

# It's Greek To Me

## INDEX OF ENGLISH – GREEK WORDS

1. **Abide / Endure** - **1 John 4:15**  
(μένω = 'meno') (ὑπομένω = 'iepomeno')  
*To remain, abide, dwell, tarry, not to depart, to continue to be present, to continue to be, not to perish, to last, to endure.*
2. **Ability** - **1 Peter 4:11**  
(ἰσχύος = 'ischoos')  
*Ability, force, strength, might, inherent personal capability.*
3. **Acceptable** - **Luke 4:18-19**  
(δεκτός = 'dektos')  
*Accepted, acceptable, favour, regarded favourably, expressed approval.*
4. **Accord / With one accord** - **Acts 2:1**  
(ὁμοθυμαδόν = 'homothoomadon')  
*With one mind, in one accord, with one passion.*
5. **Abound / Super-abound** - **Ephesians 1:7-8**  
(ἐπερίσσευσεν = 'aiperisevsen')  
*Abound, overflow, to be abundantly furnished with, to have in abundance, to exceed a fixed number of measure, to be left over and above a certain number or measure, to turn out abundantly for, to furnish one richly so that he has abundance, to make excellent.*
6. **Adoption** - **Romans 8:14-15**  
(υιοθεσίας = 'yiotheseeahs')  
*Adoption, adoption as sons, the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God.*
7. **Agree / Agreement** - **Matthew 18:19**  
(συμφωνέω = 'symphoneo')  
*To agree together, to come into agreement, to sound together, to be in accord (primarily of musical instruments), to be in harmony, to make an agreement.*
8. **All / Always** - **Luke 21:1-4**  
(πάντα = 'buntah')  
*All, always, at all times, at all seasons, all the days, every time.*
9. **Ask** - **Matthew 7:11**  
(αἰτέω = 'ehteho')  
*To ask, request, petition, demand, beg, call for, crave, desire, require.*

- 10. Assembly / Church** - **1 Corinthians 1:2**  
(ἐκκλησία = 'ekkliseeah')  
*An assembly, a gathering of citizens called out from their homes into some public place, any gathering or throng of men assembled by chance, an assembly of Christians gathered for worship in a religious meeting.*
- 11. Authority** - **Luke 10:19**  
(ἐξουσία = 'exouseeah')  
*Authority, the power of authority (influence) and of right (privilege), the power of rule, to govern, the right to exercise power.*
- 12. Baptize** - **Acts 1:5**  
(βαπτίζω = 'baptizo')  
*To dip repeatedly, to immerse, to submerge (of vessels sunk), to cleanse by dipping or submerging, to wash, to make clean with water, to wash one's self, bathe, to overwhelm.*
- 13. Blessed** - **Matthew 5:3**  
(μακάριος = 'makahrios')  
*Blessed, exceedingly blessed and fortunate, favoured by God, privileged, envied, happy, elated.*
- 14. Child / Children** - **Matthew 18:3**  
(παιδιά = 'pehthia')  
*A young child, a little boy or little girl, infants, children, little ones.*
- 15. Confess / Declare** - **Matthew 10:32**  
(ὁμολογέω = 'homoloyeho')  
*To confess, to declare openly, admit, to say the same thing as another, to agree with, to profess, to admit or declare one's guilt, to speak out freely, to assent.*
- 16. Confidence / Boldness** - **Hebrews 10:35**  
(παρρησίαν = 'parrisian')  
*Confidence, boldness, cheerful courage, unreserved utterance, assertiveness, self-assurance, fearlessness, audacity, daring.*
- 17. Content** - **Philippians 4:11**  
(αὐτάρκης = 'avtarkis')  
*To be content, self-sufficient, sufficient in oneself, adequate, needing no assistance, having sufficient strength.*
- 18. Disciple** - **Matthew 5:1**  
(μαθηταὶ = 'mathite')  
*A learner, pupil, student, disciple.*

- 19. Drink / Made to Drink** - **1 Corinthians 12:13**  
(ποτίζω = 'potizo')  
*To drink, give to drink, to furnish drink, to water, irrigate (plants, fields etc.), to saturate.*
- 20. Dwell / Tabernacle** - **John 1:1, 14**  
(ἐσκήνωσεν = 'eskinnosēn')  
*To dwell, tabernacle, to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle.*
- 21. Epistle / Letter** - **2 Corinthians 3:2**  
(ἐπιστολή = 'epistollē')  
*A letter, written message, epistle, dispatch, correspondence.*
- 22. Filled** - **Ephesians 5:18-19**  
(πληροῦσθε = 'pliroosthe')  
*To be filled, to make full, to fill up, to fill to the full, to cause to abound, to furnish or supply liberally, to make complete, to render perfect.*
- 23. Finished** - **John 19:30**  
(τετελέσται = 'teteleste')  
*To bring to a close, to finish, to end, to perform, execute, complete, fulfil, accomplish, to do as commanded.*
- 24. Glory** - **2 Corinthians 3:18**  
(δόξα = 'thoxa')  
*Glory, honour, praise, splendor, brightness, preeminence, majesty, absolute perfection, magnificence, excellence, dignity, grace.*
- 25. Good / Honest** - **Matthew 19:16 / Luke 8:15**  
(ἀγαθός = 'agathos')  
*Of good constitution or nature, beneficial, useful, intrinsically good, pleasant, agreeable, excellent, distinguished, upright, honourable.*  
(καλή = 'kahli')  
*Good, excellent in its nature and characteristics, and therefore well adapted to its ends, eminent, choice, surpassing, precious, useful, suitable, commendable, beautiful by reason of purity of heart and life, morally good, noble.*
- 26. Guard / Keep** - **Philippians 4:7**  
(φρουρήσει = 'froorehsi')  
*To guard, protect by a military guard, either to prevent hostile invasion or to keep the inhabitants of a besieged city from flight, to keep by watching and guarding, to preserve one for the attainment of something.*
- 27. Hidden / To Hide** - **Matthew 11:25**  
(κρύπτω = 'kripto')  
*Hidden, to hide, to be hid, to escape notice, to conceal (that it may not become known).*

- 28. Know** - **Philippians 3:10**  
(γινῶναι = 'gnoneh') (γινώσκω = 'ghinosko')  
*To know, completely understand, perceive, feel, have knowledge of, to learn to know, to come to know, get knowledge of, to become personally acquainted with.*
- 29. Leave / Forsake** - **Revelation 2:4**  
(ἀφῆκες = 'ufikes')  
*To leave alone, forsake, abandon, to let go or give up, to disregard, neglect.*
- 30. Love** - **Ephesians 5:25**  
(ἀγαπάω = 'agapaho')  
*To love, to love dearly, to be well pleased with, to be contented with, to love deeply, unconditionally and constantly.*
- 31. Mercy** - **Matthew 5:7**  
(ἐλεήμονες = 'ellehimones')  
*To show mercy, be merciful, tenderhearted, forgiving, benevolent, lenient.*
- 32. Mighty** - **2 Corinthians 12:12**  
(δυνάμεως = 'dynameos') (δύναμις = 'dynamis')  
*Strength, power, ability, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth, power for performing miracles, moral power and excellence of soul, the power and influence which belong to riches and wealth, power consisting in or resting upon armies.*
- 33. New** - **Mark 2:22**  
(νέος = 'neos')  
*New, recent, recently born or developed, current, young, youthful, latest.*  
(καινός = 'kainos')  
*New, recently made, fresh, recent, unused, unworn, of a new kind, never existed before, novel, uncommon, unheard of, unique.*
- 34. Patience / Endurance** - **Hebrews 10:36**  
(ὑπομονῆς = 'hipomonis')  
*Patience, perseverance, steadfastness, constancy, endurance, a patient enduring, sustaining.*
- 35. Perfect / Complete** - **2 Corinthians 12:9**  
(τελέω = 'teleho')  
*Perfect, to bring to a close, to finish, to end, to perform, execute, complete, fulfill, to bring to a successful conclusion, put the finishing touches to.*
- 36. Persecution** - **Matthew 5:10-11**  
(δεδιωγμένοι = 'theethiogmeni')  
*Persecute, to make to run or flee, put to flight, drive away, to run after, to press on, to pursue (in a hostile manner), to harass, trouble, molest, to be mistreated, suffer persecution on account of something, to seek after eagerly, earnestly endeavour to acquire.*

- 37. Quicken / Give life to** - **Romans 8:11**  
 (ζωοποιήσει = 'zohopeesi')  
*To quicken, accelerate, hasten, stimulate, give life to, excite, arouse, rouse, stir up, activate, galvanize, inspire, kindle, invigorate, revive, revitalize.*
- 38. Raise / To raise up** - **Acts 13:30**  
 (ἤγειρεν = 'eigeiren')  
*To raise up, to arouse, to cause to rise, to arouse from sleep, to awake, to recall the dead to life, to cause to appear, to cause to be born, to erect a new structure.*  
 (ἀναστήσας = 'anastisas')  
*To cause to rise up, raise up, to raise up from laying down, to raise up from the dead, to cause to be born, to cause to appear, to bring forth, to rise up against any one.*
- 39. Receive / Accept** - **Hebrews 11:17**  
 (ἀναδεξάμενος = 'anathexamenos')  
*To receive, to accept, to take up, take upon one's self, undertake, assume, to entertain anyone hospitably.*
- 40. Righteousness** - **Matthew 5:6**  
 (δικαιοσύνην = 'thikaiyosooni')  
*Righteous, integrity, virtue, purity of life, rightness, correctness of thinking feeling and acting, state of him who is as he ought to be, the condition acceptable to God, the way in which man attains a state approved of God, justice or virtue which gives each his due.*
- 41. Stand fast / Stand firm** - **Philippians 4:1**  
 (στήκετε = 'steekaite')  
*To stand fast, to stand firm, to persevere, to persist, to keep one's standing.*
- 42. Sound mind / Wise discretion** - **2 Timothy 1:7**  
 (σωφρονισμοῦ = 'sohfronnismou')  
*A well behaved mind, an admonishing or calling to soundness of mind, to moderation and self-control, self-control, moderation.*
- 43. Sufficient / Sufficiency** - **2 Corinthians 3:5-6**  
 (ικανότης = 'hikanotis')  
*To be or make sufficient, render fit, to make able, to be more than adequate, to equip one with adequate power to perform.*
- 44. Teach / Being taught** - **Matthew 5:2**  
 (δίδασκο = 'thithasko')  
*To teach, to impart instruction, to hold discourse with others in order to instruct them, to be a teacher, to conduct one's self as a teacher, to instil doctrine into one, to explain or expound on something.*
- 45. Unchangeable / Permanent** - **Hebrews 7:24-25**  
 (ἀπαράβατον = 'haparathaton')  
*Unchangeable, permanent, immutable, invariable, changeless, immovable, fixed, irreversible, not to be violated, inviolable, unalterable, not liable to pass to a successor.*

- 46. Understand** - **Matthew 13:19**  
(συνιέντος = 'sinhintos')  
*To understand, to comprehend or assimilate, to have insight, to grasp, to set or bring together the thing perceived, to set or join together in the mind.*
- 47. Walk** - **2 Corinthians 5:7**  
(περιπατοῦμεν = 'peripatoumen')  
*To walk, to make one's way, to progress, to make due use of opportunities, to regulate oneself, to conduct in a certain way.*
- 48. Wisdom** - **1 Corinthians 1:20-31**  
(σοφία = 'sophia')  
*Wisdom, supreme intelligence such as belongs to God, broad and full of intelligence (used of the knowledge of very diverse matter), the varied knowledge of things human and divine, acquired by acuteness and experience, the act of interpreting dreams and always giving sound advice, skill in the management of human affairs, skill and discretion in imparting Christian truth, the knowledge and practice of the requisites for godly and upright living.*  
(φρόνησις = 'fronnis')  
*Wisdom, understanding, the practical and sensible use of insight, the right use of the mind, the correct application of God's wisdom, knowledge and holy love of the will of God.*
- 49. Workers Together** - **2 Corinthians 6:1**  
(συνεργέω = 'sinergeho')  
*To work together, help in work, to be a partner in labour, to put forth power together and thereby to assist.*
- 50. Worry / Anxiety** - **Matthew 6:25**  
(μεριμνᾶτε = 'merimnahte')  
*To worry, be anxious, be troubled with cares, be distracted by worry, be nervous or tense, to carry a burden for the future, to have stressful concerns, to torment oneself.*

## Abide / Endure

(μένω = 'meno') (ὑπομένω = 'iepomeno')

*To remain, abide, dwell, tarry, not to depart, to continue to be present, to continue to be, not to perish, to last, to endure.*

**1 John 4:15, “Whoever confesses that Jesus is the Son of God, God abides in Him, and he in God.”** In the Modern Greek “μένω” (‘meno’) means ‘to stay’ or ‘remain’. However, in the New Testament it is usually translated ‘abide’ or ‘dwell’. With regards this verse the modern Greek translation is probably better because it indicates a permanent state, “*God stays (or remains) in Him, and he in God.*” In its strengthened form ἐπιμένω (‘eipimeno’) implies a perseverance or tolerance in ‘continuing’ or ‘remaining’. That being the case, God has chosen to persevere and be tolerant in order to remain (continue to be present) in us, and us in Him!

**Hebrews 12:2-3, “Looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.”** The word ὑπομένω (‘iepomeno’) translated ‘endure’ has the same root as μένω (‘to remain’). It literally means ‘to stay or remain in one place and not leave it’. This is why the term ‘to endure bravely’ is often used when translating ὑπομένω; which suggests endurance under pressure. Notice how this meaning brings our scripture to life, “*Looking unto Jesus, the author and finisher of our faith, who for the joy set before Him ‘remained steadfast and endured bravely’ the cross...*” However, the same word can also be translated “survive,” which provides another interesting adaptation of our text, “*Looking unto Jesus, the author and finisher of our faith, who for the joy set before Him **remained steadfast, endured bravely and survived** the cross, despising the shame, and has sat down at the right hand of the throne of God.*”

## Ability

(ἰσχύος = 'ischoos')

*Ability, force, strength, might, inherent personal capability.*

**1 Peter 4:11, “If anyone speaks, let him speak as the oracles of God. If anyone ministers, let him do it as with the ability which God supplies, that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.”** The word “ἰσχύος” (‘ischoos’) translated “ability” is connected with two Greek words that mean ‘to have’ and ‘to hold’. Therefore, Peter is implying that anyone doing God’s work must do it in proportion to the ability (strength) that God has already bestowed upon him. Bare in mind, all ministry is performed with the inherent personal ‘capability’ that has been supplied through God’s divine power. What becomes apparent here is the fact that anyone called to minister in God’s kingdom is already equipped to perform every assignment of God.

When our “abilities” are used in everyday situations for true service to God, it gives an added dimension to the word ‘purpose’. At this point, every one of us can experience fulfillment and joy. Do you know that God the Father has already placed within you the ‘attitudes’ that will inspire you to develop the right ‘attributes’ that will bring Him glory. Do you know that God the Father has placed within you the ‘talents’ that can be molded into the right abilities that bring Him glory? And do you know that God the Father is constantly at work in you bringing about the fullness of both your intrinsic qualities and your personal abilities? But remember, you cannot do it in your own strength. You can do it only in His strength and supply. What’s more, only God knows your true potential, and only God can help you fulfil it. So don’t rely on your own strength, learn to depend entirely on the ability (*inherent personal capability*) that God has supplied through the power that is at work in you. “*Now to Him who is able to do exceedingly abundantly above all that we ask or think, according to the **power** that works in us*” (Ephesians 3:20).

## Acceptable

(δεκτός = 'dektos')

*Accepted, acceptable, favour, regarded favourably, expressed approval.*

**Luke 4:18-19, "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." Another translation says, "To proclaim the year of the Lord's favour." The Greek word "dektos" that is found here has definitely to do with "favour", it denotes a person or a thing that has been regarded favourably and expresses "approval". Therefore, the "year" that the Lord is talking about is a period in time that is fully acceptable and well pleasing to God - a season of true liberty.**

In verse 18, Jesus said that He had come to "set at liberty those who are oppressed" or "proclaim deliverance to the captives." Then immediately He declares that He was sent to proclaim the "**acceptable year of the Lord.**" On the Day of Atonement, in the Year of Jubilee, liberty was to be proclaimed throughout the land. In other words, the captives got to go free that year. I don't think it's unreasonable to conclude that Jesus was likening His coming 'atonement' (and its resulting liberty to the captives) to the Year of Jubilee ("**the Year of the Lord's favour**"). This is a period in time when God's favour ('dektos') would be visible through the "freedom" experienced by all of Christ's followers. In this instance, liberty is a physical expression of "approval" – the approval of the Most High God! Indeed, Jesus came to set the captives free. Free from debt, destitution and disease. But why could this legally take place? Because the shed blood of Jesus Christ made atonement for us all and we are now fully accepted and regarded favourably by God.

## Accord / With one accord

(ὁμοθυμαδὸν = 'homothoomadon')

*With one mind, with one accord, with one passion.*

**Acts 2:1, "When the day of Pentecost had fully come, they were all with one accord in one place." Acts 5:12, "And through the hands of the apostles many signs and wonders were done among the people. And they were all with one accord in Solomon's Porch."** The Greek word ὁμοθυμαδὸν (with one accord) means 'having one mind and purpose' and expresses 'a harmony leading to action'. It is derived from two other ancient Greek words. The one signifies 'at the same place or time together', and the other implies, 'with passion or fierceness (indignation)'. Therefore, being "**of one accord**" is literally 'being at the same place and filled with passion'. Notice how this phrase reflects a quality that is 'active, positive and encouraging', a passion that is missing in most of today's church services. The church tradition of gathering together is generally filled with passive religious complacency, where people are encouraged to meet in an atmosphere of total indifference (an environment that is void of power).

In contrast, whenever the Holy Spirit (as the Spirit of unity) gathers God's people together "**in one accord**" (with a fierce passion), He manifests the perfect and unique characteristics of Jesus the Christ (God's anointed). Being *in one accord* is powerful because we collectively come under the control of the Holy Spirit! He unites us with Christ, and we then have one will, one purpose and one determination, and that is, "to glorify the Father!" What's more, we become fiercely passionate in this effort! Unity, harmony and the state of being "**of one accord**", is the responsibility of every believer. Therefore, we must earnestly pursue this condition every time we have church.

Another interesting fact concerning ὁμοθυμαδὸν (with one accord) is that it is also used in reference to the unbeliever. The word occurs eleven times in the New Testament, ten times in the Book of Acts. However, every time it is used in reference to the unbeliever, a violent angry spirit manifests.

In Acts 7:57-58 (after Stephen had addressed the religious council) it says, “*Then they cried out with a loud voice, stopped their ears, and ran at him with one accord; and they cast him out of the city and stoned him.*” The same violent (indignant) spirit occurred when the Jews rose up against Paul and brought him to the judgment seat (Acts 18:12), and when the people of the city of Ephesus ran into the theatre and seized Paul’s companions (Acts 18:29). I liken this kind of ‘spirit’ to that of an angry crowd at a football match. Suddenly something happens and they come together *with one accord* and a violent indignant spirit manifests. This is very powerful, and as a result, becomes a dangerous situation!

## Abound / Super-abound

(ἐπερίσσευσεν = ‘aiperisevsen’)

*Abound, overflow, to be abundantly furnished with, to have in abundance, to exceed a fixed number of measure, to be left over and above a certain number or measure, to turn out abundantly for, to furnish one richly so that he has abundance, to make excellent.*

**Ephesians 1:7,8...** “*In Him we have redemption through His blood, the forgiveness of sins, according to the riches of His grace, which He made to abound toward us in all wisdom and prudence.*” The NIV says, “... *The forgiveness of sins, in accordance with the riches of God's grace that He lavished on us with all wisdom and understanding.*” Both translations suggest ‘*great generosity*’ on God’s part. The Greek word rendered “**abound**” (lavished) elsewhere in Scripture is also translated “**abundance**”, and it means to ‘*super-abound, have in excess, great surpass, acquire an exceeding measure, or greatly excel*’. This word implies that there is no restraint, and whenever it is used in the context of God’s ‘*fatherly nature or love*’ it serves to guarantee blessings that overtake us - *truly abounding blessings!*

The same root word appears in **John 10:10**, “*The thief does not come except to steal, and to kill, and to destroy. I have come that they may have life, and that they may have it more abundantly.*” A literal translation could read... “*And that they may have it superabundantly.*” Looking at the broader definition of this word, we can clearly see that the Lord was telling us that He came in order that we may have a life that is overflowing with blessings. Also, that it will be an ‘*extraordinary life*’ where there is always a surplus, where we constantly have ‘*over and above*’ or ‘*more than enough*’. This is definitely no commonplace life. There are no skimpy measures in this kind of life – it is over and above everything that we may hope, think or imagine!

## Adoption

(νιοθεσία = ‘yiotheseeahs’)

*Adoption, adoption as sons, the nature and condition of the true disciples in Christ, who by receiving the Spirit of God into their souls become sons of God.*

**Romans 8:14-15**, “*For as many as are led by the Spirit of God, these are sons of God. For you did not receive the spirit of bondage to fear, but you received the Spirit of adoption by whom we cry out ‘Abba, Father.’*” A literal translation could read... “*For you did not receive a spirit of bondage to fear (as with slaves), but you received the Holy Spirit who produces in you a consciousness and realisation of sonship whereby we cry Abba, Father.*” The word **adoption** is found only five times in the Bible, all in the New Testament, and all in the epistles written by the apostle Paul. So in scripture, we notice that it is a word used exclusively by Paul. The original Greek word literally means ‘*the placing as a son*’, and signifies the position and condition of a son given to one to whom the title does not naturally apply. Therefore, a New Testament definition of ‘**adoption**’ may be; ‘*that process or act by which God places and positions a repentant sinner into the divine family, in order to become a legal heir to all the rights and privileges normally only available to sons*’.

Technically, as offspring of Adam, we are heirs to his fallen state - a state that exists and operates under the law of sin and death. But now, we are placed under the 'rule' of the kingdom of life in Christ Jesus. Sin and death no longer have a hold of us. The question we should all be asking ourselves is this, "Do I have a conscious realization of my sonship whereby I cry 'Abba Father' (Daddy)?"

**Galatians 4:4-5, "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."** This passage says that we "receive" the adoption as sons. Therefore, adoption is presented in such a way that any believer can readily receive it, and it has nothing to do with a relationship or position brought about by birth. Rather, it reflects the dignity of a relationship or position that has been bestowed on us by the Holy Spirit (through faith in Jesus Christ). Once adopted, we are put into a position of honour. The same privileges and freedom given to Jesus Christ are now made available to the **adopted** sons. What's more, Ephesians 1:5 tells us that we have been foreordained unto "adoption as sons" through Jesus Christ. When God looked down the corridors of time, He had adoption in mind. The desire of His heart was to **adopt** all those whom He had lost when Adam fell.

## Agree / Agreement

(συμφωνέω = 'symphoneo')

*To agree together, to come into agreement, to sound together, to be in accord (primarily of musical instruments), to be in harmony, to make an agreement.*

**Matthew 18:19, "Again I say to you that if two of you agree on earth concerning anything that they ask, it will be done for them by My Father in heaven."** The word used here in the original Greek is "symphoneo," from which comes the word symphony. It literally means "to agree in sound" or "to be in harmony," as may be heard in a symphony orchestra. Harmonic sound of two instruments is more beautiful than the sound of one, though more difficult to achieve. And the harmony, as well as the difficulty in performing it, becomes greater as more instruments are added. Is not this the true worth of united prayer? When we pray together, we are expected to perfect our God-given gifts in order to blend into a symphonic and balanced sound. The harmonic whole becomes greater than its individual parts, and at the same time, there is no diminishing of the unique contribution of each participant. In fact, by learning to blend with others, we get to understand and appreciate our own uniqueness more and more. What's more, Jesus reminds us that we do not need a crowd (verse 20). Just two or three of us harmonizing in spirit is more beautiful than the assembly of a thousand that has no bond of union.

Remember, unity in prayer requires unity in the spirit. Merely meeting together is not enough. Our hearts need to be joined together in complete agreement. Leviticus 26:8 says, "**Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight.**" Agreement is very powerful - especially in prayer! When our hearts are joined together in faith, and our supplications are in agreement with the Word of God, we sound like a harmonious symphony. Out of this kind of agreement comes our authority in prayer.

In Philippians 2:2 the apostle Paul states, "**Fulfil my joy by being like-minded, having the same love, being of one accord** (σύμψυχος) **and of one mind.**" The original Greek says, "*Fulfil my joy that you may be of the same mind, having the same love, joined in soul, minding one thing.*" Does this mean that we are all expected to think and act the same? Definitely not, for there is nowhere in God's word that suggest this. Uniformity and unity is not the same thing. It is possible to attain unity without uniformity. Every individual has the right to choose, and these choices can lead him or her to unity or discord. Hence, it's up to each of us to exercise our will to precipitate agreement. Where there is agreement you will find unity, and where there is unity the Lord will command His blessing (Psalm 133).

## All / Always

(πάντα = 'buntah')

*All, always, at all times, at all seasons, all the days, every time.*

**Luke 21:1-4, *And He looked up and saw the rich putting their gifts into the treasury, and He saw also a certain poor widow putting in two mites. So He said, "Truly I say to you that this poor widow has put in more than all; for all these out of their abundance have put in offerings for God, but she out of her poverty put in all the livelihood that she had.*"** It is very interesting to note that the word used and translated "all" is the Greek word πάντα ('buntah'), and in the modern Greek this means 'always'. It also appears in Matthew 7:12, "**Always** (πάντα) therefore, whatever you want men to do to you, do to them, for this is the Law and the Prophets." Hence, the literal translation of our opening text reads, "...For all these out of their abundance have put in offerings for God, but she out of her poverty **always** put in the livelihood that she had." Implying that the widow always put in all that she had. Notice that it wasn't the first time she had made such a great sacrifice. Jesus must have seen this woman before. While the rich poured out their offerings with great bravado, the Lord noticed a widow who was giving out of her poverty. But more than that, she was doing this every time she visited the temple. To this woman, giving everything she had to God was a lifestyle!

In Matthew 19:16 the same word translated "all" appears... "**With men this is impossible, but with God all things are possible.**" If we were to apply the expounded translation of πάντα to this verse, it would read, "**With men this is impossible, but with God (always) all things are possible,**" or, "**With men this is impossible, but with God all things are possible at all times.**" Implying that there is never a time or place when God is unable to do the impossible. Yes, with God all things are possible always! The aforementioned rendition of the word πάντα can also be used in Matthew 6:33, "**But seek first the kingdom of God and His righteousness, and (always) all these things shall be added to you.**" It is very comforting to know that when we seek God's kingdom first, all the necessary blessings will always be added to our lives (at all times).

In Acts 24:3 πάντα appears three times and in different forms, "**We accept it always and in all places, most noble Felix, with all thankfulness.**" If Felix was in fact such a noble governor, it would be fair that they should accept his good role with all thankfulness "at all times" (always). The benefits that we enjoy by being governed, especially through the administration of wise and praiseworthy leaders, should cause us to be thankful "at all times," both to God and man. This is part of the honour due to good leaders - to acknowledge the peace we enjoy under their protection, and the worthy deeds done by their prudence. Elsewhere, there are two phrases rendered "always" that are in fact "in every season" (Luke 21:36) and "at all seasons" or literally "all the days" (Ephesians 6:18). However, the same root word πᾶς (the root of πάντα) is present.

## Ask

(αἰτέω = 'ehteho')

*To ask, request, petition, demand, beg, call for, crave, desire, require.*

**Matthew 7:11, "If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask Him!"** The Amplified says, "**If you then, evil as you are, know how to give good and advantageous gifts to your children, how much more will your Father Who is in heaven (perfect as He is) give good and advantageous things to those who keep on asking Him!**" Asking is part of the promise! If you don't ask you don't receive! We must make it a point to "test" God and see how good He really is. James addresses the matter of why we lack and still want: "**Yet you do not have because you do not ask**" (James 4:2). How powerful an indictment is that? God has the ability and desire to do infinitely more than we can "ask or imagine," but He is prevented from doing so because we simply don't trust Him enough to ask!

In John 16:24 Jesus says, *“Until now you have asked nothing in My name. Ask, and you will receive, that your joy may be full.”* When it comes to God’s blessings, asking and receiving are inseparable! Asking is what makes the connection, and only after the connection has been made is God able to release the abundant blessings He has put aside for us. “How much more will your Father in heaven give good gifts to those who ask Him!” Have you noticed how children have no fear of asking anything from their parents? They walk straight up look you in the eye, and say, “Can I have?” This is the boldness God expects from us when ever we approach Him.

If we are operating in **faith** it doesn’t matter how many times we ask! Let’s examine James 4:2 again, *“**Yet you do not have because you do not ask.**”* A literal translation reads, *“You do not have what you want because you are not asking.”* Notice, it does not say, *“Because you have not asked”* (singular). Rather, *“Because you do not ask; or, “Are not asking.”* This suggests an ongoing request or petition. Therefore, when we **ask** God for His abundant blessings, let’s focus on the fact that He wants to do **so much more** for us, rather than letting our faith be determined by your circumstances. Let’s remind ourselves that God is not limited by our circumstances. If we are rich in **faith**, there are no limits to what God can accomplish for us!

## Assembly / Church

(ἐκκλησία = ‘ekkliseeah’)

*An assembly, a gathering of citizens called out from their homes into some public place, any gathering or throng of men assembled by chance, an assembly of Christians gathered for worship in a religious meeting.*

**1 Corinthians 1:2, “To the church (assembly) of God which is at Corinth, to those who are sanctified in Christ Jesus, called to be saints, with all who in every place call on the name of Jesus Christ our Lord.”** This word was used among the Greeks in reference to a body of citizens “gathered” to discuss the affairs of state (Acts 19:39). In the context of this scripture, the word translated “church or assembly” literally means ‘a calling out of’ or, ‘to summons out of’. It implies a ‘gathering’ that has been ‘summoned’ (called) for a definite purpose. Whenever we gather together (congregate or assemble) as believers, we should have a sense of being “called out from” the world system (sanctified and holy in Christ), and then “summoned for” a definite purpose.

The word ἐκκλησία’ has two applications for us: (a) it can refer to the whole company of the redeemed, the company of which Jesus said, “I will build My church” (Matthew 16:18), and which is further described as “the church which is His body” (Ephesians 1:22); and (b) it can refer in the singular to an assembly of professed believers (Acts 20:28).

## Authority

(ἐξουσία = ‘exouseeah’)

*Authority, the power of authority (influence) and of right (privilege), the power of rule, to govern, the right to exercise power.*

**Luke 10:19, “Behold, I give you the authority to trample on serpents and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you.”** The root of the word “ἐξουσία” comes from a legal term and literally means, “the permission or liberty to do as one pleases.” It then came to mean, “the power of one whose will and commands must be obeyed.” To understand this word fully we must know the difference between “authority” and “power.” In the New Testament the translators have not been uniform in the rendering of many Greek words, and these two words have been especially affected. One notable instance is in our opening scripture where “power” is frequently used twice, even though there is a different Greek word in each instance. Translating the first of these with the word “authority” gives a clearer idea of the true meaning of this passage. The Greek word “ἐξουσία” is primarily “the right to exercise power.”

“Authority” is delegated power and its effectiveness depends entirely upon the force behind the user. A believer, who is fully conscious of the divine power behind him, and of his own authority, can therefore face the enemy without fear or hesitation. Those who confront him may bear specific names of power or authority: ***“we wrestle not against flesh and blood, but against principalities, and against powers (ἐξουσίας - authorities).”*** However, behind the “authority” we possess, is a “power” infinitely greater than that which backs our enemies, and which they are compelled to recognise and obey.

What is the source of our authority? God wants, ***“the eyes of your understanding to be enlightened, that you may know what is the hope of His calling, what are the riches of the glory of His inheritance in the saints”*** (Ephesians 1:18). The hope (confident expectation) of His calling is the “authority” He has invested in you and me! Authority is our inheritance! What’s more, when the Lord Jesus was raised from the dead, the act of resurrection was accomplished through ***“the exceeding greatness of His power (δύναμις), toward us who believe, according to the working (ἐνέργεια) of the strength (κράτος) of His might (ισχύς)”*** (verse 19). In this working there was such an out pouring of divine omnipotence that the Holy Spirit, through the apostle Paul, uses four words of special significance to express it. The grouping and combination of these words signifies that behind the ‘fact’ of the resurrection of the Lord Jesus there lay the mightiest working (energy) ever imagined.

Having been raised from the dead, Christ Jesus was exalted by God to His own right hand and seated in heavenly places (verse 20). And then the reason why such a mighty working was necessary becomes clear. The resurrection of our Lord Jesus had been opposed by the tremendous “powers of the air”, that is, ***“all principality, and power, and might, and dominion, and every name that is named, not only in this world (age) but also in that which is to come”*** (verse 21). All the evil forces, of all the “ages”, had been assembled against the plan and purpose of God. But they were baffled and overthrown. After totally defeating the devil, the risen Lord was enthroned ***“far above”*** every name that is named - ruling with the “authority” of the Most High forever and ever.

The elevation of God’s people (with Christ) to “heavenly places” means that we have been made complete sharers of the “authority” that is rightfully His! We are made to sit with Him; that is, share His throne. To share a throne means (without question), to partake of the “authority” that it represents. Indeed, we have been elevated, for this very purpose! It is our inheritance! We have been given the power to exercise **authority** over the powers of darkness, and over the conditions that those powers have brought about on the earth. The key to a life of victory isn’t having such **authority** but exercising that authority!

## Baptize

(βαπτίζω = ‘baptizo’)

*To dip repeatedly, to immerse, to submerge (of vessels sunk), to cleanse by dipping or submerging, to wash, to make clean with water, to wash one’s self, bathe, to overwhelm*

**Acts 1:5, “For John truly baptized with water, but you shall be baptized with the Holy Spirit not many days from now.”** The New Testament speaks explicitly of people being “baptized in” (or “with”) the Holy Spirit in only six places (Matthew 3:11, Mark 1:8, Luke 3:16, John 1:33, Acts 1:5 and Acts 11:16). In each of these scriptures, baptism in the Holy Spirit is compared and contrasted with the water baptism of John using almost identical language. This language is very important to those who wish to understand what baptism “in” (or “with”) the Holy Spirit means. The baptism of John and that in the Spirit is alike in that both are accomplished by full immersion. The verb used to describe these baptisms is *baptizo*, meaning to bathe or immerse. However, the baptism of John is performed through the use of water (physical substance) and the other with the Holy Spirit Himself.

In the three passages in the Gospels and in Acts 1:5, the promise is made that people will be baptised "with" the Holy Spirit, and it is stated that the believers in the upper room on the day of Pentecost (Acts 2) and the Gentiles gathered in the household of Cornelius (Acts 10), had been immersed "in" the Holy Spirit. In all of these passages, the Greek text uses the preposition *en* with the verb *baptizo* to describe the relationship between the Spirit and the believer who has been so baptized. *En*, usually translated "in" or "within," is a relatively simple preposition which literally describes, for example, the relationship between a swimmer and the water of the swimming pool. Used with *baptizo*, it simply means, "completely immersed in," especially when it is contrasted with the instrumental role of water in John's baptism. Baptism with the Holy Spirit, then, is being completely immersed in the Spirit, and this should be "visible" after the event.

This is exactly what was seen in Acts 2 and in the early days of the Church. The believers, as a group, were so completely immersed in the Spirit that other things simply were not important to them anymore. This immersion was symbolized by the wind and the tongues of fire, but was really an event that occurred on the spiritual realm. Because the Holy Spirit is God, He is everywhere, and could not have made Himself any more present around the believers in a physical sense after Pentecost than He was before. But after Pentecost, great and powerful things started to happen through the hands of those people that had been fully immersed in the Spirit. Note, they were spiritually immersed in Him, as viewed from outside themselves.

Perhaps we refuse to give the word "baptism" its full meaning in this context because we prefer an in-church religious "experience" to an on-going relationship that will seriously interfere with our lives if permitted to fully express itself. We want to obey a list of man-made rules and have in-church "experiences" to reassure us that God is on good terms with us so that we can live our lives our own way. Nevertheless, Holy Spirit "baptism" is an on-going immersion in the Spirit of God, not a religious experience that happens in a church service. We must be continually and constantly "being filled" with the Holy Spirit (Ephesians 5:18).

## Blessed

(μακάριος = 'makahrios')

*Blessed, exceedingly blessed and fortunate, favoured by God, privileged, envied, happy, elated.*

**Matthew 5:3, "Blessed are the poor in spirit, for theirs is the kingdom of heaven."** We need to appreciate what it means to be "blessed" because, as some have rightly noted, the Greek word used by Matthew, *μακάριος* ('makahrios'), can also be translated as "happy." Happy, however, is not the correct translation in the context of the Beatitudes. Happiness is subjective; the same things do not always make everybody happy. Here, Jesus makes objective judgments about the spiritual state of the citizens of His Kingdom. He reveals, not what they feel like, but rather what God thinks of them.

People with the qualities listed in the Beatitudes gain God's approval. And because God thinks well of them, they are "**blessed.**" Note, God's blessing is far broader and exceedingly more important than merely being happy! It all hinges on whether God thinks well of us. Quite simply, we are "blessed" because God is pleased with us! Blessings are a result of God's response to our actions and attitudes. You will also notice that the second half of each Beatitude reveals what the blessing is; "**for they...**" or "**for theirs...**" As surely as all eight of these qualities should be part of each of us, so each of us should share in the eight blessings. Just as each of the eight qualities provides us with a broad overview of our responsibilities, the eight blessings also give us insight into the privileges that come to us because we are meeting those responsibilities. Our privileges (blessings) are only there because God is well pleased with us.

The Old Testament concept of what it is to be "blessed" relied heavily on the physical and material rewards that were provided by God as a result of a covenant relationship. Jesus, however, introduces something very different. The citizens of His kingdom are not considered "blessed"

because of any physical or material rewards received, but rather, because of God's positive response to their attitudes and actions. Off course, the by-product of God taking pleasure in His people is physical and material rewards, but this is not the primary cause. The main reason why we can be called "blessed" is because our Heavenly Father has seen something in us that has caused Him to be delighted.

## Child / Children

(*παιδιά = 'pehthia'*)

*A young child, a little boy or little girl, infants, children, little ones.*

**Matthew 18:3, "I tell you the truth, unless you change and become like little children, you will never enter the kingdom of heaven."** What did Jesus mean when He told us to become "just like little children"? The word *παιδιά* ('little children') is used, which does not mean "a babe in arms" or "a teenager." It is usually a small child - an infant maybe aged 4 to 6. Therefore, *παιδιά* ('little children') refers to kids who have not started any serious schooling, so they spend much of the day playing and enjoying themselves. Bear in mind that becoming like a "little child" does not mean you revert to childhood or become childish. So what characteristics of a little child give the clearest picture of a "believer in the Kingdom of heaven?" I have found seven:

(1) Innocence - The apostle Paul says in Romans 1 that most people keep on inventing new ways of sinning. Children are not like that because they are not sin conscious. (2) Simplicity - A child's world is simple, straightforward and unsophisticated. (3) Frankness - Children are frank but not rude! (4) The power to ponder - Children find the time to ponder the beauties of the world; new animals, sunsets and night skies. Most adults don't take the time to discover new things. (5) The power to forgive and forget - Grown-ups keep grudges but children don't. They can be fighting one minute and be best friends the next. (6) Enthusiasm - Whatever they do, children do it with all their heart! Adults lose their enthusiasm too easily! (7) Trust - Children trust their parents to meet all their needs. Children cannot provide their own food, clothing and shelter so they rely entirely on their parents for those things. Children haven't lost their ability to trust. Do we trust our Heavenly Father as much as children trust their earthly fathers, or for that matter, as much as children trust our Heavenly Father.

## Confess / Declare

(*ὁμολογέω = 'homologyho'*)

*To confess, to declare openly, admit, to say the same thing as another, to agree with, to profess, to admit or declare one's guilt, to speak out freely, to assent.*

**Matthew 10:32, "Therefore whoever confesses Me before men, him I will also confess before My Father who is in heaven."** A literal translation of this verse is, "**Therefore, whoever declares Me openly (unashamedly) before men, I will also declare openly (unashamedly) before My Father who is in heaven.**" This is a proud declaration of friendship. It is like a son bringing a friend home to meet his father after having told the friend how wonderful his father is. There is no guilt of embarrassment in this action. The boy is so proud of his dad that he can't wait to introduce him to his friend! This is exactly how we are expected to act before men concerning Jesus. And when we do it, Jesus promises that He will act exactly the same way before His Father in heaven. Quite simply, when we acknowledge Christ before men, He acknowledges us before His Father in heaven. That is a good trade off - isn't it?

This verse is encouraging us to speak out freely, and declare openly, the deep conviction we have concerning Jesus Christ - in spite of any opposition! We must remember that Matthew's original audience was Jewish converts to the Christian faith, and these converts were having a rough time. They had been rejected, cut off, and disinherited by their families. They were no longer allowed to worship in the inner part of the Temple.

They were being persecuted for their faith. They were dragged in front of the Sanhedrin and forced to answer ridiculous charges. Their possessions and wealth were often confiscated or destroyed. If they were in business, the business was suffering because Jews refused to have any dealings with them. If they worked for a Jewish employer they probably lost their job. Therefore, it is only natural that these converts began to waver in their faith. Many were wondering whether it was worth it. They wondered if the price they were paying was too high.

Matthew 10:32 is part of the instructions that Jesus had given to His twelve disciples. Matthew wanted to encourage and build up these dispirited and wavering converts to the Christian faith. He wanted to assure them that they had made the right decision in following after Christ. This verse tells them to do something quite specific. Notice, Jesus didn't just say, "*confess Me*," He says, "***confess Me before men!***" It is a public declaration and affirmation of our faith. Even more, when we do this we are publicly endorsing and authenticating our faith - by our own words! And this is pleasing to both Jesus and His Father in heaven. I can imagine Jesus standing in the throne room of grace saying, "*I died for that person. With my blood I've ransomed him and have redeemed him. That person cannot be judged or condemned because I was judged and condemned in his place. I am proud to be associated with that person. He is a close friend of mine.*"

## Confidence / Boldness

(παρρησίαν = 'parrisian')

*Confidence, boldness, cheerful courage, unreserved utterance, assertiveness, self-assurance, fearlessness, audacity, daring.*

**Hebrews 10:35, "Therefore do not throw away your confidence, which has a great reward." Another translation reads, "So do not throw away your confidence; it will be richly rewarded."** The word "παρρησίαν" is literally "all speech" and it denotes 'unreserved utterance' or 'speaking boldly without fear' (Acts 4:13; 4:29). It is a difficult word to accurately translate into the English language, and especially in the context of this verse. Nevertheless, one thing that is evident is its relationship with speech. In Hebrews 10:23 it says, "*Let us hold fast the confession (declaration) of our hope without wavering, for He who promised is faithful.*" Hence, an expounded translation of verse 35 could read, "*Do not throw away your unreserved boldness and fearless declaration of your faith, which has great reward.*" This provides us with a clear picture of what our confidence should be. Our confidence must be rooted and grounded in faith, and as a result if that, we are able to fearlessly and boldly declare (confess) God's word. This lines up with Acts 4:29, "**Now, Lord, look on their threats, and grant to Your servants that with all boldness (παρρησίας) they may speak Your word.**"

According to this scripture, our "confidence" (*fearless and unreserved utterance*) seriously affects our reward. It implies that the measure of our confidence determines the measure of our reward. Therefore, we are told, "***do not throw away your confidence!***" During testing and difficult times it is very easy for us to lose our confidence and change our confession. The mere fact that it is much harder to achieve our goals often impacts on our confidence, and consequently, our speech. Yet, we are encouraged to hang on to the "confidence" we already have! The reason? If we do not hang on to our confidence, the rich rewards that are due will be hindered from getting to us. Can you see something in this process? Holding on to the confidence we have is a **faith** exercise. We must always have "rich rewards" in mind when holding on to our confidence. Confidence is the 'attribute' that produces rich (great) reward. Now, these rewards can be anything from financial to relational. But whatever the reward, it will be very significant!

If confidence is a faith exercise, then we should have complete trust in the faithfulness of God - all the time! But we should also have a complete trust in the unique abilities that God has given us. We should have a general sense of control in our lives, and genuinely believe that God is working all things together for our good. Having this attitude does not mean that we will be able to do anything and everything. However, it ensures that what we do do is 'faith-filled'.

Even when our expectations are low, we can continue being positive. Confidence is extremely important in almost every aspect of life, yet so many people struggle with it. Sadly, this can be a vicious circle. Those of you who lack self-confidence will find it difficult to become high achievers and your rewards in life will be poor - mainly because you won't get a positive response from others. But let's be real, would anyone instinctively want to back a person who doesn't believe in himself? Therefore, let us do exactly what Hebrews 10:35 says! Let us make up our minds never to discard our bold and fearless confession. Let us purpose to be confident and courageous in everything we say and do! And let us also be encouraged by the fact that we will all be richly rewarded for our efforts.

## Content

(*αὐτάρκης* = 'avtarkis')

*To be content, self-sufficient, sufficient in oneself, adequate, needing no assistance, having sufficient strength.*

**Philippians 4:11**, "*Not that I speak in regard to need, for I have learned in whatever state I am, to be content.*" The unique word there is "content" (*αὐτάρκης*). It's quite an unusual Greek word because it comes from stoic philosophy. Paul has chosen to use one of the great words of Pagan ethics, 'avtarkis', which means to be entirely "self-sufficient." But why has he gone down this route? Let's first look at what the stoics meant by it and then we will compare it to what Paul meant. Self-sufficiency was the highest aim of the stoics. In stoic thinking it meant a state of mind in which a person was absolutely independent of all things and all people, and they proposed to reach this state by applying certain reasoning. They chose to do this by first eliminating all desire and then eliminating all emotion - to get people to a point where they didn't care what happened to themselves or to other people. Paul uses that word, but he uses it differently because Paul cannot (and does not) mean the elimination of all emotion and desire. After all, Paul really cared for other people.

In Philippians 1:7 we read, "*Its right for me to feel this way about all of you since I have you in my hearts.*" According to this statement, Paul really does care! Paul genuinely loves people. Paul is deeply interested in the lives of these people and prays for them continually. Therefore, Paul is not talking about not caring when he uses this word for "contentment." However, there is a point where his meaning mingles with that of the stoics; since Paul is suggesting that there is a place in life where we can live independently of our circumstances. He is convinced that there can be a peace, a stability in us, a sense of contentment and joy, that's not connected to storms of life. In fact, the reason why Paul can be **content** is because he is certain (fully persuaded) that everything is subject to change for the better! And this is how he puts it; "*I learned how to be content in good times and in bad, rich times and in poor, when I am hungry and when I am feasting. In all of these kinds of times, I have learned how to have a sense of wholeness that's independent of all of that. I have learned the secret of having all of these kinds of things happening, and despite all of that, being free inside, being whole, being safe.*"

Notice, Paul is happy to share his secret with us, and it's quite simple. It's not complicated, but it's not easy either. His secret still means that we are going to have to live through the ups and downs of life. However, it does work! It worked for him again and again - in beatings, in shipwrecks, in hunger, and in sorrows that he faced. And it will work for us today! We can also learn to be "content" in every circumstance in life. So what exactly is the key? Paul learnt to be self-sufficient with regards people and things, while being totally reliant of God. He had taught himself to be completely dependent on God, while staying independent of his circumstances. Paul's sufficiency was first in God and then in himself (because of God). As a result, he knew that whatever he was going through was subject to change for the better. This is true contentment.

## Disciple

(μαθηται = 'mathite')

*A learner, pupil, student, disciple.*

**Matthew 5:1, "And seeing the multitudes, He went up on a mountain, and when He was seated His disciples came to Him."** The root of this word is 'math', which is "thought accompanied by endeavor or action," and it denotes "someone who follows another's teaching." Therefore, a "**disciple**" was not only a pupil but also a follower, that's why they are spoken of as imitators of their teacher (John 8:31).

**"And when He was seated His disciples came to Him."** It was the custom for rabbis to sit while teaching and Jesus did the same. When He'd found a suitable spot, His disciples gathered round. However, after a time, the *disciples* probably included a much wider audience. The Greek word translated disciple, means a student 'one who is being taught', but a better paraphrase would be 'one who is being taught to teach others to be teachers'. A disciple teaches others, to teach others to teach! It is a recurring action brought about by a divine calling. A distinct process that Jesus started, having prior and full knowledge of the outcome... **"Therefore, go make disciples of all nations"** (Matthew 28:19). True disciples would impact on nations and frame the tapestry of a new society. Social and moral standards would be measured against God's word. The church and the state would become one – under One God.

## Drink / Made to Drink

(ποτίζω = 'potizo')

*To drink, give to drink, to furnish drink, to water, irrigate (plants, fields etc.), to saturate.*

**1 Corinthians 12:13, "For by one Spirit we were all baptised into one body - whether Jews or Greeks, whether slaves or free - and have all been made to drink into one Spirit."** The word "drink" ('potizo') literally means, "to make to drink" - it has to do with 'infilling'. In the Modern Greek it is used most often in relation to watering plants, fields etc. and for pouring liquid into another vessel, or pouring fluid onto another object. It's where we get the word 'ποτήρι', which means glass (as in glass of water). It also has to do with "being made full" or "fully absorbing" that which is being poured out. When we drink water, we deliberately open our mouths to receive it before pouring it out. "Drinking" the Holy Spirit is very similar. It is the intentional act of receiving that which the Spirit is pouring out.

We "drink" by simply believing (wholeheartedly) that the Holy Spirit wants to pour Himself into human vessels. Therefore, learn to trust in His grace, and in doing so; God will flood you with the presence and power of the Holy Spirit. Keeping in mind that God designed you to be *continually filled* (Ephesians 5:18). Why? By virtue of the fact that He will never stop being a fountain of life to mankind.

In John 7:37 Jesus says, **"If anyone thirsts, let him come to Me and drink."** As mentioned before, 'drinking' represents an active process of receiving. The 'infilling' of the Holy Spirit cannot be received by a negative, or passive attitude. No one can drink except of his own active volition; and no one can drink with a closed mouth. As it is in the natural, so it is in the spiritual. The Lord says in Psalm 81:10, **"Open your mouth wide, and I will fill it."** God cannot fill a closed mouth. Simple though it may seem, there are those who fail to receive the fullness of the Spirit, simply because they fail to open their mouths (figuratively speaking).

Throughout the Word of God, **water** is a symbol (a "type") of the Spirit of God, and is often used to represent Holy Spirit, that is, the divine nature and power of God. In Scripture, God the Father also refers to Himself as a "*spring of living water*" (Jeremiah 2:13; Isaiah 44:3, 4). Think about water and what it means to us. Water is essential to life - we die without it.

The average person can go about 60 days without food before he starves to death, but one can go only about three days without water. In fact, the human body is mostly water. Whenever someone forsakes God, *“the spring of living water”*, he has no choice but to do what Jeremiah 2:13 says, ***“to throw out his own broken cistern.”***

Why is this? Quite simply, because “it won’t hold water any more.” Just as actual water gives life physically and is integral to one’s physical life, so the spiritual water we are told to “drink” (the gift of the Holy Spirit) gives life to the spirit man. Consider this same parallel between water and the Spirit of God in the following verses, where Jesus is speaking to a woman He met at a local well (John 4:13 and 14). ***Jesus answered, “Everyone who drinks this water will be thirsty again, but whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life.”***

To the Church, Jesus first “poured out” the Holy Spirit on the Day of Pentecost (as recorded in Acts 2). In this classic verse, Peter is speaking to the amazed crowd assembled in the Temple on that historic day, and it is most significant that he also compares the gift of Holy Spirit to water, ***“Exalted to the right hand of God, He has received from the Father the promised Holy Spirit and has poured out (like water) what you now see and hear”*** (Acts 2:33). The same Jesus is pouring out His Spirit ‘like water’ today! And we, who believe, are all being made to “drink” of the same Spirit.

## Dwell / Tabernacle

(ἐσκήνωσεν = ‘eskinnosen’)

*To dwell, tabernacle, to fix one's tabernacle, have one's tabernacle, abide (or live) in a tabernacle.*

**John 1:1, 14, “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.”** Two of the words in John 1:14 are really important in their relationship between the Hebrew Old Testament and the original Greek translation. First, you will find that the Hebrew word ‘*dabar*’, usually translated “*word*” in our Bible, was represented in the Greek version by the word “*logos*”, and that the two are almost exact in meaning. Second, when these Jewish scholars were translating the Hebrew word ‘*shaknan*’ (to dwell), and the related noun ‘*mishkan*’ (tabernacle), they chose the Greek word ἐσκήνωσεν, from the noun ἐσκήνω, again meaning “to tabernacle” or “to dwell”. The original Greek text reads, ***“And the word flesh became, and tabernacled among us, and we discovered His glory, a glory as of an only begotten with a father, full of grace and truth.”***

It is obvious that John wants to connect the “abiding presence” of God in the Old Testament with the “glorious presence” of God in Christ. This is confirmed when we realise that somewhere in the history of ancient languages, both the Hebrew word and the Greek word must have had a common ancestor. After all, were they not both written by the same Holy Spirit? Therefore, in my mind there is no doubt that John was thinking about the “Shekinah Glory” and “the Tabernacle” (God manifesting Himself physically), when he confidently states, ***“The Word became flesh, and dwelt (tabernacled), among us.”***

## Epistle / Letter

(ἐπιστολή = ‘epistolli’)

*A letter, written message, epistle, dispatch, correspondence.*

**2 Corinthians 3:2, “You are our epistle, written in our hearts, known and read by all men.”** The Greek word translated “*epistle*” is derived from the word “*epistelo*” which means “to send to”. That is why it can also be translated “*message*”.

Therefore, this verse could read, "*You are our message sent to all men, written on our hearts, known and read by all.*" We in fact are individual 'living' messages, sent from the Author of Life to all men. And in a qualified sense, we are just as much 'one' with the Author (Jesus Christ). For that reason, as we continue to abide in Him, we are just *as* permanent, as enduring, and as eternally fixed in God as He is. So remember, we all have the same message written on our hearts (inscribed permanently by the power of the Holy Spirit), and this love-letter simply reads, "***For God so loved the world that He gave His only begotten Son, that whosoever believes in Him will not perish but have eternal life***" (John 3:16). Each of us carries a communication that can have an effect on people for eternity!

"An epistle is a less common word for a letter. A letter affords a writer more freedom, both in subject and expression, than does a formal treatise. A letter is usually occasional, that is, it is written in consequence of some circumstance that requires to be dealt with promptly. The style of a letter depends largely on the occasion that calls it forth." \* [\* From Notes on Thessalonians, by Hogg and Vine, p. 5.] "A broad line is to be drawn between the letter and the epistle. The one is essentially a spontaneous product dominated throughout by the image of the reader, his sympathies and interests, instinct also with the writer's own soul: it is virtually one half of an imaginary dialogue, the suppressed responses of the other party shaping the course of what is actually written; the other has a general aim, addressing all and sundry whom it may concern: it is like a public speech and looks towards publication" (J. V. Bartlet, in Hastings' Bible Dictionary)

## Filled

(πληροῦσθε = 'pliroosthe')

*To be filled, to make full, to fill up, to fill to the full, to cause to abound, to furnish or supply liberally, to make complete, to render perfect.*

**Ephesians 5:18,19, "And do not be drunk with wine, in which is dissipation, but be filled with the Holy Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."** The Greek word translated "be filled" literally means "to fill to the full", and implies "*always having a perfect measure of something.*" It is also used when referring to the 'joy' and 'peace'. Romans 15:13 states, "***I pray that God, the source of hope, will fill you completely with joy and peace because you trust in Him. Then you will overflow with confident hope through the power of the Holy Spirit.***" We are "filled" with a perfect measure of joy or peace because we trust in Him. However, these are fruits of the Holy Spirit! Can you see something here? When we have the fruits of the Holy Spirit overflowing in our lives, (love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, and self-control), we are able to "*speak to one another in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord.*" What an encouragement!

**"And do not be drunk on wine, in which is dissipation, but be filled with the Holy Spirit."** Note the contrast between wine and the Spirit. This is the most basic point of the verse. There is a direct parallel drawn between being drunk with wine and being filled with the Spirit. What precisely is the point of the comparison between wine and the Holy Spirit? The issue is influence or control. A person under the influence of wine experiences altered behavior. He may say or do things he would not ordinarily do. Emotions may be heightened for a brief period, causing the person to experience anger, followed quickly by elation, followed quickly by depression. If the person drinks enough wine, his mental processes will be affected and decision-making ability radically altered - almost always with a negative result.

Likewise, the filling of the Holy Spirit produces a change in behaviour. In the Book of Acts, the once timid disciples became bold evangelists for Jesus Christ. In this passage the apostle Paul mentions three practical results of the filling of the Spirit: (a) Singing, (b) a thankful heart, and (c) an attitude of mutual submission. The last result is most significant because true submission always involves giving up your right to be in control.

That's why the New Living Translation says, "*Let the Holy Spirit fill and control you.*" When we submit from the heart, we are saying, "I don't have to have my way all the time." Only a heart touched by the Holy Spirit can maintain such an attitude in every relationship of life.

In the Greek language, this verb "***be filled***" is in the imperative mode. This means the filling of the Spirit - whatever it is - isn't an optional part of the Christian life. Every Christian is to be filled with the Spirit all of the time. If you aren't, you are out of God's will. Also, the verb is in the 'present tense'. This insight is particularly helpful because the Greek present tense has the idea of continual action. You keep on doing something. It's not a one-time event. This phrase could easily be translated, "***Be continually filled with the Holy Spirit,***" or, "***Keep on being filled constantly and continually.***" That is why the filling of the Spirit is not primarily an experience. It's supposed to be the normal way of life for the Christian – lifestyle!

Note, "***be filled***" is in the passive voice. This is a distinction many people would miss. In Greek, as in English, commands can be either active or passive. However, we're much more used to active commands: "Go to the store and pick up some milk, please." That's an active command. If I say, "Fill that hole with dirt," that's also in the active voice. But this entire verse in the passive voice. Paul doesn't say, "Fill yourself with the Spirit" but rather "*Be filled with the Spirit.*" That's a bit harder to understand. It's like saying to someone, "Be loved." How do you do that? How do you "be loved?" However, this is the key to everything. To "***be filled***" means that the filling of the Spirit is a work of God and not man. God intends for us to be continually filled with His Spirit. At any given time, He is ready and willing to fill us to overflowing. The only thing we can do is to make ourselves available to Him!

## Finished

(τετελέσται = 'teteleste')

*To bring to a close, to finish, to end, to perform, execute, complete, fulfil, accomplish, to do as commanded.*

**John 19:30, "So when Jesus had received the sour wine, He said, "It is finished!" And bowing His head, He gave up His spirit."** The final word spoken by Jesus and recorded by John is, "***It is finished.***" It is a translation of the Greek word 'τετελέσται', which was a very common word in that society. A slave who had completed an assignment given to him by his master used it. He would report back and say, "*It has been finished!*" It was used of an artist who had completed work on a painting. He would step back and say, "It's done!" It was used by a merchant who had sold merchandise on credit. When the bill had been paid in full he would write in his ledger book, "*It is finished!*" But note, this word is written in the 'perfect tense', which means something that took place in the past has present abiding effect. Therefore, it could also be translated this way, "*It stands finished and always will be finished!*" In other words, Jesus is saying, "*it has been done now and forevermore!*"

When Jesus used this word on the cross, He was saying, "*Father, I have finished the assignment I was given! I have applied the final strokes to the picture of salvation. It is done! I have paid the penalty for sin. It stands finished and will always be finished!*" Thank God, our salvation rests upon the "finished work" of Jesus on the cross. It has been finished to the full! It is done - now and forevermore! To be saved, we have to do nothing but to accept what He has already done for us. That is a major part of the good news of the Gospel. ***It is finished!*** Whenever you visit the cross you are affirming your complete trust in the 'forever finished' work of Jesus Christ, and nothing else! As Christians we shouldn't live a life of defeat, but one of victory. No matter what the situation, we triumph! Is it going to be easy? No! Will we struggle sometimes? Yes! But in the end, when it's all said and done, we will be victorious. Jesus has established the victory by the finished work on the cross.

## Glory

(δόξα = 'thoxa')

*Glory, honour, praise, splendor, brightness, preeminence, majesty, absolute perfection, magnificence, excellence, dignity, grace.*

**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.*" The Greek word 'thoxa' appears here, and it is used primarily of the nature and acts of God in self-manifestation. That is, what He essentially is and does, as exhibited in whatever way He chooses to reveal Himself. For instance, when His grace and mighty power were evidenced, this constituted His 'thoxa'. It also denotes a supernatural demonstration of the splendour, brightness and perfection of His character, and especially His righteousness. Therefore, 'thoxa' refers to the very essence of God - the divine power and substance that makes Him "God Almighty!" What God essentially is and does, in whatever and whichever way He chooses to reveal Himself, is His "glory." God's glory was particularly revealed in the person of Jesus Christ, in whom essentially His "glory" has ever radiated and will ever shine forth. Also, anything that God does, which is worthy of praise, is 'thoxa'.

**"But we all, with unveiled face..."** Too many of believers are "veiled" when it comes to God's divine presence. Yet Christ took the veil away – it was torn in two from top to bottom (Matthew 27:51). People are only veiled because they choose not to see. As we become preoccupied with the "glory" of the risen, ascended, exalted Jesus Christ, we will be transformed into the very same image. Here, in a word, is the secret of Christian holiness - occupation with Christ. Not by occupation with self, because that brings about deception. Not by occupation with others, because that brings disappointment; but by 'occupation' with the "glory" of the Lord. Only this way can we be transformed into the same image - becoming more and more like Him - from glory to glory!

We are not talking about the glory of the Lord's human nature, which was outwardly beautiful and glorious, I'm sure. Rather, the "glory" of his divine nature which is essential the same as God the Father's. Such "glory" is incomprehensible; it appears in the perfections He possesses, and in the worship given to Him; it was manifested in the doctrines taught, and in the miracles performed by Him. The residue of this "glory" was seen in the mighty deeds of power displayed by the apostles in the early church. Yes, the "glory" of Christ (being full of grace and truth), was designed to be given to His people (John 17:22), and this is what makes Him so glorious, lovely and desirable in our eyes. The more we behold this delightful vision, the more like Him we become!

Notice, it's the ever-increasing glory (the presence of God) that makes us more like Christ. As the Lord reveals Himself in greater and greater measure, the 'brightness and splendour' of God in and through us must also increase. Are you ready and willing to live more and more in the presence of God? What an awesome place to dwell - in His **glory!**

## Good / Honest

(ἀγαθός = 'agathos')

*Of good constitution or nature, beneficial, useful, intrinsically good, pleasant, agreeable, excellent, distinguished, upright, honourable.*

(καλή = 'kahli')

*Good, excellent in its nature and characteristics, and therefore well adapted to its ends, eminent, choice, surpassing, precious, useful, suitable, commendable, beautiful by reason of purity of heart and life, morally good, noble.*

**Matthew 19:16**, "*Good Teacher, what good thing shall I do that I may have eternal life?*" Verse 17, "... *Why do you call me good? No one is good, but One, that is God...*" When the rich young man calls Jesus "*good*" (*agathe*), the Lord quickly points out that "*no one is good*" (*agathos*) except God the Father.

God is essentially, absolutely and consummately good! The Greek word used implies 'that which is good in character or constitution, and beneficial in its effect'. However, what stands out with this word, as opposed to the other Greek words translated 'good', is the aspect of it being 'beneficial in its effect'. Let me explain - all of God's creation has an intrinsic value and therefore, it is 'good' (*kalos*), as with the animals we eat (**1 Timothy 4:4**). But not everything will have a beneficial effect on us.

Another way of explaining this is found in **Luke 8:15** where both "*kalos*" and "*agathos*" appear side by side in the same passage of scripture. **"But the ones that fell on the good (*kali*) ground are those who, having heard the word with a noble/honest (*kali*) and good (*agathi*) heart, keep it and bear fruit with patience."** The first thing we notice is that the ground is good (*kali*), however, this does not necessarily mean it is beneficial in its effect. The fact that we have received the word in our hearts makes it good (*kali*) ground, but until we have produced fruit, there can not be any beneficial effect. Read on.... **"Having heard the word with an honest (*kali*) and good (*agathi*) heart, keep it and bear fruit with patience."** Here is my literal and amplified translation.... **"But the word of God that fell on the right soil are those who, having heard the word with a correct attitude and an essentially good heart, take hold of the word and steadily bring forth fruit with patience (some thirtyfold, some sixty, and some a hundred)."**

**2 Timothy 2:3,4** says, **"You therefore must endure hardship as a good soldier of Jesus Christ. For no one engaged in warfare entangles himself with the affairs of this life, that he may please him who enlisted him as a soldier [his commanding officer]."** Enduring hardship as a *good soldier* (militaristic commitment), is essential in spiritual warfare. God is looking for 'good soldiers', and the Greek word for "**good**" (*kalos*) implies 'one who is fit, excellent and capable'. Therefore, a good soldier must possess all the correct virtues - he must be *honest, committed, skilled, disciplined, fierce in battle, driven and hardworking*. Without these qualities he is unable to bring glory to his commanding officer.

## Guard / Keep

(φρουρήσει = 'froorehsi')

*To guard, protect by a military guard, either to prevent hostile invasion or to keep the inhabitants of a besieged city from flight, to keep by watching and guarding, to preserve one for the attainment of something.*

**Philippians 4:7**, **"And the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus."** God's peace will protect our hearts and minds. The Greek verb used for "**guard**" is borrowed from a military term and it creates a picture of God's peace as a detachment of soldiers "*standing guard over*" a city so as to protect it from attack. The Philippians, living in a garrison town, were familiar with the Roman guards who maintained watch, guarding the city from any outside attack. The peace of God is like soldiers surrounding believers' hearts and minds (that is, emotions and thoughts), protecting them against threatening and harmful outside forces. Peter used the same word when he wrote that, **"through faith (believers) are shielded by God's power until the coming of the salvation that is ready to be revealed in the last time"** (1 Peter 1:5).

God's peace, like a garrison of soldiers, will guard over our thoughts and feelings so that they will be as safe as a fortress against the assaults of anxiety, worry and fear. Let's take heart, because our deep emotions and inner feelings, that part of us which is often so vulnerable to attack by the enemy, is the very place that God's peace is being established. And like a battle-ready battalion of soldiers, the **peace of God** will protect us! However, it is also important to grasp that, it's not only profound knowledge about peace that God will grant us, but experiential knowledge (sense experiences) of the calm serenity that characterizes His very nature. It's this kind of knowledge that impacts on us more deeply than mere understanding. God wants us to "know" with both mind and heart, otherwise His peace cannot surpass our negative thought processes.

So how do we find this peace? God's peace is attained only by practice. When we trust Jesus daily in the small worries of life, we are ready to trust Him when big problems strike. We need to tell Him our needs and anxieties; and roll all our cares on to Him. Remembering always that, when attained, the **peace of God** will guard and protect us from further attacks of anxiety. It is God's will for us to abide in His wonderful peace.

## Hidden / To Hide

(κρύπτω = 'kripto')

*Hidden, to hide, to be hid, to escape notice, to conceal (that it may not become known)*

**Matthew 11:25, *At that time Jesus answered and said, "I thank you Father, Lord of heaven and earth, that You have hidden these things from the wise and prudent and have revealed them to babes.*"** "Hidden", in Greek 'kriptos' means, "to conceal or hide." This particular usage of the word is in a tense that signifies this as being something God began to do at a specific point in time (in the past), and continues it into the future. God doesn't reveal everything all at once, and to any specific generation. The particular starting point of "hiding" God's Word from people can be seen with Adam and Eve. After the Fall of Man, and his expulsion from the garden for disobedience, God only revealed a portion of His Word to Adam (just like He did before the Fall because God did not give him all revelation).

God revealed more of His plan to Noah, concerning the flood; He revealed more to Abram (Abraham) concerning the coming Seed, of which Abram would be a blessing; He revealed more to Moses, concerning the Law; He revealed more to Joshua concerning the Land; He revealed more to David concerning the temple, and etc., all the way up to Christ. Each time, God revealed more of His plan to each individual. It is like turning pages in a book; the more you turn and read, the more information you receive about a specific subject. God was revealing bits and pieces to each of His chosen people, and each time He did this it built upon the former and established the Covenant of Grace progressively. And this revelation was completely revealed when Jesus came.

Yet even when Christ came, God was still hiding other things as well. He chose Mary and Joseph to watch over the baby Jesus - them and them alone. The shepherds were informed in the fields, and they were only able to witness to a few people in the city about what had happened. A few Magi came from the East and worshipped the child in secret. There was no cosmic billboard. There was no huge advertisement - just a glimmer here and there to a few chosen people. Even when Jesus began His ministry He repeatedly told people to keep quiet about Him (Mark 1:44). Even the demons, which knew who Jesus was, were commanded by Him to keep silent (Mark 1:23-25).

God is "hidden" until He decides to reveal Himself to you. He opens your mind by His Spirit, and changes your heart, and enlightens your understanding about Himself. The Son desires to reveal the Father in a special and personal way in which it will not always be the same. Paul's experience in Acts 9 on the Damascus road was far different than Lydia's conversion in Acts 16. The belief of some of the Jews on the day of Pentecost in Acts 2 was radically different than the outpouring upon Cornelius' house in Acts 10. The arguments about Paul's conversion, which hardened Felix, almost convinced Agrippa to be saved. God reveals Himself personally, uniquely and specially to each person. God shrouds Himself in a "hidden" place and reveals Himself only to those the Son wills to reveal Him to. God surrounds Himself in a cloud of glory and allows only His "elect" to enter in to see Him. **Psalm 91:1, "He who dwells in the secret (hidden) place of the Most High Shall abide under the shadow of the Almighty."**

## Know

(γινῶναι = 'gnoneh') (γινώσκω = 'ghinosko')

*To know, completely understand, perceive, feel, have knowledge of, to learn to know, to come to know, get a knowledge of, to become personally acquainted with.*

**Philippians 3:10, "That I may know Him and the power of His resurrection."** The Greek word translated "**know**" means to 'understand completely' or 'realise'. It frequently indicates a relationship between the person "knowing" and that, which is being "known". Therefore, that which is being "known" must have real value or importance to the one who "knows" (who has understood completely). Can you see? We must **know** (*completely understand*) Christ (the *anointed One*), and **know** (*completely understand*) the power of His resurrection! However, another aspect of "knowing" is 'experiencing'. Experiential knowledge is vitally important in all spiritual matters, and especially in our relationship with God. Therefore, this scripture is telling us to "experience" Christ and "experience" the power of His resurrection. When was the last time you experienced Christ and experienced the power of His resurrection?

The kind of knowledge the apostle Paul had in mind when writing to the Philippian church was experiential knowledge of Christ 'as a Person'. There is a subtle tendency among many of us to be more interested in an intellectual knowledge about God, than in a personal knowledge of Him. The former is important, but God wants us to love Him with our hearts and our souls as well as our minds (Matthew 22:37). Above everything else, Paul made it his purpose to know Christ with his whole being – to know Him completely. Philippians 3 clearly affirms that true spirituality is not concerned with rules, regulations, and rituals, but with the person of Christ Jesus. The focus of Scripture is not on religion, but on a relationship.

A personal knowledge of Christ involves not only an increased grasp of "the power of His resurrection," but also a greater understanding of "the fellowship of His sufferings," and being conformed to His death. The believer's conformity to His death is vividly described in Galatians 2:20: "***I have been crucified with Christ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by faith in the Son of God, who loved me, and delivered Himself up for me.***" Paul adds in Romans 6 that, "*If we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection... If we have died with Christ, we believe that we shall also live with Him*" (Romans 6:5,8). Therefore, our identification with Christ in His death, burial, and resurrection is the basis for our "experiencing" the **power** of His resurrection and the fellowship of His sufferings. Furthermore, knowing Christ and His divine power gives us everything we need for life and godliness (2 Peter 1:3).

## Leave / Forsake

(ἀφῆκες = 'ufikes')

*To leave alone, forsake, abandon, to let go or give up, to disregard, neglect.*

**Revelation 2:4, "Nevertheless, I have this against you, that you have left your first love."** Note, The word "left" (ἀφῆκες) can mean; 'to let go', 'to neglect', 'forsake', or 'leave alone' (abandon). The church at Ephesus had forgotten the most important aspect of a church. This may also mean they had bad attitudes - that they were once enthusiastic but are now apathetic. Yet more importantly, the love that they had for Christ, and for one another, had diminished. They had forsaken their first love. The Greek word ἀφῆκες can have a very strong meaning – to *abandon or disregard* as in abandoning a child. In this instance, we are told that **love** was *let go, left out, neglected, abandoned, disregarded*. It implies that love was severely disrespected! As we all know, love sometimes grows faint - and such was the situation at Ephesus. In the next verse the Lord encourages these believers to **repent**, and "**remember from where you have fallen**" (verse 5). The word "fallen" is interesting. It can denote a flower that has withered (*James 1:11; 1 Peter 1:24*), or a ship out of control (*Acts 27: 17,26*). Regardless of possessing any other admirable qualities, without **love** one gets withered and void of controlled direction.

The *deeds* the Ephesians did at first definitely involved forsaking everything else and devoting themselves strictly and exclusively to Jesus. In radical love for Him, they threw off everything else they had trusted in, or depended upon, and they abandoned themselves to their wonderful Saviour. And to Him alone! He became the great *love of their hearts* - even at great personal cost. In spite of this good track record, Jesus is calling the Ephesian church back to His **love**. He asks them to remember who they are and who He is - *to hold on to Him and to dwell in Him*. When we slip, it is gradual and we often do not notice. Sometimes, we do not care or see this as a problem, so we just grow faint. Therefore, to call us back, on occasion Jesus must threaten judgment. Unless we start running our lives as we have been called to do, there will be consequences. This is serious business! If an unloving church (or Christian) repents, they can be given another chance to serve and glorify Christ. If not, the lampstand (the anointing) is removed! And remember, anointing represents God's presence. Something any sensible person would avoid at all costs!

But what does it mean to have "left" or "abandoned," your first love? Firstly, notice that it is identified here as something that requires *repentance*. Secondly, this repentance must include doing the *deeds* you did at first. Remember, God defines **love** as the first and second greatest commandments. The "love" instructions we are given are so great that all the Law and all that the prophets wrote are summarised in these two compulsory rules of conduct (*Matthew 22:38-40, Romans 13:8, Galatians 5:14*). Firstly, **love God** with all your being. Secondly, **love your neighbour** as much as you love yourself. Love for God is most often defined in the Scriptures as "*if you love Me, you will keep my commandments.*" (*John 14:15, 2 John 1:6*) Love for our neighbours is most often defined in the Scriptures as something like, "*putting the needs of others ahead of our own desires*" (*Romans 12:10, Philippians 2:3*). So which **love** did the Ephesians leave behind, or neglect? Love for God or love for one another? Probably both!

## Love

(ἀγαπάω = 'agapaho')

*To love, to love dearly, to be well pleased with, to be contented with, to love deeply, unconditionally and constantly.*

**Ephesians 5:25, "Husbands, love your wives, just as Christ also loved the church and gave Himself for her."** Love has its perfect expression in the relationship between Christ and His church. In this verse, ἀγαπάω is used in reference to husbands (the masculine). This is interesting because the wife is not told to ἀγαπέ her husband but to "respect" him (verse 33). 1 Corinthians 11:7 states, "*For a man indeed ought not to cover his head, forasmuch as he is the image and glory of God; but the woman is the glory of the man.*" If the man is the glory of God, then the husband is the one who must take the initiative and "love" the way Christ loved. Can see a principle unfolding here? The husband is expected to release the love of God, and the wife is required to respond to his love by respecting and honouring him. He shines his love onto her, and she then shines it back! She cannot receive his glory unless his glory has first radiated from him. Notice, the woman is a 'reflector' of the man's glory. And this is the same with regards his love.

Titus 2:4 says, "**That they (the older woman) may teach the young mothers to be sober, to love (φιλέω) their husbands, to love (φιλέω) their children.**" Here we see that the wife is taught by her mother to respond to her husband's love. The word φιλέω ('phileo') is to be distinguished from ἀγαπάω ('agapaho') in this, that 'phileo' more than often represents "tender affection." Therefore, the wife's response to the husband's 'agape' is "tender affection" ('phileo'). In a marriage setting, 'agape' is masculine and 'phileo' is feminine. The husband ought to love ('agape') his wife as Jesus loves His church (His bride)! The husband should give of himself for his wife in everything - as Christ did for His Church! The husband should speak the Word of God over his wife to edify and encourage her. In response, the wife must respect, honour and admire her husband just as she respects, honours and admires Jesus her Saviour! And, by faith she ought to see her husband becoming a replica of Jesus. Only then can she get the husband she's believed God for.

As we've seen from the above exposition the word *ἀγαπέ* ('*agape*') has such a distinctive meaning that it is very difficult to find a general definition. Love can only be known by the actions it prompts. God's love is seen in the wonderful gifts He has given to mankind – the gift of His Son and the gift of His Spirit. This special kind of love, that is completely unconditional, expresses the deep and constant affection God has towards unworthy people. *Agape*, is unique in that it's based entirely on the character of God, not on the worthiness or qualifications of the person at the receiving end. And it is certainly not based on the feelings one may or may not have when dispensing love. The feelings are optional, they may come and go, but the God kind of love is eternal, and will never change.

## Mercy

(*ἐλεήμονες* = '*ellehimones*')

*To show mercy, be merciful, tenderhearted, forgiving, benevolent, lenient.*

**Matthew 5:7, “Blessed are the merciful, for they shall obtain mercy.”** This word conveys many good qualities and all these qualities are *outlets* for the merciful nature. Being *merciful* is a state of sensitivity! Therefore, as we mature, we should abide in a state of empathy with our fellow man - '*sharing in the interests of others*'. Notice that the first thing we are asked to embrace in The Beatitudes is *compassion*. We ought to be *sympathetic* and *tender* toward each other. We should *display compassion, exercise mercy* and *dispense clemency*. The Greek word used here for *mercy* has to do with earnestly showing kindness and being actively compassionate. It is not restricted to the passive expression of ones feelings. A person with this unique quality finds outlets for his merciful nature, always combining such kind tendencies with action. It's a trait that Paul attributed to Christ as our High Priest in Hebrews 2:17. Mercy is displayed through actions and actions are as a result of right thinking. To be merciful we must be habitual in extending mercy toward others. Mercy should be part of our intrinsic nature! We should never have to think of being merciful; it should be the most natural thing to do.

The essence of mercy is unveiled for us clearly in the parable of the Good Samaritan. The victim in that story was miserable. He had been beaten, robbed, and left for dead. The priest and the Levite in the story showed no concern for him whatsoever. “*But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion*” (Luke 10:33). The word most often translated “mercy” in the King James Version conveys strong feelings of pity, sympathy, compassion, and affection. The Old Testament word is sometimes translated “loving-kindness”, and that describes another important aspect of mercy. When God looks at suffering people, He feels love, tenderness, and kindness toward them in their time of need. God's mercy is founded on His unconditional love and driven by His unreserved compassion.

When we read that God is merciful or that He has mercy, we may be assured that He is feeling our heartache just as intensely as we are. As the writer in Hebrews taught us, the reason we can “*come boldly to the throne of grace that we may obtain mercy and find grace to help in time of need,*” is because the occupant of that throne is a merciful High Priest who is touched with the feeling of our frailties. He is one who sympathizes with us in all our weaknesses (Hebrews 4:15-16). Those divine affections are the foundation of His mercy.

## Mighty

(*δυνάμειος* = '*dynameos*') (*δύναμις* = '*dynamis*')

*Strength, power, ability, inherent power, power residing in a thing by virtue of its nature, or which a person or thing exerts and puts forth, power for performing miracles, moral power and excellence of soul, the power and influence which belong to riches and wealth, power consisting in or resting upon armies.*

**2 Corinthians 12:12**, *“Truly the signs of an apostle were accomplished among you with all perseverance, in signs and wonders and mighty deeds.”* ‘*Dynamis*’ is often translated “power”, however, when referring to the ‘signs’ of an apostle it is rendered “mighty deeds.” The opening phrase is literally “the signs of the apostle.” The basic meaning is a ‘mark’ or ‘token’ by which a particular person or thing is recognized. Paul undoubtedly is thinking of deeds that validated his preaching. What deeds would these be? The signs, wonders and miracles that Paul says were done among the Corinthians *with great perseverance*. Paul's rivals, in all probability, also claimed the working of miraculous signs, wonders and mighty deeds. What distinguished Paul from them is captured in the phrase *with great perseverance*.

Signs and wonders also regularly accompanied the early church's proclamation of the gospel (Acts 2:43; 8:6-8; 15:12). In this respect Paul's ministry was no different and this fits the biblical data. That word and mighty deed were inextricably linked is clearly attested in Luke's account of the missionary journeys. Miracles were performed in virtually every city that Paul visited. In fact, Paul in his letters says repeatedly that his preaching was not merely one of word but of “power and the Spirit.” Furthermore, the deeds that were worked among the apostles are specified as *signs, wonders and miracles*. However, the differences, though slight, are to be noted. When grouped with spectacular phenomena, ‘*shmeion*’ (“sign”) has the meaning “miraculous sign” and signifies an event that contradicts the natural order of things. Healings and casting out of demons, presaging the messianic age, come readily to mind as examples of miraculous signs. *Dynamis* (“miracle”) refers to strength or ability and is generally used of the mighty acts of God - like the parting of the Red Sea (Exodus 14:15-31) or the violent earthquake in Philippi that loosed the chains of Paul and Silas (Acts 16:26). Jesus' own ministry was accredited by “miracles, wonders and signs” (Mark 3:13-15 and parallels; Acts 2:22).

In **2 Thessalonians 1:7**, Paul says, *“And to you who are troubled, rest with us, when the Lord Jesus shall be revealed (at the Second Coming) from heaven with His mighty angels.”* The word translated *“mighty”* is also the word *dynamis*, which means *‘intense energy and power, great force, immense ability, and exceeding strength’*. Here, Paul was talking about celestial beings of great might and awesome power!

## New

(*νέος* = ‘*neos*’)

*New, recent, recently born or developed, current, young, youthful, latest.*

(*καινός* = ‘*kainos*’)

*New, recently made, fresh, recent, unused, unworn, of a new kind, never existed before, novel, uncommon, unheard of, unique.*

**Mark 2:22**, *“And no one puts new (*νέος*) wine into old wineskins; or else the new (*νέος*) wine will burst the wineskins and be spilled, and the wineskins will be ruined. But new (*νέος*) wine must be put into new (*καινός*) wineskins, and both are preserved.”* The “new” (*neos*) wine, that recent and energetic move or experience, cannot be poured into an old brittle vessel. The recent energetic move or experience of God's kingdom (which has evolved out of the past), can only be poured into a vessel that is completely different in essence, nature and character from that which is contrasted as “old.” The word *καινός* (‘*kainos*’) implies something that is new in form or quality, “something that has never existed before” - like the new birth! 2 Corinthians 5:18, *“If anyone is in Christ, he is a new (*καινός*) creation; old things have passed away; behold, all things have become new (*καινός*).”*

Whenever God decides to do a new thing (as in Isaiah 43:18-19), He will do it through vessels that are completely new in nature and character. That is, through vessels that have never existed before! He doesn't take what is already in use and polish it up to restore it. God creates something totally fresh that is pliable and adaptable enough to house the dynamic and effervescent “new”

(νέος) move of His Holy Spirit. The Holy Spirit has been moving and exercising power since time began, so this “new” move is a continuation of the past glory and the present mission. In contrast, the vessels that are meant to contain the “new” move of the Holy Spirit are completely different to anything that has ever existed before. They are “new” in make up and in essence! God will never put new (neos) wine in old wine skins, He only pours new (neos) wine in new (kainos) wineskins.

## Patience / Endurance

(ὑπομονή = 'hipomonis')

*Patience, perseverance, steadfastness, constancy, endurance, a patient enduring, sustaining.*

**Hebrews 10:36, "For you have need of endurance (patience), so that after you have done the will of God, you may receive the promise,"** The Greek word translated “endurance” describes the unique capacity to continue to bear up under difficult circumstances, not with passive complacency, but with hopeful fortitude that actively resists weariness and defeat (steadfast commitment). The verb literally means, "to remain or stay under", and is also rendered "to remain behind" in Luke 2:43 and Acts 17:14. It is also transcribed as, "to stand one's ground; persevere; or remain steadfast," and is therefore translated 'endure' in Matthew 24:13. The noun *hypomone* usually denotes courageous, steadfast, or patient "endurance" that does not lose hope in the face of obstacles, persecutions, trials, or temptations.

Our verse clearly states that we have need of “endurance.” Another definition of *endurance* says it is “the act, quality, or power of withstanding hardship or stress.” The word carries in it the idea of continuance. Endurance suggests the idea of continuing under resistance or the adversities of life - to carry on in spite of hardships. Patience, on the other hand, can include the calm willingness to tolerate delay. In the New Testament, the Greek word usually translated “patience” is more often associated with *patience with people*, and “endurance” or “perseverance” with *conditions*, and *circumstances*.

Most New Testament translations of ὑπομονή are either “endurance” or “perseverance,” depending on the context. Often, when continuance on a course is in view, like bearing fruit or doing good works, “perseverance” is used. On the other hand, when continuance against difficult conditions is in view, “endurance” is used; but this varies with the different translations. These words are a derivative of two Greek words that mean, (1) “under” and (2) “to remain or abide.” Fundamentally, they denote the idea of remaining under pressure in the sense of enduring, holding up under. Given the fallen condition of our world and its hostility to those who want to live godly lives and follow the Lord Jesus, these words are naturally used with relative frequency in the New Testament. The noun *hipomone* is used 32 times and the verb *hipomeno* 17 times.

## Perfect / Complete

(τελέω = 'teleho')

*Perfect, to bring to a close, to finish, to end, to perform, execute, complete, fulfil, to bring to a successful conclusion, put the finishing touches to.*

**2 Corinthians 12:9, 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.** It is thought provoking to find the word τελεῖται (“perfect”) used because it literally means, “to bring to an end” or “to bring to a close.” After pleading with the Lord three times, Paul gets this communication direct from Jesus - bearing in mind that this was the only time Jesus personally addressed Paul after his conversion on the road to Damascus. Here is an example of God denying a prayer request because He wanted to give something better (though not as comfortable). What we must learn from what Paul told us about this messenger of Satan is that God used it to teach the apostle dependence on Himself and the sufficiency of His amazing grace.

Listen to what the Lord said to Paul; *“My grace is sufficient for you, for My divine strength and power come to a successful conclusion in your human frailties”* (a personal translation). Implying that His strength and power (‘δύναμις’) require our weaknesses and imperfections to be complete! It’s as if the Lord’s “power” homes in our inadequacies because that is the very place where His power will be fulfilled, and where He will receive the most glory. Human weakness provides the opportunity for divine power. This is one of the most important lessons we can learn. Both natural weakness and supernatural power are constantly at work in us, as they were in Paul. The greater we sense our weakness, the more we will sense God's power (Ephesians 3:16; Philippians 4:13). Someone once said that Christians live on promises, not explanations. This is one of the greatest promises that God has given us to live on.

We may not have experienced as high spiritual highs or as low spiritual lows as Paul did, but we too are in constant need of being aware of God's supernatural power. Our success does not depend on our natural abilities but on God's power working in and through us. Human weakness can be a profound blessing if it results in our depending more on God and less on self. Hence, when God does not take away our troubles, He gives sufficient grace for us to have no reason to complain. Grace signifies the “good will” of God towards us, and that is enough to enlighten and motivate us. It is sufficient to strengthen and comfort us in all negative circumstances. His strength “comes to a successful conclusion” in our weakness! Because of this, His grace is manifested and magnified. When we are weak in ourselves, then we are strong in the grace of our Lord Jesus Christ. When we feel that we are weak in ourselves, then we must go to Christ, receive strength from Him, and enjoy the abundant supply of divine strength and grace. God has us covered!

## Persecution

(δεδιωγμένοι = ‘theethiogmeni’)

*Persecute, to make to run or flee, put to flight, drive away, to run after, to press on, to pursue (in a hostile manner), to harass, trouble, molest, to be mistreated, suffer persecution on account of something, to seek after eagerly, earnestly endeavour to acquire.*

**Matthew 5:10,11, “Blessed are those who are persecuted from righteousness sake, for theirs is the kingdom of heaven. Blessed are you when they revile and persecute you, and say all kinds of evil falsely against you for My sake.”** (Original Greek) **“Blessed are they who have been persecuted on account of righteousness.”** Notice, neither translation says “on account of ‘being’ righteous.” Therefore, the primary cause of persecution is loyalty or devotion to righteousness. And ‘righteousness’ in this context means ‘anything that conforms to and is consistent with the revealed will of God’ (as in verse 6). However, the revealed will of God is His Word! So whenever we align ourselves to God’s will for our lives, or do anything that conforms to and is consistent with His Word, we attract persecution. Obedience to the Word makes us targets!

Here we clearly see the results of spiritual maturity. As we mature, we are capable of reconciling our actions and they begin to agree with God’s revealed will for us, so we get persecuted. The Greek word for ‘persecuted’ means ‘to be pursued’ or ‘driven away’ (as an animal that is being hunted). However, if we are pursued (or driven away) because of anything that does not conform to God’s Word, this isn’t persecution! Therefore, being hounded because of misdoings is merited punishment. Persecution is a direct result of our lives being in complete alignment to the will of God. Why? Because when they are, the might of heaven is backing our every move! The enemy hates this, so tries to apply enough pressure for us to back off and do our own thing.

## Quicken / Give life to

(ζωοποιήσει = 'zohopeesi')

*To quicken, accelerate, hasten, stimulate, give life to, excite, arouse, rouse, stir up, activate, galvanize, inspire, kindle, invigorate, revive, revitalize.*

**Romans 8:11, "But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to (quicken) your mortal bodies through His Spirit who dwells in you."** The Greek word translated "quicken" literally means "to infuse with new life." The same Spirit that resurrected Jesus Christ dwells in us, and that very same Spirit will also "infuse with new life" our mortal bodies. This is resurrection power at work in you and me - to equip us for ministry. Note, for Jesus Christ to rule and reign over everything that His death had already purchased, He needed to be resurrected to new life! And it took resurrection power to bring this about! It is very important that we understand this. If Jesus died as a spotless and sinless man, and nothing else, the price for our sins would have been paid and we would have been redeemed! However, there would be no one watching over our souls. There would be no authority to enforce the devil's defeat. There would be no King on the throne of the kingdom of God.

Therefore, the resurrection of Jesus Christ is all about power and authority! The King rules and reigns, and He is seated at the right hand of God with His enemies under His feet. And because He has "new life," we as joint-heirs have the very same privileges. If Jesus never rose from the dead there would be no victory to enjoy. His resurrection caused us to be more than conquerors. God's word tells us to know Christ and the **power** of His **resurrection** (Philippians 3:10). The same **power** that resurrected Jesus from the dead is infusing our mortal bodies with new life!

## Raise / To raise up

(ἤγειρεν = 'eigeiren')

*To raise up, to arouse, to cause to rise, to arouse from sleep, to awake, to recall the dead to life, to cause to appear, to cause to be born, to erect a new structure.*

(ἀναστήσας = 'anastisas')

*To cause to rise up, raise up, to raise up from laying down, to raise up from the dead, to cause to be born, to cause to appear, to bring forth, to rise up against any one.*

**Acts 13:30, "But God raised Him from the dead."** In this instance the word 'eigeiren' is used. Note, Jesus didn't raise Himself! After all, He had entrusted His spirit into His Father's hands. The word "**raised**" in the original Greek is frequently used in the sense of 'raising' or 'rising' from the dead. It was used in all the Gospels when recording Christ's miracles relating to Him raising the dead. This word implies that the action of being raised 'restores former glory' [in a physical sense]. And in Christ's case, this glory remained [He received eternal glory - in spirit, soul and body - after He was raised from the dead]. All the people who Christ raised from the dead still died at a later stage [they experienced physical decay], but Jesus lives forever and the decaying process never touched Him! By reason of His holiness, He saw no corruption.

(Verses 33) "**God has fulfilled this for us their children, in that He raised up Jesus. As it is written in the second Psalm: 'You are My Son, today I have begotten You'.**" In this verse the word 'anastisas' appears and it can be translated "**raised**", "**raised up**" or "**having raised up again**," there is an argument in favour of all translations. Note, here there is no mention of death - it does not say '**raised up from the dead**'! Also, it confirms its context and setting by referring to an Old Testament prophecy. If 'anastasis' is given a meaning which indicates a "*changing of one's physical position*" [taking on another form], it can then not be referring to the resurrection [as many argue] but possibly to the moment in time when "**the Word became flesh and dwelt among us.**" When divinity took on humanity! This view would be in line with **Isaiah 11:1,2**. However, I personally think that this "**raising up**" ['standing up again'] refers directly to the new position which Jesus was placed in when He ascended to be seated at the right hand of God. I believe it points to Christ's pre-eminence - His exceeding and superior position.

## Receive / Accept

(ἀναδεξάμενος= 'anathexamenos')

*To receive, to accept, to take up, take upon one's self, undertake, assume, to entertain anyone hospitably.*

**Hebrews 11:17**, "*By faith Abraham, when he was tested, offered up Isaac, and he who had received (accepted) the promises, offered up his only begotten son.*" Notice, Abraham had already accepted and received God's promises! "... **He who had received** (past tense) **the promises of God offered up his son.**" You can never operate in **faith** until you have first **accepted** and then **received** God's promises. Bearing in mind that this does not have anything to do with simply 'accepting that the promises are true', as this is "belief." **Faith** has to do with intentionally *accepting* God at His word and *receiving* all His promises. It's the process of inviting them to populate your life and making each one come alive in you. The Greek verb's meaning is very clear. It is, "*to receive by deliberate and ready reception of what is being offered.*" In fact, it's exactly the same way the Lord *receives* the spirit of a departing believer (**Acts 7:59**).

The Greek word is most often used in connection with people receiving a guest or visitor to their home. When you've invited friends round for dinner and they arrive at your door, you *accept* and *receive* them "by deliberate and ready reception." It's the same with God's promises, you ought to **accept** and **receive** them *deliberately* and *readily*! Another way of putting it is, *freely* and *intentionally*. The same word is also used in **Acts 28:7** when Paul was shipwrecked and ended up in Malta, "**In that region there was an estate of the leading citizen of the island, whose name was Publius, who received us and entertained us courteously for three days.**"

Now, I'd like to add something quite interesting. In classical Greek there are two primary verbs that appear in the Bible and are translated "receive." Together they are responsible for 13 other words - making 15 in total. However, the one that we are concentrating on *δεξαιμαι*, in this instance has something tagged on the front of it ('*ανα*') "up" is regarded as intensive and implies **gladly**. Therefore, *αναδεξάμενος* states that Abraham had *gladly* received the promises of God, just as Publius had *gladly* received Paul.

The important question is this, "*Have you gladly and readily accepted and received the promises of God with joy?*" Or better, "*Have you deliberately and intentionally 'freely' accepted and received God's promises with joy and delight?*" **Romans 4:20,21** also concerns Abraham, and it says, "**He did not hesitate at the promise of God through unbelief, but was strengthened in faith, giving glory to God, and being fully convinced that what God had promised He was also able to perform.**"

Abraham did not **hesitate** concerning God's intentions, and he had a total assurance that what the Almighty had promised He has the **power** to perform. Abraham totally and convincingly **believed** (had faith), and consequently, he did not hesitate at the *promise*. Yet, according to our foundational scripture, he had already *accepted* and *received* "the promise" (with joy and delight). This is why he did not hesitate! This is why he was not in two minds!

This is only slightly different to **Mark 11:24**, but the principle is the same, "**Therefore, I say to you, whatever things you ask when you pray, believe that you receive them and you will have them.**" In prayer, you must believe you have already *received* what you've asked God for. And regarding God's promises, you **believe**, first, then intentionally accept and receive the promise (with joy and gladness). In other words, *believe* that what God has promised is the absolute truth, and then **receive** a promise that relates to your specific situation as though it was invited into your life and has already arrived. You must believe that the promise of God is close by - near to you!

Abraham knew that the promise (the Word) was near! ***“The word is near you, in your mouth and in your heart, that is, the word of faith which we preach” (Romans 10:8)***. For 100 years, *“He did not waiver (hesitate) at the promise of God.”* He had *gladly-received* the promise that God had made, and by faith, he was able to endure. Abraham lived every day as if the promise had arrived at his front door, and all he had to do is open the door and **receive** it – receive it with gladness and joy!

## Righteousness

(δικαιοσύνην = ‘thikaiyosooni’)

*Righteous, integrity, virtue, purity of life, rightness, correctness of thinking feeling and acting, state of him who is as he ought to be, the condition acceptable to God, the way in which man may attain a state approved of God, justice or the virtue which gives each his due.*

**Matthew 5:6, “Blessed are those who hunger and thirst for righteousness, for they shall be filled.”** In the New Testament we can see the difference between producing or performing righteous acts, and being wholly and completely righteous. Notice that the word **“righteous”** does not focus on man, but on God, and specifically on God's divine nature. The Greek word denotes *‘the character or quality of being right or just’*. It expresses a divine attribute of God and means essentially the same as His faithfulness or truthfulness because it is totally consistent with His own nature. Another definition which is in line with the New Testament concept of righteousness is *‘that which is totally compatible, and conforms perfectly, with God's life and nature’*. This view of righteousness will never permit man to be righteous in the sight of God on his own merits.

We need to be more righteousness conscious and less sin conscious. Our righteousness allows us access to the throne of God at any time. We can tap in to God's divine wisdom, power and ability, and this in turn, makes us masters over all circumstances. **Romans 5:17** says,.... ***“For if, because of one man's trespass [offence] death reigned through that one [Adam], how much more surely will those who receive God's overflowing grace [unmerited favour] and the free gift of righteousness reign as Kings in this life through the One Man, Jesus Christ, God's anointed.”***

## Stand fast / Stand firm

(στήκετε = ‘steekaite’)

*To stand fast, to stand firm, to persevere, to persist, to keep one's standing.*

**Philippians 4:1, “My beloved and longed-for brethren, my joy and crown, so stand fast in the Lord, beloved.”** After so powerfully expressing his affection for the church at Philippi, Paul asks the congregation to **“stand firm”**. This Greek word may also be used to describe them either *as soldiers who are to stand at their post irrespective of the pressure to abandon it*, or alternatively, *as athletes who must adhere without deviation to the course marked out by God*. However, the underlying consideration for **“standing fast in the Lord”** is one of harmony and unity with one another. As was usual with Paul's letters, the exhortations given here are given also to the entire Christian community. If ever any individuals are singled out for special instruction, it is always with the understanding that they are part of the church and that the church will be behind them primarily to support, encourage, guide and be responsible (and accountable) for their well-being. We cannot *‘stand firm in the Lord’* on our own, we do it with the support of those around us.

In the preceding two verses (Philippians 3:20-21), Paul reminds us of our true citizenship which he says is *in heaven*. Therefore, says Paul, let's live as heavenly citizens and not as earthly ones. And to live as heavenly citizens is to live according to the standards and values of heaven. If we are living as citizens of heaven we will be eagerly waiting for the coming of the Lord Jesus Christ who, says Paul, *will transform our lowly body that it may be conformed to His glorious body*. Now this is a very different attitude to the one that says *“This is all there is, so let's make the best of it”*.

It is not just the intermediate state that we are to look forward to but the resurrected state in which we will live with the Lord on a brand new earth and with a brand new heaven surrounding us. And in case we have any doubts as to the possibility of this happening Paul reminds us in verse 21 that *He is able to subdue all things to Himself* including our bodies and the entire universe.

So what is Paul's conclusion to these wonderful incentives he's described? That we ***stand fast in the Lord***, not to be led astray by those who would hijack our faith with an earthly gospel, but clinging to our heavenly citizenship. Being heavenly-minded is a sure way of *standing fast* in the Lord! As mentioned, we cannot *stand firm* in the Lord without the support of others; likewise, we cannot *stand firm* in the Lord without the support of heaven. In order to stand at our posts, remain on course, and complete our assignments, we need both.

## Sound mind / Wise discretion

(σωφρονισμοῦ = 'sohfronnismou')

*A well behaved mind, an admonishing or calling to soundness of mind, to moderation and self-control, self-control, moderation.*

**2 Timothy 1:7. "For God has not given us a spirit of timidity and fear, but of power and of love and of a sound mind."** This *sound mind* or *wise discretion* in the Greek is literally 'a well behaved mind' (*safe-thinking*) and denotes 'excellent judgment, disciplined thought patterns, self-control and the ability to make right decisions under pressure'. Therefore, when we remember our past victories, and have an attitude of thanksgiving towards God in the midst of adverse conditions, this state reflects a **sound mind** - *one that is exercising good judgment, is disciplined, and has the ability to make the right decisions under pressure.*

This is a very important verse. We are not to have any fears except to fear the Lord. He has given us the Holy Spirit, who is Spirit of power, love and a sound mind. A "sound mind" is one that is clear, focused on God and truth, not confused or muddled, and not distracted. We get clarity from the Holy Spirit. If we live in fear, or entertain any type of fear, that is evidence that we are not trusting God. We must lay our fears at His feet and leave them there. Doing this will fill us with the power of God and we will become more like Him. This is a promise, and if we stand on it and lay our fears down, we discover the power of Christ in our lives and we are filled with love and have a "sound mind," or a mind that functions well – a well-behaved mind that has the ability to make right decisions under pressure.

## Sufficient / Sufficiency

(ικανότης = 'hikanotis')

*To be or make sufficient, render fit, to make able, to be more than adequate, to equip one with adequate power to perform.*

**2 Corinthians 3:5-6, "Not that we are sufficient of ourselves to think of anything as being from ourselves, but our sufficiency is from God, who also made us sufficient as ministers of the new covenant, not of the letter but of the Spirit; for the letter kills, but the Spirit gives life."** Note, the word that the apostle Paul repeats three times is the word "sufficient" and therefore, we can assume it is an important word (and that we should fully understand its significance - in this particular setting). The Greek word can also be translated "to render fit, or to make able." So let's see the same scripture with these words inserted... **"Not that we are ourselves 'rendered fit' to think anything as being from ourselves, but our 'ability' is from God, who also made us 'fit and able' as ministers of the new covenant."**

Remember, the Lord is not only *all-sufficient* in and of Himself, but He is also able to make us all-sufficient in all things. 2 Cor. 9:8-11 states, **"And God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may abound to every good work."**

Furthermore, the Lord our God will make us able and affective ministers of life, and not of death. So who is sufficient for these things? We ourselves certainly are not sufficient in and of ourselves. And we must learn this truth, purposefully set our minds and hearts upon this truth, and live according to this truth. But the Lord our God is *all-sufficient!* And we are to find all our sufficiency in Him. And when we do find all our sufficiency in the Lord, then He, in His *all-sufficient* grace, will make us able and *all-sufficient* ministers in all things. Let us then learn not to lean upon our own sufficiency. Let us rather learn to set all our focus and faith upon our Lord Jesus Christ.

## Teach / Being taught

(διδασκο = 'thithasko')

*To teach, to impart instruction, to hold discourse with others in order to instruct them, to be a teacher, to conduct one's self as a teacher, to instil doctrine into one, to explain or expound on something.*

**Matthew 5:2, "Then He opened His mouth and taught them saying..."** The Greek word for "teach" implies a '*repetitive, on-going process*'. Notice, the scripture says Jesus opened His mouth and began to *teach* them, it does not say He began talking to them. Teaching in this context takes commitment by the teacher as it is his responsibility to see it through. Here, the new disciples were novices and therefore they needed *teaching*. Consequently, they could not be considered disciples until they had been fully equipped by Jesus to make teachers of others. With this in mind, Jesus starts teaching The Beatitudes for the primary benefit of His chosen few. In fact, it is not until the seventh chapter that the crowds find Him and we see a distinct change in the direction and style of His teaching.

There is another aspect of this kind of teaching, and it can be found in Matthew 7:29 and **Mark 1:22, "And they were astonished at His teaching, for He taught them as one having authority, and not as the scribes."** When a teacher imparts instruction to his pupils he must do it from a position of authority. The Lord Jesus did not go about to establish what He taught by the authority of the religious establishment of His time, but he spoke as from Himself, as one sent of God. His authority was intrinsic and independent of man; and this was what the people had not observed in others, and therefore, they were in awe of it. The nature of the Lord's teaching was very different. They had not been accustomed to getting this kind of instruction. At best, they were being taught the doctrine of the Law of Moses, and sometimes only the traditions of the Synagogue elders, or an allegorical and traditional sense of the Scriptures. For this reason, they were totally amazed at the manner of Jesus' preaching - that was with so much gracefulness, gravity, and majesty - and was delivered with so much evidence and divine power.

## Unchangeable / Permanent

(ἀπαράβατον = 'hparathaton')

*Unchangeable, permanent, immutable, invariable, changeless, immovable, fixed, irreversible, not to be violated, inviolable, unalterable, not liable to pass to a successor.*

**Hebrews 7:24-25, "But He, because He continues forever, has an unchangeable (permanent) priesthood. Therefore, He is also able (and willing) to save (deliver from the bondage of sin) to the uttermost those who come to God through Him, since He always lives to make intercession for them."** As Jesus [our High Priest] has an *unchangeable ministry*, so does every child of God. Why? Because we have the same Spirit as Jesus, operating the very same gifts, and with the same mission on earth (*to profit all*). The Holy Spirit is our '*anchor man*' and although there are diversities (allotments) of gifts, it is "*the same Spirit*" operating them (**1 Corinthians 12:4**).

Everything the Holy Spirit does is fresh, but He always manifests Himself within the confines of divine order. He does not change Himself to suite others, for He is always the same precious Holy Spirit - the *same* Spirit of Christ! Therefore, to be unchangeable is to be led by the Holy Spirit. His Spirit in us acts as a spiritual stabiliser and is a supernatural transformer [constantly changing us into the image and likeness of Christ]. Here is another paradox.... *'to be changing into the image of Christ [through the Power that is continually at work in us], causes us to be consistent, steadfast and unchangeable - with less and less fluctuation when dealing with the matters of life'*. **2 Corinthians 3:18** says, "***But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same (unchangeable) image from glory to glory, just as by the Spirit of the Lord.***"

## Understand

(συνιέντος = 'sinhintos')

*To understand, to comprehend or assimilate, to have insight, to grasp, to set or bring together the thing perceived, to set or join together in the mind.*

**Matthew 13:19**, "***When anyone hears (has knowledge of) the word of the kingdom, and does not understand it, then the wicked one comes immediately and snatches away what was sown in the heart.***" Literally, "*If anyone of you has knowledge of the Word of God, and then chooses not to respond to that truth (act on it), the devil will come immediately to snatch away the seed that was sown in the heart.*" Notice, the devil will gladly co-operate with any person who is not willing to **act** on the truth. In the Parable of the Sower, we see clearly that it is very important to "receive," and then to hear and understand the Word. Verse 23, "***But he who received seed on the good ground is he who hears the word and understands it, who indeed bears fruit and produces; some a hundred-fold, some sixty, some thirty.***" There's a distinct relationship between receiving, hearing (having knowledge) and understanding (taking action).

So what is the difference between hearing (having knowledge), and understanding? Knowledge is passive and understanding is active! Faith will only come to you when you've acquired knowledge of what God has spoken concerning your situation and have 'acted upon it'. Jesus said, "***It is he who receives the word and who has knowledge and also understands it (also acts upon it); who bears fruit and produces.***" The Word of God is powerful enough to penetrate any soil. But "receiving" the word is having both knowledge of the word and understanding it. And as a result, the word "received" bears fruit and produces a multiplication - some a hundred-fold, some sixty and some thirty.

*Understanding* is literally a "thinking through". The word suggests *insight, meditation, reflection, perception and the gift of apprehension*. When this faculty is renewed by the Holy Spirit the whole mind-set changes and a person becomes positive in thought and action. There is a quickening of the mind and body "to do" - to be active! To be a "doer" of God's Word.

## Walk

(περιπατούμεν = 'peripatoumen')

*To walk, to make one's way, to progress, to make due use of opportunities, to regulate oneself, to conduct in a certain way.*

**2 Corinthians 5:7**, "***For we walk by faith and not by sight.***" "*To walk,*" in the New Testament often denotes "to live, to act, to conduct in a certain way" (reference Romans 4:12; Romans 6:4). It suggests that life is a journey, or a pilgrimage, and that we are travelling from one place to another. Here, the apostle Paul is speaking to believers and he mentions a specific stance or action - walking! Walking evidences the possession of life. You can make a dead man sit or even stand in a certain position, but to walk necessitates the possession of life.

In this instance, Paul is referring to the inward life. Therefore, the ungodly man does not walk at all. He is like a corpse. However, we can and do 'walk' - we walk in newness of life! We walk by the Spirit and we walk by Faith!

The sense here is, that we conduct ourselves in our course of life with reference to the things that are unseen, and not with reference to the things that are seen – genuinely believing in those things we do not see. We trust in the existence of objects that are invisible because we know they truly influence us. To **walk by faith**, is to live in the confident expectation of things that are unseen; in the belief of the existence of invisible realities; and all the time, knowing that they will influence us as if they were actually seen.

The action of walking also denotes “progress.” We are not just lifting our foot and then putting it down in the same place. We are always moving forward. We are meant to be going from faith in its beginnings to faith in its perfections. Moving from faith to assurance - from assurance to full assurance. Our faith must keep us moving forward, getting stronger and stronger. Walking implies a degree of progress! Therefore, the genuine believer, when he is in a healthy spiritual state, may truthfully say, “*I walk with Him.*”

## Wisdom

(σοφία = 'sophia')

*Wisdom, supreme intelligence such as belongs to God, broad and full of intelligence (used of the knowledge of very diverse matter), the varied knowledge of things human and divine, acquired by acuteness and experience, the act of interpreting dreams and always giving sound advice, skill in the management of human affairs, skill and discretion in imparting Christian truth, the knowledge and practice of the requisites for godly and upright living.*

(φρόνησις = 'fronnis')

*Wisdom, understanding, the practical and sensible use of insight, the right use of the mind, the correct application of God's wisdom, knowledge and holy love of the will of God.*

**1 Corinthians 1:20-31** (Amplified), *"Where is the wise man - the philosopher? Where is the scribe - the scholar? Where is the investigator - the logician, the debater - of this present age? Has not God shown up the nonsense and the folly of this world's wisdom? For when the world with all its earthly wisdom failed to perceive and recognise and know God by means of its own philosophy, God in His wisdom was pleased through the foolishness of the message preached, to save those who believed - who clung to and trusted in, and relied on Him. For while Jews [demandingly] ask for signs and miracles, and Greeks pursue philosophy and wisdom, we preach Christ the Messiah, crucified, which to the Jews is a scandal and an offensive stumbling block that springs a snare-trap, and to the Gentiles it is absurd and utterly unphilosophical nonsense. But to those who are called, whether Jew or Greek, Christ is the power of God and the wisdom of God. This is because the foolish thing that has its source in God is wiser than men, and the weak thing that springs from God is stronger than men.*

The two words that appear in the New Testament and are translated 'wisdom' are “σοφία” and “φρόνησις.” *Σοφία* implies a special insight into the true nature and state of things or situations. Whereas, *fronnis* is the practical and sensible use of such insight (the right use of the mind). *Fronesis* is literally an understanding that leads to right action. It is used in Luke 1:17, “**He will be a man with the spirit and power of Elijah. He will prepare the people for the coming of the Lord. He will turn the hearts of the fathers to their children, and He will cause those who are rebellious to accept the wisdom of the godly.**” The word φρόνησις is concerned with how to act in particular situations. One can learn the principles of action, but applying them in the real world, in situations one could not have foreseen, requires a certain kind of wisdom. Quite simply, σοφία has spiritual qualities, but φρόνησις is purely practical.

Therefore, I firmly believe that God's wisdom (or the God kind of wisdom) must incorporate both σοφία and φρόνησις. In other words, God's wisdom; (a) gives us special insight into the true nature and state of things, and (b) it causes us to apply a sensible approach to the practical use of such insight.

Notice something? If we were only blessed with spiritual insight and had no practical ability to apply it in our lives, it would be of no value to us, or to anybody else! Possessing the "**mind of Christ**" may have many spiritual attributes, but it should also have practical and sensible applications. **Colossians 4:5** tells us to "**walk in wisdom toward those who are outside**" (the unbelievers). This cannot be a purely spiritual experience, for we know, the lost are unable to comprehend the things of the Spirit for they are spiritually blind.

## Workers Together

(συνεργέω = 'sinergeho')

*To work together, help in work, to be a partner in labour, to put forth power together and thereby to assist.*

**2 Corinthians 6:1**, "**We then, as workers together with Him also plead with you not to receive the grace of God in vain.**" The ministers of the Gospel are "workers" or "labourers." Ministry is a "work" that none of us has sufficient strength in ourselves to execute. It is a "work" that is honourable yet requires faithfulness and diligence; and those who perform it deserve much respect ("double honour" – 1 Timothy 5:17). But we do not work alone, we are "**workers together with Him,**" meaning either God or Jesus Christ is partnering and participating with us. When doing the "work", always remember that Christ is the chief master builder and we are His co-workers. So inasmuch as He is labouring with us, and we with Him, He is still over us as our Master. The Lord's involvement in the "work of the ministry" should be an encouragement for us to carry on under difficult circumstances. In fact, His presence is what makes our "work" successful.

Here, the Greek word translated "**workers together**" means 'to cooperate', 'assist', 'support', 'collaborate' or 'facilitate'." It implies a practical harmony, synergism and balance between all the parties involved. There isn't any disunity, discord or incompatibility. It is exactly the way Jesus worked together with His Father! We have the Spirit of Unity and togetherness living in us, the blessed Holy Spirit, who helps us to keep in harmony and in perfect balance with Jesus Christ and the Father. He is here to glorify Jesus through the "work" that we undertake together. However, there is something that is required for us before the Holy Spirit can get involved. We must first learn to "work together" and "walk together" with each other. Yes, we are "**workers together with Him,**" but we are also His fellow workers.

## Worry / Anxiety

(μεριμνᾶτε = 'merimnahte')

*To worry, be anxious, be troubled with cares, be distracted by worry, be nervous or tense, to carry a burden for the future, to have stressful concerns, to torment oneself.*

**Matthew 6:25**, "**Therefore, I say to you, do not worry** (be anxious) **about your life, what you will eat or what you will drink; not about your body, what you will put on. Is not life more than food and the body more than clothing?**" Jesus starts off by saying, "**do not worry!**" The Greek word used here and translated "**worry**" is derived from another ancient Greek word that means, "**to divide into parts.**" This word implies or suggests that "**worry**" is a preoccupation with things that cause '**anxiety, stress, unease, pressure and torment**'. Notice how the use of this word proposes that "**worry**" breaks up our lives - it is life shattering!

Therefore, Jesus is saying that **"worry"** is a *'distraction'*, something that 'divides our focus', something that causes us to be preoccupied with things that add stress and pressure to our lives. But what have we been divided or distracted from? And what have we become preoccupied with? Quite simply - we have been *distracted* from looking at our source (our Heavenly Father), and we have become *preoccupied* with worldly affairs. To be specific, Jesus is telling us to take no thought (not to worry) where our basic needs are coming from. For, **"life is more than food and the body more than clothing."** It's interesting to note that *'psuche'* and not *'zoe'* is used and translated **"life."** The Lord is not referring to **"spiritual or perfect life"** (the *God kind of life*), but to **"natural life."** Generally speaking, *'psuche'* is the individual life, the living being, the own self, whereas *'zoe'* is the life that we receive from God. Accordingly, *"...There is more to life ('psuche') than food and more to the body than that which covers it."*

In **Philippians 4:6** Paul recommends that we, **"Be *anxious* for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God."** Paul urges his readers to break an established pattern - anxiety! The ancient Greek word used here has a very negative connotation, namely, *'an anxious harassing care that causes unreasonable pressure'*. However, it may also be used to describe *'someone attempting to carry the burden of the future (the unknown) all alone'*; or *'someone who has unreasonable anxiety, especially about things over which no-one has any control'*. In fact, Paul is probably speaking of imaginary troubles or phantom anxieties. Hence, he tells his readers to stop worrying, and not to be overtly anxious over anything - leaving them no exceptions! Note also, the language is as comprehensive as it can be: **"not... about anything, but in everything..."** No anxiety, real or potential, is excluded! From personal experience Paul had learned that *"the way to be anxious about nothing was to be prayerful about everything."*