptions. Nobody thinks the Towers fell because something went wrong with the laws of physics.

If I were to go onto the roof of my house, convinced that I can fly, flap my arms really hard and step off the roof, I would make a discovery. I would then discover myself lying on the ground with a broken leg. It wouldn't matter whether I knew about the law of gravity or not. It wouldn't matter if I understood it, or whether I agreed with it, or whether I believed in it. It wouldn't matter how much faith I had that gravity didn't apply to me. My broken leg wouldn't mean God was angry with me. I didn't break God's law, all I did was demonstrate it. The law of gravity is constant. There are no exceptions.

The Spiritual Realm

The spiritual realm (another aspect of reality) is just as orderly as is the physical realm, and it always operates according to unchangeable laws and principles. God told us about these laws in the Bible. His commandments are simply a description of how the spiritual realm operates. When He said not to lie, He was saying, "Please don't lie; because if you do, something bad will happen to you." It is the same as God saying, "Please don't step off the roof, because something bad will happen if you do." In the physical realm, nobody ever defied the law of gravity. The spiritual realm is just as sure, and so nobody ever gets away with anything. There is always a consequence.

The law of God always operates. [13] Disobeying God's warning is what we call sin. When we sin, we will always reap harmful consequences. The consequences are often less immediate and less easy to connect to our specific misdeed than when we are reaping from physical laws, but they are just as sure.

The Psychological Realm [14]

The third aspect of reality is the psychological realm. The psychological realm operates in accordance with our own powers and abilities. Habit patterns, our intellect, and our own will power are aspects of the psychological realm. Our will power has been given to us as a tool to manage this psychological realm, and it has authority there. If I have a habit of brushing my teeth without flossing, and I decide to start flossing, I can generally succeed in doing so. I may forget from time to time, but eventually the new habit pattern will be established. I experience victory.

Disobeying God's warning is what we call "sin."

Endnote #1C

We Have Made A Huge Mistake

But we have made a huge mistake, because we have believed that our will power also has authority in the spiritual realm. However, our will

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[13] What I am referring to as "God's laws" are the true ways that God set up the spiritual realm to operate. Man's additions do not have the same power. We may or may not accurately understand God's laws; but since they are true, they operate whether or not we know them or understand them.

[14] Some would call this the realm of the "soul." However, I have avoided using the word "soul" because it is loaded with meaning to many Christians. It is usually perceived as referring to something negative or sinful. But in the Bible "soul" has many meanings, some referring to something sinful, but often not. What I am referring to here is not "bad," but rather is simply an aspect of life which is based upon our own strengths and abilities and natural tendencies. As with the physical world, in and of itself, the psychological realm carries no moral significance. It just exists.

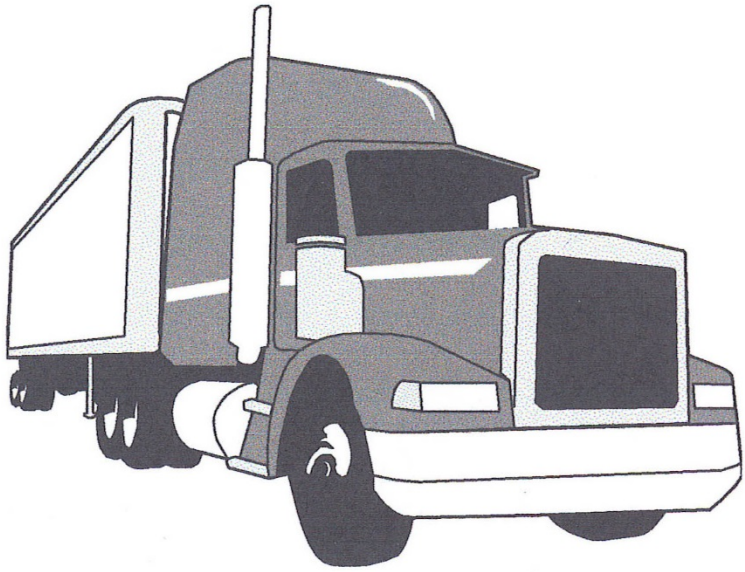
power only has authority in the psychological realm. We cannot overcome or defy the physical laws or spiritual laws with our will power.

Our will power is impotent in defying the laws of the physical realm, and it was never given to us for this purpose. We cannot fly by flapping our arms. We cannot lift a 500 pound weight. We discover that no matter how much we want to lift it, we can't. We can will it, but we cannot perform it.

What is perhaps harder to understand is that our will power is as impotent in the spiritual realm as it is in the physical realm. It was never given to us for the purpose of managing the spiritual realm. We discover this impotence when we try to do a spiritually impossible task, like obeying the laws of God. We discover that no matter how hard we want to do the good that we ought to, we cannot. We can "will" it, but we cannot perform it. *O wretched man that I am* (Romans 7:24). Our failure to do the good that we want to do is not due to a lack of will power, it is due to our misunderstanding about reality. We are under the illusion that we ought to be able to "will" it and thus do it.

When we try to use our will power to control the physical or spiritual realms, we fail.

To imagine the relative power of our will power and the operation of God's laws (the spiritual realm), picture an ant standing on a highway. A huge truck is coming his way at full speed, and the ant thinks he can stop the truck by standing up and blocking its movement with his body.



STOP! ------

The ant's degree of failure is at the same level as our failure to stop the operation of God's laws with our own will power! Yet we have been under the delusion that we can do so. And much worse, we think that God has expected us to be able to do so!

Unfortunately, we have often been led into striving by teachings that imply that we are supposed to be able to live up to the higher standards, as delineated in the Sermon on the Mount in Matthew, Chapter 5. However, this is not what Jesus is telling us to do. Rather, He is telling us that we cannot possibly do it with our own will power.

Jesus did not say that you should "act" like Him, but that you should "be" like Him.

> *"For I say to you, that unless your righteousness exceeds the righteousness of the scribes and Pharisees, you will by no means enter the kingdom of heaven"* (Matthew 5:20).

What was the righteousness of the scribes and Pharisees? It was their will power! And we need a righteousness that exceeds will power. Jesus goes on to say that the only way we can truly keep the laws of God is to be changed into His image:

> *"Therefore you shall **be** perfect, just as your Father in heaven is perfect"* (Matthew 5:48, I added the bold).

Jesus did not say, "You shall behave perfectly," but rather He said, "You shall be perfect" (be like Me). We will have a new existence, a new nature. We will be like Him! "Being" like Jesus leads to, and results in, "behavior" like Jesus.

Endnote #1D

The Illusion Of Our Will Power

One of the great tragedies in our Western culture is the elevation of our will power and our intellect to the throne of our life. We think

that the only things we can trust are these two faculties. The heart, and anything that we cannot consciously understand or control (such as our emotions) are seen as untrustworthy, or even perhaps as bad. We are stuck in this delusion. Our trust is so firmly entrenched in our will power and intellect that whenever we are in need, without thinking we automatically rely on our will power and intellect.

The bumper sticker that says "Just Say No" is a perfect example of this. If people who were hooked on drugs could "Just Say No," many would. Many try - and fail, over and over again. Their failure is the result of "trying hard" to quit - making a decision with their intellect and relying on their will power to bring it to pass. [15] They are doomed to failure because of what we have just seen about God's laws. This misunderstanding is a big problem, and it is rampant in the Church. The Bible makes very powerful statements regarding the

Our trust is so firmly entrenched in our will power and intellect that whenever we are in need, without thinking we automatically grab those "tools."

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[15] In The Bondage of the Will, Martin Luther makes the point that our will power has no authority in the spiritual realm. He says, "That is to say, man should realize that in regard to his money and possessions he has a right to use them, to do or to leave undone, according to his own 'free-will' - though that very 'free-will' is overruled by the free-will of God alone, according to His own pleasure. However, with regard to God and in all that bears on salvation or damnation, he has no 'free-will,' but is a captive, prisoner and bondslave, either to the will of God, or to the will of Satan" (page 107).

Paul says that to try to keep the Law in our own power sets in motion a curse in the spiritual realm, and Jesus is the only one who can end that curse: *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them." But that no one is justified by the law in the sight of God is evident, for "The just shall live by faith." Yet the law is not of faith, but "The man who does them shall live by them." Christ has redeemed us from the curse of the law, having become a curse for us (for it is written, "Cursed is everyone who hangs on a tree.)"* (**Galatians 3:10-13**).

illusion of our will. [16] It is a universal flaw in mankind to think we can manage our own life in our own strength. It is so automatic, insidious, and covert that we don't even realize what we are doing. [17]

We may now be tempted to say, "What's the use? If I can't stop the operation of God's laws which are impelling me to do what I don't want to do, I might as well give up." But there is a way to obey the Lord. We just need to understand the provision that Jesus has made for us and make use of it. Let me give another example.

Another huge truck is speeding down the highway. A traffic jam lies ahead, and the truck driver needs to stop the truck quickly. Does he open the door and drag his foot on the pavement to stop the truck? Of course not. He doesn't have within himself the power to stop the truck. What he does do is to decide to press the brake pedal, and then to act by actually pressing it. This activates a powerful brake system, which has been provided for just such a purpose, and the truck comes to a stop. The driver didn't stop the truck by his own power, but he did need to do the following:

1. Recognize the problem.
2. Believe in the brake system.
3. Decide to activate the system.
4. Act by physically pushing the brake pedal.

That was his job as the driver. If he didn't act, there would be a mess. In this same way, in spiritual matters, we have to do the following:

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[16] Romans 7:7-25 makes an especially potent and clear statement regarding the futility of trying to use your will power to keep the law.

[17] There is a popular teaching that God strengthens our will so that we can obey Him ("The Purpose Driven Life" by Rick Warren, page 180). There is no scriptural basis for this, and this view tends to set us into striving. The Lord wants us to be like Him, not to act like Him.

1. Recognize the problem.
2. Believe in the powerful provision Jesus has given us to stop the operation of God's laws against us.
3. Use our will power to decide to activate the provision.
4. Act by praying.

As you can see, our will power does have a part to play in our being set free, but it is not the force or power that brings it about. I will elaborate on this process of being set free in the next few chapters.

Endnote #1E

God's Laws Bring "Good" Or "Bad"

God has provided a system that has sufficient power to stop the operation of God's laws that are bringing destruction, frustration, and failure into our life. However, before we can activate it, we first need to understand more about how God's laws cause us to do the things that we hate.

When God created the spiritual realm, there were two possible ways for a person to exist. If we align our lives with what brings good things (we "obey the Law"), we receive good consequences (blessings). When Adam and Eve walked in the Garden of Eden in obedience to God, life was good.

On the other hand, if we align our lives with what brings bad things (we "disobey the Law"), we experience bad consequences (curses). When Adam and Eve disobeyed God and ate of the tree of the knowledge of good and evil, bad things resulted.

Blessings always flow when we are aligned with His laws. All of us are reaping blessings in certain areas of our life. For example, my son was having financial problems shortly after he graduated from college. He had recently made a decision to follow Jesus, and I spoke to him about tithing. He said, "Dad, how can I give ten percent off the top of my paycheck? I can't pay my bills as it is." But he believed

what the Bible said and began to tithe. Immediately, and to my son's astonishment, his financial problems ended. He has continued to tithe, and the Lord has continued to bless his finances. A word of caution is in order. Having money is not always good, and not having money is not always bad. This will become clearer as you read more chapters.

We don't want the blessings to stop. We want more of them. As we align ourselves with the way the spiritual realm is constructed for blessings, we receive blessings. Therefore it is important for us to know how the spiritual realm works for blessing so that we can receive more good. On the other hand, we also need to understand how the spiritual realm works against us when we sin, so that we can stop the bad things from continuing to happen in our lives.

When we sin, we set in motion God's laws against us. We will surely reap what we sow. We don't sow corn and reap cotton. We don't sow sin and reap blessings. We sow sin and reap bad consequences. There are, of course, many ways that we can sin, and they all have consequences. [18] The most destructive consequences are the sinful behaviors that we don't want to do. [19] We are impelled to do them by the operation of God's

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[18] **Galatians 5:19-21** gives a partial list of possible sins: *adultery, fornication, uncleanness, licentiousness, idolatry, sorcery, hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissentions, heresies, envy, murders, drunkenness, revelries, and the like.*

1 Corinthians 6:9-10 lists more sins: *Neither . . . homosexuals, nor sodomites, nor thieves, nor covetous . . . nor extortioners will inherit the kingdom of God.*

My purpose is not to try to give an exhaustive list of sins, but to give common examples.

[19] In fact, trying to stop the operation of God's laws in our life with our own will power is not just foolish and ineffective, it is sin. "And since all pursuit, even the perverted sort, is, in intention, pursuit of life, this means seeking life where it is not – in the created world. For to deny God as Creator is to turn away from Him to the creation . . . Hence, the ultimate sin reveals itself to be the false assumption of receiving life not as the gift of the Creator but procuring it by one's own power, of living from one's self rather than from God" (Bultmann, Theology of the New Testament, Part II, page 232).

law, and as a result, our will power is completely unable to free us from this bondage.

Paul reveals the answer to our bondage to these consequences when he writes:

> *O wretched man that I am! Who will deliver me from this body of death? I thank God – through Jesus Christ our Lord!* (Romans 7:24-25).

Endnote #1F

The System That Has Enough Power

For us to have victory over the destruction, frustration, pain, and failure in our life, God had to provide a system that had sufficient power. In fact, for us to be set free requires a miracle! [20]

Jesus was sent by the Father to provide a way out for us. He came to take away our sins. His blood is the only cure for sin, and sin is what is causing our problem. When we pray, as we repent, [21] forgive, and are forgiven, Jesus pays off our debt and takes it upon Himself. The negative consequences resulting from the sin will continue into eternity, but Jesus will take over bearing the weight of that, and we are set free. For us, in regard to this particular sin, it is as though we had never committed it. The bad behavior going on in our life as a consequence of our sin ceases to happen.

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[20] Then the question is, how do we become like Jesus? The answer is, it takes a *miracle*. "It means that free, ethical obedience can have its origin only in miracle, quite in keeping with the view that from the fetters of flesh and sin man must be freed to obedience by the deed of God" (Bultmann, Theology of the New Testament, Part II, page 337). We need a legal transaction to take place in the spiritual realm if we are to be like Jesus. So being saved into God's kingdom and being changed into His image are miracles. They are both things that no man can accomplish through his or her own strength and ability.

[21] To repent means, in part, "implying pious sorrow for unbelief and sin and a turning from them unto God and the gospel of Christ . . . Jesus draws a picture of the true penitent person. Such is assured of the forgiveness of the Father" (Zodhiates, pages 969-970).

.Endnote #1G

The "Blood" And The "Cross"

I will often refer to Jesus' "blood" and His "cross." Some writers admonish us to "take it to the cross," or to "apply the blood." References to "blood" and "cross," either in combination or separately, are short-hand ways of referring to the whole provision that God made for us, through the sacrifice of Jesus, to forgive us our sins and cleanse us from unrighteousness (1 John 1:9). This is activating our sanctification. The provision is God's way of setting us free from our own sin and its consequences which resulted from our following in the footsteps of Adam and Eve.

Even though Jesus paid the penalty for our sin when He died on the cross 2000 years ago, we need to do something to bring the benefits of that provision into our lives. [22] He has offered to pay our debt for us, but we need to accept it in a specific circumstance. We need to apply this provision purposefully to a particular sin for it to have an effect. Only when we take specific action (we pray to repent and are forgiven), do we benefit from the provision He has already made for forgiveness of our sins. In my previous example, the truck driver had to press the brake pedal to engage the powerful brake system built into the truck. I will write more about how to pray in the next few chapters.

Since the thing causing our ongoing problem is sin, there is only one cure, and that is the blood and the cross of Jesus.

Suppose some generous person placed $1,000 in my checking account. When I write a check, I benefit from the money. As long as I don't know about the money being there, or as long as I don't believe

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[22] Please note that when I sin, this does not mean I am then going to hell. If that were the case, heaven would be empty, as we all sin and fall short of the glory of God (Romans 3:23). Our sin does have negative consequences, but we will still go to heaven (1 Corinthians 3:15).

it is there, or as long as I don't decide to make a withdrawal and act by writing a check on that account, this money is of no benefit to me. It could remain unused in my account until the day I die. So it is with the gift God gave us in the sacrifice of Jesus. We need to know that the provision is there. We also need to know how to apply it to our real life struggles, and we need to act.

Endnote #1H

There Are Two Ways To Stop Bad Behavior

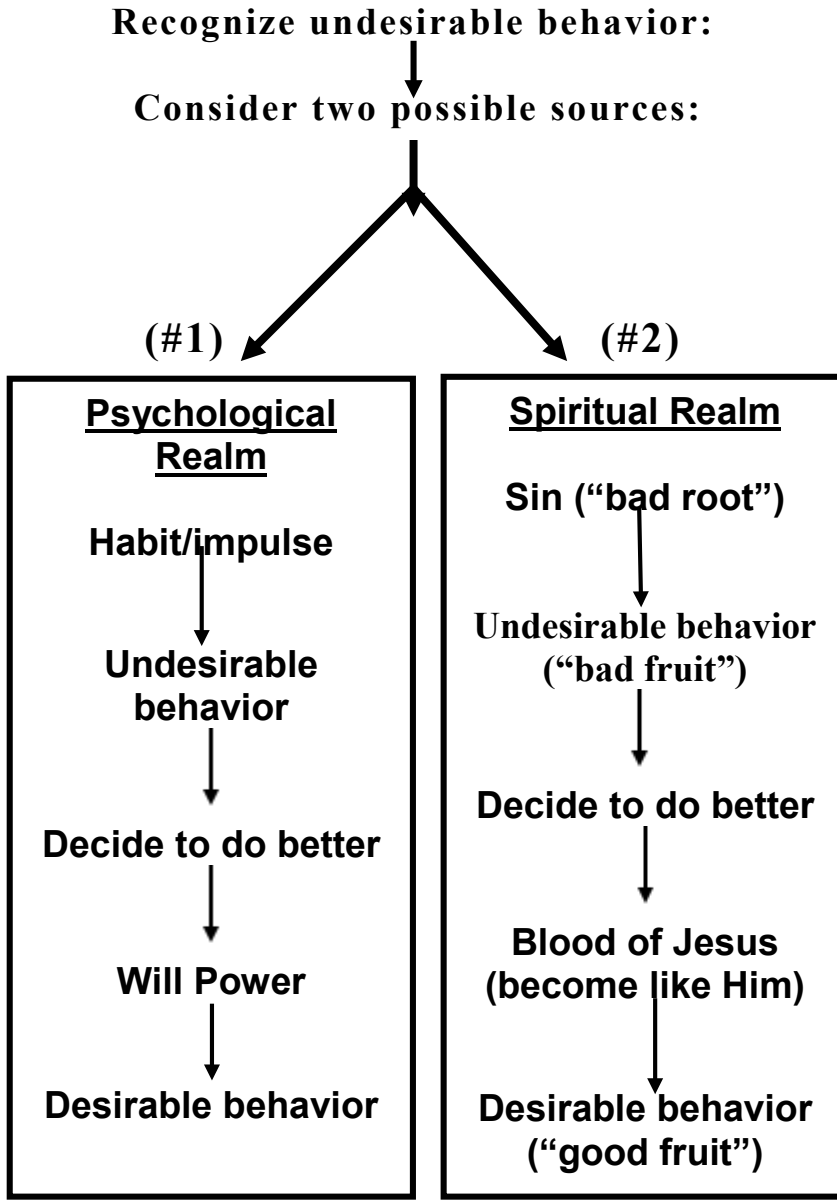
When we recognize undesirable behavior, we have probably thought there was only one way of stopping it. But it should now be clear that there are two ways, because there are two possible sources of the bad behavior, the psychological realm and the spiritual realm. To stop the undesirable behavior we need to use the "tool" that is effectual in that particular realm.

When we recognize our behavior as bad, the first thing to do is to try to stop it with our will power. However, if we have "tried" to change our behavior by using our will power (psychological realm), but the bad behavior ("bad fruit") has continued, we have simply been using the wrong "tool." Since our will power was ineffective, **we now know** we are dealing with a spiritual problem and we need to use the appropriate tool - the blood of Jesus. In the past we may have probably thought the only option available was our will power.

Our will power is not trash, nor is it useless. It has a job to do, but its' area of authority is in the psychological realm, not the spiritual realm. Both a watchmaker's screwdriver and a sledgehammer have a purpose. One would not be very successful in splitting wood with a watchmaker's screwdriver, nor be very successful in repairing a watch with a sledgehammer. We need to use the right tool for the job at hand.

See the following page for an illustration of the two alternatives you have at your disposal to stop undesirable behavior.

Two Alternatives For Changing Bad Behavior



Undesirable behaviors that have their source in the spiritual realm are rigid, compelling, and powerful; and they resist our efforts to overcome them. We are stuck, are at their mercy, and feel defeated. [23] These behaviors that are destructive (what I will call "bad behavior," or "bad fruit") can either be acts that hurt others, or they can be codependent behaviors that hurt us. See examples of these behaviors in the following footnote.[24]

Endnote #1 I

"Bad Roots" And "Bad Fruit"

When we sin and plant an area of wounding in our heart, the sin dwelling in that area can be called a "bad root." By their very nature, "bad roots" produce "bad fruit," whereas "good roots" produce "good fruit."

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[23] **John 8:34-36,** *Most assuredly, I am saying to you, Everyone who habitually commits sin is a slave of sin. But the slave does not abide in the house forever. The Son abides forever. If therefore the Son make you free, you shall be free individuals in reality.* (Wuest, "The New Testament, An Expanded Translation," page 233). The verb "commit" is the Greek present participle form, which expresses continuous or repeated action. So when we are reaping from a "bad root" over and over, we are a slave to it - a slave has no choice but to obey his master. But Jesus can set us free from this bondage.

[24] These rigid behaviors come in many forms, and I will list some to illustrate. Perhaps as you scan this list, you will find at least one that applies to you. Addictions are common examples of "bad fruit," such as work-aholism, gambling, television, computer games, overeating, alcohol, drugs, pornography, promiscuity, adultery. Some "bad fruit" is relational, such as compulsion to control or manipulate, verbal abuse, blaming others, always being the one that is at fault, lack of intimacy, romance problems, sexual problems, not being thoughtful, not spending time with loved ones, lack of empathy, lack of emotion, hardheartedness, people pleasing, being compelled to be "nice," anger or being passive, being obsessed with one's appearance or what other people will think, fear of meeting new people, lying. Other examples are compulsive behaviors, being greedy or miserly, financial problems or being overly thrifty, being driven by anxiety or fear, occult involvement. "Bad fruit" is compulsive, rigid, extreme, and beyond our conscious control.

> *"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit . . . Therefore by their fruits you will know them."* (Matthew 7:17-18, 20).

The bad things happening in our lives, including bad behavior, are "bad fruit" from a "bad root." There is no "bad fruit" without a "bad root" being present. A "bad root" always produces "bad fruit," and a "good root" always produces "good fruit." The root produces fruit after its own kind. There are no exceptions. Bad behavior never comes from a "good root," and good behavior never springs from a "bad root."

"Bad fruit" is compulsive, rigid, extreme, and beyond our conscious control.

Endnote #1J

Track Backward From-"Fruit"-To-"Root"

Once you realize that your will power is impotent to stop the bad behavior, you can recognize that you are dealing with a spiritual problem in your life ("bad fruit"). Then you must find the source (the "bad root"). You must track backward from the "bad fruit" to the "bad root" (from the behavior to the cause).

"Bad fruit" always comes from a "bad root."

The following story illustrates how a person's bad behavior is connected to sin. Mike had an angry father. When Mike was a little boy, his father sinned against Mike by abusing him verbally and physically. Mike hated the abuse and judged his father for it. Mike's father used to lose his temper and beat Mike, and much to his dismay, as an adult he found himself losing his temper and beating his own son, just like his father did to him. Mike hates the sinful behavior he is absolutely impelled to do, but he can't stop it, no matter how hard he tries. In truth, he is being impelled to do these sinful things by the operation of God's law.

He has a "bad root" (the "Bitter Root Judgment" he made as a little boy) that is producing the "bad fruit" [25] (the present sinful behavior that he hates).

Once You Identify The "Bad Root," Then Pray

Once you identify the "bad root," you need to pray about it. There is no other cure. Without prayer, (repenting and being forgiven) there is no forgiveness of sin. I will talk more about how to appropriate Jesus' provision in **Endnote #4**, **"Forgiving Ends These Problems".**

Steps for applying Jesus' provision
1. **Find the root**
2. **Pray**

When the "bad root" is gone, a bad tree no longer is present to produce the "bad fruit." An apple tree can illustrate this principle. An apple tree bears apples. If we pick the fruit off an apple tree, apples will grow back. The tree will not replace the apples we picked with peaches, but with more apples. When we see an apple, we know that it came from an apple tree, not a peach tree. When the apple tree is removed, there are no more apples produced. When the "bad root" is gone, a bad tree no longer exists to produce the "bad fruit."

Endnote #1K

Isn't "Bad Fruit" Sin?

I have been emphasizing healing "bad roots" (which are sin), but "bad fruit" is also sin. Mike's "bad root" (judging his father) was sin. In addition, his "bad fruit" (abusing his own son) was also sin, and it needed to be forgiven by Jesus. We need to hate our "bad fruit" and want it to change. But it is important to understand the difference

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[25] In **Hebrews 12:15** the Bible uses the term 'the root of bitterness' for something that can spring up and cause problems and affect many: *looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled;*
See "Bitter Root Judgment in the Glossary.

between the fruit and the root so that the bad behavior stops recurring. In my example, Mike does need to repent of his current abusive behavior (pick off the fruit); but if he stops there, it will simply happen again (grow back). The only way to stop this cycle he hates is to deal with his childhood judgment against his father (dig up the "bad root"). I will address this whole process in more detail. See all of **Endnote #3**, "Judging Causes Problems," and **Endnote #4, "Forgiving Ends These Problems."**

Since "bad fruit" <u>always</u> comes from a "bad root," and "good fruit" <u>always</u> comes from a "good root," the only way to stop the tree from bearing "bad fruit" is to remove the "bad root" and substitute the "good root" (Jesus).

To stop the bad cycle, the blood of Jesus needs to be applied, but to the <u>root</u> rather than just to the fruit.

In the Church we have primarily been fruit inspectors, and we have focused on picking off the "bad fruit." This is important, since the "bad fruit" is sin. But we have failed to understand the necessity of removing the "bad root," and so we have failed in our Christian walk, over and over again: *what I hate, that I do* (Romans 7:15). The provision that Jesus made for removing our sin must be applied to the <u>root</u> and not just to the fruit to be effectual in setting us free.

Please be aware that once our heart has been cleansed by Jesus, and the reaping in the spiritual realm has been stopped, there may still be some residual consequences in the world around us from our previous sins. For instance, Mike's own children will likely still be angry with him and will have judged him for his past abusive behavior towards them. They are therefore wounded and will need to be healed by Jesus. In addition, his past abusive behavior may have led his wife to divorce him. Then, even though he has been healed, his family may remain broken.

Endnote #2A

The Process Of Transformation
It Is Possible

A subtle but profound misunderstanding of what we are like inside has made it difficult for many Christians to see how there can be sin inside themselves. There is a prevalent view that implies that inside we are like a jar, a container with a single compartment. Therefore, when we give our life to Jesus, He forgives our sins and the jar is now clean. Now that we are pure on the inside, we should be able to act pure on the outside.

The reason this view is erroneous is that, unfortunately, this is never the way it works. I know of no one, including myself, for whom life has been this way. And it was not that way for Paul when he wrote the book of Romans (specifically, all of Chapter 7) for us. [26]

The truth is that inside we are more like a honeycomb than a honey jar. We have many compartments inside, not just one. Some of the compartments contain Jesus, and those are like the "good roots" referred to in Scripture, and which I referred to in **Endnote #1.** These "good roots" produce "good fruit."

> *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control. . .* (Galatians 5:22-23).

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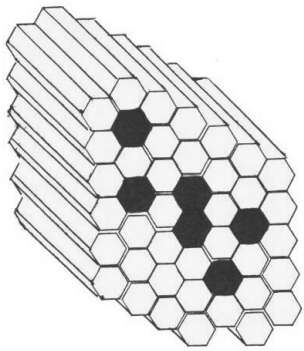
[26] **Romans 7:15-17,** *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But now, it is no longer I who do it, but sin that dwells in me.*

And this "good fruit" is always produced by "good roots."

> *"Even so, every good tree bears good fruit, but a bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. . . Therefore by their fruits you will know them."* (Matthew 7:17-18, 20).

However, some of the compartments still contain "bad roots." These "bad roots" produce "bad fruit," as I have previously mentioned, and they are still present and continue to produce "bad fruit" even after we become a Christian. These "bad roots" are shown as dark spots in the following honeycomb diagram.



Honeycomb **Honey Jar**

Endnote #2B

Jesus Coming Into Each Compartment

We need to allow Jesus into each compartment of the "Honeycomb" that has darkness in it. This transformation is a process, not a one-time event.

This is the sanctification process which is addressed in so many places in the Bible. Bringing Jesus into each compartment is the process of being changed into His image.

This transformation is a process, and not a one-time event.

Once Jesus has taken up residence in that particular place in our "Honeycomb," He produces the "good fruit" automatically, because Jesus can do nothing but produce "good fruit." It is His nature. As He takes over that part of our heart, His nature actually becomes ours in that area, not just positionally (by virtue of our rebirth), but as actual fact. This "good root," that now resides in that part of our "Honeycomb", then produces "good fruit."

For instance, if we have struggled with lying, we have found that trying hard not to lie hasn't worked (trying implies use of our will power). We find ourselves still lying. We need to find the "bad root." Perhaps we realize that our father lied to us, and we judged him for it (we sinned by judging him). This "bad root" is causing our "bad fruit." When we deal with the "bad root" and replace it with the life of Jesus, we find we just don't lie anymore. [27] There is now "good fruit," which is evidence of Jesus in that place in us. It is now so natural not to lie that we may not even be aware that we are different, because it is a new "us." [28] Does this sound too good

Jesus' nature actually becomes ours in that particular area in us.

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[27] In the next few Endnotes I will explain how to take out the" bad root" and replace it with a good one. Here I am simply showing the necessity for this change to happen.

[28] God will change you inside, and thus cause you to do what He does. **Ezekiel 36:27**: *I will put My Spirit within you and cause you to walk in My statutes, and you will keep My judgments and do them*. God will not coerce, compel, or require you to do it, because you can't. He knows He must do it in you. It is not a question of "if" He will do it. It is a question of **"how"** this can become reality in you.

to be true? Believe me, it is true. Better yet, believe Jesus when He said,

> *"Therefore you shall **be** perfect, just as your Father in heaven is perfect"* (Matthew 5:48, I added the bold).

When Jesus cleanses one compartment of the "Honeycomb," it does not mean that all the compartments are clean. Other "bad roots" will undoubtedly remain, and they will be causing other "bad fruit." We need to continue being transformed as God shows us areas in our heart that need healing. This is what Paul meant when he said,

We need to keep on being transformed as God shows us areas in our heart that need healing.

> *work out your own salvation with fear and trembling; for it is God who works in you both to will and to do for His good pleasure* (Philippians 2:12-13).

Endnote #2C

Ripeness

All of us want to be completely healed and set free right now. Once you discover that healing and relief from your pain and "bad fruit" is possible, you don't want to wait. You may wonder why this process has to take the rest of your life. Doesn't God want you healed?

You need to be patient. Jesus is directing your sanctification process, and He is proceeding as fast as possible. You are not behind schedule. We may want Him to go faster; but if He is going slowly, you can be assured He is acting slowly for a good reason. For instance, if the "bad root" relates to a very traumatic event, the memory of the event

Jesus is directing your sanctification process. If He is going slowly, it is because that is what is best for you.

may be deeply buried. Your defenses buried it specifically so you wouldn't have to re-live it. To see it again before you are prepared might cause you to be re-traumatized. Because God loves you, He wants you healed, not wounded further. Before revealing such a root to you, He spends time preparing you. He will not let you see it until you will be able to see it without again being wounded. God's process will have made you ripe to deal with this root.

"Ripeness" is like picking apples. If you try to pick an apple before it is ripe, it is difficult to pull off the tree, and you are likely to damage the branch. However, ripe apples fall off easily in your hand. So the Lord ripens you so that when you pray (when you apply the blood of Jesus), it is easy. Then the process brings healing. But you can't rush your healing any more than you can speed the ripening of the apples on a tree.

Endnote #2D

Inside-Out!

"If you love Me, keep My commandments" (John 14:15).

When we read a scripture like this, we tend to strive to keep His commandments, because we want to please God. We want Him to know that we love Him, and it seems as though this scripture is telling us that the way we can prove our love for him is to keep His commandments. How can one reconcile this with what we have been discovering about our inability to keep His commandments in our own strength (that is, with our will power)?

Fortunately, Jesus clearly explains what He meant in the context surrounding the above scripture. The explanation is in John 15:5,

which is sandwiched between two scriptures that talk about keeping His commandments.

> *"He who has My commandments and keeps them, it is he who loves Me. And he who loves Me will be loved by My Father, and I will love him and manifest Myself to him"* (John 14:21).
> *" I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for* ***without Me you can do nothing"*** (**John 15:5**, I added the bold). [29]
> *"If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love"* (John 15:10).

Our Christian life is meant to be lived from the inside-out, not from the outside-in.

What could be clearer than "***without Me you can do nothing***?" Keeping this in mind, then John 15:10 is saying something like, "If you keep My commandments this is evidence that you have been changed into My image, because on your own you could not do it. When you have My nature, you love the Father in exactly the same way that I do." Jesus loves the Father because that is His nature. The reason that we can be thrown into striving to keep God's commandments is that we are confused about how we go about

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[29] **John 15:1-10,** "*I am the true vine, and My Father is the vinedresser. Every branch in Me that does not bear fruit He takes away; and every branch that bears fruit He prunes, that it may bear more fruit. You are already clean because of the word which I have spoken to you. Abide in Me, and I in you. As the branch cannot bear fruit of itself, unless it abides in the vine, neither can you, unless you abide in Me. I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing. If anyone does not abide in Me, he is cast out as a branch and is withered; and they gather them and throw them into the fire, and they are burned. If you abide in Me, and My words abide in you, you will ask what you desire, and it shall be done for you. By this My Father is glorified, that you bear much fruit; so you will be My disciples. As the Father loved Me, I also have loved you; abide in My love. If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."*

pleasing God. We focus on our behavior (keeping the commandments) rather than the cause of the behavior (our heart condition). We try to keep the commandments in order to prove that we love God. That is backwards.

Endnote #2E

We Only Please God By Being Sanctified

We can only please God by first being changed into the image of Jesus in our "Honeycomb," and then we will keep the commandments because that is now our new nature. [30] The heart has to change first, and then the behavior will change. Changing our behavior does not change our heart. [31] 1 John 4:19 says,

> *We love him because He first loved us.*

This is the direction of the flow, from God to us, not the other way around. If you are not clear on this, you can misread many scriptures.

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[30] **John 15:10,** "*If you keep My commandments, you will abide in My love, just as I have kept My Father's commandments and abide in His love."* We will do it just like He did. Was the Father's love of Jesus conditioned on His behavior? No, it is clear that Jesus was filled with the Holy Spirit, and what He did was the result of the presence of God in Him. *"Most assuredly, I say to you, the Son can do nothing of Himself, but what He sees the Father do; for whatever He does, the Son also does in like manner"* (John 5:19).

In these scriptures in John in which God's love seems to be conditional, Jesus is actually saying that we will be keeping His commandments as a result of His presence (His love) abiding in us, because it will be an overflow of a heart that has been changed. Then John 15:10 would be saying something like, "He who keeps My commandments (the symptom or "good fruit") must have My love abiding in him (the cause or the root), or he couldn't do it."

When Jesus says we should keep His commandments He is simply saying that is how we can tell whether there is a good or a "bad root" inside.

[31] Our behavior is the evidence of our heart condition, and it actually expresses what is in our heart. But it is not the basis, of our heart condition. (Hulbert, Lesson 68).

I would suggest that you read John 14:15 through 15:17 in your Bible to get the full flow of what Jesus is saying. [32]

God's commandments are a way of measuring whether we have a "bad root" or "good root" inside.

Let me illustrate this with a parallel. Imagine that I break my leg. It hurts, so I take a painkiller, and it hurts less (I manipulate the symptom). But the leg is still broken (the cause). If I neglect the painkiller, it hurts a lot. If the doctor said that a healthy leg shouldn't hurt, I would agree. If mine weren't broken, it wouldn't hurt. But saying my broken leg shouldn't hurt doesn't keep it from hurting. The only way for my leg pain to go away (the symptom, or "bad fruit") is for my broken leg (the cause, or "bad root") to heal (be changed to a "good root").

Similarly, when I commit a sin that plants a "bad root," there is a wound in my heart. The "bad root" causes emotional pain and I have "bad fruit," so I <u>try to act</u> differently (I manipulate the symptom). But it doesn't work very well, because there is a wound, a "bad root," inside me (the cause). When Jesus says that I should keep His commandments, I would agree. It is like the doctor saying a healed leg shouldn't hurt. If I didn't have the "bad root" in my heart, the bad behavior wouldn't happen. But saying I should keep His commandments does not make it possible as long as Jesus isn't abiding in that particular area of my heart (my heart is wounded). The only way I can keep the commandments (the symptom) is for my wounded heart (the cause, or "bad root") to be healed and for Jesus to take up residence there (the "bad root" to be changed to a "good root").

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[32] Trying hard to obey God in our own strength is sin because we are under the illusion that we can do God's job. We are subtly taking God's place. Hopefully you can now see that when we are reaping bad things in our life it is the consequence of sin. Jesus is the only One who can stop this. This tendency for us to try to keep the Law in our own strength is a subtle and deadly trap. For a more detailed discussion of why trying hard to keep the Law is sin, see "The Primal Sin" in **Endnote #7F**.

The symptom is not the cause. We have had it backwards, and have focused on the symptom (the fruit outside) and not the cause (the root inside).

Endnote #2F

Keeping God's Commandments

When Jesus says that we should keep His commandments He is simply saying that is how we can tell whether there is a "bad root" inside us. Be careful not to be confused about this. The emphasis is never on the fruit, but is always upon the root. Focusing on the "bad fruit" can set us to striving to keep the commandments with our will power - and thus doom us to failure. It is a subtle but deadly trap, and we so easily stumble on this stumbling stone. [33]

There are many scriptures that can be misunderstood if we confuse the fruit with the root. The book of James has some significant examples of these kinds of scriptures, such as:

- *Thus also faith by itself, if it does not have works, is dead* (James 2:17).
- *You see then that a man is justified by works, and not by faith only* (James 2:24).

These scriptures are simply saying that if there are no "works" (no "good fruit") this is evidence that there is no "faith" (no "good root"). They are not mandating "trying" with our will power. "Good fruit" is all about outward evidence (our behavior), whereas "good roots" are all about the cause (condition of our heart).

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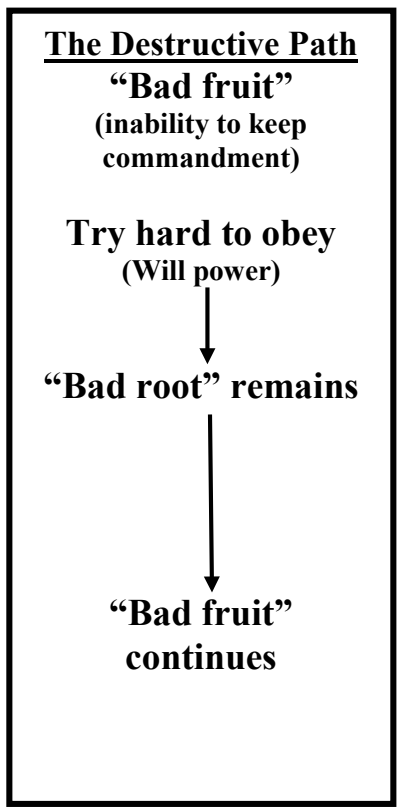
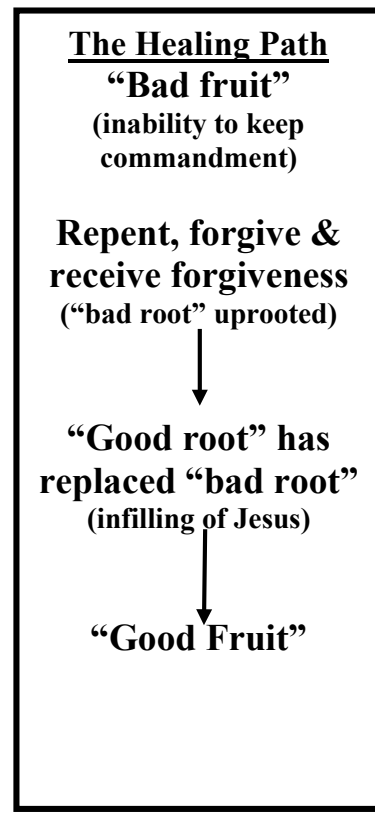
[33] *but Israel, pursuing the law of righteousness, has not attained to the law of righteousness. Why? Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone* (Romans 9:31-32).

So when we find it difficult to obey a commandment of the Lord, we are stuck in producing "bad fruit." The Apostle Paul describes our situation: *For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

We then have three choices:

1. **We can <u>ignore</u> the command.**
2. **We can <u>try to obey</u> the command in our own strength (our will power) - - - The Destructive Path shown below.**
3. **We can have the Lord deal with the "bad root" through <u>forgiving and being forgiven (apply the blood of Jesus)</u> - - - The Healing Path shown below.**





Endnote #2G

We Plant New "Bad Roots"

The healing path is to bring Jesus into each "bad root" in our "Honeycomb." Unfortunately we also frequently plant new "bad roots" inside.

There are many ways that we all sin and thus plant more "bad roots" in our "Honeycomb." However, the sin that produces most of the damage and destruction in our lives is the sin of judging. [34] Jesus singled out this sin when He said,

> *"Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you"* (Matthew 7:1-2).

When we judge another, we will surely reap bad consequences. [35] When we plant a "bad root" in our "Honeycomb" by judging, we can call the "bad root" a "bitter root" and the action of judging a "Bitter Root Judgment." [36] I will frequently use these terms in the rest of the book. In the next Endnote it will become more clear why this particular sin of judging is so serious and so destructive.

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[34] There are many ways that we sin, but the sin that is usually behind all the other sins is the sin of judging. The sin of judging plants the "bitter roots" ("bad roots") that compel "bad fruit" (many kinds of sin). This is so because when we judge, we are taking God's place as the judge. Only He gets to do that. We have in us this propensity to want to be like God from the Garden of Eden. **See Endnote #7** for more on this propensity. Because it is so central, Rudolf Bultmann calls it the "primal sin." For more on why judging is so central, **see Endnote #7F and "Bitter Root Judgment" in the Glossary.**

[35] **Galatians 6:7,** *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap.*

Luke 6:37, "*Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."*

Read **Endnote #3**, "Judging Causes Problems," for more on this.

[36] **Hebrews 12:15:** *lest any root of bitterness springing up cause trouble, and by this many become defiled.*

Endnote #2H

Not Just For A Sick Few

Now that you understand the truth about "bad fruit" and "bad roots," it should be clear that this process is not something for only a few Christians who are really sick emotionally. We all sin and fall short of the glory of God.

> *For all have sinned and fall short of the glory of God* (Romans 3:23).

And Jesus died to set all of us free from this bondage. This process of being changed into the image of Jesus is the normal walk for all Christians.

Endnote #2 I

Beware Of "Honey Jar" Theology

There is a very popular teaching that when we give our lives to Jesus (the one-time event), we are now completely a new creation (2 Corinthians 5:17) and all of our sins have already been forgiven (Colossians 2:13). **See the diagram in Endnote #2A**. This belief implies that God has already done all the work of sanctification. Now all we have to do is live like we should. The implication is that since we are now like Jesus, we can succeed in living a Godly life. I call this the "Honey Jar" theology, because it implies that inside we are like a single vessel. It was previously full of darkness and sin; but when Jesus saved us and filled us with His Spirit, it was all cleaned out and sanctified. **This belief is very prominent among Christians, and implied in many English translations of the New Testament.**

The tragedy in this perspective is that this is a very clever, subtle form of legalism. With this perspective, we need to use our intellect and will power to be a good Christian. The implication is that we now can, if we will just try hard, because we believe we are a "new creation" that can do this.

The "Honey Jar" theology is very dangerous.

The "Honey Jar" Theology Is Wrong

As I discussed in **Endnote #2A**, inside we are very complex; and so we are more like a "Honeycomb" than a "Honey Jar." We have areas of our being that are in fact filled with Jesus, but there are also areas that contain darkness and sin. Those sins have not yet been forgiven; and becoming a new creation is the result of the ongoing process of bringing Jesus into each area of sin.

The outward evidence that the "Honey Jar" view is in error is that it doesn't work. With this approach, we discover we are not very good at being good. In fact, we still experience what the Apostle Paul wrote.

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

If we were actually like Jesus, we would not struggle like this. Rather, "by the fruit the tree is known" (Matthew 7:17-18). A peach tree bears peaches. An apple tree bears apples. It is spontaneous and effortless for the tree, because it is doing what God created it to do. Likewise, a bird flies, and a fish swims. These actions are spontaneous for them, and they do not need to consciously think about doing them.

However, if we need to use our will power to do good things, this is evidence that we have not become a "new creation," because our behavior shows that our built-in nature is not to do the good. If we had been completely changed into a "new creation," as the "Honey

Jar" theory says, the new way of living would be as spontaneous as an apple tree producing apples instead of peaches.

The Tragedy Of The "Honey Jar" Theology

The biggest tragedy of the "Honey Jar" Theology is that the person then is actually stuck in their sins. Because they are not actively forgiving and being forgiven by Jesus, their sins remain and wreak havoc in their lives. They are then experiencing what the Apostle Paul calls "death."

> *For the wages of sin is death* (Romans 6:23).

However, with the "Honeycomb" reality, as Christians we can actively have Jesus come into each "compartment" in our "Honeycomb." Then this new "good root" will spontaneously produce "good fruit." Exhibiting Christ-like behavior in that area of life will then simply occur without our will power being involved. In fact, one would then have to exercise will power to NOT produce the "good fruit."

I am sure that this seems too good to be true. Be assured that it is the truth, and IT IS INDEED A MIRACLE. It is the "Good News."

The whole of the Epistles are evidence that Jesus Christ has provided the ONLY way that this miracle can happen.

The scriptures DO NOT support the "Honey Jar" theology.

1. Colossians 1:13 and 2 Corinthians 5:17 are wrongly translated. See my literal translations and commentaries.
2. If the "Honey Jar" was true, all the volumes of evidence in the Epistles regarding our transformation into the image of Jesus being an ongoing process would have to be ignored.

The "Honey Comb" Theology Is Dangerous

For those of us who live in the Western culture, this perspective is particularly dangerous, because it is comfortable. We are especially susceptible to this view, because it is does not challenge our

culture's view of life. In our culture we believe that our conscious faculties, our will power and our intellect, are where life is lived. In the "Honey Comb" view, all we have to do is make Jesus our Lord. Then once that has occurred, we can continue to choose how to do life.

In contrast to this, the truth that the real spiritual battle is below our level of consciousness, and is not influenced by our will and intellect, is foreign to the Western mindset. The truth of how sanctification occurs is a direct challenge to how we have always lived life, and therefore it is less appealing to us. It is easier for us to buy the lie.

Sanctification is a completely new way of life!

The path of sanctification is much more than a theology. It is a new way of life, all day, every day.

Endnote #3A

Judging Causes Problems
We All Sin Frequently By Judging

If I were to comment that my neighbor never mows his lawn and that his yard is always a mess, somebody may say to me, "Don't be so judgmental." Am I judging? Am I sinning? It is certainly important for us to know the answer to these questions so that we can avoid sinning, and thus creating problems for ourselves as a result. Of course there are other sins besides "judging," but this particular sin causes the most problems in our lives.

Endnote #3B

There Exists Both "Good" And "Bad" Judging

"Judging" is not always sin. The Bible talks about **four** types of judging. **Three** types are **"good"** judging, and thus are not sin. **One** type is **"bad"** judging, which is sin.

What is confusing is that the Bible uses the same Greek word to refer to all four types, and so one must rely on the context to discern which type is being referred to in a given passage.

"Good" judging:

1. **The judging that Jesus does**. Since He is the just and righteous Judge Who has been appointed to this position, He has a right to do this.

2. **The judicial authority** [37] that is to be exercised corporately

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[37] **1 Corinthians 5:12-13,** *For what have I to do with judging those also who are outside? Do you not judge those who are inside? But those who are outside God judges. Therefore "put away from yourselves that evil person."* The whole section, 1 Corinthians 5:1-6:9, concerns this issue.

by the Church in regard to members of the Church. Judging in this context is appropriate and ordained by God.

3. An activity that we **are supposed to** engage in as individual Christians. An English word that would perhaps be more appropriate for this function would be "discernment." We are to use wisdom and to exercise discernment. It is not only permissible to see the negative in a situation or a person, we are encouraged to do so.

"Bad" (sinful) judging

The fourth type of judging is the type of judging that we are not supposed to do as individual Christians. This type of judging by us is sin. When we do this type of judging, we are seeing the negative in a situation or a person, but we are also setting ourselves up as the judge, jury, and hangman**.** [38]

Endnote #3C

The Sinful Judging Is Destructive

There are, of course, many ways we can sin. However, of all the sins that we commit, this "bad" judging is the sin that causes the most

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[38] **Matthew 7:1-2,** *Judge not, that you be not judged. For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you.*

Luke 6:37, *Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.*

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls. Indeed, he will be made to stand, for God is able to make him stand.*

James 4:11-12, *Do not speak evil of one another, brethren. He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver, who is able to save and to destroy. Who are you to judge another?*

problems in our lives. When we find ourselves doing the things that we hate, the root that is causing this "bad fruit" is almost always a judgment.

> *. . . lest any root of bitterness springing up cause trouble, and by this many become defiled* (Hebrews 12:15).

Considering the size of the problem this sin causes, surely it must be a very serious issue.

The problem has its source in the Garden of Eden. When the serpent said:

> *For God knows that in the day you eat of it your eyes will be opened, and you will be like God, knowing good and evil"* (Genesis 3:5).

Adam and Eve took this bait because they were deceived by the great deceiver. Perhaps they thought it would be good to have their eyes opened. We don't know why, but we do know it was contrary to what God had told them. In doing this, they were trying to be like God. Satan knew all about rebellion against God, because this was also his big transgression.

Therefore, when we judge another we are taking the place of Jesus,[39] and of course this is a very serious transgression. Jesus is the only one who has the right to judge. So when we judge, we are usurping God's place. When we do this, we are violating the first Great Commandment: *You shall love the Lord your God with all your heart, with all your soul, and with all your mind* (Matthew 22:37). There is only one God, and it isn't us! We are doing the judging because we

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[39] **James 4:11-12**, *. . . He who speaks evil of a brother and judges his brother, speaks evil of the law and judges the law. But if you judge the law, you are not a doer of the law but a judge. There is one Lawgiver who is able to save and to destroy. Who are you to judge another?*

Romans 14:4, *Who are you to judge another's servant? To his own master he stands or falls . . .*

do not trust God to take care of us and to hold others accountable when they trespass against us (and therefore wound us). We feel we must take the law into our own hands; because if we don't do it, we believe that nobody will.
All major problems in our human life have their roots in the Garden of Eden, and in the two great commandments of Jesus. [40] God has truly explained spiritual reality to us in such simple terms!

Endnote #3D

Our Weakness

Why do we all judge so quickly? It is a part of our fallen nature (I discuss this aspect of our nature in **Endnote #7,** "The Bad Part Of You"). When we perceive that we have been wounded, we always automatically react with bitterness, judgment, and blame. For instance, picture yourself in your kitchen cutting up a carrot. The phone rings, and you lose your concentration and cut your finger instead of the carrot. What is your immediate response? Do you blame the carrot? Do you blame the dull knife? Do you blame your spouse for not sharpening the knife? Do you blame the person who called you? Or do you blame yourself, saying something like this, "You dummy. Why weren't you paying more attention to what you were doing?"

Stop for a minute and think about what your response would be.

Blaming myself, which is judging myself, was always my typical response.

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[40] **Matthew 22:36-40,** "*Teacher, which is the great commandment in the law?" Jesus said to him, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the first and great commandment. And the second is like it: You shall love your neighbor as yourself. On these two commandments hang all the Law and the Prophets."*

Endnote #3E

We Constantly Judge

Why couldn't the cut finger just be something that happened? Why did somebody or something have to be at fault? The answer is because it is our fallen nature to judge. This is the problem. Daily we plant numerous roots of bitterness. Since life in this fallen world entails lots of wounding, we do a lot of judging. It is automatic, and we have done it before we consciously know it. Because we have planted many roots of bitterness, we are reaping much "bad fruit." Tragically, as long as we walk this earth, we will never lose this tendency to automatically react to wounding with bitterness, judgment and blame. This tendency is an integral part of our fallen human nature.

In the church, there have been controversies about this tendency to sin, and what to call it. The term "flesh" is the most common term in the New Testament, but this word can be confusing. The Greek word translated into English as "flesh" is *sarx* (Strong's # 4561). What is confusing is that sometimes *sarx* means something bad, but sometimes it does not. For example, my right thumb is "flesh," but it has no moral significance. In order to avoid this confusion, I am going to coin my own term for when *sarx* is referring to this tendency to judge (take God's place as judge). I will call this tendency our **"God-Wannabe."**

Endnote #3F

Our "God-Wannabe" Arrives

When Adam and Eve disobeyed God and ate of the tree of the knowledge of good and evil, bad things resulted.

Satan's temptation was:

> *"For God knows that in the day you eat of it your eyes will be opened and you will be like God"* (Genesis 3:5, underlining is mine).

When Adam and Eve ate of the forbidden fruit, there was planted in mankind a tendency to want to take God's place. This impulse is exactly what got Satan kicked out of heaven.
This tendency to want to take God's place and to run our own lives still exists in all of humanity, because we are descendants of Adam and Eve. [41]

We take God's place whenever we judge another.

> *Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven* (Luke 6:37).

We all judge, and we do it often. If you think you don't do it, there is one sure way to discover the truth. Ask yourself, do you do the things that you hate to do? Is there "bad fruit" in your life? If there is "bad fruit," there are roots of bitterness in you.

Fortunately, you now have a way to clean up the mess. As often as you judge, you can forgive and be forgiven. The "bad root" can be pulled out as soon as it is planted.

Endnote #3G

How Can You Tell The Difference?

How can you tell if the judging you have just done is good or bad? At first glance this may seem terribly confusing. Fortunately, the Lord has provided a very simple way to tell the difference.

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[41] **See Endnote #7, "The Bad Part Of You"** for more on your "God-Wannabe."

Suppose I live in a small town and I am thinking about going into business with a certain man. I check around and find out that this person has a reputation for being dishonest, and so I decide not to go into business with him. I have judged (discerned) as I am supposed to do.

Alternatively, suppose I live in the small town and I am thinking about going into business with a certain man. Without first checking around and discovering his reputation, I go into business with him. After the business starts I discover that he is not honest. By the time I can get myself out of the business deal it has cost me $100,000. I am now in possession of the same information (that he isn't honest) as in the first example, but you can be sure that in this situation I have done the bad type of judging. How can I tell that I have done the bad judging? Every time I think about that "jerk" I feel like strangling him. Every time I think of him I become very angry and upset. He wounded me, and I judged him for it.

On the other hand, in the first example, I am probably not upset with the man, because I didn't judge him wrongly. After all, he didn't wound me. I am at peace. How can I tell whether I have judged someone in the way that I am not supposed to? I feel it. I can absolutely feel the bitterness of the “bitter root” (a “bad root”) that has been planted in my "Honeycomb."

When I realize that I have judged him in the way that I am not supposed to, I can forgive him and be forgiven by Jesus (**see Endnote #4** on forgiving). Then I no longer feel like calling him a "jerk."

A "Splinter"

We can feel the planting of a “bad root,” because there is built into us a sensitivity to wounding in our heart. A parallel to this would be when we get a splinter in our finger. There is built into us a sensitivity to physical wounding. When a splinter gets lodged in our finger, we know it is there because we feel it. When we remove the splinter, our body will know that and will tell us by a feeling of relief of the discomfort. Likewise, when we remove the “bad root,” our heart will

know that and will tell us (if we are listening) by a feeling of peace in place of the bitterness.

Denial

Most of the time we can tell whether we have judged another person by the feeling. However, there are times when we will not feel bitterness towards the one who wronged us. When a wound we have received is particularly severe, we may have built a defense to protect us from feeling the pain related to it. For instance, a girl may have been abused by her father, and yet have no sense of her rage towards him. The pain she felt at the time was too big to live with, so she cut herself off from the feeling. We call this sort of defense mechanism "denial." She truly does not even know she is angry inside. However, it will still be possible to discover there is a "Bitter Root Judgment" inside. In this sort of situation, because the wounding was large, there will be "bad fruit" in her life that will indicate the presence of a "bad root;" and so she can track backwards from the "bad fruit" to the "bad root." **See "Bitter Rood Judgment" in the Glossary.**

Endnote #3H

Perceived Wounding

I have made the statement that we always automatically respond to perceived wounding with bitterness, judgment, and blame. It doesn't matter whether the other person actually, factually, wounded us. What counts is that we feel that they did.

For instance, suppose I was abandoned by my parents when I was a small child. This is a real wounding, and has made me sensitive to abandonment. Then as an adult, suppose a friend of mine declines to go to a ballgame with me, telling me he is too tired. I feel abandoned and judge him, because it seems to me he was making an excuse. Later I find out the friend was coming down with the flu, and he really had wanted to go to the game with me.

There was no actual wound inflicted by my friend, but I wrongly perceived there was, so I judged. My prior wounds and judgments make me more sensitive, and they affect how I perceive and react to other peoples' behavior. As the Lord heals these wounded areas, I will react less often, because I will perceive wounding less often. However, this change should not be confused with my built in "God-Wannabe's" tendency to react with bitterness, judgment and blame. I don't react less now because that tendency has gone away or is being healed. I react less because I perceive wounding less often. The next time I am actually wounded by someone, I will discover that my tendency to judge has not gone away, because I will again find myself judging. The sequence that occurs is as follows: My friend declines my invitation. I perceive that I have been wounded (abandoned). This automatically triggers my judging, which plants a root of bitterness in my heart. I then feel abandoned, making me aware, after the fact, that the root of bitterness has been planted inside.

It is therefore important to realize that what is going wrong in our life is not because of what others did to us, but it is because of our bitter reaction to what they did.

Unfortunately, the more "bad roots" we have, the more "bad fruit" we have. This is why "judging" is so damaging to us. To make matters worse, the longer a "bad root" grows inside us, the bigger it gets, the more entrenched it is, and the more difficult it is to eradicate. The bigger the root, the more pervasive is the "bad fruit."

Endnote #3 I

It Is God's Mercy That We Feel Emotional Pain!

If we did not feel the emotional pain, we wouldn't know there is something wrong inside, and the sin would remain in us. **See Endnote #16, "Emotions Are Your Friend,"** for more details on your emotions.

When we die, we will go to the Great White Throne Judgment, and there all our sins will be placed before us. Scripture doesn't tell us what the negative consequences will be, but there is a strong implication that we would be better off without those sins. Since the sins that have been washed away by Jesus during our lifetime will not be there, we won't have to pay the price for them at the last judgment.

Because the Lord takes the long view, including eternity, He wants to have the opportunity to forgive our sins here, in this life, before we face the Last Judgment. Of course, our unforgiven sins will not keep us out of heaven. We will still be saved, but we will suffer loss.

We do not know when our life on earth will end. But as time goes by the end of our life draws nearer. It therefore becomes more and more urgent that we give our sins to Jesus. God therefore increases the pain, and our burdens get harder to carry until we get desperate enough to seek the cause. We need to forgive now so we won't have to pay later. [42]

Endnote #3J

God Changes Us Into His Image

I have talked about the place of our will power, and the fact that in Western culture our will power has been placed upon the throne of our lives. This view is so subtle, pervasive, and automatic that it can sneak into our thinking undetected. For example, some Bible teachers try to explain that the way to walk out the Christian life is for God to

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[42] **1 Corinthians 3:9,13-16,** *For we are God's fellow workers; you are God's field, you are God's building . . . each one's work will become clear; for the Day will declare it, because it will be revealed by fire; and the fire will test each one's work, of what sort it is. If anyone's work which he has built on it endures, he will receive a reward. If anyone's work is burned, he will suffer loss; but he himself will be saved, yet so as through fire. Do you not know that you are the temple of God and that the Spirit of God dwells in you?* Here "work" does not refer to "effort," but to the product. Your character is the product, the "building" (Verse 9) the "temple" (Verse 16). Underlining is mine.

strengthen our will so that we can obey. These teachers believe that our will power is the tool to bring victory. **But what God intends is for us to be changed into His image**. It is a miracle. When He removes a "bad root" and comes to live in that place in us, obeying Him is automatic and effortless. In fact, it is so effortless that we may not even realize that we are behaving differently. The "good root" produces "good fruit," because it can do nothing else.

Endnote #4A

Forgiving Ends These Problems
Jesus Can Set You Free

The Problem

Endnote #3 was about judging. Whenever you have judged, you have usurped Jesus' place as the judge. This is sin, and this then causes the spiritual realm to bring you problems. **See Endnotes #1A-1C**. These problems have their source in the spiritual realm, so your will power and intellect (your psychological faculties) cannot stop these bad things from happening to you. This is then a big problem for you; because when you have an ongoing struggle, our Western culture tells you that you need to make a new choice, and then just do it. You have probably tried as hard as you can, but the bad thing keeps happening. As it turns out, you are not alone in this losing battle, because it was the same problem in the time of the Apostle Paul:

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

When you read this, you may wonder if you are destined to suffer in this way for the rest of your life. This is a very frustrating place to be. Paul knows about that frustrating place. He then describes how you probably feel:

> *O wretched man that I am! Who will deliver me from this body of death?* (Romans 7:24).

Then he gives the solution:

> *I thank God – through Jesus Christ our Lord!* (Romans 7:25).

This verse may feel like a useless religious platitude, because so far your faith has not set you free from your struggle. You have

probably gotten lots of advice as to HOW you can overcome your problems, but none of them have worked. Even though these solutions sounded good at the time, and probably even had scriptures to back them up, they haven't worked because they actually depend on your intellect and your will power. What you really need are detailed instructions of HOW you can have Jesus Christ solve the problem.

The Only Solution

Whenever your will power has not worked in overcoming your problem, this is the evidence that the spiritual realm is overpowering you and bringing the bad stuff. This means that your problem is in the spiritual realm. It is a sin problem. There is only one cure for sin, and that is for the blood of Jesus Christ to wash it away. In fact, the whole reason that Jesus came down to earth, suffered and died, was to provide a way to take away our sins. The first several chapters of the book of Hebrews explain in detail that the Old Testament sacrifice of the shed blood of bulls and goats was not adequate to wash away our sins. We needed a blood sacrifice that would wash away our sins, and the shed blood of Jesus was that effectual sacrifice. [43]

Then HOW do you have Him take away your sin and give you rest? The overview of having Jesus set us free is:

- Repent
- Forgive
- Be forgiven

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[43] **Galatians 1:3-4,** *Grace to you and peace from God the Father and our Lord Jesus Christ, who gave Himself for our sins, that He might deliver us from this present evil age, according to the will of our God and Father,*

Hebrews 9:28, *so Christ was offered once to bear the sins of many.*

1 John 2:2, *And He Himself is the propitiation for our sins, and not for ours only but also for the whole world.*

Forgiving is essential or we suffer.

Of course, you need more detailed information to make this work for you. As I have discussed in Endnote #3, judging is the primary sin that plants "bad roots" in us. At the fall in the Garden of Eden, mankind had a fallen nature added to us. This fallen nature, referred to as "flesh" in the New Testament, has a part of the personality of Satan. **See Endnote #7** for a discussion of this attribute, which I have labeled our "God-Wannabe." Satan wanted to take God's place, which is what got him evicted from heaven. Because our "God-Wannabe" now has a piece of the nature of Satan, below our level of consciousness and spontaneously it takes Jesus' place as the judge of the other person whenever we perceive that they transgressed us. This "bad root" it plants then affects our conscious mind and our behavior. When we are under the influence of that "bad root," we feel powerful, we believe that the other person is wrong and we are right, and we are going to make them pay for their transgression. We all experience this way of thinking, for instance when we are angry. **See Endnote #8H** that illustrates how our "roots" influence our conscious mind.

The only way for you to get rid of a "bad root" is to recognize that you have judged, repent of that, and let go of the debt that you believe the other person owes you. In English this process is what we call "forgiving." When you do this, you stop being the judge and you turn the person over to the Lord to be the judge. He will always judge rightly. In fact, when you forgive, you are now acting like your forgiving God, instead of Satan. Then when you forgive, He forgives you, as He promised:

> *"For if you forgive men their trespasses, your heavenly Father will also forgive you"* (Matthew 6:14).

When He forgives you, He performs a miracle: He cleanses that place of all unrighteousness, and then comes and fills that place with His presence. Now that part of you has been transformed into the image of Jesus. Now the bad things that the spiritual realm had been bringing on you stop occurring. [44]

Being forgiven is a miracle we receive, not something we accomplish.

It is very understandable that this process seems strange. In fact, it is referred to in the Epistles as a mystery.

> *The mystery which has been hidden from ages and from generations, but now has been revealed to His saints. To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory. Him we preach, warning every man and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus* (Colossians 1:26-28).

It is a mystery [45] because forgiving and being forgiven makes no sense to our rational mind. We do initiate it; but it is the living Lord that then accomplishes it in the spiritual realm, below our level of consciousness. We can only know that we have been forgiven us because of the feeling that goes with it **(See Endnote #16)**, and the ending of the bad stuff going on in our lives.

Forgiving has to be real, not just a rote prayer. What separates this from rote prayers and legalism is because we are truly repentant, and we are obeying Jesus in doing this; and then He hears us and forgives us as He promised. Please be aware that the word to repent

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[44] "The biblical concept of a miracle is that of an event which runs counter to the observed processes of nature" (Elwell, page 723).

[45] Mystery is #3466 *musterion* "Some sacred thing hidden or secret which is naturally unknown to human reason and is only known by the revelation of God" (Zodhiates, page 1000).

rules out legalism, because it literally means "In a religious sense implying pious sorrow for unbelief and sin and a turning from them unto God and the gospel of Christ" (Zodhiates, page 969). It is a change of heart, not just a mental decision.

Since we all have inside us this propensity to judge, we do it many times a day. That means we need to forgive many times a day. If we don't forgive whenever we judge, it is guaranteed that these new "bad roots" will remain in us, and will cause problems: [46]

> *"But if you do not forgive men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:15).

Endnote #4B

What Does It Mean To Forgive?

What does God mean when He tells us to "forgive"? What matters is what God means, which may be different than what we think it means to forgive. Let me elaborate.

When we have judged another person, we feel that they owe us a debt. We perceive that they did something wrong to us, and they need to pay for it. This judging occurs when our God-Wannabe spontaneously, subconsciously puts us on the throne **(See Endnotes #3D-#3F).** Conversely, when we forgive, we are letting go of that debt without any repayment. When we forgive, we are acting like

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[46] **Matthew 18:35, "***So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Mark 11:25, *"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses."*

Luke 6:37, *"Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven."*

God, Who is gracious and forgiving. We will then let God be the judge of that person.

In my seminars I have a little demonstration that I use to illustrate this. I take a pen in my hand and go to someone in the audience. I tell them to take my pen. They grab it and begin to pull. But I do not let go of it. They pull harder, and I still hold onto it. Then eventually I let go of it, and they can take it. This illustrates that when we are in judgment, we hold tight to our bitterness, because we are convinced it is our right. We are in the right, and we are going to make the other person pay. But when we forgive, we let go of it, despite our deep conviction at that moment that we should hold onto it. We let go only because we know that is the only way that God can take the bitterness (the "bad root") from us. [47] **See Endnote #4P, "Forgiving Is Miraculous,"** for an example of this process, which demonstrates our reluctance to let go, and then illustrates the miracle that follows after we forgive and God forgives us.

Endnote #4C

What Forgiveness Is NOT

Forgiveness is **not** the following:

1. It is not saying the person did not transgress or hurt us, when he or she in fact did.
2. It is not relieving the other person of their responsibility, such as making excuses for their actions. For example, "My parents couldn't help it," or "They did the best they could," or "I'd have done the same thing if I had been in their shoes."

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[47] Some may say that God can do anything He wants to, because He is God. But God does not want robots, because He wants people who will freely choose Him in spite of the temptations present in the world. Therefore He has chosen to honor our free will. Thus He will not forgive us unless we first make the free will decision to forgive. He does not leave us in the dark about this, but tells us what we have to do: to forgive so we can indeed be forgiven.

3. It is not forgetting what the other person did. We can't forget, but the hurt can be removed from the memory, and we can be forgiven for our judging.
4. It is not trusting the other person again when he or she is still unsafe – becoming vulnerable to the person again may not be wise.
5. It is not a "feeling." Rather, forgiving is a decision. However, when forgiveness has been accomplished we will feel differently about the other person whenever we think of them.
6. It is not saying or pretending we weren't hurt and/or that we weren't angry; or ignoring the hurt feeling because we aren't supposed to be angry. Rather, we need to process our feelings, not suppress them.

Endnote #4D

What Forgivess IS

Forgiveness is deciding not to hold the other person in debt. Unforgiveness says, "You unjustly hurt me, and you owe me a debt. I will make you pay." Forgiveness says, "Even though you hurt me and owe me a debt, I am writing it off. You owe me nothing. It is not my place to make you pay, and I release you to the judgment of Jesus. He is gracious, [48] and He is the just Judge, and He will rightly

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[48] Grace means: "graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually; especially the divine influence upon the heart, and its reflection in the life: including gratitude" (Strong's, #5485). The second meaning of the verb is to forgive! (C. Brown, The New International Dictionary of New Testament Theology, Vol 2, page 122).

It appears that when we forgive, we are connecting with (or acting like, or coming into unity with) God's nature rather than man's nature (the tendency to respond to perceived wounding with bitterness, judgment, and blame).

Even when we were dead in trespasses, made us alive together with Christ (by grace you have been saved), and raised us up together, and made us sit together in the heavenly places in Christ Jesus, that in the ages to come He might show the exceeding riches of His grace in His kindness toward us in Christ Jesus. For by grace you have been saved through faith, and that not of yourselves; it is the gift of God, not of works, lest anyone should boast" (Ephesians 2:5-9).

decide the case. If there is any penalty, He will collect it." [49] Forgiveness does not say, "Go get 'em, God. You make him pay." Such a statement clearly reveals bitterness still lodged in the heart.

Endnote #4E

Some Obstacles To Forgiving

BY FAR THE BIGGEST OBSTACLE to forgiving is the fact that when we have judged someone, we are in a powerful mindset that dominates our thoughts and perceptions. At that point, we are fully convinced that we are right, they are wrong, they had no right to do what they did, and we are going to get even or make them pay. This mindset is recognized in the Epistles as the "mind of the flesh."

> *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish* (Galatians 5:17).

When we are in this "mind of the flesh," the Spirit is encouraging us to forgive, but the "flesh" is greatly opposed to that. In order to forgive, we need to go against this domineering mindset. We need to obey the Spirit and decide to forgive, even though we don't feel at all like it. This is often a difficult decision to make, but this decision is our part of the process. Once we forgive, then God does the rest. **See Endnote #4P, "Forgiving Is Miraculous,"** for an example of this struggle.

Another obstacle can be that we may misunderstand what God meant by "forgive." "Forgive" is a word that is so common among

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[49] **Romans 12:19-20,** *Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, "Vengeance is Mine, I will repay," says the Lord.*

Therefore "If your enemy is hungry, feed him; if he is thirsty, give him a drink; For in so doing you will heap coals of fire on his head."

Christians that we think we know what it means. However, most of us were taught what this word means by the world around us, and so the meaning we have attached to it may not be the same as what God is referring to when He tells us to forgive. Sometimes this misunderstanding gets in the way of our being able to forgive others in the process of our healing.

Do not let the English word "forgive" get in the way of your forgiving. The Greek words translated into the English "forgive" may also have a different meaning than you think. The Greek word that is most commonly used in the New Testament to refer to this process of forgiving is #863 *aphiemi.* It is from two other Greek words, one which means "to send," and another that means "away." Together in *aphiemi* they mean "to send forth" (Strong). **See Endnote #13E** for more on the definition of the Greek words translated as "forgive."

In addition to misunderstanding what forgiveness really is, there may be a another obstacle to forgiving. You may fear that if you give up your resentment you won't be protected. You may believe that a wall of resentment will protect you. After all, it makes you feel strong and in charge. Believing that hanging onto your resentment protects you is, of course, a lie. Holding the resentment causes you to suffer. Later in life you may then struggle with trusting God to be your protector. But in reality, He is the only one who can protect you.

A saying in the world is: "Forgive and forget." We try to do that, and we find we can't forget what the person did to us. Then we think we haven't forgiven. The truth is that we cannot forget, but we can remove the bitterness from the memory.

God loves you and He will not ask you to do something that is not good for you, or is dangerous or destructive to you, or impossible for you to do. Once you understand what God meant when He told you to forgive, you will find it much easier to forgive from your heart. Your misunderstanding of what it means to forgive may have been keeping you in bondage.

Endnote #4F

We Are The Ones Who Suffer

If we do not forgive, we are the ones who suffer. God is a just judge, which means that no one ever gets away with anything, ever, anywhere. Not everyone believes this, but it is true. The law of God is inescapable, and whatever we sow, we will surely reap:

> *But if you do not forgive men their trespasses, neither will your Father forgive your trespasses* (Matthew 6:15).
>
> *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap* (Galatians 6:7). [50]

Endnote #4G

Remove "Bitter Roots" Immediately!

"Bitter roots" ("bad roots") are easier to eradicate if we remove them soon after they are planted. The longer they are allowed to grow, the larger the root system becomes and the more difficult they are to pull out. Gardeners understand this. When a weed first comes up in a garden, it is small and frail. It can be plucked out easily. However, if one neglects the garden for some time, pulling the weeds is a big job. The roots of the weeds have then become large and entrenched, and sometimes a large hole has to be dug in order to remove them.

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[50] Note that this is not an exception to the fact that God protects us in ways we don't know. We may be protected from reaping from some of our sins while we are here on earth, but all our un-repented sins will be placed before us at the Great White Throne judgment. We will still be saved, though we will suffer loss (1 Corinthians 3:15). Exactly what "loss" means is not explained in the Bible, but God knows. Since He loves us, He wants to protect us from this "loss." That is why He is so diligent in getting us to repent and forgive regarding our sins during our lifetime here on earth. He takes the long, eternal view.

Healing is easier if you remove a “bitter root” as soon as it is planted. Another thing happens if we neglect to keep up with our "weeding." If we allow the sins to pile up, eventually they become too obvious to ignore.

People who have lived in the country know what a septic tank is. It is a big cement tank buried underground into which the wastewater from a house runs. There the waste goes through a natural process of cleansing, but some types of waste stay in the tank and gradually fill it up. Periodically it needs to be pumped out, or it overflows and makes a smelly mess. Our hearts are a bit like septic tanks. If we don't keep our own pumped out, it eventually fills up with junk, overflows and makes a mess. It is therefore important that we pump ours out every time some waste enters it. In other words, we need to forgive every time we judge so that our own "septic tank" (our heart) stays clean.

Because forgiving is so important, we need to remove every obstacle that prevents us from accomplishing it, and we need to be diligent in accomplishing it.

Endnote #4H

Who Do We Need To Forgive?

There are probably many people we need to forgive. Psychotherapy and Christian counseling have both tended to focus on relationships with our parents and our siblings. Without a doubt these relationships were impactful, and the roots of bitterness resulting from being wounded by them cause major problems for us. But we frequently judge other people, such as the other driver, the rude waitress, etc.

We can also judge inanimate objects. I frequently judge my computer. I need to forgive and be forgiven by the Lord. That may sound stupid, because my computer has no life. But when I judge, the problem IS IN ME, not the computer; and so I can have a “bitter root” towards my computer.

However, the deepest hurts, the greatest emotional pain, and the most devastating fruit comes from judging God and judging ourselves.

Endnote #4 I

How We See God

Our childhood experience with our parents (or to a lesser degree, other primary care givers) powerfully affects our adult relationship with God.

God ordained a very special position for our parents. We are spiritually connected to them, and their love and protection are essential for us. Because of this special place they have, they are our first and most foundational experiences with authority.

In whatever ways they fail in their duties as parents (and all parents fail to some degree), we judge them. These judgments and expectations then taint our view of all authorities. Since God is the "ultimate parent," we see God as being like our parents.

If our parents were mean, or violent, or judgmental, we now expect God to be that way. We can know all the verses in the Bible that tell us God loves us and tenderly cares for us, and yet somehow we find ourselves being afraid of Him.

On the other hand, if parents are neglectful, we don't expect God to be interested in us. In some ways, when neglect is the problem, it is more difficult to recognize our parents' impact on our relationship with God than if parents had been mean or violent. This is my story. My problem is that I grew up having to fend for myself; and so when I confront a problem, I tend to just jump in and solve it myself. It doesn't occur to me to look to Him; because at a subtle but profound level, I am not aware of His presence.

But He is present. He isn't like my parents. Since my misperception is based upon my "Bitter Root Judgments," forgiving is the only way for me to get free to see God as He really is. For me, now whenever I recognize I have been unaware of His presence (and He has to help me to see this), I need to forgive my parents, and then also forgive God, because I have judged Him as being neglectful of me.

Believing that God is like our parents is a deep, pervasive, and very subtle root in all of us. Look for this pattern in your life. For more detail on this, see the chapter, "How We See God" in Transformation of the Inner Man by John and Paula Sandford.

Endnote #4J

Importance Of Forgiving God

Somehow it seems weird to forgive God, because He did not do anything wrong! And perhaps it is scary to think that we may have blamed Him. But I believe that all of us have judged Him in some way.

It is important to recognize that for us to have judged another does not mean that person actually wronged us. What is important is that we perceive that he or she has wronged us. For instance, we may feel that an individual has rejected us, and we may have become angry and judge him. Then we may find out later that the person did not reject us at all. Even though he didn't actually wrong us, we still need to forgive him and be forgiven. Discovering that the person had not actually rejected us will not remove the "bitter root" that we planted. The discovery that he did not actually reject us may make it easier to forgive, but it does not remove the "bitter root" that was planted when we judged him. Though we wrongly perceived the rejection, a legal transaction still occurred in the spiritual realm, and that sin needs to be paid for by Jesus, or we will surely experience the "bad fruit" from the "bitter root."

This is the way it is with forgiving God. He did not do anything wrong, but when we judged Him, we thought He had. For instance, if as a child we were abused, it is very likely that when the abuse was happening we judged God for not protecting us. Though we may not be consciously aware of this judgment, we will reap from this "bitter root" until we forgive Him.

Endnote #4K

Importance Of Forgiving Yourself

It may also seem strange to recognize that you have judged yourself. In addition, forgiving and asking for forgiveness for judging yourself may seem very unusual and unnatural. But Paul said that God is the only one who has a right to judge you. You do not have this right.[51] You need to understand that your relationship with yourself is very important. You need to repair it where it is damaged, and you need to live with yourself in a new and loving way.

I have counseled people who have been working on their Inner Healing for years and who have forgiven every person imaginable, and yet they were still suffering great emotional pain. I have found that the key for these people is that they had judged themselves and have not forgiven and been forgiven.
In fact, all the people I have ever counseled have judged themselves to some degree! I was a bit astounded when I first realized this. Self-judgment is often under-emphasized in Inner Healing, and my mentors did not teach about this.

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[51] **1 Corinthians 4:3-5,** *In fact, I do not even judge myself. For I know of nothing against myself, yet I am not justified by this; but He who judges me is the Lord. Therefore judge nothing before the time, until the Lord comes, who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one's praise will come from God.*

Remember the example in **Endnotes #3D and #3E** where I cut my finger when I was cutting up carrots. When I would say to myself, "You dummy, why weren't you paying more attention to what you were doing?", that was a self-judgment. I used to judge myself in that way very frequently. Many of us do this sort of thing to ourselves regularly. If you do this, you need to realize this self judging is very destructive.

First recognizing that we have judged ourselves, and then walking out the healing of it, is one of the biggest keys to Inner Healing.

When people say, "Ed, this is really weird, speaking to myself and asking myself to forgive me." To this statement I simply respond, "When you cut yourself instead of the carrot and say, 'You dummy,' who are you talking to?" Inevitably they say, "To myself." You see, we all speak to ourselves regularly, but it is frequently harsh and judgmental talk. The thing that feels weird about speaking to ourselves in forgiveness is not that we are talking to ourselves, but that we are saying nice things.[52]

Endnote #4L

Elements For Accomplishing Forgiveness

There are certain elements involved in walking through the process of forgiving when we have judged:

1. **Recognition:** First, we need to recognize that we have judged (sinned). We have taken God's place as the judge. Denial and fear can often interfere with our ability to see what we have done.

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[52] This conversation with myself restores the relationship I have with myself, but it doesn't stop the reaping from God's laws. So I also have to forgive and be forgiven by God for my judging of myself.

2. **Confession:** Then we need to confess that we have sinned. Speak to God verbally about this whole process.
3. **Repentance:** This means to turn away from the sin. We need to hate the sin and want to no longer repeat it.
4. **Forgiveness:** We need to make a decision to forgive, and then forgive from our heart.
5. **Accept forgiveness** from God. Sometimes another person needs to verbalize to us that God has forgiven us before we are able to accept this fact.
6. **Ask the Lord to fill** that place in our heart with His presence. We need Him to take up residence in that place that had previously contained bitterness, judgment, and blame.
7. **Ask the Lord to bless** the other person. If we find this difficult to do, then it is likely that forgiveness has not been fully accomplished.
8. **Restitution:** Sometimes we need to do something extra for the other person, to walk an extra mile. Our relationship with the Lord has already been restored through prayer, but in some situations we need to do something for the other person in order to restore our relationship with them. This is the purpose of restitution. It will bless the other person if you feel led to do this.

   This restitution is not something I do regarding my sin. At this point that had already been taken care of by the blood of Jesus.

Endnote #4M

The Importance Of Words

Please be aware of the important position that words have in our prayers of forgiveness. For some reason, God set up the universe in such a way that words have power. *Then God said, "Let there be light"; and there was light* (Genesis 1:3). The words that I speak bring

my thoughts into reality.

Once they are spoken, it is as though a legal contract has been signed, or a legal event has happened, in the spiritual realm. The words can be "bad" and bring about difficulty (for example judging), or they can be "good" and bring about life (for example blessing someone).

It is always important that we speak forgiveness from our heart as the living Lord leads, rather than recite a rote prayer.

Though the Bible doesn't explain to us why words have power, it does make the fact abundantly clear, that they do have great power.

Endnote #4N

How To Pray

Forgiveness must come from the heart to be effectual:

> *So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses* (Matthew 18:35).

Jesus always looks on the heart, not the behavior, and we can't fool Him. Therefore it is always important that we pray as we feel led by the living Lord, and NOT simply recite a rote prayer, as though it were a magical formula.

Sample Prayers

Following are a few examples of how you might pray to forgive and be forgiven.

Example #1:

I discover that my wife (Kay) has failed to do the laundry (we have agreed on who does which home chores, and this is one of hers), and I have no clean socks. I am angry at her, and say to myself: "There, she did it again!"

I have just planted a root of bitterness in myself, and I need the Lord to remove it.

Recognition: "I have just judged Kay for not having done the laundry."

Confession: "I sinned when I judged her."

Repentance: "I am unhappy that I did this, and want that bitter root taken out."

Forgiveness: "Kay, I forgive YOU for not doing the laundry, and leaving me without any clean socks." (Note that I address the prayer to her, even though she is not present. This brings her memory to mind and makes the prayer more personal and real to us).

Accept Forgiveness: "Lord, forgive me for judging Kay. Take out that bitter root I just planted. Cleanse that place with your blood."

Ask the Lord to Fill me: "Lord, I invite you to come into that place where the bitter root had been; and fill it with your Spirit."

Bless the other: "Lord, I ask that you would bless her in her busy schedule."

Restoring the relationship (Restitution): In this example, my wife was not present when I discovered that I had no clean socks.

If she had been present, and if I had spoken those angry words to her or otherwise acted angrily towards her, I would then need to restore our relationship. I would confess my sin against her, tell her how sorry I am that I hurt her, and ask her to forgive me for judging her, and wounding her. I might then agree to do something for her, like doing the laundry next week as a way of showing her that I really was sorry.

This restitution is not legalism or "penance," because my agreeing to do the laundry is to restore my relationship with her, **not** as a way to wash away my sin. That had already been taken care of by the blood of Jesus.

Example #2:

- "Father God, I come to You in the blessed name of Jesus.
- I realize that I have judged my dad, and I have inside me a root of bitterness.
- I am sorry that I did this, and I don't want that awful thing in me anymore.
- Dad, I forgive you for _____ (the offense).
- Lord, I ask you to forgive me for judging and thus planting this root of bitterness inside me.
- Forgive me for taking Your place as the judge.
- I ask You to come into that place in me, remove that ugly thing from me and wash me clean with your blood. Cleanse me in every place where that bitterness has existed.
- Lord, I ask You to come into that place and fill all those places with Your presence.
- Lord, I ask that You would bless my dad.
- Amen.

Example #3:

"Mom, I forgive you for _____. You owe me nothing – no restitution, no apologies, no explanation, no reasons, no excuses. I release you totally. I accept Jesus, as the restitution for your sin against me.

Father, Your Word says, that if we confess our sins, we can trust you to be merciful and just and to forgive us of all unrighteousness. I have now confessed my sin, and know that You have forgiven me. As far as the east is from the west, you have put my sin from me, and You remember it no more."

As you can see, there are many ways to word your prayer of forgiveness. These examples contain the important aspects of forgiving, but please pray as the Lord leads you. That way it is not a rote prayer, but a prayer from the heart.

Endnote #4 O

How To Forgive God And Yourself

Accomplishing forgiveness of God and of yourself is very similar to forgiving others who are close to us. In the case of close, important relationships, we not only want to stop the reaping from our "bad roots," we also want to restore the relationship. If I have judged my wife, this attitude has probably affected my behavior towards her. Since she is a sensitive person, my new tainted behavior will hurt her. Then I not only need to forgive her to remove the "bitter root," I also need to take responsibility for my behavior and ask her to forgive me.

As another example, imagine that your best friend completely forgets about your birthday. You are hurt by this, and you begin to withdraw from the relationship. Your friend can tell that you are angry, but doesn't know why. When you realize that you have judged him (or her), you need to pray as mentioned previously (**See Endnote #4L**, "Elements Involved In Accomplishing Forgiveness").

This takes care of the spiritual aspect of the problem, but now you need to restore your relationship with him. You need to go to your friend, confess that you have judged him, and have allowed your bitterness to affect how you have treated him. Then you ask him to forgive you for withdrawing, and your friendship is restored.

In a similar way, when you have judged God or yourself, you likewise need to resolve the problem in the spiritual realm as well as the problem in the relationship. After all, these are the two most important relationships you have, and judgments interfere with these intimate relationships. You need these two relationships to be loving, open, and intimate, or life will not go well.

For example, suppose you judge yourself when you cut yourself instead of the carrot, as in the prior example. When you realize you have done this, you confess this to the Lord, forgive yourself and are forgiven by God. Then you need to restore your relationship with yourself by speaking to yourself, saying something like, "Forgive me for judging you and calling you a dummy." You say exactly the same things you would say to your close friend when he or she forgot your birthday.

In the case of close relationships, when you judge you have two things to do:

1. **Resolve the problem in the spiritual realm.**
2. **Restore the relationship with the other person.**

Judging yourself is the opposite of loving yourself. **See Endnote #9B for more on the need to love yourself.**

Endnote #4P

Forgiving Is Miraculous - *My Dog Story*

I am a jogger, and I live on the side of a mountain. In the winter it is icy; I can't run here because I will fall and break something. Therefore I drive 4 miles to town. There is a street that is about 1- 1/2 miles out and 1- 1/2 miles back that is plowed and sanded and does not have much traffic. That is my running track in the winter.

One day a few years ago I was almost at the far end of the run when two mid-sized dogs ran out after me. I have learned that you don't run from dogs, so I turned on them and I shouted,

"Hey, you get back there."

They skidded to a stop. The owner was a woman who was standing on the sidewalk. She said,

"Hey, don't talk to my dogs like that."

I said, "Lady, you have to be kidding me. We are in town, there is a leash law here. Your dogs shouldn't be here in the street."

She called her dogs and went inside.

As I continued my run, I was very upset.

I thought, "This is the only convenient place I have to run, and I'm not going to let them spoil that. What will I do about it? I know what. I have a foot long steel bar in my garage. I'll carry that. Then when they come out, I'll take care of them."

Then I thought again. It wasn't really the dogs' fault, and I'd probably get in trouble if I hurt them. Then what can I do instead?

"I know what I'll do," I thought. "I'll carry my cell phone. Then when they come out after me, I'll grab one of them by the collar and call the dog warden. Then she'll get a ticket, and that should fix her." I was right, she was wrong, and I was going to make her pay!

I finished my run, drove home, showered and dressed, and went to my office. As I sat down, I was still chewing over this situation. As I grumbled over it, I got the distinct impression that the Lord was tapping me on the shoulder. I knew what He wanted: He wanted me to forgive the woman. I didn't want to forgive her, and argued with the Lord.

"But she was so thoughtless. She had no right to let her dogs loose, etc, etc, etc."

Eventually I realized I was going to lose the argument. I reluctantly agreed to forgive her, though I still didn't want to. I was fully convinced I was right, and she was wrong.

Initially as I prayed it was pretty mechanical and wooden. However, as I prayed, gradually I calmed down; and the forgiveness became more real. I forgave her, asked the Lord to forgive me for judging her. I asked Him to take out the “bitter root” I had just planted, to cleanse that place, and to fill it with His Holy Spirit.

As I prayed, I began to recognize that she had a permanent scowl on her face. It also occurred to me that a healthy person would have said something like,

"I'm sorry, sir. Are you alright? Did my dogs scare you?"

I realized that she was a wounded and unhappy person. I felt compassion for her, and I began to pray for her. I suspected that she might not know the Lord, and I began to pray for her salvation.

Suddenly it was as though I was struck by lightning. The change in my mindset was stark. I realized that I was now seeing her the way the Lord sees her. I wasn't praying for her salvation because it was the "Christian thing to do." I was praying for her because I saw her pain and neediness.

I realized that a miracle had occurred!

Before I prayed, I was a bit nuts. I was on the throne, she was wrong, and I was sure I was right. I was in the mind of the "flesh" (my "God-Wannabe"). "Bad fruit" (my plans to make her pay) was coming from that "bitter root."

I realized that a miracle had occurred!

After I prayed, I saw her neediness and wounding. I was now seeing her as Christ saw her. I now had the mind of Christ. Jesus was now in me where the "bitter root" had previously been planted, and that new "good" root was producing "good fruit" (my compassion for her). I wasn't trying to see her with eyes of compassion. I simply did.

When we forgive and Jesus forgives us, **a miracle occurs**. It is not something we can accomplish on our own. We can repress our anger, or try to be nice; but we can't change what is inside us. Only the blood of Jesus can accomplish that change. And He does it! He came and died and rose again to make this possible.

The most difficult part of this, the part that required me to have faith that Jesus wanted me to forgive, was the conscious decision to forgive. This is where my will power entered in. After I judged the

woman, I was in the mind of the flesh. My "bad root" that my "God-Wannabe" had planted had me fully convinced that she was wrong and that I was right. I was on the throne.

In the face of that powerful impulse, I had to decide to forgive; even though I didn't feel like it. This decision was not easy, because the mind of the flesh was hostile to my forgiving, and I needed to turn from that powerful mindset. **See Endnote #4E, "Some Obstacles To Forgiving,"** for more on this struggle.

It is important to realize that as I forgave her, Jesus then did all the work to forgive me and sanctify me. **See Galatians 5:17, Ephesians 2:3, and Endnotes #8A-#8H.**

Endnote #4Q

Being Forgiven Is A Free Gift

The heart of the Gospel is that Jesus came to take away our sins. However, we need to participate in this process. We need to surrender our own judgment by forgiving so that we can be forgiven.

Jesus eloquently expressed this in Matthew:

> 6:14 *"For if you **all may** forgive* **(subjunctive)** *men their trespasses, your heavenly Father will also forgive* **(indicative)** *you **all.***
> 6:15 *But if you **all may not** forgive* **(subjunctive)** *men their trespasses, neither will your Father forgive* **(indicative)** *your trespasses*" (My translation).

The Greek subjunctives make statements about which there is some doubt or uncertainty. The uncertainty is that we may or may not forgive. We are perhaps unreliable. But the Greek indicatives make assertions of fact, about which there is no doubt. This means in

Verse 14 that it is guaranteed that God will forgive us if we will first forgive.

Likewise, Verse 15 means that if we do not forgive, God will not forgive us. Therefore we are in a very bad place. Our unforgiven sins will cause us trouble, just as the unforgiven sins of unbelievers cause them trouble. That is not a good place to be.
See 2 Thessalonians 1:8 and commentary.

When Jesus says that if you do not forgive, you will not be forgiven, He is not saying that the Father is vindictive. He is just making a statement of fact. **See Endnote #25, "The Lord's Prayer."** However, being forgiven is a free gift.[53] We do not need to earn it, or make up for our sin, or do penance, or resolve to be good in the future to be forgiven in the present. Jesus also made it clear about how freely available is His forgiveness:

> *Then Peter came to Him and said, "Lord, how often shall my brother sin against me, and I forgive him? Up to seven times?" Jesus said to him, "I do not say to you, up to seven times, but up to seventy times seven."* (Matthew 18:21-22).

The message is that we will sin a lot. No matter how many times we judge, if we forgive we will ALWAYS be forgiven. This is a free gift. All we have to do is to forgive and receive it. Over and over again.

It is also clear that forgiving and being forgiven removes our "bad root" and replaces it with the "good root" of Jesus. This is indeed the ongoing process of our transformation into the image of Jesus. Also see **all of Endnote #2** on this process.

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[53] Under #1435 *dorema,* to give: "It speaks of that which Christ did for the sinner, justifying him (Rom. 5:1). It is called *dorema* because it is the result of the intent of Christ's death and resurrection for us, i.e., to justify us before God or to declare us not guilty and to give us His life". (Zodhiates, page 491).

Endnote #4R

How Do You Know You Have Forgiven?

The way you can then tell if you have accomplished forgiveness is to listen inside to how you FEEL. If the bitterness is gone, you did it. If not, you may have to pray some more. God is faithful, and will let you know if you are finished with this issue. At that point you will feel peace. Your emotions are the keys to this process, which is a direct contradiction to what our Western culture says about emotions. **See Endnote #16, "Emotions Are Your Friend."**

Endnote #4S

How To Listen And Pray

Pay Attention to every **negative emotion** you feel.

Keep a pad of paper with you to write down every incident of a negative emotion, no matter how small. It can be a short note or a long journal. It is your choice. A major purpose of keeping a written list is so that if at the end of the day your paper is blank, you will know **you haven't been listening**. We all judge (and therefore have a negative emotion) many times every day. It is very easy to fall back into the old pattern of not listening if we aren't watchful.

Pray over each item on your list. Be diligent to set aside time to get quiet and comfortable where there are a minimum of distractions.

- Look at each item on the list. Close your eyes and remember the recent incident that triggered the negative emotion.
- Let the emotion come up, and choose a "feeling" word to describe the emotion. Most negative emotions are signals that you have judged. **See Endnote #16C, "List Of Emotions,"** if you need help finding the name for the emotion. Naming it is VERY

IMPORTANT. If it is "anger," look deeper, as Endnote #15C teaches.

- Forgive whomever/whatever you have judged.
- If your "Treasure Inside" is the one you have judged, ask him/her to forgive you. (If you have a history of judging yourself, once you begin to listen you may be astonished at how awful you are to yourself.)
- Ask the Lord to forgive you for the judgment, and
    - To remove the "bad root."
    - To cleanse that place with His blood.
    - To fill that place with His Spirit.

After you pray

Then review the incident and see if there is peace. If there is peace, you are done. If not, there is more praying to be done. The further praying may have to do with the current event, or there may be an older, deeper root to be prayed about. When you have peace, you are done. Peace means that the work the Lord wanted you to do right now is done. It does not necessarily mean that every "bad root" with respect to that person or type of situation is gone. If there is more, in due season the Lord will bring it up. Once you have prayed and have peace, then just go on and enjoy the day.

Positive Emotions

Also listen to your positive emotions, because they are also directional. They point you towards things that are good for you.

It is not selfish to listen to your positive emotions. Of course, no healing prayer is necessary, because they are not pointing out sin. Just enjoy them! They mean that good things are happening; and this can be an opportunity for thanksgiving and praise to the Lord.

Endnote #4T

Entrusting God With Our Behavior

The truth is that good behavior (fruit) can ONLY continuously come from a "good root" inside, not from my striving. Unfortunately, it is not easy for us to entrust God with the job of changing our behavior. Let me explain.

We all have a tendency to distrust whatever we cannot control. Since we cannot control our inner life (that which is below our level of consciousness), we distrust whatever comes up from inside us. We believe that we need to be the watchman who monitors and controls our behavior. We also tend to be under the illusion that we can decide what we want to do, and then accomplish it. In fact, many of us have been misled by the church to believe that any bad behavior is a conscious "choice" we made. **See Endnotes #8J-#8L** regarding this misperception.

Most of us have tried to live like this, and have discovered major areas of our lives where this has not worked. Most of us haven't known about another way to live that does work.

I have just been writing about the alternative. This new way involves recognizing that this persistent bad behavior comes from "bad roots" (roots of bitterness) in our "Honeycomb," and that good behavior comes from "good roots." It requires recognition that only the blood of Jesus, and not our effort, can change us. Therefore, the only way to have enduring good behavior is to remove the "bad roots" by forgiving and being forgiven, and then to invite the Holy Spirit to come into those places (to become a "good root" inside us).

Unfortunately, at first you will likely find it to be very uncomfortable to abandon the old philosophy and live life in the new way. It is foreign to all of us, and requires a lot of trust. It is important for you to recognize that you will have to wrestle with this difficulty. We all

do. But be assured that the blood of Jesus works, and His presence inside you is reliable to continuously produce "good fruit."

Endnote #4U

Rewards

Not only did God provide a way for us to clean up our messes, He also made the experience rewarding. When we apply the blood of Jesus, we experience peace and liberty instead of negative emotions and bondage. The Holy Spirit then resides in that place in our heart, having washed us clean from our sin. Consequently, in this life, in place of bitterness and suffering, we then receive a rewarding experience of "good fruit."

> *But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.* (Galatians 5:22-23).

Isn't this what we all want? Read the Appendix A, "Experiences And Testimonies," in my book I Will Give You Rest as an encouragement that the Lord is our healer, and He rewards us with peace when He sets us free.

Endnote #4V

Beware Of The "Honey Jar" Theology

Now that you know that we must forgive to be forgiven of your sins, you can see how disastrous is the "Honey Jar" theology. **See Endnotes "2A and #2 I.** Because of it, Christians are stuck in their sins, and continue to reap destruction from their "bad roots."

Why is this so? Since they are taught that all of their sins are already forgiven, and that they are already a new creation, they see no need to continuously forgive whenever they judge – which they all do frequently. Their belief that all their sins are already forgiven

is affirmed by much of the Christian church, and Christian books, and Christian songs.

This belief system, and the lack of continuously applying the blood of Jesus to their frequent sins is why Christians suffer from all of the same maladies as do non-Christians. The divorce rate is just as high, as is the prevalence of depression, anxiety, fear, alcoholism, infidelity, pornography, and many other problems. Forgiving and being forgiven by Jesus is the only cure for all of these issues. The Apostle Paul refers to these consequences of sin as death.

The "Honey Jar" theology removes the very heart of Christianity!

For the wages of sin is death (Romans 6:23).

The "Honey Jar" belief system takes out the very heart of Christianity. The only reason Jesus came down from heaven and was sacrificed was to provide a way to take away our sins. If we forgive, we will be forgiven. Yes, when those Christians who do not forgive and be forgiven of their sins die, they will go to heaven; but while they are on this earth, their religion is no more useful than would be the pagan religions. Forgiveness of sins is the fundamental difference between Christianity and all other religions.

Sanctification Is A New And Unfamiliar Lifestyle

We who live in the Wesern culture easily fall for the "Honey Jar" theology, because it is familiar to us, and therefore feels comfortable and reasonable. On the other hand, listening inside to what is going on spiritually inside us, is counter-clutural. Realizing that we need to forgive and be forgiven by Jesus, many times a day, whenever we judge, is a new lifestyle. This is where your intellect and will power enter in: pay attention to what is going on inside, recognize when it is a warning signal, and then bring Jesus into the new "bad root." **See Endnote #16, "Emotions Are your Friend."**

Endnote #5A

God Is On Your Side

Knowing that our sins set in motion God's laws, and therefore every sin brings negative consequences, can make us very anxious. The power and inevitability of the operation of God's laws revealed in the following scriptures can haunt us:

> *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap* (Galatians 6:7).
>
> *For with what judgment you judge, you will be judged; and with the same measure you use, it will be measured back to you* (Matthew 7:2).

What happens if I don't get it right? What happens if I fail to catch every sin and have it forgiven? We may feel alone and hopeless, and may be set into striving to make sure we don't miss anything. We may then become discouraged, despondent, even desperate when we fail to catch every sin.

If the spiritual universe was simply mechanical and automatic, we would indeed be in trouble. If at this moment we were to reap the just consequences of every sin we ever committed, we would be overwhelmed. The pain and "bad fruit" in our lives would be unbearable.

Endnote #5B

God Is Protecting Us

Fortunately for us, God actively intervenes in this process. For His children, God holds back most of the accumulated reaping that we would otherwise experience. He loves us and does not want us overwhelmed or destroyed.

We see this easily when we think of children. For example, when children are very small, we put them in a crib with side rails. We do this to protect them from falling out of bed and getting hurt. However, there comes a time when we expect them to be able to sleep without falling out of bed.

We also provide "baby sitters" for our children when they are small. Otherwise, while we are gone they might hurt themselves, or perhaps burn the house down. We take care of them in this way because we know they are not yet ready to handle the responsibilities of looking after themselves. Eventually they will have matured enough to handle greater responsibilities, and we can then leave them alone and expect them to be responsible. In fact, they will eventually want to take care of themselves. Then we no longer should protect them to the same degree. They need to grow and practice exercising the new responsibilities while we are still available to coach them.

God protects us in a similar way. He only allows us to reap what will help us, what will motivate us to pursue our healing. He only allows us to experience what we are ready to handle, so that the experience will bring about good in our lives, rather than destruction.

> *The trials that you have had to bear are no more than people normally have. <u>You can trust God</u> not to let you be tried beyond your strength, and with any trial he will give you a way out of it and the strength to bear it* (1 Corinthians 10:13, <u>The Jerusalem Bible</u>, underlining is mine).

<u>Endnote #5C</u>

God Is <u>Raising His Children</u>

<u>As parents, most of us do</u> the best we can in raising our children, but we don't do it perfectly. However, God is the perfect parent.

> *For they* (our earthly parents) *indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness* (Hebrews 12:10).

God is your Father, and He is raising you like a good father raises a child. God speaks in relationship terms, because most of us have been raised in families, and many have been parents. Thus He is speaking about relationships, with which you can likely relate, because He wants you to understand experientially what your relationship with Him is like.

Those of us who are parents know how much we love our children. We also know that when they were little we were much wiser than they were, and hopefully we had their best interests at heart as we raised them. Sometimes they did not understand all the reasons why we were disciplining them as we were, and usually they were not happy with the discipline. In fact, the discipline had to be unpleasant or it would be ineffective.

We also realized that one-year-old children cannot perform as five-year-old children. Schools do not expect as much of first graders as they do of ninth graders. In the mean time, as they gradually grow, we need to do for them what they cannot do for themselves. However, it is up to us as parents to decide what they can or cannot do. Parents also need to challenge their children to help them to grow up into mature and responsible adults. If parents were to do everything for their children, they would grow up to be lazy, spoiled, self-centered, and immature. But if children are properly mentored, they grow up to be mature.

So it is with God. He is raising you for your good. He is wiser, and He has a special plan for your life. He knows what you need at any stage of your life. For example, all of you who have walked with the Lord for some time have discovered that you can't "get away with" as much as you could when you were first saved. The level of accountability for your sins has obviously increased.

Before you gave your life to Jesus, you were not God's child, and you were in rebellion against Him. At that time He let you go your own way, and you were not under His protection.

You were in the world and of the world, and Satan was the one who had authority over you. However, when you responded to God's invitation and made a choice to turn your life over to Jesus, [54] you became God's child. At that moment reality changed for you.[55]

When you made that choice you gave Him permission to raise you as He saw best. At that time you probably didn't know the full impact of your decision. But from the moment you made Jesus your Lord, He had your permission to do whatever it took to direct you to maturity.

Endnote #5D

God Does Not Afflict You

It is important for you to know that God does not afflict you. Otherwise you might be angry at Him and judge Him, and that wouldn't be good for you. God allowing you to reap some of the just consequences of your own sin is very different than God afflicting you. In the example of raising my son, if I had been the one afflicting him, I would be the one taunting him and making fun of him. I would be pointing out to all of his friends his inadequate clothing and being sure to point out his immaturity and irresponsibility. That would be an awful thing to do! Can you imagine doing that to your own child?

God specifically tells us that He won't do this to us.

> *Happy the man who remains steadfast under trial, for having passed that test he will receive for his prize the gift of life*

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[54] **Ephesians 2:11-13,** *Therefore remember that you, once Gentiles in the flesh-who are called Uncircumcision by what is called the Circumcision made in the flesh by hands-that at that time you were without Christ, being aliens from the commonwealth of Israel and strangers from the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near by the blood of Christ.*

[55] **Romans 8:16,** *The Spirit Himself bears witness with our spirit that we are children of God,*
1 Corinthians 6:19, *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own?*
Ephesians 1:13, *In Him you also trusted, after you heard the word of truth, the gospel of your salvation; in whom also, having believed, you were sealed with the Holy Spirit of promise,*

> *promised to those who love God. No one under trial or temptation should say, "I am being tempted by God"; for God is untouched by evil, and does not himself tempt anyone. Temptation arises when a man is enticed and lured away by his own lust; then lust conceives, and gives birth to sin; and sin full-grown breeds death. Do not deceive yourselves, my friends. All good giving and every perfect gift comes from above, from the Father of the lights of heaven. With him there is no variation, no play of passing shadows. Of his set purpose, by declaring the truth, he gave us birth to be a kind of firstfruits of his creatures* (James 1:12-18, New English Bible).

The above scripture touches on God's purpose in allowing trials in our lives. He says, *he gave us birth to be a kind of firstfruits of his creatures.* He also implies that this is a good thing: *All good giving and every perfect gift comes from above.* But what does this really mean?

Endnote #5E

What Is The Purpose Of Your Life?

Does your life have a purpose, or is it just a series of random events that will be over when you die? As a Christian, what does God expect of you? Does He have a plan for you? Have you ever asked yourself questions like:

- Why do bad things happen to "good" people?
- Why do I suffer?
- Why does life sometimes seem to not go my way?
- Why do my plans so often not work out?
- Will I go to hell because I sin?
- Am I pleasing God?
- Why am I not prospering?
- Why don't I feel satisfied and fulfilled?
- What is the purpose of my life?

Truly, life is frustrating and confusing when you don't know what God's plan is for you and what He wants from you.

Endnote #5F

Possible Purposes For Your Life

In reading the Bible it is possible to come up with quite a challenging list of things that Christians are supposed to do with their lives.

"The List"

We are to:

- love God.
- worship God.
- love others.
- preach the Gospel.
- bring others into the Kingdom.
- live a "good" life.
- be a good witness to the world.
- be changed into the image of God.
- resist evil.
- pray for one another.

This is an overwhelming list, and yet it isn't even exhaustive. It seems even more overwhelming when we have been striving to live up to any part of it. Most of us have tried very hard, and we have not been very successful. It may even seem impossible. The Apostle Paul experienced this same struggle.

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. . . O wretched man that I am! Who will deliver me from this body of death? I thank God - through Jesus Christ our Lord!* (Romans 7:15, 24-25).

Paul understands our struggle, and here he is saying that Jesus can deliver us from this cycle of trying and failing, trying and failing again. But how can this happen?

Endnote #5G

Jesus Kept The Whole "List"

Jesus kept the whole "List." How did He manage to do this? He did it because it was His very nature, and therefore He did it effortlessly and perfectly. A fish swims and a bird flies. They don't have to think about it, they just do it. It is their nature. Jesus lived perfectly because he was without sin.

Then Jesus says that we are to do the same works as He did!

> *"Most assuredly, I say to you, he who believes in Me, the works that I do he will do also; and greater works than these he will do, because I go to My Father"* (John 14:12).

Endnote #5H

How Can We Possibly Keep "The List?"

How can we possibly keep "The List" when we find it so difficult to keep one or two of the items? It sounds impossible. Jesus was able to keep "The List" because it was His nature. That is also the only way we can keep it. We need a new nature. In our "Honeycomb" we need to be changed into the image of Jesus. When we have been changed, we too can keep "The List." As we are in the process of being changed into His image, we will each incrementally gain His nature; and we will then behave as He does, step by step. As each segment of our "Honeycomb" (**see Endnote #2B)** is cleansed and inhabited by Jesus, the new "good root" (Jesus) will produce "good

fruit." In that specific area of our lives, our character has been transformed. [56]

- **The primary thing that God wants is <u>to change us into the image of Jesus</u>. He doesn't want us to <u>act</u> like Jesus. He wants us to <u>be</u> like Jesus. When we "be" like Him, we will then "act" like Him.**
- **The "good root" (Jesus in us) will then produce "good fruit."**

<u>Endnote #5 I</u>

<u>Why</u> Does God Want This For You?

We don't know all the reasons why God wants you changed into the image of Jesus, but He does reveal some of the reasons.

1. He loves you. As a result of this love, He gave His Son to make it possible for you to be set free from the just consequences of your sins. He hates sin, because it causes His children to suffer. He wants this cycle of sin and death to stop.[57]

2. You are here to be changed into the image of Jesus in order to be prepared to rule and reign with Him in eternity. You need to <u>be</u> like Him to be trustworthy so that you can carry out this assignment.[58]

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[56] "The kind of character development which happens in the soul is His primary interest and purpose" (Sandford, <u>Restoring the Christian Family</u>, page 5).

[57] **John 3:16,** *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life.*

Romans 8:2, *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.*

[58] **Matthew 19:28,** *So Jesus said to them, 'Assuredly I say to you, that in the regeneration, when the Son of Man sits on the throne of His glory, you who have followed Me will also sit on twelve thrones, judging the twelve tribes of Israel.*

3. He wants companions, beings that have freely chosen Him, despite the fact that in many ways it would have been easier not to choose Him. [59]

As you can see, God made provision for you not only to go to heaven and to live with Him for eternity, but He also made provision for you in this life.

Endnote #5J

Being "Saved" Has Two Meanings

1. The first meaning refers to the **one-time event** that occurred when you made Him Lord of your life. At that moment you turned over to Him the "title deed," the ownership rights, to your life. We call this event such things as: becoming a Christian, being born again, or "justification." This event happens at the point in time when you believe in the Lord Jesus Christ and receive Him into your life.[60] Then you receive His Spirit into you.

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[59] **Romans 8:18,** *For I consider that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.*

2 Timothy 2:12, *If we endure, we shall also reign with Him. If we deny Him, He also will deny us.*

Revelation 3:21, *To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne.*

Revelation 20:4, *And I saw thrones, and they sat on them, and judgment was committed to them. And I saw the souls of those who had been beheaded for their witness to Jesus and for the word of God, who had not worshiped the beast or his image, and have not received his mark on their foreheads or on their hands. And they lived and reigned with Christ for a thousand years.*

[60] **Romans 10:9,** *that if you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.*

From then on, you belong to God.[61] You are a member of His family[62], a child of His, [63] and thus He has permission to do whatever He wants to in your life. Because He loves you, whatever He does is always for your best interest. He knows how to take care of those who belong to Him.

2. The second meaning of being "saved" refers to the **ongoing process** that then takes place in which you are being changed into His image. We call this process "sanctification," or discipleship, or growing in Godliness, or being transformed into the image of Jesus. This is a lifetime process, and is sometimes called "Inner Healing," though this particular term does not appear in the Bible. Your sanctification is His major goal for

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[61] **1 Corinthians 6:19-20,** . . .and *you are not your own? For you were bought at a price;*

1 Corinthians 7:22-23, *Likewise he who is called while free is Christ's slave. You were bought at a price;*

[62] **Galatians 4:3-7,** *Even so we, when we were children, were in bondage under the elements of the world. But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons. And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, 'Abba, Father!' Therefore you are no longer a slave but a son, and if a son, then an heir of God through Christ.*

[63] **Hebrews 12:5-12,** *And you have forgotten the exhortation which speaks to you as to sons: 'My son, do not despise the chastening of the Lord, nor be discouraged when you are rebuked by Him; for whom the Lord loves He chastens, and scourges every son whom He receives.' If you endure chastening, God deals with you as with sons; for what son is there whom a father does not chasten? But if you are without chastening, of which all have become partakers, then you are illegitimate and not sons. Furthermore, we have had human fathers who corrected us, and we paid them respect. Shall we not much more readily be in subjection to the Father of spirits and live? For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painfuls; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

you, [64] and He spares no resources to bring this about. Everything else in your life is secondary to this goal. You may have some other goal in life, such as happiness, or abundance, or a life without difficulties. If you don't achieve these other goals, it can be frustrating and confusing. However, it is only confusing because you don't see God's priority in that moment, because you have your eyes on the wrong goal. You may also want to read about "justification" and "sanctification" in the Glossary. [65]

Your sanctification is God's major goal for you, and He spares no resources to bring this about. Everything else in your life is secondary to this goal.

Recognize that the "one-time" event does not change you into the image of Jesus (being sanctified). It only puts you into a legal position for God to take you on your journey of being sanctified.

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[64] **Hebrews 12:10-11,** *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

James 1:2-4, *My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing.*

[65] **Philippians 3:12,** Paul, speaking of himself (a Christian) *Not that I have already attained, or am already perfected; but I press on, that I may lay hold of that for which Christ Jesus has also laid hold of me.* (Underlining is mine).

Philippians 2:12-13, Paul, speaking to people who clearly have already been saved (the one-time event, also called "justification"), says: *Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling: for it is God who works in you both to will and to do for His good pleasure* (Underlining is mine)

It is important to note that the Greek tense of work out (present imperative) denotes a command to do something which involves continuous or repeated action. In other words, it is a process that occurs over time.

"By sanctification is meant the continued transformation of moral and spiritual character so that the life of the believer actually comes to mirror the standing which he or she already has in God's sight. While justification is an instantaneous act giving the individual a righteous standing before God, sanctification is a process making the person holy or good (Elwell, page 875).

Endnote #5K

God Is Very Personal With You

The events that happen in your life as a Christian are not random, or impersonal consequences of your sin, nor are they pointless. They are God's personal, loving attention to your life. [66]

Keep in mind that the Lord's paramount goal is to change you into the image of Jesus, and everything else is secondary. [67] Just as good parents have to allow their children to suffer difficulties if they are to mature, so God allows the trials you go through in order to bring about the transformation you need. [68] He knows each of us and carefully

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[66] **Hebrews 4:14-16,** *Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

[67] If life is going well for us, and if we then think it is because we have no sin in us, we are deluded. *There is none righteous, no, not one* (Romans 3:10).

We all sin many times daily, and we have done so all of our lives; though we may be unaware of these areas of sin until the Lord shows them to us. *If we say that we have no sin, we deceive ourselves, and the truth is not in us* (1 John 1:8).

Consequently, if Satan had free access to all areas of sin in each of us, we would be destroyed by him immediately. After all, he hates us and would miss no opportunity to oppress one of God's children. As water entering a leak in a boat, Satan would enter into us through any crack available. Since our own "boat" leaks like a sieve (lots of sin), and since Satan doesn't overwhelm and sink us immediately, there must be something else keeping him out. God's boat doesn't leak, and we are in His boat.

Since this total destruction does not come upon us, there must be something restraining Satan. This restraint is God's protecting us in many ways, most of which we are not even aware. He knows how to protect His children. See also: Ps 23:1-6, 27:1-6, 91:1-16;Is 26:3-4, 41:10; 43:1-10; 2 Cor 1:10; 2 Tim 1:12; Heb 7:25; 1 Pet 4:19; Jude 24.

[68] **Hebrews 4:14-16,** *Seeing then that we have a great High Priest who has passed through the heavens, Jesus the Son of God, let us hold fast our confession. For we do not have a High Priest who cannot sympathize with our weaknesses, but was in all points tempted as we are, yet without sin. Let us therefore come boldly to the throne of grace, that we may obtain mercy and find grace to help in time of need.*

designs each of our training programs to fit us perfectly. He knows our level of maturity.

Endnote #5L

This Sanctification Process Can Feel Grievous

> *Now no chastening seems to be joyful for the present, but painful; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it* (Hebrews 12:11).

Unfortunately, this process of being changed into His image is very difficult. If everything in our life went smoothly, we would become spoiled, self-centered, and greedy. We can see this in children who are not properly disciplined by their parents. This tendency is also illustrated in the Old Testament and the history of the nation of Israel.

- When King David began to prosper and experience a life of ease, he sinned with Bathsheba.
- King Solomon had the throne handed to him, and he always experienced a life of ease and luxury. He sinned mightily. For example, he had 700 wives and 300 concubines, *and his wives turned away his heart* (1 Kings 11:3). He also greatly oppressed the people (1 Kings 12:4).
- When God gave prosperity to the people of Israel, they strayed from God because they felt self-sufficient. They only came back to Him when threatened with destruction. This happened many times in their history. He warned them about this tendency in Deuteronomy 6:12: *then beware, lest you forget the Lord who brought you out of the land of Egypt, from the house of bondage.* [69]

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[69] Also read Jeremiah Chapter 25, Ezekiel Chapter14, Deuteronomy Chapter 28, and Deuteronomy 6:10-12; 32:15 for more examples of Israel's waywardness.

The apostle Paul is also an example of God using Satan to bring about eventual blessing. Paul says of himself,

> *And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. Concerning this thing I pleaded with the Lord three times that it might depart from me. And He said to me, 'My grace is sufficient for you, for My strength is made perfect in weakness'. Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me* (2 Corinthians 12:7-10).

Clearly, the Lord knew that Paul might become "exalted" (*huperairomai*, "to become haughty") because of the special things that he experienced; and it was clearly implied in this passage that it was within the Lord's power to remove the "thorn." But He didn't remove it, because it was in the best interest of both Paul and the cause of Christ for which Paul labored that the "thorn" remain. [70]

Therefore, each of us needs tests, trials, and discomfort to achieve God's goal for us, because these things motivate us. God undoubtedly wishes that He did not have to allow us to be afflicted and thus experience pain, but He knows He must if we are to be transformed. I am also convinced that He uses the minimum amount of pain and challenge necessary to accomplish the change, [71]

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[70] Many times we do not see what God is doing in our life until after the fact. This has happened many times in my life. Often I was not very happy about what was going on in my life at the time; but afterward I was awed by what the Lord was able to do - usually in me. I have learned that when I encounter difficulties in my life, the correct question for me to ask is, "Lord, what are you wanting to do in me through this trial?"

Job is another person who suffered so that his character could be changed.

[71] **Hebrews 12:10-11,** *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless afterward it yields the peaceable fruit of righteousness to those who have been trained by it.*

but He does use every bit of pressure that is necessary to accomplish His purpose.
He is more interested in our character than in our being free from pain.

Again, keep in mind that as Christians we are in a special relationship with God. We are now His children and we have given Him ownership of our life[72]. There will be times when we, like Paul, would rather not be experiencing the pain; but God is more interested in our character than in our comfort. Those who are not members of God's family do not have the same level of protection from evil. Since God does not "own them," He therefore does not have the same freedom to operate in their lives.

Endnote # 5M

Persistence Is Required [73]

> *"Keep on asking and it will be given you; keep on seeking and you will find; keep on knocking (reverently) and the door will be opened to you. For every one who keeps on asking receives, and he who keeps on seeking finds, and to him who keeps on knocking it will be opened"* (Matthew 7:7-8, Amplified Bible).

As the Amplified Bible here reveals, the Greek verbs in this passage denote continuous action. You will at times become discouraged, and

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[72] **1 Corinthians 6:19-20:** *Or do you not know that your body is the temple of the Holy Spirit who is in you, whom you have from God, and you are not your own? For you were bought at a price; therefore glorify God in your body and in your spirit, which are God's.*

[73] **Galatians 6:7-9,** *Do not be deceived, God is not mocked; for whatever a man sows, that he will also reap. For he who sows to his flesh will of the flesh reap corruption, but he who sows to the Spirit will of the Spirit reap everlasting life. And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart.*

you may wonder why the battle continues, and perhaps wonder if it is worth it. At that moment it may seem too hard. But God knows this, and He will not let you be tested beyond that which you are able.[74] As Jesus said:

> "*And let us not grow weary while doing good, for in due season we shall reap if we do not lose heart"* (Galatians 6:9).

Also see Endnote #27, "The Struggle," and James 1:6-1:8, 2 Peter 1:6, 2 Corinthians 4:1-4:7, 2 Corinthians 4:16, Ephesians 3:8-3:19.

He is there with you in these battles, and He is going to use the hard times to bring forth gold in your life.

Endnote #5N

What About The Devil?

God is sovereign, and He is greater than the Devil. God protects those who belong to Him. So as God's child, Satan does not have access to you unless God allows it. God sometimes even uses Satan to accomplish His purposes.[75]

There are Christians who believe it is their job to rebuke the Devil all the time. They see a demon behind every negative thing that happens to them, and they believe it is totally up to them to stand against the Devil (in the name of Jesus, of course). It is as though they are naked and alone; and if they don't protect themselves, nobody else will. This is based upon a misunderstanding of Scripture, and this tendency may

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[74] **1 Corinthians 10:13,** *No temptation has overtaken you except such as is common to man; but God is faithful, who will not allow you to be tempted beyond what you are able, but with the temptation will also make the way of escape, that you may be able to bear it.*

[75] **See Footnote #58. Also see Endnote #8 I** regarding the lie of *dualism*, which gives a false picture of the battle between God and Satan.

be evidence of striving, performance and a need to control. Their view is totally different than the view I am presenting.

You do need to recognize that there is an enemy and many demons. Usually, however, where there are no roots of bitterness, demons have no access to you. For most people, their problems are not primarily demonic. When you gave your life to Jesus, you became His property, and He became your protector.[76] When demons do have access, it is because God is allowing this in order to accomplish His purpose. There are, in fact, times when God's purpose is for you to practice using your authority to command demons. When Paul commanded the demon in Acts 16:16-18,[77] he first walked by the situation for many days before he acted, so he obviously did not command demons every time he saw evil. Evidently, Paul only acted when God told him to.

Endnote #5 O

A Change Of Attitude Results From This New Awareness

Once you realize that God is active in all the troubles you face, your whole attitude will change. Instead of fighting against what He is doing, you will tend to ask, "OK, Lord, I don't like this at all. But

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[76] **2 Tim 1:12,** *For this reason I also suffer these things; nevertheless I am not ashamed; for I know whom I have believed and am persuaded that He is able to keep what I have committed to Him until that Day.*

[77] **Acts 16:16-18, 23, 30,** *Now it happened, as we went to prayer, that a certain slave girl possessed with a spirit of divination met us, who bought her masters much profit by fortune-telling. This girl followed Paul and us, and cried out, saying, "These men are the servants of the Most High God, who proclaim to us the way of salvation." And this she did for many days. But Paul, greatly annoyed, turned and said to the spirit, "I command you in the name of Jesus Christ to come out of her." And he came out that very hour . . . And when they had laid many stripes on them, they threw them into prison, commanding the jailer to keep them securely . . . And he brought them out and said, "Sirs, what must I do to be saved?"*

what are You trying to change in me through this miserable experience?" This explains a scripture that many of us have hated:

> *My brethren, count it all joy when you fall into various trials, knowing that the testing of your faith produces patience. But let patience have its perfect work, that you may be perfect and complete, lacking nothing* (James 1:2-4).

Now that you understand what God is doing in your life, this verse makes perfect sense! I used to have comfort, peace, and financial prosperity as my life's goals. At that time I thought that if I had enough faith, then my life should be smooth sailing. But it seemed to me that God would keep going by in a motorboat making waves on my placid lake.[78] At that time I would get angry whenever my life didn't go well. I used to resist what was going on, thinking it shouldn't be happening. I would either be angry with God or I would wonder what I had done wrong that had caused the problem. This perspective

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[78] **Romans 5:3-10,** *And not only that, but we also glory in tribulations, knowing that tribulation produces perseverance; and perseverance, character; and character, hope. Now hope does not disappoint, because the love of God has been poured out in our hearts by the Holy Spirit who was given to us. For when we were still without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet perhaps for a good man someone would even dare to die. But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us. Much more then, having now been justified by His blood, we shall be saved from wrath through Him. For if when we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life.*

Note that here "saved" refers to the sanctification process, or transformation (in addition to our final salvation and to the consequences of the great white throne judgment of Revelation 20:12).

Revelation 3:18-21, *"I counsel you to buy from Me gold refined in the fire, that you may be rich; and white garments, that you may be clothed, that the shame of your nakedness may not be revealed; and anoint your eyes with eye salve, that you may see. As many as I love, I rebuke and chasten. Therefore be zealous and repent. Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me. To him who overcomes I will grant to sit with Me on My throne, as I also overcame and sat down with My Father on His throne."*

had a tendency to put me in a performance mode by thinking that if I do right (by the power of my will, of course), things will go well in my life. If I don't do right, then things will not go well. That view is in error for a New Testament believer. This erroneous perspective eliminates God's active participation in my life. In truth, worrying and striving are not necessary. I just need to listen, trust, and obey.

Endnote #5P

Sin Has Consequences

Does the fact that God is committed to our sanctification mean it is alright to sin? After all, we may conclude, He will protect us from the consequences of our sin. But keep in mind that God is actively in charge of our process. If we begin to think we are so insulated from the consequences of our sin that we can sin and get away with it, God will know this and discipline us accordingly. God looks on the heart, and we can't fool Him. He is gracious to the repentant, but committed to our sanctification. If we are being casual about sin, we are not being like Jesus, and so He will go to work on correcting our misperception.

> *Moreover the law entered that the offense might abound. But where sin abounded, grace abounded much more, so that as sin reigned in death, even so grace might reign through righteousness to eternal life through Jesus Christ our Lord. What shall we say then? Shall we continue in sin that grace may abound? Certainly not! How shall we who died to sin live any longer in it?* (Romans 5:20-6:2).

> Because God is actively in charge of our sanctification, reaping from our sin is not simply a mechanical consequence, and the consequences are not random. Sometimes He causes us to reap what we sow, because that is what we need to pay attention to at that moment. At other times He protects us from the consequences of a sin, because that is not what He is working on in our life at that time. The consequences are not

to punish us, but to lead us to healing (to being changed into the image of Jesus).

The consequences God allows are not to punish us, but to lead us to healing (to being changed into the image of Jesus).

Endnote #5Q

If We Resist

It is true that if we drag our feet or rebel against the lesson He is giving us, it will be harder for us. Then we will have to endure more suffering. Since He is determined to heal us, He will persist in bringing trials until we do respond. On the other hand, if we listen and obey, then the trial can end, because it has accomplished its purpose. This is one very important reason why we must understand the purpose of our trials, so that we will not fight against what God is doing, or attempt to evade his discipline.

We can do it the easy way, or the hard way. Saul discovered this on the road to Damascus. He had been persecuting the early church and was obviously ignoring any messages from God. God had to roll out the "big guns" to get his attention. Jesus appeared in a bright light, and Saul fell to the ground.

> *And Saul said, "Who are You, Lord?" And He said, "I am Jesus, Whom you are persecuting. It is dangerous and it turns out badly for you to keep kicking against the goad - that is, to offer vain and perilous resistance"* (Acts 9:5, Amplified Bible).

In that moment, God got Saul's attention. Saul was terrified! *Trembling and astonished he asked, Lord, what do You desire me to*

do? (Acts 9:6, Amplified Bible). Saul believed, and then he obeyed what Jesus told him to do.

There can, of course, also be natural consequences to things that we do in ignorance, or willfully, or because of weakness. Examples of natural consequences would be destruction to our health through smoking or overeating, or physical injury from risky behavior. If we suffer such consequences, it may not have anything to do with God's plan for us, or His training. These consequences may simply be the natural consequences of physical laws. Even in these areas, however, God will do everything He can to warn us about the problem, and He will find a way to use these experiences as part of our process of being transformed.

God is actively in charge of our lives, and the consequences we experience from our sins are not random. They are to motivate us so as to lead us to healing.

God only expects us to deal with the areas of sin that He knows we are ready to work on. In other words, He has a plan for our lives, He has our lives under His control, and He only lets us pay the consequences for those sins that He wants us to deal with right now. That is part of the mystery. He has a unique and a dynamic plan for each of us, and it is ever changing as we grow. That is why a formula doesn't work.

Endnote #5R

The Christian Walk Is Not A Set Of Rules - We Have A Living God

It is important to guard against trying to reduce God to a formula, using the Bible as a rulebook. Putting Him in a box this way often happens so subtly that we are not even aware of it. For instance, when I am faced with a problem in my life, I go to the Bible to find an answer. This is good. But this quest for His guidance can go astray.

The following is a real story. A Christian woman was married to a non-Christian. Of course, she badly wanted her husband to receive Jesus. She read Acts 16:31, spoken to the Philippian jailer through the Apostle Paul: *"Believe on the Lord Jesus Christ, and you will be saved, you and your household*." She assumed this is a "rule," a general principle and a universal truth that then applies to everybody who will believe it. So she meditated on this verse and tried her best to believe that it was true for her husband.

She prayed this every day, over and over. However, her husband remained unsaved, year after year. What went wrong? Wasn't she praying hard enough? Didn't God inspire Paul to speak those words? Didn't she believe God's Word? Was the Devil in the way? The flaw in her understanding was that this verse was a word of truth from the Lord spoken about a particular "household" at a specific point in time. God, in His foreknowledge, knew that this statement to the Philippian jailer would come to pass. But nowhere does the Bible imply that this word is universally true for all people, in all generations.

Years ago, I made this same type of mistake. At that time my insurance business was struggling. I had been taught that God wants us to have plenty, as stated in 3 John 1:2: *Beloved, I pray that you may prosper in all things and be in health, just as your soul prospers.* I mistakenly understood that if I would believe this verse to apply to me, I would prosper. So I tried to believe this and prayed over and over that this was true for me. However, instead of improving, my business problems persisted. In fact, strange things happened to thwart my business plans. It became obvious to me that it was God who was causing my business to struggle. I was mystified, and I was angry with God because He wasn't answering my prayer as I had assumed He promised.

What went wrong? Didn't God inspire John to write those words? Yes, He did; but they were not necessarily directed at me at that moment in my life. As a matter of fact, I have since discovered that God was redirecting my life. He wanted me out of the insurance

business and into counseling. Had I made lots of money, it might have been very difficult for me to give that up for a less lucrative calling. I now thank Him for doing it His way.

I was taking the Bible as a legalistic rulebook, and that particular scripture as a formula. When I did this, I was mistakenly seeing God's Word as an object, not as an expression of a living, present God. [79] By reducing God to a set of rules, I was subtly denying His active, living presence in my daily life.

Our living God will give us the guidance we need, when we need it. But we need to be seeking His guidance and to be listening for His directions, because He speaks in many diverse ways. Sometimes He will even direct our lives when we are not open to His leading. [80] His direction will always be specific to us for that time in our life, will promote what is good for us, and will always be in line with His character.

Endnote #5S

Who Is In Control?

There can be another hidden implication in this mistake in the misguided use of Scripture. I may think that if I can understand how God's system works, I can use the system to get what I want. I then think that all I have to do is to find a scripture that says what I want it to say, believe it, and I will have it. One reason I may fall for this trap is because this puts me back in control. I want to be in control of my own life, because at some level I don't trust God to take care of me.

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[79] Rudolf Bultmann refers to this tendency to turn God's word into a rule-book as to "objectivize God and His actions." (Bultmann, Jesus Christ and Mythology, page 83).

[80] As with Paul on the road to Damascus, sometimes God will get our attention even when we are not seeking and listening. We can do it the easy way, or the hard way.

However, despite my need to control, God is not my errand boy. He is actually the One who is actively in control of my life, and that is a very good thing!

Despite my need to control, God is not my errand boy

Endnote #5T

Profoundly Different, But True!

The view I am presenting may be profoundly different than what you have believed. As a new Christian, I was greatly interested in what my new life was all about, and I wondered what I was supposed to be doing. I wanted so much to obey God. Unfortunately, I heard preaching that confused me. From one teacher I would be told that our main duty was to preach the Gospel. I tried that, but failed miserably. Another teacher emphasized loving God. I tried that, but knew I was doing that inadequately. At one time or another, I tried to do most of the things on "The List." [81] I wanted so much to please God, but kept falling short.

God loved me too much to let me succeed in my delusion that I can do it myself.

However, as time went by and I began to see what God <u>really</u> wanted from me, I experienced great relief. God knew I couldn't do those things in my own strength. He knew that the only way I could obey Him was for Him to change me into the image of Jesus. I then realized how confused I had previously been.

If you have tried to obey Him and failed, this new understanding will bring great relief and will be life-giving to you. As you begin to read the New Testament through the eyes of this new perspective, God's plan for you will make sense, and you will be able to see that His plan for you <u>is possible to fulfill</u>! In fact, you might be a bit surprised at

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[81] **See Endnote #5F** for "The List."

how prominently the Bible presents this glorious provision He has made for your transformation.

Most of these Endnotes will be devoted to showing you how you can become like Jesus; and revealing the amazing, miraculous provisions God has established through Jesus, so that this transformation can happen in you.

Endnote #5U

Why It Is So Important To Know About God's Plan For Your Life

The reason that I have just devoted an entire endnote to the issue of God's plan for His children is because it is so highly important.

His plan for you is the very foundation for your Christian life here on earth, and everything I have written in this book depends upon this understanding. You can either resist what He is doing, or cooperate.

Key Points:

- For many, the awareness that God is in charge of every aspect of their life will require a huge shift in perspective as to how they view themselves and their life as a Christian. Unfortunately, at a very deep but subtle level, we tend to perceive God as being in the same mold as our parents. If they were neglectful, we have trouble knowing deep inside that He is proactive in our lives. If parents were angry, we have trouble knowing that He is gentle and loving. **See Endnote #4 I** for more on **"How We See God."**
- This walk is not just for a sick few, but rather it is the normal life for every Christian.
- The goal of Inner Healing is not simply to remove your pain, but it has the larger goal of changing you into the image of Jesus. Pain is simply a motivator.

- Inner Healing is a new way of life, living in a new way every day for the rest of your life. You cannot go back to your old way of living or you will again be stuck.

Sanctification is the very core of God's plan for your life.

- Inner Healing is the very core of God's plan for your life. Life will only go well if you are pursuing His plan for you.

God is personally committed to this process in each of His children. He tailor makes the plan for each individual, and He personally oversees it as it proceeds. Our sanctification is not a mechanical or random process, so we can rest in the sure knowledge that our loving Father is in charge.

We can rest in the sure knowledge that our loving Father is in charge of our life.

> *What then shall we say to these things? If God is for us, who can be against us? He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall bring a charge against God's elect? It is God who justifies. Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . Yet in all these things we are more than conquerors through Him who loved us* (Romans 8:31-35, 37).

What God Wants For You

> *But whenever a person turns (in repentance) to the Lord the veil is stripped off and taken away. Now the Lord is the Spirit, and where the Spirit of the Lord is, there is Liberty—emancipation from bondage, freedom. And all of us, as with unveiled face, (because we) continued to behold, (in the*

> *Word of God) as in a mirror the glory of the Lord, are constantly being transfigured into His very own image in ever increasing splendor and from one degree of glory to another; (for this comes) from the Lord (Who is) the Spirit* (2 Corinthians 16-18, Amplified).

God wants you to be transformed into His image. That is His best for you. If you would like His best to occur in your life, then change your way of living into conformity with His ways.

Endnote #5V

Jesus' Presence Can Transform You

Sometimes the Lord will manifest Himself to a person. When the person experiences His presence, this can bring a miraculous change to them, transforming them in a moment. This is something that we should seek and be open to, but it the Lord is the One who initiates this.

A profound example of this was when Jesus appeared to Saul on the road to Damascus as recorded in Acts Chapter 9. Saul was not expecting this, but this encounter completely transformed Saul, and he became the Apostle Paul. An encounter of this magnitude is not common, but we are to expect to have encounters with Him, because He is present now.

The Greek word *parousia* (#3952) means "presence." In a number of places in the Epistles this word is used to speak of Jesus' living presence now. His presence is mentioned to encourage us believers that Jesus is indeed present now, and that we can be encouraged to know that His presence can benefit us. **See Endnote #29, "Greek Glossary"** for examples of this.

It is a hostile world, but not a hostile God. God is on your side!

Endnote #6A

The Good Part Of You

You Are Not All Bad

In the deep recesses of your being, how do you feel about yourself? I am not talking about your accomplishments or the image you present to the world, but how you feel deep down inside about yourself. For instance,

- Do you tend to see others as better and more capable than you?
- Do you always feel “less than” others?
- Do others seem to you to be more worthy of happiness and prosperity?
- Do you have a "poverty mentality?" (A poverty mentality is the expectation that you will never have more than the minimum necessary to live on, and that you are not worthy of more).
- Are you too easily embarrassed?
- Are you petrified to speak in front of a group?
- Do you live in fear of being rejected?
- Do you often feel like a worm?

It may surprise you to know that most of us would answer "yes" to many of these questions! Most assuredly, I was one of them.

Why would you feel this way? Is there nothing good that dwells in you? Do you therefore need to "die to self?" After all, if you are "bad," this would explain why you feel like a worm.

Endnote #6B

Who Does God Say We Are?

God doesn't agree with this view we may have of ourselves. He is very clear about this. We are made in His image. You are. I am. It is not just God in us that is good (though there are also places like that). There are places in each of us that are purely "us," that are a part of who we are, that are good. It is not just the Holy Spirit in us that is good. When God said, *"Let Us make man in Our image, according to Our likeness"* (Genesis 1:26). [82] He did not say, "Let Us make man to be Us." We are separate creatures from Him. We are unique, but made in His image. He is the pattern, but we are not Him, and He is not us. [83] This reality may be difficult for many to grasp, since there has been so much teaching and preaching about how awful we are.

You are not a worm. You are made in the image of God, and that Good Part of you still exists inside you.

Our "Treasure Inside"

There have been many labels placed on this part of us that is made in God's image. I wanted to avoid all those labels, because they all carry "baggage" from prior usage. I chose to call this part of us our "Treasure Inside." Nobody else has used this term, so it is free from misunderstanding. And that part of us is most definitely a "treasure."

We Have A "Treasure Inside"

*"*Above all else, guard your heart" (Prov. 4:23). We usually hear this with a sense of 'keep an eye on that heart of yours,' in the way you'd warn a deputy watching over some dangerous outlaw, or a bad dog the neighbors let run. 'Don't let him out of your sight.' Having so

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[82] When speaking of "Us" in this passage, God is referring to the Holy Trinity.

[83] Some say that our spirit is the "good part," but that view does not match Scripture**. See Endnote #15A** for more information on this issue.

long believed our hearts are evil, we assume the warning is to keep us out of trouble. So we lock up our hearts and throw away the key, and then try to get on with our living. But that isn't the spirit of the command at all. It doesn't say guard your heart because it's a criminal; it says guard your heart because it is the wellspring of your life, because it is a *treasure*, because everything else depends on it. . . *Above all else?* Good grief - we don't even do it once in a while. . . We live completely backward. 'All else' is above our hearts. I'll wager that caring for your heart isn't even a category you think in. . . But God intends that we treat our hearts as the treasures of the kingdom, ransomed at tremendous cost, as if they really do matter, and matter deeply" (Eldredge, pages 207-208).

Endnote #6C

His Image Did Not Leave Us When Adam And Eve Sinned

We are made in His image, [84] and His image still dwells in us.[85] Theologians do not disagree regarding the fact that the image of God dwells in us now. Where there is dispute is in regard to exactly what constitutes the Good Part and what makes up the Bad Part. This dispute is not likely to be resolved until Jesus comes again, because the Scripture is not specific enough to tell us. Fortunately, we don't need to know in detail, because Jesus knows. The key point for us to

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[84] Genesis 1:26-27 says the following: *Then God said, "Let us make man in Our image, according to Our likeness; let them have dominion over the fish of the sea" . . . So God created man in His own image, in the image of God He created him; male and female He created them.*

[85] One might be tempted to say here that the image of God was in man before the fall, but after the fall, we were totally corrupted. However, Genesis 9:6, speaking after the fall, says: *Whoever sheds man's blood, by man his blood shall be shed; for in the image of God He made man.* So it is evident that the image of God still resided in man after the fall.

James 3:9 says the following, referring to the tongue: *With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.* So, the image of God still resided in people in the time of James.

realize is that there is, here and now, a good part in each of us that is made in the image of God! [86]

Endnote #6D

Humility And Pride

Humility is a word that is frequently misused. Often humility is viewed as recognizing what a worm I am, and how bad I am. "I am just an old sinner." But humility really means to see myself the way God sees me. When Jesus walked the earth He was humble, and yet He did not see Himself as a worm. He did not see Himself as less than He was, nor more than He was. He saw Himself as God the Father saw Him. He was the only begotten Son and He was God, but He was not God the Father. He did the will of the Father, not His own will (Matthew 26:39), because God the Father was preeminent.

Humility is about truth. We are not to see ourselves as more than we are, nor less than we are. Certainly, to see the truth about who we are in comparison with who God is eliminates the possibility of prideful boasting on our part. And yet, we are valuable because we are valuable to God. [87] At the same time, it is important that we find out

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[86] This "good part" is what I am calling the "Treasure Inside," and it is the core of our being. It is a gift from God, and it can't be changed. Everybody who has children knows that each child was born with certain gifts and propensities. Children are not simply raw material to be shaped into any form we choose. If they sense that they are unacceptable to us, they will try to change in order to please us. Because their "Treasure Inside" can't be changed, they will fail in their attempt to become acceptable, and they will begin to see themselves as fatally flawed. (Footnote continued on the next page).

Psalm 139:13-14: *For You formed my inward parts; You covered me in my mother's womb. I will praise You, for I am fearfully and wonderfully made; marvelous are Your works, and that my soul knows very well. My frame was not hidden from You, when I was made in secret, and skillfully wrought in the lowest parts of the earth.* This is hardly the description of a creature that is "all bad."

[87] **Romans 5:8:** *But God demonstrates His own love toward us, in that while we were still sinners, Christ died for us*. See also Ephesians 2:4-6, 2 Thessalonians 2:16, 1 John 4:10.

who the unique person is that God made us to be. To recognize our strengths that He gave us as a gift is not prideful or wrong. Pride says that we did something to earn it. Gifts by their very nature are not earned. They are freely bestowed on us and are dependent on the giver, not the receiver. So our strengths are free gifts bestowed on us, not things we manufactured or earned by our own effort.[88] Pride is to see myself as more than I am. **See Endnote #7K** for more on pride.

Endnote #6E

Why Do We See Ourselves As Worms?

Let me try to explain why so many of us feel badly about ourselves. For some of us, we got constant messages from our parents that we weren't worth much. Most importantly, our parents did not give us messages that confirm the truth about our worth and our "Treasure Inside" - we were victims of a trauma from neglect. [89] To the degree that we were neglected and not given the love we needed, this destroyed our sense of being loveable and worthwhile. To some degree this wounding is present in every person, because none of us had perfect parents.

Other Voices

Our siblings likely also gave us these same messages that did not confirm our worth. Since they were raised in the same home, they also suffered the trauma of neglect. In such a home there is competition for the few crumbs of The Blessing which are available in the family. Each child is trying to raise himself above the others,

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88 "Today I understand vocation" (what I do) "quite differently - not as a goal to be achieved but as a gift to be received. Discovering vocation does not mean scrambling toward some prize just beyond my reach but accepting the treasure of true self I already possess. Vocation does not come from a voice 'out there' calling me to become something I am not. It comes from a voice 'in here' calling me to be the person I was born to be, to fulfill the original selfhood given me at birth by God" (Palmer, page 10).

89 For more on the trauma of neglect, read Chapter 10 of my book I Will Give You Rest.

because if he can feel superior to another child, he won't feel so badly about himself at that moment.

The voices that wounded us are:
1. **Parents**
2. **Siblings**
3. **Our culture**
4. **The church**

I have an older sister who was also very wounded by neglect. She was three years older than I, was a brilliant student, and was much larger than I was. When I was growing up she would set traps for me and play tricks on me to prove how much better she was, and she used to beat me up and take my stuff. She used to make fun of me, and called me "Shrimpo," because for much of our time growing up I only came up to her shoulder. She did all of these things to make herself feel a little better about herself, and what she said and did tore me down even further. Her message just added to my already fragile self-image.

Our culture also tells us how unworthy we are. The other children are doing the same thing as our siblings – competing for the crumbs of blessing that are available. Our culture is obsessed with being Number One, and competing to be Number One is seen as a wonderful thing! Since by definition there can only be one Number One, that makes the rest of us "losers." And those who are Number One in football are probably not Number One in math, or art, or perhaps anything except athletics. Thus they too are "losers." Therefore we are all losers, and most of us feel that way about ourselves. It is a cultural sickness, and is beautifully described as such by Alfie Kohn in his book, No Contest. [90]

Interestingly, when we compare ourselves with others, the areas where we aren't as good as the others are what impact us. Ironically, when we become Number One at something, it seems hollow. The good feeling of having achieved this victory is fleeting, and we still feel badly about ourselves, because we focus on those areas where we

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[90] See Kohn, Alfie, in the bibliography.

fall short. God is clear about this: *but they measuring themselves by themselves, and comparing themselves among themselves, are not wise* (2 Corinthians 10:12, KJV).

The Church has also tended to focus on the bad, giving us the impression that there is nothing good that dwells in us.

One scripture presented in support of this is Romans 7:18: *For I know that in me, (that is in my flesh) nothing good dwells.* It is in my flesh only that nothing good dwells, and these teachers assume this refers to all of my natural being. But flesh (Greek s*arx*) is another fuzzy Greek word. A detailed study reveals that my flesh, as referred to in this scripture, is only a part of me, not all of my being. **Read Endnote #7, "The Bad Part Of You"** for more on this.

Jeremiah Chapter 17 is often raised as proof that nothing good dwells in me. [91] Again, we are faced with a fuzzy word, the Hebrew word *leb*. There is significant doubt that Jeremiah is referring to our entire inner man.

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[91] **Jeremiah, Chapter 17** says in part, "*The heart is deceitful above all things, And desperately wicked; Who can know it?"* (Verse 9) As I have said earlier, we really can't specify that it's my heart where the wickedness lies. I cannot say with biblical authority exactly what part of me is deceitful and desperately wicked, because the Hebrew word here translated into English as "heart" is translated as many inner parts of me in other parts of the Old Testament. It is the translators' choice to use "heart," but there are several other options. Therefore the best I can really say in translating this verse in Jeremiah is something more like, "Somewhere deep inside of man there is a place that is deceitful above all things and desperately wicked; who can know it?" Going beyond this is speculative.

Likewise, I can also only say that somewhere deep inside me there is a part of me that is made in the image of God. When faced with such doubt about the exact meaning of a word, we need to rely on other areas of the Word of God to clarify the meaning, if that is indeed possible. Some issues mentioned in the Bible will always remain fuzzy**.**

Further evidence that Jeremiah 17 is not referring to my "Treasure Inside" is the destruction that occurs in my life when I see myself as all bad. Admittedly this is only indirect scriptural evidence, but it is very powerful evidence; because it is true that whenever I align myself with God's truth, blessings flow. When I align myself with a lie, curses occur. This is simply the way God's laws work.

Further evidence we see of our own awfulness is that we are not living up to the standards laid out for us by the church. Deep inside we know we are falling short, and we feel that others are more successful as Christians. I then think, "I am surely bad." [92]

So we believed all these voices that surrounded our formative years. Certainly, we think, they can't all be wrong. From all of this we receive our identity. We see ourselves as bad. [93]

But these voices are all wrong. God sees us differently, and He is always right.

Endnote #6F

How Can We See Ourselves As God Sees Us?

Many other teachers and authors have made lists of scriptures that tell us how much God loves us, how valuable we are in His sight, how we are His children, etc. They encourage us to meditate on this list, with the implication that this exercise will convince us of who we really are. While it is very important to know how God feels about us, meditating on such a list (with our head) will not change how we feel about ourselves. Those of you that have tried this know how ineffective, frustrating, and discouraging this is. In our head we know how God see us, but the messages fail to make the journey to our heart. Our feelings don't change.

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[92] In many Christian circles, and indeed in our culture itself, there is a subtle but profound distrust of everything that comes up from inside us. Therefore, we attempt to consciously monitor and control our behavior with our intellect and will power. Whenever we do this we are falling into the trap of striving, and are doomed to fail. Instead, we need to recognize there is a good part inside us that is our friend, learn to discern his or her voice, and follow that leading. Indeed, there is also a "bad part" inside us (**read Endnote #7**), but that voice is very different than the voice of our "Treasure Inside." Also **see Endnote #8J** on this misperception.

[93] **See Endnotes #6A - #6C** regarding the misperception that you are "all bad."

Then how can you change how you feel about yourself? That is what these Endnotes are intended to show you. If you read them and walk it out, you will begin to see yourself as God sees you, because the living God will show you. As you begin to feel His love, the lies about how bad you are will be washed away. Remember that judging yourself causes the wound which triggers the "Big Hurt" (**See Endnote #8 O** for an explanation of this), and this happens because this "bitter root" (a "bad root") is so contrary to how God intended for you to see yourself.

For you to be sanctified, all that is "you" does not have to die. You are not rotten to the core.

Endnote #7A

The Bad Part Of You
Your "God-Wannabe"

> *For I know that in me (that is, in my flesh) nothing good dwells; for to will is present with me, but how to perform what is good I do not find* (Romans 7:18).

This scripture makes it clear that the "bad" part of me can be termed my "flesh." When the Bible uses the term "flesh," most of us immediately jump to the conclusion that what is being referred to is our entire self, and it is "bad." We think that "flesh" always causes us to be engaged in sinful behavior, such as fornication, drunkenness, or idolatry (Galatians 5:19-21).

However, it may surprise you to know that when the Bible uses the term "flesh," it is not always talking about a "bad" thing. For example, when the Bible said that Jesus came in the flesh, did He come in something that was "bad"? Since He was sinless, He couldn't possibly be a part of something that was sinful. [94]

> *Every spirit that confesses that Jesus Christ has come in the flesh is of God, and every spirit that does not confess that Jesus Christ has come in the flesh is not of God.* (1 John 4:2-3).

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[94] **Romans 1:3,** *concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh,.*

1 Peter 3:18, *For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,*

1 Peter 4:1, *Therefore, since Christ suffered for us in the flesh, arm yourselves also with the same mind, for he who has suffered in the flesh has ceased from sin,*

2 John 1:7, *For many deceivers have gone out into the world who do not confess Jesus Christ as coming in the flesh. This is a deceiver and an antichrist.*

The Lord also spoke to the people of Israel and said,

> *Then I will give them one heart, and I will put a new spirit within them, and take the stony heart out of their flesh, and give them a heart of flesh* (Ezekiel 11:19).

It is evident from the context that the "heart of flesh" that the Lord was going to give them is a good thing, not a bad thing.

Endnote #7B

When "Flesh" Is Not Bad

In fact, there are several ways that "flesh" (the Greek word *sarx*) in the Bible refers to something that is not "bad." What follows are primarily New Testament references, which were written in Greek.

1. Flesh can refer to our entire person.
2. Flesh can refer to the physical part of man.
3. Flesh can refer to our creatureliness and frailty, the fact that we are finite and vulnerable.
4. Flesh can refer to something that is purely natural or external.[95] [96]

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[95] Rudolf Bultmann adds to the variety of the meanings of *sarx*: "In fact, like *psyche* and *pneuma* . . . *sarx* can even be used to designate the person himself." And, "Thus, *sarx* can mean the whole sphere of that which is earthly or natural . . . Or, differently said, 'to live' or 'to walk in the flesh' means nothing else than simply 'to lead one's life as a man,' an idea which in itself does not involve any ethical or theological judgment but simply takes note of a fact; not a norm but a field or a sphere is indicated by 'in the flesh" (Bultmann, Theology of the New Testament, Part II, pages 233, 234, 235-236).

[96] **See Endnote #15F** for more details concerning the meaning of *sarx*.

Endnote #7C

"Fuzzy" Words

In our Western world we like to think our words are precise tools which we can use to understand perfectly what someone else is saying. We tend to transfer this concept to the Bible and to the languages in which it was written. With accurate definitions we can clearly understand Scripture. But often words are not so precise.

Have you ever wondered why biologists, anthropologists, and other scientists use such long words to specify a certain species (for instance, "*saintpaulia ionantha*" for "African violet")? They do this so that when they talk with other scientists, they know exactly what species is being discussed. They do this because many English words have numerous meanings, some meanings of a given word being unrelated to each other.

For instance, the English noun "round" has several possible meanings. When hunting, or on the firing range, it refers to one thing (a bullet). When in a bar drinking, it refers to something else (drinks for everyone). It would be a good idea if the bartender did not confuse these two meanings when you ask for a "round." Otherwise it might hurt a lot.

Many of the important concepts in the Bible are explained using fuzzy words (since that was all that was available to the writers). Then how can we understand what the author is telling us? We can gain an accurate understanding by paying attention to the "context," to what the writer is talking about at the moment. The bartender needs to recognize that the person wants to buy drinks. The manager of the firing range needs to recognize that the person wants some ammunition.

Sarx (the Greek word for "flesh") is one of those fuzzy words. It is unfortunate and confusing that the word "flesh" has such a wide range of meanings. But with careful study of the context of various biblical passages in which the word is used, we can better understand what

the writer is trying to say. We always must be on guard so that we do not apply the wrong meaning in a given context or situation. [97]

Endnote #7D

The Bad Part

In the New Testament sometimes the term "flesh" does not mean something bad, but in other passages it does mean a bad thing in us. When "flesh" is referring to the "Bad Part," it can be referring to one of three possibilities.

When "flesh" is referring to the "Bad Part," it can be referring to one of three possibilities:

1. **Sensuality or lawlessness. Here it means a disregard for God's moral standards.**
2. **Trying hard to be good!**
3. **Our tendency to respond to perceived wounding, judgment, and blame.**

It may be a surprise to you that to try to be good by your own will power is not just futile, it is in fact sinful. The tendency to do this comes out of your "flesh" – the "Bad Part."

[97] Also see "Context" in the Glossary for a discussion of the importance of context when encountering a "fuzzy" word.

Endnote #7E

The Common Denominator

Behind all three of these tendencies of the Bad Part is a common theme. [98] All of these tendencies are based upon a "self-reliant attitude of the man who puts his trust in his own strength and in that which is controllable by him." [99] There is something in us, in our "flesh," which wants to be God. This is what happened in the Garden of Eden: Satan told Eve, "*For God knows that in the day you eat of it your eyes will be opened, and you will be like God"* (Genesis 3:5). Eve and Adam believed Satan and ate of the fruit. From that moment on, we humans have had the tendency to want to be our own god. That is the dynamic behind the "Bad Part" of each of us, which is one of the uses of the word "flesh**."**

Endnote #7F

The Primal Sin

This desire to take God's place, to be our own god, is foundational to our difficulties in this life. This desire and drive is therefore the "Primal Sin"---the bedrock of our sinful side.

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[98] In Jesus' day the Pharisees were not trying to be bad (# 1 in the box above), but they were trying to be good (# 2 above). They were trying diligently (with their own will power) to obey the Law. Yet Jesus told them they were of their father the Devil (John 8:44), and they were white washed tombs full of dead men's bones (Matthew 23:27-28). In other words, Jesus said they were not only failing to keep the Law, but they were full of sin in trying to do so.

The Pharisees were under the delusion that they had in themselves the strength to obey the Law. As we have seen, this is a subtle but profound way of taking God's place. When we are reaping from the operation of God's law, we are in fact impotent (**see Endnote #1D**). To think that we have the power to stop this reaping is demeaning to God. If we could do it ourselves, Christ died in vain.

Also see Endnote #14A for scriptures that clearly show that trying to keep the Law in our own strength is sin.

[99] Bultmann, Theology of the New Testament, Part I, page 240.

"For just this is the essence of flesh: the essence of the man who understands himself in terms of himself, who wants to secure his own existence . . . This then is sin: rebellion against God, forgetting that man is a creature, misunderstanding oneself and putting oneself in God's place" (Bultmann, Existence and Faith, page 81)."But man misunderstands himself and puts himself in the place of God. And every man comes out of a history that is governed by this misunderstanding. He comes out of a lie; he is determined by the flesh whose power he cannot break. Were he to imagine that he could break it, he would assume that he does have himself in his own power after all and would thereby repeat the primal sin" (Bultmann, Theology of the New Testament, Part I, page 83). [100]

For me to try to be good by my own will power is not just futile, it is in fact sinful; and the tendency to do this comes out of my "flesh" – the "Bad Part."

Endnote #7G

My "God-Wannabe" Builds "The Wall"

In Endnote #8M I refer to "The Wall" that separates me (my Head) from myself (my "Treasure Inside"). This Wall closes me off from an awareness of the living God who dwells in me. "The Wall" is a

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[100] "The primal sin is not an inferior morality, but rather the understanding of oneself in terms of oneself and the attempt to secure one's own existence by means of what one himself establishes, by means of one's own accomplishments " (Bultmann, Existence & Faith, page 81).

"And since all pursuit, even the perverted sort, is, in intention, pursuit of life, this means seeking life where it is not - in the created world. For to deny God as Creator is to turn away from Him to the creation . . . Hence, the ultimate sin reveals itself to be the false assumption of receiving life not as the gift of the Creator but procuring it by one's own power, of living from one's self rather than from God" (Bultmann, Theology of the New Testament, Part I, page 232).

spiritual barrier [101] made up of "Bitter Root Judgments" and Inner Vows, both of which spring from this same bad place in me - my tendency to take God's place. When I judge, I am taking God's place as judge. When I make an Inner Vow, I am deciding to take care of myself, because I don't trust God to do it. I am deciding to run my own life, because in that "Bad Part" of me (my flesh) I don't trust God; and I have the delusion that I can do it better.

This exact tendency has created difficulties in my own life. My parents were unavailable and not trustworthy to meet my needs. So I learned to trust only in myself, and I made a decision to do it myself. What makes this even more insidious is that our culture so highly values independence, and this ability to be self-sufficient is seen as a good thing. I certainly saw it this way.

I need to have the blood of Jesus ever available to me, so that He can clean up the mess that my "God-Wannabe" keeps making inside

Also, if my parents had met my needs, I would now find it easy to trust those in charge. I would now find it easy to trust that Jesus is active in my life, and that He is looking after my needs. I would not now think I am alone in my struggles, as I often do. Fortunately, God is now at work repairing this in me!

As with many things, we need freedom. We need to be able to act on our own behalf when this is appropriate, and to be able to be dependent when this is appropriate. When we make an Inner Vow, as I did ("I will always have to do it myself") we have lost freedom. Then it is very difficult to be dependent when it is appropriate. Then it feels very uncomfortable to really trust another person to meet our need. In fact, living independently is probably so automatic that we don't give it a thought. We just do it. Because of this wound in me,

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101 For more information on the building of "The Wall" **see Endnotes #7G & #8M. Also see "Bitter Root Judgment" in the Glossary.**

God has had to work very hard in getting me to trust Him and to depend on Him.

My reaction to my parents planted “Bitter Roots” in me. My "God-Wannabe," the "Bad Part" that impelled me to react as I did, is a part of my fallen nature. I will never lose the tendencies that spring from this "Bad Part" as long as I walk this planet. In addition, because it is a part of my very being, it operates so automatically that it has done its work before I am aware of it. Therefore, I need to have the blood of Jesus ever available to me so that He can clean up the mess that my “God-Wannabe” keeps making inside me.

Idolatry is putting anything or anybody on a throne in such a way that it replaces a living relationship with the living God. When we build “The Wall,” we are idolizing our conscious faculties (our will and our intellect), so this is a form of idolatry. So as a part of taking down “The Wall,” we need to repent of this idolatry. John addresses this powerfully in 1 John 5:20-21. Verse 20 speaks of our being in Christ, who “continuously is here.” Then Verse 21 tells us: “keep yourselves from the idols.” Also **see “Idolatry” in the Glossary**.

Endnote #7H

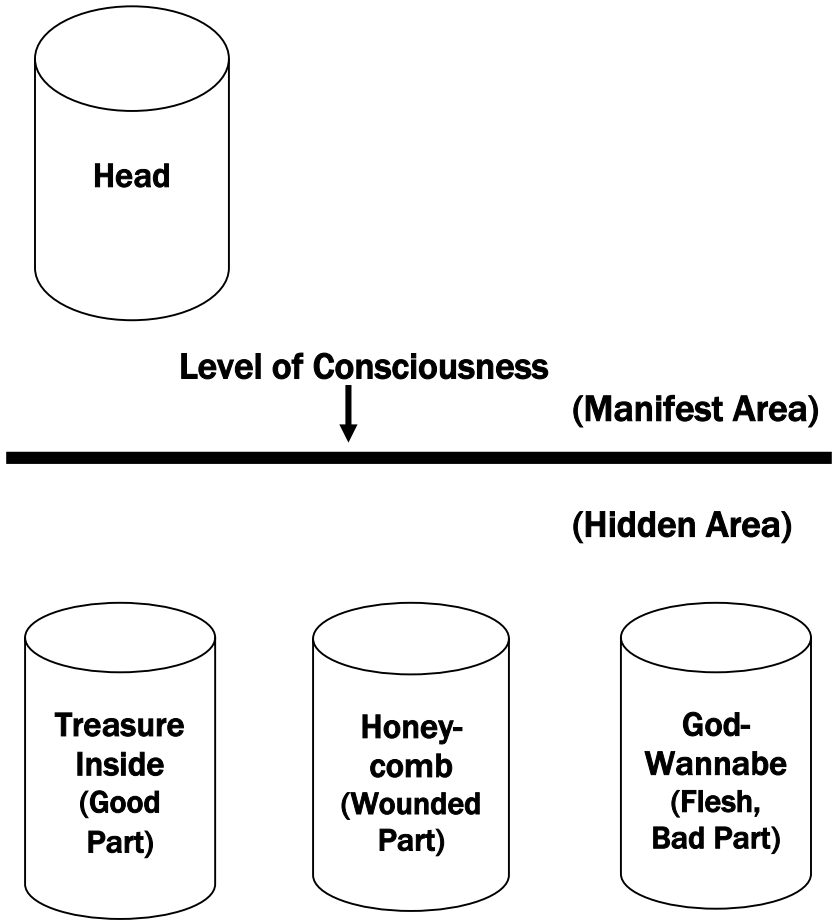
Don't "Throw The Baby Out With The Bathwater"

When we judge ourselves, or try to "die to self," it is because we have come to see everything hidden inside us as "bad." Everything seems to be in one "container." Since pain and the impulse to bad behavior come from someplace "inside," we conclude that everything "inside" is "bad."

However, below our level of consciousness there are at least three areas, which are symbolized by the containers in the diagram that follows.

This diagram is an over-simplification of what we are like inside, presented to help you understand that everything inside us is not the "Bad Part." There is much more. Because Scripture is not precise about it, I cannot be dogmatic about everything that is inside each of these "containers," nor that there are only three "containers" hidden inside. But I can with the backing of Scripture say that there is a Good Part, there is a Bad Part, and these two parts do not constitute all there is. I can also infer that there is a part somewhere inside that contains “good roots” and “bad roots.” We are incredibly complex inside, and the Lord is the only one who knows the whole picture. What is most important is to know that there is both a "Bad Part" and a "Good Part" inside us.

There Are Multiple Places Inside Us



You will see a similarity between the left side of this diagram and what I talked about in **Endnote #6**, "The Good Part Of You."

When we judge ourselves, we confuse the "Treasure Inside" (the "Good Part," the image of God in us) with the "God-Wannabe" ("Bad Part") and with the "Bitter Roots" (the black places in the "Honeycomb"). We lump all these together. We therefore condemn everything hidden inside us. We literally "throw the baby out with

the bath water." The "Good Part" (the image of God in us that is innocent) gets condemned along with the part(s) that are guilty.

Understanding that there are several parts hidden in us will facilitate treating each part appropriately. Our "Treasure Inside" and our "God-Wannabe" ("Flesh") can't be changed (or "healed"). They will always be what they were from the moment that Adam and Eve fell.

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On the other hand, the "Honeycomb" (discussed in **Endnote #2,** on the transformation process), can be healed. It is in a sense the "battle ground" where darkness and light compete. When, because of the influence of our "God-Wannabe," we judge, a "bad root" (called a "bitter root" in scripture) is planted in our "Honeycomb." However, this damage can be repaired by forgiving and being forgiven by Jesus. The "bad root" can thus be changed into a "good root" through the blood of Jesus. Then light wins over darkness. Then the new "good root" will produce "good fruit."

Finally, the image of God in us needs to be affirmed and loved. Love is the "fuel" that our "Treasure Inside" runs on. This is why it is so devastating to judge and to hate that part. Jesus said to love ourselves, and the implication is that then life will go well. Our "Treasure Inside" is the aspect of ourselves we are to love. He would certainly not tell us to love our "God-Wannabe" which is indeed bad.

Endnote #7 I

Where Does "Die To Self" Fit In?

There is a perspective that says that we should "die to self." This view, while not uncommon in churches, often has destructive results. Many who advocate and teach this perspective often correctly say there is a part of us that does need to die and be reborn in the likeness of Jesus. However, the destruction in "die to self" comes about through a misunderstanding of what is meant by "self." These students get the impression this means that <u>everything inside</u> them is bad and needs to "die." In other words, in the diagram in **Endnote**

#7H above, everything below the "Level of Consciousness" needs to "die."

When this misunderstanding exists, though they are believers in Jesus, these students are prone to the "Big Hurt" (**See Endnote #8 O**), and feel defeated. They develop a deep distrust of everything inside them - they "throw out the baby with the bathwater." Their "Treasure Inside" does not need to be obliterated, because he or she is made in the image of God (and therefore thrives on love). In fact, being a part of the person's essence, it is impossible to eliminate the "Treasure Inside." These believers are wounded and miserable because they are doing exactly the opposite of what they need to do - they are hating rather than loving their "Treasure Inside" (Matthew 22:39). Because their "Treasure Inside" is real, he or she continues to "speak" to them by sending up pain. Thus they attempt to build "The Wall" [102] in order to suppress all that is inside**. We are to die to sin, not to self. See Endnote #12 for more on "die to self."**

Endnote #7J

Creating An Insolvable Dilemma

To the degree that they succeed in building "The Wall," they experience all the problems that "The Wall" creates. To the degree they do not succeed, they feel guilty and condemned. It is an insolvable dilemma, because either way they lose. They become miserable and defeated.

As I have previously shown, when we attempt to gain an understanding of biblical principles, a great deal of what we struggle with is based upon a misunderstanding of what a particular word means. These misperceptions are understandable for a couple of reasons. Since so many of the theological words we use have such broad ranges of meaning, how do we know which meaning applies in

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[102] **See Endnotes #7G & #8M** for more on "The Wall."

a particular passage? And there are always difficulties in translating from Greek to English. In addition, our popular culture and the New Age have redefined some words that would otherwise be useful. In order to avoid such a tragic misunderstanding, I would recommend not using the phrase "die to self." It would be much more accurate and fruitful to speak about Jesus pulling out the “bitter roots” (“bad roots”) and replacing them with His presence inside. [103] In this way it can be said that we are to die to sin. That is very different than to “die to self.”

Endnote #7K

Pride

In much of the church, one of the greatest sins that one is to avoid committing is the sin of pride. [104] In this case, the use the term "pride" is meant to describe the human tendency to want to be our own God. I think this is misleading, or perhaps even dangerous, because the word "pride" is then usually understood to mean "I am really something great." [105] Therefore, to eliminate "pride" means to come to the place where "I am nothing." Consequently, to label a person's flaw as "pride" is to put him or her on a quest to see themselves as "nothing." As I have just been discussing, people are not "nothing." They are made in the image of God. Seeing themselves as "nothing" aggravates the already present low esteem of

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[103] "Die to self" appears nowhere in the New Testament, and is in fact contrary to the clear teachings of the Bible. **See Endnote #12** for more details on "die to self."

[104] It is interesting that the English word "pride" is very rare in the New Testament. It only appears three times (Strong’s). Apparently the New Testament writers did not see it as a major issue to be addressed. In light of this low emphasis, it is interesting how much emphasis the Western church has placed on the need to not be "proud." In contrast to this, sexual sins like "fornication" and "adultery" are addressed dozens of times in the New Testament.

[105] Webster's Dictionary defines "proud," in part, as "having or displaying excessive self-esteem." The word "pride" is, in part, defined as "the quality or state of being proud: inordinate self-esteem."

self that most people have, and perhaps paradoxically brings about building of "The Wall," and further wounding and destruction inside. Ironically, seeing themselves as nothing will likely impel people into arrogant behavior, as a means of not feeling like a worm. Most braggarts are like this.

Arrogant behavior (or "pride") is a sin, whereas the "Bad Part" I have just described is our sin-nature, our "God-Wannabe." The sin of "pride" can be repented of and washed in the blood of Jesus. [106] Then it is gone. It no longer exists as far as God is concerned. On the other hand, what I have described as our "God-Wannabe" is not "pride." It is something much deeper, and it has nothing whatsoever to do with how we feel about ourselves. It is a part of our very nature as a result of the fall, and it is in every human being. There is nothing we can do to remove it. It will be present as long as we live on this earth; and it is present in people whose "self-esteem" is practically zero.

Endnote #7L

Legalism

Legalism is deadly. Legalism is the process of trying to please God by keeping His rules, by trying to live a holy life through our will power. If the behavior we are trying to change is "bad fruit" from a "bad root," attempting to keep the rules in this way is worse than futile. It is sin.

In dealing with "bad fruit," our "God-Wannabe" will impel us to try to do it ourselves. This response is not simply "bad fruit" from a "bad root." Rather it is a direct response of our "God-Wannabe," which is our "sin-nature" (**see the Glossary**) which was planted in us

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[106] **Isaiah 43:25,** "*I, even I, am He who blots out your transgressions for My own sake; and I will not remember your sins."*

Jeremiah 31:34b, "*For I will forgive their iniquity, and their sin I will remember no more."*

at the fall in the Garden of Eden. That part of us is then causing us to be our own god: trying to do what only Jesus can do. [107]

Therefore, when we are told what we are supposed to do without being taught HOW the blood of Jesus can change us inside, we are actually being encouraged to sin! It is because of this deadly trap that Jesus was so hard on the Scribes and Pharisees. **See Endnote #26D, "Legalism And Legalistic Religions."**

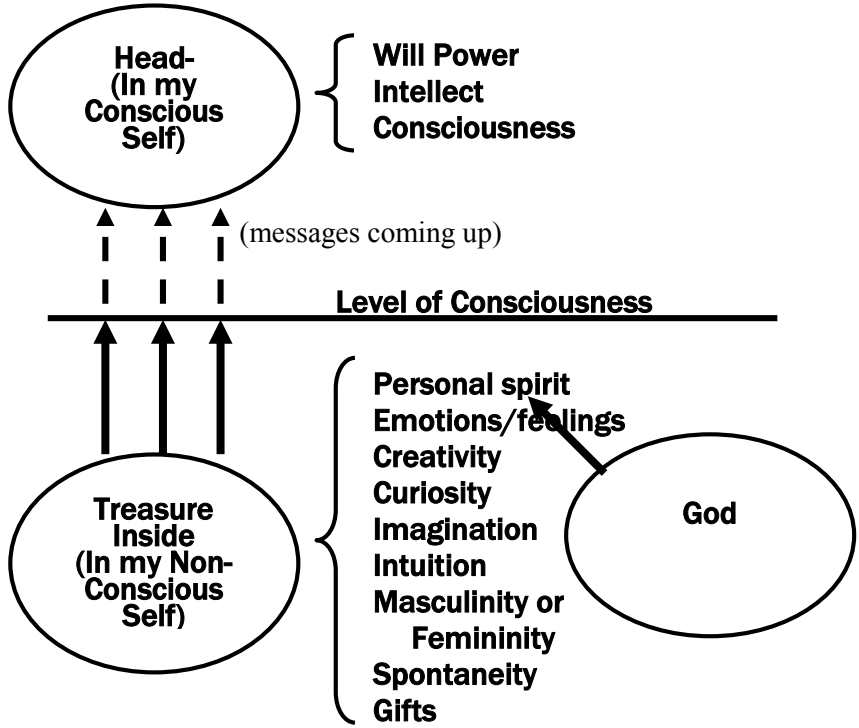
[107] If we are only dealing with a psychological habit and not a spiritual "bad root," our will power will have authority to change our behavior. **See Endnotes #1A through #1G.**

Endnote #8A

There Is A War Going On

It would be helpful if I could directly observe the presence of a "bad root" inside me. After all, if I observe that my hair needs combing, I can then comb it. If I see that my hands are dirty, I can wash them. Unfortunately, we cannot directly observe a "bad root." It resides below our level of consciousness.

For some reason, the Lord created us with both a "Conscious Self," and a "Non-conscious Self." The diagram below is offered to help to make this clear:



What I am calling our "Treasure Inside" is the part of us that is made in the image of God. We are made in His image. You are. I am. It is not just God in us that is good (though there are also places like that). There are places in each of us that are purely "us," that are a part of who we are, that are good. It is not just the Holy Spirit in us that is good. When God said, *"Let Us make man in Our image, according to Our likeness"* (Genesis 1:26), He did not say, "Let Us make man to be Us." We are separate creatures from Him. We are unique, but made in His image. He is the pattern, but we are not Him, and He is not us. This reality may be difficult for many to grasp, since there has been so much teaching and preaching about how awful we are. It is this image of God in us that I am calling our **"Treasure Inside."**

Your "Treasure Inside" exists, and is made in the image of God!

Scripture is clear that our "Treasure Inside" exists. What I have listed are some of the attributes that God placed in there, though there are undoubtedly more. [108]

In this diagram I am not implying that our personal spirit is God. However, for Christians it is true that God does dwell in our Non-conscious Self.

Endnote #8B

How We Can Perceive

We cannot directly observe what is going on below our level of consciousness. Our "Treasure Inside" is in our Non-conscious Self, and he or she observes what is going on in there. God installed a signal system whereby our "Treasure Inside" can inform our Conscious Self of what is occurring below our level of consciousness.

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[108] For more on your "Treasure Inside," also **see Endnote #6**.

That signal system is made up of our emotions and other subtle senses and awarenesses. [109]

Our cars have "oil lights" on the dashboard. That has been provided so that we can know about the oil level in the engine without us having to directly look into the oil pan. There is a sensor in the engine that observes that oil level. If the oil level gets below a certain point, the sensor sends a signal to the "oil light" to turn on, so that we can know the oil is low. It is a way that the car says "ouch." Then we can pull over to the side of the road and add some oil.

There are several other things that are also important for us to know about the status of the car. Therefore there is also a temperature gauge, a battery light, a "handbrake on" light, a "door open" light, etc. Each is necessary to give us specific important information.

Likewise, the messages that our "Treasure Inside" sends up to our Conscious Self are also specific to an important condition going on below our Level of Consciousness. That way we can consciously do the appropriate thing to fix the situation.

If we ignore the "oil light" in our car, something really bad is eventually going to happen to the engine. When the engine freezes up, we will be able to consciously and directly know that the engine had needed oil.

Pilots who fly in the dark or in clouds need to trust their instruments. Their instruments give them information that they would otherwise have no way of knowing. When they cannot actually see the horizon with their naked eye, their own other physical senses can fool them. If they don't trust their

My "Treasure Inside" is my friend who tells me what is going on in my Non-conscious Self.

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[109] This is a very robust signal system, with many facets. A few examples are: emotions, intuition, creativity, empathy, dreams, visions, the voice of God.

instruments, lots of bad things can happen - such as going around in circles or crashing into the ground. Because it is so important that they trust their instruments, pilots have to go through extensive training so that they understand what the instruments are telling them, and to trust them.

My "Treasure Inside" is my friend, who knows what is going on below my level of consciousness and tells me about it. I need to learn what those messages are saying, and to trust them; because it is always important information. If I don't listen to them or trust them and take corrective action, bad things can end up happening, because there is a war going on below my level of consciousness.

Endnote #8C

The Nature Of The War Inside Us

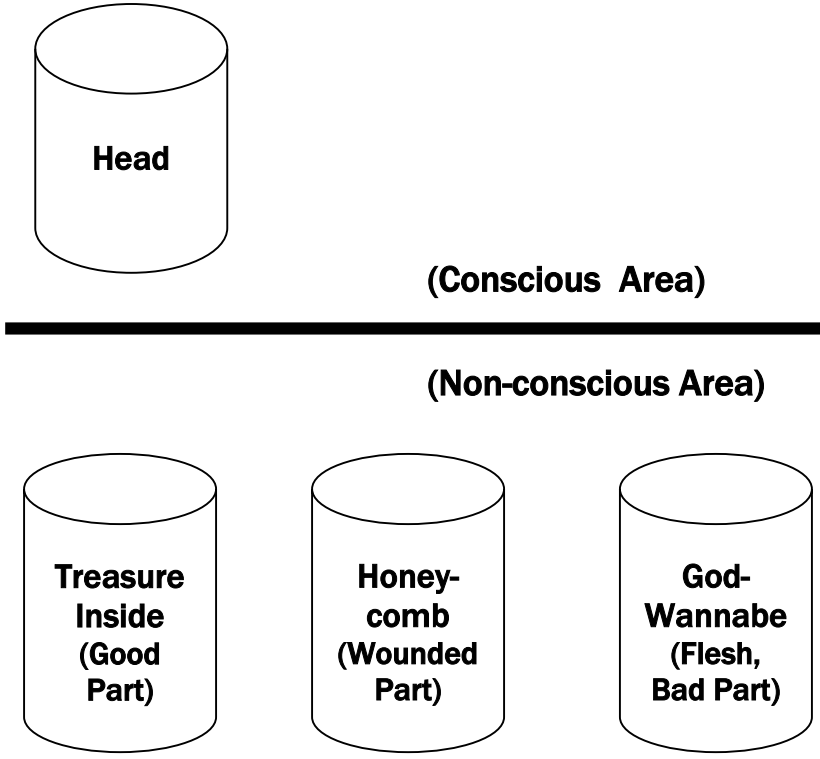
Unfortunately, below my level of consciousness there is residing another entity besides my "Treasure Inside:" **my "God-Wannabe"** (**see Endnote #7** for more details on the "God-Wannabe").

Whereas my "Treasure Inside," a godly presence, wants to worship and commune with God; my "God-Wannabe," an evil presence, hates God and wants to take His place.

My "God-Wannabe" has declared war on God, and wants to have dominion over me. He is made in the image of Satan, and entered into mankind in the Garden of Eden.

Both my "Treasure Inside" and my "God-Wannabe" are unchangeable in nature. They will both exist in me exactly as they are until the day I go to be with the Lord.

On the other hand, my "Honeycomb" is the battleground between the two. It contains both "good roots" and "bad roots," and these roots can be transformed from "good" to "bad," and vice versa. The diagram below illustrates these multiple places.



Endnote #8D

How The War Progresses

Because it wants to become lord of my life, my "God-Wannabe" attacks and plants a "bad root" in my "Honeycomb." That "bad root" then causes problems for me by producing "bad fruit." [110]

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110 The presence of our "God-Wannabe" in us does not imply that we are "demon-possessed." Demons are separate entities from us. They are fallen angels, whereas our "God-Wannabe" is part of us; because we are members of Adam's race.

For Christians, what is supposed to happen is that my "Treasure Inside" sees the damage going on, and sends up a distress signal (the "oil light" comes on). Since my will power (a psychological attribute) has no authority to regulate or control what is going on inside my Non-conscious self, I need a solution that will occur below my level of consciousness to remove the "bad root." As I discussed in the last chapter, I can apply the blood of Jesus to the "bad root," and thus have Jesus replace the "bad root" with His presence. He is well capable of doing this; but I need to take conscious action to bring that about. I need to "put oil in the engine" by applying the blood of Jesus.

Another metaphor might help make this clear. In my physical body, there is also a constant battle going on. There are entities that are intent on destroying my health (viruses, germs, toxins, etc.). Because of the presence of these destructive forces, the Lord gave me an immune system whose job it is to identify and destroy these attackers. In some situations my immune system needs a helping hand. Suppose I have an infection. I can consciously recognize that through the physical symptoms, and then decide to take an antibiotic to overcome the infection. However, I cannot by conscious force of will make the infection go away.

Likewise, if I discover that I have a "bad root" inside, I can consciously decide to apply the blood of Jesus to it. [111] But I cannot by conscious force of my will make the "bad root" go away.

In both the case of the war going on in my physical body and that going on in my Non-conscious self, I do need to become consciously aware that there is a problem so that I can decide to apply the appropriate "cure."

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[111] Again, when I speak of **applying the blood of Jesus**, I am referring to the process of forgiving, being forgiven, having Jesus cleanse that place in my "Honeycomb," and fill that place with His presence. **See Endnote #1G, "The 'Blood' And The 'Cross.."**

To succeed at this I need to do all of the following:

1. I need to sense, and to pay attention to, the signal sent up from my body or my "Treasure Inside."
2. I need to understand what that signal is telling me.
3. I need to trust that it is telling me the truth.
4. I need to apply the appropriate "cure" (the anti-biotic, or the blood of Jesus to the "bad root").

Endnote #8E

Not Knowing About Two Presences

As the diagram illustrates, there are two presences below our level of consciousness. As a child, we didn't know that. So when we misbehaved, for instance by hitting another child, we were properly disciplined for doing that "bad" thing. We concluded that "I" did a bad thing. We blamed ourselves, and usually decided that everything below our level of conscious control was fickle and unreliable and "bad." Our "Treasure Inside" was condemned along with our "God-Wannabe." We "threw the baby out with the bathwater." Our culture, and possibly our church, reinforced that perspective. So we tried as best we could to ignore or to control every message coming up from our Non-conscious Self.

Endnote #8F

How To Lose The War

The way to lose the war is to ignore the "oil light" when it comes on. If I ignore the signal coming up from my "Treasure Inside," or don't understand what it is telling me, and/or don't trust that it is telling me the truth, I won't be able to apply the "cure." If I don't apply the "cure," the damage will remain there. If it is allowed to remain, the 'bad root' will begin

Not paying attention to the signals from your "Treasure inside" allows bad things to happen.

to grow. Like a tumor, it will keep spreading unless it is destroyed.

Be assured that the objective of my "God-Wannabe" is to win the war. He will always continue to attack and plant many more "bad roots." If I still don't take corrective action, he continues to gain more and more influence in my "Honeycomb." More and more "bad fruit" will begin to manifest.

Eventually the damage grows to the point where it produces serious, observable problems in my life – for instance I might develop uncontrollable anger, or depression, or alcoholism, or a host of other problems.

Some teach that the moment you became a Christian, all of your sins were immediately forgiven. This is untrue, and this belief puts these Christians in a position to lose the war. **See Endnote #28, "Christians And Sin."**

Endnote #8G

Which Is More Important?

Which is more important: your Conscious Self or your Non-conscious Self? That is like asking which is more important: your heart or your liver? The answer is that you have both because you need both. Your heart cannot do what your liver does, and your liver cannot do what your heart does.

Similarly, your Conscious attributes have a job to do, and so do your Non-conscious attributes. Your Conscious attributes cannot do what your Non-conscious attributes do, and vice versa.

In our culture, it is easy for us to see what your Head is good at: rational thinking and decision making. I won't elaborate on this, because you are well versed in this.

What is not so evident is the importance and purpose for your Non-conscious self. Science even recognizes the importance of your Non-conscious Self:

> "Huge amounts of evidence support the view that the 'conscious self' is in fact a very small portion of the mind's activity. Perception, abstract cognition, emotional processes, memory, and social interaction all appear to proceed to a great extent without the involvement of consciousness. Most of the mind is nonconscious. . . To put it another way, we are much, much more than our conscious processes." [112]

Part of that "much more" in this quote is the presence of God in your Non-conscious Self. As I have shown in the prior diagram, the presence of God is prominent in your Non-conscious Self. He has created your "Treasure Inside" in His image. When you became a Christian, He sent His Holy Spirit to dwell below your level of consciousness; and God is actively communicating with you through these faculties.

In your Non-conscious self, you have access to the wisdom and presence of God!

In other words, <u>below your level of consciousness you have at your disposal the wisdom and presence of God</u>.

Just think of that!

You need to respect both your Conscious Self and your Non-conscious self. You need all of those attributes to live your life, and that is why God gave them all to you. If you try to use the wrong attribute in a given situation, life will not go well.

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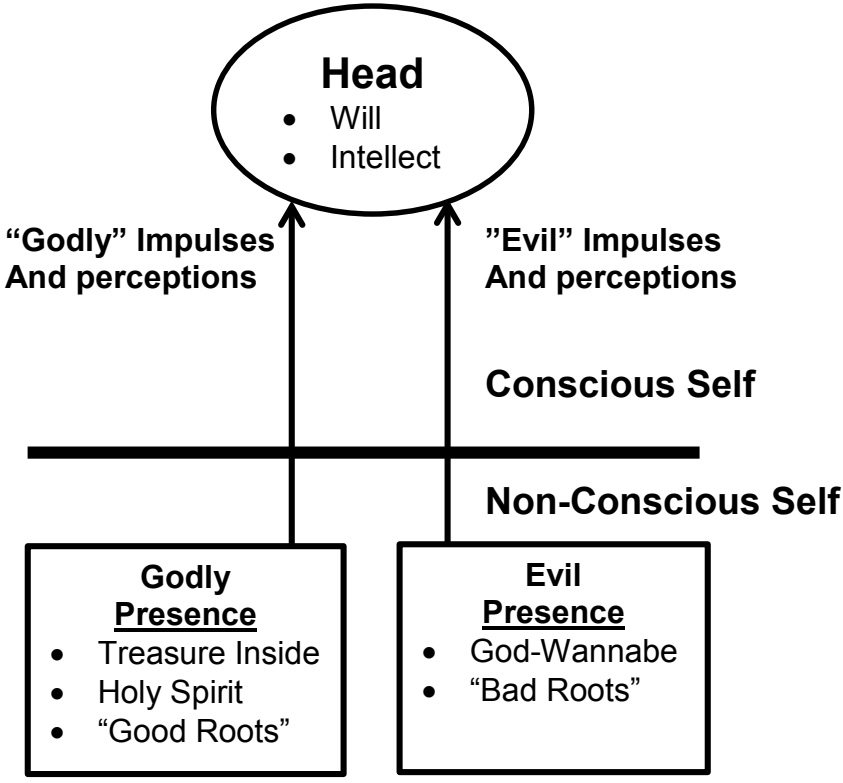
[112] Siegel, page 263.

Endnote #8H

Both Presences Below Our Level Of Consciousness Seek To Influence Us [113]



Note that I have labeled the influence of these presences as being "impulses and perceptions." I have done this because when the "mind of the Spirit" is in ascendance, we see things through those eyes and

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[113] The purpose of this diagram is simply to illustrate that there is within each of us both godly and ungodly entities, and they are each seeking to influence us. The diagram is not intended to try to be an exhaustive dissection of the great complexity inside us. Truly, we are fearfully and wonderfully made.

are impelled to act in life giving, Godly ways (Galatians 5:22-23). On the other hand, when the "mind of the flesh" ("God-Wannabe") is in ascendance, we see things through those eyes and are impelled to act in ways that are sinful (Galatians 5:19-21). The Apostle Paul described the war and the fruit from it:

> *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish (Galatians 5:17).*

See Endnote #4P for an example of this in my own life.

Endnote #8 I

The Lie Of Dualism

Many religions allude to a dualism in the spiritual world, of a war between the good and the bad, between light and darkness. But this is a false picture of reality. God created all, and he sustains all. I don't know if Satan breathes, as we do. But if he does, his next breath is dependent upon the Lord. It is not an equal battle.

"**Dualism.** A theory in interpretation which explains a given situation or domain in terms of two opposing factors or principles. In general, dualisms are twofold classifications which admit of no intermediate degrees" (Elwell, p.334). In other words, dualism usually assumes a great deal of similarity between the opposing parties, and a great deal of equality in their powers and ability. But this equality is profoundly not true about God and Satan.

> "Christian theology generally accepts a modified moral dualism, recognizing God as supremely good and Satan as a deteriorated creature bent everywhere upon the intrusion of evil. This, however, is not dualism in the sense of its usual definition, since Christian theology does not consider Satan to be ultimate or original, and sees him ultimately excluded from the universe" (Elwell, p.334).

Endnote #8J

A Couple of Myths

In our culture, there are a couple of myths that I want to expose.

1. We tend to view our Conscious Selves as completely rational and reliable.
2. We see our Non-conscious Selves as fickle and unreliable.

First Myth:

Whether we know it or not, or like it or not, our conscious perception of reality is powerfully influenced by what goes on below our level of consciousness.

For example, suppose you tell a friend about a very personal problem you are having, and the friend reveals this confidential information to others. Would you be angry? Would this affect how you feel about that friend? Would you like to "give them a piece of your mind?"

With your logical mind (Head) you may argue that it is wisdom to re-evaluate your relationship. That would also be true; but is that what has influenced how you feel about them? Can you see how your rational perception has been influenced?

Or suppose that someone you know is on a football team. During the game, how do you feel about the players on the other team? Are you rational or non-emotional about them? Of course not. You are likely feeling very aggressive towards them, whereas you would not feel that same way if you just met one of them in a store.

It is impossible for us to be consciously neutral (completely rational) in emotionally powerful situations. The conditions in our "Honeycomb," that cause us to feel our emotions, powerfully influence our conscious mind. Science has proven this:

> "Emotion directly influences the functions of the entire brain and body, from physiological regulation to abstract reasoning" (Siegel, page 132).

Therefore, when our emotions come up (and despite how hard we may try not to feel them), both our "thinking" and our behavior are influenced. "Bad roots" that cause strong emotions give us strong impulses to "bad fruit." Sometimes the impulses are too strong to resist.

Second Myth:

We also tend to view our Non-conscious Selves as unreliable. We don't trust what we sense. One of the reasons is that we lump all of our Non-conscious attributes together. We realize that we are sometimes impelled to do good things, and sometimes we are impelled to do bad things. We tend to think that all those contradictory impulses come from the same source – "me." We don't realize that there are <u>two</u> presences inside, and therefore two voices.

A second reason that we don't trust the signals coming up from inside is that we don't understand the language of our emotions. We were never taught this by anybody. It would be like me trying to fly an airplane on instruments. I have no training, and would undoubtedly crash and burn.

A third problem is that we haven't known what to do about the signals when we do hear them; because we haven't known how to apply the blood of Jesus to the "bad roots." Without knowing how to cure the problem when we hear about it, listening to the unpleasant feelings is painful; and we don't want to continue to hear them.

The bottom line is that the messages we receive from inside our Non-conscious Self are not unreliable or fickle. They accurately tell us what is going on <u>inside</u> there. Unfortunately, there is a war going on, and the messages give us strategic information about how the battle is going.

Endnote #8K

A Big Mistake

Hopefully you can now see that if we distrust every message that comes up from our Non-conscious self, and thus try to use our "head" to rule our life, we get into trouble. Our "bad roots" grow and dominate more and more of our life.

Therefore, if somehow we can be convinced to ignore the signals coming up from our "Treasure Inside," our "God-Wannabe" will have free reign, and we will be losing the war.

If we can be convinced to ignore the "signals" from our "Treasure Inside," we will be losing the war!

Endnote # 8L

A Cultural Deception

For those of us that live in the Western World, we have an overarching hurdle that makes it difficult for us to win the spiritual war.

In the Western World it is fully accepted that the only faculties that we need to do life are our conscious faculties of our will and our intellect – what I have labeled as "Head" in the prior diagram (**Endnote #8H**). This cultural influence cripples us in our ability to win the spiritual war that is going on, because it never occurs to us to question the previously mentioned two myths.

In Western culture we have been convinced that we can control our life with our intellect and will power.

We are told that our "head,' our conscious self, is all that matters. Everything around us tells us that is how life is done. Consider the sources we view as "authorities" that tell us this. Among them are: our parents, our friends, our schools, the radio, TV, the internet, the books we read, the church, and our English translations of the Bible.

We are told that when a person has had a painful life of alcohol or drugs or other addictions that that person has made "bad choices," meaning that they could have chosen to live life differently; when the truth is their struggles are spiritual, being "bad fruit" from "bad roots" (**see Endnote #1 I**). This is terribly condemning for these struggling people to be told.

This Western viewpoint is as subtle as the air around us. We don't think about it, and are not consciously aware of it. Consequently it influences us without our realizing that it is doing so. Therefore we don't question whether or not it is true. After all, how could everybody be wrong?

The fact is. not "everybody" is this wrong. Eastern cultures are not as crippled in this way. They have a much more intimate sense of what is going on inside them. This was very true of the Hebrews in Jesus' day. This difference in belief is one of the reasons why English translations of the New Testament are inaccurate in some ways. The authors of the New Testament had a very different world view than we do. Consequently, the English translators subconsciously sometimes miss what the writer is saying. The authors of the New Testament were inspired by God, and God is not stuck in our Western Mindset.

God is not the only one who says that the Western Mindset is in error. Even science says this. Dr. Daniel Siegel, a medical researcher says the following:

> "Huge amounts of evidence support the view that the 'conscious self' is in fact a very small portion of the mind's activity . . . most of the mind is nonconscious. To put it another way, we are much, much more than our conscious processes" (Siegel, page 263).

This statement is, of course, based upon scientific investigation, not Scripture. However, science and theology must converge if the science is solid; because good science only uncovers the truths about God's creation. In this case the evidence is so overwhelming that misinterpretation by scientists of this issue is unlikely.

It is very important that you become consciously aware of this Western Mindset, because it is almost certain that is how you have been conditioned to view life, and how you have tried to manage your own life, including your Christian life. Hopefully, these Endnotes have shown you why you cannot manage your life with your own will power. Likewise, hopefully my translation and commentary have helped you to see that the real issues of life are below your level of consciousness, and beyond your ability to consciously control them.

A great tragedy occurs when we think that we can manage our lives with our will power and intellect. We try this, and we fail. Then we feel like failures. We can't understand why we fail. Maybe we don't have enough faith. Then we try even harder. Then the harder we try, the more we fail. We think we are lousy Christians. After all, we think it works for everybody else.

The truth is, the Western Mindset doesn't work for anybody. It causes us to lose the spiritual war going on inside. Again, the Apostle Paul directly addressed this failure:

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do . . . O wretched man that I am! Who will deliver me from this body of death? I thank God - - through Jesus Christ our Lord* (Romans 7:15, 24-25).

Also read all of **Endnote #1** for why the Western Mindset causes us to fail in running our lives.

Endnote #8M

Building "The Wall"

When we disparage everything that is below our level of consciousness, we wall off what is below our level of consciousness. This is a very disabling situation. Because we are not able to utilize those attributes that are below our level of consciousness, we are unable to be fully human. I refer to this obstruction as **"The Wall."**

When we are shut off from our non-conscious self, I refer to that blockage as "The Wall."

God intended for us to be whole so that we can truly be like Him. We need all of the attributes that are in both our Head and our "Treasure Inside." Neither part is bad, and neither part is superfluous. Sometimes we need to analyze a situation with our intellect and then simply go and do it. Sometimes we need to listen to the messages from our "Treasure Inside" and act on what they tell us. However, what I will refer to as "The Wall" interferes with our ability to hear these internal messages. "The Wall" wasn't supposed to be there, and you can see from the diagram in the next Endnote, **Endnote #8N,** that when "The Wall" is present our access to our "Treasure Inside" is inhibited. In this case we have to try to live all aspects of our life from our Head, and we may not even be aware that the "Treasure Inside" exists. Without access to those attributes inside, we fail in some aspects of our life.

For instance, a wife may be complaining that her husband can't communicate with her. She expects him to know what is going on inside her, yet she does not communicate her needs directly. Her husband is very frustrated because he is not a "mind reader." He asks

himself, "How in the world am I supposed to know what she is feeling when she does not seem to know herself?"

The problem comes about because the husband is cut off from his "Treasure Inside." In that place inside he does feel her pain and does know what is going on inside her. There is ongoing communication between her "Treasure Inside" and his "Treasure Inside." However, the awareness of that information never makes it through his Wall to his conscious mind (his Head). He becomes frustrated, and his wife does not feel heard. Because of the presence of "The Wall" in him, the marriage is much less intimate and rewarding than God meant it to be.

It is also quite likely that the wife also has a Wall, and therefore she too may not have a clear awareness of what her own needs are.

When "The Wall" is built, in a sense the person has buried his or her humanity.

"The Wall" is a big problem for us, because it prevents us from being whole. We are unable to access those important gifts which are inside.

Endnote #8N

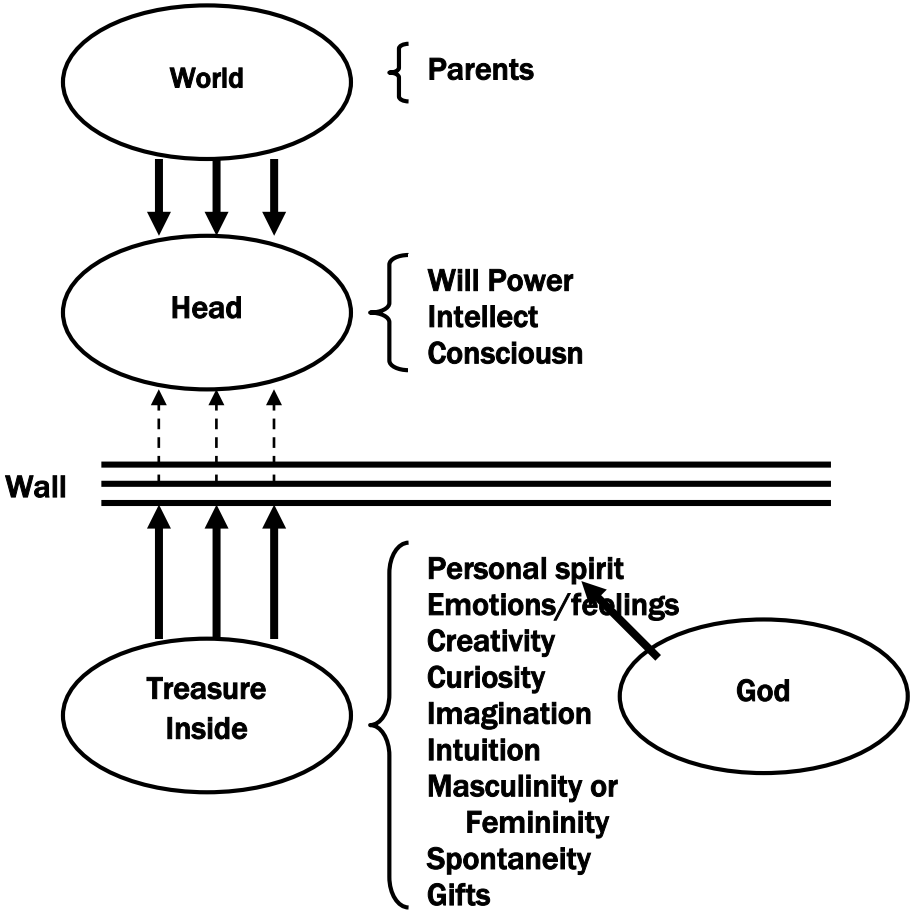
Separation From God

The living Lord communes with our personal spirit. We are designed to have a personal relationship with Him through this part of our "Treasure Inside." When we can hear God's voice, we will be reliably guided by Him and prevented from sinning. We will be able to discern Satan's traps and accurately identify the deceptions of the World. Satan loses.

However, when we have shut ourselves off from our "Treasure Inside," we become unaware of God's presence. We are separated from Him by "The Wall," and our ability to hear Him is impaired (sometimes totally)! This is the greatest tragedy that results from the building of "The Wall." I believe that building "The Wall" is Satan's favorite scheme, because he loves to see us cut off from God. When we are cut off from God, we have to rely on our intellect, which is ill-equipped to discern good and evil, right and wrong. Satan can then lead us into all types of error. Satan wins.

Unfortunately, history is filled with examples of people who are cut off from their "Treasure Inside." Some examples are the Crusades, the Inquisition in the Middle Ages, and the Holocaust. These tragedies could not have happened if people had been able to hear the living God, because the Holy Spirit would prevent them from hurting other people in these cruel ways. The Holy Spirit was in agony over the pain being inflicted on the victims, and spoke to the hearts of those inflicting the abuse. But "The Wall" in these perpetrators prevented the message from getting through to the conscious faculties in their Head. They were unaware of the pain they were inflicting.

Diagram Showing How "The Wall" Cuts Us Off From The Living God



In this diagram I am not implying that our personal spirit is God. However, for Christians it is true that God does dwell in our "Treasure Inside." [114] Here I am simply illustrating the fact that though God does dwell inside us and speaks to us, we may not be able to consciously commune with Him, because "The Wall" gets in the way.

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[114] **John 14:17:** *the Spirit of truth, whom the world cannot receive, because it neither sees Him nor knows Him; but you know Him, for He dwells with you and will be in you.*

Endnote #8 O

The "Big Hurt"

The reason "The Wall" gets built is because there are a lot of painful signals being sent up to our Conscious Self. We want to get away from them. If they are temporary (for example the pain from when our pet dog dies), then no problem. But if the painful signals persist (for example if we are constantly criticized by our parents), we need to do something to not be in agony all the time. We build "The Wall" to stop the pain.

We are meant to be unified with our "Treasure Inside." In fact, we are meant to love that part!

Jesus said to love God and love our neighbor as ourselves (Matthew 22:37-39). If that is how we live, then life will go well for us. He did NOT say to love God and love our neighbor and hate ourselves, or reject ourselves. If that is indeed how we relate to ourselves, life will not go well for us. And it doesn't!

An unfortunate thing happens if we build a wall between our Conscious Self and Non-conscious Self. When we reject that part of us, that hurts our "Treasure Inside." After all, that is the human and caring part of us. The painful signal that our rejected "Treasure Inside" sends up can be excruciating. That is the pain that causes people to turn to addictions to cover it up, and is the huge pain of depression. Because it can be so debilitating, I call that pain the "Big Hurt."

The cure for this pain is to begin to love ourselves. How that ruptured relationship can be restored is beyond the scope of these Endnotes. **See Endnote #4 O** for information about the restoration of your relationship with your "Treasure Inside." Also, you can read more about this healing in my book, I Will Give You Rest.

Endnote #9A

The Two Great "Commandments" Of Jesus

> *Jesus said to him, "'You shall love the Lord your God with all your heart, with all your soul, and with all your mind.' This is the first and great commandment. And the second is like it: 'You shall love your neighbor as yourself.' On these two commandments hang all the Law and the Prophets"* (Matthew 22:37-40).

Keeping in mind the fact that only by being transformed into the image of Jesus can we produce "good fruit," how can it be that Jesus would command us to do something which we are incapable of performing?

This interesting question can be answered by analysis of the Greek verbs used. There are five places where these admonitions appear in the New Testament: Matthew 22:37-39; Mark 12:30-31; Romans 13:9; Galatians 5:14; James 2:8. In all five places the Greek verb form is the "future indicative."

Greek does indeed have a verb form that is used when a command is being given. It is the "imperative" form ("mood"). In the "imperative" mood, the verb is giving a command to do something (Mounce, page 311). A parent telling a child "Go to sleep" would be in the imperative mood, because the parent is commanding the child to stop messing around and to go to sleep. If there is any place in the New Testament that you would expect the imperative mood, it would be in these quotes of Jesus.

An alternative to the Greek "imperative" mood is the "indicative" mood. The "indicative" means that the verb is expressing a statement of fact.

> "Mood refers to the relationship between the verb and reality. A verb is in the indicative if it is describing something that *is*, as opposed to something that *may* or *might* be" (Mounce, page 124).

"You need to sleep" would be in the indicative mood, because it is a fact that all people need to sleep.

The Greek "future indicative" verb form also refers to something in the future; so based upon the grammar, Jesus is actually saying something like: "In the future, you will love your neighbor as yourself," as a statement of fact.

Since the verb form is the same every place these "commandments" appear in the New Testament, it is probable that the various writers did not make a mistake in their choice to use the future indicative verb form.

"In the future, you will love God," as a statement of fact.

How can this be? How can He know that is what we will do in the future? Why would He be telling us to do something that we can't do? I would propose that there is an answer to these interesting questions about Jesus' "commandments." The only solution that takes into account these issues is that He is saying that when we are transformed into the image of Jesus, we will love God and love our neighbor as ourselves; because Jesus loves God and us. Through His provision for us, this can indeed be a fact in the future.

> *"I am the vine, you are the branches. He who abides in Me, and I in him, bears much fruit; for without Me you can do nothing"* (John 15:5).

He spoke his two "commandments" before His crucifixion, so He had no way of really explaining sanctification to his hearers in a way they could understand. In a sense, one might call it a prophecy of what He

was going to provide for humanity, but the provision was not yet available at the time He spoke these words in the Gospels.

If my supposition is to be plausible, there is one more loose end to tuck in. When Jesus spoke these words, he was answering a question (probably proposed as a trap) by the Jewish leaders: "*Teacher, which is the great commandment in the law?*" After giving His statement, Jesus said "*On these two commandments hang all the Law and the Prophets*." Since these were "commandments" both by context and by Jesus' statement, doesn't this all mean that these things he said were commands to us as something we are to do? Yet, if this is true, how do we reconcile this with the future indicative verb form?

I think there is a very plausible solution to this problem. The English translations all translate the Greek noun *entole* (Strong #1785) as "commandment." However, this Greek word has a range of meanings. Another possible meaning is "of the precepts of Christ relative to the orderly management of affairs in religious assemblies; the moral precepts of Christ and his apostles" (Thayer). A "precept" is: "a command or principle intended as a general rule of action" (Webster's). *Entole* certainly makes room for Jesus' statement to be a statement of spiritual fact, or principle, rather than a command to do something.

I would propose to you that Jesus was probably saying something like: "In the future, when you have been transformed into My image, you will love God, and your neighbor, and yourself." This would certainly be a statement of a spiritual fact or principle, *entole*. It is also true that the only way the "law and the prophets" can in fact be fulfilled in a person's life is through transformation of the person into the image of Jesus. Such a solution to the problems with these verses pulls all the seemingly contradictory pieces together.

And much more than that, this explanation means that Jesus knew what His mission was on earth, and how He was going to be able to fulfill the prophecies about Himself:

> *"The Spirit of the Lord is upon Me, because He has anointed Me to preach the gospel to the poor; He has sent Me to heal the brokenhearted, to proclaim liberty to the captives and recovery of sight to the blind, to set at liberty those who are oppressed; to proclaim the acceptable year of the Lord"* (Luke 4:18-19).

There is no other way that we can be set free from sin than through the blood of Jesus!

Footnote About The Future Indicative

I have heard it taught that sometimes the future indicative could be translated as an imperative. **This is clearly untrue.** I did a detailed study of this, and found that in the New Testament there are 428 occurrences of the future indicative. Of this number, 413 are clearly statement of facts in the future. An example of these 413 occurrences is in Romans 15:24. There Paul writes, "I will come." There is no doubt that he is making a statement of fact in the future. The remaining 15 occurrences are translations of the Hebrew from the Old Testament.

The question is: is the Greek flawed? Can we then change the meaning of the Greek to match our theology? Or should we recognize that the Greek is clear and correct, and rather be willing to examine our theology to match the Greek? I think the answer to this is clear: the Greek is correct.

Endnote #9B

Loving Ourselves

In His "commandments" Jesus is telling us it is important to love ourselves! Jesus said:

> *'You shall love your neighbor as yourself"* (Matthew 22:34).

The Greek word here translated into "as" is #5613, *hos,* "used in comparison, as like as, even as, according as, in the same manner, as" (Thayer).

The Greek word here translated as "love" is #25, *agapao*. This is God's kind of love for which He is the only source**. See Endnote #18, "God's Kind Of Love."** Therefore, it is real, and we are NOT the source of it. This loving can only happen as a result of having Jesus residing inside us as a result of being transformed into His image. *Agapao* love is "good fruit" from the "good root" in us.

So clearly Jesus is saying to love ourselves! This statement is contrary to the idea that we are to die to self because we are rotten to the core. **See Endnote #12, "Die To Self."** As you will **see in Endnote #6, "The Good Part Of You,"** there is a part of us that is made in God's image. I have coined the term "Treasure Inside" to refer to that part. That is the part of us that we are to love. He would never tell us to love something wicked. He knows the truth about us, but we may not.

When Jesus said to love ourselves, He was saying that when that is occurring, life will go well. That is just how the spiritual realm works. Therefore, if we don't love ourselves, life will not go well for us. In fact, not loving ourselves is a very common problem. It causes many difficulties, resulting from the "Big Hurt" that is the driving force behind depression, anxiety, and all addictions, as we try to suppress the awful feeling coming up from inside us. **See Endnotes #8 O, "The 'Big Hurt,'" and #7H, "Don't 'Throw The Baby Out With The Bathwater.'"**

Because of the existence of the "good part" of us that is made in God's image, judging ourselves is similar to judging God, and forgiving ourselves is similar to forgiving God. **See Endote #4 O, "How to Forgive God And Yourself."**

Endnote #10A

Faith Of Christ

The truth is that good behavior ("good fruit") can only come from a "good root" inside, not from my striving to behave in a way that will please God. Unfortunately, it is not easy for us to entrust God with the job of changing our behavior. Let me explain.

We all have a tendency to distrust whatever we cannot control. Since we cannot control our inner life (that which is below our level of consciousness), we distrust whatever comes up from inside us. We believe that we need to be the watchman who monitors and controls our behavior. We also tend to be under the illusion that we can decide what we want to do, and then accomplish it. In fact, many of us have been misled by the church to believe that any bad behavior is a conscious "choice" we made.

Most of us have tried to live like this, and have discovered major areas of our lives where this has not worked. Most of us haven't known about another way to live that does in fact work.

This new way involves recognizing that this persistent bad behavior comes from "bad roots" (roots of bitterness, Hebrews 12:15) in our "Honeycomb," and that good behavior comes from "good roots." It requires recognition that only the blood of Jesus, and not our effort, can change us. Therefore, the only way to have enduring good behavior is to remove the "bad roots" by forgiving and being forgiven, and then inviting the Holy Spirit to come into those places (to become a "good root" inside us).

Unfortunately, you may find it to be very uncomfortable to abandon the old philosophy and live life in the new way. It is foreign to all of us, and requires a lot of trust. It is important for you to recognize that you will have to wrestle with this difficulty. We all do. But be assured that the blood of Jesus works.

Our Faith

> *And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith* (Philippians 3:9, KJV).

Read this scripture carefully. It says that our "righteousness which is through the faith of Christ." When we forgive and are forgiven, we are doing something that is foolishness to the world's way of thinking. The world thinks we need to exercise our will power to behave correctly (the law). But this scripture (and many others) makes it clear that we need the faith of Christ in order to be cleansed of our sins, and thus to become the righteousness of God.

Notice that here it speaks of the faith <u>of</u> Christ, not the faith <u>in</u> Christ! This is a profound statement. The Greek here translated as "of" Christ is what is called the "genitive case." It means possession. So the faith here referred to is a possession of Jesus. He is the source of this faith, and it has to come from Jesus to us. This faith is not something that we have to crank up or somehow make happen.

When we take His word for His promise to forgive us when we first forgive, we are opening up the gate for His faith to enter in. Then we have faith that is "of Christ."

There are 8 places in the Epistles where "faith of Christ" appears. There are an additional 6 places where the writer does in fact speak of "faith in Christ." Presumably then he is speaking of something we already have at that point. Faith in Christ puts less emphasis on Jesus and more on us, but does show that we also have a part to play.

"Faith of Christ" carries a profound message about the nature of the faith we need in order to be sanctified.

Unfortunately, in some English translations of the Bible, they say "faith in Christ" in all 14 places.

This wording is unwarranted. In English the difference is one word ("of" or "in"), but in Greek the difference is unmistakable. The "case" (genitive or dative) carries through both "faith" and "Christ." They must match. The genitive case is translated as "of," and the dative case is translated as "in." Greek has real genius in it so that it is hard to mess up the grammar, and thus the true meaning. See the list below for the 8 places where the genitive case exists, and where the 6 dative cases exist.

In my opinion, "faith of Christ" carries a profound message about the nature of the faith, and the Author of the faith, we need in order to be sanctified.

The 8 scriptures **with genitive case (faith "of Christ")** appear in Romans. 3:22; Galatians 2:16 twice; Galatians 3:22; Ephesians 3:12; Philippians 3:9; James 2:1; Revelations 14:12.

The 6 Scriptures with dative case (faith "in Christ") appear in Acts 24:24; Galatians 3:26; Ephesians 1:15; Colossians 1:4, 2:5; 2 Timothy 3:15.

Endnote #10B

Love Of God
(Or Of Christ, Or Of The Father)

This issue is similar to the issue of "faith of Christ," as you will see.

When we read "love of God" in our English translation of the New Testament, we tend to understand that as our "love for God." We tend to see it as something we have to do or express.

However, where "love of God" occurs, it is in the Greek genitive case. The genitive case indicates possession.

So what is really being said is that the love (#26, the noun *agape)* is God's possession.

> *That love (#26) continuously is out of God* (1 John 4:7, my translation).

He places this kind of love into us.

We cannot produce this kind of love ourselves, no matter how hard we try. The same is true of "love of Christ," "love of the Father," and "love of the Spirit."

When this kind of love (#26 *agape*) is being manifest, it must then be "good fruit" from a "good root." The "good root" is Jesus in our "Honeycomb" as the result of our transformation into the image of Jesus. This transformation is the ONLY way that we can possess and demonstrate *agape* love. Also **see Endnotes #18, "God's Kind Of Love," and #29, "Greek Glossary."**

The genitive case ("love of God") appears in Romans 5:5, 8:39; 2 Corinthians 13:14; 2 Thessalonians 3:5; 1 John 2:5, 3:16, 3:17, 4:9, 5:3; Jude 1:21.

"Love of Christ" appears in Romans 5:14, 8:35, Ephesians 3:19.

"Love of the Father" appears in 1 John 2:15.

"Love of the Spirit" appears in Romans 15:30.

Endnote #11

Aspects Of Knowing

When we read in the Bible about "knowledge of" God, we can easily misunderstand that to mean intellectual "knowledge." We will likely do this; because in our Western culture, we have been conditioned to that viewpoint. However, when we come to this conclusion, we may be missing out on the true meaning of the scriptures. There is in fact a broad spectrum of ways of "knowing," and I will illustrate that as follows:

Depths Of "Knowing" Pittsburgh

saw on a map	> read article	> saw pictures	> saw travelogue	> stayed overnight	> lived there 10 years

Depths Of "Knowing" God

first believed in Him	> read about Him in Bible	> felt His living Spirit	> was healed by Him	> heard His voice	> met Him face to face

Can you see that there is a huge difference between "reading about God in the Bible," and "meeting Him face to face"?

A Problem In English Translations

If my chart was in New Testament Greek, there would be **seven different words** used to describe these various kinds of "knowing" Pittsburgh. English is much more limited. In English, all these various depths would be described by the **one word**, "knowing."

Because of this limitation of English, in an English translation of the Bible, we can't discern how deep is the "knowing," or "knowledge." We have lost valuable information in the translation.

As you will see, the differences in the kinds of "knowing" or "knowledge" are very important for us as we seek to understand God's Word as written in the New Testament. The Amplified Bible has tried to work around this problem by frequently using several English words or a phrase to reveal the full meaning of the Greek word being translated.

There Are Many Ways Of Knowing

In our culture the only kind of "knowing" and "knowledge" that are recognized are conscious and intellectual. Therefore, the only way to gain knowledge is by studying and learning, or "head knowledge." This perspective is not the truth, and produces a blind spot in us. Thus, when we read "know" or "knowledge" in our English New Testament, we subconsciously jump to the conclusion that the writer is speaking of intellectual understanding, or "head knowledge." For instance, when the Bible speaks of the "knowledge of God," that means to us "knowledge about God." So we study the Bible really intently to gain this. Bible study is good, but there are other types of "knowledge" and ways of "knowing" that cannot be gained in that way. I will elaborate on that in a moment. But because of the focus on intellectual knowledge and knowing in our culture, people are stuck in their life. They diligently studied the Bible, but that quest did not bring about the change in their life that they expected or had hoped for.

The truth is that there is a wide range of types of "knowing" and "knowledge." The Greek expresses this, but the English does not. Greek has 7 separate words that we translate as "know" (verbs), and 4 separate words that we translate as "knowledge" (nouns). These many Greek words are not just for fluff. They in fact express the various types of knowing or knowledge that truly exist.

Greek words translated as "know" (verbs):
1097 *ginosko*
1492 *eido*
1921 *epiginosko*
1987 *epistamai*
2467 *isemi*
3129 *manthano*
4267 *proginosko*

Greek words translated as "knowledge" (nouns):
1108 *gnosis*
1922 *epignosis*
2589 *kardiognostes*
4907 *sunesis*

You will note that there are some similarities. For instance *epiginosko* and *proginosko* look similar. Both contain *ginosko;* but even though the look similar, they have different meanings. Whereas *epi* is an intensifier that means something like "superimposition, over, upon," *pro* means something like "in front of, or prior." So these two words mean different things.

It is not possible to define these 11 Greek words in this short space, because their exact meaning depends upon the context in which they are used. These are complex words with many shades of meaning. For instance, Zodhiates devotes 2 full pages to #1097 *ginosko,* and 2 ½ pages to #1492 *eido.*

The Different Meanings Are Important

None of these words are redundant or excess baggage. By using the different words, the writers meant different things. It is true that some of these words are used much more frequently than others.

An additional difficulty arises when we read "knowledge of God." For instance in Romans 11:33 and Colossians 1:10, in English this seems to equate to "knowledge <u>about</u> God." Therefore we would need to study to gain this knowledge. However, in the Greek, in

"knowledge of God" both "knowledge" and "God" are in the genitive case. The genitive case indicates possession. In other words, this "knowledge" belongs to God. It is His possession. Therefore, God is the source of it, and He has to download that to us. This is what happened to the Apostle Paul. Though he was a very learned man, he did not learn his theology from study.

> *For I neither received it from man, nor was I taught it, but it came through the revelation of Jesus Christ.* (Galatians 1:12).

Note that the revelation was a possession of Jesus Christ (genitive case), and He downloaded it to Paul. You can see that the knowledge Paul gained by that encounter was not gained by intellectual study.

Here this "revelation of Jesus Christ" imparts the kind of "knowledge" that is expressed by *epignosis* (#1922). It is not that intellectual pursuits of knowledge are irrelevant, but that they lead to a different kind of "knowledge."

For instance, in contrast:

> #1108 *gnosis* means "Present and fragmentary knowledge as contrasted with *epignosis* (1922), clear and exact knowledge" (Zodhiates, page 378).

God does not have "fragmentary knowledge," but we do. It is of course important for us to know that *epignosis* is possible for us, because this word is used in the Epistles to the churches. *Epignosis* kind of "knowing" is foreign to the Western Mindset in which we live. The *gnosis* (partial) knowledge is cognitive knowledge, what we in the Western world would assume when we see "knowledge" in the Bible. Whereas *epiginosko* (a more full knowledge) is knowledge that is given to us by God. He has full knowledge, and He shares part of that with us.

Most Christians have at times experienced a download of knowledge from the Lord. For instance, they are reading their Bible, and suddenly a passage they have read many times comes alive; and they see meaning there that they have never before seen. That would then be *epiginosko* knowledge.

In fact, much of the knowledge about sanctification is a mystery to our conscious mind. In the Bible "mystery" is #3466*, musterion*. It means "Secret, secret rite, secret teaching, mystery . . . A *secret* or *mystery*, too profound for human ingenuity" (Bauer, page 530). This word occurs 20 times in the Epistles, and it always refers to something unknowable to human reason. One example is Colossians 2:2:

> *that their hearts may be encouraaged, being knit together in love, and attaining to all riches of the full assurance of understanding, to the knowledge of the mystery of God, both of the Father and of Christ,*

Here "understanding" is #4907 (*sunesis*), and "knowledge" is #1922 (*epignosis*). The understanding of this mystery could only come from God, not by intellectual analysis and learning.

Another example is in 1 Timothy 2:4:

> *Who desires all men to be saved and to come to the knowledge of the truth*.

Doesn't this scripture seem to indicate that after you are saved you need to diligently study the Bible to learn the truth? Studying the Bible is a good thing, but by an intellectual pursuit you can NEVER gain the kind of knowledge that Paul is writing about here. The word here translated as "knowledge" is #1922 *epignosis*. On my previous diagram about "Knowing Pittsburgh," Bible study is on the left side of the diagram, somewhere near "read an article about Pittsburgh." The *epignosis* kind of knowledge is near the right hand side of the chart, near "lived in Pittsburgh 10 years." God has to

download this particular kind of knowledge to us. It is "equivalent to revelation" (Zodhiates, page 683).

Unfortunately, in our English Bible both #1922 *epignosis* and #1108 *gnosis* would be translated as "knowledge" even though they express a very different kind of "knowledge." To understand the truth contained in the Bible, we need our English translations to tell us which kind of "knowing" or "knowledge" is being referred to! That is why in my translation I reveal the difference by giving the Strong number of the Greek word used.

In the following scriptures I have here translated #1922 *epignosis* as "*God's profound knowledge"* so you can see how important are these words.

Ephesians 1:17: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in *God's profound knowledge:"* (God has to impart it).

Colossians 3:10: And have put on the new man, which is renewed in *God's profound knowledge* after the image of Him that created him:" (God does the renewing).

1 Timothy 2:4: "Who will have all men to be saved, and to come unto *God's profound knowledge* of the truth." (God wants to do this in everyone).

Therefore, these particular scriptures should not motivate us to more Bible Study (although Bible study has its place), but should impel us to diligently seek a closer relationship with our living God. He is our only source of such "knowledge." We are deeply and truly dependent on Him!

The point is, when we read "know" or "knowledge" in our English Bibles, we don't know very much.

Summary

The tragedy in the use of "know" or "knowledge" to translate all 11 Greek words is that in our Western culture, people automatically, subconsciously equate "knowledge" with intellectual understanding.

Therefore, many scriptures that actually have deeper and more diverse meanings will impel Western people to seek more intellectual understanding. Striving to obtain all the knowledge by study will never bring them the deeper knowledge the Lord wants them to have. They are misled, and thus miss out.

Endnote #12

"Die To Self" – Where Does That Fit In?

There is a perspective that says that we should "die to self." Unfortunately, this view produces deadly results! As I have mentioned, there are some who teach this that don't really mean that everything inside a person has to die, but their listeners often hear something different. On the other hand, there are those who teach "die to self" who really do mean that everything inside a person has to die. This teaching typically says that it is "godly" to ignore your own needs and to always put them aside in order to serve others. You may have heard of the priority of living advocated by some:

First God.
Second, others.
Then you.

In fact, in "die to self," to want your legitimate needs met is labeled as "selfish." This perspective is often taught by those who have an extreme desire to "be good," and to serve the Lord. They then present "dying to self" as living radically for the Lord, as being totally sold out to Him.

Because it is taught with such zeal for the Lord, it may sound very good. However, those who have attempted to follow this teaching have found it to be destructive to them, and it truly is. There are good, solid, biblical reasons why it is destructive.

1. **First**, the phrase "die to self" sounds very religious, but it appears nowhere in the New Testament. Whenever we get outside the Bible we are on dangerous ground. Death (*apothnesko*, Strong # 599), when used in a spiritual sense (not physical) means "separation." In the New Testament it thus refers to the necessity to die to (be separation from) sin (Romans 6:2-11); the old man or body of sin (Romans 6:6); the law (Romans 7:6, Gal. 2:19); and

the world (Gal. 6:14; Col. 2:20). Conspicuously absent is "self." I don't "die" in the sense of being obliterated. Sin in me "dies" in that I am separated from it. Also see Romans 14:7-8; Gal 2:19-21; 2 Corinthians 5:14-15; Colossians 3:3. You will note that the opposite of "die" is "live" (*zao*, Strong #2198). We are joined to Christ (1 Corinthians 6:17, Eph 2:5), which is the opposite of separation.

2. **Second**, this teaching sets us to strive with our own will power to deny and bury our own needs and desires. To try to do it in our own power is sin, so such teaching is actually encouraging us to sin. Sin always brings destruction. In this case, one of the side effects is to make us feel like the wretched man of Romans 7:24, as we try so hard, but fail over and over again to accomplish this "dying." *O wretched man that I am! Who will deliver me from this body of death?* We are miserable because we are constantly aware of our "selfish" feelings. We can't seem to be able to purge them.

3. **Third**, the Bible does not tell us to always put aside our own needs. In fact, to strive to follow the Lord in this way is actually discouraged. Self-chastisement is not what God has called us to, **Colossians 2:23,** *These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh.* When we do lay down our life for others, it must be out of love, not self-abasement, **Romans 15:1-2,** *We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification.* The Bible tells us to put others' needs on the same level as our own, not above them. **Philippians 2:4,** *Let each of you look out not only for his own interests, but also for the interests of others*. (Underlining is mine). If we try to keep this command (or any other of God's commands) with our own will power, we are actually sinning, and we will fail in our attempt (Romans 7:15). If we find ourselves having difficulty loving others, we need to see this as “bad fruit” and look for the “bad

root." We can only keep the laws of God if the desirable behavior is "good fruit" out of the "good root", and the "good root" is Jesus living in that part of our "Honeycomb."

4. **Fourth**, this teaching causes us to judge as "bad" what God created and called "good" (refer to the diagram on **Endnote #7H & Endnote #8C** which illustrate our multi-faceted nature). The common misperception of "die to self" is typically based upon a misperception of who we are, upon the idea that Romans 7:18 says *there is nothing good that dwells in me.* But this scripture makes it clear that "nothing good" dwells in only a part of me, and here Paul calls that part "my flesh." **Romans 7:18,** *For I know that in me (that is in my flesh) nothing good dwells.* "Flesh" here is what I call my "God-Wannabe," the part of me that impels me to sin. As I explain in **Endnotes #6A, "The Good Part Of You," through #6F,** there is a part of me that is made in God's image. That part is a part of "me," and it is good. The problem is that "die to self" does not differentiate between the part of me that is "good" and the parts that are "bad" (my "God-Wannabe," and the "bitter roots" in my "Honeycomb"); and so "die to self" results in throwing out the good part (my "Treasure Inside") along with the bad parts. The "bitter roots" do need to "die," and the "God-Wannabe" will never change from being "bad," but <u>the Good Part has to be loved</u> to fullness of life. As the Lord commanded, I am to love myself (Matthew 22:39). Otherwise I suffer.

5. **Finally**, trying to "die to self" <u>always</u> backfires and sets us up to be more "selfish," not less. Ignoring our legitimate needs is like saying to a person who is thirsty, "Ignore your thirst." If the person tries to ignore it, they don't become less thirsty; they become more and more thirsty. Eventually they will do almost anything, even "bad" things, to get a drink of water. That is the way it works with all of our many needs. We are needy creatures, because God made us that way. If our legitimate needs are not met in a legitimate way, then the need will grow and grow, and eventually we will be willing to accept inappropriate substitutes

in order to quench our thirst. The unfortunate consequences that result are things such as affairs, promiscuity, lying, inability to empathize with another person, and bragging (and many more). These "selfish" behaviors are emotions "coming out sideways." So admonishing a Christian to "die to self" will always backfire! **See Endnote #16** on the importance of emotions.

Endnote #13A

God Is Committed To Your Sanctification

John 17:11,12,15, "*Now I am no longer in the world, but these are in the world, and I come to You. Holy Father, keep through Your name those whom You have given Me, that they may be one as We are. While I was with them in the world, I kept them in Your name. Those whom You gave Me I have kept; and none of them is lost except the son of perdition, that the Scripture might be fulfilled . . . I do not pray that You should take them out of the world, but that You should keep them from the evil one."*

Philippians 1:6, *being confident of this very thing, that He who has begun a good work in you will complete it until the day of Jesus Christ;*

2 Thessalonians 3:3, *But the Lord is faithful, who will establish you and guard you from the evil one.*

1 Peter 1:5, *who are kept by the power of God through faith for salvation ready to be revealed in the last time.*

Jude 1-2, *Jude, a bondservant of Jesus Christ, and brother of James, to those who are called, sanctified by God the Father, and preserved in Jesus Christ: Mercy, peace, and love be multiplied to you.*

Endnote #13B

Being Made Holy

We can not make ourselves holy. Only God can do this. The step by step process of removing our "bitter roots" ("bad roots") and replacing them with the risen Jesus is the only process by which we can be made holy.

Scripture makes it clear that the first step in being made holy is to become the property of God, *For as many of you as were baptized*

into Christ have put on Christ (Gal. 3:27). Then there is the ongoing process of being changed into the image of Jesus, *put on the Lord Jesus Christ* (Rom. 13:14). The second command is dependent upon the first action having already taken place. We could never do the second command on our own. Our success in it is dependent upon the miraculous provision that God made for those who have made Jesus their Lord (the first of these commands).

> *For what the law could not do in that it was weak through the flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit (Romans 8:3-4).*
>
> *This only I want to learn from you: Did you receive the Spirit by the works of the law, or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?* (Gal. 3:2-3).

Sanctification is this process whereby we are changed into the image of Jesus. It is an ongoing procedure that God is orchestrating that will take the rest of our life to accomplish.

> *For both He who sanctifies and those who are being sanctified are all of one, for which reason He is not ashamed to call them brethren* (Hebrews 2:11). *For by one offering He has perfected forever those who are being sanctified* (Hebrews 10:14).

God is changing us into His image one piece at a time, one "bad root" at a time, one "Honeycomb" compartment at a time. **See Endnotes #2A & #2B** for more detail on this process.

So the walking out of Inner Healing is the sanctification process the Bible talks about extensively: bringing Jesus into each of the pockets of bitterness, often one little pocket at a time; having Him cleanse that

place, and then asking Him to take up residence there. This is a miracle only Jesus can do. It involves both death of the old root and resurrection of the new root. Then this transformed root will bear "good fruit" in our life. It can then do nothing else!

Endnote #13C

Your Sanctification Is A Journey

If you make the mistake of thinking that your healing is a one-time event, and that you do not need to change your way of living, then you will not be successful in being healed. You cannot go back to your old way of living and expect life to be different than it was before. If you do go back to your old ways, you will find yourself again stuck. It will seem to you that your healing didn't work and that God failed you. However, your healing is a journey, not a destination. There is no quick fix.

The Key:
Moment by moment live the rest of your life from the inside-out.

> *Stand fast therefore in the liberty by which Christ has made us free, and do not be entangled again with a yoke of bondage* (Galatians 5:1).

On the other hand, if you continue, moment by moment, diligently listening to your "Treasure Inside" and cooperating with what the Lord is doing, you will continue to be healed and blessed by the Lord.

If you do live in the new way, you will most assuredly be changed from glory to glory into the image of Jesus. [115] As your healing proceeds, you will find more and more joy in yourself, and less and less pain. You will find your relationship with the Lord and with other people becoming more and more intimate and real. In short, you will

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[115] **2 Corinthians 3:18:** *But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord.*

be blessed by the Lord in all your ways, because you are obeying Him and allowing Him to truly be your Lord. Feeling good is not a goal of your healing, but it is a reward that accompanies it.

Feeling good is not a goal of your healing, but it is a reward that accompanies it.

A wonderful result of your continued walk of healing is that you will find yourself behaving like Jesus in more and more ways. The old bondages will be falling away one by one, and you will find yourself doing the good that you have always wanted to do. You will find yourself effortlessly acting in these new ways, because the new "good roots" will be producing "good fruit." A bird doesn't have to try to fly, and a fish doesn't have to try to swim. They just do it, because that is their nature. If a fish tries to fly, it will have very limited success. Gravity never "forgets" to operate. Gravity never forgets to operate because God made it to operate in a certain way. It doesn't have lapses and fail to work, because it is just being what God made it to be. When you are changed into His image in an area of your life, you will then effortlessly operate in that new way, because God will be making it happen. You won't have to "try."

Then truly your yoke will have become easy and your burden light. [116]

Endnote #13D

Forgiving And Grace

Grace **(*charis* #5485)** means:

> "A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Charis* stands in direct

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116 **Matthew 11:29-30,** *Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. For My yoke is easy and My burden is light.*

antithesis to *erga* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (2 Cor. 5:17; Eph. 2:8,9)" (Zodhiates, page 1469). A second meaning of the verb is <u>to forgive</u>! (C. Brown, Vol 2, p.122).

Example in Ephesians 2:5-8 (my literal translation):

2:5 "and **us continuously being** dead **to** the trespasses, **He** made us alive together **to the** Christ. **To** grace **(#5485)** you **all are being (PI) having been** saved **(passive) (#4982)**,
2:6 and **He** raised **together**, and **seated together** in the heavenly places in Christ Jesus,
2:7 that in the ages **continuously coming** he might show the **continuously** exceeding riches of his grace **(#5485)** in kindness **on** us in Christ Jesus;
2:8 for **to the** grace **(#5485)** you all **are ones being (PI) having been** saved **(passive) (4982)** through **the** faith, and **this** not **out** of **you all**, **(it is)** the gift **(#1434)** of God."

The ongoing process of our redemption from death (being saved) and made alive is the the result of forgiveness of sins (Col. 1:14; 2:14; Eph. 1:7) graciously given to us by God when we forgive. But this <u>does not</u> mean that now we are expected to live a Godly life as a mandate, or as a condition for remaining in Christ. It is quite the reverse. As Jesus works His miracle in us through His forgiveness, a new "good root" (Jesus) is implanted in us; and by its nature it will now produce "good fruit" (Godly behavior). If the bad behavior has not changed, the "bad root" has not yet been successfully removed.

James talks a lot about this. For example: *For as the body without the spirit is dead, so faith without works is dead also.* (James 2:26). Faith (Christ in us) produces good works. If there is not good behavior, then there is not a "good root" inside us.

> *Let all bitternes, wrath, anger, clamor, and evil speaking be put away from you, with all malice. And be kind to one another, tenderhearted, forgiving one another even as God in Christ forgave you* (Ephesians 4:31-32).

It appears that when we forgive, we are connecting with (or acting like, or coming into unity with) God's nature (being gracious) rather than man's fallen nature (God-Wannabe, the tendency to automatically react to perceived wounding with bitterness, judgment, and blame).

See the Glossary for a discussion of the words "faith" and "grace."

Endnote #13E

Definition Of The Greek Words For "Forgive"

What Does The English Word Mean?

Webster's Dictionary defines "forgive" as follows:

1. to cease to feel resentment against (an offender); PARDON (one's enemies).
2. (a) to give up resentment of or claim to requital for (an insult).
   (b) to grant relief from payment of (a debt).

To "requite" means:

1. (a) to make return for: REPAY.
   (b) to make retaliation for: AVENGE
2. to make suitable return to for a benefit or service or for an injury.

Synonym: reciprocate (Webster's, pp 484, 1002).

What Do The Several Greek Words Mean?

We have seen that with the English word "judge" there is only one Greek word used for several types of judging, and so there we need to look at the context to tell the difference in meaning. The situation is very different for the English word "forgive." In this case there are

several Greek words that are translated into the English word "forgive," and the various Greek words have different shades of meaning.

Aphiemi (#863)

The most commonly used Greek word that is translated as "forgive" is *aphiemi,* and it occurs frequently (142 times) in the New Testament. Interestingly it is only translated "forgive" 45 times. The other 97 times it is translated as various forms of "to send forth," such as "leave," "send away,"" let alone," "forsake," "yield up," "lay aside," "remit," "put away," "give up a debt," "let go," "keep no longer." (Strong'#863; Thayer; Wigram, pages 97-98). For example. this Greek word appears in the following scriptures:

Matthew 6:12-14, *"And forgive us our debts, as we forgive our debtors. And do not lead us into temptation, but deliver us from the evil one. For Yours is the kingdom and the power and the glory forever. Amen. For if you forgive men their trespasses your heavenly Father will also forgive you."*

Matthew 18:34-35, *"And his master was angry, and delivered him to the torturers until he should pay all that was due to him. So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses."*

Mark 11:25, *"And whenever you stand praying, if you have anything against anyone, forgive him, that your Father in heaven may also forgive you your trespasses."*

Luke 17:3, *"Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him."*

Charizomai (#5483)

The next most commonly used Greek word is *charizomai,* which occurs 21 times, 10 times translated "forgive," and 8 times "freely given." The word implies to do something pleasant or agreeable, to do a favor, to show one's self to be gracious, kind, benevolent (Thayer; Wigram, pages 796-797). For example, this Greek word appears in the following scriptures:

Ephesians 4:32, *And be kind to one another, tenderhearted, forgiving one another, even as God in Christ forgave you.*

Colossians 3:13, *bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do.*

Aphesis (#859)

The third word, *aphesis,* occurs 17 times, but only 6 times as "forgiveness." "forgiveness, *pardon, of sins* (prop. *the letting them go* as if they had not been committed" (Thayer). The other occurrences are: as "remission" (of their penalty) 9 times, as "deliverance" once, and as "liberty" once (Wigram, p.97). For example, it appears in the following scripture as "forgive":

Ephesians 1:7, *In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace*

Apolu (#630)

Finally, the Greek word *apolu* occurs 67 times, but only once as "forgive." The other occurrences are as "put away" (as in divorce), "send away," "loose," "set at liberty," or "release" (Thayer; Wigram, p.75). The one time it does occur as "forgive" is a very important occurrence, where Jesus says in Luke 6:37: "*Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven.*" This quote is from the Sermon on the Mount.

It is interesting that the account recorded by Matthew of the same sermon (Matthew 6:14) uses *aphiemi* instead of this word (*apolu*) to convey the idea of "forgive." Obviously the intent in both passages is to convey the identical meaning. This use of two different Greek words to convey the same meaning therefore enriches our understanding of what Jesus really meant when He spoke this.

In Classical Greek (the common usage outside the New Testament) these words tend to mean "the voluntary release of a person or thing over which one has legal or actual control . . . to release from a legal

bond . . . also to let go unpunished, to allow in the sense of personal leniency or indulgence" (C. Brown, Vol. 1, pages 697-698).

The reason for going into this much detail in regard to the English word "forgive," is that it is a very important concept. Words are often not precise tools, especially when one translates one language into another. One can reasonably assume that some shades of all the above meanings need to be included in our understanding of what it means to forgive. Seeing the context in which each of these words appears enhances our understanding.

In reading these verses there are three things that we can see: first, it becomes apparent that when we forgive, it means we believe the person really did transgress against us, and we are convinced that they really do owe us something.

Second, it is also apparent that we can decide to forgive, or we wouldn't be told to do so; although we sometimes need God's help to accomplish it (Sandford, Restoring The Christian Family, 1979, p.305).

And third, it is evident that there is a close connection between "forgiving" and "judging." In fact, it appears that **JUDGING AND FORGIVING ARE OPPOSITES**. When another person transgresses us, from our God-Wannabe we have a tendency to judge them. Otherwise there would be no reason to forgive.

Endnote #14A

Trying To Be Good
Why It Doesn't Work

When Will Power Doesn't Work

"To the category of conduct 'according to the flesh' belongs above all zealous fulfillment of the Torah; it does so because the man supposes he can thereby achieve righteousness before God by his own strength . . . This passage" (Philippians 3:3-7) "makes it especially clear that the attitude which orients itself by 'flesh', living out of 'flesh', is the self-reliant attitude of the man who puts his trust in his own strength and in that which is controllable by him" (Bultmann, Theology of the New Testament, Part II, page 240).

"If, now, the demand of the 'commandment' is this 'you shall not desire', its intent is to snatch man out of his self-reliant pursuit of life, his will to rule over himself. When it is further said that by this very demand, sin has awakened, that rests upon a conviction that man fundamentally strives in the wrong direction. The life that the Torah offers him (v. 10: 'for life')" (Romans 7:10) "he wants to attain himself, by his own power" (Bultmann, Theology of the New Testament, Part II, page 250).

What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had said, "You shall not covet." But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me. (Romans 7:7-11).

Without the understanding of the fact that to try to be good in my own strength is an automatic (and sinful) response coming from my "God-Wannabe" ("flesh"), Romans 7:7-11 above is very confusing. However, it should now be clear that sin (my flesh) took opportunity when I found out what God expected (the law) and triggered in me the striving in my own strength (my will power) to keep the law. This brought death to me, because this striving is sin! *And the commandment, which was to bring life, I found to bring death* (Verse 10). It killed me (Verse 11).

There are many other scriptures that could be cited, because the redemption that we have from the law through our Lord Jesus Christ is such a central truth of the Gospel. Our problem is probably that we have always thought of the "flesh" as only being connected with sensuality or lawlessness. But this is the least subtle and insidious of the three aspects of the" flesh." The other two (trying to be good, and our tendency to respond to perceived wounding with bitterness, judgment and blame) are the ones that kill most Christians. They are able to kill us because they are so automatic, so subtle, and we haven't known about them. We also haven't been taught about this, and we haven't been taught about how to clean up the messes with the blood sacrifice of Jesus.

When Will Power Can Work

What I have been talking about up to here is trying to be good when we have a "bad root" producing "bad fruit" (which is compulsive and automatic). When this is what is going on, my will power is powerless to continuously produce good behavior. **See Endnotes #1A through #1 I.** However, if we don't have a "bad root" producing bad behavior, then we may be able to produce good behavior with our will power. We then have the freedom to do this because there is not a spiritual force working against us. However, be aware that our conscious perception of the event or circumstance that causes us to "choose" a particular action may be influenced by inside attributes. **See Endnote #8H** for a description of these influences.

Endnote #14B

"Symptom" (Fruit) Versus "Cause" (Root)

We can confuse "symptom" with "cause" in the Sermon on the Mount. We can think that God is commanding us to do certain things by scriptures such as:

> *"Not everyone who says to Me, 'Lord, Lord' shall enter the kingdom of heaven, but he who does the will of My Father in heaven . . . And then I will declare to them, 'I never knew you; depart from Me, you who practice lawlessness!'"* (Matthew 7:21,23).

> *"and the rain descended, the floods came, and the winds blew and beat on that house; and it did not fall, for it was founded on the rock. But everyone who hears these sayings of Mine, and does not do them, will be like a foolish man who built his house on sand; and the rain descended, the floods came, and the winds blew and beat on that house; and it fell. And great was its fall"* (Matthew 7:25-27).

> *Therefore, to him who knows to do good and does not do it, to him it is sin* (James 4:17).

It sure sounds like God is commanding us to do certain things, doesn't it? And there are many, many scriptures that are worded like this.

But in Matthew Chapter 5 Jesus just finished saying that we could not do these things by our will power (controlling or suppressing the symptom in our own strength). We can only do these things if we "be" like Jesus, as stated in Matthew 5:48 (changing the cause). So these types of scriptures are just making a statement of fact about what the "good fruit" from a "good root" looks like If we are like Jesus, we will behave like Him. We can observe the condition of our heart by what we do. The only way to change what we do is to change the condition of our heart, not through our own effort.

This can be illustrated in the above three scriptures. In Matthew 7:21-23, quoted above, when we find ourselves acting like Him, and are no longer lawless (the symptom), this is evidence that we have entered the Kingdom of heaven; and we will have a righteousness that exceeds the righteousness of the scribes and Pharisees (Matthew 5:20), because we have been changed into His image in that place in our "Honeycomb" (the cause).

In Matthew 7:25 quoted above, if the wind and rain do not wash away our house (the symptom), this is evidence that we have built our house on the Rock (the cause).

In James 4:17 quoted above, if we don't do the good that we know to do (the symptom), then this is evidence that there is sin in our "bad root" (the cause).

The behavior, sinful or righteous, is simply outward evidence of what is inside. We have believed, and lived, as though the Christian life is from the outside-in, when in reality, it is inside-out. **See Endnote #2D, "Inside-Out!'**

By the fruit (outward evidence), the tree is known (the presence of a "good root" or a "bad root"). **See Endnote #1 I, "'Bad Roots' And 'Bad Fruit.'"**

Endnote #15A

Mankind Is Multifaceted

I am elaborating on the issue of our complexity as human beings, because it is important for you to know that we are indeed multifaceted. Because the Bible is not an anatomy book, it is not as scientifically specific as we in our culture would like. As a result, there have been many theories about the makeup of man One commonly held view is that mankind consists of three parts: **body (*soma*)**, **soul (*psyche*)**, and **spirit (*pneuma*) (1 Thessalonians 5:23)**. One chief proponent of this view was Watchman Nee, but there have been many others. This view forces one to see the "Good Part" as the "spirit." After all, if "body" is bad, and "soul" is bad, then "spirit" is the only choice left. However, this three-part view is questionable in its adequacy to explain many scriptures.

> "In defining the concept *soma*, the place to begin is the naïve popular usage in which *soma* means body - as a rule, man's - which in a naïve anthropological view can be placed in contrast with the 'soul' or the 'spirit' (1 Thess. 5:23; I Cor. 5:3; 7:34)." (Bultmann, Theology of the New Testament, Part II, page 193).

> "Likewise, the wish (1 Thess. 5:23) that 'your spirit and soul and body may be kept sound and blameless' evidently means only that the readers may be kept sound, each in his entirety. So far as form is concerned, this is a trichotomous scheme of anthropology. . . nothing more is to be gathered from this passage than that Paul can also speak of a *pneuma* that is human. In this use, *pneuma* can mean the (whole) person and take the place of a personal pronoun (I, or me) just as soma and *psyche* can" (Bultmann, Theology of the New Testament, Part II, page 206).

"The various possibilities of regarding man, or self, come to light in the use of the anthropological terms *soma, psyche*, and *pneuma"* (body, soul, and spirit). "Man does not consist of two parts, much less of three; nor are *psyche* and *pneuma* special faculties or principles (within the *soma*) or a mental life higher than his animal life. Rather, man is a living unity. He is a person who can become an object to himself. He is a person having a relationship to himself (*soma*). He is a person who lives in his intentionality, his pursuit of some purpose, his willing and knowing (*psyche, pneuma*). This state of living toward some goal, having some attitude, willing something and knowing something, belongs to man's very nature and in itself is neither good nor bad." (underlining is mine). (Bultmann, Theology of the New Testament, Part II, page 209).

"Man is to be treated as a unity. His spiritual condition can not be dealt with independently of his physical and psychological condition, and vice versa . . . Man is a complex being. His nature is not reducible to a single principle" (Erickson, page 539).

Is Our "Spirit" The Good Part, And Our "Soul" The Bad Part?

Some say that our "spirit" is the Good Part of us and our "soul" is the fallen part. It would be convenient if it were that simple, but unfortunately it's not. ***Pneuma*** (Greek for spirit) is a "fuzzy" word with a wide range of meanings, some of which are definitely not "good," and sometimes are even equated with ***psuche*** (soul). This debate over the details of the nature of man has been going on in the Church since the time of Jesus, and each side has scriptures to back up their view. This is an issue that probably cannot be settled from Scripture, because all of the words describing the inner parts of humanity are "fuzzy" words. "Body," "soul," "spirit," "mind," "flesh," "heart," and "life" are all words that have a wide range of meaning in Scripture, and so it is problematic to try to nail down exactly what

meaning is intended in a given passage. [117] Therefore we cannot say with certainty either that the "Good Part" is limited to our personal spirit, or that it is not.

This uncertainty may seem like a very unsatisfactory state of affairs. Fortunately, from the standpoint of a practical walking out of our Christian life, we don't need to know exactly what word to attach to a specific function. What is important for us to know is that there is a place deep inside us that is "bad," a place that is "good," other parts that have no moral significance, and that these places are intertwined in a complex unity that makes up a human being. [118]

This debate is not that simple, and the only answer we can get from Scripture is that sometimes "spirit" is "good," sometimes it is "bad," and sometimes it has no moral character. Likewise for "soul."

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117 This uncertainty is why I have stayed away from these "fuzzy" and controversial words in defining the "good part." It is also why I have not attempted to describe every aspect of what we are like inside. For instance I have described the "Treasure Inside" by listing characteristics that are undeniably "good," and "flesh" by characteristics that are undeniably "bad." I cannot go beyond that with assurance that I am accurate. These descriptions of mine are not exhaustive and do not include every trait of a human being, nor have I attempted a detailed description of how they interact in every scenario.

Since theologians over the centuries have not been able to come into agreement about the details, I certainly am not qualified to settle the argument. Fortunately, we do not need to have answers to this level of detail to live our Christian life.

See Glossary for definitions for some of these words.

See Endnote #7C for more on "fuzzy words."

118 I have found that when a person believes that their personal spirit is the only "good part," it is destructive. There are clearly parts of my natural man that are not "bad," such as my awareness of my need for a drink of water. Intuitively we know this, and so the implication that everything in my "soul" is bad is very destructive, because it is not true; and our "Treasure Inside" knows that and is wounded by the accusation and the condemnation. See Erickson, pp 536-539, for more details on the view that man is a complex unity.

An example which illustrates the difficulty of saying with certainty that our "spirit" is good and our "soul" is bad, is the following portion of a discussion of the Greek word *psyche* (soul).

> "In Lk. 1:46 soul is used in parallel with spirit. Both have here the meaning of the whole inner man, in contrast to the outward aspect of lips and speech. Above all, the soul is spoken of here in a sense which goes beyond the world of Greek thought. It is the seat of the religious life and of man's relationship to God" (C. Brown, Volume 3, pages 683-684).
>
> **Luke 1:46-47:** *And Mary said: "My soul magnifies the Lord, and my spirit has rejoiced in God my Savior."*

Pneuma (spirit) has a wide range of meaning (Berry, page 121):

1) *properly, the wind, or the air in motion*
2) *the human spirit*
3) *a temper or disposition of the soul*
4) *any intelligent, incorporeal being*

Similarly, as defined by Thayer:

1) *a movement of air*
2) *the spirit, i.e. the vital principle by which the body is animated*
3) *a spirit, i.e. a simple essence, devoid of all or at least all grosser matter, and possessed of the power of knowing, desiring, deciding, and acting*
4) *God's power and agency*
5) univ. *the disposition or influence which fills and governs the soul of any one; the efficient source of any power, affection, emotion, desire,* etc.

Pneuma is sometimes not "good":

> "Thus as the heights and depths of human existence are experienced mankind's spirit is drawn to either God or the devil; it receives blessing or the subtle influences of evil and ultimate condemnation." (Elwell, page 1041).

Endnote #15B

Recovering Your "Buried Treasure"

Being changed into the image of Jesus is simply uncovering who you really are. You were created in the image of God; but because of a sinful world and the part of you that is sinful, the image of God in you became buried. As the "bitter roots" ("bad roots") are healed and "The Wall" [119] comes down, you again become who you are, who God made you to be and always intended you to be. Being changed into His image does not mean that your uniqueness becomes obliterated. You do not become a non-person.

Parker Palmer expresses this view of the "Good Part" as follows:

- "She did not show up as raw material to be shaped into whatever image the world might want her to take. She arrived with her own gifted form, with the shape of her own sacred soul" (page 11).
- "We arrive in this world with birthright gifts - then we spend the first half of our lives abandoning them or letting others disabuse us of them . . . we spend the second half trying to recover and reclaim the gift we once possessed" (page 12).
- "What a long time it can take to become the person one has always been!" (page 16).
- "Self-care is never a selfish act - it is simply good stewardship of the only gift I have, the gift I was put on earth to offer to others" (page 30).
- "She decided, 'I will no longer act on the outside in a way that contradicts the truth that I hold deeply on the inside. I will no longer act as if I were less than the whole person I know myself inwardly to be" (page 33).
- "God asks us only to honor our created nature, which means our limits as well as potentials" (page 50).
- "This is the God who, when asked by Moses for a name, responded, 'I am who I Am' (Exodus 3:14), an answer that has less to do with the moral rules for which Moses made God famous

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[119] **See Endnotes #7G & #8M** for more on "The Wall."

than with elemental 'isness' and selfhood. If, as I believe, we are all made in God's image, we could all give the same answer when asked who we are: 'I Am who I Am,' One dwells with God by being faithful to one's nature. One crosses God by trying to be something one is not. Reality-including one's own-is divine, to be not defied but honored" (page 51).

- ". . . it often takes the eyes of others to help us see. Our strongest gifts are usually those we are barely aware of possessing. They are a part of our God-given nature, with us from the moment we drew first breath, and we are no more conscious of having them than we are of breathing" (page 52).

Your life is about being who you are, not who you think you should be!

Endnote #15C

You Are Not "Erased" As Jesus Fills You

When God made us, He created our "Treasure Inside" as a unique person **(see Parker Palmer quotes in Endnote #15B, and all of Endnote #6, "The Good Part Of You").** It is who we really are. When we are transformed into the image of Jesus through sanctification, "bad roots" in our "Honeycomb" are transformed into the image of Jesus, but our "Treasure inside" is unaltered.

> "It is not the elimination or fusion of personality but a new relationship based on the forgiveness of sins" (C. Brown, Vol 1, page 643, underlining is mine).

See Endnotes #2A & #2B, and diagram in #8C for more details.

Endnote #15D

Am I All Bad?

Sometimes the messages that "I am all bad" are a bit subtle, and so can be confusing. But this is NOT true. For instance, there are clearly

parts of my natural man that are not "bad," such as my awareness of my need for a drink of water. Intuitively we all know this, and so the implication that everything in me is bad is very destructive. Because it is not true, my "Treasure Inside" (which is not "bad") is wounded by the accusation and the condemnation.

Seeing myself as made up of three parts (body, soul, and spirit) can easily lead to this mistake. If I am made of three parts **(see Endnote #1A)**, and I have to decide which one is "bad," "soul" gets the nod. But it isn't that simple (Note that in the three part view of man the Greek words *soma* = body, *psyche* = soul, and *pneuma* = spirit).

We are dealing with three "fuzzy" Greek words (*soma, psyche*, and *pneuma*). These words are not the precise tools that our Western mind desires, and their meaning varies depending on the context. In other words, it isn't that simple. In the face of such ambiguity it is important to not go beyond what is clear. Again, we can say that there is a part of me that is made in the image of God (good), and there is a part that is fallen (bad). To go beyond that is problematic, and perhaps dangerous.

Endnote #15E

More On Jeremiah 17

Is Your Heart Wicked?

The Hebrew word *leb* in Jeremiah 17:9, which is commonly translated into the English word "heart," actually has a great variety of meanings in the Old Testament. According to The Brown-Driver-Briggs Hebrew and English Lexicon, the Hebrew word *leb* has the following range of meanings (Brown, F. et al, pages 524-525):

1. in the midst of the sea
2. the inner man, soul
3. the mind, knowledge, memory
4. inclination, resolutions and determinations of the will
5. conscience

6. moral character
7. the man himself
8. seat of appetites
9. seat of the emotions and passions
10. seat of courage
11. seat or organ of mental acts

According to Strong's Exhaustive Concordance of the Bible (Strong's Hebrew #3820), *leb* means:

> "the heart; also used (fig.) very widely for the feelings, the will and even the intellect; likewise for the centre of anything."

Seeing this variety of meanings for the word, it becomes evident that it was the translators' choice to translate *leb* into the English "heart;" but as one can see there are many other possibilities that seem to include virtually any part of a human being. Which meaning was Jeremiah's intent in this passage? Nobody knows but God and Jeremiah. So we need to not be dogmatic about our choice. Probably the best we can say is "somewhere deep inside there is a part of man that is deceitful."

Endnote #15F

The Several Possible Meanings Of *Sarx* (flesh)

The meaning of the Greek word *sarx* (typically translated as "flesh") varies radically from context to context. Therefore, when we read "flesh" in the New Testament, it can be very confusing. Sometimes "flesh" is referring to something bad, but often it is not. In order to eliminate this confusion, in my translation when *sarx* (flesh) is referring to something bad, I have used the term "God-Wannabe."

For lots more information about this confusing issue, **read all of Endnote #7, "The Bad Part Of You," and "God-Wannabe" in the Glossary.**

Endnote #15G

More Information On Flesh And Sin In Scripture

There are many statements in the New Testament showing that trying to be good in our own strength (using our will power) is sinful and leads to death.

Immediately after Jesus died and rose again there were agents of Satan who began to work at perverting the Gospel. The Epistles were primarily written to counter specific errors that were impacting Christians. One of the major errors being taught was promoted by the "Judaizers." The "Judaizers" were trying to bring Christians back under the law. In Galatians Chapter 3 and 4 Paul elaborates on this:

> *This only I want to learn from you: Did you receive the Spirit by the works of the law or by the hearing of faith? Are you so foolish? Having begun in the Spirit, are you now being made perfect by the flesh?* (Galatians 3:2-3, underlining is mine).
>
> *For as many as are of the works of the law are under the curse; for it is written, "Cursed is everyone who does not continue in all things which are written in the book of the law, to do them."* (Galatians 3:10, underlining is mine).
>
> *But then, indeed, when you did not know God, you served those which by nature are not gods. But now after you have known God, or rather are known by God, how is it that you turn again to the weak and beggarly elements, to which you desire again to be in bondage?* (Galatians 4:8-9).

In other words, trying to be perfect (justified) by will power brings about a curse and bondage. **See also: Galatians 2:18, 3:11-14; Romans 8:1-8; 2 Corinthians 3:5-6.**

This tendency to want to keep the law in my own strength is what is behind what we call "legalism." Legalism turns the Bible into a book of rules that we have to keep with our own will power. Though they probably don't realize it, those who preach in this way are actually impelling their listeners to sin!

If we could control our own life, Christ died in vain!

Endnote #16 A

Emotions Are Your Friend

Much of who you are as a person is below your level of consciousness. I have discussed this is several places. **See Endnotes #5, 6, 7, 8, and 15.** Then how can you consciously know what is going on below your level of consciousness?

For instance, if you eat something thing that does not agree with your digestive system, you will feel the discomfort. God gave us a signal system of feelings that tell us about those subconscious processes.

Likewise, God gave us a signal system so that we can understand our spiritual and emotional status. We feel uncomfortable when someone insults us. Thus we can avoid that relationship. We feel warm and fuzzy when we are loved. Thus we can approach that relationship. Our emotions tell us what is going on.

Unfortunately, most of us have been taught by our culture, and unfortunately much of the Christian church, that our emotions are fickle, unreliable, and will lead us into misbehavior if we listen to them. This is hugely in error.

Your emotions are 100% accurate in letting you know what is going on below your level of consciousness.

The truth is that our emotions are 100% accurate, in one way. They tell us accurately what is going on inside us. Because of past experiences, our reactions to what is going on outside us may not be accurate. For instance, if we were frightened by a dog when we were young, we may feel fear when we encounter any dog. But even then the fear is telling us what is going on inside us – it is telling us about our traumatic event as a child.

A very important purpose of our emotions is to know about any "bitter roots" inside us (**see Endnote #1I-1J**). We need to know this information so that we can bring Jesus in to wash away the sin and replace the "bitter root" ("bad root") with His presence (**see Endnotes #2A & #2B**). If we don't have Jesus transform the "bitter roots," then we get in big emotional trouble (**see Endnotes #8A through 8F**). The wages of sin is death, and so bad things happen inside us.

After we have Jesus transform a "bitter root," we now feel peace. We feel peace, because the Prince of Peace now resides in that place inside us. That good emotion tells us that He has done his work when we forgave and were forgiven.

In fact, our emotions are one of the most powerful and pervasive ways that the Lord speaks to us. If we will listen, He will lead us in many ways through our emotions. In addition to showing us whenever we sin, as I just mentioned, He can help us to know what is good for us. He also uses our emotions to tell us when He is near, and to guide us in our walk with Him.

Truly, our emotions are our friends, not our enemies. We need to learn to listen to them, and to value them.

Most of us are not very good at understanding the language of our emotions, because we were never taught to listen to them, or how to understand the language. Our emotional language is rich and specific, so that we can know with great accuracy what is going on inside us.

It is important to know that there is no such thing as a sinful emotion. A negative emotion may be telling us of a "bitter root" of sin in us, but the emotion itself is not the sin. Emotions are simply a message system. As a parallel, there is no such thing as a sinful radio wave. A radio wave is simply a message system and has no moral significance. The radio broadcast may be saying sinful things, but the problem is with the commentator, not with the radio wave itself.

Endnote #16B

Repressing Emotions Hurts Us

Repressing or trying to squash our emotions produces negative consequences in our lives. We are the ones who suffer. When we repress the negative emotions to keep from feeling the pain, we miss out on the awareness that something inside needs attention. That is what the negative emotions are telling us. If we continue to ignore them, there will be unfortunate consequences. Whatever is wrong inside will eventually come to the surface in some fashion, because the problem inside will become too large to ignore. Ulcers, insomnia, and uncontrolled outbursts of anger are common examples of this. When we do not allow emotions to come "straight out" (listen to them and resolve them) as God intended, they eventually come out "sideways" and produce problems in our life. **See Endnotes #8A-8F, "There Is A War Going On"** for more on the negative consequences of not listening to your emotions.

Leave No Negative Emotion Unexamined

Be aware that subtle negative emotions also give you important information. The new lifestyle of constantly listening to your negative emotions should not be limited to "nuclear blasts." In fact, the majority of negative emotions that you feel will be fairly mild.

For instance, you may be a bit irritated because your wife left the top off the toothpaste tube, but you may not be so angry as to start an argument. Nevertheless, this emotion is still a signal that you judged her, and so you need to pray. Otherwise these little bitter roots ("bad roots") will accumulate (a bundle of bitter roots will be forming in your heart), and at some point you may explode at her over something minor.

For most of us, these sorts of mild reactions happen many times a day, and we therefore need to pray many times a day. If we do this we don't have to carry the burden of those sinful reactions, because Jesus takes them. We then experience the rest that Jesus promised. I discuss emotions in much greater depth and how to pray about them in Chapter 11 of my book, I Will Give You Rest. I am not

going into that same depth here, because that is not the primary purpose of this translation.

A Profound Way For God To Lead You

If you will diligently listen to your emotions and pray as outlined Endnote #4S, "How To Listen And Pray," this will provide a simple, accurate, and effectual way for God to direct your healing walk. He knows what He wants you to deal with, and will lead you by your emotions.

Endnote #16C

List Of Emotions

Note that Anger is always an umbrella covering another feeling. When you feel anger you need to look underneath it to find the underlying feeling. In the list below, the feelings listed under "Angry" are the most common feelings that are underlying it. At the same time, be aware that many of the "Other Negative" emotions can also manifest themselves as anger. For healing to come one must feel what is behind the anger.

Negative Emotions

Anger
Belittled
Betrayed
Controlled
Cross
Disvalued
Exasperated
Fear
Fearful
Frustrated
Furious
Grouchy
Ignored
Indignant
Insecure
Mad
Not heard
Powerless
Threatened
Unimportant

Other Negative
Abandoned
Abhorrence
Abused
Afraid
Agitated
Aggravated;
Alarmed
Aloof
Ambivalent
Annoyed
Anxious
Apathetic
Apprehensive
Ashamed
Attacked
Aversion
Bad
Baffled
Belittled
Bewildered
Bitter
Blah
Boastful
Bored
Callous

Cautious
Condemned
Confused
Conniving
Contempt
Cranky
Creepy
Crushed
Defeated
Defensive
Defiled
Demeaned
Depressed
Desolate
Desperate
Despised
Despondent
Different
Dread
Dirty
Disappointed
Discontented
Disgusted
Dislike
Disdain
Domineering
Doomed
Dull
Edgy
Egotistical
Embarrassed
Envious
Exhausted
Fiendish
Foolish
Forlorn
Forgetful
Friendless
Frozen
Fussy
Gloomy
Gossipy
Grasping
Greedy
Grieved
Grim
Half-hearted
Hate
Helpless
Hesitant
Homesick
Hopeless
Humiliated
Hurt
Impatient
Inadequate
Incapable
Incompetent
Indecisive
Indifferent
Inferior
Inflexible
Inhibited
Insecure
Insignificant
Intimidated
Intolerant
Invisible
Irritable
Isolated
Jealous
Judged
Lazy
Lethargic
Listless
Lonely
Lustful
Mangy
Martyred
Mean
Mediocre
Melancholy
Merciless
Meticulous
Miserly
Misjudged
Misunderstood
Morose
Mournful
Muddled
Mystified
Naked
Nauseated
Neglected
Nervous
Obstinate
Out of control
Out of place
Overcome
Overwhelmed
Overworked
Panicky
Paralyzed
Passive
Perplexed
Pooped
Pressured
Reluctant
Repulsed
Resentful
Resigned
Restless
Restrained
Ridiculous
Sad
Sarcastic
Scheming
Seductive
Self-conscious
Shabby
Shaky
Shocked
Shy
Sick
Skeptical
Small
Stubborn
Sulky
Suspicious
Tearful
Tempted
Tense
Terrified
Threatened
Timid
Tired
Traumatized
Troubled
Two-faced
Undone
Uncaring
Uncertain
Unconcerned
Uneasy
Un-loveable
Upset
Unglued
Unsafe
Unseen
Unstable
Unsure
Unwanted
Uptight
Used
Vulnerable
Weary
Wilted
Worried
Worthless

Positive Emotions

Admired
Affirmed
Alive
Ambitious
Amused
Appreciated
Approved
Astonished
Awed
Belonging
Blessed
Bold
Brave
Calm
Carefree
Cheerful
Comfortable
Compassion-
ate
Confident
Considerate
Contented
Cooperative
Courageous
Creative
Curious
Delighted
Desire
Determined
Eager
Ecstasy
Efficient
Elated
Empowered
Encouraged
Energetic
Enjoyment
Enthusiastic
Euphoric
Excited
Expectant
Exuberant
Free
Friendly
Generous
Gentle
Glad
Gracious
Grateful
Happy
Helpful
Hopeful
Hospitable
Important
Impressed
Independent
Inspired
Interested
Irresistible
Joyful
Kind
Liked
Longing
Love
Loveable
Mellow
Merciful
Merry
Met
Open
Optimistic
Overjoyed
Patient
Peaceful
Pleasure
Reasonable
Relaxed
Romantic
Safe
Satisfaction
Secure
Self-assured
Sensible
Sensitive
Sensual
Sentimental
Serene
Serious
Soft
Sophisticated
Sure
Sympathetic
lkative
Tender
Tenacious
Thankful
Thrilled
Tranquil
Transparent
Triumphant
Unbiased
Under-
standing
Understood
Validated
Valued
Vibrant
Yearning

Deceptive Emotions

There are some emotions that I have labeled as "Deceptive" because they feel positive at the time of a judgment, but they are actually signs that you are in the "mind of the flesh." **See Endnote #8H.** Their presence tells you that you have judged and need to forgive and be forgiven. They are haughty emotions that indicate that you have gotten on the throne and are in a state of being the king and the judge. These feelings can even be an emotional high. At that moment, you are absolutely sure that you know that you are right, the other person is wrong, and you are going to make them pay. This is what I first felt **in my Dog Story in Endnote #4P.**

Arrogant	Gloating	Proud	Superior
Boastful	Haughty	Puffed up	Unforgiving
Cocky	Headstrong	Righteous	Unmerciful
Conceited	High-minded	Righteous anger	Vengeful
Dictatorial	Insolent	Self-important	
Egotistical	Judgmental	Self-righteous	
Elevated	Justified	Self-satisfied	
Exalted	On High Horse	Strong	
Fierce	Powerful		

After you pray

Then review the incident and see if there is peace. If there is peace, you are done. If not, there is more praying to be done. The further praying may have to do with the current event, or there may be an older, deeper root to be prayed about. When you have peace, you are done. Peace means that the work the Lord wanted you to do right now is done. It does not necessarily mean that every "bad root" with respect to that person or type of situation is gone. If there is more, in due season the Lord will bring them up. Once you have prayed and have peace, then just go on and enjoy the day.

Positive Emotions

Also listen to your positive emotions, because they are also directional. They point you towards things that are good for you.

It is not selfish to listen to your positive emotions. Of course, no healing prayer is necessary, because they are not pointing out sin. Just enjoy them! They mean that good things are happening; and this can be an opportunity for thanksgiving and praise to the Lord.

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Endnote #17

Romans, Chapter 7 & The Illusion Of Our Will

As I have said elsewhere, one of the great tragedies in our Western culture is the elevation of our will power and our intellect to the throne. In reality, they have become our gods, and we think that the only things that we can trust are these two faculties. The heart, and anything that we cannot consciously understand or control (such as our emotions) are seen as untrustworthy, or even perhaps bad. But that was not how Jesus saw it, nor was it how He lived. We are immersed in Western thinking (rational, linear thinking), and this is our undoing. Mankind has always had a propensity to want to do it themselves - with their own will power, and Western culture has become very extreme in this delusion.

The Apostle Paul wrote eloquently about this dilemma in Romans, Chapter 7. This is a chapter in Scripture that used to puzzle me greatly. The one part that I understood well was the part referred to earlier in Chapter 7:

> F*or what I am doing I do not understand. For, what I will to do, that I do not practice; but what I hate, that I do. If, then, I do what I will not to do, I agree with the law that it is good. But it is no longer I who do it, but sin that dwells in me* (Verses 15-17).

This certainly lines up with my experience in life. I felt like the wretched man that Paul refers to in Verse 24.

Keep in mind that the entirety of Romans, Chapter 7, is on one topic, and this fact made it even more mysterious to me. Paul says,

> *What shall we say then? Is the law sin? Certainly not! On the contrary, I would not have known sin except through the law. For I would not have known covetousness unless the law had*

> *said, 'You shall not covet'. But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law, sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death* (Romans 7:7-10).

At this point I used to say, "Paul, you don't get it. You must have lived on another planet. This isn't at all how it worked for me." Before I was saved, I sinned plenty. I didn't know what the commandments were, and I didn't care. I didn't need the law to prompt me to sin" (which is what I thought Paul was saying here).

Then one day the Lord showed me (with the help of Rudolf Bultmann) that keeping the law has to do with the <u>will power</u>, and this was what Paul was talking about. Paul had been a Pharisee. The Pharisees were the best law keepers that ever existed. They lived in communities where they held each other accountable. You had to be an exceptional Jew to even get into the community. And yet Paul said that <u>no one</u> ever kept the law:

> *. . . even we have believed in Christ Jesus, that we might be justified by faith in Christ and not by the works of the law; for by the works of the law no flesh shall be justified* (Galatians 2:16).

What "tool" were the Pharisees using to try to obey God's laws? They were using their will power. That is what Paul is referring to here. He says:

> *"And the commandment, which was to bring life, I found to bring death. For sin, taking occasion by the commandment, deceived me, and by it killed me"* (Romans 7:10-11).

The Trap

This, as I now see it, definitely mirrored my experience. When I was in my early 30's, I decided to follow Jesus. When I decided that He

really is who He says He is, I wanted to please Him. So what did I do? I did exactly what everybody does: I decided to obey Him.

Amazingly, this is the exact problem. This is the trap we all fall into. Does it sound strange to call this desire to obey Him a "trap?"

> *Because they did not seek it by faith, but as it were, by the works of the law. For they stumbled at that stumbling stone* (Romans 9:32).

The problem came about because I decided to obey him - with my will power. Of course I did. I didn't know of anything else to use. I had been raised by my parents, and influenced by our culture, to think this was all that was available. But much more than this, there is something in us human beings that wants to be like God, to have control, to do it ourselves. This is why this trap is so universal. This is why we automatically decide to do it ourselves.

So, if we re-read these scriptures with the awareness that the trap of the law is our will power, it all makes sense. Paul knew we couldn't do it. God knows we can't do it. If we could do it ourselves, we wouldn't need Jesus!

> *But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead* (Romans 7:8).

What Paul is saying is that when I found out what the law required, what the command was, it automatically rose up within me to do it myself. And that was evil desire.

I believe that implantation of this tendency to rely on my own strength is one of the things that happened at The Fall in the Garden of Eden. When we determine to do it ourselves with our own will power, we are determining to be our own God. Isn't this part of the temptation to Eve? Satan said, ". . . *you will be like God, knowing good and evil"* (Genesis 3:5).

We are deluded into thinking we can do it ourselves. And I can tell you how deadly it is to "try," as Paul refers to in Romans 7:11:

> *For sin, taking occasion by the commandment, deceived me, and by it killed me.*

It Killed Me!

I was "killed" by this trap. As a new Christian, I wanted to obey the Lord, and so I tried very hard to keep His commands. But the harder I tried, the worse I did. I couldn't understand it, because I was trying soooo hard. "Surely there must be something wrong with me," I thought. To make things worse, nobody else seemed to be able to tell me how I could do better.

The Answer

Chapter 7 of the Book of Romans describes our predicament, and begins to unfold the answer; but at first glance it seems very mysterious,

> *For the woman who has a husband is bound by the law to her husband as long as he lives. But if the husband dies, she is released from the law of her husband. So then if, while her husband lives, she marries another man, she will be called an adulteress; but if her husband dies, she is free from that law, so she is no adulteress, though she has married another man* (Verses 2-3).

What in the world does divorce and adultery have to do with the topic of the chapter? On the surface it seems alien to the rest of Paul's thought. But here's what it means: when a person gets married, a <u>legal transaction</u> occurs in the spiritual realm. The two people become one; and so, if she marries another man while this covenant is still in force, she is an adulteress.

But when her husband dies, a <u>legal transaction</u> takes place in the spirit realm, and she's not married to him anymore. The marriage covenant is no longer in force, and so she's free to marry another man. Verse four says:

> *Therefore, my brethren, you also have become dead to the law through the body of Christ, that you may be married to another-- to Him who was raised from the dead, that we should bear fruit to God.*

Here this entire issue of marriage and divorce is simply a metaphor that Paul is using. He is saying that we need a legal transaction to occur in the spiritual realm for us to be set free from our reaping (the things we don't want to do). The operation of the law against us was a legal transaction that occurred in the spiritual realm. We sinned (planted a "bad root"), and that set the law in motion. The only legal transaction that will stop the reaping is the blood and the cross of Jesus. He transforms the "bad root" into a "good root." He needs to pay the price for our sin, so that we can be set free from the reaping in the spiritual realm. Again, keep in mind that there may still be consequences that we will have to endure in the natural world resulting from prior sins. For example, if we commit adultery and our spouse divorces us, our family is now still fractured.

In A Nutshell

Romans, Chapter 7, can then be summarized in a few sentences. You need a legal transaction to take place in the spirit realm for you to be set free from the law of reaping (Verses 1-6). You've been trying to do it with your own will power (Verses 7-13). And it doesn't work, does it (Verses 14-24)? The answer to our predicament is: through Jesus Christ our Lord's provision (Verse 25).

So God always knew that I couldn't keep the law. He knows that I will fail when I try to do it myself, and I am sure it grieves Him when He sees me try, and fail, and try, and fail, again and again.

In order to solve this problem, God sent Jesus to provide the way for my sins to be forgiven, and thus I could be transformed into His image. Then in the area that I have been transformed into His image, I will behave like Him. **See Endnotes #2A & #2B.** This is what Paul meant by "through Jesus Christ our Lord" in Verse 7:25..

Endnote #18

God's Kind Of Love

What is love?

In the Epistles there is a lot of talk about love, but what exactly is it? We fall in love and out of love. We love our children, we love our car, and we love sports. We love a certain movie, or we love to sleep in on Saturday morning. Alcoholics love alcohol, chocoholics love chocolate.

Our culture is very confused about what love is. As it turns out, the English word "love" is a very "fuzzy word" (a word with a wide range of meaning). Selfless love brings healing and life, and Hollywood-type love means lust and use and abuse.

We sometimes seek for love in all the wrong places. Why do abused women stay with the abuser? They love them. Why do children constantly pursue abusive parents? They need their love.

God is love (1 John 4:8), and yet this attribute of God can't be what is wounding and destroying these people. [120] God only brings life and healing.

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[120] **One Misperception of Love**

Some contend that there are two types of love discussed in the New Testament.

1. ***Agape*** is God's kind of love. It is good, and it is the kind of love we are to pursue from Him.
2. ***Phileo*** is man's kind of love. It is fallen and fleshly and not important.

Unfortunately it isn't that simple.

1. **1 John 2:15**, says, *If anyone loves (agapao) the world, the love of the Father is not in him.* But man can't love the world with a "good" kind of love.
2. **John 5:20** says, *For the Father loves (phileo) the Son.* But God can't love Jesus with a fallen and fleshly love.

Therefore, the Greek words for love are also fuzzy words, and we must look deeper into Scripture to understand what love is.

God's Love Is Essential

God is love. His kind of love is real love (I will also call it "authentic love." In Greek it is Strong's #26, *agape*), and it is essential to our well-being. See #26 *agape* in Endnote #29, "Greek Glossary" for more. He wants to pour out His love upon us. In fact, we can only love Him because He first loved us. And yet for some reason God has made us in such a way that we must receive some of His love through another human being. To equip us to transfer God's love to another, there is a part of us that is made in God's image (what I call our "Treasure Inside"). He also fills parts of our "Honeycomb" (**see Endnotes #2A**) with His love. However, every other part of us is not inherently filled with God's love. To the degree that every other area is not filled with God's love, our "God-Wannabe" (fallen nature, **see Endnote #7**) impacts our brand of "love," and in reality this kind of "love" is a counterfeit of the real thing. To keep a supply of God's love in our hearts to bless us and to flow to others to bless them, a one-time infilling is not enough. We need to be continually receiving it. God is the only source of "authentic" (*agape*) love, and we can't produce any of it on our own. If we receive authentic love from another person, they are simply giving us the love that God has placed in them.

We need God's love so badly that when our supply of it gets too low, we must try to find other sources, and we may be impelled to accept inappropriate substitutes. God's love is the one essential that keeps us from going down a path of death and destruction. [121] Before we

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[121] "Death" and "destruction" are harsh words, but the Bible uses these words regularly to describe our status before we believed in Jesus, and were therefore without the love of God dwelling in us. A few additional scriptures are:

> *We know that we have passed from <u>death</u> to life, because we love the brethren. He who does not love his brother abides in <u>death</u> . . . In this the love of God was manifested toward us, that God has sent His only begotten Son into the world, that we might live through Him. . . There is no fear in love; but perfect love casts out fear, because fear involves <u>torment</u>. But he who fears has not been made perfect in love* (1 John 3:14; 4:9; 4:18, underlining is mine).

were filled with His Spirit, we were all suffering death and were being destroyed, which is why God sent Jesus to redeem us.

> *For God so loved the world that He gave His only begotten Son, that whoever believes in Him should not perish but have everlasting life (John 3:16, underlining is mine).*
>
> *For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death* (Romans 8:2, underlining is mine).

Without His Kind Of Love We Become Wounded

As children start out in life they are incredibly vulnerable to wounding if not given *agape* love. There must be a continual infilling of love from both father and mother. The flow of love must be from their parents to the children, not the other way around. When children do not receive this love on a continual basis, they desperately seek it. If they are unable to get their parents to give them what they need, they will surely judge themselves as being un-loveable. They begin to believe there is something wrong with them, and they begin to build "The Wall" inside (**see Endnotes #7G & #8M**).

Whenever we are not filled to the brim with authentic (*agape)* love, we are miserable and desperately seek something to make us feel better. If we have never received much of it, we don't really know what authentic love is like, and so we latch onto anything that seems to make us feel less miserable. We are willing to accept substitutes. In fact we may think that the substitutes are as good as it gets. A teenage girl who becomes sexually promiscuous is seeking love. The attention of the boys seems to help her emptiness. But it never really works, because it isn't really love. The flow is actually in the wrong direction, because the boys are using her to get their own needs met, not giving to her. They are actually draining her further.

You have a gauging system inside that tells you when you need more water. If you have plenty of water in your body, you aren't thirsty. If I would then offer you a dirty glass of water, you would say, "No thank you," because you don't need any water. You know that the

dirty water might make you sick, and you are in a position to be particular. However, if you are out in the desert for three days without water, and if you saw that I had a dirty glass of water, you would do anything to get to drink it. You are then so needy you will accept a substitute for good clean water.

We have a similar gauging system that tells when we need more of the God-type of love, and a similar dynamic happens. If we are filled with plenty of authentic (*agape)* love, we aren't needy and will be very particular about what we accept. However, if we are empty and desperate for authentic love, we will accept inappropriate substitutes. These substitutes are actually destructive to us, because they drain life from us instead of filling us.

God Is The Only Source of Real Love

God is ultimately the only source of authentic love. *But the fruit of the Spirit is love, joy, peace* . . . (Galatians. 5:22). God gives it to us through His Spirit abiding in us, and then this "good root" produces "good fruit" - we are then truly loving and giving. These are rewards that we experience. **See Endnote #4U, "Rewards."** If we do not have interference from "The Wall," our "Treasure Inside" can also provide agape love, because that part of us is made in the image of God.

If we receive authentic love from another person, it is because that person has a full reservoir of it. Somehow they have received a bountiful supply, and it overflows to us. If we do not have His presence in us, we cannot crank up *agape* love out of our own resources. If we try, it is tainted with sin, is not the real thing, and will therefore not bless another person.

For instance, if we find out that the Bible says we are to love others, we may try to do so. But when we are "trying," our motives are impure. We may be doing it because we are afraid God will be unhappy with us if we don't. Or we may try to do it to appear spiritual. Or we may try to do it to be accepted, or to feel important.

The flaw is that in each of these cases we are using the other person to meet our own needs. The counterfeits of God's love all have this fatal flaw: the flow is in the wrong direction.

Out of my emptiness I take from others.

Out of my fullness I give to them.

The person we are "trying" to love has a sensor inside them that knows whether they are receiving the authentic love, or if they are being used and sucked dry. The other person would in fact be better off if we weren't there "trying" to love them.

Unfortunately, when we have never received authentic love we don't have access to the accurate information from our own love sensor. When we were a child, since we were always empty, our love sensor was constantly sounding the alarm. This didn't feel good, so we had to find a way to silence this bad feeling; so we built "The Wall" inside (**see Endnotes #7G & #8M**). Now as adults, because we can't hear our love sensor anymore, we don't consciously know when the other person is sucking us dry instead of filling us; so we allow them to do this to us. And, since we are, in fact, empty inside, we are subconsciously impelled to go around trying to get our love tank filled up from others. We then begin to suck them dry!

Further Wounding Results

When we have lost the ability to tell authentic love from counterfeits, we can make huge mistakes. When we have not received lots of authentic love, we can be susceptible to becoming enmeshed in destructive relationships and organizations. When this is our history, we are then looking to have our love tank filled, and aren't very adept at telling the difference between the authentic and counterfeits.

Gangs are attractive to wounded youths. Gang members typically come from very non-nurturing homes. They are looking for a place to

If we haven't received a wealth of real love, we are vulnerable to abuse and further wounding.

belong, and they find acceptance and affiliation in the gang. But they are actually being used by the leader of the gang to fill his unmet needs for power and control. The members are so powerfully drawn in to get their love needs met that they will do anything to retain membership, including committing crimes and exposing themselves to injury or death.

You may recall the tragedy with the Jim Jones commune. To start with Jim Jones was a Bible believing (or Bible "using") pastor who had a way of drawing people to himself. The members' needs to belong eventually led them to leave all they had to move to the jungles of Ghana with the group, and eventually to suicide. This charismatic leader mutated into an abusive tyrant. Yet, despite his control and harshness, the people stayed with him because of their need for love.

Our need for authentic (*agape*) love is so great that people will suffer abuse rather than do without the attention they are getting. In their love-starved state, they accept a substitute. They will even die for a counterfeit, because they are so desperate. Tragically, they don't know that what they are receiving isn't authentic love, and it won't really fill their emptiness.

These are just a couple of examples, but the world is full of abusive organizations. They are abusive because the members and the leaders are all trying to get their own love tanks filled at the expense of the others. It is very possible they don't consciously realize what they are doing, because they are impelled by unconscious forces to do this. The counterfeit love, which is sin, opens the door to evil, and the people get wounded rather than nurtured.

Real Love Is "Good Fruit"

This can seem very discouraging. If I can't love others by setting my own will to do it, how can I possibly obey God? After all, He seems to tell us over and over to love one another. In truth, what He is really saying is that we need to be able to let His *agape* love flow out to others. After all, He knows full well that I cannot love others by making a decision to do so. He will never tell us to do something that

is impossible for us to do. If we are not able to *agape* love others, we need further sanctification so that we can.

There may be two blockages that can prevent us from loving people in this way.

1. We may have "bad roots" in our "Honeycomb." When those are sanctified, then Jesus will be dwelling there; and He will then *agape* others as "good fruit" from the "good roots." **See Endnotes #2A & #2B.**
2. We may have built "The Wall," which then blocks our "Treasure Inside" from being expressed. Since our "Treasure Inside" is made in God's image, that part of us can *agape* love others. "The Wall" is a spiritual impediment, and sanctification is the only way to remove it. **See Endnotes #7G & #8M, on building "The Wall." Also, for more details on "The Wall" and how to remove it, read Chapter 9, "There Is Buried Treasure" in my book, I Will Give You Rest.**

God's *agape* love can flow through us only as we are sanctified.

As we are sanctified, we will more and more be able to agape love others. So when God says that He wants us to love one another, He is really saying to be sanctified so that we can have this "good fruit" expressed in our lives.

1 John Chapter 4 makes it clear: we can only love others because of His presence dwelling in us.

This truth is expressed in 1 John, Chapter 4 (my translation):

> "4:9 **In** this **the love of God** was revealed **(passive)** in us, that God has sent his one and only Son into the world that we might live through him.
> 4:10 In this is **being (PI)** love, not that we loved God, but that he loved us, and sent his Son the atoning sacrifice **concerning the** sins **of us**.
> 4:11 Beloved, if God loved us in this way, we also **are needing (PI)** to **continuously** love one another.

4:12 No one has **ever** seen God. If we **may continuously** love one another, God **is remaining (PI)** in us, and his love **is being (PI) having** been perfected **(passive)** in us.
4:13 **In** this we **are knowing (PI)** that we **are remaining (PI)** in him and he in us, **that** he has given **to** us **out** of his Spirit.
4:14 **And** we have seen and **are testifying (PI)** that the Father has sent the Son Savior of the world.
4:15 Whoever **may** confess that Jesus is **being (PI)** the Son of God, God **is remaining (PI)** in him, and he in God.
4:16 **And** we **have known** and have believed the love which God **is having (PI) in** us. God is **being (PI)** love, and **the one continuously remaining** in love **is remaining (PI)** in God, and God in him.
4:17 In this love has been made perfect **(passive)** among us, that we may **continuously** have boldness in the day of judgment, because **even** as **that one** is **being (PI)**, **also** are we **being (PI)** in this world.
4:18 There is **being (PI)** no fear in love; but perfect love **is casting (PI)** out fear, because fear **is having (PI) chastening. But the one continuously fearing has** not been made perfect **(passive)** in love.
4:19 We **are loving (PI)** him, because he first loved us."

Verse	Root	Fruit
9.	God sent His Son	We live through Him
10.	God loved us	We love Him
11.	God loved us	We are needing to love one another
12.	God remains in us	We love one another
13.	He gave us His Spirit	We remain in Him
17.	His love perfected in us	So are we in this world
19.	He first loved us	We love Him

The message is that the God kind of love (*agape*) comes from God, and there is no other source. We get it from Him and will then pass it on to others.

Summary

Then, in a practical way, how do you truly *agape* love others? The answer, as we have seen, is that it must come from God dwelling inside us. If we can see that we do not *agape* love others, then we need to be sanctified in some areas. Then this love will spontaneously and effortlessly flow out from God's presence in us. There is no other way!

In fact, the presence or absence of *agape* love in our life is important evidence of the degree to which we have been sanctified. *Agape* love is the evidence, not the goal.

As we are sanctified, God's *agape* love will spontaneously and effortlessly flow out from God's presence in us.

Endnote #19A

The Several Possible Meanings Of "Mind"

When an English translation of the New Testament contains the word "mind," what does this mean? For those of us who live in the Western world, and are surrounded by the Western Mindset (see Glossary), we will think that the text is speaking of our conscious faculties: our will power and our intellect.

But Greek has 16 words, that are sometimes translated into the English word "mind," because there is in fact much more to us than just our conscious faculties. The Apostles therefore had a much more robust array of words to use to refer to these other aspects that are a part of us.

This all means that when we read the word "mind" in a typical English translation, we don't know very much!

Why is knowing this important with regard to transformation into the image of Jesus? This transformation in our character is a miracle that happens below our level of consciousness. It is not something we "learn" intellectually. So it is important for us to understand when "mind" is referring to our conscious faculty, and when it is referring to non-conscious parts.

Below are the Greek Words that are often translated as "mind," and a very brief definition of each. My reason for this Endnote is not to give an exhaustive definition of each word, because some have a range of meaning. But my purpose is to make the point that if we think that "mind" in the Epistles always refers to our conscious faculties, we lose a great deal of meaning in the passages where these words occur. As you can see, "mind" is used to translate both nouns and verbs, and even two adverbs.

Word	# Occurrences	Brief Definition
#363 *anamimnesko* - (verb)	4	remember
#1106 *gnome* – (noun)	5	judgment, faculty of discernment
#1271 *dianoia* – (noun)	9	understanding, intellect
#1878 *epanamimnesko* –(verb)	1	to remind
#3563 *nous* – (noun)	21	the organ of mental perception
#3661 *homothumadon*–(asverb)	1	with one accord
#3675 *homophron* – (noun)	1	harmonious understanding
#4288 *prothumia* – (noun)	4	eagerness
#4290 *prothumos* – (adv)	1	predisposed, readily, willingly
#4993 *sophroneo* – (verb)	4	to be sane
#4995 *sophronismos* - (noun)	1	self-control
#5012 *tapeinophrosune* – (noun)	6	humility
#5279 *hupomimnesko* – (verb)	5	to remember
#5426 *phroneo* – (verb)	26	To think, have a mindset or opinion
#5427 *phronema* – (noun)	4	prudence, wisdom
#5590 *psuche* – (noun)	32	life, soul

Total # Occurrences in Epistles:125

Of these words, #1271 and #3563 are the only Greek words that clearly do refer to our conscious mind (our will and intellect). These two words total 30 occurrences out of 125. #363, #1106, #1878, and #5279 might be considered to involve both our conscious mind and our subconscious faculties. The point is that when we read "mind" in an English translation, it is an error to automatically assume that it means our conscious mind, as our culture would teach us. The writers of the Epistles were inspired by God, and they knew that the spiritual issues were below our level of consciousness. **See the diagrams in Endnotes #7H, #8A, and #8H.**

Our conscious self is not in control of our non-conscious self. The only way for us to affect our other attributes (for example, to show eagerness, readiness, humility, self-control, which are all "good fruit") is by having a change occur below our level of consciousness through the sanctification process. **See Endnotes #2A & #2B**. If we try to make these things happen by using our conscious attributes, that is legalism; and it is futile and destructive.

Our conscious self is not in control of our non-conscious self.

See "Legalism" in the Glossary. If you are not clear on this, **read all of Endnotes #1, #2, #3, and #4.**

Science Also Validates The Magnitude Of Our Subconscious Life

Dr. Daniel Siegel, a medical researcher, says the following:

> "Huge amounts of evidence support the view that the 'conscious self' is in fact a very small portion of the mind's activity . . . most of the mind is nonconscious. To put it another way, we are much, much more than our conscious processes" (Siegel, The Developing Mind, page 263).

This statement is, of course, based upon scientific investigation, not Scripture. However, science and theology must converge if the science is solid and revealing truth; because good science only uncovers the truths about God's creation. In this case the evidence is so overwhelming regarding this statement, that we can take it as fact.

Endnote #19B

Our Interior Life Is Powerful

Contrary to what our Western culture believes and propogates, our interior life exists, and is very powerful in its effect on how we experience life. The previously listed Greek words commonly translated into Greek more often than not refer to our non-conscious self.

The point of this Endnote is to show that when you see the English word "mind" in a typical translation of the New Testement, it is a serious mistake to assume that the writer is referring to your conscious self, to your will and intellect. This misunderstanding will cause you to frequently miss out on an important meaning, and perhaps to even believe the lie that you can control your subconscious life with your

will and intellect. Thus you might fall into the trap discussed in **Endnotes #1A-#1D.**

To eliminate this confusion about these 16 Greek words, in my translation I will use various English words that are appropriate to bring out the meaning of the Greek word used. The writer of that epistle had a thought in mind that is made clear by the context.

That is why. is below our level of consciousness) as unimportant, and to be ignored and managed by our conscious faculties. When we believe this perspective, we are destined to struggle, because it is not the truth. **See Endnotes #8H-#8M** for more discussion on this.

It is quite likely that this confusion over the word "mind" in English translations never occurred to you. After all, in our culture we all think we know that the "mind" is our conscious faculty.

Please feel free to go a Strong's Concordance or another lexicon to check into this for yourself.

Therefore, when you see the English word "mind" in any other English translation, be sure not to automatically assume the writer is always referring to our conscious faculties (our will power and our intellect).

Endnote #20

The "Good News"

What is the "Good News" that is mentioned so frequently in the Epistles, and why is it so good? It is "Good News," because it fixes the "Bad News."

First The "Bad News"

1. The "Bad News" is that in the Garden of Eden Adam and Eve sinned. Ever since then, we humans have a tendency to sin.
2. We sin many times a day. The primary sin is to judge. See all of Endnote #3.
3. Our sins cause us serious problems, because they cause the spiritual realm to oppress us. See Endnote #1E.
4. We cannot with our own intellect and will power do anything to overcome the problems that sin produces for us, except to decide to forgive and to do so. See Endnote #1D.
5. Until Jesus Christ provided a way for us to be cleansed of our sins, we were slaves to this problem. See all of Endnote #1.

Then The "Good News"

1. God loves you and wants you set free from this terrible situation. See all of Endnote #5.
2. He sent Jesus Christ to provide a way for your sins to be removed. See Hebrews, all of Chapters 1-10.
3. You can thus become a member of God's family, which provides you with terrific blessings and privileges**. See page 16 for a simple prayer for you to become a believer.**
4. One of those blessings is that you can then be filled with God's Spirit. See Acts 2:1-4.
5. Then you can be forgiven and cleansed of your sins, if (and only if) you first forgive others. See Matthew 6:14-15. In this process He transforms you into the image of His Son Jesus, which is called "sanctification." See all of Endnotes #2 & #4.

6. God also gave you a way to know if you have sinned, that way being your negative emotions. See all of Endnote #11.
7. God will actively, lovingly, direct your personal sanctification process. See all of Endnote #5.
8. In their Epistles, the writers greatly emphasize sanctification, so you will know how important it is. See this whole translation.

What You Might Be Missing

If you are a Christian, you are probably aware of most of this.

However, the **necessity** to forgive and be forgiven many times a day, and **how** to do it, is not emphasized or taught in many churches. Jesus said:

> *"For if you forgive men their trespasses, your heavenly Father will also forgive you.*
> *But if you do not forgive men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:14-15).

Therefore, it is very possible that you have not been doing this for yourself. The tragedy in this is that if you are not continuously forgiving and being forgiven, then you are still stuck in suffering for your sins; because then you will not have been forgiven (Verse 15 above). In fact, during this lifetime, any Christian who is not doing this (continuously being sanctified) is no better off than the unbeliever! See 2 Thessalonians 1:8. You are still going to heaven when you die, but your sins will still cause you problems now.

More "Good News"

The "Good News" is that if you are a Christian, you do not need to continue to suffer for your sins. You can begin your process of sanctification immediately. You will have a backlog of sins ("bad roots"), but the Lord will gradually take you through the process of having them removed. Over time, you will be set free more and more, and you will become more and more like Jesus.

Endnote #21

The Law

How The Universe Works

As discussed in **Endnote #1**, the physical world, the psychological world, and the spiritual world all work according to their own unchangeable laws and principles. We only have partial knowledge about the laws of each of these three realms. The fact that we don't always know the laws, or do not apply them correctly, does not mean that they stop working. They exist and always operate**. See all of Endnote #1, "The Power Of The Spirit Realm."** [122]

Science has discovered some of the laws of the physical and the psychological realms. Evidence of this is all around us. For example, airplanes fly because we have discovered some physical laws and designed them to be in line with these laws.

The spiritual world operates on fixed laws.

Our primary knowledge of the laws by which the spiritual realm operates has come by revelation from God. Since God is the creator of all of these laws, they can all be called God's laws. He knows that if we understand these laws and correctly apply them, life will go well. But if we don't, we will suffer harm. When we do something that will cause us to suffer harm from the spiritual realm, that is what is called "sin." When we have the sin removed, the suffering stops. **See all of Endnote #1E, "God's Laws Bring 'Good' Or 'Bad.'"**

The first time that God taught mankind about how to live well with the spiritual realm was what he told Adam in the Garden of Eden:

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[122] A law is defined as: ". . . a rule of conduct or action prescribed or formally recognized as binding or enforced by a controlling authority (Webster's, page 678).

> *"Of every tree of the garden you may freely eat; but of the tree of the knowledge of good and evil you shall not eat, for in the day that you eat of it you shall surely die."* (Genesis 2:16-17).

Adam and Eve did not comply with God's warning. They sinned (did what would cause the spiritual laws to bring them harm), and they suffered harm. As a result, mankind has continued to suffer.

The Cures

Then God gave Moses more information, and a way for the sins of the people to be removed through the sacrifice of bulls and goats. The Old Testament Laws are what God taught Moses about how people needed to behave to stop the laws of the spiritual realm from bringing suffering. However, the Old Testament Laws (rules of behavior) did not work very well, because <u>they depended on mankind to control his own behavior.</u>

Because the Laws of Moses did not work very well, then God sent Jesus to provide a sure way for the people to do something to stop the laws of the spiritual realm from bringing suffering. This is a new law (rule of behavior), but it is very different than the Old Testament Law. In this law, mankind had to repent of their sin, forgive, and be forgiven. Then the freedom from the harmful suffering from the spiritual realm depended on Jesus, not on mankind.

God then inspired certain people to write about this new way, and we learn about this from these Epistles.

Unfortunately, when we read the Epistles, it is possible for us to be confused about some of this. For instance, when an English translation of the Epistles refers to "the law," what is meant?

Thare are profoundly different possibilities.

- What the Old Testament Law of Moses mandates.
- What the New Testament provision in Christ mandates.
- Simply speaking of the laws operating in the spiritual realm, without any mandate.

In any verse, IT IS CRUCIAL to know which mandate is meant:

- The Old Testament Law brings bondage and negative consequences from the laws of the spiritual realm.
- The provision in Christ brings freedom from these negative consequences.

With regard to the Old Testament Law, no human can keep it.
With regard to the provision in Christ, a Christian can keep it.

We Need To Understand The Difference

Unfortunately, the Epistles use the same Greek word for both the Old Testament Law and the provision in Christ; so we need to rely on the context of the verse to tell the difference. The Greek word is *nomos*, Strong's #3551.
Nomos means:

> "of the law which Moses received from God . . . fig. of Christianity as a 'new law.'" (Bauer, pages 542-543).
>
> "Metaphorically, the perfect law, meaning the more perfect law for the Christian dispensation, in contrast with that of Moses" (Zodhiates, page 1016).

Note that a law is a "rule of conduct." It refers to behavior. When a scripture is using *nomos* to refer to the Old Testament Law, translating it as "law" is appropriate. But then when an epistle translates the provision of Christ as "law," it can be confusing.

The Old Testament Law refers to 613 rules spelled out in the first five books of the Old Testament. It is much more than the 10 commandments, as we may think. These rules are indeed rules of conduct, which a person must perform with their will power. There are

many places in the Epistles where *nomos* does refer to the Old Testament Law.

The "New" Law

The New Testament provision in Christ can also be seen as a "rule of conduct," and is sometimes referred to as *nomos* in the Epistles. But it is very different than the Old Testament Law. The provision of Christ is the provision whereby our sins can be forgiven. But for our sins to be forgiven, our behavior is involved. We must do something:

> *"For if you forgive men their trespasses, your heavenly Father will also forgive you."* (Matthew 6:14).

When we do forgive, Jesus forgives us. **See Endnote #25, "The Lord's Prayer."**

He redeems that place in us, comes to dwell there, and then our behavior changes.

We now have Godly behavior as "good fruit" from the new "good root." **See Endnotes #2A & #2B**.

So the "new law" is to forgive so that we can be forgiven, and then the miraculous provision in Christ happens within us. We have a part to play, but Christ does the work. There are a number of places in the Epistles where *nomos* is referring to this new way. Some examples are as follows (all these following quotes are from the WEB):

- Rom. 3:27: Where then is the boasting? It is excluded. By what kind of law? Of works? No, but by a law of faith.
- Rom. 8:2: For the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death.
- Gal 6:2: Bear one another's burdens, and so fulfill the law of Christ.
- 1 Tim. 1:7 desiring to be teachers of the law, though they understand neither what they say, nor about what they strongly affirm.
- 1Tim. 1:8 But we know that the law is good, if a man uses it lawfully,

- 1 Tim. 1:9 as knowing this, that law is not made for a righteous man, but for the lawless and insubordinate, for the ungodly and sinners, for the unholy and profane, for murderers of fathers and murderers of mothers, for manslayers,
- Heb. 8:10: "For this is the covenant that I will make with the house of Israel. After those days," says the Lord; "I will put my laws into their mind, I will also write them on their heart. I will be their God, and they will be my people."
- Heb. 10:16: "This is the covenant that I will make with them: 'After those days,' says the Lord, 'I will put my laws on their heart, I will also write them on their mind;'" then he says,
- Jas. 1:25: But he who looks into the perfect law of freedom, and continues, not being a hearer who forgets, but a doer of the work, this man will be blessed in what he does.
- Jas. 2:12: So speak, and so do, as men who are to be judged by a law of freedom.

Christians are NEVER mandated to do good works in their own strength. We are mandated to be transformed into the image of Jesus. Then the good works will spontaneously and effortlessly occur because of our new Christlike nature.

Christians are NEVER mandated to do good works by will power.

We are mandated to apply the blood of Jesus to our sins, which will then result in good works.

As you can see, to try to obey a set of behavioral rules in our own strength is **NOT CHRISTIAN!**

In fact, if we put ourselves under the Old Testament Law by trying to be good in our own strength, we are trampling on the Son of God:

> *Anyone who did set a law of Moses as nothing, apart from mercies, by two or three witnesses, does die, of how much sorer punishment shall he be counted worthy who did trample on the Son of God, and did count the blood of the covenant a common thing, in which he was sanctified, and did despite to the Spirit of Grace?* (Hebrews 10:28-29 Young).

Hopefully, you can see how important it is to not be drawn into keeping the law with your own will power. It would be very easy for this to happen to you if you think that an Epistle is telling you to do this. **See "Legalism" in the Glossary.**

Because of the importance of knowing the difference, to eliminate any possible confusion, whenever *nomos* is referring to the Old Testament Law of Moses, I have written "(OT) law" in my translation. When it is referring to the provision of Christ, I have written "(NT) law."

Trying hard to keep a set of rules to please God is legalism and a subtle trap.

Where there is neither of these, the writer is simply speaking about the laws on which the spiritual realm operates rather than speaking of a cure. Where this occurs is as follows:

- Romans 2:12 speaking of sinning without law.
- Romans 7:23 Paul sees a different law in his members.
- Romans 7:25 speaking of God's law and the law of sin.
- Romans 8:2 speaking of the law of sin.
- Romans 8:7 speaking of God's law.

How Can The OT Law Be Good, And Yet Be A Curse?

- There are several scriptures that say that "the law is good." (Romans 7:7, 7:12, 7:16; 1 Tim 1:8).

- It was God ordained, so it must be good. The first five books of the Old Testament tell this story. (Also, see Rom. 7:22, 7:25).
- And yet we are told there is a curse on the law. (1 Cor.15:56; Gal. 3:10-3:13).
- The law works wrath (Romans 4:15).
- It was very flawed and ineffective because of man's sinfulness. (Rom. 8:3; Gal. 2:16, 2:21, 3:11, 3:21; Heb. 7:19).
- And we have been redeemed from the law. (Rom.3:20-24, 7:4, 7:6, 10:4; Gal. 2:19, 4:5).
- Why would God want to redeem us from something good?

How can all of this be true?

The answer is that God ordained the way the spiritual realm works, so it must be holy. However, **the flaw is in humanity** (e.g. Rom. 8:3): we have a propensity to try to keep the rules in our own strength, but cannot do so. This leads to failure, and we are then worse off than before (**See Endnotes #1A through #1D).**

This shortcoming of the OT Law is what God fixed by sending Jesus. As He takes away our sins, we are transformed into His image. **See Endnotes #2A & #2B**. Then our behavior changes to Godlike behavior. **See Endnotes #2D through #2F**. In this way, He fulfills the just requirements of the OT Law on our behalf. He does for us what we cannot possibly do for ourselves.

> *"Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill"* (Matt. 5:17).

But BEWARE of trying to keep the law by your will power, by trying hard to be good. This is a subtle but profound trap that we humans so easily fall into. If you try to do that, you are trying to do what only Jesus can do, and you must fail. God will not allow you to succeed in continuously producing "good fruit" with your own strength, with you own intellect and will power. **See Endnotes #1A through #1G.**

Endnote #22

The Mystery

What Is The "Mystery?"

The Epistles frequently refer to "mystery." This is a translation of the Greek word *musterion*.

> #3466 *musterion* "Some sacred thing hidden or secret which is naturally unknown to human reason and is only known by the revelation of God" (Zodhiates, page 1000).
>
> "Secret, secret rite, secret teaching, mystery . . . A *secret* or *mystery*, too profound for human ingenuity" (Bauer, page 530).

When this Greek word is being used, it is referring to something that is a mystery to our conscious mind. As you will see in the scriptures below, the "Good News" that Jesus Christ has provided for us is such a mystery. [123]

> ***and over me**, that **to me** utterance may be given **(passive)** in opening my mouth, **in boldness** to make known the mystery of the Good News,* (Ephesians 6:19, my literal translation).

The "Good News" is our salvation. Our salvation includes the one-time event when we made Jesus our Lord, and the ongoing process of forgiveness of our sins and our resulting sanctification. **See page 16, Endnote #20, and "Sanctify, sanctification" in the Glossary.**

Sanctification Is A Mystery

Sanctification is a "mystery," because it occurs below our level of consciousness. It is a spiritual event that occurs in our "bad roots" to transform them into "good roots" (**See Endnotes #2A & #2B**). The Western Mindset only values and believes in the rational mind

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[123] In this footnote, all the scripture references are from my literal translation.

(see Endnote #8 L and "Western Mindset" in the Glossary). According to that mindset, we can choose our behavior. This is the trap of legalism. In fact, to those who live according to the Western Mindset, legalism is the only way to produce good behavior. This perspective allows people believe thay are still be in control of their lives, which is what their "God-Wannabe" (**see Endnote #7 and "God-Wannabe" in the Glossary**) impels them to want. But their "God-Wannabe" can never access the mysteries of God! So to the rational mind, sanctification indeed remains a mystery. Since it is not logically perceived, it is not understood, and thus not frequently taught and practiced in much of the Western Christian church.

How Can The Mystery Be Perceived?

Since it is a mystery to the conscious, rational mind, how can it be perceived? There are two ways to learn about it:

- **By revelation:** this is how the Apostle Paul learned it. He received the understanding directly from Jesus Christ.
  "For neither did I receive it **to myself** from man, nor was I taught it **(passive),** but through revelation of Jesus Christ." (Galatians 1:12, my literal translation).
- **By being taught:**
  "How then will they call in whom they have not believed? **But** how will they believe **of** whom they have not heard? **But** how will they hear **apart from one continuously proclaiming**? **But** how will they **proclaim if they are not sent forth**? As it **has been** written **(passive)**: 'How beautiful are the feet of **the ones continuously preaching** peace, **the ones continuously preaching the** good things!'" (Romans 10:14-15, my literal translation).

For us who now have the New Testament, the Bible may be a third way. Those who wrote these documents were anointed teachers, and the Holy Spirit at times will bring a particular passage to life for us as we read the Bible. Most of us have experienced this phenomenon at times. This is perhaps a combination of the first two ways. However, since sanctification is a mystery to our rational

mind, intellectual study of the Bible without this illumination will likely leave us uninformed.

Scriptures Speaking Of The Mystery

You will note that all the occurrence in the Epistles of #3466 *musterion* in the Epistles are in Paul's writings, and there are 20 of them. He was well acquainted with it being a mystery, because it had been a mystery to him until Jesus Christ revealed it to him on the road to Damascus, as revealed in Acts Chapter 9.

Rom. 11:25 For I **am not desiring (PI)** you **all** to **continuously** be ignorant, brothers, of this mystery **(#3466)**, so that you **may not continuously** be wise in **yourselves**, that a partial hardening has **come** to Israel, until the fullness of the Gentiles **may** come in,

Rom. 16:25 **Now to the one continuously being able to establish you all according to my gospel, and the preaching of Jesus Christ according to the revelation of the mystery (#3466) having been kept secret (passive) in time past.**

1 Cor. 2:7 But we **are speaking (PI)** God's wisdom in a mystery **(#3466)**, the **(**wisdom**)** that has been hidden **(passive)**, which God foreordained before the **ages, into** our glory,

1 Cor. 4:1 So let a man **continuously** think of us as servants **of Christ**, and stewards of **the** mysteries **(#3466) of God**.

1 Cor. 13:2 If I **may continuously have** prophecy, and may have known all mysteries **(#3466)** and all knowledge **(#1108)**; and if **ever** I **may continuously** have all faith, so as to **continuously** remove mountains, but **I may continuously not** have love, I am **being (PI)** nothing.

1 Cor: 14:2 For **the one continuously speaking to an unknown** language **is speaking (PI)** not to men, but to God; for no one **is understanding (PI)**; but **to** the Spirit he **is speaking (PI)** mysteries **(#3466)**.

1 Cor 15:51 Behold, I **am telling** you **all** a mystery **(#3466)**. **Indeed** we will not all **be made to** sleep **(passive)**, but we will **(future indicative)** all be changed **(passive)**,

Eph. 1:9 making known to us the mystery **(#3466)** of his will, according to his good pleasure which he **designed beforehand** in him

Eph. 3:3 **that according to** revelation **he** made known to me **the mystery (#3466)**, as I wrote before in few words,

Eph. 3:4 **toward which the ones continuously reading will be being able (PI) to** perceive, my understanding in the mystery **(#3466)** of Christ;

Eph. 3:9 and to make all men see what is the **fellowship** of the mystery **(#3466) having been concealed (passive) from of the ages** in God, **the one creating** all through Jesus Christ;

Eph. 5:32 This mystery **(#3466)** is **being (PI)** great, but I **am speaking (PI) into** Christ and **into** the assembly.

Eph. 6:19 **and over me**, that **to me** utterance may be given **(passive)** in opening my mouth, **in boldness** to make known the mystery **(#3466)** of the Good News,

Col. 1:26 the mystery **(#3466) having been** hidden **(passive) from the** ages and **from the** generations. But now **was made manifest (passive)** to his saints,

Col. 1:27 to whom God **desired** to make known what are the riches of the glory of this mystery **(#3466) in** the Gentiles, which is **being (PI)** Christ in you **all**, the hope of glory;

Col. 2:2 that their hearts may be comforted **(passive),** being knit together **(passive)** in love, and **into** all riches of the full assurance of understanding, **into the knowledge (#1922) of** the mystery **(#3466)** of God, both of the Father and of Christ,

Col. 4:3 **You all continuously** praying together for us also, that God may open to us a door **of** the word, to speak the mystery **(#3466)** of Christ, **because of** which I am also in bonds **(passive);**

2 Thes. 2:7 For the mystery **(#3466)** of lawlessness already **is working (PI)**. Only there is one **continuously restraining at present**, until he **may be becoming** out of the way.

1 Tim. 3:9 **continuously** holding the mystery **(#3466)** of the faith in a pure **(#2513)** conscience.

1 Tim. 3:16 **And** without controversy, **great is being (PI)** the mystery **(#3466)** of godliness: God was revealed **(passive)** in the flesh, justified in the spirit, **was** seen **(passive)** by angels, **was** preached **(passive)** among the nations, **was** believed **(passive)** in the world, and **was** received **(passive)** up in glory.

Endnote #23

The Importance Of A Literal Translation

My translation is not based on Young's Literal Translation of 1862 and 1898. But I am here including portions of Robert Young's prefaces to those editions, because he so wonderfully states the case for the importance of a literal translation of the Greek text.

Preface to the First Edition

There are two modes of translation which may be adopted in rendering into our own language the writings of an ancient author; the one is, to bring him before us in such a manner as that we may *regard him as our own*; the other, to *transport ourselves*, on the contrary, *over to him, adopting his situation, modes of speaking, thinking, acting,--peculiarities of age and race, air, gesture, voice, &c*. Each of these plans has its advantages, but the latter is incomparably the better of the two, being suited--not for the ever-varying modes of thinking and acting of the men of the fifth, or the tenth, or the fifteenth, or some other century, but--for all ages alike. All attempts to make Moses or Paul act, or speak, or reason, as if they were Englishmen of the nineteenth century, must inevitably tend to change the translator into a paraphrast or a commentator, characters which, however useful, stand altogether apart from that of him, who, with a work before him in one language, seeks only to transfer it into another.

In prosecuting the plan thus adopted, a literal translation was indispensable. No other kind of rendering could place the reader in the position contemplated, side by side with the writer--prepared to think as *he* does, to see as *he* sees, to reason, to feel, to weep, and to exult along with him. His very conception of time, even in the minor accidents of the grammatical past, present, future, are to become our own. If he speaks of an event, as *now* passing, we are not, on the logical ground of its having in reality already transpired, to translate his present as if it were a past; or if, on the other hand, his imagination pictures the future as if even at this moment present, we

are not translators but expounders, and that of a tame description, if we take the liberty to convert his time, and tense--the grammatical expression of his time--into our own.

It has been no part of the Translator's plan to attempt to form a New Hebrew or Greek Text--he has therefore somewhat rigidly adhered to the received ones. Where he has differed, it is generally in reference to the punctuation and accentuation, the division of words and sentences, which, being merely traditional, are, of course, often imperfect.

EDINBURGH, 10th Sept. 1862

Preface to the Revised Edition

THE following Translation of the New Testament is based upon the belief that every word of the original is "God-breathed," as the Apostle Paul says in his Second Epistle to Timothy, chap. 3.16. That language is, indeed, applicable, in the first place, only to the Writings of the "Old Testament," in which Timothy had been instructed, but as the Apostle Peter, in his Second Epistle, chap. 3.15,16, expressly ranks the "Epistles" of his beloved brother Paul along with "the other Scriptures," as the "Gospels" and the "Acts" of the Apostles were undoubtedly written before the date of Peter's writing, by men to whom the Saviour promised and gave the Holy Spirit, to *guide* them to all truth, to teach them all things, and to *remind* them of all things that Jesus said and did, there can be no reasonable ground for denying the inspiration of the New Testament by any one who holds that of the Old, or who is willing to take the plain unsophisticated meaning of God's Word regarding either.

This inspiration extends only to the original text, *as it came from the pens of the writers*, not to any translations ever made by man, however aged, venerable, or good; and only in so far as any of these adhere to the original--neither adding to nor omitting from it one particle--are they of any *real value*, for, to the extent that they vary from the original, the doctrine of verbal inspiration is lost, so far as that version is concerned.

If a translation gives a *present tense* when the original gives a *past*, or a *past* when it has a *present*; a *perfect* for a *future*, or a *future* for a *perfect*; an *a* for a *the*, or a *the* for an *a*; an *imperative* for a *subjunctive*, or a *subjunctive* for an *imperative*; a *verb* for a *noun*, or a *noun* for a *verb*, it is clear that verbal inspiration is as much overlooked as if it had no existence. THE WORD OF GOD IS MADE VOID BY THE TRADITIONS OF MEN.

A *strictly literal* rendering may not be so pleasant to the ear as one where the *apparent sense* is chiefly aimed at, yet it is not *euphony* but *truth* that ought to be sought, and where in such a version as the one commonly in use in this country, there are scarcely *two consecutive verses* where there is not some departure from the original such as those indicated, and where these variations may be counted by *tens of thousands*, as admitted on all hands, it is difficult to see how verbal inspiration can be of the least practical use to those who depend upon that version alone.

Modern scholarship is beginning to be alive to the inconsistency of thus gratuitously obscuring, and really changing, the meaning, of the sacred writers by subjective notions of what they *ought* to have written, rather than what they *did* write, for if we admit that in a single case it can be lawful to render a *past* tense by a *present*, where shall we end? who is to be judge? if we do so in one passage, to bring out what may appear to us might, could, would, or should, be the Scriptural meaning, we cannot deny the same privilege to others who may twist other passages in like manner. The alteration of an *a* for a *the* may appear a small matter not worth speaking of, but an attentive comparison of the following Translation with the common one will discover numerous passages where the *entire force* of the verse depends upon the insertion or non-insertion of the article.

For example, in Mat. 2.4, Herod is represented as enquiring "where Christ ' should be born. But "Christ" is the surname of the man Jesus, who was quite unknown to Herod, who could not consequently ask for a person of whose existence he was ignorant. The true explanation is, that King James' Translators omitted the

definite article which occurs in the original. The correct translation is, where "the Christ" should be born. Herod knew of "*the* Christ," *the* Messiah, *the* long promised Saviour and King of the Jews, and his enquiry was, where He was to be born, whose kingdom was to be over all. The simple article clears up the whole. There are about *two thousand* instances in the New Testament where these translators have thus omitted all notice of the definite article, not to say any thing of the great number of passages where they have *inserted* it, though not in the original.

The following translation need not, and ought not, to be considered, in any sense, as coming into competition with the Common Version, but as one to be used in connection with it, and as auxiliary to it; and not a few assurances have been received from clergymen and others that they thus use it, and find it at once interesting and profitable. The change of a single word, or collocation of words, is often found to throw an entirely new shade of meaning over the Scripture. This advantage is well known to all who have compared the various ancient versions, or even the English versions that successively formed what was popularly called "the authorized version," i.e., Tyndale, Coverdale, Geneva, Bishops, &c.

EDINBURGH, January 1898

Endnote #24

You Can Read The Greek!

If what you have read in my literal translation inspires you, and you would like to read the Greek yourself; take heart. **You can!** The New Testament in the Greek is so very anointed, and it will bless you.

The typical way that Greek is taught creates an impossible barrier for most people. It is taught like learning German or other modern languages: you memorize grammar and vocabulary, and practice speaking it; because you will need to know this when you go to Germany and need to speak. You will need to think on your feet, because of the various situations you will encounter. New Testament Greek is a very complex language, and this approach to learning it this way makes it a very big and daunting project. The amount of memorization is huge; and if you don't continuously use it, you will lose it. If you have a life, learning Greek this way is impossible for most people.

The New Testament is different. It is a fixed document, so you do not have to think on your feet. Therefore, if someone else who has spent the years learning Greek will tell us if this is a verb, whether it is a single event or ongoing, whether it is active or passive, etc., and give us the Strong's number, we can know what the word means. If someone will tell us this stuff, anyone who is interested can read what is written.

Somebody HAS done all that for us. To learn how to read the Greek this way, contact me or look on Amazon regarding a little booklet I have written titled: "You Can Read The Greek." It is probably a lot easier than you think.

Endnote #25 A

The Lord's Prayer
What Have We Missed?

We have all recited "The Lord's Prayer" many times.
But we are missing something profound.

"The Lord's Prayer" is part of the discourse of Jesus that goes from Matthew 5:3 through 7:27. This discourse is commonly referred to as "The Sermon On The Mount." There is no indication that any portion is any more important than any other.

In what we call "The Lord's Prayer," Jesus said in Matthew 6:9-6:13 (WEB):

> 6:9 "*Pray like this: 'Our Father in heaven, may your name be kept holy.*
> 6:10 *Let your Kingdom come. Let your will be done, as in heaven, so on earth.*
> 6:11 *Give us today our daily bread.*
> 6:12 *Forgive us our debts, as we also forgive our debtors.*
> 6:13 *Bring us not into temptation, but deliver us from the evil one. For yours is the Kingdom, the power, and the glory forever. Amen."*

But when we stop reading the passage at Verse 6:13, we are robbed of the most powerful part of why Jesus came, spoken of in Verses 6:14-6:15 (WEB):

> 6:14 *"For if you forgive men their trespasses, your heavenly Father will also forgive you.*
> 6:15 *But if you don't forgive men their trespasses, neither will your Father forgive your trespasses."*

There is no question that these last two verses are a part of Jesus' flow of thought, because Verse 6:14 starts with "For." "For" is the translation of the Greek word *gar* (#1063).

Verses 14 and 15 are a profound summary of Christianity!

> *Gar* "serves to explain, make clear, illustrate, a preceding thought or word: for . . . that is, namely . . . so that it begins an exposition of the thing just announced" (Thayer).

What has been expressed before? Verse 13. In other words, Verse 14 is intimately linked to, and flows from, Verse 13.

"Amen" at the end of Verse 13 is NOT a period ending the prayer. Many misunderstand, thinking that "amen" means the end of what Jesus says that is important. However, that is not what it means. Rather:

> "a*men*" (#281) is "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly" (Thayer).

"Amen" validates the truth of God's power spoken of in Verse 13. Forgiveness of our sins in Verse 14 is only possible because God has the authority to forgive our sins. He sent Jesus to provide the way to make it possible.

When we recite the prayer only through Verse 13, we have been robbed of having our sins forgiven! And I would bet that most Christians who recide the "Lord's Prayer" do not know Verses 13 and 14.

Without Verses 14 and 15, we have been robbed of forgiveness for our sins by not knowing HOW to activate it!

Endnote #25B

The Promise

To add emphasis to this, Verse 14 would literally be translated:

> "*For if you **all may** forgive* **(subjunctive)** *men their trespasses, your heavenly Father will also forgive* **(future indicative)** *you **all**.*"

The "subjunctive" means that there is some doubt about whether we will forgive. We are the flaw in this process.

But the "future indicative" is a statement of fact in the future. This means that if we will forgive, it is certain that He will forgive us.

THE PROMISE:

- **IF we forgive,**
- **It is GUARANTEED that God will forgive us!**

Endnote #25C

We Can Suffer

Likewise, in Verse 15:

> "*But if you **all may not** forgive* **(subjunctive)** *men their trespasses, neither will your Father forgive* **(future indicative)** *your trespasses.*"

The Greek word translated as "but" is *de* (#1161). This is:

> "Adversative, meaning but, on the contrary, on the other hand" (Zodhiates, page 399).

This means that contrary to what is said in Verse 6:14, if you do not forgive, it is a fact that you will not be forgiven. And when this necessity of forgiving all the time is not emphasized in Christian churches, the members don't regularly practice this. Then they are left in their sins! That is a very bad thing. **Especially see Endnote #28, "Christians And Sin." That is why I am so emphatic about the necessity to forgive in my translation and commentary.**

If we DO NOT regularly practice forgiving when we have judged, it is guaranteed that we are <u>not</u> forgiven of our sins!

Verse 12 Does Not Replace Verses 14 and 15

Also, note that Verses 14 and 15 are NOT a repeat of Verse 12 regarding forgiveness. So saying Verse 12 does not make up for not saying (and then always doing) Verse 14.

In Verse 12, "debts" is the accurate translation of *opheilema* (#3783). It means:

> "That which is justly or legally due, a debt" (Thayer).

"Debtors" is an accurate translation of *opheiletes* (#3781):

> "Delinquent, one who fails in the performance of duty" (Zodhiates, page 1079).
> "One who owes another, a debtor . . . One who has not yet made amends to one whom he has injured" (Thayer).

Undoubtedly, Jesus had a reason for using a different word in Verse 12 than in Verses 14 and 15; so presumably he meant something different.

In the New Testament #3783 (noun) and #3781 (noun) are sometimes used with regard to money, but more often to spiritual debts.
#3784 *ophilo* is the verb related to these nouns:

> #3784 *ophilo* (verb) "to owe . . . prop. to owe money, be in debt for . . . owe no one anything except to love one another, because we must never cease loving and the debt of love can never be paid, Ro. Xiii. 8. . . . to be under obligation, bound by duty or necessity, to do something; it behoves one; one ought" (Thayer).

So one possible meaning of Verse 6:12 is *owe no one anything except to love one another* in Romans 13:8. If that is so, then we would need to ask the Father for forgiveness for our not loving those who fail to love us. Note that "love" here is #25 *agapao*. This is love that comes from God. We can only continuously love and be loved by others in this way to the degree that we all have the image of Jesus in us. **See Endnote #18, "God's Kind Of Love."**

However, we can't be sure exactly what Jesus meant by "debts" in Verse 6:12. Nevertheless we can be sure that He meant something different than "trespasses" in Verses 6:14 & 6:15; because Jesus used a different Greek word with a very different meaning in Verses 6:14 & 6:15.

The Greek word translated as "trespasses" in Verses 6:14 & 6:15 is #3900 *paraptoma*:

> "*a lapse or deviation from truth and uprightness; a sin, misdeed*" (Thayer).

This is the Greek word used in Romans 5:15 through 5:20 referring to Christ's sacrifice for our trespasses (sins) so that we can be forgiven. Matthew 6:14 & 6:15 make it clear that **this forgiveness is conditional upon our first forgiving others.**

It is therefore important to know that Matthew 6:12 does not negate the need for us to first forgive if we are going to be forgiven of our sins. "Debts" in Verse 12 is speaking of a very different thing than is "trespasses" in Verses 14 & 15.

The Bottom Line

- **JESUS CAME TO TAKE AWAY OUR SIN.**
- **BUT WE HAVE TO FIRST FORGIVE IF WE ARE TO BE FORGIVEN.**
- **IF WE WILL INDEED FORGIVE, IT IS A FACT THAT WE WILL BE FORGIVEN!**
- **IF WE FAIL TO FORGIVE WHENEVER WE JUDGE, WE WILL NOT BE FORGIVEN, AND WILL SUFFER THE CONSEQUENCES.**

Endnote #26A

Satan's Main Objective

Satan Cleverly Deceived Us

In order for Satan to remain the god of this world, after Jesus rose from the dead and sent His Spirit into believers, Satan knew that desperate measures were called for. If he was going to be able to continue to dominate the world, he needed to be willing to allow **any** belief system to exist **except** the one where people were truly transformed into the image of his arch enemy, Christ.

Satan was willing to allow any religious belief other than sanctification.

Of course, Satan's preference would be to have people purposefully worship him. But he knew that few people would be willing to do this. Fortunately for him, he had some tried and tested weapons in his arsenal. Deception was the most potent one.

After all, deception was how he had ruled the world for thousands of years, ever since he successfully deceived Adam and Eve in the Garden of Eden. World history tells the tragic story of his successful rule.

How Satan Blinded The Christian Church

If he could trigger their "God-Wannabe," he could deceive people into believing the lie that they could do something to please God. Then they would be deprived of the one weapon Satan feared the most – their transformation into the image of Jesus.

Deception is Satan's most successful strategy.

Thus the stage was set for the battle.

In the New Testament Satan is referred to as the Deceiver. Jesus knew Satan's tactics and effectiveness (Matthew 24:4-5). The fact that his major weapon is deception is revealed in Revelation 12:9-11:

> *So the great dragon was cast out, that serpent of old, called the Devil and Satan, who deceives the whole world:* (Revelation 12:9, underlining is mine).

Since not many people will knowingly accept his evil kingdom, deception is his most successful tool – and he is a master at this. He is subtle:

> *Now the serpent was more subtle than any beast of the field* (Genesis 3:1KJV, underlining is mine).

Satan's first successful deception was in the Garden of Eden. Satan said to Eve:

> *"For God knows in the day you eat of it your eyes will be opened and you will be like God, knowing good and evil"* (Genesis 3:5).

Being cunning and subtle, Satan didn't say to Adam and Eve, "Why don't you rebel against God and become your own god?" They wouldn't fall for that. Rather, he sucked them in by making them think they were doing a good thing.

> *So when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree desirable to make one wise, she took of its fruit and ate. She also gave to her husband with her, and he ate* (Genesis 3:6).

First Eve and then Adam were deceived; and in their act, an aspect of Satan's nature was implanted into mankind – a subconscious tendency to take God's place. The Apostle Paul called this tendency our "flesh," (Romans 7:18). I am calling it our **"God-Wannabe"**; [124] because

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[124] **See Endnote #3F, "Our 'God-Wannabe' Arrives."**

since The Fall in the Garden of Eden, it is the part of our nature that wants to be God.

Ever since The Fall in the Garden of Eden, Satan's deceptions have been many and varied. Witness the many religions of the world where people think they are doing a good thing by obeying and placating various gods. Virtually every culture in the history of the world has had a sense of the presence of a deity.

Satan activates our "God-Wannabe."

The reason that all of these deceptions are so effective is because of the "God-Wannabe" buried deep in man, which wants to take God's place. Satan knows that if he can appeal to this fallen nature in a person, he is able to activate that tendency and change the person's perceptions. Then the person is in the mind of the flesh. [125]

> *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish* (Galatians 5:17).

Then the person will be convinced that their wrong thinking is correct, when in fact they are being deceived as were Eve and Adam in the Garden of Eden. This is a subtle and potent trap, and we all readily fall into it if we aren't aware of this vulnerability we all inherited from Adam and Eve.

Endnote #26B

Satan Attacked Immediately

Satan was about his dirty work from the beginning of the Christian church.

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125 Also see Galatians 5:17-23; Ephesians 2:3: Colossians 2:18.

The deceptions he launched against the church were numerous. The variety of such perversions of the Gospel will be evident to you if you read the Epistles with an eye to what each writer was coming against.

Satan attacked the church immediately after Jesus rose again and sent His Spirit into men.

The essence of deception is "to cause to accept as true or valid what is false or invalid" (Webster's Dictionary). The person being deceived is unaware that they have been deceived. Otherwise they would no longer be deceived. When deceived, the person is fully convinced that the lie is the truth. Many people have fought and died believing a lie.

Some such lies are:

- Islam: if you die in a jihad against the infidel, you would so please Allah that in the after-life he will reward you with 70 virgins.
- Satanism: you will become powerful (Matthew 4:8-9).
- Freemasonry: you will be part of a powerful group that wants to do good things.
- Adolph Hitler: we are a superior race and will establish an empire to spread our race.
- Legalism: if you do good things you will be saved and rewarded by God.
- Humanism and New Age: you are God.
- Greek Philosophy: Your rational mind is your true self, and you can control your own life with it.
- Etc, etc, etc.

Note that all of these deceptions appeal to our "God-Wannabe."

Endnote #26C

Satan's Most Successful Use Of Deception

The deception that has been the most productive for Satan is the Greek (Western) Mindset, based upon Greek Philosophy.

The Greek philosopher Socrates (400 BC) said that our rational parts are our true selves, and we can therefore have conscious dominion over ourselves – over our irrational parts which consist of our emotions and desires.

I will be referring to Socrates' philosophy as the "Western Mindset."

This philosophy (which I will refer to as the "Western Mindset"), has been most useful for Satan for a number of reasons.

First, it is **effective**. It subconsciously and involuntarily triggers a person's "God-Wannabe," and the person finds themselves trying to "be good." As I have been pointing out, this attempt to try to please God with our will and intellect does not bring about sanctification. Instead it plays exactly into Satan's hands.

Satan's most successful deception has been the Greek "Western Mindset."

Second, the Western Mindset is **pervasive**. Those nations that live by it have militarily dominated the world and spread this mindset around the world, beginning with Alexander the Great (about 325 BC), and continuing with the European nations and America. Because those nations were successful in conquering the world, their philosophy was viewed as superior. Therefore, this mindset has infected a huge percentage of mankind.

Third, it is **subtle**. It is so "natural" and automatic, it seems reasonable, and it goes undetected. Its subtle influence is all around you, and yet you likely don't even notice it. It is as unseen as the air that you breathe. You probably take it for granted that this is just the way life is supposed to be. You are likely unaware of its pervasive influence and of just how destructive it is.

Our whole culture is deceived!

This Western Mindset came to **dominate the Christian church**, and has done so for centuries for the same reasons. Its influence has caused Christianity to be ineffective in making people holy. Since this was

Satan's objective all along, the Western Mindset has played exactly into his scheme.

The "Honey Jar" theology is a subtle, effective, and pervasive view of Christianity that is in conformity with the Western Mindset. This view says that when we became a Christian, all of our sins were forgiven, and we were already completely a new creation. Therefore, we do not need to consistently forgive and be forgiven by God. Since we are already a new creation, we just need to act like it. Then we need to control our behavior with our intellect and will power. **See Endnotes #2 I and #4V** for more on this erroneous theology.

Endnote #26D

Legalism And Legalistic Religions

Legalism is man's attempt to please whoever he perceives as being his god (or gods), by using his own strength – his will and intellect.

In some fashion, there is presented to him a list of "laws" that describe what his god likes and would be pleased with, and a list of things that his god dislikes and would be displeased with. The person believes that his god will reward him for obeying, and will punish him for disobeying. Legalism requires rules to follow. Otherwise people will not know what goal to focus on in order to exercise their will power to attain it. Without a "standard", what would they do?

When the person first comes to believe in that particular god, this automatically triggers the person's "God-Wannabe" to "try" and obey the rules with their intellect and will power. <u>This is the trap of all the world's pagan religions</u>.

How is Christianity supposed to be fundamentally different from all of the world's religions? Christ provided the way by which we can be transformed into His image; and then by this new nature inside our Non-conscious Selves, we will spontaneously and without effort do what pleases God. God performs a miracle and accomplishes what is impossible for us to do.

Unfortunately, in the absence of the awareness of this provision Jesus made, the Christian's "God-Wannabe" automatically activates; and the person spontaneously finds himself striving to please God with his will and intellect. In the absence of an awareness of sanctification, this is inevitable. When this happens, the Christian is caught in the same trap as is the pagan!

For peoples' lives here on earth, sanctification is what makes Christianity fundamentally different than all other religions.

The Apostle Paul specifically addresses this trap in Romans 7:9-10.

> *But sin, taking opportunity by the commandment, produced in me all manner of evil desire. For apart from the law sin was dead. I was alive once without the law, but when the commandment came, sin revived and I died. And the commandment, which was to bring life, I found to bring death.*

What sin was revived by the law? The sin Paul is referring to is my "God-Wannabe" spontaneously and subconsciously impelling me to try with my will power to obey God by keeping the law.

Consequently, legalistic religion is an integral part of Satan's most successful deception. It is also based upon the presence in every human of a "God-Wannabe." The "God-Wannabe" is triggered by the desire to "be good," as Rudolf Bultmann writes:

Trying to please God is not Christian – it is sin!

> "To the category of conduct 'according to the flesh' belongs above all zealous fulfillment of the Torah; and does so because a man supposes he can thereby achieve righteousness before God by his own strength" (Bultmann, Part 1, page 240).

Here Bultmann is referring to the content of Romans 8:1 through 8:13. Note that by "fulfillment of the Torah," Bultmann is referring to trying

to obey the commandments of God which are listed in the first five books of the Old Testament. His point is that trying to be good in our own strength is a sin. It is a sin that springs out of our "flesh" – our "God-Wannabe."

In short, trying to be good in our own strength is nullifying the sacrifice of Jesus for us, and taking His place as our own savior. If we could "be good" in our own strength, Jesus died in vain.

Trying to be good in our own strength is nullifying the sacrifice of Jesus.

We all have had this tendency to take His place implanted in us because we are of Adam's race. Becoming a Christian does not erase our "God-Wannabe." All human beings, including Christians, have a "God-Wannabe," and it will continue to be there impelling us to sin as long as we live on this earth. However, through Jesus we have been given the way to remove the "bad roots" that our "God-Wannabe" plants in us – over and over again, day after day. **See Endnote #7, "The Bad Part Of You."**

Endnote #26E

Correct Doctrine

I do believe in correct doctrine. Doctrine refers to "some body of teaching used as a standard of orthodoxy." [126] Correct doctrine is a guide that tells us what truth is. The central part of Christian doctrine is sanctification, meaning forgiveness of our sins and the resulting transformation into the image of Jesus. Correct doctrine is also supposed to be a guide by which I can see if my behavior is "good fruit" from a "good root," or "bad fruit" from a "bad root."

Where "doctrine" can go wrong is when it is interpreted as something we are to try to attain through willpower.

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[126] Douglas, J.D., page 288.

Endnote #26F

"Bad Choices"

One evidence of the pervasiveness of the Western Mindset is the prevailing idea in our culture that any person who has bad things going on in his life is making "bad choices." It doesn't matter if the problem is anger, or adultery, or lying, or any other sinful pattern. As I have mentioned, the recent bumper sticker that says "Just say no" to drugs is an illustration of this Western Mindset. So is the view that a person on drugs or alcohol has made "bad choices." This wording is not only common in our culture outside the Christian church, it is also prevalent inside it!

However, the people with these destructive patterns are impelled into these destructive behaviors by "bad roots," which is why they are unable to "choose" to behave differently by using their will power **(see Endnotes 1, 2, 3, and 4).** The fact that they are impelled to these behaviors by huge spiritual forces does not mean that they should simply accept their lot. It does mean that they need to apply the blood of Jesus to the "bad root" in order to be set free, instead of trying hard with their will power to change their behavior.

All of us who have tried hard to please God and to overcome undesirable patterns in our own lives know this Western (Greek) Mindset doesn't work. As I have already pointed out, the Apostle Paul knew this didn't work when he wrote about the impotency of our will:

> *For what I am doing I do not understand. For what I **will** to do, that I do not practice; but what I hate, that I do* (Romans 7:15, bold is mine).

Unfortunately, for those of us who grew up in Western culture, striving to control our lives with our will and intellect is a powerful and subconscious view of life that permeates our perspectives every day. It is a colored pair of glasses through which we view life.

Then, because we are not consciously aware of the subtle influence of our surrounding culture, we end up thinking a lot like the world around us. That is why it is so easy for us to slip into trying hard to be good.

I know this trap well. I grew up in a Germanic household where the will and the intellect were firmly on the throne. The message that I grew up with was that you did not trust anything coming up from your Non-conscious Self over which you didn't have conscious control. Because of His love for me, God was not content to leave me stuck in that error. Later in my adult life He made sure that trying to run my life from my "Head" didn't work very well for me, especially in my marriage; and that failure of my "head" impelled me to look for a better way. This quest is how I found Jesus.

In fact, to the Western "rational" Mindset, the provision Jesus has made for us to be transformed into His image, is not only a mystery; it is in many ways an "insult to our intelligence." **See Endnote #22** for more on the "mystery" of Christ.

Sanctification is an "insult to our intelligence."

Endnote #27

The Struggle

Being sanctified by forgiving and then being forgiven can be hard work. It requires persistence, which makes it clear that God understands it is not easy.

Why is it so difficult that Paul had to repeatedly encourage Christians to keep at it? I think it is important for you to know that our part in the sanctification process is indeed difficult, but also to know that not doing it is ultimately far more difficult, as we will most certainly reap the wages of sin, which is death.

The reason why it is so difficult is because when we have a "bad root" inside, it greatly influences our mind set against forgiving.

The very presence of a "bad root" makes forgiving difficult.

The judgment produced by our "God-Wannabe" plants a "bad root" in us spontaneously, subconsciously, and instantaneously, and it has already occurred before we perceive it is there through a feeling of bitterness. **See Endnote #16, "Emotions Are Your Friend."** Then the "bad root" that has been planted influences our mind set ("bad fruit"), and it is difficult to go against it to decide to forgive. We are in the mind of the flesh; and under its influence, we are fully convinced that the offending person is wrong, I am right, and I am going to make them pay. **See Endnote #8H.** Deciding to forgive requires our faith to give us the will power to go against this perception, because we now know that if we do not forgive, we will suffer.

After we forgive and are forgiven, and Jesus replaces the 'bad root" with Himself, this "good root" influences our mind set ("good fruit"). We will then have compassion and love as our mind set. **See Endnote #4P, "Forgiving Is Miraculous- *My Dog Story*."**

We can sometimes resist the influence of the "bad root" or the "good root" with our will power, but our will power is not adequate to do that for very long. **Endnote #1** describes this. Thus we can try to be good when we have a "bad root" impelling us, but we always eventually do the bad thing that we don't want to do. Likewise, when we have a "good root" impelling us, we can do a bad thing, but then our conscience torments us and we greatly regret what we have done.

> *For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do* (Romans 7:15).

I am using the strong word "impel," because the influence of the roots (good or bad) is powerful.

Galatians 5:17 also addresses this war:

> *For the flesh lusts against the Spirit, and the Spirit against the flesh; and these are contrary to one another, so that you do not do the things that you wish.*

The Greek word translated as "lusts" is #1937 *epithumeo:*

> "to lust, desire, long after . . . To desire in a good sense . . . in a bad sense of coveting and lusting after" (Zodhiates, page 627).

This "lusting" affects our thinking. The verse states that the "flesh" ("bad root") lusts. The grammar also clearly implies that the Spirit ("good root") also lusts. See Romans 6:18.

> *For the **bent (#5427)** of the flesh (is) death, but the **bent** of the Spirit (is) life and peace; because the **bent** of the flesh (is) hostile towards God; for it continuously is not **being** subject **(PI) (passive)** to God's law, for neither **is it being able (PI)*** (Romans 8:6-7, my translation).

> #5427 *phronema* "'The tendency or inclination of the mind, its bent. It includes the act of the understanding and of the will. Rom. 8:6,7 teaches that the will follows or obeys the dominant interest of the mind. If it is the flesh, then death follows; if it is the Spirit, then life and peace follow . . . Contrasted to *phronesis* (5428) which indicates mental action and willingness" (Zodhiates, page 1455).

As a reminder, **(PI)** is referring to the Greek "present indicative," which is an event continuously occurring in the present.

In this definition, when Zodhiates uses the word "mind," he is referring to *phronema*. In summary, #5427 speaks of the very nature of the flesh and the Spirit. **See Endnotes #19, "The Several Possible Meanings Of 'Mind,'" and Endnote #8H** which illustrates the dynamic of the influence on our conscious mind of the "Godly Presence" and the "Evil Presence" in our Non-Conscious Self.

The "flesh" is an agent of Satan, and "Spirit" is an agent of God. This is why there is a war going on inside us. We have within us both the "flesh" and our "Treasure Inside," which is made in the image of God. Our "Honeycomb" is a battleground. As Christians, we have the only cure for the attacks of the "flesh." **See Endnotes #8A through #8H on the war. Also see Endnote #3F on our "God-Wannabe."**

This ongoing war and the spiritual forces involved are why persistence is required. **See Endnote #5M. Also see 1 Corinthians 9:24, 10:13; 2 Corinthians 4;16-17; 1 Thessalonians 5:6; 1 Timothy 4:16; Hebrews 12:11; James 1:2-4; 2 Peter 1:6; Jude 1:3.**

God knows that forgiving can be difficult, and that we need to be motivated to persist.

> *For they indeed for a few days chastened us as seemed best to them, but He for our profit, that we may be partakers of His holiness. Now no chastening seems to be joyful for the present, but painful; nevertheless, afterward it yields the peaceable fruit of righteousness to those who have been trained by it* (Hebrews 12:10-11).

Because He loves us, He motivates us to do the difficult work by allowing us to experience pain when we sin. God made pain unpleasant so that we would want it to go away; and the only way to make the pain from sin go away is through sanctification. Read the rest of Hebrews 12:5-11 for more on this process.

Very unfortunately, if we don't know HOW to be sanctified, we are stuck with our pain. Because they have not been taught HOW, many Christians continuously live every day with emotional pain. A few examples of this pain are: depression, anxiety, fear, mood swings, alcoholism, insecurity, guilt, bitterness, rage, feeling worthless, etc. etc. etc. It is a terrible way to live.

While God knows it is not easy, He also knows that sanctification is possible for us, and it is a matter of life or death to us. **See Hebrews 2:1-3, 10:28-31, Romans 6:23, and Endnote #28, "Christians And Sin."**

Endnote #28

Christians And Sin

When we became children of God through the one-time event of our salvation, we did indeed enter a new life with certain rights and privileges and blessings. We now have a loving Father who wants to bless us. We now have been given the only way that our sins can be forgiven, which is the ongoing aspect of our salvation. See page 16. Since He loves us, God brings our attention to our sins so that we can repent, forgive, and be forgiven. Hebrews 12:1-12:13.

We All Suffer

But what happens to a Christian who does not bother to continuously forgive and be forgiven of their sins? Perhaps surprisingly, they will suffer the consequences of their sins as much as the unbeliever will suffer. That may seem too cruel, and may perhaps be contrary to what you believe; but the New Testament is clear about this.

> *"For if you forgive men their trespasses, your heavenly Father will also forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses"* (Matthew 6:14-15).

Therefore, we must continuously forgive if we are to be forgiven. If we don't, our sins will remain and will cause us trouble.

> *In flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ* (2 Thessalonians 1:8).

The "gospel of our Lord Jesus Christ" is the provision Christians have for the ongoing forgiveness of their sins; but as Matthew 6:14 makes clear, we have a part to play. We need to first forgive in order to be forgiven.

> *For if the word spoken through angels proved steadfast, and every transgression and disobedience received a just reward, how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord, and was confirmed to us by those who heard Him* (Hebrews 2:2-3 NAS).

This was written to Christians, so the "great salvation" is the provision for forgiveness of our sins through the sacrifice of Jesus Christ.

> *Anyone who has rejected Moses' law dies without mercy on the testimony of two or three witnesses. Of how much worse punishment, do you suppose, will he be thought worthy who has trampled the Son of God underfoot, counted the blood of the covenant by which he was sanctified a common thing, and insulted the Spirit of grace. For we know Him who said, "Vengeance is Mine, I will repay," says the Lord. And again, "The Lord will judge His people"* (Hebrews 10:28-30 Young's Literal Translation).

Counting the blood of the covenant as a common thing means to count it as something not important, and not exclusively available to Christians.

Many Christians have been taught that when they gave their lives to Jesus, all of their sins were forgiven at that time. [127] This is untrue. **See Colossians 2:13 and my commentary.** This view is tragic, because they then do not diligently enter into the ongoing process of sanctification, which is the process of having their sins forgiven. After all, why would they need to do this difficult work if it has already been done?

As the scriptures above make clear, their sins are all still present, and they will suffer.

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[127] This is part of a belief that is very common in Christian churches. I refer to it as the "Honey Jar" theology. **See Endnotes #2 I, and #4V.**

> *For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord* (Romans 6:23).

We All Sin A Lot

It is also clear from the lives of many dedicated Christians who suffer from depression, alcoholism, drug addiction, anxiety, anger problems, etc. etc. etc. that these Christians are indeed suffering for their un-repented sins. The purpose of this book is to make it clear that they need to enter into the lifelong process of sanctification; and if they will do that, they can and will have their sins washed away, and they will then be delivered from these consequences of their sins.

AND WE ALL DO SIN A LOT, so this problem applies to all of us.

> *If we say that we have not sinned, we make Him a liar, and His word is not in us* (1 John 1:10).

Please read 1 John 1:1-2:8 in my literal translation and commentary for more. These verses make a very powerful case for our ongoing need of forgiveness of our frequent sinning

God Wants To Set Us Free

The fact that we Christians will suffer from un-repented sins may seem like a harsh reality. This truth may make it seem as though God is punitive. This is not His nature at all. He loves us deeply, and sent His Son to provide a way for us to be rescued from the trouble that sins cause us because of the way the spiritual realm works.

At the same time, He respects our individuality. We can choose to appropriate the way He provided for us to have our sins removed by the blood of Jesus, or not. If we choose not to, we will pay the consequences.

Because He knows how finite we are, He has provided a way for Him to tell us when we have sinned and need to pray. He sends up a

negative emotion that accurately tells us of the problem**. See Endnotes #3 I, and #16** on our emotions. Tragically, most of us have been taught that our emotions are fickle and will lead us into trouble. That is a lie. They tell us exactly what is going on inside us. By not listening to them, and thus to what the Lord is saying to us through them, we are robbed of knowing when we need to forgive and be forgiven.

Sin Is Serious Business

At the same time, SIN IS A SERIOUS BUSINESS. That is the whole reason why Jesus gave up His place in heaven, came to earth and walked as a man with all those limitations, was rejected, was tortured, and died for our sins. If it wasn't for sin, He would not have had to do that. The fact that sin is a serious issue is why the New Testament warns us that if we do not listen to God and repent, there will be bad consequences. **Read all of Endnote #1.**

What Are Sins We All Commit Every Day?

It is also true that many Christians misunderstand what sin is. They think of murder, lying, adultery, etc., and maybe they do not do these things; so they think they are sinless. These are indeed sins, but there is a sin that we all commit many times every day. This is the sin of judging. This is why Jesus made such a big thing about the need to forgive in Matthew 6:14-15. In addition, the "bad roots" that judging plant in our "Honeycomb" are the primary force that produce the murder, lying, adultery, etc. **See all of Endnote #3 on judging.**

The Problem And The Cure

We all spontaneously, subconsciously sin by judging many times a day because of our fallen nature, what I call our "God-Wannabe" (what Scripture calls our "flesh."). **See all of Endnote #7, "The Bad Part Of You."** We cannot stop this from happening, but Jesus has provided the way for us to be forgiven of every one of these judgments every time this happens. **See all of Endnote #4, "Forgiving Ends These Problems."**

Endnote #29

Greek Glossary

#26 *agape* is a noun.

#25 *agapao* is the verb form of this kind of love. This form of love is an attribute of God, and it is only present in us if we have received it from Him. "The love that is derived from God" (Zodhiates, page 67). It is an attribute of our "Treasure Inside," because that part of us is made in God's image; or it is present as a "good root" in our "Honeycomb" as a result of our sanctification. We cannot try to love in this way in our own strength. If it is present, it is spontaneously there. If is lacking, this is evidence that we need further sanctification. I cannot "do" this, I can only "be" it; and then the "doing" will indeed be present, spontaneously, automatically, effortlessly.

There are two Greek word groups translated into the English word "love," #25 *agapao* and #5368 *phileo. Agapao* is God's kind of love. *Phileo* is more like friendship. For instance: "*Agapao* and never *phileo* is used of love toward our enemies. The range of *phileo* is wider than that of *agapao* which stands higher than *phileo* because of its moral import, i.e., love that expresses compassion. We are thus commanded to love (*agapao*) our enemies, to do what is necessary to turn them to Christ, but never to befriend them (*phileo*) by adopting their interests and becoming friends on their level" (Zodhiates, page 66).

#281 *amen*

We always tend to end our prayers with this word, but we probably don't know why, or what it means. It is not a period at the end of a prayer. Rather, *amen* means that what was just said or written is very important and significant. It is often translated in the New Testament as "verily."

> #281 *amen* "In the NT, it indicates affirmation, in truth, verily, it is so" (Zodhiates, page 135).

#281 *amen* "an adverb by which something is asserted or confirmed . . . surely, of a truth, truly . . . most assuredly . . . so be it, may it be fulfilled" (Thayer).

#1096 *ginomai* (verb)

A dynamic word meaning to begin to be. For example: "I was not and then I came to be" (Bauer, page 158). It refers to a journey, or transition, or change, whereas #1510 *eimi* and #1722 *en* tend to be static, to refer to a position or resting in place. In many places *ginomai* is a key word revealing the ongoing, dynamic nature of our transformation into the image of Jesus.

#1096 ginomai "to become, i. e. to come into existence, begin to be" (Thayer).

#1096 ginomai "primarily meaning to begin to be, that is, to come into existence or into any state" (Zodhiates, page 367).

#1097 *ginosko* (verb).

This word is related to the noun #1108 *gnosis*. *Ginosko* kind of knowing is what we in the Western World would assume when we see the English word "know." It is intellectual knowing obtained through conscious processes, such as intellectual study. Because we are limited creatures, and we learn as we go along, this kind of "knowing" is limited.

It is in contrast with #1921 *epiginosko,* which is a knowing that we receive by revelation from God. *Epiginosko* is only available to us through God, because He alone has unlimited knowledge. This is the kind of knowing that occurred to the Apostle Paul on the road to Damascus as related in Acts Chapter 9. It is the kind of knowing that we have when we read a familiar Bible verse and suddenly it illuminates.

However, since English only has one word (knowledge) for all kinds of knowledge, the difference between *ginosko* and *epignosko* gets lost in English translations of the Greek.

#1097 *ginosko* (verb) "To learn, to know, come to know, get a knowledge of" (Thayer).

"To know in a beginning sense, that is, to come to know" (Zodhiates, page 372).

Also see Endnote #11, "Aspects of Knowing," and "Know, Knowledge" in the Glossary.

#1108 *gnosis* (noun)

The kind of knowledge that we in the Western world would expect when we read "knowledge" in an English translation. It is a cognitive, intellectual knowledge. Because of our limitations as humans, this knowledge has limitations.

In contrast, #1922 *epignosis* is a more clear and exact knowledge. As you can see, *epignosis* has the addition of "*epi*" (#1909). *Epi* means an increase or addition. *Epignosis* is a complete and full knowledge, only available to us through God. We cannot obtain this kind of knowledge through study. This is the kind of knowledge that Jesus downloaded to the Apostle Paul on the road to Damascus as related in Acts Chapter 9. It is the kind of knowledge that we get when we read a familiar Bible verse and suddenly it illuminates.

However, since English has only one word (knowledge) for all kinds of knowledge, the difference between *gnosis* and *epignosis* words gets lost in English translations of the Greek.

> #1108 *gnosis* means "knowledge . . . intelligence, understanding" (Thayer). It is "Present and fragmentary knowledge as contrasted with *epignosis* (1922), clear and exact knowledge" (Zodhiates, page 378).

Also see Endnote #11, "Aspects of Knowing," and "Know, Knowledge" in the Glossary.

#1492 *eido*

> "Spoken of man's knowledge as a result of and only in view of his relationship with God the Father through Jesus Christ. There are certain things that human beings simply cannot know intuitively unless they become the children of God . . . Contrasted with *oida*, *ginosko* (1097), to know experientially, frequently suggests the inception of progress in knowledge, while *oida* suggests fullness of knowledge" (Zodhiates).

oida is the perfect tense of #1492 *eido*. It has the same word meaning, but:

> "The perfect expresses the continuance of completed action" (Davis, page 152).

In other words, it expresses an action that occurred in the past, but that still has present effects. *Oida* appears in my commentary in Titus 1:16 and 1 John 5:20. *Eido* appears in my commentary in 2 Corinthians 5:16, 2 Tim 3:15, and 1 John 50.

#1519 *eis*

A dynamic word meaning movement into:

> "denoting entrance into . . . into, to, towards" (Thayer).

Eis is the opposite of *ek* (#1537), out of: "exit or emission out of, as separation from, something with which there has been close connection" (Thayer). This opposite word illustrates the dynamic nature of *eis*. By contrast, #1722 *en* is different than *eis*, because *en* is a static word which primarily means "in." **See #1722 below for more detail regarding *en*.**

#1537 *ek*

A dynamic word, denoting movement out of:

> "exit or emission out of, as separation from, something with which there has been close connection; opp. To the prepositions *eis* into and *en* in: *from out of, out from, forth from, from*" (Thayer).

> "a primary preposition denoting origin (the point whence action or motion proceeds), from, out (of place, time, or cause; literal or figurative; direct or remote)" (Strong).

#1537 Ek is the exact opposite of #1519 *eis*.

#1722 *en*

A static word meaning resting in place:

> "a primary preposition denoting (fixed) position (in place, time or state), and (by implication) instrumentality (medially or constructively), i.e. a relation of rest (intermediate between 1519 and 1537)" (Strong).

> "In, on, at, by any place or thing, with the primary idea of rest . . . means remaining in place" (Zodhiates, page 579).

In contrast, #1519 is *eis*, denoting a dynamic movement into something, and #1537 is *ek*, denoting a dynamic movement out of something.

#1785 *entole*

Entole has a range of meaning. One meaning is "commandment," but that is only one possible meaning. Some of the other meanings are:

> "collectively, of the whole body of the moral precepts of Christianity" (Thayer).

> "injunction, i.e. an authoritative prescription:-- commandment, precept" (Strong).
>
> "The precepts and teachings of Jesus" (Zodhiates, page 594).

What was the key precept of Jesus? He came to take away our sins. **That is the essence of Christianity.** And in Matthew 6:14 He told us to forgive so that we can be forgiven. This is then the process by which we are transformed into His image as He forgives us and fills that place in us with His presence. **See Endnotes #2A & #2B. Also see Endnote "9A, "The Two Great 'Commandments' Of Jesus."**

Also read 1 John and my commentary there, as he frequently uses *entole*.

#1922 *epignosis* (noun)

This is a special kind of knowledge, in that it is clear and exact discernment. As fallible humans, we are not capable of obtaining this kind of knowledge by intellectual study. This is the kind of knowledge that Jesus downloaded to Paul on the road to Damascus as related in Acts Chapter 9. It is the kind of knowledge that we get when we read a familiar verse and suddenly it illuminates. It is the kind of knowledge that Mary received from the angel as written in Luke 1:31-33. It is not all the knowledge that God has, because we humans are incapable of contining all of that; but it is clear and exact knowledge of a particular thing.

In contrast, #1108 *gnosis* (noun) is the kind of knowledge that we in the Western world would expect when we read "knowledge" in an English translation. *Gnosis* is a cognitive, intellectual knowledge. As you can see, *epignosis* has the addition of "*epi*" (#1909). *Epi* means an increase or addition.

However, since English only has one word (knowledge) for all kinds of knowledge, the difference between these two Greek words gets lost.

> #1922 *epignosis* "It is more intens. than *gnosis* (1108), knowledge" (Zodhiates, page 624).
> #1909 *epi* means ". . . accumulation, increase, addition" (Thayer).

#1108 *gnosis* means "knowledge . . . intelligence, understanding" (Thayer). It is "Present and fragmentary knowledge as contrasted with *epignosis* (1922), clear and exact knowledge" (Zodhiates, page 378).

Also see Endnote #11, "Aspects of Knowing," and "Know, Knowledge" in the Glossary.

#2222 *zoe* and #166 *aionios*

Together these are translated as "eternal life" in Romans 2:7, 5:21, 6:23 and Galatians 6:8, 1 Timothy 1:16, and 1 John 2:25. Here "eternal life" "is to be understood as referring not only to duration, but more so to quality. That is, it is not merely a life that is eternal in duration, but is primarily something different than the natural life of man, i.e., the life of God" (Zodhiates, page 107).

When we become a child of God, He imparts His quality of life into us, and we will live forever with Him. However, our "bad roots" in our "Honeycomb," and our "God-Wannabe" ("flesh") do not contain His life in them. Our "God-Wannabe" can never contain God's quality of life; but as we are progressively transformed into the image of Jesus, those "bad roots" become "good roots," being then progressively filled with God's quality of life. His life is eternal in its good quality, because it is God's life which has no beginning and no end.

#3563 *nous*

Nous is one of two Greek words that are typically translated as "mind" that do in fact refer to our conscious faculties, which is what we in the Western world think of as "mind." **See Endnote #19, "The Several Possible Meanings Of 'Mind.'"**

We typically think of our conscious mind as being completely rational, but in fact it is influenced by our "good roots" or "bad roots" in our "Honeycomb." **See Endnotes #8H-#8L.**

#3952 *parousia*

"presence . . . the coming, arrival, advent" (Thayer). This is

the basic meaning of this word.

The most commonly believed meaning is:

> "The coming of the Lord at the end of the seven-year tribulation period" (Zodhiates, page 1124).

There is another meaning, referring to His presence HERE, NOW. Referring to John 14:18:

> "'I will not leave you desolate. I will come to you.' This is the promise of his 'coming,' i.e. his parousia . . . What this means is that Jesus' resurrection and parousia are identical to John." (Bultmann, "Theology of the New Testament" Part II, page 57).

> "His coming to enter into a closer spiritual fellowship with His disciples , , , He thereby signifies His abiding presence in the hearts of believers" (Zodhiates, page 1123).

There are 20 occurrences of this Greek word in the Epistles.

- 8 of them have nothing to do with Christ.
- 3 of them refer to His coming at the end of the age.
- 9 of them refer to His presence here and now.

This may surprise you, as you have probably only been taught about His Second Coming, when He comes at the end of the age.

It is very important to realize that He has arrived. He sent His Spirit into believers on the Day of Pentecost in Acts Chapter 2, and He has been present ever since.

The most amazing incident of His presence that we have recorded in the New Testament is when He appeared to Saul as recorded in Acts Chapter 9. This appearance revolutionized Saul's life, and he became the Apostle Paul. In His appearance Jesus gave Paul the truth of the Gospel, and anointed him to go to the Gentiles with this truth.

In the 9 instances where the writers of the Epistles were

speaking of His presence now, the readers were encouraged to accept the fact that they should expect His presence in their lives. The places where this occurs are: 1 Thessalonians 2:19, 3:13, 5:23; 2 Thessalonians 2:1; James 5:7, 5:8; 2 Peter 1:16, 3:4; 1 John 2:28.

Therefore, as believers in Him, we can be seeking His presence and expect Him to manifest Himself to us in some way. The living Lord speaks to us in many ways. For instance, dreams and visions, prophetic utterances, unknown tongues with interpretation, words of knowledge, rhema words as He brings life into our Bible reading. The spiritual gifts mentioned in 1 Corinthians Chapter 12 are all manifestations of His presence here and now.

There is a profound message in three scriptures that say that simply being in His living presence can sanctify us.

- 1 Thessalonians 3:13 says that His presence establishes our hearts blameless in holiness.
- 1 Thessalonians 5:23 speaks of God sanctifying us and us being preserved blameless in Jesus' presence.
- James 5:8 says that our hearts can be strengthened because the Lord has drawn near.

These scriptures also make it clear that such an avenue to sanctification can happen to Christians now.

One of the profound aspects of His living presence that we can experience is the result of the sanctification process. When Jesus forgives us and takes out the "bad root," He then comes into that place and dwells there. Then His living presence there results in our having been transformed into His image in that place.

To our Western Culture, all of this reality of His living presence here and now is foreign, and is a mystery. But Scripture is clear, and we need His living presence now. Unfortunately, most English translations imply that *parousia* only refers to His Second Coming some time in the future.

#4991 *soteria*

> "Safety, deliverance, preservation from danger or destruction . . . In the NT, salvation is deliverance from sin and its spiritual consequences . . . According to Jesus, to have

> salvation was to have the kingdom of God within the individual (Luke 17:20, 21). Salvation was thus treated as a present experience. " (Zodhiates, pages 1360-1361).

Salvation has two aspects: first the one-time event when we made Jesus our Lord, and second, the ongoing process of being forgiven of sins and thereby transformed into the image of Jesus. **See page 16.**

The first aspect makes us children of God, and provides for us to spend eternity in heaven with Him. This is the aspect always inferred by the church, and the emphasis is always to get people "saved" in this way. This is of course the necessary first step; but the second aspect is very seldom inferred by the church when *soteria* appears in the New Testament. Almost unbelievably, the second aspect is meant at least three times as often in the Epistles as is the first aspect! It seems that the writers of the Epistles were especially concerned that the Christians (who had already experienced the first aspect and had been taught how to do the second) would drift away from the second aspect, as clearly stated in Hebrews 2:1-2:3. And yet the second aspect is the forgiveness of our sins, which is the whole reason that Jesus came down from heaven, suffered and died, and rose again; and sent His Spirit into people.

#5046 *teleios*

> "brought to its end, finished; wanting nothing necessary to completeness; perfect" (Thayer).
>
> "It means completely blameless . . . The *teleios* is one who has attained moral maturity, the goal for which he was intended" (Zodhiates, page 1372).

People can only attain this perfection through the process of being transformed into the image of Jesus. It is a lifelong process for Christians. **See Endnotes #1G, #2A-#2D, #5H-#5J.**

5426 *phroneo*

> **"**to exercise the mind, i.e. entertain or have a sentiment or opinion; by implication, to be (mentally) disposed (more or less earnestly in a certain direction); intensively, to interest oneself in (with concern or obedience)" (Strong).
> "Generally, to be of an opinion . . . To think, to sense mentally . . . To be mindful of, to be devoted to" (Zodhiates, page 1454).

There are various Greek words that are usually translated into English as "mind," as discussed in **Endnote #19, "The Several Possible Meanings Of 'Mind.'"** *Phroneo* is one of these words. Sometimes the meaning of Greek words relating to things going on inside of us are hard to pin down. At least, to our understanding, they are sometimes hard to translate. Remember, these epistles were written 2,000 years ago, and understanding of these things change. I am sure that the Holy Spirit was not confused when He inspired the writer, but our understanding can be less certain. We need to be cautious about imposing our Western Mindset and scientific understanding of human beings on the text. One thing that is important to keep in mind is that the most important focus of the Epistles is on the spiritual realm, not on the psychological realm. **See Endnotes #1A through #1D.**

#5485 *charis*

The root word, *chairo* (#5463) means to rejoice.

> "graciousness (as gratifying), of manner or act (abstract or concrete; literal, figurative or spiritual: especially the divine influence upon the heart, and its reflection in the life; including gratitude)" (Strong).
>
> "Good will, loving-kindness, favor . . . kindness which bestows upon one what he has not deserved" (Thayer).

See Endnote #13D and "Grace" in the Glossary for more.

Glossary

Translation Challenges: English and Greek are very different languages, and sometimes translation from Greek to English requires a judgment call by the translator. In addition, in many ways Greek is a more robust language, and so a word-for-word translation is sometimes inadequate. The Amplified Bible is an attempt to get around this problem by using multiple English words or a phrase to bring out the meaning of the Greek.

The definitions in this glossary are of necessity short, and are therefore not complete expositions on the words. Some of these terms are so vast that they have had many complete books written about them. On the other hand, I have purposely avoided short one-sentence definitions, because I have found that these abbreviated definitions often fail to adequately convey the concept and can lead to misunderstanding.

My purpose in including a glossary is to help the reader better understand the content of this book. It is not intended to be a scholarly exposition of all the nuances of the words presented.

I have not attempted to define all the theological words in the Bible, but rather simply those that are related to the subject of this book and which may cause confusion if not defined.

I have also included a few terms that I have coined, or that are commonly used in Inner Healing.

Format: the English word is followed by the Greek word in Italics and the Strong's Concordance number in parenthesis, and then my definition.

Addiction:

A compulsion to use any substance, behavior, or relationship which makes me feel a little better about myself. I am compelled to indulge in the addiction because it relieves the pain of the "Big Hurt," if only for a moment. **See Endnotes #8M through #8 O & #7G**. An addiction has its root in separation from self**Error! Bookmark not defined.**, because that is what causes the "Big Hurt." The only cure for an addiction is healing the relationship with myself (**See Endnote #4K**). In addition, there can sometimes also be a physical component in an addiction to a substance, such as alcohol or a drug.

Bad Fruit:

This is the behavior that we are impelled to produce by the presence of a "bad root." **See Endnote #1 I.**

Bad Root:

This is the damage that is produced in us when our God-Wannabe judges. The presence of this "bad root" in our "Honeycomb" produces "bad fruit" (bad behavior). **See Endnote #1 I.**

Big Hurt:

This is what I call the the pain that a person feels when they judge their own "Treasure Inside" as bad. **See Endnotes #8 O, #7G, and #8M.**

Bitter Root Judgment:

When we plant a "bad root" in our "Honeycomb" by judging, we can call the resulting "bad root" a "bitter root," and the action of judging a "Bitter Root Judgment." As in Endnote #3, judging is what plants the "bad roots," or "bitter roots" in us. Scripture uses the term "bitter root" in Hebrews 12:15:

> *Looking carefully lest anyone fall short of the grace of God; lest any root of bitterness springing up cause trouble, and by this many become defiled.*

"Bitter Roots" cause trouble. **See Endnote #1** I, "'Bad Roots" And "Bad Fruit.'" Hebrews 12:5-14 just previous describe the importance of sanctification and the resulting holiness, which is the cure for our "bitter roots." **See Endnotes #2A & #2B, and "Sanctify" in this Glossary.**

Blood of Jesus (Also see "Cross of Christ" below):

In the Old Testament, "The Bible makes it clear that the satisfaction or payment for human sins was made by the death of a specified animal substitute: 'For the life of the flesh is in the blood, and I have given it to you upon the altar to make atonement for your souls; for it is the blood that makes atonement for the soul' (Lev. 17:11).

In the New Testament, this Old Testament idea of sacrifice is applied to Christ's blood. References to the 'blood of Christ' always mean the sacrificial death of Jesus on the cross. References to the blood of Christ were made by Paul (Rom. 3:25); Peter (1 Pet. 1:19); John (Rev. 1:5) and the author of Hebrews (Heb. 9:14). Although all have sinned, "'we have redemption through His blood, the forgiveness of sins: (Eph. 1:7)" (Youngblood, page 221).

> *And by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross* (Colossians 1:20).
>
> "Thus Col. 1:20 refers to 'the blood of his cross.' Little blood was shed in crucifixion, so that must mean simply his death. . . References to the blood are a vivid way of saying that we owe our salvation to the death of Christ" (Elwell, page 163).

Body: *soma* (#4983).

Soma is a word with a wide range of meaning.

- Sometimes it refers to our physical body.
- Sometimes it refers to a portion of our being, where in combination with "soul" and "spirit" it is included as a way to describe our whole being (as in 1 Thessalonians 5:23).
- Sometimes it refers to our entire being (Phil 1:20; Rom 12:1).
- It is never viewed as something foreign to us that somehow clings to us and makes trouble for us.

> "In defining the concept *soma*, the place to begin is the naïve popular usage in which *soma* means body-as a rule, man's-which in a naïve anthropological view can be placed in contrast with the "soul" or the "spirit" (1 Thess. 5:23; 1 Cor. 5:3; 7:34). The body has its members, which comprise a unity within it (Rom. 12:4-8; 1 Cor. 12:12-26). . . it is clear that the *soma* is not a something that outwardly clings to a man's real self (to his soul, for instance), but belongs to its very essence, so that we can say man does not have a *soma*; he is *soma*, for in not a few cases *soma* can be translated simply "I". . . The *soma* is man himself" (Bultmann, Theology of the New Testament, Part II, pages 193-201).

The main point is that we can only ascertain the specific meaning of *soma* from the context of the passage, and it is important not to be locked into applying a single meaning in all passages.

Context:

In studying the Bible, it is of primary importance always to pay attention to the context (the meaning in the surround verses). The context is the overall subject that the author is discussing in the current passage, as well as how this passage fits into the current paragraph, as well as how this paragraph fits into the current book of the bible.

There is an important saying that "A text without a context is a pretext". A pretext is an attempt to make a scripture say what we want it to say, regardless of what the biblical writer intended. An extreme example of taking words out of context would be a ransom note made up out of words cut out of a newspaper and pasted onto a sheet of paper. The newspaper said those exact "words", but not with that meaning.

Cross of Christ (Also see “Blood of Jesus” above):

“The blood and the cross” are terms that we commonly encounter. In Inner healing, I have often heart the admonition to “Take it to the cross,” and frankly, for a long time I didn’t know what that meant. It means to appropriate for ourselves the whole provision that Jesus

made for us through His incarnation, His death, His resurrection, His place at God's right hand, the sending of His Spirit at Petnacost, and all that means to us now. Therefore this admonition to "Take it to the cross" refers to appropriating the legal transaction that Jesus made possible. **See Endnote #1G, "The 'Blood' And The 'Cross.'" All of Endnotes #1 through #8, and in fact this entire Translation, are concerned with elaborating on this.**

Faith: *pistis* (#4102).

This is a complex word that is difficult to grasp, and whole books have been written to define it; so my definition will not cover its whole scope.

Strong's concordance defines faith as "persuasion, i.e. credence; morally, convidtion . . . especially reliance upon Christ for salvation" (Strong's #4102).

Faith is set in opposition to works, or any accomplishments of my own (Rom. 4:5; 9:32: Gal. 2:16; Eph. 2:8-9).

If faith is present, it will change us inside, because we will then believe Jesus Christ can take away our sins, and so we will forgive and be forgiven. This will then result in good works (James 2:18).

To help make the meaning clear, I will tie it in with the content of this book. As we begin our walk of transformation, it is difficult for us to let go of trying to "be good" (to do good works with our will power), and will instead pray and let God produce the new "good fruit" from the new "good root" of Jesus in us.

This new way of living is contrary to our old nature (and our culture), and requires a lot of faith and trust to let go and to believe He will do what He says He will do. But as we do forgive and are forgiven, and we see Him change us and our resulting behavior, our faith grows. Now we really believe Him!

Thus faith gives us hope and peace and a reliance on God's grace.

> *Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed* (Romans 4:16).
>
> *Therefore, having been justified by faith, we have peace with God through our Lord Jesus Christ, through whome also we*

> *have access by faith into this grace in which we stand, and rejoice in hope of the glory of God* (Romans 5:1-2).

Pistis grows as we have relationship with Jesus (Philippians 3:8-10). **See Endnote #l l** regarding what it means to "know" Christ. Faith therefore comes from God (Romans 12:3) and is the result of a living relationship with Him. **See Endnote #10A, "Faith Of Christ."**

Flesh: *sarx* (#4561)

This word has a wide range of meaning. Sometimes it can mean something that is neither morally good or bad, such as my natural body, or the whole sphere of that which is earhly or natural. On the other hand, it can sometimes mean something sinful (Bultmann, Theology of the New Testament, Part II, pages 232-238).

Since there is a wide gap between something that is morally neutral and something that is wicked, it can be of profound importance that we not misinterpret what the writer meant. Because of this wide range of meaning, we need to be aware of the context to determine the specific meaning in a given passage. To minimize the possibility of misunderstanding, when a verse is speaking of something wicked, I use the term "God-Wannabe" in my translation. **See "God-Wannabe" in this Glossary, all of Endnote #7, "The Bad Part Of You," and Endnote #15F for more details.**

Glorified, glorify: *doxazo* (#1392).

> "from 1391 (*doxa*), to render (or esteem) glorious (in a wide application)" (Strong's #1392).

> ". . . refers to the recognition belonging to a person, honor, renown. . . When we read in Rom. 3:23 that some come short of or lacked the glory of God, it means they are not what God intended them to be. . . *Doxa* embraces all which is excellent in the divine nature . . . More specifically, *doxa* means not the outward glorious appearance, attracting attention to the person or thing itself, but that glory shown from within reflecting in the appearance which attracts attention" (Zodhiates, page 1684).

> *Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified* (Romans 8:30).

Therefore, when we have been changed into His image in an area of our "Honeycomb," then we show forth His glory in that place. The "bad root" has been replaced by a "good root," and then there is "good fruit." **See Endnotes #2A & #2B.**

God-Wannabe:

This a name I have given to that part of us that the Bible refers to as "flesh" when it is referring to our fallen nature.

Genesis 1:27 says:

> *So God created man in Him own image.*

Since God is holy, Adam was created holy (and thus so was Eve).

Earlier, God had evicted Satan from heaven, because Satan wanted to be like God, wanted to take His place:

> *For you have said in your heart: I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High* (Isaiah 14:13-14).

Satan then roamed the earth, and eventually had a conversation with Eve. He tempted her with the same desire that was his sin. Satan said to Eve:

> *For God knows that in the day you eat of it your eyes will be opened, and you will be like God* (Genesis 3:5).

She fell for the promise, disobeyed God, and ate the forbidden fruit – and so did Adam. At that moment, human beings fell from their position of holiness, and we all now had a a portion of us with a fallen nature like Satan's, with the same attributes – while at the same time still having the image of God in us. This "fallen nature" impels humans to try to take God's place. One of the ways we do this is by taking God's place as the judge.

For centuries, theologians have debated about what this nature entails, as well as what to call this "fallen nature." The New Testament often calls this fallen nature "flesh." But since the term "flesh" sometimes means something with no moral significance, this term can be confusing**. Read all of Endnote #7 and also Endnote #15F on the term "flesh."**

I presume it was because of this terminology problem that many other labels have been applied to that fallen aspect of humanity. Some examples are: "sin nature,' "fallen nature," "inherited depravity," "corrupted nature," "original sin," "propensity t sin," "sinful nature" and "total depravity."

Those long standing debates over the "fallen nature" have included topics that I am not going to address in this book: such as infant baptism, when after conception this nature is imputed to us, how this nature is transmitted to us, etc. Many of these controversies have not been resolved, because they are difficult to resolve from Scripture. I want to distance myself from these labels and the associated controversies; and, therefore, the only way to do thaw was to coin a term that no one else has used, and thus does not carry any baggage (which is the same reason I coined the term "Teasure Inside" for the good part of us).

Therefore, I have coined the term "God-Wannabe" to specifically designate my understanding of what the Apostle Paul called "flesh" when he was referring to a bad thing. This new term dynamically reflects the nature of the fall, because Adam and Eve wanted to be like God – and we have a part of us like that. **See "God-Wannabe" in this Glossary.**

Good Fruit:

This is the good behavior that we produce effortlessly when a "bad root" in our "Honeycomb" has been transformed into the image of Jesus through sanctification. **See Endnotes #2A & #2B.**

Good News: *euaggelion* (#2098). **See Endnote #20, "The 'Good News.'"**

Good Root:

This is the place inside us that has been transformed into the image of Jesus. It then spontaneously produces good, Godly behavior. **See Endnotes #2A & #2B.**

Grace: *charis* (#5485).

This is a word with several shades of meaning. The root word, *chairo* (5463) means to rejoice.

> "graciousness (as gratifying) of manner or act (abstract or concrete) literally, figuratively, or spiritually: especially the divine influence upon the heart, and its reflection in the life; including gratitude" (Strong's #5463).
>
> "A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor. *Charis* stands in direct antithesis to *erga* (2041), works, the two being mutually exclusive. God's grace affects man's sinfulness and not only forgives the repentant sinner, but brings joy and thankfulness to him. It changes the individual to a new creature without destroying his individuality (2 Cor. 5:17; Eph. 2:8,9)" (Zodhiates, page 1469).

Heart: *kardia* (#2588)

The Epistles mention *kardia* 75 times, which is consistently and accurately translated as "heart." In these scriptures, there seems to be a wide range of attributes that are included in the "heart." However, the common factor in all these attributes is that these attributes are all below our level of consciousness. These attributes are in opposition to two Greek words that refer to our conscious faculties: #3563 *nous*, and #1271 *dianoia*.

In the diagrams in Endnotes #7H and #8A, the attributes below the "Level of Consciousness" would be included in the "heart," though these diagrams are not an exhaustive description of all those attributes. **Likewise, in the diagram in Endnote #8H** the attributes that are in the "Non-Conscious Self" would be a part of the "heart."

Though we know that we have attributes that are below our level on consciousness, we cannot make an exhaustive list of those attributes, because Scripture is not a science book, and does not give us a scientific dissection of the "heart."

In explaining the difference between *kardia* and *nous*, (and by inference *dianoia* would also fit), Bultmann says the following:

> "Another nuance of difference exists in this: the term 'heart' can express the idea that the self's intent and will may be a hidden thing; 'heart' is the 'interior' in contrast to the 'exterior,' the real self in contrast to what a man appears to be" (Bultmann, Theology of the New Testament, Volume 1, page 222).

Also see Endnote #15A, "Man Is Multifaceted."

Honeycomb:

This is a metaphor that AI use illustrating that inside we are multi-faceted, not one single container. This is a crucial concept behind the process of sanctification. **See Endnotes #2A & #2B.**

Humility, humble: *tapeinoo* (#5013).

"to make low, bring low" (Thayer).

Mankind wants to be God, and to be "humbled" means to be put in our proper place. However, this does not mean to see oneself as a worm or as totally unimportant. Rather it means to see ourselves the way God sees us, nothing more, but nothing less. He is the Creator, and we are the creature, and yet that does not mean that we are worthless. We are valuable because we are made in His image, because He loves us, and because He desires to have a relationship with us. **See all of Endnote #6, "The Good Part of You," and especially #6D, "Humility And Pride." Also see Endnotess #7 I & #12 on "Die To Self."**for more details.

We cannot truly humble ourselves. If we try to do it ourselves, we are faking it. **See James 4:10**.

Idolatry, Idols: *eidolon* (#1497).

> "although an idol is nothing in the world, it does represent something which is not the true God. However, they have none of the excellency which would merit divine worship or that servile worshipers are pleased to attribute to them" (Zodhiates, page 511).
>
> Paul "showed himself a Jew in his stress on the nothingness of the idols, but he recognized the demonic powers behind them to which a man subjects himself when he participates in the heathen cultus" (C. Brown, Volume 2, page 286).

Idolatry was a consistent problem in the Old Testament, because there is a tendency in human beings to engage in idol worship, and that tendency has been there since the fall in the Garden of Eden. One reason we do this is because we want something to hang onto – so that we have some control. Trusting only in Jesus Christ and his provisions for us goes against this tendency, and means that we must relinquish all control to Him. When we try to take back control, we are actually denying His Lordship of our lives.

Anything that takes a place of worship except Jesus Christ, is an idol. As John wrote in 1 John 5:20, we are to be in living relationship with the living Christ, and that is the heart of Christianity.

In our Western culture, the will and intellect (our conscious faculties) are idols. Our will and intellect were given to us by God for a purpose, so they are good. They are good as long as they are used to manage the psychological realm. But when they become the ONLY thing that we use to manage our lives, they have become an idol; and that is a sin. It is a false idol that fails to have any influence in the spiritual realm, as discussed in **Endnotes #1A through #1H**. Each of us who live in the Western world need to repent of idolizing our conscious faculties. **See "Western Mindset" in this Glossary.**

Inner Healing: See "Sanctification" in this Glossary.

Justify, justified: *dikaioo* (#1344).

> "To render (i.e. show or regard as) just or innocent" (Strong).

"Justify" is an act, a judicial decision by one who is a properly appointed judge, by which a person is declared innocent, or righteous. It is what we mean by the one-time act whereby we are "saved." When we make Jesus our Lord, God adopts us as His children and declares us as righteous in His sight.

> "Certain aspects of the doctrine of salvation relate to the matter of one's standing with God. The individual's legal status must be changed from guilty to not guilty . . . the theological term here is *justification*. One is justified by being brought into a legal union with Christ . . . This, however, is merely the beginning of the spiritual life. There also is a progressive alteration of the individual's spiritual condition; one actually becomes holier. This progressive subjective change is referred to as *sanctification* ('making holy')" (Erickson, pages 904-905).

The act of justification pronounces us righteous.

> "Justification, then, is a three-party, not a two-party matter. And it is voluntary on the part of all three. Jesus is not an unwilling victim conscripted to the task. He willingly volunteered to give himself and unite the sinner. There is also a conscious decision on the part of the sinner to enter into this relationship. And the Father willingly accepts it. That no one is constrained means that the whole matter is completely ethical and legal" (Erickson, page 959).

No matter how hard we try, we cannot by our own efforts remove ourselves from our position of guilt and become righteous. Paul says:

> *But now the righteousness of God apart from the law is revealed, being witnessed by the Law and the Prophets, even the righteousness of God, which is through faith in Jesus Christ to all and on all who believe. For there is no*

difference; for all have sinned and fall short of the glory of God, being justified freely by His grace through the redemption that is in Christ Jesus, whom God sent forth to be a propitiation by His blood, through faith, to demonstrate His righteousness, because in His forbearance God had passed over the sins that were previously committed, to demonstrate at the present time His righteousness, that He might be just and the justifier of the one who has faith in Jesus. Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. Therefore we conclude that a man is justified by faith apart from the deeds of the law. (Romans 3:21-28).

Being justified freely by His grace through the redemption that is in Christ Jesus (Romans 3:24).

When we make Jesus our Lord, we are justified and made righteous. At this time we become His property, and we have thus given Him permission to do what He wants to in our life. **However, this one-time act does not wash away all of our sins.** That will need to occur over time as we are made holy. **See page 16** regarding the two aspects of "salvation." **Also see "Righteous" in this Glossary.**

Know, Knowledge:

All of us are probably aware that there are many aspects or levels of "knowing." Most Christians have experienced at least two levels of "knowing" as we study God's Word. On one level, we may have read a specific passage many times, and we intellectually "know" what the passage says. Then one day we read the same passage, and the depth of the meaning leaps off the page: God speaks to us. Now we "know" that scripture at a deeper level. Now the meaning resonates inside us.

Similarly, when you read about romantic love, you "know" something about it. But when you fall in love, you "know" about love at a much deeper level. It is more real to you.

The Bible refers to various levels of "knowing", and there are at least seven Greek words used in the New Testament to describe the various ways of "knowing."

Unfortunately, English only has one word, "know," that is available to translators to describe all the levels and types of "knowing." Therefore, when you read "know" or "knowledge" in your English Bible, some very important information is missing.

For instance, **Colossians 3:10** is typically translated as: *and put on the new man who is renewed in knowledge according to the image of Him who created him*. In our Western culture, we would tend to think this means that we need to study more **about** God. There is a place for intellectual study of God's Word, but that is not what this passage is advocating. The Greek word here translated as "knowledge" is *epignosis* (Strong's #1922). This Greek word implies much more than intellectual knowledge. It is a clear, exact, profound knowledge that God downloads to us. It can sometimes be equivalent to revelation. It can also be thought of as **"a knowledge which perfectly unites the subject with the object"** (Vine, Volume 2, page 299).

When a person has a face-to-face encounter with Jesus, such as Paul experienced on the road to Damascus (Acts 9:3-6), he or she comes to know Jesus in an *epignosis* fashion. Thus Colossians 3:10 is talking about much more than intellectual knowledge, as the context of Colossians 3:1-11 clearly shows. This meaning is lost in most English translations.

See Endnote #11 for much more information on "knowing."

Legalism:

Legalism is using conscious thought and effort (our intellect and will power) to try to produce behavior pleasing to God, either by adding a new behavior we think God wants, or by replacing a bad behavior with a good behavior.

When we try to use a psychological tool (our will power) to make changes in the spiritual realm, we always fail. In doing this, we are trying to do a job that only Jesus can do in us. If we don't know how to be transformed into the image of Jesus **(see Endnotes #2A & #2B)**, legalism is the only way we can try to stop bad behavior and produce good behavior. **See Endnotes #1A through #1 I.**

Sanctification is the only alternative to legalism!

Not knowing how to be transformed is why legalism is so prevalent in many Christian churches; and as a matter of fact, legalism is the basis for ALL OTHER religions.

See Endnote #26D, "Legalism And Legalistic Religions."

Mind, to mind, minded:

Unfortunately, the English word "mind" is used to translate 16 different Greek words, with meanings that range from "deep thought," to "soul," to "recollect," to "predisposition," to "intellect," to "have a sentiment," to "be mentally disposed," to "spirit," to "memory," to "cognition." Because of this wide range of meaning, when we read the English word "mind" in an English translation of the New Testament, at that point we don't know much. In order to understand what the writer is saying, we need to find out what Greek word is in the original text, and then find the meaning of this Greek word. We will also need to look at the context to determine the proper meaning.

For our culture, since we so honor the conscious "mind," there is a great danger that we will assume that "mind" is always referring to our "Head." As you can see, the biblical author may in actual fact be saying something very different than this.

See Endnote #19A, "The Seveeral Possible Meanings Of 'Mind.'"

Peace: *eirene* (#1515)

Eirene is the word translated into "peace." It means:

> "Peace, rest, in contrast with strive . . . and denote a state of untroubled, undisturbed well-being . . . Used together with eleos (1656), mercy for the consequences of sin, and also with charis (5405), grace, which affects the character of the person. Peace as a messianic blessing is that state . . . wherein the derangement and distress of life caused by sin are removed. Hence the message of salvation is called the Gospel of peace (Zodhiates, page 1686).

Pride:

"Pride" is needing to see myself as more than I am (or more than I think I am), or differently than how God sees me. It has its roots in separation from self, and therefore I am impelled to fill the empty

place inside that craves love (my "Treasure Inside"). Pride comes from a place of woundedness. **See "Humility" in this Glossary, and endnotes #6D & #8M.**

Repent, repentance: *metanoeo* (#3340)

> *Metanoeo:* "to think differently or afterwards, i.e. reconsider," "to change one's mind" (Thayer).
>
> "In a religious sense implying pious sorrow for unbelief and sin and a turning from them unto God and the gospel of Christ . . . Jesus draws a picture of the true penitent person. Such is assured of the forgiveness of the Father whose love has anticipated his return and gone out to seek and save" (Zodhiates, pages 969, 970).

Since repentance means to make a decision to go another way, we cannot do this for another person, but only for ourselves. Daniel did not "repent" for Israel. He confessed their sin and asked for mercy and forgiveness (Daniel 9:4-19).

Righteous, righteousness: *dikaios* (#1342) (adjective):

This is a judicial term and describes the state of one who has been justified (declared innocent).

> "In the New Testament, justification is the declarative act of God by which, on the basis of the sufficiency of Christ's atoning death, He procounces believers to have fulfilled all the requirements of the law which pertain to them. Justification is a forensic act imputing the righteousness of Christ to the believer; it is not an actual infusion of holiness into the individual. It is a metter of declaring the person righteous, as a judge does in acquitting the accused. It is not a matter of making the person righteous or altering his or her actual spiritual condition" (Erickson, page 956).

When we make Jesus our Lord, we are justified and made righteous. At this time we become His property, and we have thus given Him permission to do what He wants to in our life.

Dikaiosune (#1343): Is a noun that describes the Christian as righteous. This means that when they become a Christian, they have had the character of God imparted into a part of them by God.

> *But to him who does not work but believes on Him who justifies the ungodly, his faith is accounted for righteousness* (Romans 4:5).
>
> "Man does not simply receive the righteousness of God, but he is made righteous and acquires the nature of God (Zodhiates, page 461).

However, this one-time act does not wash away all of their sins. Even though they have the character of God in them, they still also have "bad roots" inside them that need to be transformed into "good roots." This transformation process, called "sanctification," will need to occur over time. **See page 16** regarding the two aspects of "salvation," **and Endnotes #2A & #2B.**

Also see "Justification in this Glossary.

Salvation

There are two Greek words that are used to express salvation:

> ***sozo*** (#4982) (verb) "To save, to keep safe and sound, to rescur from danger or destruction" (Thayer)
>
> ***Soteria*** (#4991) (noun) ""Deliverance, preservation, safety, salvation" (Thayer).

Sin is what destroys people, and God provided a way for people to be saved from it. In the New Testament these words refer to what God provides for us through Jesus Christ. There are two aspects to this provision

1. The one-time event when a person makes Jesus their Lord and thus becomes a child of God. When a person becomes a child of God, they are justified, declared righteous. **See "Justify" in this Glossary.**
2. Then the ongoing process whereby a person's sins are forgiven as the person forgives becomes available to them. When a person forgives and are forgiven of their sins, they

are in the process of being sanctified. **See "Righteous" and "Sanctify" in this Glossary.**

3.

There is a Greek word group that relates to "Justify" and "Righteous." You will see them appear frequently in my translation:

#1341 *dikaiokrisia* a noun, meaning a righteous judgment.
#1342 *dikaios* an adjective, meaning righteous, just.
#1343 *dikaiosune* a noun, meaning righteousness, which is God's character.
#1344 *dikaioo* a verb, meaning to justify, render as just or innocent.
#1345 *dikaioma* a noun, meaning the product of being justified by God.
#1347 *dikaiosis* a verb, meaning to declare a just person as such.

Sanctify, sanctification: *hagiazo* (#37) (verb) & *hagiasmos* (#38) (noun).

#37: "to make holy, i.e. purify or consecrate" (Strong's).

#37: "refers not only to the activity of the Holy Spirit in setting man apart unto salvation and transferring him into the ranks of the redeemed, but also to enabling him to be holy evan as God is holy" (Zodhiates, page 70).

In other words, sanctification is the process by which a Christian (one who has been redeemed) is then changed into the image of Jesus, one area of their "Honeycomb" at a time. This is what happens in Inner Healing, and Inner Healing is simply another word for Sanctification. It is the topic of this book! **See Endnotes #2A & #2B. Also see "Justify" in this Glossary.**

"By sanctification is meant the continued transformation of moral and spiritual character so that the life of the believer actually comes to mirror the standing which he or she already has in God's sight. While justification is an instantaneous act giving the individual a righteous standing before God, sanctification is a process making the person holy or good" (Elwell, page 875).

Sin: *hamartia* (#266):

> "To miss the mark (and so not share in the prize)" (Strong).
>
> "Sin, missing the true end and scope of our lives, which is God. An offense in relation to God and with emphasis on guilt" (Zodhiates, page 130).
>
> "In 1 Jn. Sin is seen as the opposite of love (agape)" (C. Brown, Volume 3, page 582).

The spiritual realm operates according to unchangeable laws and principles. If we do certain things that cause the spiritual realm to bring bad things to us, tha is called sin. **See Endnotes #1A through #1E**.

Because God loves us, He has told us what things are sin so that we can avoid them if possible. But we all do sin frequently, and so He sent Jesus to provide the way to forgive us and take away the sin. When He does that, the bad things stop happening to us.

Unfortunately, we all sin frequently. We sin spontaneously and subconsciously, because there is a part of us that does that by its very nature. At the fall in the Garden of Eden, we had Satan's nature planted in a part of us.

This implant is what the New Testament refers to as *sarx* (flesh). The Greek word *sarx* has a range of meanings. Some meanings refer to aspects of us that do not have any moral significance (such as my left thumb), but some meanings refer to aspects of us that are evil, and are the result of the fall. To avoid confusion about *sarx*, I have coined the term **"God-Wannabe"** which I use when the scripture is referring to the bad part that causes us to sin. **See all of Endnote #7, "The Bad Part Of You," and "God-Wannabe" in this Glossary.**

Sin-nature: *anomia* (#458)

> "Illegality, i.e. violation of law or (gen.) wickedness" (Strong).

Though this Greek word is somewhat rare in the New Testament, yet the English words "sin-nature" are often used to describe the

tendency to sin that entered into mankind at the fall in the Garden of Eden. In the New Testament, this tendency is usually referred to as *sarx* ("flesh"). However, the term "flesh" has such a wide range of meaning that its use can be confusing. Because of this potential confusion, I have coined the term "God-Wannabe" for the tendency to sin; and in my translation I use that term where *sarx* means this attribute. **See "God-Wannabe" in this Glossary. Also see all of Endnote #3, "Judging Causes Problems," and all of Endnote #7, "The Bad Part Of You."**

Soul: *psyche* (#5590)
It is difficult to separate the meanings of *soma* (body), *psych*e (soul) and *pneuma* (spirit), as they are sometimes used interchangeably; and yet sometimes they refer to different aspects of mankind. *Psyche* (in the KJV frequently translated as "soul") is a fuzzy word with a wide range of meanings. Sometimes it refers to our human life without any value judgment, that part of man that is held in common with animals. Sometimes it means life itself. Sometimes it refers to the lower aspect of one's nature. Sometimes it simply designates a man in his entirety.

There is often a tendency to read into this word a negative connotation, as though it is always something bad ("soulish"). If you will look up every use of this word in the Bible, you will see that this is almost never the case. As with all fuzzy words, one must look at the context in which it is being used to determine which meaning is intended. Also **See Endnote #15A, "Man Is Multifaceted."**

Spirit: *pneuma* (#4151) (spirit with a small "s, not the Holy Spirit"):
This is a term that would require an entire book to describe, so my description here will, of necessity, be incomplete.

The literal meaning of the Greek word means breath, or breath of air, air in motion, or a breeze. *Pneuma* is the Greek word from which we get "pneumatic," referring to the use of air, such as in tools driven by air, or tires filled with air.

In the New Testament, *pneuma* refers to a part of the makeup of a human being:

> "The religious element that enables the human to perceive spiritual matters and respond to spiritual stimuli" (Erickson, page 520).
>
> "The spirit is man's immaterial nature which enables him to communicate with God, who is also spirit" (Zodhiates, page 1181).

A common oversimplification of our humanity is to separate us into three parts: body (*soma*), soul (*psyche*), and spirit (*pneuma*), based upon 1 Thessalonians 5:23. However, it isn't that simple, because humans are much more complicated than that. Please also see "Body" and "Soul" in this Glossary, and **Endnote #15A**, **"Man Is Multifaceted,"** for more discussion of this topic.

Transformation: See "Sanctify" in this Glossary.

Treasure Inside:

This is the part of you that is made in God's image. You indeed have a part of you like this.. **See all of Endnote #6, "The Good Part Of You."**

Understand, understanding, understood:

This English word is used to translate more than a dozen different Greek words, which have a wide range of meanings. Some of these Greek words refer to attributes in our "Head" (conscious mind), and some in our "Treasure Inside." In other words, the understanding can be cognitive and conscious, or it can be intuitive, experiential, and non-conscious.

Therefore, when you read the English word "understand" in an English Translation of the New Testament, you haven't been told much. You need to look at the specific Greek word used and the context to determine the proper meaning. The same danger exists with these English words as with the English word "mind" discussed above.

Wall, The:

This is what I call the wall of separation that a person creates when they judge themselves as bad. This wall is a spiritual blockage which has as its basis this judgment, and their desire to not feel what their "Treasure Inside" is trying to tell them. See Endnotes #7G & #8M.

Western Mindset:

The culture in the Western World (especially Europe and The United States) has a subtle, unspoken, and yet profound view of life. In this view, the will and the intellect (our conscious parts and what could be called the "head") is all there is to life. The view is that we can control that part of us, and so we have the power to choose what to do and then to do it. **See Endnotes #1A through #1D** which show why this view fails. In this mindset there is also complete distrust of any nonconscious processes, and well as great ignorance about those nonconscious parts of us. **See Endnotes #8G through #8J** regarding this distrust. This Western Mindset is contrary to science, Scripture, and experience.

> "Huge amounts of evidence support the view that the 'conscious self' is in fact a very small portion of the mind's activity. Perception, abstract cognition, emotional processes, memory, and social interaction all appear to proceed to a great extent without the involvement of consciousness. Most of the mind is nonconscious. . . To put it another way, we are much, much more than our conscious processes" (Siegel, page 263).

If you were raised in the Western culture, you probably have viewed your life with this Western Mindset without thinking about it. This mindset has then become an idol, which is a very destructive thing. **See "Idolatry" in this Glossary**.

World:

"World" is used in the New Testament to translate two different Greek words, ***kosmos*** and ***aion.*** Therefore, the English word "world" can have a range of meanings, such as the planet earth; the material world; the populated world; mankind as a whole; society as alienated from

God and under the sway of Satan; and the complex of ideas and ideals which govern men who belong to the world in this ethical sense.

In my usage in the diagram in **Endnote #8N**, "World" refers to everything in the natural world outside the individual, especially parents, siblings, peers, and the culture.

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