

FOUR LITTLE WORDS

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Words have meaning: To translate a simple paragraph from another language into English can be very complicated. There are Greek and Hebrew words which have no English equivalent, and others that show up one time. So the understanding of the original word and its context are important in order to convey the correct idea.

Words under consideration: **1537** - *ek* or *ex*: out of, from. (Appears 921 times) Indicates source, origin. **1519** - *eis*: to, into, toward, until. (Appears 1773 times) Indicates transition, movement from one point, or place toward another. **1722** - *en*: in, among, with, by, at. (Appears 2782 times) Indicates resting a fixed position. **1223** - *dia*: In the accusative: Because of, on account or for the sake of; In the Genitive: by, through. (Appears 647 times) Indicates by means of, or a channel through which something happens or is accomplished. (<numbers> from Strong's Concordance)

While, the following scriptures focus on faith and its source, they serve to illustrate use of the words above. After each I apply the ideas of the four words, as they appear to influence the concept of faith and how it is presented in the Bible. Before continuing, lets get a better definition of faith from the scriptures.

Faith Defined: **Heb 11:1:** *Now faith is the substance <5287> of things hoped for, the evidence <1650> of things not seen.* Faith is 'substance' and 'evidence'. *Hupostasis <5287>*, used only five times, is applied parallel with *doxa <1391>* in Hebrews 1:3: *Who being the brightness of his glory <1391>, and the express image of his person <5287>...* God's glory is defined as gracious, merciful, longsuffering, forgiving and abundant in goodness and truth (Ex 33:18-19; 34:5-7). It is His character, or His substance which we cannot see except it be manifested by His power in the changed lives of individuals. What we hope for, we cannot see (Rom 8:24-25). What we hope for is that we be made in the image of God's character, or substance.

Elegchos <1650> (evidence) is derived from *elegcho <1651>*, which literally means 'to bring to light'. *Elegchos <1650>*, then would be the result of that which is brought to light as 'proof' or 'evidence' in order to 'convince' or 'rebuke'. (Cp Jn 16:8) From the foregoing it can be concluded that faith is the understanding of things we cannot see, obtained by being convinced by God from things we can see. **Rom 1:20:** *For the invisible things of him from the creation of the world are clearly seen, being understood (result = faith) by the things that are made, even his eternal power and Godhead (divine nature); so that they are without excuse:*

How do we obtain faith (understanding)? Is the source of your faith, the Bible, or, a person?

Application of Words: **Rom 1:16-17:** *16. For I am not ashamed of the gospel of Christ: for it is the power of God unto <1519> salvation to every one that believeth <4100>; to the Jew first, and also to the Greek. 17. For therein is the righteousness of God revealed from <1537> faith to <1519> faith: as it is written, The just shall live by <1537> faith.*

Comment: The 'gospel of Christ' is the divine power and influence (love, grace) of the Father which leads the believer toward salvation. The Gospel is the word of hearing (Heb 4:2 - margin). IN IT is the righteousness of God revealed out of <1537> His faith into <1519> your faith. The just (those being made righteous) are to live out of the Father's faith - the ultimate source of God's righteousness.

The next verse reveals the 'channel' (by, through) of the faith. **Gal 2:16:** *Knowing that a man is not justified*

by <1537> the works of the law, but by <1223> the faith of Jesus Christ, even we have believed <4100> in <1519> Jesus Christ, that we might be justified by <1537> the faith of Christ, and not by <1537> the works of the law: for by <1537> the works of the law shall no flesh be justified.

Comment: The law is the written word (we call the Bible). The spirit of Christ teaches us the written word, but keeping the letter of it according to a man's understanding cannot be the source of true righteousness. (Cf 2 Cor 3:6-7). The Hebrew concept of 'believing' <4100> (a verb = action) is 'to be nourished'. To 'believe into (or toward) Jesus' is to be spiritually nourished by His understanding (cp 1 Tim 4:6) of the things we cannot see - such as the Father's kindness and love in dealing with humanity. **Rom 5:1:** *Therefore being justified by <1537> faith, we have peace with God through <1223> our Lord Jesus Christ:* The source of the faith by which we are justified is from the Father through the Son, i.e. the faith which resides in <1722> him (1 Tim 3:13; 1:14; 2 Tim 1:13; 3:15; Gal 3:26).

Rom 3:19-31: *19. Now we know that what things soever the law saith, it saith to them who are under <1722> the law: that every mouth may be stopped, and all the world may become guilty before God.*

Comment: What is written in the law is for those 'resting' <1722> in the letter (i.e. being governed by the written word), so that ALL may, before God, realize their guilt.

20. Therefore by <1537> the deeds of the law there shall no flesh be justified (rendered righteous) in his sight: for by <1223> the law is the knowledge of sin.

Comment: Because of this, no carnal mind can be made righteous from <1537> keeping the letter of the law. For by means of <1223> understanding the spiritual law (Rom 7:14) all are to discover their iniquity.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; 22. Even the righteousness of God which is by <1223> faith of Jesus Christ unto <1519> all and upon all them that believe: for there is no difference:

Comment: God's righteousness is manifested by means of <1223> Jesus' understanding (faith), and not by means of the law, and the law (Bible) is a testimony of it, when understood the way Jesus sees it.

23. For all have sinned, and come short of the glory of God; 24. Being justified freely by his grace through <1223> the redemption that is in <1722> Christ Jesus:

Comment: Although, as sinners, we all come far short of God's image (glory), He, by divine power (love, grace), freely justifies us by means of <1223> the redemption that rests in <1722> Jesus, the one He anointed with wisdom and knowledge (Cf 1 Cor 1:24, 30), which is His righteousness.

25. Whom God hath set forth to be a propitiation through <1223> faith in <1722> his blood, to <1519> declare his righteousness for <1223> the remission of sins that are past, through <1722> the forbearance of God;

Comment: Jesus, the Father manifested to be a 'mercy seat', or 'merciful covering' (not a propitiation) by means of <1223> the cross (the life is in the blood - Lev 17:11; Jn 6:51), to declare the divine thinking (righteousness) of the Father by means of <1223> the passing over (remission) of our past sins. This the Father did because in <1722> himself is the character of long suffering (forbearance) toward sinners. The Father gave His only Son out

of love; the Son of God gave his life - WHAT GREAT LOVE is this!!

26. *To declare, I say, at <1722> this time his righteousness: that <1519> he might be just, and the justifier of him which believeth <4102> in <1537> Jesus. (4102 = faith, a noun and not a verb)*

Comment: : From the Greek Interlinear: Verse 26 - *In the forbearance of the God; for the showing forth of the righteousness of his in <1722> the present time, for <1519> his being just, and justifying him (me) that is out of <1537> (whose source is) the faith <4102> of Jesus. (Extra comments for clarification)*

27. *Where is boasting then? It is excluded. By <1223> what law? of works? Nay: but by <1223> the law of faith.*

Comment: Boasting is excluded by means of <1223> the law of faith, or the law of the Spirit (Rom 8:2). Verse 27 is key, because verse 31 refers back to it.

28. *Therefore we conclude that a man is justified by (of) 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 <1537> faith, and uncircumcision through <1223> faith.*

Comment: The source <1537> of justification is ONLY by means of <1223> Christ's understanding (faith) of the Father. (Jn 16:25; 14:6)

31. *Do we then make void the law through <1223> faith? God forbid: yea, we establish the law (of faith).*

Comment: What 'law' is established? (See verse 27) **Rom 8:1-4:** *1 There is, then, now no condemnation to those in Christ Jesus, who walk not according to the flesh, but according to the Spirit; 2 for the law of the Spirit of the life in Christ Jesus did set me free from the law of the sin and of the death; 3 for what the law was not able to do, in that it was weak through the flesh, God, having sent His own Son in the likeness of sinful flesh, and for sin, did condemn the sin in the flesh, that the righteousness of the law may be fulfilled in us, who do not walk according to the flesh, but according to the Spirit. (Young's Literal Translation)*

The law established is the law of faith (verse 27), which resides in Christ Jesus, and while the letter is a witness, it was weak through our fleshly understanding. Since Jesus said the smallest part of the law would not pass away until all be fulfilled (Mt 5:17-18), and Jesus did not divide the law (Mt 5, 6, 7), we can conclude that all the written word (the whole Bible) is in effect. However, we are NOT to keep the letter of any of it, including the ten in stone as man understands it, but we are to keep the spirit of it. Another important point, covered here in Romans, is the fact that Jesus took the 'likeness of sinful flesh'. That is, Jesus was born into humanity through a woman who passed her sin nature to him. He had the same sin nature as you and I, except that he DID NOT sin. Therefore, His nature was a likeness of mankind, but with out sinning. (Spirit of Jesus - Phil 1:19; Rom 8:9; Gal 4:6; Jn 14:17; 15:26; 16:13)

Summary: Words have meaning. Therefore, if we don't understand the meaning and context, how will we understand truth? "Study, seek the Lord and be strong in the graciousness (divine influence) that is in Christ Jesus. And the things you have heard, the same commit to the faithful, who shall be able to teach others also." (2 Tim 2:1-2) **Ps 24:3-5:** *3. Who shall ascend into the hill of the Lord? or who shall stand in his holy place? 4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. 5. He shall receive the blessing from the Lord, and righteousness from the God of his salvation.*