

9 Keys = ONE Master

To find the keys to the kingdom, we look to go nowhere else but INSIDE. Within you the truth was written, and only you can access it. We recently spoke about the "locks" which are on the door to the kingdom of heaven. Once you have illuminated those locks, you know exactly where you need to place the keys.

Let us begin by looking through Galatians 5:22 for a more complete understanding, where we pick up where we left off in the previous study. If you have not already looked at the previous study, please do so now. You will find that you need a few weeks in deep mediation to be able to clearly identify the locks before the keys will work. <http://www.pdf-archive.com/2014/02/14/15-locks/>

◀ Galatians 5:22 ▶

Text Analysis

Strong's	Transliteration	Greek	English
3588 [e]	ho	ὁ	-
1161 [e]	de	δὲ	but
2590 [e]	karpos	καρπὸς	[the] fruit
3588 [e]	tou	τοῦ	of the
4151 [e]	Pneumatōs	Πνεύματος	Spirit
1510 [e]	estin	ἐστίν	is
26 [e]	agapē	ἀγάπη,	love,
5479 [e]	chara	χαρά,	joy,
1515 [e]	eirēnē	εἰρήνη,	peace,
3115 [e]	makrothymia	μακροθυμία,	patience,
5544 [e]	chrēstotēs	χρηστότης,	kindness,
19 [e]	agathōsynē	ἀγαθωσύνη,	goodness,
4102 [e]	pistis	πίστις,	faithfulness,

The keys are known in scripture as the "fruits of the spirit." I am using the analogy of keys for fruits, and locks for "works of the flesh", because this is the way the Lord presented them to me. However, while the previous study focused on the many locks, this study is focused on ONE master key (made of 9 parts) which unlocks every obstacle.

It is important to understand that this key is NOT made up of actions we must take, but rather a state-of-BEING we must call upon in prayer. Anything we do with our actions is only a work of the the flesh, unless and until it is guided by our inner-being. The quality of our inner-being is our *essence*. Tapping into that divine essence and nature is what it really means to ask and pray in the name (*onoma*) of Jesus...we are to be walking in the manifestation of his character/essence/nature.

Pay attention to the scripture where it tells us to pray in the *name* of Jesus (such as Acts

◀ 3686. **onoma** ▶

Strong's Concordance

onoma: a name, authority, cause

Original Word: ὄνομα, ατος, τό

Part of Speech: Noun, Neuter

Transliteration: onoma

Phonetic Spelling: (on'-om-ah)

Short Definition: name, character, reputation

Definition: name, character, fame, reputation.

HELPS Word-studies

3686 *ónoma* – name; (figuratively) the manifestation or revelation of someone's character, i.e. as distinguishing them from all others. Thus "praying in *the name of Christ*" means to pray as directed (authorized) by Him, bringing revelation that flows out of being in His presence. "Praying in Jesus' name" therefore is not a "religious formula" just to end prayers (or get what we want)!

[“According to Hebrew notions, a name is inseparable from the person to whom it belongs, i.e. it is something of his essence. Therefore, in the case of the God, it is specially sacred” (Souter).]

HELPS™ Word-studies copyright © 1987, 2011 by Helps Ministries, Inc.

For complete text and additional resources visit:

HelpsBible.com

NAS Exhaustive Concordance

Word Origin

a prim. word

Definition

a name, authority, cause

NASB Translation

Englishman's Concordance

Strong's Greek 3686

231 Occurrences

ὄνομα — 106 Occ.

ὀνόματά — 11 Occ.

ὀνόμασι — 95 Occ.

ὀνομάτων — 2 Occ.

ὀνόματος — 17 Occ.

Matthew 1:21 N-ANS

GRK: καλέσεις τὸ ὄνομα αὐτ

NAS: and you shall call *His name* Je

KJV: thou shalt call his *name* JESUS

INT: you will call the *name* of him Je

Matthew 1:23 N-ANS

GRK: καλέσουσιν τὸ ὄνομα ε

NAS: AND THEY SHALL CALL *HIS*

KJV: his *name* Emmanuel,

INT: they will call the *name* of him In

Matthew 1:25 N-ANS

GRK: ἐκάλεσεν τὸ ὄνομα αὐτ

NAS: and he called *His name* Jesus

KJV: he called his *name* JESUS.

INT: he called the *name* of him Jesu

Matthew 6:9 N-NNS

GRK: Ἁγιασθήτω τὸ ὄνομά σ

NAS: is in heaven, Hallowed *be You*

KJV: Hallowed be thy *name*.

INT: hallowed be the *name* of you

Praying and believing in the *onoma* of Christ is to be praying and walking in the revelation of his full manifestation/character/essence. Once you can practice this, you will see that there is a HUGE difference between giving food to a homeless man because you want to be "good", versus giving the food to him because you realize you are feeding Christ himself. Our Lord taught us this in Matthew 25:31-40.

Matthew 25:30-40

New King James Version (NKJV)

³⁰ And cast the unprofitable servant into the outer darkness. There will be weeping and gnashing of teeth.'

The Son of Man Will Judge the Nations

³¹ "When the Son of Man comes in His glory, and all the holy^[a] angels with Him, then He will sit on the throne of His glory.

³² All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides *his* sheep from the goats. ³³ And He will set the sheep on His right hand, but the goats on the left. ³⁴ Then the King will say to those on His right hand, 'Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: ³⁵ for I was hungry and you gave Me food; I was thirsty and you gave Me drink; I was a stranger and you took Me in; ³⁶ I was naked and you clothed Me; I was sick and you visited Me; I was in prison and you came to Me.'

³⁷ "Then the righteous will answer Him, saying, 'Lord, when did we see You hungry and feed *You*, or thirsty and give *You* drink? ³⁸ When did we see You a stranger and take *You* in, or naked and clothe *You*? ³⁹ Or when did we see You sick, or in prison, and come to You?' ⁴⁰ And the King will answer and say to them, 'Assuredly, I say to you, inasmuch as you did *it* to one of the least of these My brethren, *you did it to Me*.'

If we truly have Christ living within us, and we believe in the *onoma* of him, then we begin to understand that he dwells in **all** of mankind. In this way, there is truly nothing we see in this state-of-being that is outside of Christ. His life, passion, death, resurrection, and sacrifice are played out before our very eyes in every moment of every day. In this way it is said our eye has become *single*.

Let's look at what the MASTER key is for entering this state-of being: *agape*.

Agape love is unconditional love. In order to understand it separately from other kinds of love, lets quickly look at the ways "love" is conveyed in the New Testament Greek:

http://en.wikipedia.org/wiki/Greek_words_for_love

Greek words for love

From Wikipedia, the free encyclopedia

There are a few Greek words for **love**, as the **Greek language** distinguishes how the word is used. **Ancient Greek** has four distinct words for **love**: *agápe*, *éros*, *philia*, and *storgē*. However, as with other languages, it has been historically difficult to separate the meanings of these words. Nonetheless, the senses in which these words were generally used are given below.

- *Agápe* (ἀγάπη *agápē*^[1]) means love in a "spiritual" sense. In the term *s'agapo* (Σαγαπώ), which means "I love you" in Ancient Greek, it often refers to a general affection or deeper sense of "true unconditional love" rather than the attraction suggested by "*eros*." This love is selfless; it gives and expects nothing in return. *Agape* is used in the biblical passage known as the "love chapter," 1 Corinthians 13, and is described there and throughout the New Testament as sacrificial and spiritual love. Whether the love given is returned or not, the person continues to love (even without any self-benefit). *Agape* is also used in ancient texts to denote feelings for one's children and the feelings for a spouse, and it was also used to refer to a **love feast**. It can also be described as the feeling of being content or holding one in high regard. *Agape* is used by Christians to express the unconditional love of God.
- *Éros* (ἔρως *érōs*^[2]) is "physical" passionate love, with sensual desire and longing. Romantic, pure emotion without the balance of logic. "Love at first sight". The Modern Greek word "*erotas*" means "intimate love;" however, *eros* does not have to be sexual in nature. *Eros* can be interpreted as a love for someone whom you love more than the *philia*, love of friendship. It can also apply to dating relationships as well as marriage. **Plato** refined his own definition: Although *eros* is initially felt for a person, with contemplation it becomes an appreciation of the beauty within that person, or even becomes appreciation of beauty itself. Plato does not talk of physical attraction as a necessary part of love, hence the use of the word **platonic** to mean, "without physical attraction." In the *Symposium*, the most famous ancient work on the subject, Plato has Socrates argue that *eros* helps the *soul* recall knowledge of beauty, and contributes to an understanding of spiritual truth, the ideal "Form" of youthful beauty that leads us humans to feel erotic desire – thus suggesting that even that sensually based love aspires to the non-corporeal, spiritual plane of existence; that is, finding its truth, just like finding any truth, leads to transcendence. Lovers and philosophers are all inspired to seek truth through the means of *eros*.
- *Philia* (φιλία *philia*^[3]) is "mental" love. It means affectionate regard or friendship in both ancient and modern Greek. This type of love has give and take. It is a dispassionate v by **Aristotle**. It includes loyalty to friends, family, and community, and requires virtue, equality and familiarity. In ancient texts, *philos* denoted a general type of love, used for lo a desire or enjoyment of an activity, as well as between lovers.
- *Storge* (στοργή *storgē*^[4]) means "affection" in ancient and modern Greek. It is natural affection, like that felt by parents for offspring. Rarely used in ancient works, and then a relationships within the family. It is also known to express mere acceptance or putting up with situations, as in "loving" the tyrant.

We see that *agape* love is **unconditional love**. Divine love can only be unconditional, as to have conditions upon love would be **conditional love**. Not many people have experienced unconditional love, because it is widely assumed that human-beings are not capable of loving without condition, and this is true for those who have never experienced the unconditional love received through Christ. Only through Christ can it even be possible for us to experience this state of being. Many people miss this state of being because they don't even know where the locks are as we previously discussed in this PDF: <http://www.pdf-archive.com/2014/02/14/15-locks/>

Now that we know where the locks are on the door to the kingdom, can you see how many of those locks *agape* love could open? If you are struggling with the locks, it is likely that this is the key you need to seek within. I believe it is the one and only key needed, and yet it is the hardest one for us to lay our grasp on because while many profess the love of a divine God, they are only professing it through and up to a particular comfort level, moral understanding, mental concept, doctrine, dogma, or creed. This is **CONDITIONAL** love and will never be a substitute for *agape* love.

Don't make the mistake that you can in some way practice *agape* love through your own power. It can only be gained through direct and constant connection to Christ Yeshua. We were told to put on the mind of Christ. We can only learn *agape* love in a wordless and formless state of being. *Agape* love is one without any words, it is a state or condition that exists without thought, thus being

Unconditional.

You may be thinking: formless and wordless love? What is she talking about?

Let's test this out. If you think hard enough, you can get mad or harbor anger towards just about anyone, no matter how much you say you "love" them. If you sat down and thought about the person you love most, you would be able to conjure up gripes, agitations, and desires for ways you want that person to change or be different than they are. Those gripes (especially intense for those who are still in the flesh) will quickly turn into feelings of anger, jealousy, or resentment. This proves that when we bring FORM into love (words and thoughts) it quickly disintegrates and decays (remember one of the locks we studied was "decay"). We must love ABOVE thoughts, where we put on the mind of Christ.

1 Corinthians 2:16 - For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.

Philippians 2:5 - Let this mind be in you, which was also in Christ Jesus.

Romans 12:2 - And be not conformed to this world: but be ye transformed by the **renewing of your mind**, that ye may prove what [is] that good, and acceptable, and perfect, will of God.

This is why agape must be practiced as a state-of-being, free of labels and concepts. Think of agape love as an operating system on a computer. It is the process by which all other processes are supported. If agape love is your operating system, all else will come forth as a fruits, and not a works. Now that we have our operating system in place let's look at the fruits that will come forth.

The next word in Gal 5:22 after *agape* is joy, *chara*.

◀ 5479. chara ▶

<p>Strong's Concordance</p> <p>chara: joy, delight Original Word: χαρά, ἄς, ἡ Part of Speech: Noun, Feminine Transliteration: chara Phonetic Spelling: (khar-ah') Short Definition: joy, gladness Definition: joy, gladness, a source of joy.</p> <p>HELPS Word-studies</p> <p>Cognate: 5479 <i>xará</i> (another feminine noun from the root <i>xar-</i>, "extend <i>favor</i>, lean towards, be favorably disposed") – properly, the awareness (of God's) <i>grace, favor, joy</i> ("grace recognized").</p> <p>[The etymological link between 5463 <i>χαιρό</i> ("rejoice because of grace"), 5479 <i>χάρα</i> ("joy because of grace") and 5485 <i>χάρις</i> ("grace") – i.e. that they are all cognates – is observed by LS (p 1,976), Zod (<i>Dict</i>), CBL, Wigram's Englishman's Greek Concordance (Ed. Ralph Winters), <i>Word Study Greek-English NT</i> (Tyndale, Ed. Paul McReynolds) – see also DNTT (2,356) and TDNT (9; 359,60).</p> <p>TDNT likewise groups them as cognates, referring to 5479 (<i>xará</i>) as the noun-form (<i>nomen actionis</i>), discussing them separately in light of their distinct connotations.]</p>	<p>English</p> <p>Strong's G 59 Occurre</p> <p>χαρά — 23 χαράν — 14 χαράς — 22</p> <p>Matthew 2: GRK: ἀστέ NAS: exceei KJV: with ex INT: star the</p> <p>Matthew 1: GRK: εὐθὺ NAS: and irr KJV: anon w INT: immedi:</p> <p>Matthew 1: GRK: ἀπὸ</p>
-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Where does true joy arise from? Can you feel joy outside of yourself? No. Joy must be felt *within*. Joy is a physical sensation that comes from the indwelling Holy Spirit, which emerges out of the practice of unconditional love. You can never feel joy for someone that you hate, only envy and strife (thus the locks we spoke of previously). How can we experience joy when we do not have an inner state-of-being operating out of unconditional love? It's impossible, or in this case IMPASSIBLE (can't be passed through until unlocked).

Now, we are operating from unconditional love, experiencing inner-joy, and so we end up with the next fruit, which is *eirene*; peace.

1515 Newsletter * Devotions * Reading Plans

◀ 1515. eiréné ▶

Strong's Concordance **Ei**

eiréné: one, peace, quietness, rest. **Str**

Original Word: εἰρήνη, ης, ἡ **921**

Part of Speech: Noun, Feminine εἰρ

Transliteration: eiréné εἰρ

Phonetic Spelling: (i-ray'-nay) εἰρ

Short Definition: peace, peace of mind **Ma**

Definition: peace, peace of mind; invocation of peace a common Jewish farewell, in the Hebraistic sense of the health (welfare) of an individual. **GR**

HELPS Word-studies **NA**

1515 eirēnē (from eirō, "to join, tie together into a whole") – properly, *wholeness*, i.e. when all essential parts are joined together; *peace* (God's gift of *wholeness*). **KJV**

INT: **Ma**

All rights reserved. Used by permission. BibleSoft.com

Strong's Exhaustive Concordance

one, peace, quietness, rest.

Probably from a primary verb eiro (to join); peace (literally or figuratively); by implication, prosperity -- one, peace, quietness, rest, + set at one again.

Forms and Transliterations

ειρηνην ειρηνη ειρηνη ειρηνη ειρηνην ειρηνην ειρηνην ειρηνης ειρηνης ειρηνης eirene eirēnē eirēne eirēnē eirēnei eirēnēi eirenen eirēnēn eirēnen eirēnēn eirenes eirēnēs eirēnes

Now does this sound like heaven or what? Unconditional love, joy and peace! But we were told that we can never have this on Earth, because the doctrines of men tell us that we have to wait for New Jerusalem. But I say to you that it doesn't matter what the doctrines of men say unless you believe them over the one TRUE teaching of our Savior. Our Bible tells us that we cannot enter the kingdom of heaven UNLESS we have these fruits. In other words, we MUST be walking in the

kingdom of heaven as we live on this Earth. That is why I deeply seek Him, and why you should also set your entire heart upon this one path.

Next we have patience, *makrothumia*.

◀ 3115. makrothumia ▶

Strong's Concordance

makrothumia: patience, long-suffering

Original Word: μακροθυμία, ας, ῆ

Part of Speech: Noun, Feminine

Transliteration: makrothumia

Phonetic Spelling: (mak-roth-oo-mee'-ah)

Short Definition: patience, forbearance

Definition: patience, forbearance, longsuffering.

Eng

Stron
14 Oc

μακρο
μακρο
μακρο

HELPS Word-studies

3115 *makrothymía* (from **3117** /*makrós*, "long" and **2372** /*thymós*, "passion, anger") – properly, long-passion, i.e. waiting sufficient time before expressing anger. This avoids the premature use of force (retribution) that rises out of improper anger (a *personal reaction*).

3115 /*makrothymía* ("divinely-regulated patience") is used of *God Himself* (see 1 Pet 3:20; 2 Pet 3:15). Indeed, only *the Lord* produces **3115** /*makrothymía* ("true patience, longsuffering") in us and hence is *a fruit of the Spirit* (Gal 5:22).

"**3115** (*makrothymía*) embraces steadfastness and staying-power. If in English we had an adjective 'long-tempered' as a counterpart to 'short-tempered,' then *makrothymia* could be called the quality of being 'long-tempered'. . . . which is *a quality of God* (LXX, Ex 34:6)" (F. F. Bruce, *Commentary on Galatians*, 253).

Roma

GRK:
NAS: α
KJV: a
INT: ar

Roma

GRK:
NAS: ι
KJV: n
INT: in

2 Cor

GRK:
NAS: ι

*As a side note, in addition to looking up meanings in Strong's (which gives all definitions a religious twist) you may prefer to look at the actual etymology of the word itself using ancient Greek prefix and suffix charts such as this:

http://en.wikipedia.org/wiki/List_of_Greek_and_Latin_roots_in_English#T

If any of you have done a study on the Macrocosm vs microcosm within and without, this word will be of particular interest to you ;). Patience has two root words: *makros* "long", and *thymos*, "mood." Again, it is impossible to have patience if you are not in the agape state-of-being. This is not just having patience at the grocery store while in a long line, but the long enduring passion you have when you surrender to God everything that stands in opposition to you (whether you experience it in a moment or over a life-time).

While we can practice patience consciously by making an effort, we will never achieve true patience without agape love. Without the Christ mind, we will only experience the ability to temporarily diffuse our impatient behaviors, and never have a lasting sense of surrender to what *is*.

Next we have kindness, *chrestotes*:

◀ 5544. chréstotés ▶		
Strong's Concordance		
chréstotés: goodness, excellence, uprightness	E	
Original Word: χρησιότης, τητος, ή	Str	
Part of Speech: Noun, Feminine	10	
Transliteration: chréstotés	XPr	
Phonetic Spelling: (khray-stot'-ace)	XPr	
Short Definition: goodness, benignity, kindness	XPr	
Definition: goodness, uprightness, kindness, gentleness.	XPr	
HELPS Word-studies		
5544 <i>xrēstótēs</i> (a noun, derived from 5543 <i>xrēstós</i> , "useful, profitable") – properly, <i>useable</i> , i.e. <i>well-fit for use</i> (for what is <i>really needed</i>); <i>kindness</i> that is also <i>serviceable</i> .	Ro	
5544 <i>xrēstótēs</i> ("useful kindness") refers to <i>meeting real needs, in God's way, in His timing</i> (fashion). Hence 5544 (<i>xrēstótēs</i>) is listed as <i>a fruit of the Holy Spirit</i> (Gal 5:22). With the believer, 5544 <i>xrēstótēs</i> ("divine kindness") is the <i>Spirit-produced</i> goodness which meets the need and avoids human harshness (cruelty). "We have no term that quite carries this notion of <i>kind and good</i> " (<i>WP</i> , 1, 92).	GR NA KJ INT	
HELPS™ Word-studies copyright © 1987, 2011 by Helps Ministries, Inc. For complete text and additional resources visit: HelpsBible.com		Ro
NAS Exhaustive Concordance		GR NA KJ INT
Word Origin	Ro	
from <i>chréstos</i>	GR NA KJ	

157 *Chrēstos* – good of its kind, serviceable, capable – a virtual synonym of *epieikēs* (cf. *Rhetoric* 1418^{b1}) which gave trouble at its single occurrence in §39. As far as *chrēstos* refers to a good human specimen, the word implies a degree of moral goodness and moral fibre as constituents of the person's 'capability'. The usual translation (used also by Else) is 'good', but that tends to identify *chrēstos* and *epieikēs* with the more comprehensive and 'higher' term *spoudaios*. I take it that *chrēstos* (like *epieikēs*) is a moderate term ('below' *spoudaios* though included in it, and certainly below the paragon of virtue) indicating a minimum moral standard for the tragic (or epic) figure: hence my insertion of "at least." I translate *chrēstos* as 'capable' or 'strong' depending on the context, to indicate a better-than-average human specimen with a corresponding moral sense. Such a person is not identical with the *homoios*, the man 'like us', for most of 'us' are either at or near the border of the *phaulos* country when not actually or intermittently inside it (see e.g. §45A – 54^{b9}). See also §45A n166 and Excursus Note I.

Here we have the sort of kindness that can't be faked. It is a quality of the "better than average human specimen." Faking a smile and pretending to be kind will never get us access to the true power of *chrestos*. Is it possible to be kind in this way without unconditional love? It is not.

Now we have goodness, or *agathos*:

◀ 19. agathosune ▶

Strong's Concordance

agathosune: goodness

Original Word: ἀγαθωσύνη, ης, ἡ

Part of Speech: Noun, Feminine

Transliteration: agathosune

Phonetic Spelling: (ag-ath-o-soo'-nay)

Short Definition: goodness

Definition: intrinsic goodness, especially as a personal quality, with stress on the kindly (rather than the righteous) side of goodness.

HELPS Word-studies

Cognate: 19 *agathōsynē* (from 18 /*agathós*, "inherently good," see there) – properly, intrinsic goodness (especially as a **unique quality and condition**, note the *-synē* suffix); as relating to believers, the goodness that *comes from God* (Souter) and showing itself in spiritual, moral excellence (*virtue*).

19 (*agathōsynē*) occurs four times in the NT, and is apparently strictly a *biblical* term, i.e. it does *not* seem to appear at all in secular Greek/the papyri (see N. Turner, *Christian Words*, 89). See 18 (*agathos*).

English

**Strong's Gr
4 Occurren**

ἀγαθωσύνη
ἀγαθωσύνης

Romans 15:

GRK: μεστ

NAS: are full

KJV: are full

INT: full are c

Galatians 5:

GRK: μακρ

NAS: kindne

KJV: gentlen

INT: patience

Ephesians 1:

GRK: ἐν πτό

Notice how closely-linked the words *agathos* and *agape* are. *Agathos* isn't just being good (such as our example of giving a homeless person bread so that we can call ourselves *good*). *Agathos* is a state-of-being that results in "intrinsic goodness". It is a goodness that comes from God directly through us. We gestate his divine goodness in our being and birth it through our actions.

Next we have faithfulness, or *pistis*:

◀ 4102. pistis ▶

Strong's Concordance

pistis: faith, faithfulness

Original Word: πίστις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: pistis

Phonetic Spelling: (pis'-tis)

Short Definition: faith, belief, trust

Definition: faith, belief, trust, confidence; fidelity, faithfulness.

HELPS Word-studies

4102 *pístis* (from 3982/*peithô*, "persuade, be persuaded") – properly, *persuasion* (be persuaded, come to trust); *faith*.

Faith (4102/*pistis*) is always a *gift from God*, and *never* something that can be produced by people. In short, 4102/*pistis* ("faith") for the believer is "God's *divine persuasion*" – and therefore distinct from human belief (confidence), yet involving it. The Lord continuously *births faith* in the yielded believer so they can know what He prefers, i.e. the *persuasion of His will* (1 Jn 5:4).

[4102 (*pistis*) in secular antiquity referred to a *guarantee* (warranty). In Scripture, faith is God's warranty, certifying that the revelation He inbirthed will come to pass (*His way*).

Pistis is the foundation on which Christianity was built upon; faith in Jesus Christ.

However, when we see *pistis* misconstrued as faith in a particular doctrine, we are missing the divine nature of TRUE *pistis*. In orthodox Christianity, *pistis* is an end in itself. The object of *pistis* is *pistis* itself. This easily leads to a rigid dogmatism. Salvation comes to be seen as acceptance of a specific body of dogma to the exclusion of all others.

Pistis is in truth the result of putting on the mind of Christ, which is the state-of-being encompassed by *agape* love. Below I have for you a book written by C. S. Lewis, which covers the meaning of the word *pistis*, and it's unique etymology. A link to the entire book is here:

<http://books.google.com/books?id=HuHrlw2OuJ4C&pg=RA1-PA139&lpg=RA1-PA139&dq=pistis+etymology&source=bl&ots=cw1T6E0b9I&sig=DwrE1eHGHvsv4eC7CH6XBD4utCk&hl=en&sa=X&ei=PC8FU8fwKNTDoATXsYQCQBA&ved=0CGMQ6AEwBQ#v=onepage&q=pistis%20etymology&f=false>

that emphasizes the pursuit of purposes over the holding of true beliefs.

Having recognized the advantage our alternative account of faith has in terms of preserving a role for voluntary choice in the exercise of faith, we should also deal with a couple possible objections to this account. First, one might object that, notwithstanding the philosophical arguments that belief is involuntary, we are commanded throughout the New Testament *to believe*. However, this objection makes an unwarranted assumption that the New Testament speaks of “belief.” In point of fact, the New Testament texts, which were originally written in Greek, speak of *pistis*. The *etymology* of *pistis* is different from the English word “belief.” Indeed, this Greek word is used in a wide variety of contexts throughout the New Testament to denote, in various places, belief, trust, obedience, commitment, faithfulness and a number of other concepts. Thus, we must be careful what we read into English translations of biblical passages stating that salvation awaits those who “call on the name of the Lord,” or who “believe in him,” or who “believe that Jesus is the Christ.” The New Testament encourages us to have *pistis*; and we must not simply assume that the ancient Greek word *pistis* has the exact same meaning as the modern English word “belief.” Unfortunately for our philosophical discussion, the New Testament writers were (understandably) more concerned with encouraging their readers to follow Christ than with providing a philosophically subtle account of what this “following” consists in. Our alternative account of faith construes this “following” in terms of joining God in pursuing the purposes he invites us to pursue with him. And this seems at least as plausible an interpretation of *pistis* as is an interpretation of *pistis* as “belief”—particularly in light of our previous discussion of Matthew 7, where Jesus rejects the response of some who profess belief in his name.

Only through prayer and meditation will you unveil the *onoma* of *pistis*, and come face-to-face with the essence.

Now we go to the next passage, Galatians 5:23.

◀ Galatians 5:23 ▶

Text Analysis

Strong's	Transliteration	Greek	English
4240 [e]	prautēs	πραΰτης,	gentleness,
1466 [e]	enkrateia	ἐγκράτεια·	self-control;
2596 [e]	kata	κατὰ	against
3588 [e]	tōn	τῶν	things
5108 [e]	toioutōn	τοιούτων	such,
3756 [e]	ouk	οὐκ	no
1510 [e]	estin	ἔστιν	there is
3551 [e]	nomos	νόμος.	law.

Greek Texts

Gentleness, or *prautēs*:

◀ 4240. prautés ▶

Strong's Concordance

prautés: gentleness

Original Word: πραΰτης, τητος, ἡ

Part of Speech: Noun, Feminine

Transliteration: prautés

Phonetic Spelling: (prah-oo'-tace)

Short Definition: mildness, gentleness

Definition: mildness, gentleness.

HELPS Word-studies

Cognate: 4240 *praytēs* (compare 4236 *praotēs*, another feminine noun which is also derived from the root *pra-*, emphasizing the divine *origin* of the meekness) – *meekness* ("gentle strength") which expresses *power with reserve and gentleness*. See 4236 (*praotes*).

For the believer, meekness (4240 *praytēs*, "gentle-force") *begins* with the Lord's inspiration and *finishes* by His direction and empowerment. It is a *divinely-balanced* virtue that can only operate through faith (cf. 1 Tim 6:11; 2 Tim 2:22-25).

En

Strc

12 C

πρα

πρα

πρα

πρα

πρα

1 Cc

GRc

NAS

INT:

2 Cc

GRc

NAS

INT:

I love this word because it emphasizes the divine origin of the meekness (as seen above). As fleshly human-beings, we often are convinced that we can never have these qualities. While this remains true for those who decide they are comfortable enough dwelling in their fleshly minds, we are told we have something different in store for us through Christ. If we are not in practice with him through prayer and meditation, then these qualities will continue to elude us. We must stop thinking these qualities were exclusive to Christ.

[1 John 2:3-5](#) And by this we know that we have come to know him, if we keep his commandments. Whoever says “I know him” but does not keep his commandments is a liar, and the truth is not in him, but **whoever keeps his word, in him truly the love of God is perfected**. By this we may know that we are in him.

Please go through and look word-by-word at John 14:12 on your own:

◀ **John 14:12** ▶

Text Analysis			
Strong's	Transliteration	Greek	English
281 [e]	amēn	ἀμήν	Truly
281 [e]	amēn	ἀμήν	truly

Strong's	Transliteration	Greek	English
4771 [e]	hymīn	ὑμῖν,	to you,
3588 [e]	ho	ὁ	The [one]
4100 [e]	pisteuōn	πιστεύων	believing
1519 [e]	eis	εἰς	on
1473 [e]	eme	ἐμὲ	me,
3588 [e]	ta	τὰ	the
2041 [e]	erga	ἔργα	works
3739 [e]	ha	ἃ	that
1473 [e]	egō	ἐγὼ	I
4160 [e]	poiō	ποιῶ	do,
2548 [e]	kakeinos	κακείνος	also he
4160 [e]	poiēsei	ποιήσει,	will do,
2532 [e]	kai	καὶ	and
3173 [e]	meizona	μείζονα	greater
3778 [e]	toutōn	τούτων	than these
4160 [e]	poiēsei	ποιήσει,	he will do,
3754 [e]	hoti	ὅτι	because
1473 [e]	egō	ἐγὼ	I
4314 [e]	pros	πρὸς	to
3588 [e]	ton	τὸν	the
3962 [e]	Patera	Πατέρα	Father
4198 [e]	poreuomai	πορεύομαι·	am going.

Lastly, we have self-control, or *egkrateia*:

◀ 1466. egkrateia ▶

Strong's Concordance

egkrateia: mastery, self-control

Original Word: ἐγκράτεια, ας, ἡ

Part of Speech: Noun, Feminine

Transliteration: egkrateia

Phonetic Spelling: (eng-krat'-i-ah)

Short Definition: self-mastery, self-control

Definition: self-mastery, self-restraint, self-control, continence.

HELPS Word-studies

1466 *egkráteia* (from **1722** /en, "in the sphere of" and **2904** /krátos, "dominion, mastery") – properly, *dominion within*, i.e. "self-control" – proceeding out from *within* oneself, but *not* by oneself.

For the believer, **1466** /*egkráteia* ("self-control, Spirit-control") can only be accomplished by the power of the Lord. Accordingly, **1466** /*egkráteia* ("true mastery from within") is explicitly called a fruit of the Holy Spirit (Gal 5:23).

Englishman's Concordance

Strong's Greek **1466**

4 Occurrences

ἐγκράτεια — 2 Occ.

ἐγκράτειαν — 1 Occ.

ἐγκρατείας — 1 Occ.

Acts 24:25 N-GFS

GRK: δικαιοσύνης καὶ ἐγ

NAS: righteousness, *self-con*

INT: righteousness and *self-c*

Galatians 5:23 N-NFS

GRK: πραῦτης ἐγκράτει

NAS: gentleness, *self-control*

KJV: Meekness, *temperance*:

INT: gentleness *self-control* a

◀ 1468. egkratés ▶

Strong's Concordance

egkratés: strong, master of, self-controlled

Original Word: ἐγκρατής, ἑς

Part of Speech: Adjective

Transliteration: egkratés

Phonetic Spelling: (eng-krat-ace')

Short Definition: self-controlled

Definition: self-controlled.

HELPS Word-studies

Cognate: 1468 *egkratés* (see **1466** /*egkráteia*) – properly, self-controlled – literally, "mastered from within" (used only in Tit 1:8); "originally, 'having power over; possessed of'; hence, 'controlling, keeping in hand,' . . . 'temperance' " (WS, 1074). See **1466** (*enkrateia*).

Engl

Strong

1 Occi

ἐγκρατ

Titus 1

GRK: ἕ

NAS: ju

KJV: ju

INT: rig

1 Occi

Self-control is being mastered from within. I love that this is the last of the 9 qualities, because it perfectly sums up the entire MASTER key. Once you are in a state of *agape* love, it leads to all of those fruits which translate to being "mastered from within." You are no longer your own, you belong entirely to Christ. He told us this repeatedly in scripture, and yet we ignore it in order to follow man's ways and doctrines.

Have you been mastered from within yet? Please take this into careful consideration, prayer and

meditation with the Lord.

God bless you all!