

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 'anastisis' 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 *δέξαμαι*, in this instance has something tagged on the front of it (*‘ανα’*) “up” is regarded as intensive and implies **gladly**. Therefore, *αναδέξαμενος* 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."*