

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

(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.

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 whenever 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 = 'ekkiseeah')

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 (ἰσχὺς)”*** (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!