

A Glossary of Oft Misunderstood Terms

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A Glossary of Terms

The following of often misunderstood Bible terms are expanded working definitions for everyday use. For more academic definitions, I suggest that you start with *Strong's Exhaustive Concordance*, and *Vine's Expository Dictionary* Also our publications, *Faith Evidence* and *Spirit Power Dynamics* both have extensive discussions and Scripture references for many of these key words.

Agape

Agape is a Greek noun (Strong's NT 26, pronounced: ag-ah'pay), *agapao*/ verb (Strong's NT 25) which, in the KJV, is translated as *love* and *charity*, i.e. caring in action, and has within its meaning an aggressive working for another's benefit and total good at your own expense and with no expectation of recognition, appreciation, reciprocation, or honor, plus a desire to always be with the one loved. The definition of *charity*, *love* or *agape* in 1 Corinthians 13 and Romans 12-15 describes the basic nature of God and the true nature of Christians, as born-again ones, what Holy Spirit fills our hearts with, and what we are to walk in. *Agape* always is ever-ready and seeking a way to help or do the one loved good. *Agape* is love in action. It is doing good for the one *agape/loved*. No actions means no *agape* love, which is why the KJV translates it as *charity*.

Because *agape* has an emotional content, it is much like the best of a perfect father's and/or a perfect mother's love. **John 3:16** "For God so *agape/loved* the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting *zoe/life*. 17 For God sent not his Son into the world to condemn the world; but that the world through him might be *sozo/saved*." *Agape* does not mean without trouble, but One who is with you in all trouble to help get you out of, or to go successfully through, that trouble. *Agape* is related to the Old Testament word *racham*. *Agape* is translated as "charity" in the KJV because it is not just a feeling, but love in action. *Agape/agapao* is measured by what you do for others, and not by what you feel. Unlike human love, *eros*, *agape* love is based on commitment, not feelings or benefits.

Aiteo

Aiteo (Strong's NT 154, pronounced: ahee-teh'-o) is the Greek word translated "ask" or "desire" in many New Testament Scriptures related to prayer. It means to ask or demand of one in authority because that one made a promise based on requirements, and now the requirements have been met, so the person is now to give the desired promise. It also includes an intensity or focus in your desire to see the request fulfilled. The desire is a determined, will not be denied, focused intention of will in righteous indignation, for Holy Spirit to blast the devil out, and to heal what is needed, and do it now. For example: you are working on a task, and you had promised your little daughter that you would take her for an ice cream cone or some other treat when you were done. You are now done, and your daughter *aiteo/demands* by saying, "You are finished. You said you would take me when you were done. You are done; please take me now."

Or, in a legal sense, such as in a situation where you fell behind in your property taxes and, as authorities come to kick you out, you get the money and pay the taxes. Then you wave your paid-up receipt and *aiteo/say*, "I paid my taxes; take your people and go now!" Or you pawned an item, and now you have the money to redeem it. You *aiteo/say*, as you wave the ticket, "Here is the money; give it back—now!" Even if the pawn shop owner had a better offer for it, he must give it back to you. *Aiteo* is not a quiet or polite word in that sense.

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Jesus taught *aiteo* asking in the Our Father. There are some 95 Psalms with *aiteo* commands for God to intervene. It is the way Jesus taught to pray. We have several articles on our website Article on *Aiteo* and how to use it. Matt 6:8 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask him. 9 After this manner therefore pray ye: Our Father which art in heaven, *AITEO*: Hallowed be thy name. 10 *AITEO*: Thy kingdom come. *AITEO*: *Thy* will be done in earth, as it is in heaven. 11 *AITEO*: Give us this day our daily bread.” *Aiteo* means: demand, require, and expect as due by covenant promise with determined, focused intention of will for Holy Spirit to manifest the promise of God and the devil to go.

In the Scriptures, we base our prayer on the covenant promises of God. This is what God has said He will do. Ps 138:2 “I will worship toward thy holy temple, and praise thy name for thy *chesed*/lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” God’s name is our access to Him, and we are to use His name to release His covenant promises, His Word, on the Earth. The general principle is to find a promise of God in the Scriptures and *aiteo* Him to perform it, and, for whatever is resisting it, to *aiteo*/go, and the situation to become as you *aiteo* it, all in Jesus’ name.

We see this in the Strong’s definition of a synonym for *Aiteo*, *Strong’s 154*: NT:4441: *punthanomai* (poon-than'-om-ah-ee); middle voice prolonged from a primary *putho* (which occurs only as an alternate in certain tenses); to question, i.e. ascertain by inquiry (as a matter of information merely; and thus differing from NT:2065, which properly means a request as a favor; and from NT:154, (*Aiteo*) which is strictly a demand for something due, or promised before; as well as from NT:2212, which implies a search for something hidden; and from NT:1189, which involves the idea of urgent need); by implication, to learn (by casual intelligence):

NT 4441: is most often translated in the KJV as: ask, demand, enquire, or understand. In most cases 4441 has to do with inquiry of facts or conditions, while NT 154 is to implement promises given or required.

We are told concerning the promises of God: 2 Cor 1:20 “For all the (*covenant*) promises of God in him (*Jesus*) are yea, and in him Amen, unto the glory of God by us.” And again: Eph 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Notice in 2 Cor 1:20, is in the past tense, and in Eph 1:3 is also in the past tense. All spiritual blessing include all the covenant promises of God. So we access these covenant promises by using *aiteo* defined as: *demand, require, and expect as due by covenant promise in passionate righteous indignation against the devil and for Holy Spirit to manifest the covenant promise(s) knowing Jesus has met all the requirements for Holy Spirit to move/answer*. In most of my writings we will add in some portion of this definition to make the point clear.

Notice that *aiteo* is strictly defined as “a demand for something due.” Now you can demand from equals, superiors, or inferiors. But in each case demand means an intensity and directness. The context and relationship may adjust the style of words used, but in all cases it is demand, require, and expect as due by a previous promise or right, and any requirements have been met. By the Scripture this means Jesus met all the requirements for us so God can answer; 2 Cor 1:20. In the Scriptures, we base our prayer on the covenant promises of God. This is what God has said He will do. Ps 138:2 “I will worship toward thy holy temple, and praise thy name for thy *chesed*/lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” God’s name is our access to Him, and we are to use His name to release His covenant promises, His Word, on the Earth.

The general principle is to find a promise of God in the Scriptures and *aiteo* Him to perform it, and, for whatever is resisting it, to *aiteo*/go, and the situation to become as you *aiteo* it, all in Jesus’ name. Likewise *aiteo* means to call on the Lord or the name of the Lord for promise manifestation as in the “Our Father.”

Those great prayer Scriptures in John 14-16 all use this word *aiteo* for “ask.” Here is just one. John 14:12 “Verily, verily, I say unto you, He that *pisteuo*/believeth (*by pistis faith-actions*) on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. 13 And whatsoever ye shall *aiteo*/ask (*require, demand, and expect as due by covenant promise in determined, focused intention of will*) in my name, that will I do, that the Father may be glorified in the Son.” As you see, in this case, wherever the Greek word is *aiteo*, I added in a version of the phrase, “*require, demand, and expect as due by covenant promise*” behind the translated word.

Notice, in a cruel example of the use of the word *aiteo*, which once King Herod made a promise, and even if he did not want to keep it, he had to perform upon the *aiteo*/asking because he had made the promise. Mark

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6:22 “And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, *Aiteo/ask* (*require, demand, and expect as due by promise, knowing all the requirements have been met*) of me whatsoever thou wilt, and I will give it thee. 23 And he swore unto her, Whatsoever thou shalt *aiteo/ask* (*require, demand, and expect as due by promise, knowing all the requirements have been met*) of me, I will give it thee, unto the half of my kingdom. 24 And she went forth, and said unto her mother, What shall I *aiteo/ask* (*require, demand, and expect as due by promise, knowing all the requirements have been met*)? And she said, The head of John the Baptist. 25 And she came in straightway with haste unto the king, and *aiteo/asked* (*required, demanded, and expected as due by promise, knowing that all the requirements had been met*), saying, I will that thou give me by and by in a charger the head of John the Baptist. 26 And the king was exceeding sorry; yet for his oath’s sake, and for their sakes which sat with him, he would not reject her. 27 And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison, 28 and brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.” This is the power of the word *aiteo* and how it is used.

Part of the word *aiteo* is to know that the requirements for the one in authority or control to fulfill the promise has been met. All the requirements for God to fulfill any Scripture promise we require of Him have been fully met in Jesus. 2 Cor 1:19 “For the Son of God, Jesus Christ, who was preached among you by us, even by me and Silvanus and Timotheus, was not yea and nay, but in him was yea. 20 For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. 21 Now he which stablisheth us with you in Christ, and hath anointed us, is God; 22 who hath also sealed us, and given the earnest of the Spirit in our hearts.” So a more complete Christian phrase in prayer, where *aiteo* is used, would be, “require, demand, and expect as due by covenant promise, knowing that Jesus has fulfilled all the requirements, and there is no reason not to do it, because the time of God’s salvation in any form is now.” Your *pistis* faith is believing by *pistis* faith-actions God will fulfill His Word as you *aiteo*.

Another key in prayer is the statement by God in: Isa 45:11 “Thus saith the Lord, the Holy One of Israel, and his Maker, Ask (*require*) me of things to come concerning my sons, and concerning the work of my hands command ye me.” This culminates in the statements: Heb 4:14 “Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. 15 For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. 16 Let us therefore **come boldly** unto the throne of grace, that we may *lambano*/obtain mercy, and find (*perceive*) grace to help in time of need.” Rom 8:15 “For ye have not received the spirit of bondage again to *evil* fear; but ye have received the Spirit of adoption, whereby we cry, Abba (*Daddy*), Father.” Eph 3:11 “According to the eternal purpose which he purposed in Christ Jesus our Lord: 12 in whom we have **boldness and access** with confidence by the *pistis*/faith (*actions*) in him.” Heb 10:19 “Having therefore, brethren, **boldness to enter** into the holiest by the blood of Jesus, 20 by a new and *zao*/living way, which he hath consecrated for us, through the veil, that is to say, his flesh,” Heb 13:6 “So that **we may boldly say**, The Lord is my helper, and I will not *evil* fear what man shall do unto me.”

Jesus said our joy will include many victories in His name. John 16:24 “Hitherto have ye *aiteo/asked* (*by demanding as due by covenant promise*) nothing in my name: *aiteo/ask* (*by demanding as due by covenant promise*), and ye shall receive, that your joy may be full. 25 These things have I spoken unto you in proverbs: but the time cometh, when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. 26 At that day ye shall *aiteo/ask* (*by demanding as due by covenant promise in determined, focused intention of will*) in my name: and I say not unto you, that I will pray the Father for you: 27 for the Father himself *agape*/loveth you, because ye have *agape*/loved me, and have *pisteuo*/believed that I came out from God. 28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.” The proof He will is your believing *pistis* faith-actions He will do it.

So we use the intensity of the word *aiteo* in intercession with the Father, or in commanding the devil to release a captive or oppressed one, or a sick or broken body to hear and obey and be healed or made whole, in the name of Jesus, knowing all the requirements have been met in Jesus. Faith is believing by *pistis* faith-actions God will do what He said He will do until it is done.

Here is how Jesus met the requirements. Isa 53:4 “Surely he hath borne our griefs (*infirmities*), and carried our sorrows (*sicknesses*): yet we did esteem him stricken, smitten of God, and afflicted. 5 But he was wounded

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for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are *physically* healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all ... 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.” This word *justify* in verse 11 is the basis for all the New Testament Scriptures on justification, or made-as-if-you-had-never-sinned-or-will-ever-sin-again-and-all-things-healed-to-Father-God’s-standard-forever righteousness. The issue for today is not that it is done, but how to speed up the timing, so it is delivered now, and not at some future heavenly state.

Notice there is a speaking to the problem in this kind of *aiteo* prayer that is a key understanding. Mark 11:22 “And Jesus answering saith unto them, Have *pistis* faith (*actions*) in God. 23 For verily I say unto you, That whosoever shall **say unto this mountain**, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe (*by continual right pistis faith-actions*) that those things which he saith shall come to pass; he shall have whatsoever he saith. 24 Therefore I say unto you, What things soever ye *aiteo*/desire (*require, demand, and expect as due by covenant promise, knowing all requirements have been met in Jesus with determined focused intention of will*), when ye pray, *pisteuo*/believe (*by continual pistis faith-actions*) that ye receive them, and ye shall have them.” Our focus is for the end result with the problem gone, and we speak to the problem, the mountain, and command it to move, fully expecting God to empower that word to the end result.

We speak to Father God as our superior, with promises to make good, and we speak to the devil and his works to obey, as under our feet. With Jesus inside us Notice the commands in the “Our Father” (the Greek imperative, command words are bold and underlined). Matt 6:8 “Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye *aiteo*/ask him (*require, demand and expect as due by covenant promise*). After this manner therefore pray ye: Our Father which art in heaven (*meaning pay attention, wake up, hear and listen*), AITEO” **Hallowed** be thy name. 10 AITEO: Thy kingdom **come**, AITEO: Thy will **be done** in earth, as it is in heaven. 11 AITEO: **Give** us this day our daily bread. 12 AITEO: And **forgive** us our debts, as we forgive our debtors. 13 AITEO: And **lead** us not into temptation, but AITEO: **deliver** us from evil: PRAISE: For thine is the kingdom, and the power, and the glory, for ever. Amen.” There is no begging in this prayer, and this is how Jesus said to pray, and how to *aiteo* in prayer to God.

Notice the command in this verse: Acts 16:17 “The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of *soteria*/salvation. 18 And this did she many days. But Paul, being grieved, turned and **said to the spirit**, AITEO: I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.” Notice it obeyed within an hour. Not quite instant, but the job got done with a forceful *aiteo*.

Notice the attitude of Jesus, as He laid His hands on a needy woman. Luke 13:11 “And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. 12 And when Jesus saw her, he called her to him, and said unto her (*in judgment against the devil and his works*), Woman, AITEO: thou art loosed from thine infirmity. 13 And he laid his hands on her: and immediately she was made straight, and glorified God. 14 And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath day. 15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering (*with the attitude of a righteous shepherd*)? 16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?” This speaking to the problem and this “ought not” attitude fits right in with the attitude of *aiteo*.

Jesus used this kind of demand or command prayer in His ministry. John G. Lake discovered that this kind of dominion attitude produced far more results than begging intercession. For a more complete treatment of this, see our materials, *Battle Prayer for Divine Healing*, *Field Manual 2*, *Discovering Our Redemption*, *Faith Evidence*, *Spirit Power Dynamics*, and, of course, the writings of John Lake, and the many resources of Curry Blake (www.jglm.org).

Chesed

Chesed (Strong's OT 2617, pronounced: keh'-sed) is an Old Testament word often translated in the KJV as "mercy," "kindness," "loving-kindness," "goodness" or "grace," or "favor." It is only defined by covenant, which is stronger than a contract or modern marriage, and can never be broken. It is the absolute commitment to fulfill the legal covenant conditions, even at the expense of one's life, as demonstrated by what you actually do or cause to happen. It is to do good, as promised, no matter what. It is only defined by action, not thoughts.

The modern world has lost much of this concept, so it is hard to understand in today's Western worldview. 1 Samuel 18 shows David and Jonathan cutting a covenant, and 2 Samuel 9 shows how *chesed* is implemented. In vs. 3, it is called the "*chesed*/kindness of God." It is similar to New Testament *grace* in concept and is always in action and power.

Courage

Courage, and analogues: 26 times in 26 verses, all but one are in the KJV Old Testament.

Strong's OT:553: '*amats* (aw-mats)'; a primitive root; to be alert, physically (on foot) or mentally (in courage):

Used in KJV - confirm, be courageous (of good courage, stedfastly minded, strong, stronger), establish, fortify, harden, increase, prevail, strengthen (self), make strong (obstinate, speed).

In the Amplified Bible, courage is found roughly 3 times more than in the KJV with 84 times in 80 verses, with 25 of them over 25 verses in the New Testament. As an example: [Eph 3:12](#) "In Whom, because of our *pistis*/faith (*lifestyle of continual right faith-actions*) in Him, we dare to have the boldness (**courage and confidence**) of free access (an unreserved approach to God with freedom and without fear)." AMP. Here boldness is expanded with courage and confidence. Notice the implication is that the right faith-action lifestyle builds courage for effective Christian life.

Biblical courage means to keep doing the right things in the face of deadly fears and terrors within and without. It is not just a current state, but it means to live a lifestyle to keep doing those things that build courage, i.e., skills needed and attitudes that keep you focused and doing what it takes. For military or police this includes physical strength and coordination training, hand-to-hand and weapon skills for battle. It means to keep in current combat strength and excellence with daily habits and practices. Often, when courage is needed, the person will call to mind the related facts and rehearse them mentally, or vocally, before and during the courageous actions. Often recalling words like, "Do your training," which means prior preparation.

Courage is a synonym for *pistis-aman* faith and trust. Where both *pistis-aman* faith and trust mean to keep in a current program or actions to develop and maintain internal convictions with fitting appropriate external actions to keep the heart cleaved to God against the pulls of the world system to give up on God, and to keep your mind amended to thinking like God thinks by continual right faith-actions over redemption truths. The Bible standard as exhibited by Jesus and the disciples, means some 3-6 hours a day in right faith-actions over the Scriptures, especially in redemption truths, and 2-6 hours daily in Holy Spirit, diverse, tongues.

Biblical courage synonyms include confidence, unwavering, conviction, assurance, faithful, strong, and trusting/trustful where daily action builds and maintains the mental and physical abilities needed for success. If you are not in these daily, multi-event, right faith-actions you are not being courageous, faithful, trusting, assured, confident, or convinced.

This is much different where in English the words faith, trust, courage, confident, or assured are a static state of strength, while in Hebrew and Greek, these words mean to be in continual actions that develop and continually strengthen the physical and mental practices to keep your mind amended to God by His word.

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For example, some police departments require quarterly, every 3 months, weapons re-certifications for skills and accuracy in weapons and standard practices. Building and maintaining courage, faith, trust, confidence, conviction, and assurance are similar with daily, rather than quarterly, but daily, multi-event programs called right faith-actions. If you are not in daily, multi-event practices and habits to maintain courage and faith, you are not courageous or being in faith.

Disciple

Disciple, translated from the Greek word, *mathetes* (Strong's, NT:3101), lit., "a learner" (from *manthano*, "to learn," from a root math—, indicating thought accompanied by endeavor, matching actions for results), in contrast to *didaskalos*, "a teacher"; hence it denotes "one who follows one's teaching to duplicate the teacher or master. Discipleship is to be in a program to replicate, reproduce, duplicate the master's thinking and doing so one cannot tell the difference between master and disciple. As Jesus said: Matt 10:25 "It is enough for the disciple that he be as his master..."

The word "disciple" matches the practical program of skill development such as 1) helper, 2) apprentice, 3) journeyman, and 4) master craftsman. A master craftsman can take on students at the 3 lower levels and educate and train them to be master craftsmen, who can then disciple others to also be master craftsmen.

This is seen in the Greek word, *epignosis*, where one who is in *epignosis* of a subject or art is a master craftsman at the craft, and able to train other master craftsmen who can duplicate the master as master craftsmen in others. It is an ever growing program of master-duplication, or in Christianity, Jesus-duplication.

Eph 4:13 "Till we all come in the unity of the faith-actions, and of the *epignosis*/knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: 14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; 15 But speaking the truth in *agape*/love, may grow up into him in all things, which is the head, even Christ:"

When Jesus commanded: Matt 28:19 "Go then and **make disciples of all the nations**, baptizing them into the name of the Father and of the Son and of the Holy Spirit." AMP Here Jesus commanded the apostles to create nations of Jesus –duplicates, Eph 4:13-15, and not just students. Unfortunately, modern Christianity has diminished this to the point that Christianity is seen as a collection of teaching, but no sure skill at Jesus-duplication.

The resulting disciples could reproduce Jesus' life, thinking, and message, including Acts 10:38, exactly (to be qualified as complete disciples) and then able to reproduce more Jesus-duplicates. Every disciple is to be able to duplicate the master in others.

Isa 50:4 [The Servant of God says] The Lord God has [given Me the tongue of a disciple and of one who is taught to duplicate his master, that I should know how to speak a word in season to him who is weary. He wakens Me morning by morning, He wakens My ear to hear as a disciple [as one who is taught to duplicate his master]. 5 The Lord God has opened My ear, and I have not been rebellious or turned backward." AMP

Matt 10:25 *Jesus said*: "It is sufficient for the disciple to be like his teacher (*a duplicate of the master able to make other teacher-duplicates*), and the servant or slave like his master. If they have called the Master of the house Beelzebub [master of the dwelling], how much more will they speak evil of those of His household. [2 Kings 1:2.]" AMP

Luke 14:27 *Jesus said*: "Whoever does not persevere and carry his own cross and come after (follow, duplicate) Me cannot be My disciple." AMP

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A key element of Christianity is that the Christian, by the new-birth, has indwelling Holy Spirit, the same teaching and power source Jesus had, not different and not less than, but the same. Combined with obedience to the Bible, all the necessary parts are there with right teaching and skill development, to make Jesus-duplicates able to make other Jesus-duplicates.

Discipleship is the process where a Christian is taught, practices, and then performs independently as a Jesus-duplicate, a clone of Jesus, and able to disciple others into Jesus-duplicates. Every Christian is to not only duplicate Jesus, but also are working with others to make them Jesus-duplicates.

2 Tim 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” A Jesus-duplicate is to study and then demonstrate proficiency as a Jesus – duplicate, and to develop the lifestyle habits of right faith-actions to operate independently as a Jesus-duplicate.

And Paul’s rebuke for those who think Christianity is a study program with no demonstrations of lifestyle and Kingdom power. 2 Tim 3:7 “Ever learning, and never able to come to the *epignosis*/knowledge of the truth.” Here *epignosis* means full and complete knowledge of a Jesus-duplicate, as a master craftsman in Jesus-duplication, and able to walk as Jesus, and disciple others into master craftsman Jesus-duplicates.

The hidden assumption of Christianity is that from the start, a new Christian would stop whatever actions they were doing to honor their old idolatry (*usually 3-6 hours daily*), and start a Bible memorization program, and begin seeking the Lord to replace the idolatrous blessing they had been under, in a 3-6 hour daily program.

A basic Christian discipleship program can be summarized as 3-6 hours daily in the actions of continually seeking the Lord, stirring up yourself into Holy Spirit zeal, encouragement, and wisdom, Bible study, doing the acts of *agape* love, doing the 1,050 New Testament commands, and then doing Holy Spirit speaking and singing in tongues 1-6 hours daily. This can start as a project, but must transition to right faith-action lifestyle. See Faith-Actions below.

Doubt

The most common Greek word translated as doubt is: *aporeo* (Strong’s NT:639), literally means "to be without a way, wandering aimlessly, no firm objective in mind. Also: hesitate, take no action, no action while pondering for a decision, being perplexed, without resources, don’t know what to do, no commitment. In the Bible doubt means to ponder negative thoughts, and no action, or stop any right actions. To delay or stop a commitment to do the right faith-actions unto joy actions of *pistis* faith or *pisteuo* believing.

Another is: *distazo* (dis-tad'-zo); from Strong’s NT:1364; properly, to duplicate, i.e. to waver (in opinion). Stop a current thought process leading to action and question what you are doing. Waver between two minds to no action or no continued right faith-actions unto joy actions.

Doubts are a back-handed compliment by the devil. If you were to keep doing right faith-actions unto joy actions, you will succeed and destroy part of his kingdom.

Being of two minds and cannot rest in a decision or regret a decision made. Jesus rebuked Peter as he started to sink: Matt 14:31 “And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little *pistis*/faith, wherefore didst thou doubt?” Jesus called this, “little *pistis* faith” by suspending your commitment in right thinking to power a result and to stop and accept it may be wrong or deadly. And doubting, stop the supporting thoughts to what you are doing and suspend your actions.

The devil tempts us to not make a right obedience decision concerning the word or promise of God, or if we have started, to stop right faith actions. Many who minister divine healing testify that during the entire time they are ministering healing, and seeing immediate results, they are assaulted with thoughts such as, “you are not worthy, “this cannot happen, you are a fool or stupid,” “God will not help you.” “they have too much sin to get healed,: “it is not the right time,” “they have not learned their lesson,” “God will not heal them,” “you are not ready,” “you are going to lose another one to death,” “you are not sincere enough,” and many others. After

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successful results, the devil will again attack with thoughts such as, “it was just their time to be healed,” “you did not do that,” “they were not really sick or dead,” “your prayers, ministry did not work,” and on and on he goes.

One way to combat these assaults is shout louder than the voice in your head and keep in right *aiteo* commands and Scripture, or if you are not speaking out loud, shout in your mind the same way. But do not stop your right faith-actions unto joy actions. If you cannot shout out loud, do it in your mind. A basic Christian discipleship program can be summarized as 3-6 hours daily in the actions of continually seeking the Lord, stirring up yourself into Holy Spirit encouragement and wisdom, Bible study, doing the acts of agape love, doing the 1,050 New Testament commands, and then doing Holy Spirit speaking and singing in tongues 1-6 hours daily. This can start as a project, but must transition to right faith-action lifestyle.

1 Peter 1:13 “Wherefore gird up the loins of your mind (*by continual right faith-actions unto joy actions over redemption truth*), be sober (*steady yourself, do not panic*), and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ.”

As Jesus said, “little *pistis* faith” means you do not have your mind girded in strength to keep on track and obey God. And the result is to doubt by stopping the right thoughts and words to keep you in right *pistis* faith, obedience.

One of the primary defenses against successful doubt attacks is to develop and maintain a continual lifestyle of seeking the Lord in continual right faith actions. Such habits are constant, daily multi-events per day of 3-7 times a day as a normal program and lifestyle of abiding in God’s word (also called *pisteuo* believing, holding on to God, trusting God, etc.).

Scholars report that as a righteous Jew, Jesus, Paul, spent 3-6 hours a day in right faith-actions unto joy actions, and for Paul 1-14 hours a day speaking and singing in Holy Spirit tongues. See our sections on Faith and Faith Actions below.

Faith : *Pistis*

The Greek word translated in most English Bibles for faith is *pistis*. Biblical *pistis* faith has evidence others can see and hear on the way to answers to right prayers. Heb 11:1 “Now *pistis*/faith is the substance of things hoped for (*the joyful expectation of a coming good*), the evidence of things not seen.”

Pistis faith is an intentional process with a target or desired result(s) of a promise of God to manifest, and a process to get the promise(s) of God to manifest. It is just as scientific as anything like electricity, or blood in a human body, or how the earth revolves around the sun and the moon around the earth..

Do you see that in Heb 11:1? *Pistis* faith has evidence. Evidence requires things and actions that others can see and hear to assign them to the one(s) doing them.

Doing *pistis* faith actions is the foundation of effective Christianity: Heb 6:1 “Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of *pistis*/faith (*by continual right faith-actions unto joy actions*) toward God...”

I have rarely heard this stressed. Many Christians pray, but few get miracle results. And those that do have learned the elements of the Law of *Pistis* Faith.

Rom 3:27 “Where is boasting then? It is excluded. By what law? Of works? Nay: but by **the law of *pistis*/faith**.” Since *pistis* faith is a law, it has rules to make it work. And part of those rules included evidence that others can see and/or hear.

Pistis means to be fully persuaded by facts or assertions that something is true and reliable, in producing future events or actions and doing the intentional actions to cause them to manifest. You do the *pistis* faith actions; God does the miracle, power results.

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Much like the English word faith, meaning the current strength to adhere to promises for the future, negative fact an assertions, *pistis* also includes this strength or confidence.

Unlike the English word, *faith*, *pistis* includes the actions to develop this confidence in promises against negative facts and assertions. The English word, faith is a static position of current persuasion; *pistis* is an active process.

Pistis has three parts:

1. The actions to develop confidence in God
2. The manifesting of a promise of God by your right faith-actions.
3. The continual maintenance actions to keep your heart cleaving to God no matter what happens.

Pistis faith is how we humans intentionally co-labor with God for Him to manifest His glory into the Earth realm. *Pistis* faith results do not happen by chance, but by intention, yours and God's.

Pistis also means the process of getting or making yourself fully persuaded, and then keeping persuaded against an onslaught of negative facts and assertions contrary to the expected outcome. *Pistis* includes the actions to develop certainty, or full, immoveable, persuasion and also process or stand in any delay.

Pistis also means the strength of conviction as evidenced by continual right faith-actions unto joy actions when any negative or contrary assertions are made or exist against the one holding *pistis* faith in right *pistis* faith-actions until the answer comes.

Fear is the temptation to turn to other than God. Courage is doing the right things in spite of evil fear. No one, even Jesus, was/is immune from evil fear temptations. In His prayer in the Garden, before they took Him away, He met evil fear and overcome it by determination to do what was right in and with God by the Scriptures. His courage came from God by the Scriptures. This is the product of a lifetime of continual right faith actions in the face of evil fear, terror, or dismay at not knowing what is the right thing to do. We see Him weeping, sweating in terror-evil fear, and rising a king ready to go conquer. As always, He did it with Scripture leading Him in spite of the evil fear and terror. Evil fear is the temptation to submit to it, and courage and *pistis* faith stand against it, usually by drawing on your training and past right faith-actions, knowing or hoping God is with you to help you at least di right.

As God taught Jeremiah in the face of dreadful circumstances: Jer 12:5 “[But the Lord rebukes Jeremiah's impatience, saying] If you have raced with men on foot and they have tired you out, then how can you compete with horses (*horsemen*)? And if [you take to flight] in a land of peace where you feel secure, then what will you do [when you tread the tangled maze of jungle haunted by lions] in the swelling and flooding of the Jordan?” AMP

Jeremiah saw the impending disaster, the king, and even his own family were against him; what saved him was his life of continual right faith-actions knowing that in spite of what he sees, God is with him as he keeps his mind on God continually. At this impending judgment God told Habakkuk, Hab 2:4 “Behold, his soul which is lifted up (*to not do continual right faith-actions*) is not upright in him: but the just shall *chay-zoe*/live by his faith (*faithfulness is doing continual right faith actions continually*).” Right faith actions that include seeking the Lord continually, are the tool to make you thrive in the midst of your own private “Garden of Tears-Gethsemane.”

Courage is doing the right things in spite of the evil fear and terror trying to get you to run and be ashamed. Courage, *pistis* faith is not in the absence of evil fear or terror, but doing what it takes to get your mind back into God by His word unto joy actions, to do right, to go to terrible battle and decide to win instead. Courage is doing the right things in spite of the constant fear while you move forward. This is the same testimony for many surviving Medal of Honor winners in our military. Those that survive, or even died, as they did the right things in spite of evil fear. These heroes said they thought of only two things, one was to save their friends lives and second, to get rid of the enemy trying to kill them. They took no thought for their own lives, but the lives of others.

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Rising in *pistis* faith in God is the product of months, if not years of continual right faith actions in God by His Word, in spite of evil fear, terror, and impending disaster, and it is right faith actions that prepares you and then keeps you going.

The Hebrew word translated as courage, means not just doing the right things against impossible odds, but the preparation work in your mind and body to get ready for it. So the one word courage means the preparation work and the practicing it when needed in spite of the terrible fears of impending death and disaster. You get there the same way, with continual right faith-actions multiple times per day to keep your heart ever ready to turn to God and not get tempted to defeat by evil fear in any of its multiple forms. Courage is in the face of evil fear, not the absence of it.

Evil fear is the temptation to submit to it, usually to run away or deny God in some way, and not to exercise courage and *pistis* faith in God, as the demon breathes on you with his fetid breath, his eyes blaze at you in arrogance, and you feel totally alone, terrorized, powerless, and helpless. Instead you grit your teeth, pick up your shoulders, and stand as best as you can, and do what Jesus would do, and dominate the evil fear in the Name of Jesus. Courage and *pistis* faith work the same way, but it takes lots of daily training and practice to get you ready, so when you stand in the face of evil fear, it feels normal and not un-normal. No matter what, you do what is right anyway.

Just like the Hebrew word translated as courage, the Hebrew word *aman*, and the Greek word, *pisteuo*, both translated as believe, are much like courage. The word means the strength under pressure, and the preparation work it took to build that strength. In both cases, courage and believe are verbs that are doing the faith building and the fruit of much preparation work, and describe being still in that preparation work. No work and you are not believing or being courageous. Just like a weight training, you keep working even if you have enough strength, so you do not lose it, you have to keep in right faith-action training every day, multiple times per day.

Pistis is based on the character of the one making the promise. Abraham's faith was not in the promises of God, but in God Himself. His reliance and persuasion was on God's nature and character. He saw the words of the promise as God Himself, not just His words. God and His words are the same.

Note how Sarah counted God faithful and therefore His promise was reliable. [Heb 11:11](#) "Through *pistis*/faith (*by the continual persuasion and re-persuasion process of seeking God in continual right faith-actions unto joy actions*)) also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, **because she judged him faithful** who had promised."

The main problem in English with the word "Faith," is that it does not match very well with the Greek and Hebrew words translated as "Faith." Faith does include an expectation of one or more future events, as does the English verb, believe. Faith and believing have assertions of what will be in the future.

Faith is an English word, not Greek or Hebrew, and as a word, does not match very well to the original words in Greek or Hebrew translated as faith.

The nouns, Greek, *pistis*, NT: Strong's 4102, often translated in English as faith or belief, is a set of actions one does to have or exercise *pistis*. The Hebrew noun version is *emunah*, OT: Strong's 530, is also not static, but is a characteristic of what one does to produce what is needed when it is needed. It means faithfulness, one who performs an official obligation of continual behaviors, or one who does the actions of faithfulness. Even as a noun, it has actions.

The English word, faith, does not imply action, but rather ascribing to a set of facts with no action required. This is major difference between *pistis* or *aman*, both of which define a set of regular and faithful actions to keep oneself fully persuaded of coming events or actions, i.e., keeping the heart cleaving to God no matter what. Cleaving means, like a climber on a cliff face, you hold one with strength and vigor lest you fall and die, so you do not let go of your confidence that God is with you, and you are doing the right things to release Him and He will come and help.

Greek versus English: This is a major misunderstanding of both the Hebrew or Greek words with most English Bible translations. Faith as a word is not the best English word to use for *pistis*, but faithfulness is better, yet is not used. Once conclusion is that the original word, *pistis* faith, in the times of the KJV meant performing

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as set of actions to keep assured, but due to academic emphasis, became a set of truth facts, with no required actions.

But the Greek word, *pistis*, means the set of intentional believing actions you do faithfully, reliably, dependably, continually, and with zeal and enthusiasm to develop and keep the confidence, courage, and assurance when needed..

Faith as a word in English means good things coming, it is always positive. It is rarely used to describe an expectation of evil. For that we use the words, fear or dread. For Christianity, that make the English word, closer to the Greek word, *pistis*. The difference is that *pistis* means the expectation of good unto gladness and joy, which is far more extreme and enthusiastic than just a “coming good.”

A similar problem exists with the English verb form of faith, which is “Believe.” English does not have a direct form of faith called “Faithing” as we do with belief or believing, with “ing” meaning, “In the actions of.”

Both the words of Greek, *pisteuo*, NT: Strong’s 4100, and Hebrew, *aman*, OT: Strong’s 539, translated as “Believe” as is the English word believe, are verbs. To believe means you are in continual, daily actions.

So to Greek believe means intentional actions of some kind, and is not passive. A simple statement could be, a believer is one who does the actions of believing on a regular or continual basis, as the “er” part means, “One who does.” Believers do and are not static. Like *pistis*, *pisteuo* believing has actions and as not static.

Pistis means the set of intentional believing actions one does to intentionally exercise faithfulness in believing. So in reality, both *pistis* and *pisteuo* are talking about actions the believer does to a state of gladness and joy, and not a mild good feeling. *Pistis* means you are one who does faith actions, and believe is the actions you do continually to cleave to God no matter what.

Faith as an English word means a good feeling about a coming future event. *Pistis* includes the coming good unto gladness and joy, which are far more impactful and exciting than simple a “good feeling.”

The English word, believe, does not have expected good or bad associated with it, just that it is a prediction or expectation of future events, good or bad. So the English dictionary dismisses the strong behaviors unto dramatic behaviors of *pisteuo* or *aman* by using the word, “Believe.”

At best, faith or believe in English, may ascribe a strength or confidence of one’s expectation of a future event. Strong faith or belief means unmovable, unpersuadable, but the English word does not tell you where this strength or confidence came from. Even stubborn people constantly repeat what and why they expect to come.

The Greek and Hebrew nouns do tell us how to get that strong faith or confident believing. They tell you that *pistis* or *aman* are the continual actions to re-affirm the reasons why the person has the strong or confident expectation of a coming good by God’s promises unto gladness and joy, and in the Bible, always refer to a coming good from God unto the behaviors of gladness and joy.

The emotions are not required, but the behaviors are. God knows how He designed humans. If we keep doing the behaviors of gladness and/or joy, we will eventually experience the wonderful emotions of gladness and joy. But for most of us, the emotions may not come right away, unless you are well practiced in the intentional behaviors of gladness and joy.

The resistance to the right emotions from doing the behaviors of gladness and joy depend on the state of your soul at the time. Worries, concerns, evil fears, terrorizations, sadness, offense, un-forgiveness toward others or God, etc. are a weight you have to throw off to get into the emotions of gladness and joy to God over an expected coming good by God.

The harder the negative weights are in your soul, or the less washing by the water of the Word of God you practice, the longer it takes of doing the behaviors of gladness and joy over God’s Word, and to God over a coming good unto the emotions of gladness and joy, takes. Other related actions of *pistis* faith, or *pisteuo* believing, are called Right faith-actions unto joy actions and are extensively described throughout the Bible.

The elements of intentional biblical *pistis* faith and *pisteuo* believing have several elements.

1. The Bible facts you are standing in *pistis* faith over unto gladness and joy.

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2. The right faith-actions unto gladness and joy in confidence and assurance.
3. The regular, multi-event, daily schedule you intentionally follow to do them “continually.”

Bottom line, if you are not intentionally doing continual right *pistis* faith, *pisteuo* believing action on a daily, multi-event, basis, you are not in biblical *pistis* faith, or *pisteuo* believing.

You may be following your church’s directions, or what you think works with God, but if it not biblical *pistis* faith actions, or *pisteuo* believing actions, both unto gladness and joy over the coming good of one or more of Jehovah God’s promises, unto gladness and joy, you are not in biblical *pistis* faith or you are not *pisteuo* believing. As *pistis* faith is a law, these become the key elements to satisfy that law of *pistis* faith to get results from God.

Your assertions do not mean anything, if you do not show the evidence others can see or hear, of biblical *pistis* faith and *pisteuo* believing, then you are not in biblical *pistis* faith, nor are you *pisteuo* believing, nor are you standing in *pistis* faith.

So do not be surprised or angry at God over your failure to find out and use the key elements of His laws.

If Jesus spent 3-6 hours a day, 1-4 all nights a week, and often arose early in the morning for biblical right *pistis* faith-actions including Scripture prayer, and Peter, James, Paul, and other disciples did the same, and all taught their disciples to do the same, along with 1-6 hours a day in Holy Spirit tongues, why not you? So if you wonder where your answers from God are, now you know.

The meanings of English faith or believing, do not have these requirements, and their resultant evidences. And therefore do not satisfy the biblical requirements of the Law of *Pistis* Faith.

Because there is such confusion over these words, I add “right” in front of them. Such as, “right *pistis* faith” or “right *pisteuo* believing,” or without the Greek words, “right faith,” or “right believing.” When referring to modern error, or when difficult, I then use just the words, “faith,” or “believing.”

A second element of the Law of *Pistis* Faith is that if you do not see immediate answers, keep adding more *zoe* life each time you *aiteo* command in right faith actions. Constant repetition up to continually, nonstop, also works faster.

To be in *pistis* faith means you are in the process of doing right faith-actions over some promise of God on a continual basis. If you are believing, it means the same thing. If you are a believer it means you know how to, and do, right faith actions continually, just as much as a coffee drinker drinks multiple cups of coffee a day.

So a believer can answer the question, “What are you believing for?” and, “What is your believing program to get the promise to manifest?” If you cannot answer either of these questions, you are either not believing, or you are not a believer.

Faith-Actions: *Pistis*

The Bible word translated as *faith*, *pistis* (Strong’s NT 4102), also has a verb, *pisteuo* (Strong’s NT 4100). The original language words of *aman* (Strong’s OT 539), and *pisteuo* translated as *believe* are verbs, indicating action, and both mean “continued actions to nurture, maintain, self-persuade, develop courage, adapt your mind to the one who gave the promises, and hold in your heart, and against the devil, and the current negative reality and thoughts, the assertions of the promises of God, unto exuberant behaviors including joy.”

The noun *pistis*, translated as *faith*, means “to be in this self-persuading, holding, and nurturing process of *pisteuo* believing God by continual right faith-actions unto joy actions. This process or behaviors of *pisteuo-aman* believing are called “faith-actions.” Since there is such confusion over what is meant by the word “faith,” I use the word “right” in front of these words, such as “right *pistis* faith-actions, or right *pisteuo* believing-

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actions. Also, without the Greek words, “right faith-actions unto joy behaviors,” and “right believing-actions,” and “right faith,” or “right believing.” Occasionally, when it fits, I just use the words without the adjectives.

Note: unto joy behaviors/actions means doing the actions, but not necessarily feeling the emotions. If you do the behaviors enough, your mind will operate the emotions.

Believing is the intentional process of self-persuading and asserting in your mind, words, and body, of God in His promises, and redemption facts are greater than any negative or hindering circumstances. The Bible thoughts, words, and body actions are how you intentionally cleave to the Lord for Him to manifest His promises for you as you operate the Law of *Pistis* Faith.

[Note: **Joy**: Within the right faith-actions are the commands to give exuberant thanks, praise, joy, and gladness. Occasionally, to emphasize the joy part, we add “unto joy behaviors or actions” as part of the phrase, “right faith-actions.”

Also when Jesus said: John 3:14 “And just as Moses lifted up the serpent in the desert [on a pole], so must [so it is necessary that] the Son of Man be lifted up [on the cross], [Num 21:9.] 15 *for the same effect*, In order that everyone who *pisteuo*/believes *by continual right faith-actions unto joy behaviors* in Him (*Jesus*) [who *continually* cleaves to Him, trusts *by continual right faith-actions* Him, and relies on Him] may not perish (*death, sickness, poverty, lack of zoe life*), but have eternal *zoe/life* and [actually] *zao/live* forever (*unto healing, blessing, and prosperity, even water in the desert.*)! AMP

Since the command of God in Num 21 was that Num 21:8 “And the Lord said to Moses, Make a fiery serpent [of bronze] and set it on a pole; and everyone who is bitten, when he *raah*/looks at it, shall *chay-zao*/live. 9 And Moses made a serpent of bronze and put it on a pole, and if a serpent had bitten any man, when he *nabat*/looked to the serpent of bronze [attentively, expectantly, with a steady and absorbing gaze], he *chay-zao*/lived.” AMP

Here *raah* means to look and consider unto strong emotion, positive or negative. And *nabat* means strong consideration unto joy behaviors and emotions. The snake bitten got healed of painful death by considering the brass snake on the pole unto strong joy behaviors and emotions over an expected healing from a God they hated. I cover this in more detail in my eBook, *Spirit Power Dynamics*, a free eBook on the website Articles page.

We occasionally add the phrase “unto joy behaviors or actions” to remind the reader of this linkage and for them to do as part of their right faith-actions, in the same way Ps 105:3 says: “Let those who seek the Lord, rejoice.” As a general rule, since *pistis* faith is the joyful expectation of a coming good Heb 11:1, joy is again linked. In conclusion, both *pistis* faith and *pisteuo* include doing exuberant joy, thanks, and praise behaviors within their meanings, I emphasize them as this part of believing is rarely taught, that is, I never heard of it taught anywhere on the subject of Christian faith or believing.

Technically “right faith-actions” says it all, but sometimes we need reminders’.

Paul makes a strong case for exuberant joy as a regular part of Christian spiritual activities, of which few churches seem to do effectively to divine miracle results. Col 2:5 “For though I (*Paul*) be absent in the flesh, yet am I with you in the spirit, joying and beholding your order, and the steadfastness of your *pistis*/faith (*by continual right faith-actions*) in Christ.”]

This is intentionally operating the law of *pistis* faith, Rom 3:27. For this we are given the Name of Jesus to use in *aiteo* commands, in spite of our own lack of holiness, but using His holiness, to break the power of the devil, and manifest the promises of God. This is all included in intentional right faith-actions unto joy actions.

These right faith actions comprise the biblical actions of seeking the Lord by His Word, stirring up yourself in joy and gladness over God’s Word, right biblical worship, and the acts of *agape* love in a right faith-action lifestyle.

See our several articles on our website Articles webpage for more details.

This intentional biblical believing, or *pistis* faith, includes three main elements:

1. The Bible facts of God and His goodness in His Bible promises, especially as seen in our redemption in the work of Jesus, the nature and character of God as seen in Jesus, and the promises of God in the Bible.

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2. The exuberant faith or believing actions of applying, celebrating, nurturing, and enforcing these facts to the various situations of life BEFORE and UNTIL you see God's promises manifest on earth in this life, i.e., "not slothful" (Heb 6:12). Note: Doing this element in trials and temptations is included in terms like "having, holding," or "keeping faith," "trusting God," "standing on the Word," "stirring up," and "loving God."

3. The current status of your strength, nurturing, or adherence to faith facts and actions, in the face of conflicting information, feelings, and offenses.

The English word, faith, means your present strength in the moment of confident assurance in God over a situation. *Pistis* faith also includes your current strength and adds, unto regular actions of joy over the blessed outcome. *Pistis* faith is built by constant right faith actions especially whenever you are troubled or terrorized over challenge to the blessed outcome. This is where right faith actions unto joy behaviors write these on your mind, and must be maintained, else you will lose this assurance unto joy over time.

Each time you repeat the Words of God in intentional right faith actions you release the *zoe* life within the Word of God, which are spirit and *zoe* life, in yourself and to apply to the issue at hand. It is *zoe* life which does the miracles and answers to prayer.

The main tragedy with these definitions of *pistis* and *pisteuo* is that they are not generally taught or known. So people have made up their own definitions, and few of them work or fit the Law of *Pistis* Faith.

Since these definitions do not fit God's law of *pistis* faith, results are few. And people come up with a variety of reasons on why God does not respond to their "prayers." This may seem strange and difficult to work with, yet God is the most reliable and predictable entity in the Universe! His proof statement is the sun and moon reliabilities.

My first approach was to search the dictionaries to find out what the words mean. If you follow the definitions, you will see significant improvement in your prayer results.

The reality is that prayer for most people is like the famous DVD player that few bothered to study the manual to learn how to work them. So yes, this may seem a bit boring, but at least you will know how to make the law of *pistis* faith work as God designed it.

The intentional supporting actions of *pistis* faith or *pisteuo* believing are found throughout the Bible and summarized here. These are the things we do that mix the Word of God into our hearts, and release *zoe* life for blessing (Heb 4:2).

The only intentional faith-action that appears to be unique in emphasis in the New Testament is speaking and singing in Holy Spirit tongues, and of course the shift from the repetitive temple sacrifices to the one-time sacrifice of Jesus. Right faith-actions unto joy actions are what we do in holding, keeping, or exercising *zoe* life-directing, *pistis* faith.

Note: The following is not exhaustive and some may be duplicative for clarity.

The basic actions or elements of *pisteuo* believing are to take the information of the "faith," in the covenant promises of God (2 Cor 1:20), our Redemption in the blood of Jesus (Eph 1:7; Col 1:14; Heb 9:12; Rev 12:11), and established that God is good, His mercy and grace are everlasting, and His truth endures and triumphs over all generations (Ps 100:5; 34:8; 86:5; 118:29), and make this biblical information stir you up into exuberant thanksgiving (2 Cor 4:15; Eph 5:20; Col 1:12; 3:17, 1 Thess 5:18), praise (Heb 13:15), joy (Phil 4:4; 1 Thess 5:16), blessings (James 1:9-10), courage (Josh 1:6; Ps 31:24; Acts 28:15), patience/consistency (Luke 21:19; James 1:2, 4; Heb 10:36), magnetizing your heart to God with affirmations of God's truth (Heb 3:1; Ps 1:2; Ps 105:1; Hab 2:2), *aiteo* commands in prayer as if God were speaking through you (2 Cor 4:13; Matt 6:8-13; 7:7-11; John 14:13-14; 15:7-8; 16:23-24; Phil 4:4-9; 2 Cor 4:13; 1 John 5:14-16), right fasting (Matt 6:18), right Holy Communion (1 Cor 11:30), operating gifts of Holy Spirit, especially prophecy and diverse tongues (1 Cor 12 and 14), Bible study and meditation by chewing the Word in your mouth to manifesting every aspect of salvation as needed to show yourself an approved workman of God (2 Tim 2:15, Josh 1:8; Ps 119:97; Ps 143:5) and able to manifest any aspect of salvation as needed (2 Tim 3:15, 2 Cor 1:20; 1 Tim 4:15), right consideration and self-talk, like Abraham did (Rom 4:12-21; Heb 3:1), recalling and telling of God's recorded miracles and testimonies (Ps 77:10-12; 78:3-7; 105:1; 119:99; 111:4; 143:5; 145:12; Isa 38:19; 63:7; Jonah 2:7; Matt 22:29;

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2 Cor 1:4; Rev 12:11); active patience in continual faith-actions (Rom 5, James 1; Phil 4:4-9), right judgment like Jesus did (Matt 7:2; John 5:30; 7:24 and 12:47), raising/lifting hands to God (Ps 28:2; 63:4; 119:48; 134:2, and Lam 3:41), attacking every worry, evil fear, or anxiety with *aiteo* prayer and thanksgiving (Phil 4:4-9), working faith contracts (Hab 2:2), speaking to yourselves in psalms, hymns and spiritual songs, making melody in your heart to the Lord, giving thanks always for all things of redemption to God the Father in the name of the Lord Jesus, submitting yourselves one to another in the fear of God (Eph 5:19-21), daily exhortations by others or yourself (Heb 3:13), operating all the gifts of Holy Spirit (1 Cor 12 and Rom 12), public reading of the Scriptures (1 Tim 4:13), and doing acts of *agape* love, all in the name of Jesus (Matt 10:8; 22:39; 28:19-20; Mark 12:31, 16:15-20; and Luke 10:9).

Note: **Faith contracts** are a written tool where you gather the appropriate Scriptures, summarize your commands, and if people are involved, intercession for them, and then keeping it handy for intentional right faith-actions unto joy actions until the promise manifests. Put it (or them) in a visible place, and every time you go past it (them), repeat with thanksgiving. You can put these on note cards or your electronic devices to have them with you wherever you go. Even better is scheduled *pistis* faith-action reminders of your *pistis* faith contract(s) on your electronic devices. Your goal is to do right faith-actions unto joy actions over each *pistis* faith contract at least twice a day. More is better.

The acts of *agape* love are listed throughout the Bible. We summarize them as *agape*/loving God continually and exclusively with all your heart, mind, soul, strength, believing on the name of Jesus, loving one another as He does, and doing unto others what you would want done unto you. They are to be built on a foundation of gladly *agape*/loving your parents, spouse, children, neighbors, and strangers.

These acts of *agape* love include gifts, alms, hospitality, respect and kindnesses to others, clothing the naked, feeding the hungry, sheltering the destitute, delivering the poor, attacking worry, encouraging and giving grace to others, speaking so others receive grace to be more like Jesus, overcoming evil with good, seeking first the Kingdom of God for yourself to community and national betterment, evangelism, personal piety, blessing those that curse you and praying for them that despitefully use you, including casting out the devil in and over them, helping widows, orphans, the weak and innocent, working godly justice, and producing the signs of true Jesus believers by operating in the name and power of Jesus to heal the sick, restoring the maimed, disabled, blind and deaf, raising the dead, casting out devils and cleansing the lepers as recorded for Jesus and the early believers.

So when someone says, “Have faith,” “Stand on the promises,” “Believe God,” or “Trust God,” your first response should be to start doing *pistis* faith-actions over Scripture facts and God’s promises that can apply for that situation, and then commit to a regular schedule of 3-6 hours a day in continual, on a regular daily schedule of multiple events, and as occasion serves, *pistis* faith-actions UNTIL victory. As the psalmist wrote: Psalm 119:164 “**Seven times a day** do I praise Thee for Thy righteous judgments (*against the devil and for my/our/their blessing and prosperity*”). And, of course, see: Eph 5:14-21; Col 3:14-17; 1 Thess 5:16-18; 2 Cor 4:13; Heb 6:12 and Heb 13:15.

What if I did not do these right *pistis* faith actions yet I got answered prayer?

First, God is no respecter of persons, He does not pick and choose, and we do by our right actions. If you got answers to prayer:

1. You did the right *pistis* faith actions, but were unaware you did them.
2. Someone else did the right *pistis* faith actions for you.
 - a. Parental right prayers.
 - b. Someone who knows you did them for you.
 - c. Someone did prayer in Holy Spirit tongues, and got it done for you.
 - d. All healing is by grace and you cannot earn anything from God. Since God is a no respecter of persons, someone else did the *pistis* faith actions for you. When I was a child, I would go to bed every night blessing those who needed grace the most, maybe you were one of those, or someone else praying the same did.

Forgive, Forgiveness

Forgive, as an English word, means to choose to remember no more. In the Bible God adds, choose to remember no more unto abundant blessings. This is how the animal atonement process worked for blessings. In the law of Moses, the sins were covered unto blessing, but never removed. That waited for remission in Jesus.

If a debt is “forgiven” the debt is cancelled and no more payments are required. In interpersonal relations, it means to choose to remember no more an offense, and in Christianity, is to be like Father God. Heb 8:12 “For I (God) will be merciful (*reduce or eliminate a debt due, give blessing far above than required*) to their unrighteousness (*nature to sin and sin acts*), and their sins and their iniquities will I remember no more.”

Here, “God chooses to remember no more,” our sins and iniquities by the new covenant in the redeeming blood of Jesus with the full remission of sin by Jesus’ blood.

We humans, on a personal level, can choose to remember a sin or offense, or a debt, and depending on the integrity of the person, it will never be recalled, or still remembered and brought up again (and again).

We humans, on a personal level, can choose to remember a sin or offense, or a debt, and depending on the integrity of the person, it will never be recalled, or still remembered and brought up again (and again).

Among Christians we are to forgive one another as we are forgiven, Eph 4:32 “And be ye kind one to another, tenderhearted, *charizomai*/forgiving one another, even as God for Christ's sake hath *charizomai*/forgiven you.” This is a command!

Here the Greek verb translated as forgive is, *charizomai* (Strong’s NT: 5483) meaning to grant as a favor, i.e. gratuitously, in kindness, pardon, choose to remember sins no more, or rescue.

Choosing to not remember may be the easy part of forgiving, but must be followed with doing: Matt 5:44 “But I (*Jesus*) say unto you, *Agape*/Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

Notice Jesus commands us to *agape* love our enemies, and then shows us how to properly *agape* love: Matt 5:44 “...bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” Saying I forgive is not the same as obeying Matt 5:44. Until you can do Matt 5:44 with gladness and joy, you have not soul-cleansed with forgiveness, and depending on the offense, this may take quite a while.

For that Jesus said Matt 18:21 “Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? till seven times? 22 Jesus saith unto him, I say not unto thee, Until seven times: but, Until seventy times seven.” $7 \times 70 = 490$ times a day. That is every 2 to 3 minutes daily until you clear your offense in your soul to joyful blessing. And then make such blessing a daily habit. Yes, this can make your blessing-prayer list rather long.

This Matt 5:44 blessing usually starts by dutiful obedience by the one offended. Then, as repeated 490 times a day or whenever brought to remembrance, can become a source of joy, but only if you keep at it diligently.

Now Jesus said that unforgiveness in your souls against anyone, including God, causes God to know your unforgiveness, especially in your *aiteo* commands. This is repeated in Matt 18:35; Mark 11:25; Luke 6:37; 11:4; 17:4; Eph 4:22; Col 3:13; James 2:13; 5:9. This is a big deal before God and your failure to diligently forgive by lots of Matt 5:44, right faith-actions to a clean soul, the devil will use against you also. As God has forgiven the sins of the entire human race, past, present, and future, in the blood of Jesus, you make yourself a greater god above God by holding unforgiveness for any one. This puts you at the level of Satan. Matt 16:23 “But he (*Jesus*) turned, and said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men.”

That hurt-offense in the soul is the source of much Christian “counseling,” but if you do not deal with this as Jesus commands, you can carry that offense to your grave and the 1 Cor 3 Day of Judgment. Deal with it by

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the new-man, where your real nature is the same as Jesus', then such "counseling" becomes right discipleship. Otherwise it will drive many evil, carnal-mind consequences you may not gladly pay.

Jesus warned that unforgiveness will hinder our prayers: Matt 6:14 "For if ye forgive men their trespasses, your heavenly Father will also forgive you: 15 but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." If you fill your mind with the redemption in the blood of Jesus we are commanded, Eph 4:32 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Col 3:13 "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye." The more you do Matt 5:44 for anyone who has offended you, the more you will drive this redemption truth into your soul. This is a work we are required to do as part of the 1,050 New Testament commands.

The consequences of this holding offense or unforgiveness is not mentioned, but, for sure you will pay for it on the Day of Judgment, 1 Cor 3:9-16. Unforgiveness will not hinder your prayer directly, but it will hinder your confidence in God to answer your prayer unless you drive the redemption truths of Eph 4:32 and Col 3:13 into your soul. And in the process Holy Spirit will convict you of this sin. The good news is, while imperfect with unforgiveness, you can still work miracles with right *aiteo* over covenant promises.

Forgiveness: A major issue for confusion seems to be over the English words *forgiveness*, and *remission*. In English forgiven means to choose to remember no more, in God, forgiveness means choose to remember no more unto aggressive blessing. This is how the Law of Moses' animal sacrificial blood worked, the sin was covered by the blood, or forgiven, but the sin still remained pending the work of the blood of Jesus, which remits, washes, obliterates, purges, removes and puts away sin.

In English remission means it is no longer there or detectable. As in remission from cancer or paying a remittance removes the debt. In God's remission, the sin is gone forever and never remembered anymore unto aggressive blessing of indwelling Holy Spirit. If this did not happen, when Holy Spirit came to dwell in a human, the zoe life would destroy, swallow up, the person with their sin.

The confusion come in the English translations where the Greek word *aphesis* is translated as forgiveness. This happens many times in the KJV translation, but they mean different things. We humans can forgive, choose to remember the offence no more, even unto aggressive blessing. Think how a mother forgives a child of spilling milk and giving a cookie when it is over.

Human adults seem to rarely do this; instead the offense is celebrated and recalled until either the offenders or the offended are dead and destroyed. We humans cannot remit sin, only forgive them. And in Jesus this is how we are commanded how to live followed by aggressive blessing of those who curse us, Matt. 5:44-45; Luke 6:27-28.

Government has the responsibility to maintain order to reward good and punish offenders of the law. God is pretty clear about this, yet this seems to be taught little. Rom 13:1 "Let every soul be subject unto the higher powers. For there is no power but of God: the (*governmental*) powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the (*killing*) sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For this cause pay ye tribute (*taxes*) also: for they are God's ministers, attending continually upon this very thing."

The government is to create and enforce laws and distribute right judgment for offenders. In this case they cannot "forgive" offenses until legally cleared, usually by judicial decision or process.

When involved with legal or civil crimes this does not relieve the Christian responsibility to operate Matt 5:44-45 for any offender or related people. Government also has the responsibility to protect the people, especially in war. Murder is defined as non-government-approved death. God has remitted all sin in Jesus so He holds no vengeance toward anyone, except in matters of murder or war. In war conditions the offender is subject

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to death retribution until the war stops. Law officers and soldiers are to enforce government commands to kill when such orders are in place. But in all cases each individual is responsible to keep their heart clear of evil unforgiveness and bitterness. Vengeance belongs to God not man, no matter how unfair the offenses.

The key for good government is found in 1 Tim 2, the whole chapter. Men are to pray whenever they are together for the righteous to rule, righteous ruling, and righteous rulers. The government you have today is the government you have prayed for, or by lack of prayer, allowed to be. Since the devil is always seeking rulership for evil, if the nation's payer level is low, the devil's influence is greater. Government is ordained of God. Holding unforgiveness against "government" in the impersonal sense is evil, and it includes all in government. Even against specific people, know they are under continual demonic attack and temptations, and by 1 Tim 2, need constant prayer help.

On the interpersonal level Matt 5:44-45 means a commitment to continually bless the offender until a) you can do it in joy, and/or, b) the offender repents and seeks reconciliation (obviously the desired outcome.) Forgiveness of the offender is the first step to writing your remission in Jesus on your mind. Eph 4:31 "Let/Make all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 and be ye kind one to another, tenderhearted, *charizomai*/forgiving one another, even as God for Christ's sake hath *charizomai*/forgiven you (*by your remission in the redeeming blood of Jesus*)."

As we know we are remitted of our sins, we can then forgive those who offend us more readily and keep short accounts with God. This includes interpersonal issues, and intense persecution. Bless those who persecute you would also include *pistis* faith actions for them getting born-again and walking more in Jesus. The basis of this is knowing how redeemed you are, which comes as you continually renew your mind into redemption facts by the continual right faith-action lifestyle.

As you deal with sin in your own life to be as pure as Jesus is pure, and receive remission in the blood of Jesus, you learn to walk in *agape* love toward offenders as you operate in the new-man, and put on Jesus in your self-identity as part of your continual right faith-actions unto joy actions lifestyle.

You will often see "*aphesis/remission* forgiveness" as a way to address this confusion. God decided before the foundation of the Earth was laid to forgive us by remission through the redeeming blood of Jesus manifested 2000 years ago, and God has never looked at man any differently, Rev 13:8; Eph 1:4; Titus 1:2; and 1 Peter 1:18 "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot: 20 who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do *pisteuo*/believe (*by continual right faith-actions unto joy actions*) in God, that raised him up from the dead, and gave him glory; that your faith and hope-*actions* might be in God."

God requires us to forgive those who offend us, and base it on our remission in the blood of Jesus, and implement this in continual right faith action lifestyle unto, not just joy behaviors, but to cleansing your soul unto feeling the joy. It is also a law of the human mind that if you do right actions of thanksgiving, praise, and joy you will actually become thankful, praiseful, and joyful. And in the process of glad obedience to God's word, release and apply His awesome *zoe* life for blessing. This may start with "religious surrender," but with continued right faith-actions over redemption facts unto joy behaviors, can progress to putting on Jesus in your self-identity, thoughts, words, desires, and actions, Rom 13:11-14, and do Rom 16:20.

When we are born from above, born of God, then we become *agape*/love, as He is. Anything in our heart that resists us walking in *agape*/love is also an "ill fitting shoe." Our new, born-of-God nature is to *agape*/love, just as our Father does. As Jesus is the perfect reflection of the Father, so are we to be. It is the removing of evil in our hearts that allows us to walk in the *agape*/love shed abroad in our hearts by Holy Spirit (see Rom 5:5) by continual right faith-actions unto joy actions.

Most pastoral counselling tries to placate the offended, rather than stressing that the new-birth, new-man, forgives readily. Stressing our redemption in the blood of Jesus, and our new nature in the new-birth helps these sessions to be shorter and far more effective. They then become discipleship meetings rather than wounded-feeling placation.

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In the Old Testament, the atonement, covering with blood of sin, forgave sins unto aggressive blessings, but never washed them away pending the blood of Jesus. In forgiveness the sin still exists and can be remembered; in remission they are washed away and legally no longer exist before God. But, you, the ones offended or offending, the government, your friends, your enemies, and the devil may constantly remind you. Remission, as a legal and divine term, is greater and more complete than forgiveness, but found less readily on Earth.

Much confusion comes as the KJV often translates *aphiemi*, as forgive, rather than remit. Other translations, such as the AMP and RSV only translate *aphiemi* and its derivatives as remit or remission, and then *charizomai* only as forgive or forgiveness.

As Eph 4:32 emphasizes, if you do not know how forgiven you are in Christ, you will have trouble forgiving others in a manner similar to what God has done for you. While offenses can be deep, this can test the level of Christian maturity. And along with that, the *pistis* faith strength to bless those who curse you and abuse you, for yourself and the offender.

Matt 5:44 “But I (*Jesus*) say unto you, *Agape/Love* your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.”

Here Jesus calls us to do as our Father does. Keeping short accounts with and in God, as Holy Spirit convicts you of sin, will help in this. Remember, Holy Spirit never condemns you for sin, but will convict you that you did sin, and Jesus had to die for it, and you need to apply remission to it, and receive healing for it, and then go and reconcile as needed.

Holy Spirit described the process of healing hurts from offense in yourself and in the sinner, Rom 12:18-21. You may start with obedient duty, and as you keep at it, you know you have truly forgiven, and moved into Holy Spirit, when you can do this with thanksgiving and joy.

Rom 12:21 “Be not overcome of evil, but overcome evil with good.” Here any evil is anything that offends you, and if left alone, can become bitterness.

Choosing to not remember, forgive, an offense is sin, and not of God, and is unrighteousness in action or omission, 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” Unforgiveness, no matter how justified, is sin. Right forgiveness unto joy by Matt 5:44 actions, is exercising your new-man, divine nature.

Glory

This word means honor, splendor, shiny, beauty, wealth, the best of, the strength of, or power of, radiance and light. An overall definition is that God’s glory is released or dwells when Holy Spirit can freely do all God wants to on the Earth of His goodness through His people, i.e., in you. This includes the Shekinah glory filling a place of worship (Ex 40:34-35, 1 Kings 8:11), clouds, mist, or a light or glow on people such as on Moses and Jesus: Luke 9:29 “And as he (*Jesus*) prayed, the fashion of his countenance was altered, and his raiment was white and glistening. 30 And, behold, there talked with him two men, which were Moses and Elias: 31 who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.” The glory of God also includes raising the dead: Rom 6:4 “... as Christ was raised up from the dead by the glory of the Father ...” Holy Spirit and God’s manifested glory are tightly linked.

God defines His glory as or it is released by His goodness and His name. Ex 33:18 “And he (*Moses*) said, I beseech thee, shew me thy glory. 19 And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew *racham/* mercy on whom I will shew *racham/* mercy. 20 And he said, Thou canst not see my face: for there shall no man see me, and live. 21 And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: 22 And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by: 23 and I will take away mine hand, and thou shalt see my back parts: but my

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face shall not be seen.” Ex 34:5 “And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. 6 And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in *chesed*/goodness and truth, 7 keeping *chesed*/mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty (*those who will not confess their sin to God for forgiveness*); visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation (*this visiting iniquity to the third and fourth generation was repealed/corrected in Ezek 18*). 8 And Moses made haste, and bowed his head toward the earth, and worshipped.” This is God’s definition of the glory that will one day fill the Earth.

There are two main aspects of glory revealed in the Scriptures: glory that comes from God, and glory that comes from man to God. The word *glory* has the root of “heaviness or weighty,” implying the true substance, that which lasts when other things pass away. Thus, all righteous works that survive the Day of Judgment as gold, silver, and jewels are the result of the glory of the Lord (Holy Spirit) and you working together to produce them. 1 Cor 3:9 “For we are **labourers together with God**: ye are God’s husbandry, ye are God’s building.” Wood, hay, and stubble represent things that are not of His glory.

The amazing thing is that this same word *glory* is used when men praise, and exalt, i.e., give glory to either God or other men. The combined effect of the glory of the Lord and the glory of man is found in our thanksgiving, praise, worship, gladness, and joy, and obedience in *pistis* faith-actions. Ps 149:4 “For the Lord taketh pleasure in his people: he will beautify the meek with salvation. 5 Let the saints be joyful in glory: let them sing aloud upon their beds” Even our mouths are described as our glory or the place where our glory is shown or released: Ps 30:12 “To the end that my glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.” No wonder, when we exalt God, Holy Spirit then inhabits our praise, as He (Holy Spirit) is the administrator of glory or manifestations of God’s goodness in the earth. Ps 22:3 “But thou art holy, O thou that inhabitest the praises of Israel.” 1 Pet 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light: 10 which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.” Rom 6:4 “Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of *zoe*/life.” Rom 8:11 “But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also *zao*/quicken your mortal bodies by his Spirit that dwelleth in you.” 2 Cor 3:18 “But we all, with open face beholding as in a glass (*mirror*) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Opposites of God’s glory include darkness, sin, iniquity, sickness, disease, misery, and death.

Grace

GRACE: (*from Vine’s charis* (Strong’s NT:5485) is the *agape* love or goodness of a king or ruler manifested in a situation, based on legal grounds. Grace is granted by one who has power or authority to one who does not, and is very similar to being blessed or given kindness/*chesed*, in that it is *agape*/love action in free, unmerited favor, endowment, position, and abilities that are aggressively applied to you, and does good for you. Grace is the free gift of God, to be, think, act like, and produce the results of Jesus in any situation, i.e., the will of Father God on Earth as it is in Heaven.

Grace is always given, not earned, and is greater than ever could be earned. You don’t have to seek it, although you are required to understand it, and what has been given by grace. It seeks you, to give you total goodness for any need. Grace is how you get the blessing benefit. It is God’s free gift, to give you what you do not deserve, to walk into the blessings of God, to the fullness of Christ in us.

As we are “*sozo*/saved by grace,” grace is God’s goodness empowered to produce blessing, after the nature of God, and the result is more than you could ever come close to doing for yourself, but brings Heaven on Earth now and in the future. Eph 4:7 “But unto every one of us is **given grace according to the measure of the gift of Christ**.” There is no more grace available to a human than the grace of Christ with indwelling Holy Spirit as Holy Spirit is all the power and ability of God like Jesus has.

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All of God's grace is available to us in gift, prayer, and *pistis* faith according to Heb 4:16. Grace has aspects of the Hebrew word *chesed*. We recognize and obtain grace in God by knowing the promises and *lambano*/receiving it by *pistis* faith-actions, knowing that Jesus has already obtained the promise for us, and then thanking God, *in advance*, to see it manifested. All the facts of redemption are ours by grace that has equipped us to do the Jesus-level works we are ordained for, Eph 2:10. We don't do works to get grace, we work because we have the grace, with renewed minds to do as Jesus would, by grace. By grace we have been given Jesus-works ordained beforehand that we should walk in them like Jesus did.

God has given us many things by grace in Jesus, and they are all accessed, operated, and received by right *pistis/faith* actions. "We are *sozo*/save by grace through *pistis/faith*." No *pistis* faith actions, no salvation. If you do not obey Rom 10:8 "But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; 9 that if thou shalt confess with thy mouth the Lord Jesus, and shalt *pisteuo*/believe by *continual right faith actions* in thine heart that God hath raised him from the dead, thou shalt be *sozo*/saved. 10 For with the heart man *pisteuo*/believeth by *continual right faith-actions unto joy actions* unto righteousness; and with the mouth confession is made unto *soteria*/salvation (*all the blessings and promises of God*). 11 For the scripture saith, Whosoever *pisteuo*/believeth by *continual right faith-actions unto joy actions* on him shall not be ashamed."

If you do not obey to doing these right faith-actions unto joy actions, while the provision is there and yours forever, you will not receive them unless you believe in your heart that God raised Jesus from the dead, and confess with your mouth Jesus as Lord, you will not get the benefit of eternal salvation in Jesus. All aspects of grace work the same way, by doing the continual right faith actions of continually seeking the Lord, stirring yourself up into Holy Spirit zeal and enthusiasm, and obeying the 1,050 New Testament commands unto gladness and joy behaviors. We do they works by the grace of God in us. 1 Cor 15:10 "But by the grace of God I (*Paul*) am what I am: and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all: yet not I, but the grace of God which was with me." God's grace impelled Paul to work harder than all others.

Want more direct instruction by God? Rom 5:2 "By whom also we have access by *pistis/faith* (*by continual right faith-actions unto joy actions*) into this grace wherein we stand, and rejoice (*in right faith-actions unto joy actions*) in hope of the glory of God (*being released by and through you*)." See also Col 1:27.

GRACE: (*from Vine's*) *charis* (Strong's NT:5485) has various uses, (a) objective, that which bestows or occasions pleasure, delight, or causes favorable regard; it is applied, e. g., to beauty, or gracefulness of person, Luke 2:40; act, 2 Cor 8:6, or speech, Luke 4:22, RV, "words of grace" (KJV, "gracious words"); Col 4:6; (b) subjective, (1) on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, *chesed*, goodwill generally, e. g., Acts 7:10; especially with reference to the divine favor or "grace," e. g., Acts 14:26; in this respect there is stress on its freeness and universality, its spontaneous character, as in the case of God's redemptive mercy, and the pleasure or joy He designs for the recipient; thus it is set in contrast with debt, Rom 4:4,16, with *Moses Law sacrificial* works, 11:6, and with law, John 1:17; see also, e. g., Rom 6:14,15; Gal 5:4; (2) on the part of the receiver, a sense of the favor bestowed, a feeling of gratitude, e. g., Rom 6:17 ("thanks"); in this respect it sometimes signifies "to be thankful," e. g., Luke 17:9 ("doth he thank the servant?" lit., "hath he thanks to"); 1 Tim 1:12; (c) in another objective sense, the effect of "grace," the spiritual state of those who have experienced its exercise, whether (1) a state of "grace," e. g., Rom 5:2; 1 Peter 5:12; 2 Peter 3:18, or (2) a proof thereof in practical effects, deeds of "grace," e. g., 1 Cor 16:3, RV, "bounty" (KJV, "liberality"); 2 Cor 8:6,19 (in 2 Cor 9:8 it means the sum of earthly blessings); the power and equipment for ministry, e. g., Rom 1:5; 12:6; 15:15; 1 Cor 3:10; Gal 2:9; Eph 3:2,7.

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To be in favor with is to find "grace" with, e. g., Acts 2:47; hence it appears in this sense at the beginning and the end of several epistles, where the writer desires "grace" from God for the readers, e. g., Rom 1:7; 1 Cor 1:3; in this respect it is connected with the imperative mood of the word *chairō*, "to rejoice," a mode of greeting among Greeks, e. g., Acts 15:23; James 1:1 (marg.); 2 John 10,11, RV, "greeting" (KJV, "God speed").

The fact that "grace" is received both from God the Father, 2 Cor 1:12, and from Christ, Gal 1:6; Rom 5:15 (where both are mentioned), is a testimony to the deity of Christ. See also 2 Thess 1:12, where the phrase "according to the grace of our God and the Lord Jesus Christ" is to be taken with each of the preceding clauses, "in you," "and ye in Him."

In James 4:6, "But He giveth more grace" (Greek, "a greater grace," RV, marg.), the statement is to be taken in connection with the preceding verse, which contains two remonstrating, rhetorical questions, "Think ye that the Scripture speaketh in vain?" and "Doth the Spirit (the Holy Spirit) which He made to dwell in us long unto envying?" (see the RV). The implied answer to each is "it cannot be so." Accordingly, if those who are acting so flagrantly, as if it were so, will listen to the Scripture instead of letting it speak in vain, and will act so that the Holy Spirit may have His way within, God will give even "a greater grace," namely, all that follows from humbleness and from turning away from the world. See BENEFIT, BOUNTY, LIBERALITY, THANK.

Note: The corresponding verb *charitōō*, "to endue with divine favor or grace," is used in Luke 1:28, "highly favored" (marg., "endued with grace") and Eph 1:6, KJV, "hath made... accepted"; RV, "freely bestowed" (marg., "endued."). [from Vine's Expository Dictionary of Biblical Words, Copyright © 1985, Thomas Nelson Publishers.]

Again, to operate the abilities, empowerment, and position of grace, are released or operated in a process or steps or lifestyle called, "right faith-actions unto joy actions," that the results might be by grace and not Moses' Law works. As Paul explained, we work right faith-actions unto joy actions impelled by grace to release the benefits of grace. Kind of like having to crack open an egg shell, or a walnut shell, or build a house to get out of the weather. No right faith-action labor, no walking in the blessings of grace. So, Moses Law works = dead works. Grace labor = *zōe* life works.

Here is how Abraham operated the law of *pistis* faith to access the grace of a child when he was 100 years-old and Sarah, who had long bareness and to conceive, nurse, and raise a child when she was 90 years old.

Rom 4:5 "But to him that worketh not (*Moses' Law Works*), but *pisteuo/* believeth (*by continual right faith-actions unto joy actions*) on him (*Father God*) that justifieth the ungodly, his *pistis/faith by continual right faith-actions unto joy actions* is counted for righteousness (*thinking, speaking, willing, and doing like Father God would/does*).

Rom 4:12 "And the father of circumcision to them who are not of the circumcision only, but who **also walk in the steps of that *pistis/faith by continual right faith-actions unto joy actions* of our father Abraham**, which he had being yet uncircumcised.

13 For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the *Mosaic* law, but through the righteousness of *pistis/faith-actions*.

14 For if they which are of the law be heirs, faith is made void, and the promise made of none effect:

15 Because the law worketh wrath: for where no law is, there is no transgression.

16 **Therefore it is of *pistis/faith*, that it might be by grace**; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the *pistis/faith continual right faith-actions unto joy actions* of Abraham; who is the father of us all,

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17 (As it is written, I have made thee a father of many nations,) before him whom he *pisteuo*/believed (*by continual right faith-actions unto joy actions*), even God, who *zao*/quickeneth the dead, and calleth those things which be not as though they were.

18 Who against hope *pisteuo*/believed *by continual right faith-actions unto joy actions* in hope (*making the hoped-for child his blueprint of his pistis faith actions*), that he might become the father of many nations; according to that which was spoken, So shall thy seed be.

19 And being not weak in *pistis*/faith *by continual right faith-actions unto joy actions*, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb:

20 He (*Abraham*) staggered not at the promise of God through unbelief (*little or no right faith-actions unto joy actions*); but was (*made*) strong in *pistis*/faith *by doing continual right faith-actions unto joy actions*, giving exuberant glory (*thanksgiving, praise, joy, and worship behaviors*) to God;

21 And being fully persuaded that, what he (*God*) had promised, he (*God*) was able also to perform.

22 And therefore it was imputed to him (*Abraham*) for righteousness (*thinking, speaking, willing, and doing like Father God would*).

23 Now it was not written for his sake alone, that it (*righteousness*) was imputed to him; 24 But for us also, to whom it shall be imputed, if we *pisteuo*/believe *by continual right faith-actions unto joy actions* on him that raised up Jesus our Lord from the dead; 25 who was delivered for our offences, and was raised again for our justification (*or when we were as justified and made the righteousness of God in Christ Jesus as Jesus was justified of all sin, iniquity, and curse of sin when He was raised from the dead.*)

Here God tells us you by the law of *pistis* faith (*Rom 3:27*), Abraham and Sarah released the grace of a child in old age. Grace that works through *pistis*/faith. All of God's grace and promises work the same way, [Heb 6:11](#) "And we desire that every one of you do shew the same diligence (*consistency*) to the full assurance of hope unto the end: 12 That ye be not slothful (*lazy, apathetic, or indifferent*), but followers (*copycats, duplicates, emulators*) of them who through *pistis*/faith and patience (*consistency when hard or easy*) inherit (*operate, receive, enjoy*) the promises (*given by grace*). 13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself, 14 Saying, Surely blessing I will bless thee, and multiplying I will multiply thee. 15 And so, after he had patiently endured, he obtained the promise/*grace*."

We operate, receive, and enjoy the grace promises by *pistis*/faith, endurance, and patience like Abraham did.

Iniquity

Iniquity means every aspect of wrong thoughts and words that lead to sin, the sins themselves, their consequences, and the punishment due for sin. It also can mean misfortunes that attack you. Iniquity means to make choices outside the 1,050 New Testament commands or going your own way = "Doing what is right by your own eyes," as Israel did in apostasy. In short, iniquity is rebellion and greed, thoughts, words, and deeds. In iniquity, humans can justify any iniquity they want.

Iniquity specifically is those thoughts that are not of God and, therefore, lead you to sin in any act of commission (doing) or omission (not doing). This is called a propensity to sin or a wicked, adulterous heart, when you keep them in your mind. Keeping wicked thoughts in your mind is the start of doing evil, i.e., wickedness, evil, against God and His ways, violation of the covenant with God. [Isa 59:7](#) "Their feet run to evil, and they make haste to shed innocent blood: their thoughts are thoughts of iniquity; wasting and destruction are in their paths. 8 The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever goeth therein shall not know peace." [Ps 36:3](#) "The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good."

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A hard heart, steeped in iniquity, cannot see the goodness of the Lord. Rom 2:4 “Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? 5 But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.” All iniquity and its fruits will be destroyed on the Day of Judgment.

God told King Nebuchadnezzar how to stop the judgment foretold by Daniel. Dan 4:27 “Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquility.” Notice the cure for sin is to go and do good and righteous works, and the cure for iniquity is to be generous to the poor.

This attitude of lack of generosity, care, and concern for the poor was called an evil eye by Jesus. Luke 11:34 “The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when **thine eye is evil**, thy body also is full of darkness. 35 Take heed therefore that the light which is in thee be not darkness. 36 If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.” The Jews understood this evil eye to include stinginess, and it colors everything you see. Light is the Word of God unto glad obedience.

Jesus related this directly to what is really in your heart by showing an evil eye to be the fruit of a defiled heart. Mark 7:20 “And he said, That which cometh out of the man, that defileth the man. 21 For from within, out of the heart of men, proceed **evil thoughts**, adulteries, fornications, murders, 22 thefts, covetousness, wickedness, deceit, lasciviousness, **an evil eye**, blasphemy, pride, foolishness: 23 all these evil things come from within, and defile the man.” As in Matthew 15:17-20, evil thoughts indicate an evil eye.

Here is just one of the Proverbs that speak of this. Prov 28:21 “To have respect of persons is not good: for a piece of bread that man will transgress. 22 He that hasteth to be rich hath an **evil eye**, and considereth not that poverty shall come upon him.”

The message of the Gospel is God is totally always good. 1 John 1:5 “This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.” God will heal you and bless you knowing it will not change you to living in Him. He does not send sickness, trials, troubles, and/or tribulations to turn you to Him. Satan is the author of these (Acts 10:38), not God. But if you lack a right faith-action lifestyle, or are distracted and filled with the world’s diversions, the devil will send these knowing you will not attack him over these. And delights when you blame God for them.

In Jesus God removed anything between you and God, so legally God has no basis for sending you any troubles. Holy Spirit says: James 1:13 “Let no man *or woman* say when he *or she* is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man *or woman*.” And: James 1:17 “Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 18 Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.”

The devil has the title of “Tempter” for this reason. As a rebel the devil will not do what God wants. In Jesus we have authority over the devil and all his works to destroy them. Iniquity is the ability to desire and to do any evil for any reason. God has no iniquity: Deut 32:4 “He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.” Ps 92:15 “To shew that the Lord is upright: he is my rock, and there is no unrighteousness in him.” Therefore Jesus did not require anyone to confess or repent of sin before He healed them or raised them from the dead.

Iniquity is the source of problems for us all, in the iniquity of our heart, concerning how we want to be and handle riches. Matt 19:23 “Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. 24 And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. 25 When his disciples heard it, they were exceedingly amazed, saying, Who then can be *sozo/saved*? [NOTE: *Peter understood that sozo/salvation included now becoming or working toward or investing to be rich.*] 26 But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible. 27 Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? 28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit

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in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. 29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting *zoe*/life. 30 But many that are first shall be last; and the last shall be first."

This core defilement was the chief issue Jesus had with the religious leaders who wanted praise from men, money, and power and manifested a great lack of *agape*/love. It can all be summed up in the word *iniquity* because, as you think so you are. This passage is about being careful not to pick up an evil eye for riches, as a way to be independent of trusting God, by whom you associate with and, thus, become a worker of iniquity. Prov 23:1 "When thou sittest to eat with a ruler, consider diligently what is before thee: 2 and put a knife to thy throat, if thou be a man given to appetite. 3 Be not desirous of his dainties: for they are deceitful meat. 4 Labour not to be rich: cease from thine own wisdom. 5 Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. 6 Eat thou not the bread of him that hath **an evil eye**, neither desire thou his dainty meats (*to be like him or to take from him*): 7 for as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee."

Of course, the central issue is who is your source, God or the ways of this world, to give you happiness while you are in this world? The issue is not riches, for God wants you rich. The issue is who are you trusting. As you trust in other things than what God defines of value, that is iniquity, and, as you think iniquity, you will do iniquity, for that freedom from trusting God alone now becomes idolatry. As with Abraham, Job, and David, seek to honor God and do all to His honor and glory, and He will make you rich and independent of the world systems. A right soul is free from iniquity. 3 John 2 "*Agape*/beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 1 Sam 15:23 "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king."

This is seen in Peter's response to Simon, who had become a Christian, but still had a corrupt heart, and saw everything as a way to make money, and to be rich and well respected. Acts 8:18 "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, 19 saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. 20 But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. 21 Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. 22 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. 23 For I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Or, as summarized by Paul, money is not the problem. Loving money and what it can do independent of God is the issue with iniquity. 1 Tim 6:9 "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. 10 For the *agape*/love of money is the root of all evil: which while some coveted after, they have erred from the *pistis*/faith, and pierced themselves through with many sorrows. 11 But thou, O man of God, flee these things; and follow after righteousness, godliness, *pistis*/faith, love, patience, meekness. 12 Fight the good fight of *pistis*/faith (*actions*), lay hold on eternal *zoe*/life, whereunto thou art also called, and hast professed a good profession before many witnesses."

Independence, of course, is what the devil tempted Eve and Adam with in the Garden of Eden. Gen 3:4 "And the serpent said unto the woman, Ye shall not surely die: 5 for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. 6 And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." They were already like God, in His image, and they lost, not gained, when they manifested iniquity.

The Bible standard is to always control or rein in your thoughts, and do not allow them to stray to wickedness or iniquity. 2 Cor 10:5 "Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Ps 10:4 "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts." Prov 30:32 "If thou hast done foolishly in lifting up thyself, or if thou hast thought evil, lay thine hand upon thy mouth." James 1:14 "But every man is tempted, when he is drawn away of his own lust, and enticed. 15 Then when lust hath

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conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death.” Another translation uses the word *lawlessness* for *iniquity*, the refusal to obey God’s known will in His Word and ways, i.e., disobedience, stubbornness, and rebellion.

God’s forgiveness in the propitiation of Christ completely blots out iniquities and sin, and heals the punishment or curse due for them. Isa 53:5 “But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6 All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. ... 11 He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities.”

Our propensity to sin is related to what is in our hearts and what we keep thinking on as acceptable. Matt 15:17 “Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught? 18 But those things which proceed out of the mouth come forth from the heart; and they defile the man. 19 For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: 20 these are the things which defile a man: but to eat with unwashen hands defileth not a man.” A stingy man will not give even a penny and praises those who act likewise. This is how men reinforce iniquity among themselves. Prov 23:7 “For as he thinketh in his heart, so is he” The opposite is also true; think mercy, grace, and truth, and you will do mercy, grace, and truth.

Iniquity is purged by knowing the *chesed*/grace of God, that your sins were purged in Jesus, by the truth, His Word (pray Psalm 119 often), and an absolute assurance that every iniquity will be judged and destroyed on the Day of Judgment, and that while you sin on the earth you are sowing to yourself unrighteousness with its sad and wicked fruit, now and on that Day. Prov 16:6 “By *chesed*/mercy and truth iniquity is purged: and by the fear of the Lord men depart from evil.” 2 Pet 1:9 “But he that lacketh these things (*the fruits of abiding in Christ*) is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins [*in the chesed of the New Covenant in the blood of Jesus*].”

Facing problems and choosing to trust God in continual *pistis* faith-actions, rather than let the problem win also attacks iniquity. When the people of Israel wandered in the wilderness, there were (10) ten times that it looked as if they were going to die, and each time they blamed God. Still, God saved them, because one man among them sought Him and His goodness. Num 14:22 “Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice; 23 surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it.”

To fight this, James tells us this same thing in the first chapter of the book that bears his name. Instead of doubting God, we “count it all joy,” knowing that He is our helper and our friend. Know this: worldly riches (money, power, armies, etc.) are not your answer, but, rather, knowing God. Jer 9:23 “Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: 24 but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise *chesed*/lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord.”[When you do them like I do.]

The cure to allowing iniquity to dwell in your heart is the ultimate positive attitude, and also attacking evil fear in any form, as it tries to invade and control your life. Phil 4:4 “Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand. 6 Be careful (*anxious, worried, terrified, slothful or apathetic*) for nothing; but in every thing by prayer and supplication with thanksgiving let your *aiteo*/requests be made known unto God. 7 And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are **true** (*the Bible*), whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report**; if there be any **virtue**, and if there be any praise, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” Or, as God told Joshua: Josh 1:6 “Be strong and of a good courage (*by continual right faith-actions unto joy actions*): for unto this people shalt thou divide for an inheritance the land, which I swore unto their fathers to give them. 7 Only be thou strong and very courageous (*by continual right faith-actions unto joy actions*), that thou mayest observe to do according to all the law, which Moses my servant commanded thee:

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turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest. 8 This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. 9 Have not I commanded thee? Be strong and of a good courage (*by continual right faith-actions unto joy actions*); be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest.”

Justified; Justification

This is the legal or governmental process of removing all elements of sin, enmity, loss, wrath, and/or alienation, and making one totally blessed, so that good from God is forced upon them, i.e., the process by which one is made righteous. For a Christian, we are justified to be made the righteousness of God in Jesus, in our spirit, by *pistis* faith that God raised Jesus from the dead. Justification or being justified has a very similar meaning to reconciliation, but is more legal in nature.

In Jesus we are justified to *zoe/life*. Rom 5:15 “But not as the offence, so also is the free gift. For if through the offence of one (*Adam*) many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. 16 And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. 17 For if by one man’s offence death reigned by one; much more they which *lambano/* receive [*by continual pistis faith-actions*] abundance of grace and of the gift of righteousness shall reign in *zoe/life* by one, Jesus Christ.) 18 Therefore as by the offence, *sin*, of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of *zoe/life*.” Justification with God through Jesus does not resolve any reconciliation or restitution you need to make with other humans on Earth. God will give you grace to resolve these earthly issues.

Knowledge; Know; Acknowledge

The New Testament Greek root word is *ginkgo* (Strong’s NT 1097), meaning “knowledge by experience and observation, experiential knowledge or full and complete knowledge or understanding.” Another word, *epignosis* (Strong’s NT 1922), is an even deeper knowing, a knowledge that perfectly unites the person with the subject at all levels, and can reproduce it in others. This is the knowledge from expert, reliable, and repeatable doing, not just study or a few practice efforts.

Many swim, but few are Olympic swimmers, and fewer still receive gold medals. Many can read the instructions on how to make a cake, but make a few acceptable cakes, and you may begin to *ginosko* cake making. It takes a master bakery chef with years of experience to make a repeatable and proper cake. This is *epignosis* (or *epiginosko*). In modern times, with our classroom and few laboratory sessions, head or basic familiarization is talked about as knowing, but it does not meet the meaning of the word *ginosko*, much less *epignosis*.

In the Bible sense, it is a knowing that unites with the *zoe/life* of God and produces “God-results” in the Earth. So, whether it is a godly businessman, Samson ripping off doors to a city, or raising the dead, the knowing is only effective if God’s life mixes with man’s life and produces results on a repeatable or “at will” basis. So this is not the typical educational process, where students can remember a few facts, get all the questions right in Sunday School, or pass a driver’s classroom test. Even to eventually obtain a vehicle driver’s license and be able to drive independently, a practical demonstration of basic skills and judgment are required. Just reading the Bible may give you familiarization, but not a personal knowledge of God.

In our modern world, many have seen or heard about a subject and, thus, become instant experts. To the Hebrew or Greek mind, however, mere mental recognition was of little performance value. Seeing a master musician or ballerina does not make one an expert in either. You may be an expert watcher or listener but not

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an expert performer. So, in Christianity, until you can do at will a command or demonstrate reliably a desirable characteristic, you are not yet in the realm of *gnosis*, much less *epignosis*.

For example, praying for the sick is much different than getting the sick healed by prayer. This concept is seen in this Scripture: Gen 4:1 “And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord.” Adam and Eve probably had sex many times, but when that act produced a child, it was called “knowing.” A level of knowing comes with *sex/ginosko*, but there is a deeper level of knowing when a man and woman create a child. The first is experiential, but the second produces life in union with God.

The Greek word *epignosis* is such a deep knowing, a full knowing. Eph 4:13 “Till we all come in the unity of the *pistis*/faith, and of the *epignosis*/knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” Here this knowledge is not referring to what it takes to be born-again. That is a relatively low level of agreement with God. It is miraculous, but it is only a basic beginning. What this Scripture is referring to is a “knowledge” that when complete, you cannot tell the person as different from Jesus in their behavior or their operation in the full power of God. This is Bible “*epignosis*/knowing,” and God’s goal for each of us.

Here are these two concepts in the same Scripture: 1 Cor 13:12 “For now we see through a glass, darkly; but then face to face: now I *gnosis*/know in part; but then shall I *epignosis*/know even as also I am *epignosis*/known.” We may start at some level of *ginosko*, but the goal is to *epignosis* God. If this seems like splitting hairs, consider: Which would you rather have do a critical brain surgery on you: a medical school student, a resident brain surgeon who has just learned the process, or a fine practicing doctor who has done the procedure hundreds or thousands of times without failure? The medical student has familiarization, and the resident perhaps *ginosko*, but the fine practitioner has *epignosis* of the procedure as a master craftsman.

Lambano

Lambano (Strong’s NT 2983, pronounced: lam-ban’-o) is a Greek word meaning “to hold on to like a man would hold on to a life preserver when overboard in a raging sea.” It is often translated “receive” in the KJV. Here it means “to receive,” as if you were a football player trying to catch a ball in the middle of a group of strong defenders. You catch it, and the defenders try to knock and grab the ball from your hand, so you must defend and keep the ball in your hands, even as you run toward the goal. Another meaning is to carry a very heavy item, like a very heavy bucket, carry it no matter how far or difficult the ground, and delivering it full and on time. Or “holding on” with continual *pistis* faith-actions is to *lambano* God’s Word in right faith-actions unto joy actions, non-stop while awaiting the answer.

This word *lambano* is a key part of the mysteries of God as revealed by Jesus. There is nothing casual about *lambano*; it is an intense work describing intense action and commitment or single-minded purpose. Look at the way this word is used in the Parable of the Sower and the Seed: Matt 13:11 “He (*Jesus*) answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. 12 For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. 13 Therefore speak I to them in parables: because they seeing see not; and hearing they hear not, neither do they understand. 14 And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing ye shall see, and shall not perceive: 15 for this people’s heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. 16 But blessed are your eyes, for they see: and your ears, for they hear. 17 For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. 18 Hear ye therefore the parable of the sower. 19 When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. 20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy ***lambano/receiveth*** it; 21 yet hath he not root in himself, but dureth for a while: for when

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tribulation or persecution ariseth because of the word, by and by he is offended.” In verse 20, he did not hold on to the Word and, instead, let go when he became offended, hurt, impatient, disappointed, resentful, or bitter both for attacks and delay. The devil tempts us to be offended at God by calling God unreliable or a liar, just as he did with Adam in the Garden. Or the devil tries to get you to be offended at other people in their failures and sin. Either way, the devil wants you let go of God in His Word, call God a liar, and you bear no fruit.

Consider this passage: John 1:12 “But as many as *lambano/received* him, to them gave he power (*authority*) to become (*operate as*) the sons of God, even to them that *pisteuo/believe* (*by pistis faith-actions*) on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Notice the level of Christ-like authority you walk in is dependent upon how well the born-again Christian do *lambano*, cleave to God in His Word, by continual *pistis* faith-actions the Word of God against all resistance, apparent defeats, and supposed delay in God’s answer. Here is the same message again: Rom 5:17 “For if by one man’s (*Adam’s*) offence death reigned by one; much more they which (*continually*) *lambano/receive* [*by continual pistis faith-actions*] abundance of grace and of the gift of righteousness shall reign in *zoe/life* by one, Jesus Christ.” Remember it is your doing the right works, so Jesus in you, at your *aiteo* command, can do the God works. John 14:12-15.

Mercy

This is ignoring, forgiving, or exonerating all wrongs, so that you do not get the full penalty, wrath, or evil you deserve, and/or being given a great good you did not earn and are not worthy of. Lam 3:22 “It is of the Lord’s *chesed/mercies* that we are not consumed, because his compassions fail not.” 1 Pet 1:3 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a *zao/lively* hope by the resurrection of Jesus Christ from the dead, 4 to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who are kept by the power of God through *pistis/faith* (*actions*) unto *soteria/salvation* ready to be revealed in the last time.”

Peace

This word is based on the Hebrew *shalom*, which means calm assurance and confidence in God because all things are working well and in order, with nothing missing, nothing broken, and everything producing to the abundance of Heaven on Earth, and any enemies that rise against you are scattered seven ways.

Peace is not a passive state, similar to being drugged, but a calm assurance that no matter how bad things seem to be, God is making them right, because you have put in process and are continuing to do the things to allow or cause it to happen, i.e., thanksgiving, all kinds of prayer and supplication, praise, alms, legal justice, continual right faith-actions unto joy actions, etc. That is, you are regularly doing the right *pistis* faith actions of *pisteuo* believing. Phil 4:4 “Rejoice in the Lord alway: and again I say, Rejoice. 5 Let your moderation be known unto all men. The Lord is at hand (*in power and authority*). 6 Be careful (*anxious, worried, terrified, slothful, or indifferent*) for nothing (*no anxiety*); but in every thing by prayer and supplication with thanksgiving let your *aiteo*/requests be made known unto God. 7 And the peace of God, which passeth all understanding (*because you have activated godly pistis faith in thanksgiving, and will see the supernatural power of God, in answer to your prayers*), shall keep (*guard, be a fortress around*) your hearts and minds through Christ Jesus. 8 Finally, brethren, whatsoever things are **true**, whatsoever things are **honest**, whatsoever things are **just**, whatsoever things are **pure**, whatsoever things are **lovely**, whatsoever things are of **good report** (*as did Joshua and Caleb, in proclaiming victory over the giants you will destroy, because God is with you*); if there be any **virtue**, and if there be any **praise**, think on these things. 9 Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.” Notice this is actively managing your thoughts and behaviors. The best way to control thoughts is to go and do *pistis* faith-actions and acts of *agape/Love*. Controlling your thoughts to right behavior quickly is a learned skill.

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The meaning of *peace* also includes the process by which this state is achieved, so it is very closely related to *soteria*/salvation, as a state or condition of being, and to *sozo*/saved/peacemaking in how it is achieved.

Rom 16:20 “And the God of peace shall bruise Satan under your feet *as shattered glass*. The grace of our Lord Jesus Christ be with you. Amen.” So to give peace and grace means all things working well to produce the blessing of Heaven on Earth, and that you will destroy or shatter seven ways all your enemies, as you fight as Jesus would by *pistis* faith-actions. You will have in abundance all things you need to do this work well in you and yours. (Deut 28:7)

Here is how God defines Peace, not in slumber but successful in war: Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 But in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching **peace by Jesus Christ**: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. 39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree: 40 him God raised up the third day, and shewed him openly; 41 not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. 42 And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. 43 To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.” When you do what Jesus did, you are a Peacemaker of God.

A more complete definition is that peace is the blessing of God to make and enjoy the Kingdom of God, Heaven on Earth, in every aspect of life, and for you to have calmness of mind knowing you are doing all the right things to produce Heaven on Earth now, including destroying all your enemies God’s way.

This process or warrior definition of peace fits right with: John 14:26 “But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you (*so you can act as Jesus would*). 27 Peace (*the ability to fight and bring Heaven on Earth, as I did*) I leave with you, my peace (*calm assurance in trust in God, and that you are doing all things, as Holy Spirit is helping you, to the glory of Father God, to bring the blessing of Heaven to Earth by right faith-actions unto joy actions*) I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” John 16:33 “These things I have spoken unto you, that in me ye might have peace (*calmness, knowing that Jesus has defeated all your enemies for you, to put them under your feet and bring Heaven on Earth, and you warring, fighting as Jesus taught us by right faith-actions unto joy actions*). In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” 1 Cor 15:57 “But thanks be to God, which giveth us the victory through our Lord Jesus Christ. 58 Therefore, my *agape*/beloved brethren, be ye stedfast, unmoveable, always abounding in the (*pistis faith-action*) work of the Lord, forasmuch as ye know that your (*pistis faith-action*) labour is not in vain in the Lord.”

2 Cor 2:14 “Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.” This knowledge includes everything from normal life (clean sheets and efficient garbage collection) to the Lord confirming His word of grace in power (healing the sick, raising the dead, the blind seeing, the lame walking, raising the dead, etc.). So if you think peace is all about your comfort, so you can enjoy the pleasures of this world, you have missed the Gospel of God in Jesus Christ.

Notice how this fits with the “peace,” or “peacemaker” mission of Jesus. Acts 10:36 “The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him [*to make peace in this way*].” Luke 4:17 “And there was delivered unto him the book of the prophet Esaias. And when he (*Jesus*) had opened the book, he found the place where it was written, 18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, 19 to preach (*command, declare, proclaim, and demonstrate*) the acceptable year of the Lord.”

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We have been given that same Spirit of power, *agape*/love and sound mind attitude of an *agape*/love warrior in Jesus. Gal 4:4 “But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, 5 to redeem them that were under the law, that we might receive the adoption of sons. 6 And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba (*Daddy*), Father.”

Peace is knowing that you have done and will continue doing those things that produce Heaven on Earth, to make nothing missing, nothing broken or twisted or out of God’s purpose, and all things, including your shattering the devil under your feet, are working well to abundance. This gives you a peace or assurance that the world cannot give.

This also fits right in with the traditional definition of a policeman as a “peace officer,” and why we are to pray for the government, according to 1 Tim 2 and: Rom 13:1 “Let every soul be subject unto the higher powers (*government in all forms, as it supports the righteous work of God*). For there is no power but of God: the powers that be are ordained of God. 2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. 3 For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: 4 for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 5 Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. 6 For this cause pay ye tribute also: for they are God’s ministers, attending continually upon this very thing. 7 Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. 8 Owe no man anything, but to *agape*/love one another (*by continual right faith-actions*): for he that *agape*/loveth (*by continual right faith-actions*) another hath fulfilled the law.”

Propitiation

When sin is propitiated, all wrath is removed and aggressive blessing is bestowed on the former sinner. If there has been no sin, then aggressive blessing is now bestowed from a previous less-blessed, passive, or indifferent position. The Greek word is *hilasterion* (Strong’s NT 2435), and means “to conciliate or make propitious” or “to cause good things to come.” *Random House Dictionary* defines *propitiation* as: “that which propitiates or to make favorably inclined; appease; conciliate.” And *conciliate* means: “1) To overcome the distrust or hostility of; placate; win over: *to conciliate an angry competitor*. 2) To win or gain (goodwill, regard, or favor). 3) To make compatible; reconcile.”

The propitiation process removes all issues for disfavor, if any, and institutes or restores one to a favorable position of aggressive good and identification. This could be either to resolve a difficulty, to “bribe,” or give a token of love for favor.

Favorable means “now disposed to do well toward and wanting to do well toward.” So the new position is not neutral or indifferent, but now is a position in which the one now favorably inclined or conciliated is openly seeking to do well toward the one reconciled, as if to themselves. In the case of a king, the king does not now simply forgive any wrong or ignore you; instead, he looks continually for ways to bless or prosper you in any way he can, and takes great delight in the bestowment of these benefits. Of course, when the king has this attitude, and the person does come to him for help or a favor of any kind, he will gladly and, with great cheer and joy, do whatever can be done. Rom 3:23 “For all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through *pistis* faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which *pisteuo*/believeth in Jesus.” 1 John 2:1 “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” Eph 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” Rom 5:1 “Therefore being justified by *pistis*/faith, we have peace with God through our Lord

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Jesus Christ.” Our propitiation is complete in Christ, so Holy Spirit can now dwell in and operate through men by right *pistis* faith-actions, in spite of our current imperfections or sins.

Racham

Racham (Strong’s OT 7355, pronounced: raw-kham’) is an Old Testament word often translated as “mercy,” “tender mercies,” or “compassion” in the KJV. *Racham* is a deeper word than mercy, which, in modern usage, is more of a legal term. *Racham* means tender loving care actions, as a mother for a child, who can see no wrong in the child, no matter what it does; love that sees past our sins for our good. *Racham* has all the best of motherhood and fatherhood in its meaning, where love never stops, no matter what their children do, and is similar to the New Testament *agape*/love/charity in concept.

Redeem; Ransom

This word means to pay the purchase price in order to take ownership and set under the control of the one who paid the price. Gal 3:13 “Christ **hath redeemed** us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through *pistis*/faith.” 1 Pet 1:18 “Forasmuch as ye know that ye **were not redeemed** with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot.” Rom 3:23 “For all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the **redemption** that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through *pistis*/faith (*actions*) in his blood, to declare his righteousness for the *aphesis*/ remission (*removal, obliteration, cancellation, and putting away forever*) of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which *pisteuo*/believeth (*by faith-actions*) in Jesus.” Eph 1:7 “In whom **we have redemption** through his blood, the (*aphesis*) forgiveness (*remission, purging, obliteration, and putting away*) of sins, according to the riches of his grace.” 1 Tim 2:5 “For there is one God, and one mediator between God and men, the man Christ Jesus; 6 who **gave himself a ransom** for all, to be testified in due time.” Matt 20:28 “Even as the Son of man came not to be ministered unto, but to minister, and to **give his psuche/life/soul a ransom** for many” (see Isa 53:11).

To think that your purpose in life is your own is the ultimate level of deception. 1 Cor 6:19 “What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? 20 For ye are bought with a price (*the life, body, soul, spirit, and blood of Jesus*): therefore glorify God in your body, and in your spirit, which are God’s.” 1 Cor 7:23 “Ye are bought with a price; be not ye the servants of men.” Eph 1:13 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your *soteria*/salvation: in whom also after that ye *pisteuo*/believed, ye were sealed with that Holy Spirit of promise, 14 which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” Peace is in those things that fulfill God’s goals to produce Heaven on Earth in you, and in those around you.

As the redeemed, we are now called by God to fulfill His purpose of making Heaven on Earth through Jesus. We will face troubles, as the devil exalts himself against the knowledge of God when God sends us to set others free. Knowing you are bought and not your own is freedom.

Remission; Forgiveness

Remission: The same Greek noun-verb pair is translated in the KJV as remit or forgives. In Greek they have one meaning, in English forgive means to pardon by decision, while whereas remit means to pay in full to remove and release a debt or sin so it no longer exists. *Aphiemi* (Strong’s NT 863), the verb, has the primary meaning of

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“to send forth, as in to cry, remit, forsake, lay aside, leave, let alone, allow, omit, put away, suffer, yield up, or (*wrongly*) forgive.” Throughout the New Testament *aphiemi* is translated as permit, remit, allow, left, leave, let, send away, neglect, forsake, yield, lay aside, let go, let alone, cry, divorce, put away, and (*wrongly*) forgive. Thus remission/remit is a process or action word to remove, and pay a debt, or curse so it is entirely gone and paid in full with no residual left at all.

Aphesis (Strong’s NT 859), the noun, means to be in the state or condition of freedom, with past bonds permanently broken and no record remaining. It has to do with the state or condition due to a past action or process of offense or debt dismissal, liberty, and deliverance, and a passing over of a just and due penalty, i.e., *aphiemi*. In the New Testament, we find *aphesis* translated variously as remission, liberty, and (*wrongly*) forgiveness. When looked at in context, *aphesis*’ primary usage concerning sin and iniquities is that of remission. As remission of sin, *aphesis* means to be in the state of abatement, alleviation, release, interruption, discharge, obliteration, purging, removal, or cancellation. So sin has no effect, debt, or curse due. In remission, the sin, the record of the sin, and the curse due are gone, no longer relevant to the case, and removed before God.

Technically, based on the Greek, *aphiemi/aphesis* should only be translated as remission and never forgiveness. Remission is by price paid; forgiveness is by decision made. Forgiveness can be reversed or recalled, but remission cannot as the sin or offense is washed away, obliterated, purged, or put-away. It is gone. Not knowing this is the source of most pastoral counseling sessions where the born-again, new-man decides to forgive based on their own remission in the blood of Jesus, but the carnal, old-man is offended and will not decide to remember no more, i.e., forgive.

For example, when cancer goes into remission, it means that the symptoms disappear, or it is no longer actively working its destruction on the body, and all medical action stops. In the same way, when there is remission of sin, the symptoms of sin disappear, and sin no longer has power over an individual. The confusion comes as the translators use similar words or the same word (such as forgive and remit) for either Greek word and do not indicate the distinction between the English words. The Greek words are consistent, the English words forgive and remit are not, and therefor confusing to many (and me for many years).

The verb *aphiemi* is used one hundred and fifty-six times in the New Testament. When we look at the uses, from the various meanings of *aphiemi*, together with their context, we discover that they portray remission as a judicial act of God, whereby He pays in full, or pardons us for our acts of transgression by the payment of the blood of Jesus. It is basically a legal transaction which deals with our guilt and removes the penalty for our acts of sin by full payment. When we are convicted of our acts of sin, we confess our sins as paid in Jesus. God responds by judicially removing us of our sins, removing our guilt, and rescinding the penalty from His side. We see this process in: [Acts 8:22](#) “Repent therefore of this your wickedness, and pray God if perhaps the thought of your heart may be *aphiemi remitted/forgiven* you”

When you sin it means your soul is corrupted and must be cleaned, if not in this life, then on the Day of Judgement. God is concerned with how renewed your soul is, and not so much your sins and iniquities, as to Him, they are remitted in the blood of Jesus.

The noun *aphesis* is used seventeen times in the New Testament. When we put these passages together and look at them, from the various meanings of *aphesis* together with their context, we discover that they portray a state of remission of sin, meaning sin has been removed, along with the defilement of that sin, a removal of all claims due. It results in a deliverance from sin, which, in turn, results in our liberty as the children of God. While in the KJV does not translate it as remission in each case, but the RSV does.

This remission of sin is usually associated, not with repentance, but, rather, with the baptism of the Holy Spirit (see [Acts 2:38](#)), to bring about our cleansing from sin. Hebrews tells us: [Heb 9:22](#) “And according to the law almost all things are purified with blood, and without shedding of blood there is no *aphesis/remission*.” Forgiveness has to do with the process for pardon of sins, while remission has to do with the permanent state of purification from sin and the sin nature into the new-birth, by the blood of Christ. [Luke 24:47](#) “And that repentance and **remission** of sins should be preached in His name to all nations, beginning at Jerusalem.” [Acts 5:31](#) “Him God has exalted to His right hand to be Prince and Savior, to give repentance to Israel and *aphesis/forgiveness (remission)* of sins.” Notice, in both of these passages, that Jesus provides both forgiveness and purification, obliteration, removal, or remission of sin. (The repentance is to manage your life, knowing that

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Jesus is the Son of God, Emmanuel, Lord and Christ, and the Remover of sin and iniquities unto healing and joy.)

In the KJV and many other translations with the translation of *aphiemi* as either remission or forgiveness leads to confusion. The difference between forgiveness and remission is the key element between the covenant of Moses (the Old Testament) and the completed covenant of Abraham in Jesus (the New Testament). Under the law of Moses, sins were forgiven and healed, but sins could never be removed or remitted (*aphesis/aphiemi*). This is the meaning of the atonement or covering achieved once a year in Yom Kippur. Here all the sins of the nation were atoned, covered, but not removed. With this God could chose to honor the blood and not remember their sins and iniquities, but the sins remained under the blood; they were not fully removed. Just covered like a thick paint. Heb 10:4 “For it is not possible that the blood of bulls and of goats should take away (*remit*) sins. ... 12 But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool. 14 For by one offering he hath perfected for ever them that are sanctified (*separated from Satan back to God through Jesus, according to Col 1:13*). 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where *aphesis/remission* of these is (*sins and iniquities*), there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus ...”

In Jesus, sins are not atoned for, but remitted, propitiated—removed—and the person is prepared for favorable, active, and aggressive blessing from God in all ways. Rom 3:23 “For all have sinned, and come short of the glory of God; 24 being justified freely by his grace through the redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through *pistis/faith* in his blood, to declare his righteousness for the *aphesis/remission* of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” 1 John 2:2 “And he (*Jesus*) is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.” God, thus, creates the new-birth or new-creation, making the believer the righteousness of God in Christ Jesus. This is only possible with the English word *remission*, which is a legal and forever-irrevocable action of payment to total removal.

Forgiveness as an English word is to remove an offence by decision, not payment. So the one forgiving chooses to remember the sin no more. If the forgiver wants to, they can recall the sin, remember it again, and hold it against the offender. In remission, the sins are removed, washed away, purged, obliterated, and put away. There is nothing to remember as the sin or sins or debts are gone, removed by full payment. Forgiveness is by decision; remission is by payment. Jesus paid in full with His blood, body, spirit, and soul, with the primarily agent being His blood in a covenant process called redemption. God decided to remove man’s sin by the blood of Jesus in remission before the foundation of the Earth was laid. Eph 1:4 “According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in *agape/love*: 5 having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 6 To the praise of the glory of his grace, wherein he hath made us accepted in the beloved (*Jesus*). 7 In whom we have redemption through his blood, the *aphesis/remission/ (wrongly)* forgiveness of sins, according to the riches of his grace...”

This is what God accomplished in Jesus for all mankind. We enter into it by *pistis* faith-actions (Rom 3), and we operate in it by continual right *pistis* faith-actions. Rom 1:16 “For I am not ashamed of the gospel of Christ: for it is the *dunamis/miracle* power of God unto *soteria/salvation* to every one that *pisteuo/believeth* (*by continual pistis faith-actions*); to the Jew first, and also to the Greek. 17 For therein is the righteousness of God revealed from *pistis/faith* to *pistis/faith*: as it is written, The just shall *zao/live* (*in miracle power*) by *pistis/faith* (*actions*).” 2 Cor 3:18 “But we all, with open face beholding as in a glass (*mirror*) the glory of the Lord *in ourselves, in spite of the mind of the flesh*, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Here the transformation is by grace by applying Jesus to yourself so Holy Spirit can change you.

Thus, remission is the legal and permanent removal of sin, iniquity, and consequences in Jesus two thousand years ago. We have now (present tense) remission. But we still sin in the present time, meaning our

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soul is not yet perfected or matured in Christ. When we acknowledge our sin and thank God for the blood of Jesus and remission for our sins, then we implement the remission on that specific act in time. This is the *aphiemi*/remission referred in 1 John 1:9 and Acts 8:22 (*n the KJV wrongly as forgiveness*).

Here we are to agree that we sinned (the meaning of confess) and thank God that we have remission. Thus, this *aphiemi*/remission is more about present time soul cleansing, agreeing with God in truth, and not the condition of your spirit. Failure to acknowledge that you have sown to the flesh means that you will reap corruption until you or someone else deals with the sin by the body and blood of Jesus, or it will be dealt with as sin-works on the Day of Judgment (see Gal 6:1-10 and 1 Cor 3:1-15).

The translator's confusion over forgiveness and remission has caused many a believer confusion over the work of Jesus. We have eternal redemption by remission of sin, past, present and future to forever. Heb 9:12 "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained **eternal redemption** for us." Redemption by the blood of Jesus is only possible by the eternal remission of our sins, payment in full, by the blood of Jesus.

God handles this issue of our disagreeing with Holy Spirit over what He will tell you is sin, simply. If we do not confess our sins as remitted, then the devil, our enemy in which you are to control for God with the Name of Jesus, will try to enforce illegally the law of sin and death, or sowing and reaping on you in any way he can. As you will not confess your sin, and apply *zoe* life to it, you will reap the sad consequences, until you or someone exercises dominion in the name of Jesus, casts out the devil, and *aiteo* commands any healing needed, and thereby receives the remission already done in the blood of Jesus (James 5:14-15). Your arrogance at refusing to call it sin, and/or your ignorance of not applying your remission in right confession will cost you until you either die or you deal with remission rightly in and by the Name of Jesus.

Rom 6:23 "For the wages of sin is death; but the gift of God is eternal *zoe*/life through Jesus Christ our Lord." Until you apply our remission with *zoe* life, you are left with death working in you to illegally rob, kill, and destroy you. This is not from God, but the devil you have refused to control with the Name of Jesus.

Forgiveness: As described in the Bible, forgiveness is to choose to remember no more, Heb 8:12 "For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Merciful means to not count their sins against them and help where they give Him an open door. This means God will answer your right prayers. "I will remember their sins and iniquities no more." Here God is telling us He has made the decision to not treat us to the full extent of our sins, as He declared in Ps 103:8 "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. 9 He will not always chide: neither will he keep his anger for ever. 10 He hath not dealt with us after our sins; nor rewarded us according to our iniquities."

The message that God is out to blast you for your sins is a lie of the devil, so you will not trust in God with continual right faith-actions unto joy actions. The only one enforcing the law of sin and death is the devil, and not God, who is merciful in not giving what you deserve.

We are commanded to forgive as we are forgiven: Eph 4:32 "And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." This is a clear command to not let forgiveness be in your life. Instead to know not only are your sins remitted eternally, so are theirs.

How do you clean out unforgiveness? Here is how Jesus said to do it: Matt 5:44 "But I say unto you, *Agape*/Love your enemies (*by continual right faith-actions unto joy actions*), bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you..." So you may start in dutiful obedience and repeat until you do it with joy.

Depending on the hurt, it may take a while. Just add it in to part of your right faith-actions unto joy actions each day. You can start with, "I bless xxxx in the Name of Jesus." Then get more extensive, to bless every part of their lives. When 8 minutes is not enough time, you are on the right track of thinking like Father God. Matt 5:45 "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

Father God made the decision to not remember our sins and iniquities before the foundation of the Earth was laid, when He decided Jesus would die to remit our sins by covenant redemption death for humanity. 1 Peter 1:18 "Forasmuch as ye know that ye were not **redeemed** with corruptible things, as silver and gold, from

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your vain conversation received by tradition from your fathers; 19 but with the **precious blood of Christ** (*in remission of sins*), as of a lamb without blemish and without spot: 20 who verily **was foreordained before the foundation of the world**, but was manifest in these last times for you, 21 who by him do *pisteuo*/believe in God, that raised him up from the dead, and gave him glory; that your *pistis*/faith and hope might be in God.”

And again: 2 Tim 1:9 “Who hath *sozo*/saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, **which was given us in Christ Jesus before the world began**, 10 but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought *zoe*/life and immortality to light through the gospel.”

Heb 10:17 “And their sins and iniquities will I remember no more (*mercy and forgiveness by decision*). 18 Now where remission of these is, (*of sins and iniquities*) there is no more offering for sin.” The sins and iniquities were remitted, washed, purged, obliterated, removed, and put away, so before God there are no sins or iniquities to be remembered any more for any human!

So our forgiveness is sealed and guaranteed by remission in the blood of Jesus, slain before the foundation of the world. Now, you may remember your sins and iniquities, your neighbors may remember, your family may remember, anyone you offended may remember, the local government may remember, the state government may remember, the national government may remember, and for sure the devil will remember them, but GOD DOES NOT! Your job is to receive remission in the blood of Jesus for them, and make any restitution and reconciliation you need, and get grace from God to do this. Now you are back into Matt 5:44 until you can obey in joy.

Since no one can sin without the devil being part of it, you cast the devil out of you and anyone involved so they too can forgive you. It is not the will of God ever for the devil to work robbing, killing, and destroying on anyone, and it is the job of the church to destroy the gates of Hell.

As Jesus commanded: Luke 24:47 “And that repentance (*that there is any other Lord than Jesus as the only way to God*) and remission of sins should be preached (*proclaimed, demonstrated as already done*) in his name among all nations, beginning at Jerusalem.” And doing this is a work of righteousness we are commanded to do.

Righteousness

Biblical righteousness has three principle meanings:

- 1) Righteous acts or works are acts/results that God does through a person so they are perfectly right with God in every way and survive as gold, silver, or jewels on the Day of Judgment. This is to obey and do all of God’s commandments completely and gladly.
- 2) A legal state where the one is made as if they had never sinned or will ever sin again. This is like being exonerated in a court of law, until you sin or break the law again. This righteousness is conditional, as it is lost when you sin or violate the law again, and you once again become a criminal or a “sinner,” with a penalty due, as described in the Law of Moses. Then righteousness must be restored in some way by an action that exonerates, removes, or hides the sin from further legal action or curse, and pays or forgives the penalties/curse due for the sin. This is to be legally forgiven of the sin, but your nature remains the same. If you sin again, it is as if you were never righteous, and the full penalty (death) again applies.
- 3) To be imputed/given the gift of righteousness, which means it is independent of your behavior. The one who is made righteous to this level can produce no alienation or offence to the court or to the one granting righteousness, no matter what they do, and the one in authority aggressively pours all of the blessing and abundance on them (think spoiled, rich kid with a patient and just father). This righteousness of God does not depend upon your goodness, but Jesus’, and is a permanent righteousness. Now your nature/spirit is new, and your sins obliterated once, forever, and you are reconciled to God forever, even if you sin again. You are now separated from your sins or evil works, but, until you apply the benefits of the work of Jesus to your current sins and problems, the devil will still try to apply the law of sin and death to you. This level of righteousness allows you to go to God at any time; you are never unclean before Him. You are accepted

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forever with and to Him. God is in Heaven, you are on Earth. If you as a Christian sin, you are righteous with God before and after you sin, but you have to deal with the consequences of sin committed on Earth, or God will deal with it under the New Covenant on the Day of Judgment.

Under the Law of Moses, sins were covered by the annual atonement, but they were never removed or fully paid for, pending the propitiation of Christ. The sins were forgiven, i.e. the penalty/curse/guilt of the law of sin and death removed, but the effect was the people were made the second type of righteousness, blessed, but conditional on right behavior. If you sinned again, you released death as the penalty for sin again. Jesus brought forgiveness through remission, the obliteration of sin, to make men the righteousness of God in Jesus, and is made effective and operational to blessings by continual right *pistis* faith-actions in the work of Jesus by the cross.

The average Christian seems to want to know how much can I get away with, and not lose any benefits. The born-again, new-man wants to know how much I can give to bless the King. The reality is that there is nothing we can get away with, if nothing else, all will all be dealt with on the Day of Judgement, 1 Cor 3:1-15. Because whatever we think can “be gotten away with,” cost Jesus His life. This was by God’s judgment, not man’s. Whatever you think you “got away with,” the devil will illegally enforce the law of sin and death to make sure you pay for it in your life. The only one oblivious in your unrighteous acts is you, and perhaps other humans. But growth in Christ is determined by how much you know you are redeemed, 2 Peter 1:9. So Christina growth is determined by how well you know, understand and apply the facts of Redemption in Type 3 eternal righteousness and the current status of your soul.

In Christ we are made the third kind of righteousness before God. We died with Him, as our sins are paid in full by His suffering and death for us. Col 3:3 “For ye are dead, and your *zao*/life is hid with Christ in God.” Rom 6:2 ”God forbid. How shall we, that are dead to sin, *zao*/live any longer therein? 3 Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” Gal 2:19 “For I through the law am dead to the law, that I might *zao*/live unto God. 20 I am (*have been*) crucified with Christ: nevertheless I *zao*/live; yet not I, but Christ *zao*/liveth in me: and the life which I now *zao*/live in the flesh I *zao*/live by the faith (*actions*) of (*concerning*) the Son of God, who *agape*/loved me, and gave himself for me. 21 I do not frustrate the grace of God: for if righteousness (*unto zoe life*) come by the law, then Christ is dead in vain.” Rom 5:9 “Much more then, being now justified by his blood, we shall be *sozo*/saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *sozo*/saved by his *zoe*/ life.” Luke 24:47 “And that repentance (*Jesus is Lord and Judge, and everyone will have to deal with Him now and later, and He is your Redeemer, Healer, and Judge against the devil and every curse of sin*) and *aphesis*/remission (*removal, purging, washing, obliteration, and putting away*) of sins should be preached in his name among all nations, beginning at Jerusalem.”

By this one act of Jesus, sin was remitted once, forever, and we enter into this remission and being made the righteousness of God in Jesus by *pistis*/faith. 2 Cor 5:20 “Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ’s stead, be ye reconciled to God. 21 For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.” Rom 3:28 “Therefore we conclude that a man is justified by *pistis*/faith without the deeds of the law. 29 Is he the God of the Jews only? is he not also of the Gentiles? Yes, of the Gentiles also: 30 seeing it is one God, which shall justify the circumcision by *pistis*/faith, and uncircumcision through *pistis*/faith.” Rom 4:5 “But to him that worketh not, but believeth on him that justifieth the ungodly, his *pistis*/faith is counted for righteousness.” Rom 5:1 “Therefore being justified by *pistis*/faith, we have peace with God through our Lord Jesus Christ.”

In 1 Cor 6 Paul upbraids the Corinthians for their sin, yet he still proclaims: 1 Cor 6:11 “And such [*functional sinners*] were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.” In spite of their current sin, they still possessed the Type 3 righteousness obtained by the name of Jesus and the power of Holy Spirit.

Under the Law of Moses sin was forgiven and the annual atonement covered sin until Jesus came. This forgiveness brought the peace and prosperity of Israel. *Remission* (NT Greek – *aphesis*) is the removal, purging, washing, obliteration, destruction, and putting away of sin, with no evidence that it was ever there or will be again, making us righteous, not just forgiven. Rom 3:25 “Whom God hath set forth to be a propitiation through *pistis*/faith in his blood, to declare his righteousness for the *aphesis*/remission (*removal, purging, washing,*

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obliteration, and putting away) of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier (*the one making righteous*) of him which *pistuo/believeth* in Jesus.” Heb 9:22 “And almost all things are by the law purged with blood; and without shedding of blood is no *aphesis/remission*.” Acts 13:38 “Be it known unto you therefore, men and brethren, that through this man is preached unto you the *aphesis/forgiveness (remission, obliteration, and putting away)* of sins: 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” Type 3 is with God, but sin and the curse/guilt of sin must be reconciled on Earth (Type 2).

In Jesus we see the fulfillment of God as our righteousness: Isa 45:24 “Surely, shall one say, in the Lord have I righteousness and strength: even to him shall men come; and all that are incensed against him shall be ashamed. 25 In the Lord shall all the seed of Israel be justified, and shall glory.” Jer 23:6 “In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS.” Isa 53:11 “He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify (*cleanse and made righteous unto holiness*) many; for he shall *cabal*/bear their iniquities.”

This is found in the New Covenant through the blood of Jesus. Heb 8:10 “For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: 11 and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest. 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” Heb 10:4 “For it is not possible that the blood of bulls and of goats should take away sins. ... 16 This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 and their sins and iniquities will I remember no more. 18 Now where *aphesis/remission (removal, purging, washing away, obliteration, and putting away)* of these (*unrighteousness, sins, and iniquities*) is, there is no more offering for sin. 19 Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus...” To have your unrighteousness removed by *pistis* faith means you are now righteous in spirit. As you confess your current sins, you give thanks for the forgiveness and remission already given 2000 years ago by *pistis* faith-actions in the work of Jesus by the cross to cleanse and renew your soul.

And we get it the way it has always been given, by right *pistis* faith-actions: Gen 15:6 “And he (*Abraham*) believed (*by continual right faith-actions unto joy actions*) in the Lord; and he counted it to him for righteousness.” To be righteous means there is now no wrath, only blessing. Rom 5:10 “For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *sozo/saved* by his *zoe/life*. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (*reconciliation, propitiation*).” Eph 2:13 “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. 14 For he is our peace ...” Col 1:20 “And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. 21 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight.”

A key element is to understand that we, as Christians, are different than our works. We ourselves, our spirits, are *sozo/saved*, already judged dead, made righteousness unto new *zoe/life* in Jesus by Holy Spirit. A Christian is one who has received that by *pistis* faith. We are now dead to the Law, so the Law has no force over us, and we were made legally righteous, to the level of Jesus, before God, to walk in the experiential outworking of right acts (Type 1), even though our current walk is not perfect (until we walk just like Jesus). 2 Cor 5:21 “For he (*God*) hath made him (*Jesus*) to be sin for us, who knew no sin; that we might be made the righteousness of God in him (*Jesus*).” Righteousness is more than legal standing, it is a new nature that only wants to rightly do what God wants.

Christian life works and behaviors will be judged for the Type 1 righteousness, per 1 Cor 3:15, by fire on the Day of Judgment. Yet the born-again, new-man spirit is *sozo/saved* and survives that fire because of the third type of righteousness, which is by the *pistis* faith (*actions*) of/in Christ and not our works (Rom 5:10, Rom 10:6-13). What survives that day you get to keep: 1 Cor 3:12 “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 every man’s work shall be made manifest: for the day shall declare it,

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because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 14 If any man's work abide (*gold, silver, jewels*) which he hath built thereupon, he shall receive a reward. 15 If any man's work shall be burned (*wood, hay, stubble*), he shall suffer loss: but he himself shall be *sozo*/saved; yet so as by fire." If you are a Christian, your sin-works may burn unto destruction, but not you.

God's solution for us was to include us in the death and resurrection of Jesus. This saves our spirit. Yet we will still have our works or "soul fruit" judged: Matt 16:27 "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." Rom 2:5 "But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds." 2 Cor 5:10 "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

All the blessings of God go to the righteous: those who commit no sin in their Earth walk or who are now clean because they have had their sins forgiven (both the sin action and the curse consequence of sin). Type 2, conditional righteousness, depends on you, i.e., your holiness. Type 3 righteousness depends on Jesus' holiness and not yours. If you are a Christian, Type 2 righteousness no longer applies before God, as Type 3 has superseded it. Rom 5:1 "Therefore being justified by *pistis*/faith, we have peace with God through our Lord Jesus Christ." In peace, God only has favor toward us to produce Heaven on Earth. Eph 1:3 "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." 2 Pet 1:2 "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, 3 according as his divine power hath given unto us all things that pertain unto *zoe*/life and godliness, through the knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." We escaped that corruption when we were made the righteousness of God in Christ Jesus by faith. This Type 3 righteousness with God depends on the holiness of Jesus and not our own, but on Earth we have to deal with Type 2 in our daily walk.

If we sin, we have a choice. We can agree with what God says in His written Word, the Scriptures, or what Holy Spirit convicts us of. As we see that we sinned and call it sin, we are walking in the light. We are seeing clearly. If we do not call our sin as it is, we are walking in darkness, and are still deceived in that sin. If we argue with God over what He calls sin, we put ourselves out of fellowship with Him. When we confess that it indeed was sin, that Jesus died for that sin, and that we already have remission for that sin, then this Scripture applies. (Notice the first sign that you are out of fellowship, joyful agreement with God, is when your joy is lessened or gone.) 1 John 1:4 "And these things write we unto you, that your joy may be full. 5 This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 6 If we say that we have *koinonia*/fellowship with him, and walk in darkness, we lie, and do not the truth: 7 but if we walk in the light, as he is in the light, we have *koinonia*/fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. 8 If we say that we have no sin, we deceive ourselves, and the truth is not in us. 9 If we confess our sins, he is faithful and just to *aphiemi*/forgive/*remit* us our sins, and to cleanse us from all unrighteousness. 10 If we say that we have not sinned, we make him a liar, and his word is not in us. 2:1 My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: 2 and he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world."

Removal of this lack of fellowship issue by confession and receiving cleansing is also called *aphesis*, remission in 1 John 1:9. The thing that dumbfounds the fleshly mind, which makes actions more important than the Word of God, is that even though you sin, you do not lose the righteousness of God in Christ that you are made in the new-birth. The new-birth is in your spirit, and perhaps in part of your heart, but not in the rest of your soul. Soul purity is your goal in the Christian life. For the Christian, or one in permanent covenant with God, forgiveness relates to your fellowship or agreement with God as you work out your own salvation in this life. When you receive that remission in your soul, given 2000 years ago for your present sin, you are then back in fellowship with God, and this is the remission applied in *zoe* life. Thus, you control whether you walk in forgiveness and blessing or not (Type 2 on Earth).

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This is the realm of sowing and reaping. Gal 6:7 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap *zoe* life everlasting.” This is a clear warning to the sinning Christian. There are no free sins. All words and actions of the Christian constitute our works. The Christian has been separated from their sin works, but all works will be tried on the last Day.

You do not lose righteousness in your spirit for your present sin, but when you sin, you must deal with the devil and his application of the law of sin and death on the Earth. Likewise, you must also deal with God’s law of sowing and reaping. Because of lack of confession and lack of application of communion in the bread and wine in truth and *pistis* faith, you will reap evil or corruption in your physical body and life, in spite of your spirit righteousness. Holy Spirit is sealed in the Christian unto the Day of Redemption, when God will reap in fullness what He has already paid for. Eph 1:13 “In whom ye also trusted, after that ye heard the word of truth, the gospel of your *soteria*/salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, 14 which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.” So in spite of the Christian who is not just like Jesus in their walk (anything less is sin), Holy Spirit is not going anywhere. God will get what He paid for.

It is not until you apply the truth of the Gospel of Jesus Christ to your sins and/or the curses operating in your life that you will walk in soul-righteousness and blessing in this life. So this is a case of burn it by the fire of the Gospel now, or it will try to kill you in this life. The spirit-righteousness of God in Christ Jesus in your spirit ensures your final salvation after the Day of Judgment. The reality of your soul-righteousness will determine the quality of your testing on the Day of Judgment.

This explains how the Christian can be the righteousness of God and yet sin, or have sin works. The Christian is separated, sanctified from their sin works and unto God. The source of our sanctification is God, by Jesus, not our works. 1 Cor 1:30 “But of him (*God*) are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.” This is part of the Gospel, and is really good news! Rom 6:10 “For in that he (*Jesus*) died, he died unto sin once: but in that he *zao*/liveth, he *zao*/liveth unto God. 11 Likewise reckon ye also yourselves to be dead indeed unto sin, but *zao*/alive unto God through Jesus Christ our Lord.”

Those works in your life that are not just like Jesus would do them will not survive the Day of Judgment, yet God, who cannot lie, says the Christian will. 1 Cor 3:12 “Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 14 If any man’s work abide which he hath built thereupon, he shall receive a reward. 15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be *sozo*/saved; yet so as by fire. 16 Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” Eternal salvation with indwelling Holy Spirit comes with being made the Type 3 righteousness of God in Christ Jesus in the new-birth. See Glossary “The Wrath of God” for more detail on this.

Seeking the Lord

As a Bible word, seek is found some 309 times as variations of “seek”, and “sought the Lord,” 8 times. “Seek the Lord” is found some 27 times. Biblical seeking means an intense focus of doing what it takes to find someone or something, and regular and intense doing it as if your very life depends on it. Psalm 34 is a celebration of effectively seeking the Lord.

Here is a singular direct command that is then referenced throughout the Bible in many forms as a lifestyle choice and exercise. 1 Chron 16:11 “Seek the Lord and his strength, seek his face continually.” This is not talking just about right faith-actions, and also includes actual *koinonia* connection with God as seen in Him manifesting His presence and power. Again we see this most readily in healing signs and wonders as Jesus, the early disciples,

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and modern believers still do. There are many more other tangible evidences of the Kingdom of God, but divine healings are the most common. No or few Kingdom results means you are not seeking the Lord effectively.

Jesus said: Matt 6:32 “(For after all these things (*good things of life*) do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. 33 But **seek ye first the kingdom of God** (*the manifest power of God like Jesus displayed, where God’s Kingdom power is seen operating against any evil at a believer’s aiteo commands*), and his righteousness (*doing like Jesus would by living His lifestyle of continually seeking the Lord by continual right faith-actions*); and all these things (*of the good things of life*) shall be added unto you.” Here Jesus tells us everything we want in life can be had by seeking the Lord rightly and diligently.

Here Holy Spirit defines a critical part of right *pistis* faith includes diligent and regular seeking the Lord in the lifestyle of right faith-actions. Heb 11:6 “But without *pistis/faith-actions* it is impossible to please him: for he that cometh to God must *pisteuo/believe by continual right faith-actions unto joy behaviors* that he is, and that he is a rewarder of them that diligently (*when it is hard, and when it is easy on a regular multi-event, daily schedule*) seek him.” By this definition of God if you are not in a regular lifestyle of daily right faith-actions of seeking the Lord and His face unto actual right encounters, you are not in biblical *pistis* faith.

Here is a description of how to seek the Lord by His rules: Ps 105:1 “O give thanks unto the Lord; call upon his name: make known his deeds among the people. 2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works. 3 Glory ye in his holy name: let the heart of them rejoice that seek the Lord. 4 Seek the Lord, and his strength: seek his face evermore. 5 Remember his marvellous works that he hath done; his wonders, and the judgments of his mouth; 6 O ye seed of Abraham his servant, ye children of Jacob his chosen. 7 He is the Lord our God: his judgments are in all the earth.”

There is nothing casual or temporary about biblical seeking the Lord:

1 Chron 16:11 “Seek the Lord and His strength; yearn for and seek His face and to be in His presence continually!” AMP

Ps 27:7 “Hear, O Lord, when I *aiteo/dabar/cry* aloud; have mercy and be gracious to me and answer me! 8 You have said, Seek My face [inquire for and require My presence as your vital need]. My heart says to You, Your face (Your presence), Lord, will I seek, inquire for, and require [of necessity and on the authority of Your Word].” AMP

Ps 100:2 “Serve (*worship*) the Lord with gladness! Come before His presence with singing! 3 Know (perceive, recognize, and understand with approval) that the Lord is God! It is He Who has made us, not we ourselves [and we are His]! We are His people and the sheep of His pasture. [Eph 2:10.] 4 Enter into His gates with thanksgiving and a thank offering and into His courts with praise! Be thankful and say so to Him, bless and affectionately praise His name! 5 For the Lord is good; His mercy and loving-kindness are everlasting, His faithfulness and truth endure to all generations.” AMP

What is amazing is that Jesus taught, and the early disciples lived, the lifestyle of continually seeking the Lord as the means for exercising right *pistis* faith-actions, yet I am not aware of much teaching how to do this God-directed activity available today.

NOTE: For more detail on Seeking the Lord, please see our free eBook, *Spirit Power Dynamics*, and the *Seeking the Lord* Article, both can be found on the website Articles page.

Shall

A Glossary of Oft Misunderstood Terms

The greatest command word in the Bible is “shall.” In English it is the most directive command word in our language. It means it must be done, it is required, it is mandatory, and must be done immediately with all focus, passion, gladness, and diligence continually till fully complete and fully satisfactory to the commander, in our case, the Lord Jesus Christ. It is not an option, but necessary for true and complete success.

In the KJV bible, “shall” is found 5001 times in 3261 verses; in the New Testament: 1451 times in 1001 verses. There are some 1050 New Testament commands. Not every command has the word “shall” in them, but is implied as a word of God in every case.

There are three big levels of “shall” in the Bible:

- 1) What God will do of His own accord, these are very few.
- 2) What God will do by our right faith-actions. (This includes the some 8,000 covenant promises, blessings, and modern true words of God.)
- 3) What the believer is to do by right faith-actions continually. (This includes the some 1,050 New Testament Commands.)

The English word “will” is not as absolute as “shall.” “Will” is still directive also, but allows some room to adjust, “shall” does not; shall is compulsory, necessary, prescribed, must-have or do, and vital with no excuses.

Sin; Transgressions

Sin is actually missing any mark or path God has set, whether by commission (by what we do) or by omission (by what we do not do). Transgressions or willful sins are those violations of God’s law that are knowingly done, or discovered after the fact. Sin includes transgressions and also those violations you did not even know you committed. Ignorance of the law does not forgive violations of the law, thus, sin is sin, whether you know you committed it or not, and, thus, requires levels of restitution or payment on Earth and in Heaven. According to Genesis 2:17, the law of sin and death is to do right and be blessed, or to sin and die.

Rom 6:23 “For the wages of sin is death; but the gift of God is eternal *zoe*/life through Jesus Christ our Lord.” Ezek 18:4 “Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.” Rom 1:18 “For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness.” Rom 2:9 “Tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile.”

The penalty for sin is death through the curse, which is death in either a fast or a slow and prolonged form. Deut 28:14 “And thou shalt not go aside from any of the words which I command thee this day, to the right hand, or to the left, to go after other gods to serve them. 15 But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee. . . . 61 Also every sickness, and every plague, which is not written in the book of this law, them will the Lord bring upon thee, until thou be destroyed.” Gal 3:10 “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.” Rom 3:23.

Christ removes the curse from us, when we sin, to give us the ultimate blessing, God Himself, dwelling in us by His Spirit. Gal 3:13 “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: 14 that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through *pistis* faith.” To God, Jesus or Holy Spirit, there is now no legal curse on the Earth for anyone.

God’s laws or ways are what we are to do that He can inhabit and bless. In the new-birth, God does not leave because we sin, but sin is evidence that our soul is corrupted and must be made as *Jesu sis* pure. You cannot sin without the devil. 1 John 5:17 “All unrighteousness is sin...” Unrighteousness is anything not

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just like Jesus. 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.”

The devil attacks in two major ways: 1) when we sin; 2) when he can, whether you sin or not. The devil is only out to rob, kill, and destroy. He will use sin illegally to apply the law of sin and death, or terrorize you into sinning. We rightly confess and receive remission to remove sin, and then enforce God’s judgement on the devil as Jesus did. This is handling sin rightly in Jesus.

Then cap it off by going out and doing *agape* love works for others as Jesus would.

Son

In the Bible, the word *son* means much more than just a male child. Instead, it is a title, a position, and a description of how one is to act. When a Roman general or governor had an officer who could go and do just as he would have, that officer was called a “son.” Thus, to be called a son of God means that God can trust you to act just like He would, if He were there. This explains more of why Jesus has the title Son of God, but operated fully as the Son of man, God’s ideal human.

In the Greek New Testament, a definite distinction is drawn between children and competent sons. Children were products of birth, but sons were mature ones, operating in the potential of their nature. One way to describe this is that, as a son of God, He fully possess your soul, or you are “full of” or “filled with” His Spirit. Rom 8:14 “For as many as are led by the Spirit of God, they are the *huios*/sons (*mature ones*) of God. 15 For ye have not received the spirit of bondage again to evil fear; but ye have received the Spirit of adoption, whereby we cry, Abba (*Daddy*), Father. 16 The Spirit itself beareth witness with our spirit, that we are the *teknon*/children (*birthright, immature ones, toddlers*) of God: 17 and if *teknon*/children (*birthright, immature ones, toddlers*), then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.”

In the New Testament *teknon* (Strong’s NT 5043) occurs one hundred times and is used to give prominence to the fact of birth, and never in reference to Jesus as the Son of God. John 1:12 “But as many as received him, to them gave he power to become the *teknon*/sons (*birthright, immature ones, toddlers*) of God, even to them that believe on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.”

Huios (Strong’s NT 5207) is used three hundred and eighty-six times in the New Testament, and always in describing Jesus as the *Huios*/Son of God. It is used to describe the dignity or the character of the relationship, which includes unity in carrying out the goals of the father or life source. In this passage, as in Rom 8:14 above, it is clear that a *huios* is one who has matured in Christ. Matt 5:44 “But I (*Jesus*) say unto you, *Agape*/love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; 45 that ye may be the *huios*/children (*mature ones*) of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. 46 For if ye *agape*/love them which *agape*/love you, what reward have ye? do not even the publicans the same? 47 And if ye salute your brethren only, what do ye more than others? do not even the publicans so? 48 Be ye therefore perfect (*mature, complete*), even as your Father which is in heaven is perfect

(*mature, complete*).” How you act, as a function of the condition of your heart, is also to be called a son or children of some way of thinking or doing. John 8:44 “Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. 45 And because I tell you the truth, ye believe me not. 46 Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? 47 He that is of God heareth God’s words: ye therefore hear them not, because ye are not of God.” John 12:35 “Then Jesus said unto them, Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. 36 While ye have light, believe (*do pistis faith-actions*) in the light, that ye may be the *huios*/children (*sons*) of light. These things spake Jesus, and departed, and did hide himself from them.” Eph 5:8 “For ye were sometimes darkness, but now are ye light in the Lord: walk as *teknon*/children (*birthright, immature ones, toddlers to maturity*) of light: 9 (For

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the fruit of the Spirit is in all goodness and righteousness and truth;) 10 proving what is acceptable unto the Lord.” [NOTE: Mirroring modern English, the KJV, and others do not draw a distinction between *huios* and *teknon*, so both are translated as either children or mature sons, to our loss, with no attempt to include the deeper meaning of the words.]

In the New Testament, the word for son also implies a condition. Much like a prince or princess, it is still up to the individual to fulfill the promise of the position. Gal 3:26 “For ye are all (*become and operate as*) the *huios*/children (*sons*) of God by *pistis*/faith (*actions*) in Christ Jesus. 27 For as many of you as have been baptized into Christ have put on Christ. 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” Gal 4:6 “And because ye are (*to become*) *huios*/sons, God hath sent forth the Spirit of his *huios*/Son into your hearts, crying, Abba (*Daddy*), Father.” 1 John 3:1 “Behold, what manner of *agape*/love the Father hath bestowed upon us, that we should be called the *teknon*/sons of God: therefore the world knoweth us not, because it knew him not. 2 *Agape*/beloved, now are we the *teknon*/sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.”

In the new-creation, we are born-again, recreated anew. Now it is up to us how we walk and mature in it. John 1:12 “But as many as received him, to them gave he power (*authority*) to become (*and operate as*) the *teknon*/sons of God, even to them that believe (*by pistis faith-actions*) on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” 1 Thes 5:5 “Ye are all (*or will become*) the *huios*/children (*sons*) of light, and the *huios*/children (*sons*) of the day: we are not of the night, nor of darkness. 6 Therefore let us not sleep, as do others; but let us watch and be sober. 7 For they that sleep sleep in the night; and they that be drunken are drunken in the night. 8 But let us, who are of the day, be sober, putting on the breastplate of *pistis*/faith (*actions*) and *agape*/love (*actions*); and for an helmet, the hope of *soteria*/salvation.” You are what you are by birth, but how you accept responsibility to live up to your potential determines what you really “are.” A prince or princess may be in the line of royalty, but, by the way they think, speak, and act, they define themselves as royal or not.

Sozo; Soteria

Sozo (Strong’s NT 4892, pronounced: sode’-zo) and *soteria* (Strong’s NT 4491, pronounced: so-tayree’-ah) are Greek words. *Sozo* is the verb *save*, the process through which you become whole and blessed; *soteria* is the noun *salvation*, the state of being whole and blessed. *Sozo* is the process by which all of Earth and human life is made like Heaven on Earth in the fullness of the glory of God, i.e., that which produces the peace of God or the Kingdom of God from now to eternity. Physical healing is just a small portion of the meaning. Salvation has an eternal aspect, that of eternal *zoe* life with God. The present life aspect is producing Heaven on Earth in your life and in those you are responsible for. Salvation means to be made prosperous and successful to the level of God Himself, in every way possible. So nothing related to the full potential of human life in Christ is left out for this life or the next.

The root word for salvation means “open, freedom of restraint.” Sickness, poverty, danger, lameness, infirmity, weakness, etc., are all restraints, limits and pressure points. Salvation or wholeness has no restraints, limits, or pressure points, and has the full freedom of God’s blessings in action by the right faith-action lifestyle.

Walking in this salvation includes strength in every area of life, divine health, long life, overcoming all enemies, heart on fire in continually seeking the Lord unto joy, and keeping yourself stirred up into the mind and attitudes of Jesus in Holy Spirit as a fully functioning son of God in this time/life. It means nothing missing, nothing broken, all things working well to manifest the glory of God and shattering the Gates of Hell. It includes running a business, like a farm, and able to help others always. It is not just comfort, but fulfilling your mission of God like Jesus and still does.

Spirit; Soul; Body/Bios; Psuche

Man is a three-part being, made up of spirit (the real you), soul (heart, mind, will, conscious, subconscious, and emotions and how you interface or function with this world through your body), and body (what operates in this Earth). From Genesis we see that the addition of the spirit to the body created a living soul. Gen 2:7 “And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (*spirit*) of life; and man became a living soul.”

Your heart is not your spirit, but the heart seems to be that combination of inner life that includes your mind and touches your spirit. 1 Thes 5:23 “And the very God of peace sanctify you wholly; and I pray God your whole **spirit and soul, and body** be preserved blameless unto the coming of our Lord Jesus Christ.” Heb 4:12 “For the word of God is *zao*/quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of **soul, and spirit**, and of the joints and marrow, and is a discerner of the **thoughts and intents of the heart**.” When you die, your spirit and soul leave your mortal body. James 2:26 “For as the body without the spirit is dead ...” Your heart is to be purified in this life, especially hardness of heart, to God and His Word, by doing the Word by *pistis* faith-actions and expecting God to do His part (Rom 2:4-5, 1 Tim 1:5, Heb 3 :10-12, Eph 4:16-18, James 1:6, 2 Pet 2:14).

We are made righteous by *pistis* faith in Jesus in our spirits. This is how we are born-again, made a new-creature in Christ Jesus. We will get a new, immortal body at the resurrection. Our soul is mostly unchanged. Notice all your memories remain the same, before and after being born-again. We are made the righteousness of God in Jesus and given *zoe*/life in our spirits, as Holy Spirit comes to dwell in our spirit.

Our goal in life is to renew our mind, heart, or soul to think without iniquity, i.e., just like Jesus. 2 Cor 10:5 “Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” This process is called “saving our souls,” or “outworked sanctification,” and is demonstrated by how much our walk is like Jesus. This renewing process of the soul comes as we grow in the true knowledge of Jesus, not mere mental facts, but actually working with God, so that the fruits of God are produced in the Earth through you. 2 Pet 1:2 “Grace and peace be multiplied unto you through the *experiential* knowledge of God, and of Jesus our Lord, 3 according as his divine power hath given unto us all things that pertain unto *zoe*/life and godliness (*Jesus-duplication*), through the *experiential* knowledge of him that hath called us to glory and virtue: 4 whereby are given unto us exceeding great and precious promises: that by these ye might be *koinonia/ union* partakers of the divine nature, having escaped the corruption that is in the world through lust.” Our mental learning is solidified as we go and do *agape*/love. As we believe by continual *pistis* faith-actions, to releasing *zoe*/life, we do this.

The old man is the un-recreated spirit and way of thinking that produces sin, also called the carnal mind, or the mind of the flesh and lust. An immature Christian thinks like a “mere man” (1 Cor 3:1-3). The old man, the body of sin, is killed in Jesus and recreated into the new-man. John 1:12 “But as many as received him, to them gave he power to become the sons of God, even to them that believe (*by continual pistis faith-actions*) on his name: 13 which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” Col 3:9 “... seeing that ye have put off the old man with his deeds; 10 and have put on the new-man, which is renewed (*made effective*) in knowledge after the image of him that created him.” The new-birth removes the spirit of the old man, but does not necessarily totally change the old-man-trained soul or worldly way of thinking.

While we are made new-creations in the new-birth, we have to retrain our minds and hearts so we can walk like Jesus in this Earth. Eph 4:22 “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 and be renewed in the spirit of your mind (*attitudes*); 24 and that ye put on the new-man, which after God is created in righteousness and true holiness.”

And this new-man delights to walk in all the ways of God in *agape*/love. 1 John 5:2 “By this we know that we *agape*/love the children of God, when we *agape*/love God, and keep his commandments. 3 For this is the *agape*/love of God, that we keep his commandments: and his commandments are not grievous.” The new-man does not have any resistance to God, and none of God’s commands are grievous to him.

Psuche and bios: The other Greek words translated in the KJV as “life” include *psuche* and *bios*. *Psuche* is also translated as “soul,” which has a different connotation than “life.” As translated in the Scriptures, there is

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much confusion between these words. *Zoe* is used in reference to general life and the *life* of God, implying it is what God gives. *Bios* is a general form of life that all living creatures have. *Zoe* is in reference to that which God alone gives. So He gives life to all things, and then Jesus said He came to give *zoe*/life as opposed to all other kinds of life or life force (John 10:10). This is in opposition to whatever form of life force people were operating in at the time. So He either meant that He came to give a different life force, or a great increase of the good life force people already operated in.

The meaning for *soul* is even more difficult, in that many do not recognize what is clearly revealed in the Scriptures as a difference between *soul* and *spirit*. The Greek word *psuche* (Strong's NT 5590) is translated in the KJV "soul" fifty-eight times, "life" forty times, "mind" three times and "heart" once. This shows a lack of understanding on the part of the translators, not on Holy Spirit's part.

From *Vine's* explanation of *psuche* we have the following:

"The language of Heb 4:12 suggests the extreme difficulty of distinguishing between the soul and the spirit, alike in their nature and in their activities. Generally speaking the spirit is the higher, the soul the lower element. The spirit may be recognized as the life principle bestowed on man by God, the soul as the resulting life constituted in the individual, the body being the material organism animated by soul and spirit....

"Body and soul are the constituents of the man according to Matt 6:25; 10:28; Luke 12:20; Acts 20:10; body and spirit according to Luke 8:55; 1 Cor 5:3; 7:34; James 2:26. In Matt 26:38 the emotions are associated with the soul, in John 13:21 with the spirit; cf. also Ps 42:11 with 1 Kings 21:5. In Ps 35:9 the soul rejoices in God, in Luke 1:47 the spirit. (*This confusion between Ps 35 and Luke 1 is a good example in which the modern thinkers translating the KJV did not understand that the soul and spirit are different, yet have, what can be described as, similar features.*)

"Apparently, then, the relationships may be thus summed up 'Soma, body, and pneuma, spirit, may be separated, pneuma and psuche, soul, can only be distinguished' (Cremer)." (NT:5590 *Soul* from *Vine's Expository Dictionary of Biblical Words: Nashville, Tn., Thomas Nelson Publishers, 1985*).

One way to distinguish the soul is that it is the mind, the heart, the will, and the emotions of all men, and constitutes that which receives information directly from the senses of the body and also from the spirit. So, concerning our acceptable thoughts, intentions, motives, attitudes of the heart, the soul is the joining and deciding ground between the body and the spirit. Thus, Heb 4:12 takes the Word of God to determine where either the soul or the spirit ends and the other begins. The spirit of the born-again man will always be in harmony with the Word of God. The soul of the born-again or the natural man may or may not be in harmony, agreement, and commitment with the Word of God. This latter is more a function of an individual's experiences, culture, and training. What one actually does and says is the result of the status of truth in their soul and, thus, the word *psuche* is often translated as "life." What is in your soul or heart is displayed in the life you live.

So when a person is in the spirit, their soul is mostly controlled or in cooperation with the thoughts and attitudes of a spirit being. This is seen when a demon speaks through a person, or Holy Spirit, as in biblical prophecy (also see the meaning of *zoe*). The life force exhibited is a function of whatever unity the soul has with that particular spirit being (life or *zao*). For example, when one uses the name of Jesus to raise the dead, this is an action in unity with Holy Spirit. When one accepts the death of a person, especially a young one, they are in unity with their body senses, and the person is buried and not raised. In both cases, the soul is the deciding ground of "whose report will you believe by *pistis* faith-actions?" The resulting behavior is then called the "life" of that person, as seen in the action of either raising the dead or burying them.

This understanding of the difference is seen in both the Hebrew and Greek texts, but not in the KJV, and most other modern translations. For example, look at the Hebrew and the Greek and then the English translations relating to these important Scriptures. Isa 53:11 "He shall see of the travail of his **soul**, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities." Matt 20:28 "Even as the Son of man came not to be ministered unto, but to minister, and to give his *psuche*/life (*soul*) a ransom for many." John 10:15 "As the Father knoweth me, even so know I the Father: and I lay down my *psuche*/life (*soul*) for the sheep." According to the original Hebrew and Greek, the meaning is clear and consistent, but not in the English translation.

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Also here are both Greek words in the same verse translated as life: John 12:25 “He that loveth his *psuche*/life shall lose it; and he that hateth his *psuche*/life in this world shall keep it unto *zoe*/life eternal.” Since we know God does not want us to kill ourselves, the meaning is that if your soul is not just like Father God’s, work until it is, and when you do, your soul will release the *zoe*/life of God from your born-again spirit. You work on it according to: 2 Cor 3:17 “Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty (*to be all Father God made you to be in Jesus*). 18 But we all, with open face beholding as in a glass (*mirror, seeing Jesus manifest Himself in and through me*) the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.” Eph 4:22 “That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 and be renewed in the spirit of your mind; 24 and that ye put on the new-man, which after God is created in righteousness and true holiness.” The transformation occurs as you continually see aspects of Jesus that you desire and, in *pistis* faith *actions*, see yourself walking in, first unto thanksgiving and joy, and then Holy Spirit will transform your inner man according to your *pistis* faith *actions*, and it will be seen in your outer man or walk. Rom 1:17 “For therein is the righteousness of God revealed from *pistis* faith to *pistis* faith: as it is written, The just shall *zao*/live (*miracle power*) by (*continual*) *pistis* faith (*actions*).”

As the New Testament describes the heart of the Christian as possibly dead or resistant to God, we do not consider the heart the dwelling place of Holy Spirit. Rom 2:5 “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.” The heart seems to be better described as that place or part of your soul or subconscious mind that connects to your spirit, and near that place is also the conscience part of your soul (that internal governor that is always judging your actions based on your beliefs in the soul part of your heart). Rom 2:29 “But he is a Jew, which is one inwardly; and circumcision is that of the *kardia*/heart, in *or by* the *pneuma*/spirit, and not in the letter; whose praise is not of men, but of God.” The heart and the spirit are different, but closely tied together. A heart fully indwelt by a right spirit is a right heart. Eph 3:17 “That Christ/*Holy Spirit* may dwell (*happily and fully*) in your hearts by (*continual right*) faith (*actions*); that ye, being rooted and grounded in *agape*/love ...”

According to modern science, the cognitive mind is the cerebral cortex, and the unconscious mind is a combination of the rest of the brain and the neural material throughout the body. The term *heart*, as a portion of the soul, implies the part of the soul different than the cognitive mind. The spirit is considered to reside or be centered near the physical heart and the solar plexus (behind the stomach).

For the born-again one, the heart can be corrupted, but the spirit cannot. We understand Holy Spirit to be in our spirits, so our spirit can now always be pure, but our heart is included in the process of renewing the mind and must continually be kept clean. The goal of the Christian life is for the spirit to once again rule your soul, and body, though a right heart, and not the pre-born-again condition, in which the body and/or soul rule instead.

Notice the warning not to let your heart be corrupted by sin: Heb 3:12 “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the *zao*/living God. 13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.” James 3:14 “But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.” James 4:8 “Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.” 1 John 3:20 “For if our heart condemn us, God is greater than our heart, and knoweth all things.” Thus the heart is in need of constant maintenance to stay in cooperation with Holy Spirit.

Your conscious mind seems to be that active part of the way you think and accesses your memory and the events in the physical world by your senses.

Below is a model that shows the distinction between the spirit, soul, and body for the new-creation, born-again person:

The Born-Again Christian

THE SPIRIT WORLD	THE MENTAL WORLD	THE PHYSICAL WORLD
Your Spirit-The Real You	Your Soul	Your Body
	Habits, Attitudes, Desires	Flesh
Hunger for God	Conscience, Memory, Intentions	Senses
Born-again: Bible, Word	Heart, Emotions, Will, Mind	Bible: Word of God
Righteousness-Life-Zoe	Imagination, Cognitive Mind	
Holy Spirit>Jesus>Father	Subconscious Mind	

What this table conveys is that the physical world has a boundary, the world of the spirit, and good portions of the soul do not, or are not of the same kind of “stuff” as the physical Universe our bodies inhabit. Note also that automatic responses, such as attitudes, habits, emotions, and memory, are highly linked to the physical body in structure and effect. Damage to the physical brain, for example, can have major impacts on these elements of the soul. To be amused means to be without thinking, so the mind is a deeper part of the person, as you may be alive and active while “amused” but not operating in the deeper centers of the mind of critical reasoning and judgment. This also indicates the reason the devil has such a strong focus in our modern world on keeping people amused, mindless, and entertained. To open your mind in such amusement means that you are programming your subconscious without knowledge. As you are responsible for the shape or godliness of your soul, you are still accountable for the effects, whether you are aware of it or not.

Jesus is the living Word made flesh. In the diagram, the Word of God is seen under the spirit and the body, as this is the only physical link God has given man to the spiritual world, and all godly definitions of the spirit must be consistent with the Bible. Ps 138:2 “I will worship toward thy holy temple, and praise thy name for thy *chesed*/lovingkindness and for thy truth: for thou hast magnified thy word above all thy name.” Ps 119:88 “Quicken me after thy *chesed*/lovingkindness; so shall I keep the testimony of thy mouth. 89 For ever, O Lord, thy word is settled in heaven. 90 Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. 91 They continue this day according to thine ordinances: for all are thy servants.” 1 Pet 1:23 “Being born-again, not of corruptible seed, but of incorruptible, by the word of God, which *zao*/liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

In reality, the spirit world is actually more solid or real than the physical world, as is all that physically exists is made from spirit. As with everything God makes, the soul, and probably the spirit, is, in structure and operation, far more detailed and complex than described here. But remember, that thing which we call the soul was made to house God and, with you, to operate the Universe for and with Him, so it is really quite capable and marvelous. The more you operate in this “completeness” of the new-birth, the more you and He actively cooperate to do His will in this Universe. The new-creation is an instantaneous event of God, by decree at the initial, re-birth faith decision; the renewed mind takes time and human effort, in cooperation and effort with Holy Spirit in and by the Word of God. The Word of God is so important, as it is the only physical link (in its printed form) that we are given to the spirit world and God. To hear the voice of God all you have to do is speak the Scriptures. If it does not sound like God, the problem is you, not it.

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So to be “filled” with the Spirit means to have your soul in agreement with Holy Spirit and your behavior or “life” reflecting that agreement. One way to describe this is that God fully possess your soul, or you are “full of” or “filled with” His Spirit. Here is both a command and a description of what that looks like. Eph 5:18 “And be not drunk with wine, wherein is excess; but be (*continually being*) filled with the Spirit [*by pistis faith-actions*]; 19 speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.” See *zoe* for more detail on this.

Trust

Trust, *peitho*, Strong’s NT:3982, means fully persuaded, confident, is a synonym of *pistis* faith, and includes the actions to retain or increase this level of assurance, and is achieved the same way, with a life of continual right faith-actions unto joy actions over God, His nature, and His redemption in Jesus. Means to come into one mind with God. In the Old Testament, trust is also a synonym for believe, *aman*. See faith above for more details.

Trust as a word means your current level of confidence in God. And is measure by your response to sudden or continued challenges to your confidence in God by His word by manifesting divine results. Trusting means to be in the process of keeping your mind adapted to and in union with God. It, like *pistis* faith, is never passive but always active.

Seeking the Lord continually is one description of the process to amend your mind to the mind of God continually or trust in the Lord continually.

To be in trust is to continually cleave to God by right faith actions unto exuberant actions of thanksgiving, praise, and joy to keep your mind amended, adapted, similar to, and in union with God. Like *pistis* faith, trust has evidence of being or doing the actions of trust. Trust is not passive, but very active, and requires continually seeking God to keep in one mind with Him against the continual pull of the devil’s world system.

Trust in the Old Testament is also a synonym for believe. Strong’s list the Hebrew word, *aman*, also translated as believe, for trust. So in the Old Testament the use of the word trust is actually a means of enforcing an English concept on the word, *aman*.

From Dictionary.com: TRUST, ASSURANCE, CONFIDENCE imply a feeling of security. TRUST implies instinctive unquestioning belief in and reliance upon something: *to have trust in one’s parents*. CONFIDENCE implies conscious trust because of good reasons, definite evidence, or past experience: *to have confidence in the outcome of events*. ASSURANCE implies absolute confidence and certainty: *to feel an assurance of victory*.

As with believe, trust in God is developed and maintained by the continual right faith-action process of continually seeking the Lord by His written word to get into and stay in His mind.

The Wrath of God

There are two aspects of the “wrath of God”: 1) God is a consuming fire that destroys all not like or of Him, and 2) The devil is unleashed due to sin in the Earth. In general, we now see very little of the first type; most of the evil seen in the world today is of this second type. *Wrath*, as a word, is an intense application of force to achieve an end result. God’s wrath is the force that removes corruption and restores His righteousness on the Earth. The restoration spoken of in the book of Revelation, in which all evil is destroyed and God comes to dwell on the Earth, is a demonstration of His effective wrath. Notice that the intended end result is good. In fact, it is Heaven on Earth.

The devil’s wrath destroys all that is like God, in a manner designed to cause the most evil fear of the devil among men, and the most misery for man, and a twisted view of God so that men will distrust God and all that

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is good. The negative consequences of violating God's laws are also called His wrath. This is what most people consider His wrath to be. This kind of wrath is the consequences of the violation of His laws, or of following laws that produce evil consequences. It is not as sure as the blessed consequences for rightly working with God's laws, as evil is overcome by good, else Jesus never could have healed anyone. Isaiah 53 shows the wrath of God on Jesus, Psalm 22 and 88 expresses what it is like.

If you ignore gravity and jump off a high cliff, the consequences of gravity, the wrath of gravity, will be felt when you hit the ground. God is the one who designed the parachute, as seen in dandelion seeds and the wings of flying squirrels, to show us how to manage the force of gravity and avoid its wrath. He also showed us the law of flight in birds that, with added energy and right activity, can fly, defying the force of gravity. Today we have the same God and the same law of gravity. It is our choice how we deal with it. Just as with gravity, ignorance of God's law is not bliss. Hos 4:6 "My people are destroyed for lack of knowledge *rightly applied*" The problem is, first, our not knowing the facts and, second, our not applying them properly. By biblical standards, knowledge that does not cause right behavior (i.e. *pistis* faith-actions) is deception and not true knowledge at all.

The pattern seen throughout the Bible is that, when men sin, the devil is released to perform great evil and misery on men by the law of sin and death. This law says: you sin you die. So we get attacks from the devil when we sin. Rom 5:12 "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned:" Rom 5:21 "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal *zoe*/life by Jesus Christ our Lord." Rom 8:2 "For the law of the Spirit of *zoe*/life in Christ Jesus hath made me free from the law of sin and death." 1 Cor 15:56 "The sting of death is sin; and the strength of sin is the law." James 1:15 "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." Rom 6:23 "For the wages of sin is death; but the gift of God is eternal *zoe*/life through Jesus Christ our Lord."

Another type of attack comes when the devil is looking for anyone he can attack, whether they have sinned or not. 1 Pet 5:8 "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." So the devil can inflict his wrath, the destruction of anything that looks like God, when we sin and when we do not sin, as long as he is free in this world. So a fuller definition of the law of sin and death is that, when you sin, death comes, in either a fast or slow form, and if you do not sin, because the devil is in the world, he will try to inflict the law of sin and death on you anyway. The less you know about the work of Jesus through the cross, the facts of redemption, the less you resist the devil in either kind of attack or oppression.

In Exodus 4, God gave Moses two signs to convince the people he was from God. The first was to put his hand under his robe, and it became leprous. Then he put it back again, and it was clean. God does not have leprosy in Heaven, but the devil does appear to have it in Hell. When Moses first put his hand in, what happened looked like a work of the devil. When he put it in the second time and it came out healed, that was Holy Spirit gladly healing him. So we see numerous times in the Bible in which a plague came (God had sent/could not stop it by His laws), and then He was able to heal the people. God is not confused. Just as with Job, for whatever reason, the devil was involved and produced death in some form, and then God was able to step in and heal because of someone's right action.

Notice, in the case of the man born blind at birth in John 9, neither the parents nor the man had sinned. This was either an attack of the devil or an accident in this world of sin. God certainly did not make the man blind, else Jesus would not have healed him. Where would God get blindness in Heaven? In either case, here is what Jesus said about it. John 9:3 "Jesus answered, Neither hath this man sinned, nor his parents: **but that the works of God should be made manifest in him. 4 I must work the works of him that sent me**, while it is day: the night cometh, when no man can work. 5 As long as I am in the world, I am the light of the world (*in showing what God is really like*)." Like every other healing, this was a judgment of the wrath of God on the devil's work, by a man knowing it was God's will to always heal. Ps 103:3 "Who forgiveth all thine iniquities; who healeth all thy diseases."

According to Isaiah 53, Jesus took the full wrath of God for us in one action forever. Heb 10:12 "But this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool." Rom 3:24 "Being justified freely by his grace through the

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redemption that is in Christ Jesus: 25 whom God hath set forth to be a propitiation through *pistis* faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; 26 to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.” Rom 8:2 “For the law of the Spirit of *zoe*/life in Christ Jesus hath made me free from the law of sin and death.”

So, before God, there are now no legal attacks of the devil, whether we sin or not. What is missing is our enforcing the law of the spirit of *zoe*/life in Christ Jesus on the works of the devil, as Jesus did. Luke 10:19 “Behold (*consider and make this change your life immediately*), I give unto you power (*authority, commission, pre-permission, and responsibility*) to tread on serpents and scorpions, and over all the power (*ability*) of the enemy: and nothing shall by any means hurt you.” Don’t blame God for your failure to obey this command and to enforce this responsibility from Jesus.

Jesus is the exact way God is in all a man can be. Heb 1:3 “Who being the brightness of his (*God’s*) glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high.” Col 1:14 “In whom we have redemption through his blood, even the *aphesis*/forgiveness (*remission, purging, removal, putting off*) of sins: 15 who is the image of the invisible God, the firstborn of every creature.”

In the Gospels, God, through the life of Jesus, is showing His true nature operating in a man. Every act of healing Jesus did was a judgment of God against the devil for enforcing or implementing the law of sin and death. Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Father God used Jesus to destroy the works of the devil. Healing in the name of Jesus is a right act. Like Jesus, we do the ministry; God does the healing by Holy Spirit.

When Adam sinned, he released sin and death into the world. Rom 5:14 “Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” Notice the Law of Moses stopped the free reign of the devil and gave men a way to get *zoe*/life, to counter the law of sin and death until Jesus came. Acts 13:37 “But he (*Jesus*), whom God raised again, saw no corruption. 38 Be it known unto you therefore, men and brethren, that through this man is preached unto you the *aphesis*/forgiveness (*remission*) of sins: 39 and by him all that believe are justified from all things, from which ye could not be justified by the law of Moses.” John 10:10 “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have *zoe*/life, and that they might have it more abundantly.” Rom 5:21 “That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal *zoe*/life by Jesus Christ our Lord.”

The devils Jesus cast out thought the Day of God’s Judgment against them was far away. Jesus demonstrated that it was within His ministry as the Day of Salvation, which we are, even now, in. Matt 8:29 “And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment (*judge against*) us before the time? 30 And there was a good way off from them an herd of many swine feeding. 31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.” By casting out the devils, Jesus judged against them.

This word *judgment* means “a judicial decree for or against someone.” The word in Matt 8:29 translated *torment* means “misery as a result of a judicial decree against.” Jesus issued a judicial decree against the demons, and in favor of the man controlled by the demons, when Jesus said “Go,” in verse 32. So, yes, the devils had the timing wrong, and now is the Day of Salvation, which also starts the Day of Judgment against the devil and his works. 2 Cor 6:1 “We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. 2 (For he saith, I have heard thee in a time accepted, and in the day of *soteria*/salvation have I succoured thee: behold, **now** is the accepted time; behold, **now** is the day of *soteria*/salvation.)” John 5:27 “And hath given

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him authority to execute judgment also, because he is the Son of man. 28 Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, 29 and shall come forth; they that have done good, unto the resurrection of *zoe*/life; and they that have done evil, unto the resurrection of damnation. 30 I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.” John 16:8

“And when he is come, he will reprove the world of sin, and of righteousness, and of judgment (*condemnation*): 9 of sin, because they believe not on me; 10 of righteousness, because I go to my Father, and ye see me no more; 11 of judgment, because the prince of this world is judged (*against*).” 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy (*execute or deliver or enforce the judgment of God against*) the works of the devil.”

The full Day of Judgment will be when God finally cleans the Universe of all of Satan’s works. We now, by *pistis* faith in the power of the blood of Jesus, have salvation from the full wrath of God when He cleans the Universe. 1 Thes 5:8 “But let us, who are of the day, be sober, putting on the breastplate of *pistis*/faith and *agape*/love; and for an helmet, the hope of *soteria*/salvation. 9 For God hath not appointed us to wrath, but to obtain *soteria*/salvation by our Lord Jesus Christ, 10 who died for us, that, whether we wake or sleep, we should *zao*/live together with him.” Rom 5:9 “Much more then, being now justified by his blood, we shall be *sozo*/saved from wrath through him. 10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be *sozo*/saved by his *zoe*/life. 11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement (*reconciliation*).”

Even though we are “saved,” to be in eternity with God in being born-again, we do not have freedom from our works being judged by the wrath of God on that Day. God has decreed Num 14:21 “But as truly as I live, all the earth shall be filled with the glory of the Lord.” The Day of Judgment is the final cleansing to allow this to happen. Rom 2:5 “But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; 6 who will render to every man according to his deeds.” 1 Cor 3:12 “Now if any [*Christian*] man build upon this foundation gold, silver, precious stones, wood, hay, stubble; 13 every man’s work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man’s work of what sort it is. 14 If any man’s work abide which he hath built thereupon, he shall receive a reward. 15 If any man’s work shall be burned, he shall suffer loss: but he himself shall be *sozo*/saved; yet so as by fire.” Rom 2:16 “In the day when God shall judge the secrets of men by Jesus Christ according to my gospel ...”

Burn-It-Now Process: Notice that on the Day of Judgment is the all-consuming fire of God, wrath, or judgment, for any work of the devil in anyone’s life that is not already destroyed by this ten-step renewing process based on Is 53, Rom 6:1-13, 13:11-14, Eph 4:20-32, 6:10-20, Col 3:5-10 and 1 Peter 2:24:

1. Confessing (agreeing with what Holy Spirit calls sin)
2. Agreeing that Jesus died for it and you are redeemed by His remitting blood in the New Covenant shed two thousand years ago, and then thanking Him and Father God for sending Him
3. Judging that sin and its consequence was put on Jesus’ body and remitted and forgiven by His blood and healed by His stripes and when He was raised from the dead
4. Casting out the devil in the situation or yourself
5. Making any restitution or reconciliation
6. Putting on your mental self the new-man, made after the image of God in true righteousness and holiness, the real, born-again, new-creation, you
7. Receiving or enforcing any healing needed in Jesus’ name with *aiteo*.
8. Finding specific areas to stop sinning in, confessing that this is not your real nature in Jesus, and seeing yourself no longer doing that same sin, but, rather, acting like Jesus would
9. Thanking Father God that He is changing you into being more like Jesus every day (When you struggle with this, obey Phil 4:4-9.)

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10. Going and helping others get free in the same way. You must go and do acts of *agape/love* because that is what Jesus would do and you have “put on Jesus Christ,” and should now act like Him (Rom 13:14, Eph 4:22-24, Col 2:6 & 3:12-13).

This is keeping short accounts with God. A contrite heart knows the judgment is there and sure. The only acceptable way to be sorry/contrite for your sin is to acknowledge that the mighty Arm of God, Jesus, bore it for you already, paid for it already, and was healed of it already, so that you thank Him for the healing, and then expect to receive that healing to walk more like Him.

Keeping your eye on that Day, while knowing your sins are forgiven-remitted is a key to Christian growth. 2 Pet 1:8 “For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 9 But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged (*remitted*) from his old sins.”

The Fear of God: There are several kinds of fear described in the Bible. The fear of God is designed to keep us from sinning (whereas the devil tries to enforce the law of sin and death, the curses, and the wrath of the Law), so that men can do righteousness and God’s *agape/love* can fill the Earth. The fear of the Lord can be described on four levels. All are the territory of a humble and contrite heart.

(1) There is a fear that is the absolute assurance that all sin, every evil work, will be destroyed, and that we will reap whatever evil we sow which remains unconfessed. We can then agree that Jesus died for it, make whatever restitution on Earth is required, and put on Jesus Christ over it. This is knee-knocking, self-preservation, avoid-all-loss fear, and the one most mentioned in the Bible. (Deut 28 has an impressive list of blessing and what to fear when we disobey. See also 2 Cor 5:10.)

(2) There is a fear that is the awesome reverence that God is great and to be obeyed, for it is to our benefit. This fear is still a form of self-protection (see 2 Cor 7:1 and Deut 10:20).

(3) There is a fear that God is a loving Father, and our sins hurt Him by cutting off His love in that area. This is a loving fear in which we are more concerned that God is not receiving all that He wants, and we are the reason. This loving fear does not want to offend Him (see Rev 14:7 and Heb 12:28).

(4) And there is a fear that is walking in *agape/love* in which you are an active agent of God delivering His *agape/love* in every part of life and, therefore, you do not sin and only do righteousness. This is where Jesus and mature Christians walk, as *agape/love* slaves to God, delighting to only please Him by continual right *pistis* faith-actions in holding on to His Word in trouble, and setting others free (see 1 John 4:16-19).

Whatever level of right fear keeps you from sin and keeps you doing righteousness is the place to start. There are many Scriptures showing each aspect. Here are a few describing these different aspects of the fear of God. 2 Cor 5:10 “For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. 11 Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences.” 2 Cor 7:1 “Having therefore these promises, dearly *agape/loved*, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Deut 10:20 “Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave (*by continual right faith-actions unto joy actions*), and swear by his name. 21 He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen. 22 Thy fathers went down into Egypt with threescore and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude.” Rev 14:7 “Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.” Heb 12:28 “Wherefore with a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: 29 for our God is a consuming fire.” 1 John 4:16 “And we have known and believed the *agape/love* that God hath to us. God is *agape/love*; and he that dwelleth in *agape/love* dwelleth in God, and God in him. 17 Herein is our *agape/love* made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. 18 There is no *evil* fear in *agape/love*; but perfect *agape/love* casteth out *evil* fear: because *evil* fear hath torment. He that *evil* feareth is not made perfect in *agape/love*. 19 We *agape/love* him, because he first *agape/loved* us.”

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God does not have to actively judge us and force His wrath upon us in this life. The laws that He made, when He created the Earth and pronounced good, do that. Rom 2:11 “For there is no respect of persons with God.” Gal 6:7 “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. 8 For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap *zoe*/life everlasting.” These two Scriptures tell us a fundamental truth: It does not matter who you are; if you plant and nurture good seed, you will reap good fruit; if you plant and nurture bad seed, you will reap bad fruit. This applies to anyone on the Earth—everyone, and everywhere. This is a basic law of the Universe that God has put in place. Like gravity, God does not have to do anything to enforce the law of sowing and reaping. So reaping what we sow, good or bad, is not a direct judgment of God, just the normal process of His laws in operation.

In contrast, every healing Jesus performed was an example of God actively judging the works of the devil and the application of His wrath against the devil to set people free from either devil attacks, accidents, or evil reaping. He gave us that job to continue. Luke 10:19 “Behold (*stop and make this change your life*), I give unto you power (*authority*) to tread on serpents and scorpions, and over all *dunamis*/ power (*ability*) of the enemy: and nothing shall by any means hurt you.” As Jesus is the exact representation of God, we can know He delights in judging the devil to freedom for the oppressed through men—you and me.

Many people think that the God of the Old Testament is a God of wrath, and the God of the New Testament one of *agape*/love. Well, He is the same God in both, and has always been and always will be the same. He is also a God of redemption forgiveness. Hear the cry of God to the people of the Old Testament, who had sown and nurtured bad seed. Hos 10:12 “Sow to yourselves in righteousness, reap in *chesed*/mercy; break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness upon you. 13 Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies: because thou didst trust in thy way, in the multitude of thy mighty men (*rather than in God*).”

Look at the example of Job. In Job 1 and 2, we see a throne or courtroom scene where Satan, the god of this world, accuses God and Job. God does not stop the devil, because the devil is working within God’s laws, but God does limit what Satan can do. First, God limits Satan to not touching Job’s life, and then, second, God limits Satan to not killing Job. Then we see God go to work. First, in Job 32, He sends Elihu to adjust Job’s thinking, so that he will quit finding fault with God. Job does well in holding on to God for goodness, no matter what, but he still sins in accusing God of evil, making a mistake. After Elihu gets a little humility into Job, God appears, and Job repents. Here is what God does now. First, He gets Job to pray in an act of the intercessor for his friends, who did not confess. Now Job is thinking like God. And then God blesses Job, and he gets twice as much wealth and a new set of children, and he lives one hundred and forty more years. This is our God at work!

Historically, the people of Israel continually failed to cooperate with God and allow Him to bless them. Thus, their actions produced the curse and not the blessing. God continually sent them prophets, just like He did to Job, to turn them from their sins so they could receive life from Him, but they would not. In spite of this, He mitigated or reduced as much as He could to save them. Mal 3:6 “For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.” It seems that our unresolved sin builds up, and even though God’s hand is around us as a wall, the sin overflows the wall, and we suffer the judgment of the law of sin and death dispensed by Satan as due. God’s ultimate triumph is that God can bless the “saved” in Heaven, in spite of their Earth life.

We see this in the numerous times Israel sinned, and yet God showed them a way to stop the curse or judgment. In Numbers 12, Miriam was stricken with leprosy for sinning, but Moses prayed, and she was healed. In the process, Moses had to forgive Miriam for speaking against his wife. This same scene unfolded repeatedly in the Bible. God has always looked for one who would deal with Him so that He could heal. Ps 103:3 “Who forgiveth all thine iniquities; who healeth all thy diseases.” When He could find no man, instead, He sent Jesus. Isa 59:16 “And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him. 17 For he put on righteousness as a breastplate, and an helmet of salvation upon his head; and he put on the garments of vengeance for clothing, and was clad with zeal as a cloak.”

Here is God’s attitude toward death in any form—from a small headache or scrape, to the loss of all limbs, to an untimely death, to famine and war. Hos 13:14 “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be

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hid from mine eyes.” 1 Cor 15:26 “The last enemy that shall be destroyed is death.” Rev 1:17 “And when I saw him (*Jesus*), I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: 18 I am he that *zao*/liveth, and was dead; and, behold, I am *zao*/alive for evermore, Amen; and have the keys of hell and of death.” The bottom line is this: anything that anyone needs healed from is an enemy of God. Jesus cast out devils and healed people to show what God delights to do. In this way, He made it clear that sickness is God’s enemy and is to be destroyed by any Christian at any time.

God has no desire for us to suffer any of His wraths. Jesus took all the wrath of God due us on Himself, according to Isaiah 53. God sent Jesus to demonstrate His true nature and to “destroy the works of the devil” (1 John 3:8) This word *destroy* could also mean “to exercise wrath,” so this could be stated as “God sent Jesus to exercise His wrath against the devil and, thus, destroy what the devil had built on the Earth, so that men could be *sozo*/saved and Heaven come to Earth.”

Zoe/Life is the opposite of the effects of sin and evil. John 3:16 “For God so *agape*/loved the world, that he gave his only begotten Son, that whosoever believeth (*does continual pistis faith-actions*) in him should not perish, but have everlasting *zoe*/life. 17 For God sent not his Son into the world to condemn the (*people of the*) world; but that the world through him might be *sozo*/saved.” In these Scriptures, we see God’s attitude toward us and the devil: *zoe*/life for us, wrath for the devil and all his works. The problem is that if our hearts and minds are in love with the works of the devil, we will suffer the consequences of evil fruit and loss, along with the devil on that Day according to 1 Cor 3.

Consider: How did Adam and Eve turn this world over to the curse? By disobeying God’s Word, they gave this Earth to the consequences of sin and the rule of Satan. One of the meanings of the word *god* is “source.” When they believed Satan, rather than God, they made the devil their source of life, releasing sin and Satan’s anti-life force, death, into the world. Rom 5:14 “Nevertheless death reigned (*as king, with cruel decrees, enforced by the devil*) from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come.” With Moses, God started to deal with sin and death until Jesus came.

Consider: 2 Cor 4:4 “In whom the god of this world hath blinded the minds of them which believe not (*no right pistis faith-actions*), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.” Just as he did with Adam and Eve, Satan, the god of this world, is still blinding people’s minds to the *agape*/love of God in Jesus Christ. The Bible tells us that, in the end, Jesus will be established as the rightful ruler of this world and Satan put fully into the Lake of Fire.

The wrath of God is that impartial force of *agape*/love that must clean up sin, all evil that would hurt or hinder God’s children. God is light, sin is darkness, and light must dispel darkness until darkness is no more. The darkness then feels the “wrath” of the light. The opposite is also true, if light is extinguished, it has felt the wrath of darkness. John 8:12 “Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me [*as I walk with Father God*] shall not walk in darkness, but shall have the light of *zoe*/life [*as seen in Me in your own life*].” Jesus, as seen in the gospels, was the true Light of what God was and is, and delighted to do good when He could find one who would work with Him. True light is to see Jesus as how Father God really is and what you are capable of being in this life.

Here is the true nature of the God of the Old Testament. Even when Adam and Eve sinned and, thus, unleashed the entire gamut of misery upon the human race, God sought them out, gave them garments to cover themselves, and even gave them the promise that one of the woman’s seed would “crush Satan’s head” (see Genesis 3). Father God could have destroyed Adam and Eve in a heartbeat, but He did not. Instead, He showed them how to live in the mess they had created with the promise of ultimate victory and restored fellowship with Him. In Gen 3, Adam released a curse into the Earth. God mitigated it so that man could continue to live, even though it was by the sweat of his brow. Otherwise the devil would have killed Eve in childbirth and all living men in famine. So even if God must exercise His wrath, His justice, His established consequences for sin, He always makes a way to bless us in the end. He promised One who would “bruise” the devil’s head, but, because we all sin and fall short of the glory of God, He had to send His own Son. John 3:17 “For God sent not his Son into the world to condemn the world; but that the world through him might be *sozo*/saved” to finish the work.

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Most of what men today commonly call the judgments of God is simply: a) Us getting back what we have done to others, reaping the evil bounty of our own sins or sowing to the flesh, b) Attacks of the devil, or c) Mere accidents in a world cursed by sin. In all of these cases, it is not God at work, but the devil. Ps 34:21 “Evil shall slay the wicked” Ps 18:26 “With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward.” Ps 141:10 “Let the wicked fall into their own nets” Luke 6:37 “Judge not (*against*), and ye shall not be judged (*against*): condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: 38 give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.” Ezek 18:30 “Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. 31 Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? 32 For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye.” (Notice that, according to Heb 8:10 and Ezek 26:36, in the New Covenant of Jesus, God gives us a new heart and a new spirit and/or writes His laws on our hearts and our minds. While it is a new spirit, it is a reprogrammed heart and mind.) Again Rom 8:15 “For ye have not received the spirit of bondage again to *evil* fear; but ye have received the Spirit of adoption, whereby we cry, Abba (*Daddy*), Father.” A renewed mind walks in the fullness of what God has done for us in the new-creation, thinking, speaking, willing, and doing like Jesus.

God holds back His wrath to give us time to repent and to provide a way of escape, for, through it all, God is calling, “Turn to My Son and live!” It is amazing that people can have faith in God’s wrath, but not in His blessing. If we confess our sins to God, receive His remission unto forgiveness, apply that redemption remission to the consequences of sin and the curse sin brings, and put on the new-man in Jesus, all by right faith-actions unto joy actions, we can destroy unto full healing of the consequences and the curse sin brings, just as Jesus did.

Every healing Jesus did was an example of God’s attitude toward evil that hurts men and what He does when He finds someone with His view on His goodness (see Psalm 103). King David knew the truth. Ps 86:5 “For thou, Lord, art good, and ready to forgive; and plenteous in *chesed*/mercy unto all them that call upon thee. 6 Give ear, O Lord, unto my prayer; and attend to the voice of my supplications. 7 In the day of my trouble I will call upon thee: for thou wilt answer me.”

As we agree with God, we will enforce the benefits of all the wrath due us falling on Jesus, and resist the devil in any of his works, until he flees. Acts 10:34 “Then Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons: 35 but in every nation he that feareth him, and worketh righteousness, is accepted with him. 36 The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Notice, in verse 35, that using the name of Jesus to get people healed is a working of righteousness, and no matter how good or bad at it you are, this makes you acceptable to God. The more you reprogram your heart and mind, with continual *pistis* faith-actions, the better you will be at it. A right heart operates in the fire of God, just like Jesus.

We see many instances in the Old Testament in which men built an altar to make a sacrifice, and God sent fire and consumed it: Gideon (Jud 6:21), David (1 Cron 21:26) and Elijah (1 Kings 18:38). The sacrifice stood for the sin, and God destroyed it by fire, and then He started, through a man, to set things right. When God destroys something, it is all gone. The great flood destroyed all, as did the judgment on Sodom and Gomorrah. Rev 21 and 22 show the Earth fully cleaned and prepared for God to bring Heaven to Earth. Jesus destroyed, purged, and dissolved our sins, once and for all men two thousand years ago. The job was fully and completely accomplished. God does not live in time, and this work of Jesus was timeless, eternal, once for all time. This is what it means when Holy Spirit says Heb 10:10 “By the which will we are sanctified through the offering of **the body of Jesus Christ once for all**. 11 And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: 12 but this man, after he had offered **one sacrifice for sins for ever**, sat down on the right hand of God; 13 from henceforth expecting till his enemies be made his footstool by us, *the Church*. 14 For **by one offering he hath perfected for ever** them that are sanctified. 15 Whereof the Holy Ghost also is a witness to us: for after that he had said before, 16 This is the covenant that I will make with

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them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; 17 And their **sins and iniquities will I remember no more** (*spirit, soul, and body*). 18 Now where remission of these is, **there is no more offering for sin.**” The wrath due us fell on Jesus. All of these Scriptures that relate to this are in the past tense. It is done! Our job is to now deliver the wrath of God on the devil and get people set free.

Jesus came to the Earth to baptize with Holy Spirit and fire. That fire burns up all the chaff, the useless parts of the Earth, and chaff is a symbol of any work of the devil. Luke 3:16 “John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire: 17 whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable.” The final day is the Day of Judgment, and, until then, we are to judge the devil by fire, in setting people free from any oppression of the devil, in Jesus’ name. Stir yourself up with God’s Word, the Scriptures, till you operate in God’s fire, His zeal for deliverance to *agape* righteousness and hate iniquity like Jesus (Heb 1:9).

Jesus, by Holy Spirit, burns with fire the works of the devil in men and makes them whole, thus delivering the wrath of God to the devil, and not to men. Acts 14:3 “Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.” Mark 16:19 “So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. 20 And they went forth, and preached everywhere, the Lord working and confirming the word (*of grace*) with signs following. Amen.” See Acts 14:3.

We are to continue that same Word of grace, the same way, in that same spirit, Word, or fire, against the wrath of the devil, by using the wrath, the Word of God, to create peace, just as Jesus did. Acts 10:36 “The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) 37 that word, I say, ye know, which was published throughout all Judaea, and began from Galilee, after the baptism which John preached; 38 how God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.” Let us go and do likewise, in the name of Jesus, knowing: Isa 55:11 “So shall my word be that goeth forth out of my mouth *through you*: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” Heb 13:8 “Jesus Christ the same yesterday, and to day, and for ever.” He is ever the Healer, and He must always heal by exercising the wrath of God, in *agape* love, by our *pistis* faith-actions, on the works of the devil, through us, His Body, by Holy Spirit.

Wisdom Definition

Wisdom, Wise

Simple definition of wisdom is doing the right things rightly to get the right results, usually the right way. Wise is doing what it takes to acquire wisdom or to express wisdom. Part of wisdom is getting the right information so you can do wise things.

Other definitions:

Webster’s Online Dictionary: <https://www.merriam-webster.com/dictionary>

noun (1)

wis·dom | \ 'wiz-dəm \

1a: ability to discern inner qualities and relationships: INSIGHT

b: good sense : JUDGMENT

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c: generally accepted belief (challenges what has become accepted *wisdom* among many historians—Robert Darnton)

d: accumulated philosophical or scientific learning : KNOWLEDGE

2: a wise attitude, belief, or course of-action

3: the teachings of the ancient wise men

noun (2)

Definition of *Wisdom* (Entry 2 of 2)

A didactic book included in the Roman Catholic canon of the Old Testament and corresponding to the Wisdom of Solomon in the Protestant Apocrypha

As found in Vine's:

Old Testament: Hebrew, etc.

WISE, SKILLED

A. Adjective.

Chakam OT: 2450, "wise; skillful; practical." This word plus the noun *chakamah* and the verb "to be wise" signify an important element of the Old Testament religious point of view. Religious experience was not a routine, a ritual, or faith experience. It was viewed as a mastery of the art of living in accordance with God's expectations (*almost like a responsive dance*). In their definition, the words "mastery" and "art" signify that wisdom was a process of attainment and not an accomplishment. The secular usage bears out the importance of these observations.

Chakam appears 132 times in the Hebrew Old Testament. It occurs most frequently in Job, Proverbs, and Ecclesiastes, for which reason these books are known as "wisdom literature". The first occurrence of *chakam* is in Gen 41:8: "And it came to pass in the morning that his spirit was troubled; and he sent and called for all the magicians of Egypt, and all the wise men thereof: and Pharaoh told them his dream; but there was none that could interpret them unto Pharaoh."

The *chakam* in secular usage signified a man who was a "skillful" craftsman. The manufacturers of the objects belonging to the tabernacle were known to be wise, or experienced in their crafts Ex 36:4. Even the man who was skillful in making idols was recognized as a craftsman Isa 40:20; cf. Jer 10:9. The reason for this is to be found in the man's skill, craftsmanship, and not in the object which was being manufactured. Those who were experienced in life were known as "wise," but their wisdom is not to be confused with the religious usage. Cleverness and shrewdness characterized this type of wisdom. Amnon consulted Jonadab, who was known as a shrewd man 2 Sam 13:3, and followed his plan of seducing his sister Tamar. Joab hired a "wise" woman to make David change his mind about Absalom 2 Sam 14:2.

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Based on the characterization of wisdom as a skill, a class of counselors known as "wise men" arose. They were to be found in Egypt Gen 41:8, in Babylon Jer 50:35, in Tyre Ezek 27:9, in Edom Obad 8, and in Israel. In pagan cultures the "wise" man practiced magic and divination: "Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments" Ex 7:11; and "...that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their knowledge foolish" Isa 44:25.

The religious sense of *chakom* excludes delusion, craftiness, shrewdness, and magic. God is the source of wisdom, as He is "wise": "Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evildoers, and against the help of them that work iniquity" Isa 31:2. The man or woman who, fearing God, lives in accordance with what God expects and what is expected of him in a God-fearing society is viewed as an integrated person. He is "wise" in that his manner of life projects the fear of God and the blessing of God rests upon him. Even as the craftsman is said to be skillful in his trade, the Old Testament *chakam* was learning and applying wisdom to every situation in life, and the degree in which he succeeded was a barometer of his progress on the road of wisdom.

The opposite of the *chakam* is the "fool" or wicked person, who stubbornly refuses counsel and depends on his own understanding: "For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them" Prov 1:32; cf. Deut 32:5-6; Prov 3:35.

B. Noun.

Chokmah OT: 2451, "wisdom; experience; shrewdness." This word appears 141 times in the Old Testament. Like *chakam*, most occurrences of this word are in Job, Proverbs, and Ecclesiastes.

The *chakam* seeks after *chokmah*, "wisdom." Like *chakam*, the word *chokmah* can refer to technical skills or special abilities in fashioning something. The first occurrence of *chokmah* is in Ex 28:3: "And thou shalt speak unto all that are wisehearted, whom I have filled with the spirit of wisdom, that they may make Aaron's garments to consecrate him, that he may minister unto me in the priest's office." This first occurrence of the word in the Hebrew Bible bears this out as well as the description of the workers on the tabernacle. The artisan was considered to be endowed with special abilities given to him by God: "And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship" Ex 35:31.

Chokmah is the knowledge and the ability to make the right choices at the opportune time. The consistency of making the right choice is an indication of maturity and development. The prerequisite for "wisdom" is the fear of the Lord: "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" Prov 1:7. "Wisdom" is viewed as crying out for disciples who will do everything to pursue her Prov 1:20. The person who seeks *chokmah* diligently will receive understanding: "For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding" Prov 2:6; he will benefit in his life by walking with God: "That thou mayest walk in the way of good men, and keep the paths of the righteous" Prov 2:20. The advantages of "wisdom" are many: "For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart: so shalt thou find favor and good understanding in the sight of God and man" Prov 3:2-4. The prerequisite is a desire to follow and imitate God as He has revealed Himself in Jesus Christ, without self-reliance and especially not in a spirit of pride: "A wise man will hear, and will increase learning; and a man of understanding shall attain unto wise counsels: to understand a proverb, and the interpretation; the words of the wise, and their dark sayings. The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" Prov 1:5-7. The fruits of *chokmah* are many, and the Book of Proverbs describes the characters of the *chakam* and *chokmah*. In New Testament terms the fruits of "wisdom" are the same as the fruits of the Holy Spirit; cf. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" Gal 5:22-23; "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" James 3:17-18.

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The importance of "wisdom" explains why books were written about it. Songs were composed in celebration of "wisdom" Job 28. Even "wisdom" is personified in Proverbs. *Chokmah* as a person stands for that divine perfection of "wisdom" which is manifest in God's creative acts (*Jesus*). As a divine perfection it is visible in God's creative acts: "Doth not wisdom cry: and understanding put forth her voice?... I wisdom dwell with prudence, and find out knowledge of witty inventions.... The Lord possessed me in the beginning of his way, before his works of old.... Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.... Now therefore hearken unto me, O ye children: for blessed are they that keep my ways" Prov 8:1, 12, 22, 30, 32.

The Septuagint (Greek translation of Hebrew Old Testament) translations are:

Sophos: ("clever; skillful; experienced; wise; learned");

Phronimos: ("sensible; thoughtful; prudent; wise"); and

Sunetos: ("intelligent; sagacious; wise"). The KJV gives these translations: "wise; wise man; cunning."

C. Verb.

Chakam OT: 2449, "to be wise, act wisely, make wise, show oneself wise." This root, which occurs 20 times in the Old Testament, appears in other Semitic languages, such as in the Akkadian word

Chakamu. The word means "to be wise" in Prov 23:15: "My son, if thine heart be wise, my heart shall rejoice, even mine." In Ps 119:98 *chakam* means "to make wise": "Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me."

From Vine's:

New Testament - Greek

WISDOM

1. *Sophia* (NT:4678) is used with reference to (a) God, Rom 11:33; 1 Cor 1:21,24; 2:7; Eph 3:10; Rev 7:12; (b) Christ, Matt 13:54; Mark 6:2; Luke 2:40,52; 1 Cor 1:30; Col 2:3; Rev 5:12; (c) "wisdom" personified, Matt 11:19; Luke 7:35; 11:49; (d) human "wisdom" (1) in spiritual things, Luke 21:15; Acts 6:3,10; 7:10; 1 Cor 2:6 (1 st part); 12:8; 1:8,17; 1:9, RV, "(spiritual) wisdom," 28; 3:16; 4:5; 5; 3:13,17; 15; 18; 17:9; (2) in the natural sphere, Matt 12:42; Luke 11:31; Acts 7:22; 1 Cor 1:17,19,20,21 (twice), 22; 2:1,4,5,6 (2 nd part), 13; 3:19; 12; 23; (3) in its most debased form, James 3:15, "Earthly, sensual, devilish" (marg., "demoniacal").

2. *Phronesis* (NT: 5428), "understanding, prudence," i. e., a right use of *phren*, "the mind," is translated "wisdom" in Luke 1:17. See PRUDENCE.

Note: "While *sophia* is the insight into the true nature of things, *phronesis* is the ability to discern modes of action with a view to their results; while *sophia* is theoretical, *phronesis* is practical" (Lightfoot). *Sunesis*, "understanding, intelligence," is the critical faculty; this and *phronesis* are particular applications of *sophia*.

WISE, WISER, WISELY

A. Adjectives.

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1. *Sophos* (NT:4680) is used of (a) God, Rom 16:27; in 1 Tim 1:17 and Jude 25 *sophos* is absent, in the best mss. (see the RV), the comparative degree, *sophoteros*, occurs in 1 Cor 1:25, where "foolishness" is simply in the human estimate; (b) spiritual teachers in Israel, Matt 23:34; (c) believers endowed with spiritual and practical wisdom, Rom 16:19; 1 Cor 3:10; 6:5; Eph 5:15; James 3:13; (d) Jewish teachers in the time of Christ, Matt 11:25; Luke 10:21; (e) the naturally learned, Rom 1:14,22; 1 Cor 1:19,20,26,27; 3:15-20.

2. *Phronimos* (NT:5429), "prudent, sensible, practically wise," Matt 7:24; 10:16; 24:45; 25:2,4,8,9; Luke 12:42; 16:8 (comparative degree, *phronimoteros*); 1 Cor 10:15; in an evil sense, "wise (in your own conceits)," lit., "wise (in yourselves)," i. e., "judged by the standard of your self-complacency," Rom 11:25; 12:16; ironically, 1 Cor 4:10; 2 Cor 11:19.

B. Noun.

Magos (NT:3097) denotes "a Magian," one of a sacred caste, originally Median, who apparently conformed to the Persian religion while retaining their old beliefs; it is used in the plural, Matt 2:1,7,16 (twice), "wise men." See also SORCERER.

C. Verbs.

1. *Sophizo* (NT: 4679) is rendered "to make wise" in 2 Tim 3:15: see DEVISED.

2. *Suniemi* or *sunio* (NT: 4920), "to perceive, understand," is used negatively in 2 Cor 10:12, KJV, "are not wise" (RV, "are without understanding"). See UNDERSTAND.

D. Adverb.

Phronimos (NT: 5430), "wisely" (akin to A, No. 2), occurs in Luke 16:8.

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Zao; Zoe

Zao (Strong's NT 2198, pronounced: dzah'-o) is the verb form, live, quick; *zoe* (Strong's NT 2222, pronounced: dzo-ah') is the noun, life. In the Bible, this word generally means the life, power, enthusiasm, love, and attitude that only comes from the true *zao*/living God.

The Septuagint, a Greek translation of the Old Testament, used *zao/zoe* for the Hebrew words *chay* (Strong's OT 2416 a noun like *zoe*) and *chayah* (Strong's 2421, a verb like *zao*). The tree of *chay* life in Genesis 2:9 is found again in Revelations 2:7; 22:2, 14 as the Tree of *Zoe* Life. The concept of God's life was known to 1st Century Jewish scholars as well as to the Holy Spirit-moved men of the Old Testament, but not as well to more modern Bible translators, including the King James Version.

Bringing *zoe* to men was the primary propose of Jesus and the proof that Jesus is from God. All of His actions in demonstrating the *zoe*/life of God in a man in miracles, resurrecting from the dead, and sending Holy Spirit were so that we could be justified unto *zoe*/life, to provide a dwelling place for Holy Spirit within our spirits.

This is so that we can do our part in finishing the job of destroying the works of the devil. John 10:10 "The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have *zoe*/life, and that they might have it more abundantly." 1 John 5:9 "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 10 He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal *zoe*/life, and this *zoe*/life is in his Son. 12 He that hath the Son hath *zoe*/life; and he that hath not the Son of God hath not *zoe*/life." This *zoe*/life in our spirit, with Holy Spirit indwelling, is the main feature of a Bible Christian.

The Gospel of John was written to show Jesus as the *Zoe*-filled Messiah, as *zoe* life was not treated as strongly in the other Gospels. John himself says: John 20:31 "But these are written, that ye might *pisteuo*/believe

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(by continual right faith-actions unto joy actions) that Jesus is the Christ (*Messiah*), the Son of God; and that *pisteuo*/believing (by continual right faith-actions unto joy actions) ye might have *zoe*/life through his Name.” There it is: “might have *zoe* life.” “Have” meaning to possess, operate, direct, and control *zoe* life, into *dunamis* power for the glory of God.

Jesus described *zoe* life as destroying the devil’s: perishing; robbing; killing; destroying; sin; death; and condemnation. John 3:15-18; 10:10; Rom 8:2-6; 1 John 3:8; and Heb 2:14. And we are to have this *zoe* life in abundance, more than needed!

God’s answer for every work of the devil and the path into God’s prosperity is the *zoe*/life of God. According to John 10:10, we see that the opposite of anything that steals, kills, or destroys is the *zoe* life of God. Jesus bears the title of the Prince of *Zoe*/Life. Acts 3:15 “And killed the Prince of *zoe*/life, whom God hath raised from the dead; whereof we are witnesses.” Rom 8:2 “For the law of the Spirit of *zoe*/life in Christ Jesus hath made me free from the law of sin and death.” Thus, we see that every work of the devil, in death in any form, is overcome and destroyed by the *zoe*/life of God. Death is swallowed up of *zoe* life.

Synonyms for the English word “life” include: activity, dash, energy, enthusiasm, spirit, excitement, get up and go, impulse, oomph, sparkle, verve, vitality, vivacity, zest, and zing.

In the New Testament, the word *zao* is almost exclusively used of God’s Eternal *Zoe* Life. In that sense, it was a known word at that time, but Jesus co-opted it for God’s use. Jesus said: John 10:10 “The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have *zoe*/life, and that they might have it more abundantly.” This describes one of Jesus’ main reasons for coming was to give man *zoe* life to combat the robbing, killing, and destroying of the master thief, Satan. Jesus also linked this word *zoe* to the Old Testament Word for life in: Matt 4:4 “But he answered and said, It is written, Man shall not *zao*/live by bread alone, but by every word (*that you do*) that proceedeth out of the mouth of God.” This is a quote from Deuteronomy 8:3. This shows that the Septuagint, a Greek translation of the Old Testament, chose the word *zoe* for the Hebrew word *Chaya* (Strong’s OT 2421).

In Genesis 2:9, the tree of life, the word, “life” is *chay* (Strong’s 2416, a derivative of *Chaya*). So, when we are dealing with the Greek word we are dealing with the *zoe* life of the tree of life in the Garden of Eden. Jesus showed this *zoe* life was important to the religious of His day when He called them out, saying: John 5:38 “And ye have not his word abiding in you: for whom he hath sent, him ye believe not. 39 Search the Scriptures; for in them ye think ye have eternal *zoe*/life: and they are they which testify of me. 40 And ye will not come to me, that ye might have *zoe*/life.”

This shows that the Jews were searching for this *zoe* life from the Scriptures and Jesus tells them it is exclusive to Him. This is Jesus boldly declaring that what they were looking for was in Him. This implies that finding this *zoe* life was sort of a “Holy Grail” for the Jewish people. And in describing Jesus, John tells us: 1 John 1:1 “That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of *zoe*/life; 2 (For the *zoe*/life was manifested, and we have seen it, and bear witness, and shew unto you that eternal *zoe*/life, which was with the Father, and was manifested unto us;)” Jesus is *zoe* life in action!

This could imply that we have missed a great message of the Bible. The KJV translators translated two different Greek words for the one English word, “life.” They translated rightly *zoe* as “life, but also translated *psuche*, a very different word, also as “life.” *Zoe* is the life unique to a spirit, while *psuche* is best translated as “soul,” the inner man seen in our outward life – conversation and deeds. This confusion has been seen in our understanding of the messages of the Scriptures and a misunderstanding of early Christian life. The bottom line is all the Jews were looking how to get this *zoe* life, probably as a mechanism to get rid of Roman rule, as a weapon of war. Jesus tells us *zoe* is not necessarily a weapon for secular war, but definitely as a weapon against the “Thief,” and that mankind was to use it for God to destroy the works of the devil.

In the Greek understanding, a human operated in the *zoe* of a god or spirit when they thought and acted like that god or spirit. A Greek warrior wanted to operate in the full *zoe* of Ares, the god of war, to prosper in battle and vanquish enemies. To do this, a warrior would fill his mind with thoughts and attitudes of war, and train with weapons and physical exercise to make himself excel in war. Thus, with enthusiasm and joy, he would train and fight, breathing, or *zaoing* that spirit of war.

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While not addressing a specific “god,” we see similar actions and effects in a sport’s team locker room, where the coach inspires his or her players to get in agreement, so that the “in-spirit-dwells,” to “pump up” the team or players before the game or at half-time, or in a motivational speaker to any group. They are now filled with that spirit-thinking alike, and excited to gird up their minds for courage, strength, endurance, and pain to overcome. In fact, the word enthusiasm means “one with god,” or to be in *zoe*.

This is the same concept for operating in the *zoe* of God. Holy Spirit is within us. According to Eph 4:17-18, it is how we think and then act that releases Him/*zoe* from our spirit into the world to do good. To sin is to operate in the devil’s death or darkness (i.e., the devil’s anti-*zoe*). 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. ... 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God (*in his actions*), neither he that *agape*/loveth not his brother.” Rom 6:21 “What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. 22 But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting *zoe*/life. 23 For the wages of sin is death; but the gift of God is eternal *zoe*/life through Jesus Christ our Lord.”

For our own motivation into the *zoe*/life of God to keep our souls filled with Holy Spirit *zoe* life against the soul’s constant input from our senses in the world: Eph 5:18 “And be not drunk with wine, wherein is excess; but be (*continually being*) filled with the Spirit; 19 speaking to yourselves in psalms and hymns and spiritual songs (*including Holy Spirit tongues*), singing and making melody in your heart to the Lord; 20 giving thanks always for all things (*of Redemption Truth*) unto God and the Father in the Name of our Lord Jesus Christ; 21 submitting yourselves one to another in the fear of God.” Col 3:14 “And above all these things put on *agape*/charity, which is the bond of perfectness. 15 And let/*make* the peace of God rule in your hearts (*by the continual right faith-action lifestyle*), to the which also ye are called in one body; and be ye thankful. 16 Let (*Make*) the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs (*including Holy Spirit tongues*), singing with grace in your hearts to the Lord. 17 And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by him (*for Redemption Facts*).” Notice that right speaking and singing keeps us in God’s *zoe*. Obeying these continually, therefore, will cause you to continually operate in the *zoe* of God. This is also a description of what it looks like to operate in the *zoe* of God by *zoe* life-releasing, right faith-actions unto joy actions.

A similar Old Testament word (*sharat* OT 8334), translated as both “worship” and “serve,” carries the concept that in all of God-life we breathe and move in Him, thus, echoing the Greek word *zoe*. Thus, every part of life is an act of worship to God or some other god. There is no human action or thought that does not have a spiritual source and impact of one kind or the other. There are only two choices, God or the devil. Doing business deals, planting seed, cooking dinner, or raising children are all to be done in total unity with the true and *zao*/living God.

So, when we sin, we are actually serving or worshiping or breathing sin. 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil.” So, when we sin, we are *zaoing* the devil. Jesus destroyed the devil and his works in the spirit realm, and we have the job of doing our part now. This job of destroying all the devil’s works is complete on the Day of Judgment. Thus, when we operate in Jesus, to set people free, we are delivering judgment to the devil. We do it as we *zao* God on the subject of healing, or for any other answered *aiteo* command, for any other part of His salvation.

So, in essence, as part of the Universe and in the Universe, your every thought, word and action are in tune with some level of that Universe. At the top is God; everywhere else is rebellion and the devil. Thus, you cannot think a thought, speak, or do an action of rebellion, and be in unity with God, and when you do, you are in unity with the devil, and not God. 1 John 3:8 “He that committeth sin is of the devil; for the devil sinneth from the beginning.” You cannot sin in unity with Father God, so, by default, you are in unity with the devil or the god of this world. 2 Cor 4:4 “In whom the god of this world hath blinded the minds of them which believe not (*not doing continual zoe life-releasing, right faith-actions unto joy actions*), lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.”

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This passage is aimed at Christians, not the heathen. John 12:31 “Now is the judgment of this world: now shall the prince of this world be cast out.” This unity is on a thought-by-thought basis, so each thought must be judged. 2 Cor 10:4 “(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity **every thought** to the obedience of Christ; 6 and having in a readiness to revenge all disobedience, when your obedience is fulfilled.”

Another biblical term for this unity with the god of this world is iniquity: Acts 8:23 “For I perceive that thou art in the gall of bitterness, and in the bond of iniquity.” Titus 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.” Heb 1:9 “Thou hast *agape*/loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.” 2 Pet 2:16 “But was rebuked for his iniquity: the dumb ass speaking with man’s voice forbad the madness of the prophet.”

The concept described by *zoe* is that you are always in a unity with a spirit of some kind or another. This is very different from most modern Western thinking, where the concept is that you can have a “middle” position, deciding free from either God or the devil. While convenient in this culture, this does not fit the concept of *zoe*, nor does it fit the Scriptures, and will lead to great terror on the Day of Judgment. 1 John 5:17 “All unrighteousness is sin . . .”

To allow or follow a spirit is a function of where you are or what you choose. For example, you may choose certain clothes to remind you of what spirit you have decided to let operate through you. This is the meaning and purpose of a talisman and carrying about statues of various gods, or, in a milder sense, team colors. As a Christian, you may have Holy Spirit as one with your spirit, but your soul’s thoughts, words, and actions need to be consistent with Holy Spirit for you to operate “in the spirit of God.” Conversely, if you are not operating in the Spirit of God, you are operating in another spirit. As you operate within the Scriptures, your thoughts, words, and actions allow God to operate through you, to His glory. If you are not operating out of the Jesus-like parts of Scripture, you are *zaoing* out of God, and in the spirit of the devil.

So, one way to describe the Gospel is that God invites you to operate by His *zoe* in Jesus, knowing that all your failures to operate perfectly in His *zoe* have been paid for by Jesus through the cross, and you can come to God freely at any time to operate in His *zoe*. The more you know this, the more your conscience is cleansed of thinking that anything was lacking in the work of Jesus through the cross and resurrection. Col 2:10 “And ye are complete in him, which is the head of all principality and power.”

God defines this *zoe* as a distinguishing mark of what He accomplished in Jesus. 1 John 5:10 “He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. 11 And this is the record, that God hath given to us eternal *zoe*/life, and this *zoe*/life is in his Son. 12 He that hath the Son hath *zoe*/life; and he that hath not the Son of God hath not *zoe*/life.” Gal 2:20 “I am (have been) crucified with Christ: nevertheless I *zao*/live; yet not I, but Christ *zao*/liveth in me: and the life which I now *zao*/live in the flesh I *zao*/live by the *pistis*/faith (*continual zoe life-releasing, right faith-actions unto joy actions*) of the Son of God, who *agape*/loved me, and gave himself for me.” Here you are agreeing to what Jesus wants to do in *zoe* life-releasing, right faith-actions unto joy actions, so He can manifest through you.

As God said: Rom 1:16 “For I am not ashamed of the gospel of Christ: for it is the *dunamis*/miracle power of God unto *soteria*/salvation to every one that believeth (*by continual right faith-actions unto joy actions*); to the Jew first, and also to the Greek. 17 For therein (*the Gospel*) is the righteousness of God revealed from *pistis*/faith actions to *pistis*/faith-actions: as it is written, The just (*those made the righteousness of God in Christ Jesus by the new-birth*) shall *zao*/live (*in miracle power*) by *pistis*/faith (*faithfulness in continual right faith-actions unto joy actions*).” God’s entry way into the miracle, supernatural life as a Jesus-duplicate is by *zoe* life-releasing, right faith-actions over the Word. See also Gal 3:11 and Heb 10:38

Because God made Jesus sin for us, He can now dwell in us because of Jesus. As we access His *zoe*/life, in spite of our failures, we proclaim the power of the blood of Jesus. Heb 9:14 “How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve (*operate by the zoe of*) the *zao*/living God?”

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Here again is a plea to stop operating or serving in the *zoe* of other gods, and only operate in the eternal *zoe* of God. 1 Thess 1:9 “For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the *zao*/living and true God; 10 and to wait (*by continual right faith-actions*) for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come.”

All of this comes under the area of renewing the mind, so, when Holy Spirit prompts with thoughts and words, we respond quickly in agreement and continue to operate in the *zoe*/life of God by right faith-actions. God makes it clear that operating any other way does not bring the Kingdom of God. Gal 5:19 “Now the works of the flesh (*anti-zoe*) are manifest, which are these; adultery, fornication, uncleanness, lasciviousness, 20 idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, 21 envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit (*produce, operate*) the kingdom of God. 22 But the fruit of the Spirit (*zoe of God*) is *agape*/love, joy, peace, longsuffering, gentleness, goodness, *pistis*/faith (*in continual right faith-actions*), 23 meekness, temperance: against such there is no law. 24 And they that are Christ’s have crucified the flesh with the affections and lusts. 25 If we *zao*/live in the Spirit, let us also walk in the Spirit (*by right faith-actions*). 26 Let us not be desirous of vain glory, provoking one another, envying one another.” Verse 25 is a clear command to walk in the *zoe* we now have by continual *zoe* life-releasing, right faith-actions.

For the Christian, the plea is to no longer do those things that are not God’s *zoe*, and, instead, *zao* for and through God. 2 Cor 5:15 “And that he died for all, that they which *zao*/live should not henceforth *zao*/live unto themselves, but unto him which died for them, and rose again [*in continual zoe life-releasing, right faith-action*].”

The concept of *zoe* and Hebrew worship or service is that there are no actions independent of the spirit world and a spirit. We are constantly operating in God or the devil, with no neutral ground. This is a major challenge to modern Western thought, where there are typically three possible choices: a) with God or good; b) with the devil or evil; or c) a neutral ground aligned with neither.

The Bible calls this third position deception. James 1:22 “But be ye doers of the word, and not hearers only, deceiving your own selves.” 1 Cor 6:9 “Know ye not that the unrighteous shall not inherit (*produce*) the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, 10 nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit (*produce*) the kingdom of God. 11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.” 1 Cor 15:33 “Be not deceived: evil communications corrupt good manners. 34 Awake to righteousness, and sin not; for some have not the knowledge of God: I speak this to your shame.” 1 John 1:8 “If we say that we have no sin, we deceive ourselves, and the truth is not in us.” Ps 10:4 “The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts.”

In summary: 1 Pet 1:18 “Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; 19 but with the precious blood of Christ, as of a lamb without blemish and without spot: 20 who verily was foreordained before the foundation of the world, but was manifest in these last times for you, 21 who by him do *pisteuo*/believe (*by continual right faith-actions*) in God, that raised him up from the dead, and gave him glory; that your *pistis*/faith and hope might be in God. 22 Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye *agape*/love one another with a pure heart fervently: 23 being born again, not of corruptible seed, but of incorruptible, by the word of God, which *zao*/liveth and abideth for ever. 24 For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: 25 but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.”

To have the *zoe* of God is mind-boggling potential. To operate in *zoe* is to activate the *zoe*/life of God into the people, situations, and activities of Earth, to change from the current state to the will of God. As with most things of God, the static and academic status does not produce godly results, until we activate *zoe* by *zoe* life releasing, right faith-actions, and deliver it where needed. This active and deep knowing is how we grow in God.

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2 Pet 1:3 “According as his divine power hath given unto us all things that pertain unto *zoe*/life and godliness, through the (*deep and experiential*, Jesus-duplication) *epignosis*/knowledge of him that hath called us to glory and virtue.”

We start with awareness, then recognition, and then move into being and doing, according to our born-again nature. Eph 4:21 “If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 and be renewed in the spirit of your mind; 24 and that ye put on the new-man, which after God is created in righteousness and true holiness.”

Any resistance to this means you have an area or areas where you need to renew (purify) your mind to the Christ-mind way of thinking, speaking, and doing. 2 Cor 10:3 “For though we walk in the flesh, we do not war after the flesh: 4 (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) 5 casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.” Notice that this is “our war” or our job in this life now, especially making every thought captive to Jesus.

As you purify your soul, by *phileo*/brotherly love, you move into *zaoing* God in *agape*/love from a purified heart. It is the way you think that controls your actions, and determines whether you walk in the *zoe* of God or not. Eph 4:17 “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, 18 having the understanding darkened, **being alienated from the *zoe*/life of God** through the ignorance that is in them, because of the blindness of their heart: 19 who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” This is telling fellow Christians to awake to righteousness and get moving in *zoe* life, right faith-actions to stir themselves into *zoe* life for blessing.

As T.L. Osborn taught: 1) Do not pray for what God has already given you, and 2) Do not ask God to do what He has already commanded you do.

For a description of how to walk in the *zoe* of God, from one of many in the Bible: Eph 4:20 “But ye have not so learned Christ; 21 if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: 22 that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; 23 and be renewed in the spirit of your mind; 24 and that ye put on the new-man *by continual right faith-actions*, which after God is created in righteousness and true holiness. 25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. 26 Be ye angry, and sin not: let not the sun go down upon your wrath: 27 neither give place to the devil. 28 Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. 30 And grieve not the Holy Spirit of God, whereby ye are sealed (*ownership unto fullness*) unto the day of redemption. 31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: 32 and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you. 5:1 Be ye therefore followers (*duplicates, copycats*) of God, as dear children; 2 and walk in *agape*/love, as Christ also hath *agape*/loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.” This *zoe*/walk description really goes to the root of Eph 6.

To minister healing, or any work of salvation in the *zoe* of God, includes “breathing in” the attitude of God’s promises against the devil and his works and, for those who need the blessing, by applying His *zoe* as needed in *aiteo* commands, knowing: John 16:11 “... the ruler (*evil genius, prince*) of this world [*Satan*] is judged and condemned and sentence already is passed upon him.” AMP Luke 10:19 “Behold, I give unto you power (*authority, commission, pre-permission, and the resources of Heaven*) to tread on serpents and scorpions, and over all the power (*ability*) of the enemy: and nothing shall by any means hurt you. 20 Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in Heaven.” Yahoo!

So we are to be continually Col 1:12 “giving thanks (*continually*) unto the Father, which hath made us meet to be *koinonia*/partakers of the inheritance of the saints in light: 13 who hath delivered us from the power of

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darkness, and hath translated us into the kingdom of his *agape*/dear Son: 14 in whom we have redemption through his blood, even the *aphesis/remission*-forgiveness of sins.” Rev 1:5 “... Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the Earth. Unto him that *agape*/loved us, and washed us from our sins in his own blood, 6 and hath made us kings and priests unto God and his Father (*by our right faith-actions*); to him be glory and dominion for ever and ever. Amen 17 ... And he (*Jesus*) ... says to us, Fear not; I am the first and the last: 18 I am he that *zao*/liveth, and was dead; and, behold, I am *zao*/alive for evermore, Amen; and have the keys of hell and of death.” Rom 16:20 “And the God of peace shall bruise Satan under your feet shortly (*as shattered glass*). The grace of our Lord Jesus Christ be with you [*to know, be, will, and do this*]. Amen.” Ps 103:6 “The Lord executeth righteousness and judgment for all that are oppressed [*through our right faith-actions*].” For He says: Hos 13:14 “I will ransom them from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes.” 2 Tim 1:7 “For God hath not given you the spirit of *evil* fear; but of *dunamis*/power, and of *agape*/love, and of a sound mind (*like Jesus has*).” 1 Tim 6:12 “So fight the good fight of *pistis*/faith, lay hold on eternal *zoe*/life, whereunto thou art also called ...” Eph 6:10 “... be strong in the Lord, and in the power of his might,” preaching His Word of grace, 1 Tim 6:19 “Laying up in store for ourselves a good foundation against the time to come, that we may lay hold on eternal *zoe*/life.” Acts 14:3 “... speaking boldly in the Lord, which gives testimony unto the word of his grace, and grants signs and wonders to be done by your hands [*words, and actions*].” Acts 19:12 “So that from your body are brought unto the sick handkerchiefs or aprons, and the diseases depart from them, and the evil spirits go out of them. For Mark 16:20 “... the Lord is working and confirming the (*Redemption*) word (*of grace*) with signs following. Amen.”

So to *zao* this means to take these Bible truths and operate, like Jesus did, in the *zoe* of God. Phil 2:4 “Look not every man on his own things, but every man also on the things of others. 5 Let (*make*) this mind be in you, which was also in Christ Jesus: ... 12 Wherefore, my *agape*/beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own *soteria*/salvation with fear and trembling. 13 For it is God which worketh in you both to will and to do of his good pleasure. 14 Do all things without murmurings and disputings: 15 that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world; 16 holding forth the word of *zoe*/life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain.”

Or, as in another direct command to the Christian: 1 Tim 6:11 “But thou, O man of God, flee these things; and follow after righteousness, godliness, *pistis*/faith (*continual right faith-actions*), *agape*/love, patience, meekness. 12 Fight the good fight of *pistis*/faith, *lambano*/lay hold on eternal *zoe*/life (*by continual zoe life, right faith-actions*), whereunto thou art also called, and hast professed a good profession before many witnesses.”

So, yes, while we are *sozo*/saved by grace, we are required to labor to get our minds by right faith-actions to operate in the *zoe* of God, so God can be released into the Earth in this life, now.

Here is Paul on laboring in the Lord: Cor 15:10 “But by the grace of God I am what I am (*born again*): and his grace which was bestowed upon me was not in vain; but I laboured (*in zoe life-releasing, right faith-actions*) more abundantly than they all: yet not I, but the grace of God which was with me.” And Holy Spirit, the grace of God, impelled him to right God-works.

Jesus commands for us to labour in continual right faith-actions to receive and operate Jesus’ *zoe* life: John 6:27 “Labour not for the meat which perisheth, but (*labor with continual right faith-actions*) for that meat which endureth unto everlasting *zoe*/life, which the Son of man shall give unto you: for him hath God the Father sealed.”

John 4:14 “But whosoever drinketh of the water that I shall give him shall never thirst; but the water (*the Word of God in continual right faith-actions*) that I shall give him shall be in him a well of water springing up into everlasting life.”

Matt 4:4 “But he answered and said, It is written, Man shall not *zao*/live by bread alone, but by every word (*which you do*) that proceedeth out of the mouth of God.” In this way the Scriptures become a well of *zoe* life for you as you do the continual seeking the Lord, right faith-actions.

Holy Spirit *Zoe* life is like a substance, or light. As a substance, *zoe* life is like a vapour or gasoline fumes or fogs that you can see. As light, it is the light seen in Gen 1:3, the *Shekinah* glory seen in the tabernacle, or on

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Jesus on the mount, and in other Christians who glow in the bright sun, much less the dark. In ancient paintings this is seen in haloes on top of saint's heads.

Zoe life has electrical energy seen by brain/skull electrodes while speaking in tongues, and around people being prayed for, and other right faith-actions. As you release this *zoe* life by right faith-actions, you can permeate your whole body and area for healing, extraordinary strength, wisdom, and other Holy Spirit gifts.

A key gateway for this is speaking in diverse, Holy Spirit tongues. On a historical basis, most first century Christians were "Charismatic" or Pentecostal with speaking in tongues. This was true to at least 400-500 AD, and is now a significant part of global Christianity

